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# Dominion Churchman.

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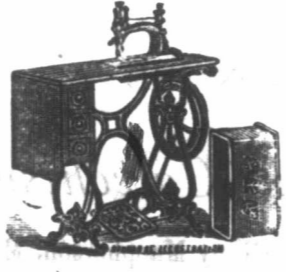
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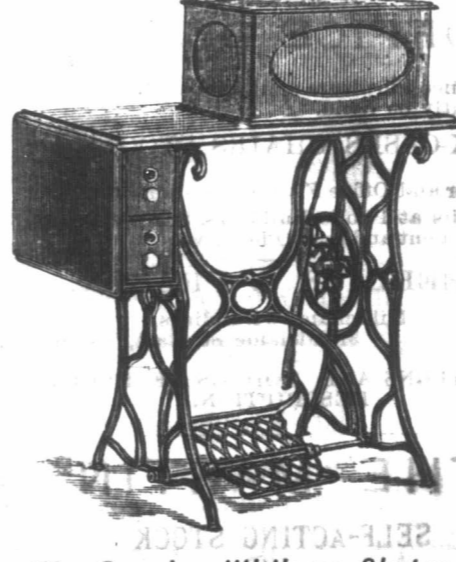
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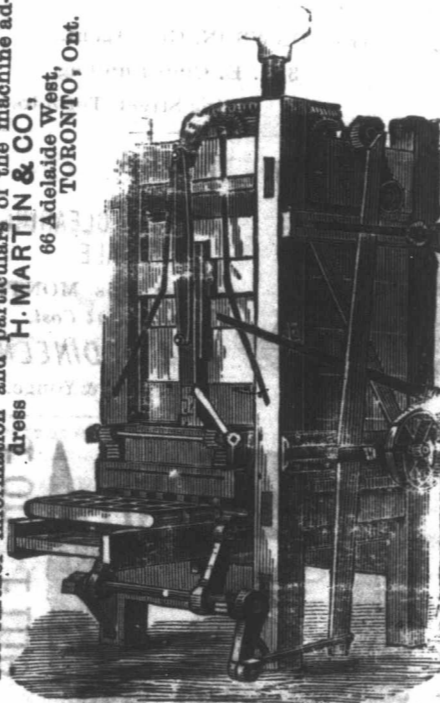
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# Dominion Churchman.

THURSDAY, APRIL 18, 1878.

## THE WEEK.

ANOTHER ship belonging to the British navy is reported as lost—a wooden train-ship, the *Eurydice*—three hundred and sixty-six men having been lost with her. She was originally a twenty-six gun frigate of 921 tons, and was believed to be in every respect a most excellent and seaworthy ship. Last year she was fitted out as a training ship, twenty-four out of twenty-six of her guns were removed, and two sixty-four pounders were left on the main deck for purposes of exercise. In November last she went for a cruise round the West Indies: her seamen were unmarried, in this respect differing from the *Captain*, to the loss of which off Cape Finisterre the fate of the *Eurydice* bears considerable resemblance. The *Eurydice* left Bermuda on the 6th ult., with, it is believed 368 souls on board, on the way back to England, and was expected home nearly as soon as other vessels which sailed at the same time. Nothing was seen of her until she neared the Isle of Wight, where she capsized in a gale. She sank in eleven fathoms water, and, from her position, appears to have righted before she went down. Of the whole number of the souls on board, only two persons succeeded in reaching the shore alive. The *Emma*, a schooner, which was not far off, was not affected by the gale. Snow was falling at the time, and as soon as anything could be seen, the masts of the *Eurydice* were observed about two miles and three-quarters off Dunnose, a lofty landmark between Shanklin and Ventnor. The loss of the *Eurydice* and the *Captain* in a similar way, suggest questions of an important character, as to the way in which our modern fleets are constructed.

In the Church of the United States, the Dioceses of Maryland, Albany, Southern Ohio, in addition to those already mentioned, have consented to the consecration of the Rev. Dr. Burgess and the Rev. Mr. Peterkin to the bishoprics of Quincy and West Virginia.

Information has been received in England, by means of a telegram from Aden, of the murder of Lieutenant G. Shergold Smith, the leader of the Church Missionary Society's expedition to Victoria Nyanza; also of Mr. O'Neill, a fellow laborer in the mission. The original party consisted of seven men. One died before leaving Zanzibar; one returned to England, from ill health; another, Mr. Mackay, when half-way on the road, was seized with fever, and returned to the coast. He subsequently recovered, and has been active in constructing a waggon road as far as Mpwapwa. Dr. Smith died on the shores of the lake last May; the two mentioned above have been murdered; and Mr. Wilson remains alone in the interior. It is worthy of note that the murdered men were not far from the island of Bambirch, where Stanley administered so severe a punishment; and it is be-

lieved that the murders were acts of retribution for the massacre of the natives by Stanley, which, it is still contended by many, was of a decidedly wanton character.

Those who have charge of the Mission are chiefly concerned to strengthen the hands of the Rev. C. T. Wilson, who was left alone at the capital of Uganda by Lieutenant Smith last July. Request is made for two suitable men—one a clergyman, and the other such a one as Lieutenant Smith, acquainted with navigation, and possessed of energy, kindness and tact: they would be sent out by way of the Nile. Even if the report of the murders should prove unfounded, such men would find ample employment in the Victoria Nyanza Mission. The question is asked: Are there none prepared, for the love of Christ, to be baptized for the dead?

Socialism in Germany is largely on the increase. It hardly existed there at all before the year 1860. About that time a Dr. Lasalle, a man born for agitation and mischief, succeeded in transplanting it from Paris to Berlin. Politicians connected with the Government were glad of help from any quarter, in the object they had in view just then, in setting the working men against the middle classes, who had made themselves obnoxious to the ruling power; and consequently governmental and conservative politicians connived at the proceedings of this man and his associates in atheism. When the spark had once been kindled, the conflagration rapidly spread, and after some unsuccessful attempts, the Socialists in 1871 succeeded in collecting 120,000 votes, and in returning two members to the German Parliament. In 1874, they had 340,000 votes, and nine members. In 1877, they registered 497,000 votes, sending twelve members to the National Legislature. In that year there were 5,557,700 men who voted—about 60 per cent. of those entitled to vote. So that nearly one-tenth of all the votes given were Socialistic—a notable state of things for a system not twenty years old, and in a Legislative Assembly having only 398 seats. The money spent in the agitation is believed to amount to more than £15,000 sterling a year. They had six journals in 1869; now they have fifty, besides multitudes of pamphlets and fly-sheets devoted to the same cause.

There is no higher name in the list of English architects than that of Sir Gilbert Scott, who died rather suddenly at his residence in South Kensington, on the 27th instant. It is as a great builder and restorer of churches that he is chiefly recognized by us; although his greatest work, in London at least, is the new Foreign Office, which, much to his annoyance, Lord Palmerston insisted on having of an Italian character, because, forsooth, he liked, he said, something cheerful. The desire of the jaunty statesman was consequently not realized; for with all the beauty that may belong to the edifice, the pile has not

much of a cheerful character. Sir Gilbert was also the architect for the Midland Station, Euston Road, which is regarded as tolerably satisfactory, except with regard to its towers. Sir Gilbert's greatest church is said to be that at Doncaster, rebuilt after the destruction of the old one by fire; and it is regarded as a most "sumptuous work." A very large number of the Christian temples in England passed through his hands as a restorer; and fortunately, he is honourably distinguished as much as any thing for the cautious conservatism which marked nearly all his restorations. The new cathedral at Edinburgh is the latest of his productions, although it is not yet finished, and some anxiety is expressed as to its completion. He has, however, left behind him a son, who is said to be in every way fitted to walk in his steps; and in some respects it is thought that he gives promise of surpassing him.

A majority of the Bishops and of the Standing Committees have consented to the consecration of the Rev. Dr. Seymour as Bishop; but he declines to be consecrated. It might seem an exceedingly ungracious thing to do, to wait till all that cumbrous machinery, which our republican brethren think necessary, had been set in motion and worked, before the Rev. Dr. thought it desirable to announce his objection to being consecrated to the Episcopate; but in a letter to the Standing Committee of the Diocese of Springfield, Ill., to which he had been elected, he says he never faced the matter as a real issue until he received the official letter from the venerable presiding Bishop, informing him that a majority of the Bishops and of the Standing Committees had consented to his consecration. He states, also, that his delay arose from his "grave and painful doubts" as to what was his duty in the premises. Those whom he has consulted, his own Bishop, other Bishops, and the majority of the members of the Standing Committee of the General Theological Seminary, strongly advise him that the interests of the Church at large will be best promoted by his remaining where he is. He adds that it is an act of stern self-denial for him to say that, under all the circumstances of the case, he has reached the conclusion that it is his duty to follow the advice given him with such unanimity, and to continue to serve God in the humble sphere which He has assigned him. He prays that the Blessed Spirit may over-rule this decision, to His own glory, the good of the Church, and the individual benefit of all.

The prospects of peace continue to increase by each mail and telegram received; the alternate character of the latter having for the present, at least in some respects, ceased; for whatever other difficulties lie in the way, or may start up, the exchange of something like civilities between the courts of England and Russia certainly points to the possibility of a peaceful solution. But still we have to

exclaim, Alas for the cause of the poor, uncared for Christians in European Turkey! For the same telegram that brings intelligence so favorable for a peaceful solution of the present complications, also testifies to another horrible massacre committed by the Turks in Thessaly; the irregulars under Assaf Pasha having massacred nearly nine hundred persons of all ages and sexes at Palatiza. Are "British interests" always to stand in the way of a termination being put to this savage butchery?

An amicable semi-official interchange of views is said to have taken place between the cabinets of London and St. Petersburg. The former declares its sincere desire for peaceful solution, but adheres to its expressed desire to have the whole Treaty placed before a Congress. The latter cites Prince Gortschakoff's reply to Lord Salisbury as proof of its readiness to discuss the most important clauses. The Russians, however, appear generally to entertain the idea that England's principal aim is to humiliate them.

Bismarck recognizes the fact that the principal danger lies in a menacing attitude before Constantinople, or in the struggle for influence with the Porte. He thereupon undertakes to find a mode of evading the difficulty of the situation by means of mutual pledges touching the Dardanelles and Gallipoli. According to Berlin advices, Germany is prepared to attempt pacific intervention, the preliminary difficulties being apparently overcome.

In illustration of the fact that "Extremes are very apt to meet," information has been received that a number of philosophers of the Huxley School have just gone over to Rome; (although in reference to the reported secession of Professor Clifford, the Professor, in writing to contradict the report, states that he has been somewhat unwell of late, but his Physician assures him that his malady has not yet assumed the form of insanity). Some facts of a similar character have also just been announced in reference to a part of the Empire, noted for its fervid Presbyterianism. Most of the perversions to Rome which take place in England are by some people attributed to the Church movements which have taken place there during the last forty or fifty years. But since the creation of Papal Episcopacy for Scotland, attention has been directed to the appalling increase of Romanism in that country during the last few years. The figures expressing the progress of that system are indeed startling enough, and certainly lead to the conclusion that, if forms of religion or modes of worship have anything at all to do with the matter, thorough Churchmanship is less likely to lead to such results than anything else. In 1828, there were, in Scotland, fifty Roman Catholic Priests and forty-five chapels or stations; there are now 265 R. C. priests and 253 chapels; so that the increase is more than five fold! In 1828, the Roman Catholic population in Scotland was 80,000; the lowest estimate is now stated to be 360,000! an increase of four times and a half. In 1828, the Roman Catholics in Scotland were to the rest of the community

as one in thirty; there are now more than one in ten! The proportion in England, including the Irish element to be found there, is only one in twenty-five. It will be readily understood from these facts, (and facts are said to be stubborn things), that the Church movements have stood in the way of perversions rather than otherwise; and that if it had not been for these movements, the Roman Catholics in England and Wales would probably be at least a million more numerous than they are at present. Some have suggested that Irish immigration has had something to do with the increase of Romanism in Scotland, but it is replied that that has been no greater than the Irish immigration into England and Wales, but that, on the contrary, it has been less.

The Church throughout the world, but especially in England, has sustained a heavy loss in the death of the Bishop of Lichfield, who was one of the most illustrious men of the present generation. The late Right Rev. George Augustus Selwyn was son of Mr. William Selwyn, of Richmond, Surrey, and was born in the year 1809. He was educated at Eton and at St. John's College, Cambridge. While Curate of Windsor he was consecrated first Bishop of New Zealand in 1841. In that remote colony and surrounded with an immense number of difficulties, he pursued his arduous course in a manner the most unflinchingly, and so as to command the admiration and the esteem of the whole Church. He was Bishop there for twenty-eight years, and was equally remarkable for a magnificent physical constitution, great muscular strength, strict attention to duty, fervent religious zeal, with sound and thorough Churchmanship. He was made Metropolitan in 1857, when his vast diocese was divided into the dioceses of Wellington, Christ Church, Nelson, and Waiapu. In 1867 he was appointed Bishop of Lichfield, in which position he continued till his death. He administered the affairs of his English diocese with great skill and with general satisfaction. The hard-working clergyman in his diocese was sure to meet with his sympathy, which was shown in a tangible shape by promotion to a position suited to his abilities and habits. In this respect, as well as in every other, he was truly a model Apostolic Bishop, worthy of universal imitation. We shall take an early opportunity of giving further particulars of this truly eminent man.

