

1878.

Dominion Churchman.

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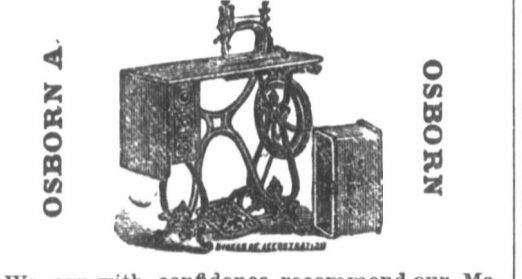
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