#### EASTER DAY.

WHAT must have been the astonishment as well as the joy of the first disciples of Messiah when the announcement was made, "The Lord is risen indeed and hath appeared unto Simon!" First one and then another of the disciples, and then whole companies of the brethren, were permitted to gaze on the glorious Personage Who had shown Himself to be the conqueror of the grave, to converse with Him, to satisfy themselves by immediate contact with Him that the grave had not retained the object of their hopes in its adamant grasp, but that a

morning of bright resplendence had at length dawned upon them.

The importance of the Resurrection of Christ as the corner stone of the Christian system cannot possibly be over-estimated. The first preachers of Christianity consequently, with a full conviction of this truth, are represented as uniformly preaching "Jesus and the Resurrection," "That I may know Him and the power of His resurrection," expressed the highest aspiration of the hope of the Apostle Paul—as far as he could attain to anything lofty or noble on this earth, preparatory to a seat among the mansions of the blessed in the world above. The first teachers of the Church felt that the Resurrection guaranteed the absolute truth of Christ's teaching and mission. It converted His death into a temporary introduction to an eternal triumph. It led on to the Ascension, and it still leads on to the perpetual intercession at the right hand of the Almighty Father of angels and of men. It is also the warrant for our belief that He will come to judgment.

There are still to be found men who admit the resurrection, and yet in their perpetual talk about the result of Christ's mission they either explain away His miracles or they refuse a due authority to the Apostles and their successors in the Church; they question the effect of prayer or the reality of Providence; they undervalue the sacraments which Christ ordained as channels to convey spiritual life to the members of His Church, or they deny the truth of the Old Testament Scriptures, to which Himself personally set the seal of His own witness. And this conduct may be viewed as a mental inconsistency as well as religious hardihood. It is to grant the greater and then to refuse to grant the less. The Resurrection of Christ is that fact of all history which is the best established of the events that ever took place in the world. And if this is once admitted, it brings in its train all the miracles recorded in the Old and New Testaments; it necessarily involves all the teaching of Christ and His apostles; and it brings down to the end of the present dispensation of the Gospel the authority of the Church, the power of the keys, the validity of the Christian ministry, the effect of the Sacraments, and all the other branches of Christian teaching and organization sanctioned by the Church.

Had not the first teachers of Christianity been as certain of the Resurrection of Christ as they were of their own existence, they could never have gone forth with that unquenchable ardor they did, through innumerable dangers and difficulties, to death itself, in proclaiming salvation through Him Who died and rose again. The Resurrection indeed was the most prominent topic in all their sermons. In St. Peter's first sermon on the day of Pentecost it was not so much that, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain;" as that, "This Jesus hath God raised up, whereof we all are witnesses; and "therefore" being by the right hand of

God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this "amazing manifestation of Almighty power and of Omniscient wisdom. And this is the substance of the explanation which the same apostle made to the crowd of people who had witnessed the healing of the lame man at the Beautiful gate of the temple. It was the name of Jesus which had made the lame man whole, and this was because though Jesus had been lately crucified, yet that He had risen from the dead. To Cornelius, St. Peter witnessed: "Him Whom they slew and hanged on a tree God raised up the third day." St. Paul also made the Resurrection the grand subject of all his discourses. In the Synagogue at the Pisidian Antioch, on the steps of Areopagus at Athens, before Agrippa, and in his Epistles, this great apostle unflinchingly testified "that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again according to the Scriptures." And in that magnificent book which closes the canon of the Holy Writings, the Personage of and from Whom it is a Revelation, announces Himself:—"I am He that liveth and was dead, and behold I am alive for evermore."

Both on account of the assaults which, in subtle form, infidelity is now making on our faith, from without the Church, and also from unfaithful men within the Church, whose aim it is to ignore or at least to undervalue the instrumentalities and institutions of Christianity, it is more than ever necessary that we should dwell on the Resurrection as the one fact in connection with Christianity which cannot with any show of fairness or of reason be disputed, and as involving all that it concerns us to know or to practice in connection with the Christian religion. It was in the firm enunciation of this truth that, by the grace of God, Christianity was established, the Christian priesthood was unfolded, and the means of grace were instituted; and it will be in the continued practical exhibition of the same truth that the Christian Church will rise to the fulness of all gospel blessing.

**FREE AND OPEN CHURCHES.**

THE movement in England in favor of free and open churches—that is, in opposition to pew rents and churches closed nearly all the week, is making considerable progress both in England and Scotland. At an Annual Commemoration in connection with the Scottish Church held in Dundee, in the present year, Lord Forbes (in the chair) read a communication from Lord Kinnaird expressing his sympathy with the movement. His lordship particularly expressed a hope that something would be done to ensure the new cathedral at Edinburgh being both free and open. The Bishop of Brechin advocated the same principle. He maintained not only that the practice of seat letting for money, but even the appropriating of particular seats for particular persons, was unscriptural. In the opening of mission rooms or new churches in his Diocese, he would set

his face against all letting or appropriating seats. Many speakers present advocated the movement and contended that all churches should be free, and that they should be open at all times.

Under the pew rent system the father of a family must pay for a sitting for each member of his household. It makes no difference whether he is a rich man with a small family, or a poor man with a large family, still he must pay a certain fixed price for every seat allotted to him. The whole system is condemned for these reasons:

*First*; It assimilates itself to the system adopted in stage performances, and public shows, and it is an historical fact that it emanated therefrom. The worship of God, however, should be regarded as a totally different thing from stage performances, nor should there be reserved seats in God's house.

*Second*; There is too much compulsion involved in it. The amount of payment is not left to the conscience of the contributor any more than to his ability: it is fixed for him by others. Then if he cannot pay his pew rent, he is ashamed of his inability, and feels he cannot attend the church.

*Third*; It is unjust to the poor. A man's income may be small, that makes no difference. His family may be large; but that fact only increases the amount he has to pay.

*Fourth*; It is unjust to those in wealthier circumstances, because it deprives them of the privilege of contributing according to their ability—to use the Scriptural expression, according as God has prospered them; or at least, it furnishes them with an excuse, sometimes a convenient one, for not doing so; and altogether fails to bring before them the fact that their responsibilities and their obligations, especially in reference to the Church of God, are in exact proportion to their ability; and thus fostering the idea that they are only called upon to contribute according as they may make use of the church. It allows the man in easy circumstances to think that if he pays his pew rent, he has discharged his whole duty to the Church, as far as contributing to its funds is concerned.

*Fifth*; It conceals the fact that giving to the cause of Christ is a blessed privilege; and so it begets a mechanical and perfunctory habit of giving. It puts giving in the light of a mere duty, and that of a fixed character irrespective of a man's income; and it consequently deprives it of the power, to be a spiritual blessing to the giver, which characterizes a spontaneous, generous, and a Scriptural liberality.

*Sixth*; It prevents the growth and expansion of the prosperity of the Church. If the sittings of the church are let at a certain fixed price, the income of the church must also be fixed. The only addition that can be made to it is from the contributions of new comers.

*Seventh*; It has a tendency to prevent the setting apart permanently a portion of a man's property for the continued support of the worship of God; whereas it cannot be doubted that it is just as much his duty to set apart permanently that which will con-

tinually keep up the blessed privileges he now enjoys as it is to make provision for the future requirements of his family.

These, among other arguments, are employed with success against the system of pew rents; a barbarous and unchristian system, which we rejoice to find is fast dying out not only among all sound Churchmen in this Dominion, but also in the Mother Country.

**BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.**

BY THE REV. JOHN FLETCHER, A. M.

II.—CONFIRMATION.

§ 5. *Modern character of opposition to Confirmation.*—The leading bodies in this Dominion, who have laid aside the practice of Confirmation, or speak disparagingly of it, are in the order of their origin Lutherans, Presbyterians, Congregationalists, Baptists, and Methodists. I shall first briefly point out the times when these several bodies commenced, in order that the extremely modern date of opposition to the administration of the rite of confirmation may at once be clearly seen. From extracts, shortly to be adduced, it will be seen that this opposition did not originate with the founders of these sects, but that, on the contrary, they strongly advocated the continued use of the rite. *The Lutherans*, as their name implies, are the followers of Luther, who, in 1517, separated from the Church of Rome: in Germany, the fatherland of this denomination, confirmation is still practised, and looked on as a rite of very great importance. *The Presbyterian* form of church government was altogether unknown previous to the Reformation, and is derived from Calvin, who, in 1533, composed his Institutes, and settled his church at Geneva, according to the system he therein lays down; its distinguishing tenets seem to have been first embodied for Scotland in the formulary of faith attributed to John Knox, and compiled by that Reformer in 1560. In England, this denomination did not separate from the established Church until 1571. *The Congregationalists* were first founded in 1580 by Robert Brown, from whom they were called Brownists; through the want of toleration in church matters, which was then the rule in England, the leaders of the sect were subjected to severe treatment by the ruling powers, the result of which was that its founder returned to the Church, and his followers chiefly emigrated to Holland, where they fully organized their scheme of church government: in 1616, some of them returned to England, and formed their first congregation in that country. *The Baptist* denomination in the British dominions dates from the year 1608: a body opposed to infant baptism had previously existed in Germany under the name of Anabaptists, and was known in England as early as 1549; but the political opinions entertained by those men were of the wildest character, and are repudiated by modern upholders of the impropriety of infant baptism. *Methodism* was originated in 1739 by the Rev. John Wesley, as a society in the Church, in which state it

was his intention that it should always continue; for upwards of 50 years it remained in that position in England; but during his lifetime, *i.e.*, in the year 1784, the societies in the United States, against his will, organized themselves into a body distinct from the Church, and assumed a pseudo-episcopal form of Church government under the name of the Methodist Episcopal Church of the United States: on the death of Mr. Wesley in 1791, his followers in England separated from the Church. In Ireland, the societies were conducted according to his original design until 1816, when a large number of them followed the example of their English brethren and withdrew from the Church. There is still a small body in that country, which adheres to the original plan of Methodism, the members of which regularly attend the ministrations of public worship in their parish churches.

It may be of some advantage to place in contrast with the foregoing the hoary antiquity of the present Church of England, which descends by the strictest lineal succession from the first Christian Church planted in Britain. Christianity was introduced into that country, if not by the Apostle Paul as is sometimes asserted, at least by apostolic men, and several British bishops took part in some of the earliest councils; when, in after years, the light of Christianity was nearly extinguished throughout the principal part of the island by the incursions of pagan Saxons, it still shone faintly in Wales and Cornwall, where, on the arrival of Augustine, in A.D. 596, there were seven bishops under the metropolitan authority of the bishop of Carleon-on-Usk; during the early progress of the conversion of the Saxons, through the labours of Augustine and his immediate successors, the British Church kept aloof from the Anglo Saxon; but in the course of time the two Churches were amalgamated, and the present Church of England is their true and lineal representative. We know that persons unacquainted with these facts assert that the present Church had its origin at the Reformation; but this idea is absurd. The Church at that time, through the action of the bishops and other clergy in her convocations, voluntarily threw off the errors that had been accumulating through successive ages, and resumed the simplicity and scripturality of her early youth; such a Reformation gives no more ground for the origination of a new Church in the reign of Edward the sixth, than the similar Reformation of the Jewish Church in the reign of Josiah gives for the Church after his time, being a different Church from that originated by Moses in the wilderness.

§ 6. *Opinions of leading Nonconformists on the rite of Confirmation.* I shall now give a few extracts from the writings of the founders or other influential members of those bodies, shewing their appreciation of the rite of Confirmation; other extracts shall be given when we come to the consideration of the scripturality of the rite. 1. *Lutheran.* HERZOG.—“In the Apostolic Church the laying on of hands was connected with baptism, as the means of

communicating the gift of the Holy Ghost; wherefore Protestant polemics should never have allowed itself to accept the declaration that these passages, (Acts 19:6; 8:12-19; Heb. 6:1, 2, &c.), did not refer to the Holy Ghost, but only to the especial gifts of the Spirit in the Apostolic times.” 2. *Presbyterians.* (1). *Continental.* CALVIN.—“It was an ancient custom in the Church for the children of Christians, after they were come to years of discretion, to be presented to the bishop in order to fulfil that duty which was required of adults who offered themselves to baptism. For such persons were placed among the Catechumens, till, being duly instructed in the mysteries of Christianity, they were enabled to make confession of their faith before the bishop and all the people. Therefore those, who had been baptized in their infancy, because they had not made such a confession before the Church, at the close of childhood or the beginning of adolescence, were again presented by their parents, and were examined by the bishop, according to the form of catechism which was then in use. That this exercise, which deserved to be regarded as sacred and solemn, might have the greatest dignity and reverence, they also practised the ceremony of the imposition of hands. Then the youth, after having given satisfaction respecting his faith, was dismissed with a solemn benediction

... such as imposition of hands, therefore, as is simply connected with benediction, I highly approve, and wish it were now restored to its primitive use uncorrupted by superstition.” OSTERVALD.—“Among the particular establishments which might be made for the edification of the Church, and the benefit of young people, there is one which would be of great use, and which seems to be absolutely necessary. And that is with relation to children who have attained the age of discretion, the same order should be observed for the admission to the sacraments, which was practised in the primitive Church when catechumens were to be received in the Church by baptism. This admission was very solemn; a long probation went before it; the catechumens were required to give an account of their faith, and they bound themselves by solemn promises and vows to renounce the world and to live holy. No such thing is done at this day at the administration of baptism, because young children are baptized; but what is not done at the time of baptism should be done when they come to years of discretion. And truly, if there is not a public and solemn profession, a promise on the children's part, I do not see how we can answer what is objected by some against infant baptism, which yet is a good and laudable practice. When children are baptized, they know nothing of what is done to them; it is therefore absolutely necessary that when they come to years of reason, they should satisfy and confirm the engagements they come under by their baptism, and that they should become members of the Church out of knowledge and choice.” (2). *English.* ASSEMBLY'S ANNOTATIONS.—“Not that Paul did rebaptize them. These words relate not to the words of Paul, but unto their hearing

of John's doctrine; and therefore Paul is not said to have baptized them, but to have laid hands upon them; that is a posture and act of confirmation, and initiation. Baptism is a new birth of the whole man; as we can be born but once in the flesh, so we can be born but once in the Spirit, [V. 6, Laid his hands upon them, Chaps. 6:6 and 8:17] he laid his hands upon them for confirmation; we read not that he re-baptized them.” CALAMY.—“And here it may be enquired, whether or no it is befitting, requisite, or allowable, that imposition of hands, joined with serious prayers to God for the strengthening and confirming grace of His Spirit for those who come to own their baptismal vows openly in the face of a christian congregation, and authoritative benediction on the part of the minister, as God's officer, should be used on this occasion? Whereto I answer that there is a general unanimity among those who have been most diligent in searching into ecclesiastical antiquity, in reporting this as the current practice of the primitive Church; and that not only while miraculous gifts continued, but afterward. That it is convenient and warrantable, by Scripture as well as antiquity, were the opinions of our first Reformers in England, and the most celebrated divines we have had amongst us ever since. This was also the judgment of the learned Grotius, who was perhaps one of the greatest men these parts of the world ever produced.” (3). *American.* GENERAL ASSEMBLY, 1812. “Children were presented to baptism, not so much by those in whose hands they were brought (though by them, too, if they were good and faithful men) as by the whole society of saints. The whole church was their mother. That this principle was in fact avowed by the primitive church in her practice, though not in the words of her confession, appears from the design of the rite of confirmation, the attention which was paid to the instruction of baptized children, and the discipline actually inflicted upon them in the case of improper conduct. First, it appears that a rite called confirmation was administered by the hand of the minister, or bishop, or elder, together with prayer on baptized children at a certain age. Both Calvin in his Institutes, and Owen in his Commentary on the Hebrews, acknowledge that this practice existed at a very early period in the Church. This rite of Confirmation thus administered to baptized children when arrived to competent years, and previously instructed and prepared for it with the express view of their admission to the Lord's Supper, shews clearly that the primitive Church in her purest days exercised the authority of a mother over her baptized children.”

(To be continued.)

#### FUTURE PUNISHMENT.

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

A GREAT objection is made to the received belief of the immortality of the soul, because that philosophic theories have been framed concerning it. Mr. Constable

and Mr. White both argue as if it had no other foundation. Therefore, before we enter upon the argument from the Holy Scripture, here will be the proper place to consider this objection.

Mr. White says, p. 208, "The assertion of man's natural immortality is the direct cause of a God-dishonouring theology, carrying with it generally the dogma of eternal misery, which has done more than any other notion to hinder men from coming to the living God for life eternal." They complain that the idea of an immortal nature "exalts men too much."

Mr. Constable says, p. 16, according to it, i. e. (Grecian Philosophy), "The soul was possessed of inherent immortality, it had no beginning and could have no end." But surely he does not intend to say that Orthodox Christian Theology asserts the same? Were it so, we should indeed be open to more than Mr. White's charge of "a God-dishonouring Theology."

They comment on the evil that Philosophy has wrought in the Church, and argue as if the truth, here held, of the soul's natural immortality were absolutely dependent upon Philosophy, and asserted by it alone. Here, however, are two errors, yea, we may say three. First, I will remark that a thing may be true that is not absolutely demonstrable by science, and if the immortality of the soul is not so demonstrable, the same is true of many things relating to God and His ways.

In fact it is impossible to eliminate supernatural truth from religious faith; it is that which distinguishes it. Not, indeed, that Religious faith is contrary to reason but is in many things above it. Is it not notably true that even Theism must have Faith for its foundation, and not science pure and simple? "He that cometh to God must believe that He is," (i. e. that He exists.)

It is assuredly true that every argument by which the Divine existence, as a living Personality, is sought to be proved by Philosophy runs into Pantheism. Is it therefore not true that God exists, and that He so exists? The same is true of the doctrine of the Trinity. Who can demonstrate to us the Philosophy of the Incarnation? His sinless conception when He became flesh? Who can demonstrate the fact of the Hypostatic union of the two natures in Him who can only be properly described as to His nature, by His title of Messiah?

Who can sound the depths of that unfathomable mystery, the atonement; the price paid by one Surety to Divine Holiness for our ransom? It would appear that it is the ambition of the advocates of conditional Immortality to do the latter, as they tell us that He died for us as a man, and the God-head suffered! No wonder that Mr. Greg, in the Contemporary Review, proposed to dismiss all these sublime mysteries into silence, "as the most respectful, (and, to them, most convenient) course!"

Therefore, all the argument against the soul's immortality from this source is fallacy. But it is not only fallacy to argue against its truth because it cannot be philosophically de-

monstrated, but it is, (2), also a fallacy to assert that we build our argument upon Philosophy in this place, any more than in any other part of our doctrine.

We distinctly repudiate such a premiss; we do indeed consider it necessary to show that we are supported by very good probable reasons, both from natural Theology, from natural Religion, and from God's Holy Word; and from this latter we hope that we are able to bring more than probable reason, yea, as a fact of Divine testimony, even demonstration that it is the Divine will that the souls of men shall continue to live after death without a declared limit, and from the terms employed in such connection, we are left almost without possibility of belief, as based upon any Revelation of the Deity, that the life, or existence of the wicked, will ever come to an end.

But thirdly, the fact as to the use of Philosophy in this controversy is altogether against the advocates of conditional Immortality. They it is who use Philosophy as the basis of their system; they vainly seek to interpret Scripture so as to come within reach of human ken in this matter. Mr. White's book is very clear evidence of this. Although he is reluctantly compelled to admit that Science cannot solve the difficulty which he feels, still he does, nevertheless, build his system of Scripture interpretation upon the inferences which Materialists have drawn from their "Philosophy," falsely so called.

Mr. White, I believe, feels that it is but an hypothesis that he is arguing for, and that it is not demonstrable as true, either by science or by Holy Scripture. This appears to be evident in several places in his book. He has made the subject, as he tells us, a matter of special study, and brings to support his opinion, an amount of erudition and research, that the writer does not at all assume to do, in reviewing his arguments. Nevertheless, I hope to shew grounds in reason and Holy Scripture to justify me in adhering to the doctrine so long held by the universal Church of God in N. T. times.

(To be continued.)

OBITUARY.

IN Halifax, N. S., April 5th, died the Rev. Charles Jessen Shreve, B. A. (King's College, Vind.), Rector of St. Stephen's, Chester; aged 70 years.

The Shreves are intimately connected with the Church in Nova Scotia. Mr. Shreve's father having been Rector of Lunenburg and Parsboro, and his brother James (D. D.) having been Rector of Chester and of Dartmouth, while his son, Richmond, is now Rector of Cornwallis. It may be mentioned, also, that Dr. Jarvis, Rector of Shediac, N. B., is his brother-in-law; and his nephew, Rev. M. Jarvis, is Rector of Guysboro, of which he himself was once in charge.

By marriage he is also brother-in-law to Rev. A. Jordan of New Dublin, and the late Mr. Morris, Rector of Antigonish. Mr. Shreve's second Christian name is derived from the third proprietor named in the Lunenburg Grant, D. C. Jessen, who lived from 1780 to 1814, and was a liberal parish-

ioner of St. John's Lunenburg. Mr. Shreve was 46 years in Holy Orders; his first charge was in Newfoundland, at Harbour Grace, where he wrote an able essay on the "Divine Origin of the Episcopacy." He is also the author of a work on "Infant Baptism."

Diocesan Intelligence.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN'S.—A graveyard at the west end of the city was wantonly desecrated lately by a party of drunken young men, supposed to belong to respectable families. They broke gravestones, and were otherwise destructive.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—At the Bishop's Chapel, on March 31st, Rev. G. W. Hill, D.D., preached at the 4 o'clock choral service.

PUGWASH.—There will shortly be a vacancy in this parish—and also in Wallace, by the resignation of Rev. D. C. Moore.

AMHERST.—The Bishop arrived here on Wednesday evening from Parsboro, where he confirmed 20, prepared by the Rev. R. F. Brine. On Thursday at eleven o'clock, his Lordship confirmed 20 more in Christ Church, Amherst. Morning Prayer was said by Rev. D. C. Moore (Pugwash), who also bore the Pastoral Staff. The Lessons and Prefaces to the Confirmation Service were read by the Rector, Rev. Canon Townshend, M. A., Rural Dean. In his address, the Bishop spoke in high commendation of the outlay of the parishioners upon the new chancel and organ (by Warren, of Montreal), but cautioned them not to neglect their duty to the outlying parts of the parish, under the care of Rev. E. Ball, for which their Rector would have to provide services, and their own opportunities of worship would therefore be less were it not for the work of the missionary to Cumberland Mines. The organ, which is admirably played by Miss Townshend, the Rector's niece, cost \$1,600, and is really a beautiful instrument—and with the reredos, worked by Mrs. C. Stewart, renders the chancel complete. The Bishop left at 9 p.m. for Londonderry Mines (Rev. F. J. H. Axford), to hold confirmation at 7 p.m. Whether he would reach his destination in time is doubtful, as a freight train was off the line at Maccan.

SPRING HILL.—The Rev. E. H. Ball, through inadvertence, has omitted in his communication some facts in connection with his mission which no doubt he will be glad to have supplied by one who knows. Spring Hill, as well as Cumberland Mines, Minnie and Maccan, still form a portion of the Rev. Canon Townshend's extensive parish, and Mr. Ball is his curate in charge. In this mission field, amid the greatest discouragements and difficulties, the Canon has faithfully and assiduously labored for the past thirty years. His success is best shown in the fruits of his work. During that time he built the church at Maccan—the principal church under Mr. Ball's charge. He opened up the Cumberland Mines Mission, Minnie, and Spring Hill. In the latter place, he obtained from Mr. Millar a gift of the land on which Mr. Ball is now endeavoring to build the church, and Mr. Ball is the third curate the Canon has obtained to take charge of this portion of the parish. In connection with his labors, I might add that over the field where Canon Townshend years ago worked single-handed, there are now four clergymen. That he built the church at Bay Verte, as well as that at Pugwash, and also the church in his own parish, which he has twice enlarged and improved since its erection. Recently, the parish of Amherst has expended nearly \$4,000 in adding to and beautifying their church, including the purchase of a new organ; and it is now admitted to be one of the finest and most interesting churches in the

diocese. I might add that his parish forms an exception to those referred to by Mr. Ball, as he has built without any extraneous aid. I send you these few additional facts, which may be interesting to some of your readers, and gratifying to those concerned.

HALIFAX.—The Rev. J. H. D. Brown, editor of *Church Work*, has taken up his residence in this city, having resigned the parishes of Sackville and Dorchester, N.B.—At the Bishop's Chapel, on Sunday last, the sermon, after the 4 o'clock choral service, was preached by the Rev. J. Abbott, Rector of St. Luke's Cathedral.—The Rev. O. M. Grindon's lecture, postponed from March 28th, was delivered before the Church Institute on April 4th.

BOARD OF FOREIGN MISSIONS.—Dear Sir,—Allow me, through the DOMINION CHURCHMAN, to ask the clergy and collectors to pay in their annual amounts at once, to Mr. Gossip, our treasurer. The Synod meets this year May 14th, nearly two months earlier than usual; and I fear that, unless this request be complied with, our quasi annual report will not present so good a balance as we desire to see.—DAVID MOORE, Secretary.

HALIFAX.—*St. Mark's.—Funeral.*—The late Miss Bessie Downs, aged 23 years, was a teacher in the Sunday School in connection with this church. Her death under any circumstances would have evoked the sympathies of the whole congregation; but dying as she did, a victim to her duty to an afflicted sister, the most marked respect was paid to her memory and remains. At the morning service the Rev. O. M. Grindon, Incumbent, made most affecting allusions to the lamented young lady, and there were few dry eyes in the church, where she was known so well and so much esteemed. At the Sunday School gathering in the afternoon, the Superintendent, Mr. J. G. Smith, announced her death, and made feeling remarks appropriate to the occasion. During the four years she was a teacher in the school, she was rarely absent, and during the year 1877 was only absent twice. After singing appropriate hymns, the school closed at an earlier hour than usual, to enable the children old enough to face the roads and the weather, to attend the funeral. The male scholars, to the number of about thirty, met the hearse at the head of Young Street, and accompanied by the Superintendent and teachers, preceded it to the Three Mile House Cemetery. A large gathering of citizens followed the remains. On arriving at the cemetery, the remains were taken into the church, where the service was conducted by Rev. Mr. Grindon. The choir sang with much feeling the 130th hymn commencing:

O God, thy grace and blessing give,  
To us who on thy name attend,  
That we this mortal life may live,  
Regardful of our journey's end.  
The 39th psalm: "I will take heed to my ways," &c., and the 15th chap. 1 Cor. were read, after which the choir sang the 218th hymn:  
"My God, my father, while I stray,  
Far from my home on life's rough way,  
O, teach me from my heart to say,  
Thy will be done."

WALTON.—*St. Matthew's.*—On Tuesday evening the 2nd inst., the Lord Bishop held a Confirmation in this Church. The roads were almost impassable, and some of the smaller bridges had been carried away by the heavy rains. The Bishop had therefore to be conveyed along the shore, which increased the distance fully twelve miles. The evening was dark and unfavourable, but a large congregation nevertheless assembled. The clergyman in charge, the Rev. J. C. Cox, said the Litany. Hymn 126, S. P. C. K. was sung, the Bishop gave an excellent address, full of interest and instruction, to which great attention was paid. Thirteen persons then received the Apostolic rite of the laying on of hands. Four of these were members of one family, and three were members of another, neither parent of the latter being a member of the church. Hymn 440 was then sung, after which the Lord Bishop preached an admirable sermon on the gospel for the second Sunday in Lent. A collection was then made for the purpose of a Sunday School library. The

hymn beginning "Rock of Ages cleft for me," was then sung, and the interesting service was closed with a prayer and the benediction. The service was witnessed by many who had seen nothing of the kind before, and it is hoped that much good will result to the Church in this place.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

NEWCASTLE, MIRAMICHI.—The congregation of St. Andrew's Church have long felt the inconvenience of not having a room in which Sunday School could be conducted, lectures given, and various meetings for their mutual improvement and recreation held. To build such a room was one of the last wishes of that holy man now gone to his rest, the Rev. James Hudson, first rector of the parish. Shortly after the present rector, Rev. H. H. Barber, took charge of the parish, about eighteen months since, a meeting of the congregation was called to consider the subject of building a school-house. The result is a room 50-ft. long by 21-ft. broad, of Gothic architecture throughout, with open roof and finishings to correspond with the church. The windows are stained glass, the gift of a member of the Church in memory of Mr. Hudson. One of the striking features of the interior is the neatness and comfort of the seats, which are given by another member of the congregation. Two small ante-rooms are taken from the length of the building, the one to act as a vestry, if necessary, the other is fitted up with shelves for the reception of a school and parish library when we can get one.

On Tuesday, Feb. 12th, after a suitable service in the church, the children and teachers of the Sunday school assembled in the school-room for their annual treat. About fifty children thus came together. Having enjoyed a sumptuous tea, each child was presented with a very nice book as a prize, the munificent gift of one of the lady members of the Church. After this a magic lantern was exhibited, to the great delight of all who witnessed it, thus closing a very pleasant time. A few days afterwards a missionary meeting was held on behalf of the diocese of Algoma. After prayer, the reading of Holy Scripture, and hymns, the Rev. D. Forsyth, rector of Chatham, in a most interesting address, set forward the claims of the diocese. At the close of the meeting the Rector expressed his happiness in being able to state that \$20 had been collected for foreign mission work during the year, half of which is to be devoted to Algoma and the rest to the general fund of the S. P. G.

On Tuesday evening last, April 2nd, all were delighted with the Rev. E. S. W. Pentreath, of Moncton, coming among us and delivering one of his very able lectures, subject—"Our homes and how to brighten them." At the close of the lecture, which was listened to with the greatest attention, when the thanks of the meeting had been proposed and presented to the rev. lecturer, the offerings of the audience, towards diminishing the debt on the building, amounted to \$18.13.

The subject of our Wednesday evening Lent lectures is "The historical and devotional character of the Prayer Book."

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

The regular meetings of the Committees of Synod will be held in the Synod Office as follows: Foreign Missions, Tuesday, April 30th, 7:30 p.m.; Mission Board, Wednesday, May 1st, 10 a.m.; Clergy Trust, Wednesday, May 1st, 8 p.m.; Episcopal Trust, Wednesday, May 1st, 4 p.m.; On Discipline, Wednesday, May 1st, 7:30 p.m.; Widows and Orphans, Thursday, May 2nd, 10 a.m.; Book and Tract, Thursday, May 2nd, 11 a.m.; Divinity Students, Thursday, May 2nd, 11 a.m.; Executive, Thursday, May 2nd, 2:30 p.m.; Insurance, Thursday, May 2nd, 4 p.m.

#### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending April 13th, 1878.

MISSION FUND.—*Special Appeal.*—William Gamble \$25.00; Rev. J. D. Cayley, third instal-

ment of subscription \$20.00; Huson W. M. Murray, on account of subscription \$20.00; Major Draper, \$2.00. *Annual Subscription.*—Ven. Archdeacon Whitaker \$50.00. *Parochial Collections.*—York Mills, additional, \$16.62; Lindsay, on account \$30.00; Stanhope (Minden) \$4.40; St. Bartholomew's and St. Matthew's Toronto, \$53.10; Fenelon Falls, on account, \$23.00; St. John's, Toronto, on account, \$25.00; Berkeley, \$40.25; Norwood and Westwood, additional, \$14; Perrytown, additional, \$9.90; Vespra, \$49.01; Apsley, additional, \$6.20. *Missionary Meeting.*—Stanhope (Minden) \$2.50.

WIDOWS AND ORPHANS' FUND.—*October Collection.*—Perrytown, additional, \$5.71. *Annual Subscription.*—Ven. Archdeacon Whitaker, \$10.00.

DIVINITY STUDENTS' FUND.—*April Collection.*—Weston, \$2.30, Whitby, \$3.52, Norwood \$2.26, Westwood \$1.09; Hastings, 72 cents; Alnwick, 37 cents, Dartford, 75 cents; Apsley, \$1.15.

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

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

The address of the Rev. J. Widmer Rolph, will for the future be Oshawa, Ontario.

The Diocesan Synod will meet on Tuesday, June 4th.

OSHAWA.—The new incumbent of the parish has arranged for services every evening during this week, with a different preacher, as far as possible, on each day. The Rev. T. W. Patterson takes Monday; the Rev. S. W. Young, Tuesday; and the Rev. R. Greene, of the Cathedral, Wednesday. We hope to receive fuller particulars in time for our next issue.

EAST YORK.—The quarterly meeting of the Ruri-decanal chapter was held at the Parsonage, Uxbridge, on Tuesday the 2nd April. The Rural Dean was unfortunately absent from illness, but seven members were present, with the Rev. John Davidson, M.A., in the chair. Amongst other work done at the sitting the following resolution was carried unanimously: "That this meeting has heard with great regret of the serious illness of the Revd. E. H. Cole, Rural Dean, and hereby tenders him and his family its sympathy and condolence in this his affliction, earnestly beseeching Almighty God may speedily restore him to his former health and strength." A discussion took place upon the present state of the Widows and Orphans' Fund of this Diocese; the generally expressed idea being that the Canon relating to the administration of the said Fund should be entirely re-modelled upon a better financial basis. Divine service was held in the evening in the parish church, Uxbridge, at which two short earnest addresses were given, the one on "Prayer" by the Revd. John Vicars, of Cannington, and the other on "The Great Intercessor" by the Rev. John Fletcher, of Unionville.—C. R. BELL, Secretary.

TORONTO.—*St. James's.*—We regret to learn that a change is about to take place in reference to the organist at this Church. Mr. Carter has held that post for twenty-one years. On the 12th ult., he received a communication from the music committee stating that "the authorities of St. James' Cathedral were of opinion that a change in the choir was absolutely necessary; and that they had made up their minds to terminate the pending arrangements at the end of the current quarter." The cause alleged by the committee for this action is that an arrangement was entered into last year, whereby Mr. Carter was to provide for the efficient rendering of the musical portion of the services by a choir of at least fifty voices, and that he failed to do so. To this charge Mr. Carter replies that he "has a choir of over fifty voices in general attendance;" and alleges that, "as the whole amount placed at his disposal both to remunerate his services and to meet the expense of the voices would admit of a payment of only \$20 per head per annum, with nothing for himself, it followed that the choir must necessarily partake very much of a voluntary character," and that all could not be expected to be always present. The total number of voices in the choir is in excess of fifty. At a meeting held on the



11th inst., the choir adopted a series of resolutions stating that the present arrangements are such as render it quite impossible to produce satisfactory results. Amongst the difficulties in the way they specify the separation of the two sides of the choir, which renders it impossible for one side to understand what the other is doing; the position of the organist rendering it impossible for the majority of the choir to get any assistance from him; the fact of many of the seats being unavailable for choir purposes; from being beyond his control; the inconvenience caused by an insufficient supply of music, and the cramped accommodation at service. In consequence of these circumstances they have adopted a resolution stating that "many of the existing difficulties have arisen from the want of co-operation on the part of the Musical Committee and the congregation with the organist and the choir," and that the Cathedral authorities have failed to extend to them those courtesies which are so liberally extended to choirs in other churches of the city. The series of resolutions is wound up by a resolution bearing testimony to the professional ability, zeal and untiring industry of Mr. Carter, as director of the choir. We scarcely need add that Mr. Carter has the universal respect and esteem of everyone with whom he has been brought in contact and is very widely known as a first-class musician and teacher.

The real cause of the unpleasantness has probably not been publicly stated. No legitimate difficulty would have occurred if the organ were in its proper place—the chancel, and a surplice choir adopted, as in all English Cathedrals. We believe this arrangement would be very satisfactory to many of the congregation.

**Confirmations.**—The Bishop of Toronto will D. V. hold confirmations during the months of April and May next, as follows:

Cobourg, Sunday	April 21	7 p.m.
Grafton, Monday	" 22	4 p.m.
Colborne, Tuesday	" 23	11 a.m.
Brighton, "	" 23	7 1/2 p.m.
Toronto, St. Peter's, Sunday	" 28	11 a.m.
" Trinity, Sunday	" 28	7 p.m.
Carleton, Sunday	May 5	11 a.m.
St. Ann's, Brockton, Sunday	" 5	7 p.m.
Oshawa, Sunday	" 12	11 a.m.
Bowmanville, Sunday	" 12	7 p.m.
Newcastle, Monday	" 13	7 1/2 p.m.
Perrytown, Tuesday	" 14	11 a.m.
Baillieboro, "	" 14	4 p.m.
Cavan, St. John's, Wednesday	" 15	11 a.m.
" Millbrook, "	" 15	7 1/2 p.m.
Norwood, Thursday	" 16	7 1/2 p.m.
Peterboro, Friday	" 17	7 1/2 p.m.
Toronto, All Saints, Sunday	" 19	11 a.m.
" St. Bartholomew's, Sunday	" 19	7 p.m.
Cartwright, "	" 26	10 1/2 a.m.
Port Perry, "	" 26	7 p.m.
Lindsay, Monday	" 27	7 1/2 p.m.
Omamee, Tuesday	" 28	7 1/2 p.m.
Manvers, Wednesday	" 29	11 a.m.
Toronto, St. George's, Thursday, (Ascension)	" 30	11 a.m.
" St. John's, Thursday, (Ascension)	" 30	7 1/2 p.m.
" Holy Trinity, Friday	" 31	4 p.m.
" St. Paul's, Sunday, June 2	" 1	11 a.m.
" Church of Redeemer, Sunday	" 2	7 p.m.

**HURON.**

**St. Paul's, London.**—An old favourite of the congregation of St. Pauls, the Bishop of Saskatchewan preached here at morning service on the fifth Sunday in Lent to a large congregation. His text was the prophecy of Elisha, of the incredible plenty that would be in Samaria on the morning of the terrible famine that was then in that city. "Then Elisha said, hear ye the word of the Lord: Thus saith the Lord, to-morrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God: Behold if the Lord would make windows in heaven, might this thing be? And he said, behold thou

shalt see it with thine eyes, but shalt not eat thereof." 2 Kings, 7 chap. 1-2 verse: graphically the preacher portrayed the terrible famine that then devastated the city of Samaria beleaguered by the mighty hosts of Benhadad the great king of Syria; and in the sore extremity of the famine, Elisha the prophet, the messenger of the Most High God standing in the presence of the king who had but as yesterday sworn that the head of Elisha should not stand on him that day; and, as the prophet proclaimed the gracious message of God, the scornful, infidel reply of the lord on whose hand the king leaned—that lord, the type of the sceptics of more modern times, and of the present day, who scornfully avow their disbelief of the revelations of God. His sermon was a scathing denunciation of those who disbelieve, because they are unable to comprehend the wonderful counsels of of the Most High. Every ear was open and every mind intent to the utmost, to receive every word of the powerful sermon that rivetted their attention that morning. There was no hesitancy, no selecting of terms that might not offend unbelievers if any such there might be in his audience.

His Lordship, with the Revs. Canon Innes and J. Gemley administered the Holy Communion to a large number of communicants. He preached in the Memorial Church at evening service.

**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 MISSION FUND.**

DEAR SIR,—I would not intrude on your valuable space but for the invitation in your issue of the 4th inst., of correspondence in reference to the Mission Fund. I had prepared a scheme to submit to Synod in June last for the endowment of the Church in Canada, but the undertaking seems so vast, and impracticable without great self-denial and long patient continuance that I felt I had neither nor influence to secure it even a desirous consideration. Your article of the 4th inst. alludes to a similar idea in the Diocese of Quebec, on a much smaller scale, and I venture to ask you to give this publicity. It will require self-denial, yet not more than many clergy and others now practice. It will also be so long in completing that very few of the present clergy may hope to be benefited by it, as it will require some 40 years to mature; so that all who enter upon it will do so *con amore*. That alone should not deter. What benefits the present generation derives from the liberality and love of cause or of country of past ones I need not mention. Nor is it necessary to speak of the gratitude of the clergy of after years, (and not them only, but those to whom they minister), towards those who in such a way relieved the finances of the Church from constant anxiety and depression. The object is to put the Church in Canada on a similar footing to that in England, and if I can induce any one with fuller data and more used to such calculations to entertain the thought and work it out, I shall be gratified. The plan is this: I assume there are 700 clergymen in the Dominion (I include the whole, but it can be applied to a part), and that their incomes average \$700 per annum each, or an aggregate say in round numbers of \$500,000—(the average of this Diocese I believe to be upwards of \$800). Each one joining the scheme will pay ten per cent. of his income to the endowment fund, realizing on the whole \$50,000 a year, to be invested at five per cent. or more, if it can be done safely, giving an annual income of \$2,500. This would endow five parishes or missions with \$500 a year, but that is not intended to take place as yet. In addition to this source of income a special effort should be made both here and in England to rouse clergy and laity to interest themselves in the matter, both by contributions during life and by making bequests for this object. If it were possible to create enthusiasm here, there can be no doubt it would be felt in England, and the wealthy and generous Church people there would willingly help those who were so set to help themselves. Present arrangements are not to affect it

till all are complete. All payments from all other sources to be continued as now. I think it possible to add to the income as suggested above a sufficient sum to make it \$60,000 a year, such an amount to be invested year by year. It is in fact an accumulative fund of that amount every year, at five or more per cent. compound interest. In 41 years the capital will have amounted to about seven millions, and the interest will endow somewhat over seven hundred livings with \$500 a year each. Voluntary efforts could be used then as now and would not be felt to be so burdensome. Of course new missions will be forming all the time, and they will not affect the principle. Take it up, create a feeling—other sources of income will be developed. A special collection of a shilling from every Churchman in Canada, in the United States, in England, from the whole of Anglo-Catholicism. Churchmen in Canada have friends throughout the whole world. The novelty of the thing will give it impetus. May I take a minute to ask, Would it be well done if it were done? Some charge the clergy now with being too addicted to luxury and ease, and might think this would add to it; but there is no ground for that charge with the great body of the clergy; there is too much true life stirring, an unrest, a reaching out for something higher and better, and that will grow. The lukewarmness of the last century and of the beginning of this will not occur again for a time; there is too much antagonism. And he that warreth entangleth not himself with the affairs of this life,—or should not. And it is necessary for reproof, rebuke, and exhortation that clergymen should be as independent as it is wholesome for any men to be.

These are serious difficulties. The present incumbents or curates could not bind their successors. An Act of Parliament would partake too much an appearance of injustice.

Thus I leave it. If you think it worth insertion, and others think it worth attention, or any modification thereof, good will come of it.

Yours, P H I.

April 10th, 1878.

**THE "MAIL" ON EASTER VESTRIES.**

SIR:—The editorial opinions of the *Mail* on the subject of the duty of Churchmen at the Easter vestry meetings, in that paper of the 5th instant, have been commented upon by two correspondents in this week's *DOMINION CHURCHMAN*, and I think, sir, that those editorial opinions have formed the subject of discussion, and have received the unanimous condemnation of every true and faithful member of the Church, whose righteous indignation has been aroused by those false and slanderous statements.

Why is it that the secular papers, in this country, at all events, are so hostile to the Church, and so ready to publish anything prejudicial to her interests? Is it not because they must pander to popular opinion; and popular opinion is opposed to the Church, because she is a standing and protesting witness against dissent or schism on the one hand and against scepticism on the other—both popular in the present day? A report, for instance, of Church dissensions is eagerly received and published by such journals with favorable comments; and a *new Church* (?) receives more than its share of attention, and any amount of flattery; and the world applauds, and Satan exults, because there is another rent in the Body of Christ—the Church.

From the *Globe* we might expect a rather prejudiced expression of opinion; it is Presbyterian and Radical, and therefore, naturally opposed to Episcopacy and Conservatism; from the *Mail*, as a Conservative paper, we might, expect, at all events, fairness and truth. Compare the article referred to with that in the *Mail* of the 11th inst. on the subject of Methodism, than which a more fulsome article could not have been penned. The editor of the *Mail* dare not write in the same style on Methodism as he does on the Church, for the members of that body would unite in putting such pressure upon him that he would be obliged to retract. And when the members of a human organization could thus make their power felt, if attacked and vilified, are we, the members of that Divine organization, the Church, to submit tamely to the abuse which is heaped upon our

Mother by irreligious and unprincipled editors who care nothing for the truth, but seek only to please the vulgar mind?

Your correspondent, "R. H.," is not far astray when he insinuates that such writers, "counting on a supposed division of sentiment in the Church, seem deliberately to have selected for their patrons that factious minority of the Church whose power consists just now in money. . . ." and he might have added "that, no doubt, in this case, there was value received, and the sustentation fund of the *Mail* was thereby sensibly increased." I do not hold, however, with "R. H." that we as Churchmen, should sever our connection with the Conservative party, because its organ prostitutes its columns by inserting such articles. But we can, and it is our duty to, make the proprietors of the *Mail* understand that we will not submit to such treatment, and do so by withdrawing our support from that journal. I am a Conservative, and have been a subscriber to the *Mail* from the day that it issued its first No., but it has received the last dollar that it will ever receive from me, until there is a great change in its tone; and if 2,000 or 3,000 subscribers to the *Mail* who are true lovers of the Church will act in a similar way, that journal will find that it has made a great mistake.

The *Leader* is a Conservative journal. Could not arrangements be made with the proprietors of that paper, by which, if Churchmen will support it, questions affecting the Church will be discussed in a fair and impartial manner? I commend the idea to Toronto Churchmen, and hope that there will be some such united expression of opinion as will shew the *Mail* that "Honesty is the best policy"—better even than the favour and gold of rich Anti-Church Associationists. Yours, etc.,  
B. C. L.

April 13, 1878.

#### MARRIAGES IN LENT.

MR. EDITOR.—While perhaps there are a number of the clergy of the Church of England who care little for any regulations that are not laid down in *black and white* in the Prayer Book, and have little respect for ante-Reformation regulations, even though unrepealed, and are therefore found solemnizing marriages during the season of Lent; yet one would expect to find that at the present day, when Lenten services are more frequent than before, even with the so-called Evangelical or Low Church School, and a true devotional respect paid to it by all that no clergyman would be in such haste to marry, as to do so in Lent, and to have it solemnized by a dignitary of the Church, and one who has his own Church services carried out in a fashion that would be called very High, or even Ritualistic, by two thirds of our people elsewhere in Canada! And yet such a case occurred lately in the Diocese of Montreal. A clergyman married to a clergyman's daughter in Lent!

What can we expect from the laity when such an example is set? Surely Easter tide was not far off.  
CHURCHMAN.

#### SYSTEMATIC GIVING.

DEAR EDITOR.—Very much more might be done by the clergy in promoting systematic giving, if they would only go to work in earnest and organize. As it is too many I am afraid, preach to or address their people on the matter without ever attempting to follow up their words by personal applications, or by giving an opening for those willing to give systematically, to do so easily. People will not put themselves out of the way to give their contributions. Few will take the trouble to obtain mission boxes, even when such are proposed. But there is a plan, followed by the R. Catholics, in supporting their great missionary agency, "The Society for propagating the Faith," which I imagine might as easily be worked by us as by them; if we will only set our minds to it. This Society calls upon its members to support it by *prayers and contributions*. The contribution is a half penny per week. One subscriber in ten gathers up the contributions, and pays the money into the hands of another member of the work, who has ten similar contributions to receive, that is to say, 100 subscriptions. All the managers of the Society perform their duties as a

work and labour of love; receiving therefore no remuneration by way of salary.

The amount thus raised is wonderful, being not far from a million dollars!

What is to hinder many of our parish clergy from having "Mission Bands," or call them what they please, whose objects shall be prayer for the Church, and whose contributions for its support, either at home or abroad? Let them put such a scheme before their people. Let contributions be of different grades as to the amount, to be paid if they so think fit. Let them forcibly remind their people that only a prayer, with a penny a week, or whatever it may be, is wanted, and I am much mistaken if they do not find it takes well. Above all things let them not conjure up objections to it in their own minds. Many of us when such schemes are proposed, do not attempt even to put them into operation, but sit at our studies, and fancy a thousand "lions in the way." Is it not a fact in clerical experience that we are more apt to raise objections, to see obstacles, than our people are? This scheme I propose for our imitation will entail so little trouble on collectors or subscribers that itself will be a recommendation. It might be as well to suggest too, that membership may not be continuous *i. e.*, if a person wished to withdraw before any fixed term, for which he may have promised to contribute, he shall be at liberty to do so, without remark, excepting the erasure of his name from the roll. Would not this scheme work well in our Sunday Schools, taking care to make the contributions very low, say one cent? W. R. B.

#### CANADIAN CLERGYMEN IN ENGLAND.

MR. EDITOR.—In the early part of last Summer I wrote you complaining bitterly of two speeches which I had heard at meetings of the S. P. G., in this country, from two Canadian clergymen representing Canada as no longer in want of help from the Mother Church. I believe you inserted my communication in your number of August 2nd. I am happy to have a better account to give, this time, of a speech delivered a few days ago in Canterbury by the Rev. A. W. McNab, a deputation from that Society who, though a Canadian clergyman also, kept his audience entranced for an hour and twenty minutes, while describing, in a masterly and faithful manner, the state of the Church as prospering in our large towns, and as struggling for existence in hundreds of our back settlements. He also gave us a very minute and most interesting account of the Indians in their Heathen state and of the Indians in their Christian state which showed how much he, though still a young man, had studied the subject, as well as the missionary spirit which seemed to animate him. It would be well if every Canadian clergyman visiting this country did as good service to the good old society, and his native land, as Mr. McNab appears to be doing. Yours truly,  
JOHN STANNAGE.

St. Augustine's College,  
Canterbury, 26th March, 1878.

#### HYMNS FOR LITTLE CHILDREN.

In answer to the enquiry of a *Sunday School Teacher* in your issue of the 4th inst., allow me to recommend "Hymns for Little Children," by Mr. Alexander, as being suitable for the purpose required. They contain the purest Church doctrine, expressed in the most graceful and attractive rhythm, and are to be had for sixty cents a dozen, or set to music at an equally reasonable price. Yours truly,

ANOTHER SUNDAY SCHOOL TEACHER.

#### SUNDAY SCHOOL HYMN BOOK.

DEAR SIR.—"Sunday School Teacher" will find "The Church Sunday School Hymn Book" to be admirable. The Infant Class edition, containing 80 hymns, is 3 pence per copy, or 10 shillings per 100. The Scholar's Edition, containing 300 hymns, is 6 pence per copy. It is published by the Church of England Sunday School Institute, and may be had by applying to J. Palmer, Secretary of the same, 34, New Bridge street, Blackfriars, London, E. C.

Yours obediently, F. H. J. BRIGSTOCK.  
St. John, April 9th.

#### "ETERNAL HOPE."

SIR.—Is not rather "straining out a gnat and swallowing a camel" for critics to so strongly condemn Canon Farrar's hope that in the coming ages the torments of the wicked may end, and yet be quite content at the Church's *practical* teaching, that there is no punishment for the wicked at all. I cannot find anywhere in the Canon's volume the teaching attributed to him by your reviewer, viz.: "That the wicked will be admitted to *all the felicity of the saints*." Yet the Church does practically teach something very like this—for *all*—good and bad—she commits to the ground in "sure and certain hope of the Resurrection to eternal life." Though not agreeing with all Dr. Farrar's statements, yet it seems to me that his teaching as a whole makes sin a far more serious thing than does the Church in expressing exactly the *same hope* for a man, whether a devout Christian or the very reverse. Yours, &c., Q.

[Q. has apparently read the Canon's sermons with as little attention as his Prayer Book. Hence his misapprehension. The passage quoted from the Prayer Book, refers only to the *general* resurrection. It is an historical fact that it was altered so as to involve no other meaning.—Ed.]

#### VOTING BY PROXY

SIR.—Will you allow me a little space to allude to a suggestion that was incidentally made at the special Synod in February last. I refer to the proposition that members of Synod should be allowed to vote by proxy. It was objected at the time that we might as well give up the meetings of Synod altogether; this was said on the spur of the moment, and could scarcely be the deliberate expression of opinion, as the plan need not affect the attendance at such meetings at all injuriously. When any subject is to be brought before that assembly in which a member feels a lively interest he will contrive to be there if possible, and if it be not possible it is but right that he should be allowed to record his vote. Sickness or imperative duty elsewhere may prevent attendance. It may be objected that some from indolence or other motives will avail themselves of this arrangement, but I would require in *all cases*, where the privilege is used, that the amount of all actual travelling expenses by railway or otherwise which may be saved by so doing shall be paid to the Mission Fund of the Diocese, or the proxy not to be used. There are many, I do not doubt, who would be glad to help the Mission Fund in this way when it would not deprive them of the right of voting. It was objected, also, that this arrangement might lead to the purchase and sale of votes. I cannot think this could be seriously meant, as under the immaculate ballot, intended to prevent all dishonesty and untruth, is it not libellous to suppose such a thing? It may be objected that it is a relic of by-gone ages. It is a relic of a time when men were not afraid of an open honest vote, when the spirit of democracy had not tainted more or less all our institutions. Nevertheless, it is a wise arrangement and an honourable one for honourable men. The effect will be simply this: A member who from necessity cannot, or by choice will not, attend Synod, sends his vote to a friend in Toronto (a member), who uses it in his stead—one in whom he has confidence. And the amount of travelling expenses so saved given to the Mission Fund; thus, that fund is benefited, and no vote is lost, and the one so voting saves contingent expenses and time. If duty or inclination prompts him to attend, he needs no proxy. Probably the whole system of voting may be reconsidered, when this may form part of the discussion. Yours faithfully,

PHILIP HARDING.

Apsley, April 10, 1878.

#### "SINCLAIR ON THE CATECHISM."

DEAR MR. EDITOR.—I hope it will not be out of place for me to say something in favor of "Sinclair on the Catechism."

Contrast our venerable and venerated formula—The Church Catechism—with the Papist and Presbyterian Catechisms, and what a contrast! Both Rome and Geneva, by their teaching for doctrines the commandments of men have made void the Word of God in many glaring instances.

But, does an unscriptural stain sully the Church Catechism? No; there is not a single statement in it that is not in accordance with the standard of faith—the Holy Scriptures. It contains the essentials of Scripture taught by the Church, and is alike opposed to many-headed Rationalism and one-headed Romanism. The importance of teaching it properly to the young, which cannot be over-estimated in this shoddy age, is admitted by all. It, as well as the Bible, is under ban in the Common Schools of Ontario, and too many of our careless Churchmen neglect to teach it at home. However the Sunday School is the lever by which the minister may work; and experience proves, other things being equal, that the true success of a clergyman is in direct proportion to the sound and thorough teaching of the Catechism in the Church and in the Sunday School.

And here I beg leave to enter my protest against the "Bristol Exposition of the Church Catechism," republished in Toronto and London, Ont. It is heretical as well as contradictory in some of its statements concerning Baptism and the Church, and is doing serious hurt. Need we wonder at the existence of irreligious cliques and cabals amongst us, while such false teaching is unrebuked by those in authority.

Fifty-two lessons during fifty-two hours in the year sternly counsel us to teach to the purpose. Our Catechism is short, therefore easily committed to memory; but woe unto us if we stop here, for thousands have left the Church, chiefly, I firmly believe, because they knew the Catechism, parrot-like, only by rote.

The remedy is easy, and is being acted on by many clergymen with great success. They place in the hands of teachers and scholars a sound exposition of the Catechism, thereby preventing vague erroneous teaching, and ensuring definite scriptural teaching.

There are several good explanations of the Catechism, with scripture proofs, &c., but one, in the opinion of the best divines, stands pre-eminent—Archdeacon Sinclair's Questions Illustrating the Catechism, No. 573, of that excellent society the S. P. C. K. Six dollars and a half per hundred, only six cents and a half for seventy-nine pages. This little work, well known to many, is systematically arranged and lucid in definition. It is at once brief, comprehensive and clear: a union seldom attained. Its method compels the learner to use his understanding as well as his memory. It may be said to be the Scripture, the whole Scripture, and nothing but the Scripture, in all things necessary for the young. It is the young layman's best commentary on both the Bible and the Prayer Book. Once mastered, and it is nearly impossible to be an unsound Churchman. No "school of thought" has any room for the sole of its foot in it, for it recognizes no school of thought but that of Christ. It is the true antidote to all false doctrine, heresy, and schism, for the bag filled with wheat has no room for chaff.

Would that it were in every Church Sunday School in the Dominion, for the beneficial results of such united teaching would far exceed the expectation of the most sanguine amongst us. The Churchman who has thoroughly learned this *multum in parvo*, may hear occasionally around him the "great swelling words" of those "beguiling unstable souls;" but though he hear, he will "stand as an anvil that's beaten."

A. SLEMMONT.

A WIDE DIFFERENCE.

MR. EDITOR.—Without at all entering upon the question of "Lay Delegates" leaving this to your somewhat numerous correspondents who have it in hand, I beg to correct a misapprehension in the subject, as this week indicated by "A constant reader." He says "the Presbyterians universally have them. Now form even a Presbyterian 'Standpoint' this is not the case. Their so called, by your correspondents, lay delegates, and "universally" what they term "Elders," officers having in the government of the church, all the powers of ministers. In the first place they are very carefully chosen, after a somewhat lengthy notice in generally after a special service and sermon. Those electing them are "communicants only, non-communicants have nothing to do with it. The names of the elders elect are

duly published in the congregation, and, all challenged to prefer anything against their character. They are then duly examined as to their soundness in the faith, and their other fitness for office. They are next in the public congregation set apart by solemn prayer (not by imposition of hands, this is only for preaching, not *ruling* elders.) Thus inducted into office, they have its numerous duties to attend to. Before each "communion season," they as a "session," presided over by the minister, see to the character of the membership, judging of any accusations against them; and to examine and admit, or otherwise candidates. Even baptism is not administered without their implied consent and approval. Beyond this they are the general helpers of the minister and overseers of the congregation. A district is assigned to each, within it they are to note and seek after, absentees from public worship; to visit the sick, and pray with them; and to catechize the young. Such are their duties, and to a large extent they are well attended to, and for the most part a fine lot of bible-reading, doctrine loving, and hard working, christian living, men they are.

But of the "members of the session," there is every year one chosen as "Representative Elder" his business is to attend Presbytery, and Synod; and if so chosen, "the General Assembly." Please observe here, that the party *chosen* is one of the "elders" and also that the parties *choosing* are not even all the communicants, but only the "Session," that is those previously, perhaps years ago, appointed after all the care mentioned above, as "the Eldership." I might enlarge, but have written enough to correct any misapprehension that may be caused by the statement of your correspondent, and also to show the wide difference that exists between the composition of a Diocesan Synod, and a Presbyterian one.

H.

DIOCESAN SYNODS.

SIR.—Judging from the correspondence upon the subject in the late numbers of the DOMINION CHURCHMAN, it would appear that there is a wide spread feeling that there is something radically wrong in the present constitution of our Synods. It seems, indeed, to be contrary to the teaching of the Holy Scriptures, in regard to the government of the Church of Christ, that unordained persons should exercise a power which, as in the case of our lay delegates, is not under the control of the ministry of Christ's Church, no matter how the power of the laity thus exercised, may be abused to the destruction of all good discipline and true doctrine in the church.

The truth is, that while undoubtedly the laity ought to be represented in the councils of the Church, such a representation ought to be by Deacons, chosen by and from among the people, and then ordained by the minister of Christ, to whom the power of ordaining in His name is committed. Surely it is evident from Scripture, that all legitimate authority in the Church of Christ, must come from Him who is the one Ruler, and Head, and that all authority that is not exercised in His Name and by those commissioned by Him, is, more or less, *Anti Christian*.

A. CONSTANT READER.

KING'S COLLEGE, NOVA SCOTIA.

SIR.—Your last number contained a letter from "Enquirer" drawing attention to some statements recently made at the meeting of an Educational Association. In those statements a comparison is instituted between the number of graduates educated at King's College, N. S., and at another Institution. The gentleman who referred to King's College appears to have been actuated by no hostile spirit, towards it, but simply by a desire to blow the trumpet loudly for the benefit of his own place. Permit me, however, to point out that such comparisons are not only invidious but extremely fallacious. It is obvious impossible to compare the work done by any two educational institutions which have not something like a common standard for entrance, and a common standard for graduating—not merely flourished on paper, but really maintained by strict examinations. Commercial academies with grand prospectuses, are, no doubt, in the estimation of many worthy people far superior to Win-

chester or Harrow. May they be happy in their disbelief! We are a free people and may think and say what we please.

I accept the statement (it is not worth while to verify it), that King's College has only turned out twenty-eight graduates during the last ten years. When we consider the sparse population of these Maritime Provinces, and the character of the school education given in them, that statement will not operate to the disadvantage of King's College.

I happen to know, that more than ten candidates have failed to pass the matriculation examination during the last two years; and that, for every student who graduates, there are about three, who are, for various reasons, unable to pursue the complete course, and who therefore avail themselves of the system of elective studies for longer or shorter periods.

"Enquirer" also notices the statement that some children of church parents are now in dissenting schools. This is true, and it is, I believe, partly owing to the destruction of our collegiate school by fire in 1871. The school, however, is now rebuilt, with improvements, on the old site. It is a commodious and handsome structure capable of accommodating fifty boarders, and supplied with all the conveniences necessary for a first class school. When I add that the head master is the Rev. C. G. Willets, a graduate of Cambridge, and formerly Sub-Rector of Bishop's College School, Lennoxville, and that the school is rising rapidly under his management, your correspondent will acknowledge that the authorities of King's College cannot fairly be charged with negligence in the work of primary education.

I am, your obedient servant, JOHN DART.  
King's College, N. S., April 10th.

SIR.—In reference to a question proposed by "Enquirer" with regard to King's College, N. S., in your issue of the 4th inst., permit me to relate a little incident that occurred a few weeks ago. I was travelling on a railway not far from Toronto, and on arriving at a certain station, a military man entered the car where I was seated. After exchanging the usual civilities, he pointed to an unfinished church in the adjoining village, then to a finished meeting house, with tower, spire, and all the rest of it, in grand architectural style. He asked me the cause of the difference between the two. Knowing something of the neighbourhood, I said that if he desired a Scriptural reply, I could give him one: "Wide is the gate and broad is the way . . . and many there be which go in thereat." If he desired anything further in the shape of a reason, I would relate an anecdote I had seen in the papers not long before. A poor, unsuccessful physician of good attainments, position, and ability happened to be at the house of an empiric who had amassed a considerable fortune in administering medicine. He asked the quack what could be the cause of the difference in their success. Leaving the room for a few minutes without answering the question, on his return, the quack asked the physician what he had been doing in his absence. He said he had been looking out of the window, watching the people as they passed. "And how many people have you seen pass?" He did not know; he had not counted them. "Do you think there would be a hundred?" Perhaps there might have been that number, replied the physician. "Well, among that hundred, how many sensible persons would there be? Would there be one?" He really could not say. Perhaps there was one. "Suppose we say there was one. That one sensible person would go to you; the other ninety-nine would come to me. Is your question answered?"

I know nothing of King's College, N. S.; but perhaps the same thing will apply there.

Yours, FAIR PLAY.

APPEAL FROM ALGOMA.

DEAR MR. EDITOR.—Will you kindly permit me—through your columns—to seek to awaken an interest in the minds of the Christian public, in behalf of our struggling and sorely tried church efforts in this mission.

Set off from Bracebridge in January '77, and embracing five townships, the new mission is not without its claims on those who take an interest

in the extension of the Redeemer's Kingdom, or in affording the ordinances of religion to those left destitute in this respect.

The mission willingly entered into bonds with the Bishop to pay \$300—half the clergymans stipend—for three years; and have also, in other ways contributed liberally to other branches of the work in the mission.

Last year a substantial and commodious parsonage was built, with suitable outbuildings &c., which, with a mortgage of \$500, and which they are anxious not to increase, has still a floating debt of \$250, claims for which are now pressing heavily on them.

For help to liquidate this floating debt, dear Mr. Editor, we now make our humble appeal.

Our people have done all they can do to help themselves, and are determined still to do so, but in this most pressing necessity, which they cannot touch, they spread their letter before the Lord, believing that "He is faithful that promised."

"The circulation of this appeal is authorised by His Lordship the Bishop of Algoma."

I am, dear Mr. Editor, very sincerely yours.

THOMAS LLOYD,

*Incumbent* of the mission, and by whom the smallest contributions will be most thankfully received, and duly acknowledged.

#### NEW CHANT AND CANTICLE BOOK.

DEAR SIR: I find that the *Te Deum* which appeared in the Form of Service at the opening of Synod—one by Fred. Helmore, and a great favorite,—is also in the new Book of Canticles and Chants issued by the Music Committee of the Diocese of Toronto. Both books can be obtained at the Synod Office, the Synod form for 10 cents, the new book for 15 cents. But the new book contains all that is in the other and far more. Canticles and chants, Anglican and Gregorian, for both morning and evening service, a number of Kyries, additional chants and a full Communion Service (Marbecke's), together with music for responses at Morning and Evening Prayer and for the Litany. It is a complete manual of music at a very low price. The edition in paper being only two dollars per dozen copies post paid, that in cloth, three dollars. I am sure that many who like myself have looked in vain for such a help to choir, and choir masters will be glad to know of this. Yours,

CHOIR MASTER.

### Family Reading.

#### THE PENNANT FAMILY.

##### CHAPTER XXXIII.—CONTINUED.

"Perhaps you will think of my projected book, my lord. It may aid you in suppressing this accursed traffic in the property of drowned men and women."

"I have enough to do without reading useless trash, and you had better earn your living more honestly than by writing it."

The earl was beginning to show his teeth like a surly bull-dog, and Ap Adam snapped on, terrier-wise.

"Use or uselessness will be proved on publication. I hope to stir up a lazy Government to put down wrecking. I have the ear of a statesman or two."

"You! Quack doctor! Wizard! Pedagogue! Pauper! The ear of a statesman! What next?"

"The deluge, and what they found when the waters subsided. There will be a fine crop at the bottom of these bays. Good morning, my lord!"

With another twinkling glance at the furious earl, Ap Adam hastened away.

He found Mr. Tudor and Miss Manent at Brynhafod, discussing their interview with the earl with the family, assembled for their noonday meal. He recounted as much as he chose of what had passed between him and his lordship, and wound up with, "Now, my friends, be assured ye not stir a foot from here. I have the miser in my clutches, and he knows it. He won't dare to go to law."

David Pennant struck his fist upon the table, with a "Bravo, master! we'll stick like leeches!" Then old Mr. Pennant spoke for the first time.

He had previously been listening attentively to all that had passed, without taking part in the conversation.

"I believe we are a christian family," he began, and try to follow the precepts of our Lord as taught in His Holy Word: then we must neither 'resist evil,' nor 'do evil that good may come.' This farm is the earl of Craigavon's, let him do with his own what beseemth him. He wishes to be rid of us; let us not force ourselves upon him. It is clear that the lease expires this year or next. I am its holder, and head of the family—we will go. Listen, son and grandsons. If we remain, we shall ruin perhaps the widow and orphan; if we depart, the earl will leave Mrs. Tudor and Owen were they are, and, may-be, repair the vicarage, and let our young friends marry. A year more or less is not a life-time. The master is far-seeing, but God sees farther still, and can order our goings out and comings in at pleasure. He knows why the earl's mind is set against us, and can overrule it for good, if so He will. Let us 'overcome evil with good,' and give up the place quietly, leaving it at its best for the next tenant, or for his lordship, if he takes to it. We have done well by the farm, and lived well by it. Perhaps we have loved it too much, and set our hearts on an earthly rather than a heavenly home. Our father is teaching us better. What if the property did once belong to our forefathers? so did the Holy Land to the Jews, but He deprived the rebellious people of their inheritance. Are we not rebellious now? are we not murmuring because we are to leave these our fleshpots for the wilderness, which may prove to some of us the Promised Land after all? My children, let me see you submissive before I die."

As the old man spoke the countenances of his hearers changed; even David Pennant's softened. Mrs. Pennant and Daisy were wiping away their tears, and all were sensibly affected. The master was silent, if not convinced. The old man glanced round the table, while Daisy's hand stole into his, and, seeing the effect of his words, he continued, "I have known the earl since he was a boy; I knew his father before him. I will see his lordship before he departs, and try to soften him, as the Lord has softened thee, my son. He is in trouble greater than ours. Come with me, Michael."

He rose, no one venturing to gainsay him, and, accompanied by his youngest grandson, slowly left the house.

The earl was at his sternest and moodiest when they were ushered into his study.

"Who next?" was his exclamation.

"I am not going to detain you, my lord," the old man began. "You have been already hindered, and I hear my Lady Craigavon is ill. I come to assure your lordship that we shall quit Brynhafod according to your wish, and place no impediment in your way. I should like to have ended my days where they began, had it pleased God, for I have never been more than twenty miles away during my fourscore and five years, and it will be hard to quit our pleasant places. But since you have other views for the farm, my lord, I hope it may be prosperous in other hands as it has been in ours. The Lord of Lords has seen fit to bless our seed-time and harvest. May He continue to bless them to those who succeed us!"

The earl looked up from the desk at which he sat, and saw a venerable head bowed before him. He had expected recrimination, and perhaps threats, concerning the encounter of the previous evening, and had resolved on resistance at all costs. He was met by a submission that he neither appreciated nor understood, but attributed to fear. Yet scarcely fear, he thought, since the Pennants were proverbially independent. But he failed, alas! to see that the Sovereign Ruler of the universe was holding out to him the means of tardy reparation, and perhaps opening a road for repentance from sins known only to himself and that omniscient Being.

"Sit down, Pennant; I am glad you have come to your senses," was all he said.

"Thank you, my lord; my grandson and I are going. But we, as Christians, wished to assure you that we bear you no ill-will. Michael would have farmed the estate, God willing, after his father, since Carad has chosen to be a doctor. Now we must seek another home. I am an old

man, and shall soon find mine: his will doubtless be provided."

Michael stood close to his grandfather, his face calm and gentle. The earl glanced at them.

"Will you marry the young girl your father has adopted? if so, we may yet come to terms," he said, abruptly addressing Michael.

"I think not, my lord," he replied, quietly.

His grandfather looked at him keenly, and said, "It is the desire of our hearts, and we have trusted to see him and Daisy in our places, my lord."

"But the girl. Is it her wish also? If she have higher views, she had best be forced out of them."

"The hearts of young women are too intricate for probing, my lord; but I think our Eye of Day is humble, and does not look above her station."

"Then why have you educated her above it? Why did you let her come to the castle?"

"Your lordship knows that it was by my Lady Mona's wish."

That name silenced the earl, and his dark look, banished for a moment, returned.

"Yes, low company has been my daughter's ruin. Away with your Esgair witch, and take care that she never sees Lord Penruddock again! She nearly caused my death last night. It was an ill day for Craigavon when you rescued her."

"What does your lordship mean?" asked the two men.

"What I say. See to it, and get rid of her, if you value your peace. She, and your other founding, that Ap Adam, are in league with the evil one!"

"May God forgive your wicked words!" exclaimed Mr. Pennant, uplifting his eyes and hands, "and may it please Him not to visit on your head, and in your own offspring, the hard things you have said of the shipwrecked orphan. Look to yourself, my Lord Craigavon, and know that there is One to whom all hearts are open. May He pity and forgive you, as we do."

"You are a set of canting hypocrites!" returned the earl, darkly. "When you are gone there will be no more preachings at Monad, no more witches on the Esgair, no more old men of the mountain. I am thankful to say the farm you are after is let, and there isn't another within twenty miles."

"Oh, my lord, why do you wish us ill, we have done you no harm," said Michael, involuntarily.

His sweet pleasant voice arrested the earl; indeed, there was an earnestness and simplicity in Michael which few could withstand.

"Go back to your plough and harp, young man," said his lordship; "when we want you to preach or play to us we will send for you."

"And, indeed, my lord, I will thankfully come," returned Michael, following his grandfather, who had turned slowly to the door.

As they passed out with a bow and a "Good afternoon, my lord," the earl took a purse from his pocket and began slowly to count his guineas. Has his "day of grace" departed with twain?

##### CHAPTER XXXIV.—THE COUNTESS IS DEAD.

Miss Manent left Brynhafod for her new situation with many thanks and many tears. Owing to Farmer Pennant, her engagement to Mr. Tudor was ratified and announced, and although his mother disapproved of it as much as the earl did, she did not venture to make it so apparent to her son, who was the mainstay of her family. When, therefore, the vicar and his betrothed drove off in the Brynhafod gig the morning after their interview with the earl, it was understood that they were to be married as soon as circumstances permitted. But alas! for these "circumstances," which too often weary out more ardent attachments than theirs. The orphaned and friendless governess was, however, happy in her distant prospect, and in the fact that she was to be with friends of Mr. Tudor's, albeit she carried with her a dread of the earl and his possible power to set aside the engagement. Both she and Daisy also felt much anxiety about Lady Mona, not quite un-bittered with self-reproach, each fearing, in the sensitiveness of conscience, that she had not done her duty by her. Daisy, while she rejoiced in Lady Mona's escape from the thralldom of the castle, wondered if she had been right to promise secrecy.

She confided her doubts to Michael, in whose brotherly love she now wholly trusted. Indeed,

she believed that his feelings for her were and always had been simply fraternal. He then admitted to her that he was also troubled in mind on the same subject, having overheard the conversation between Lady Mona and her cousin on the night of the ball; and they both came to the conclusion that secrets were dangerous burdens, and as hard to throw off now as Christian's had been of old. Daisy longed to tell him of her great secret concerning the beacon, but forbore until Caradoc should deem it fitting.

Had she known the distress this secret was already causing him and their grandfather, she would have urged its disclosure on Caradoc. The earl's words, "Away with your Esgair witch, and take care she never sees Lord Penruddock again; she nearly caused my death last night," haunted them sadly, and they talked them over and over, not knowing what they meant, and dreading to add to the general ill-feeling by repeating them. They prayed together, and alone, to be guided in what they should do and say in the great emergency in which they were cast, not only as regarded Daisy, but David Pennant, whose mind was still overturned by his sudden trouble.

Indeed, when David heard that his father had actually settled to give up the farm, he said, with his resolute manner, "Then let those who yield, strain; I won't budge in the matter. Those who give up this farm must find another; and there isn't much time to lose; Michaelmas will soon be here, and we shall have no roof to cover us."

What the earl had said concerning Sir Shenkin Thomas's farm was right—it was let to another tenant. Caradoc, therefore, undertook to scour the country in search of a fitting home, and Daisy, who was a fearless and untiring rider, resolved to aid him. Meanwhile Ap Adam continued his seemingly fruitless search for the origin of all things—from the Dolomite to false lights, and from pre-Adamite formations to pre-Norman pedigrees.

The dull calm that precedes the storm fell over the farm. Master and men went to work stolidly, and but for the old farmer and Michael, the harvest would have been neglected, the garden untended, the root-crops left to rot. Mrs. Pennant's mercury also fell with her husband's, and her recovered energy, small though it were at best, sank to zero. But for Daisy and Marget matters would have been as bad within doors as without. The foster-daughter and the old servant did the work between them, while the mistress rocked herself in the corner, or tried to condole with her husband, and by so doing only made him tenfold more irritable and obstinate.

It was now that Caradoc came to the front. As eldest and strongest he undertook a difficult post, and filled it to the best of his ability. Although his sympathies were with his father, whom he most resembled both in person and disposition his common sense went with his grandfather. He therefore urged exertion on all, and worked for all. He and Daisy, in their superior health and strength, were more capable of unusual exertion than the others, and while he gave the orders at the farm, and went hither and thither professionally, or in search of a new home, she saw that they were carried out. They were thrown together on all sorts of business consultations, and while he felt and knew the danger to himself, he yet braved it, loving her more and more the while. He remembered but too well that she had refused to promise Lord Craigvon to give up his son, and he saw that she and Michael were more affectionate and confidential—more like lovers, he thought—than ever. This angered him, for he was jealous for Michael, trampling down personal feeling with the strong heel of selfishness. Indeed, he inclined to think that Daisy's love was in Lord Penruddock's keeping, and, while sorrowing for Michael, tried to forget himself. But he had not much time to think of love. He had been taught to make passion secondary to principle, and both he and Daisy had really too much actual work to do to waste overmuch thought on this, the deepest, subtlest, and least-controlled feeling of the human heart. Yet, in the midst of labour and trouble for others, they were sometimes reserved, shy, and even angered the one with the other; sometimes open and happy together as when they were children.

"The master promises to see to the beacon

when we are gone," said Daisy to him one day, after they had been for the hundredth time, discussing their dangerous meeting with the earl. "If we have to go to that farm in another country we shall never tend it again."

"The equinoctial gales will soon come," returned Caradoc, "and I hope to light it every evening while they are blowing. We shall be here while they last. Besides, no one seems to realize that I have made my stand in this neighbourhood, and if I remain in Wales it must be at Penruddock. You know that a rolling stone gathers no moss. Besides, if the earl has really found out our secret, it may be as well to make it public, and let him, the wreckers, and the philanthropists, if there be any, battle it out among them. They will at least learn that they can save life if they will, and the world will know where the fault lies if they will not. If the earl take Brynhafod into his own hands there will be no one to look after the spipwrecked. Even Gwylfa will be gone, eh, old dog?"

Gwylfa, who was asleep before the hall fire, roused up at his name, and came to his master's side, poking his cold nose into his hand, and fixing his eyes upon him.

"No more little girls to bring ashore, or drowning men to save, my brave old friend," continued Caradoc, sadly, "But God can help them, and bring evil for good. Daisy, what is the matter?"

Caradoc had suddenly looked at Daisy, and saw that she stood with hands clasped and lips parted as by a great fear. He repeated his question.

"You cannot leave us, Caradoc," she cried, impulsively. "You could not be so cruel. Grandfather is old, father strange, mother melancholy, Michael sick. We have only you."

"Absence would be best, for me at least, and and perhaps for others," he said, looking down into her troubled eyes. "I had even thought of writing to Sir George Walpole, and asking him to get me the appointment he suggested, or of taking the partnership still offered me by Dr. Moore. I should earn more in a month there than in a year here, and could help the general cause more effectually.

"It would be the death of mother, and—and—misery of us all," returned Daisy, her clear eyes drooping. "London seems another country, India another world."

She suppressed some great emotion, and Caradoc saw it. Had it not been for those others—his brother and the future earl—he might have fancied that some feeling deeper than that of a sister's or friend's lay beneath it; but he smothered even the hope, fearing to encourage in himself a love that he believed neither could nor ought to be returned. All he desired was to be permitted to overcome his own feelings, by absence from the beautiful and courageous girl in whose presence he forgot himself and all else but her.

"It could not be for some time," he said after a long silence. "When once they are settled elsewhere, and the wrench is made, they will all be better. Indeed, a change might rouse mother, and be of service to Michael. This sharp sea air does not suit him. I sometimes wish he could take the voyage to India instead of me. Father is strong, and will recover when Michaelmas in past. There seems a strange coincidence now between that period and our Michael's name. I think he was well called, he is so good and religious."

"He is indeed!" ejaculated Daisy, who had walked towards the window to conceal that emotion which Caradoc saw.

While she stood there gazing on the setting sun Mr. Tudor passed. He came in without knocking, and was breathless and excited. He did not give any kind of greeting, but said, abruptly and hurriedly, "I have sad news. The countess is dead!"

This was an overwhelming announcement, and Caradoc and Daisy were speechless for a few moments. So were the rest of the household when the melancholy intelligence spread. All its members were arrested in their work, complaints, or revengeful heart-burnings, by the solemn words, "The countess is dead!" She was neither much beloved, nor much disliked, but—she was dead!

Mr. Tudor had received the announcement from Sir George Walpole. Her ladyship had been sinking, he said, for some weeks, and had died shortly after the earl's return—"In his arms," he wrote,

"and his lordship is so overwhelmed that he has requested me to communicate the sad event to you."

There was a breathless calm that evening at Brynhafod. No one ventured to comment on what might, they scarcely knew how, affect all the neighbourhood; but when the still and solemn hour of prayer came, old Mr. Pennant spoke for all. He prayed, in the earnestness of faith, for the bereaved earl and his daughter, and as his words rose, clearly and powerfully, to the throne of the Eternal, evil thoughts departed from the breasts of his fellow worshippers, and David Pennant groaned in spirit, and ejaculated, "Lord, forgive me!"

(To be continued.)

LINES.

Written upon the death of the Rev. J. Frederic Carr, M.A., Rector of Kingsclear, N.B.

Beneath the glory of a wintry sun,  
They lay a saint to rest,  
And pile the frozen clods of earth upon  
His holy brow and breast.  
O! blessed be the hallowed resting place,  
Thrice blessed be the dead,  
Called ere the freshness of his youthful grace,  
From form or brow had fled.  
A man of action prompt, and tireless zeal,  
A patriot, neighbor, friend;  
One who had might to do and heart to feel  
And glorious gifts to spend.  
A husband and a father tenderest best,  
Of all who ever bore—  
Those holy names—his home a Beulah blest,  
Sheltered, flower-girt and fair.  
A herald of the Lord whose beauteous feet,  
On earth's dark mountain stood;  
A wakeful watch on Zion's height;  
Looking for dawn of good.  
A gentle shepherd who had tender care,  
Of his great Master's flock;  
Who loved—the lambs within his arms to bear,  
To stream and sheltering rock.  
A pure-robed Levite who was called to bring  
Service of prayer and praise;  
A true apostle gladly publishing,  
The gospel of God's grace.  
A minister of Christ—and he hath gone,  
In all his prime and power,  
Before his earnest life had reached its noon,  
God called the sun set hour.  
And shall the pleasant paths he used to tread,  
Ne'er know his steps again;  
And on the Lord's days sweet shall we give heed,  
To his dear voice in vain!  
Never till heaven shall vanish as a scroll,  
And solid earth consume;  
And Gabriel's trumpet sound from pole to pole,  
And break the sealed tomb.  
Shall we behold his face—his flesh hath rest  
In certain hope and sure  
Of resurrection pure and blest,  
To life forever more.  
And Faith beholds his spirit, even now,  
Listening the gladsome word:  
"WELL DONE, good and faithful servant!  
Art welcome of the Lord." [Thou  
And sees him shining as the stars of heaven,  
Bright in that brilliant band  
That, through the Saviour's merits all forgiven,  
Through the celestial land.  
He walketh where the streams of Heaven flow  
To seas of crystal calm; [down  
His is the robe of white, the harp, the crown,  
The amaranth and the psalm.

AN ILLUSTRATION OF THE DANGER OF INNOVATIONS.

A charity sermon for a school would seem to be a very innocent, and even laudable proceeding; but there was a time when it was quite the reverse, as the following facts will show. On Saturday, August, 23, 1718, the Rev. Mr. Hendley, of Islington, went down to Chislehurst, to preach a sermon at the parish church, for the benefit of the school of St. Ann's, Aldersgate, taking with him some of the children. In spite of the fact that he had obtained the consent of the bishop of the diocese, and of the rector of Chislehurst, Mr.

Hendley and his party were immediately arrested and taken before the Justices, on a charge of strolling and begging about the country. However, he persisted in preaching the sermon the next day, and all went peaceably until the offertory, which we learn incidentally was collected from pew to pew. The people gave liberally until they came to a Mr. Farington, one of the Justices, who not only refused to give, but seized the collector, asserting that the whole proceeding was illegal, that the children were vagrants, and were sent about begging for the Pretender. A scene ensued, notwithstanding which the collection still went on, many persons crowding up to give before their turn, and others, kept back by main force, threw their money into the plate. In the evening, the Rector, the preacher, and the persons who accompanied the children, were taken into custody, and bound over to appear at the Quarter Sessions at Maidstone as rioters and vagrants. In due time they were tried for "being evilly and seditiously disposed to the government of this kingdom under our most excellent Lord, George, King of &c &c., and averse to the happy establishment thereof, and wickedly desirous of gain, and most horridly and unjustly intending to procure to themselves unlawful gains under pretence of collecting charities, alms, and gifts for the sustenance of boys and girls . . . did . . . conspire and confederate with the said boys and girls to wander up and down in Kent and divers other parts or counties of England, in order to collect great sums for the aforesaid purposes, &c."

The counsel for the prosecution drew a lively picture of the national ruin which would ensue if a stop were not put to such proceedings. How 'enough money would be raised to bear the Chevalier's charges in Italy, and help him to consummate the marriage with the Princess Sobieski, and that in time the clergy would grow up into friars mendicant!' The Judge who tried the case was almost as violent against the defendants as the counsel, and "was a little suspicious that Mr. Hendley had Cardinal Alberoni's leave as well as the Bishop of Rochester's to make this collection, to carry on worse designs under the specious color of advancing charity, and seemed confirmed in his suspicion, because the manner of collecting had some resemblance with that of the Cardinal's in Spain."

The jury brought in a verdict of guilty, and the defendants were fined 6s. 8d. each, the judge accompanying his sentence with the observation that if they did not like the verdict they might bring a writ of error. It was a most singular affair, and is a good instance of the injustice which men may commit under the influence of a political or ecclesiastical 'scare.' It appears to have created some sensation at the time, and a pamphlet was published entitled 'Charity still a Christian Virtue: or an Impartial Account of the Tryal and Conviction of the Reverend Mr. Hendley, for Preaching a Charity Sermon at Chislehurst, and of Mr. Campion, Mr. Prat, and Mr. Harding, for Collecting at the same time the Alms of the Congregation. At the Assizes held at Rochester, on Wednesday, July 15, 1819.' The tract has a quaint engraved frontispiece representing the affray in the church, the exclamations of those who took part in it being set forth on labels issuing from their mouths. The trial is reported in Howell's *State Trials*, and an account is given of the affair in the Rev. Benjamin Harrison's *Historical Enquiry into the Interpretation of the Rubrics*.

#### DO YOU ATTEND CHURCH? ANSWER, NO!

REASONS WHY:—1. *My clothes are not good enough to go to church on earth*—Will your clothes be good enough to go to "the church" in Heaven? St. Luke, 16:22.

2. *It is too early in the morning*—If the Lord come at cockcrow—will it be too early? St. Mark, 13:35.

3. *I do not like the Minister*—Do you then go to worship the minister?—Say the truth: You do not care for God's House. Revl. 18:10.

4. *The sermon is too long or too short*—Jesus Christ suffered death for your soul. Cannot you endure the trial of a man's sermon, rather than neglect your loving Saviour. St. Matt. 18:20.

5. *Neighbor B is there and I cannot sit with him*—And what have you to do with your neighbor in such a matter? God will not ask you about neighbor B, but about yourself. Will you not stand at God's judgment seat because B is there? If you be lost will you not go to Hell because B is there? If you be saved, will you not accept Heaven because B has gained salvation? When God says "why did ye neglect my house on earth?" dare you answer, "because my neighbor had offended me, or did not seem to be any better for going?" See St. Luke 18:10-14.

6. *I am tired on Sunday*—Do a little less for yourself in the six days, and you may do a little for God on the seventh day.

7. *I am going to visit on Sunday*—On Sunday there are two places to visit, God's house and your neighbors' houses; at death there are two places to visit, a place of misery or a place of happiness. At the judgment you would like to choose God's house in heaven; IN LIFE, HOW? Choose God's house on earth. The invitation to public worship is a call from God to you. The refusal to accept that invitation is a neglect by you of God.

It is God that saves. But, God saves by means. How dare a man despise God's means, and expect to be saved?

Jesus saves—but, he says "If a man love me he will keep my words." How do you hope, having deliberately set aside God's ordinary means of grace, that He will vouchsafe for you extraordinary means of grace?

Are you giving yourself wholly to the world now, despising God's ordinances now, taking no trouble to worship God now, or to go where he has specially promised to be present now—and expecting that a few prayers, a lip service at the last, a choosing of Jesus, (when the world is going from you) a death bed repentance will take you to Christ? Then you are miserably deceiving yourself, and hastening on the road to destruction.

### Children's Department.

#### A GOOD LONG SLEEP.

[The following account of two little boys who went to sleep one winter and did not wake up until the next spring, we are assured by the writer, is strictly true, wonderful as the fact may appear to our young readers. Here is the story.—New York Observer.]

Grandpa began by telling Robin and Archie of two little boys who went to bed one night in winter and never got up till the next spring.

Robin—"What a queer story!"

Archie—"Who ever heard of such a thing! What did make them sleep so long?"

Grandpa—"I suppose their little limbs were tired with moving, and their tongues with talking; and that small mill—the stomach—that grinds so much bread and meat, needed to stop and rest a long while."

Archie—"But grandpa, how queer it was that the children slept so long; do tell us how it was."

Grandpa—"I shan't have time to-night, wait till to-morrow morning."

Robin—"How can we wait so long?"

Grandpa—"Go to bed and go to sleep as soon as you can; time goes fast in the land of Nod. There's sister Kate coming for you now. Pray the dear Lord our souls to keep, and to let us all see the morning light again."

After the children were in bed and alone, they were heard talking. Grandpa listened at the foot of the stairs.

"I wonder if those boys didn't starve to death in that long sleep?" said little five-year old Robin.

"Why no," replied the senior of half-past six; "didn't grandpa say that they both got up in the spring?"

"Don't you suppose they were a great deal bigger when they got up than when they went to bed?" asked the former.

"I guess they were; people must grow in their sleep. I know the squashes and beans grow at night," said the sage Archie.

"But, Bob, do let's stop talking, so we can get to the land of Nod and get back again, and hear all about that strange story."

Soon a fair morning did dawn upon childhood and old age.

Grandpa was just putting the snowy foam over his face when he heard the feet of his little ponies hurrying to his door. They were too impatient to wait till the shaving was done; so the kind old gentleman, to please his darlings, cleared away a little of the snow about his lips, and took the children on his knees.

"Now for the story," said he. "Once upon a time two little boys went to bed on the last night of winter and got up the first morning in spring. The two little boys are Archie and Robin Dale."

Then the children laughed and shouted, and kissed grandpa over and over. They got some of the white froth on their rosy cheeks, but they didn't care. They got some, too, on grandpa's beautiful bald head, but he didn't care.

#### BIBLE SAVINGS.

Every scholar in a Sunday school, from the youngest to the oldest, should be induced to deposit regularly, in the Savings Bank of his mind, some text or passage of Holy Scripture, some saying or parable of our Saviour, some psalm or hymn or spiritual song. Savings of this kind, though laid up little by little, if laid up regularly will constitute a large and invaluable fund from which the depositors may draw to their great comfort and their souls' health, during all their future life, in every vicissitude of trouble or of joy. There are acquisitions that are more showy, and studies that are more pretentious than passages of Holy Scriptures or verses of pious hymns; but there are few which will prove of more lasting pleasure or benefit throughout the whole of our travels and voyagings from the cradle to the grave. A verse or a hymn learned in early childhood, will remain imprinted upon the mind when ten thousand things which at the time seemed of greater consequence shall have faded from the memory; and they will exert a softening, tranquillizing, purifying influence upon the heart which these could never produce. Let the children then, in every Sunday School, on the first day of the week, every one of them, lay by in store treasures taken out of God's word, or from holy songs written by his servants, and thus constitute a fund from which to draw in after years when they are tempted, or sorrowful, penitent; when they are suffering under reverses or when they are enjoying posterity. Thus shall their love and gratitude ever find a voice at all times and in all places, and their hearts be strengthened and lifted up to the God of all mercy in every trial and calamity that may oppress them.

—You are not willing, I am not willing, to take a leap into the Unseen depending on the chance of repentance after death; and if we are not willing to do that for ourselves, God forbid that we should teach others to do what we will not do!

—Joseph Cook.

#### BIRTHS.

At the Rectory, Richmond, on the 26th March, the wife of the Reverend A. C. Nesbitt, of a daughter.

#### DEATHS.

French Village, St. Margaret's Bay, N. S., Sarah Catharine Westaver, widow of the late Valentine Westaver; aged 77 years.

On Tuesday, 2nd April, 1878, suddenly, from the kick of a horse, Thomas Mason, Farmer, Scarborough, aged 43; years son of the late Wm. Mason, Esq., of Scarborough.

In Hagersville, on Wednesday, the 3rd instant, at 6 o'clock, a.m., Maria, wife of David Almas, J. P.

The deceased, after a lingering and painful illness, died in the faith of the Church, cherishing the promises of her blessed Saviour. During her illness the graces of the Christian character were abundantly manifested; and she was enabled to witness a good confession.

Died, in Peterboro, April 2nd, George Barlee, Esq., sometime Rector of East Chilmington, Sussex, England; aged 44.

Mr. Barlee was one of the Lay Delegates at the last Synod, from the parish of St. John, Peterboro.

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 Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

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

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

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

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

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

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

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

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

**ST. LUKE'S.**—Corner Broadalbane 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., & 5 & 7 p. m. Daily Services, 7 a. m. (Holy Communion after Matins), & 2.30 p. m. Rev. K. Harrison, M.A., Incumbent.

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

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

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

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

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

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It is sent from the office of publication for \$2 per annum in advance; \$8 per annum if not in advance.

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

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

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

I am, my dear sir, yours faithfully,  
A. MONTREAL.  
FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.  
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.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,  
FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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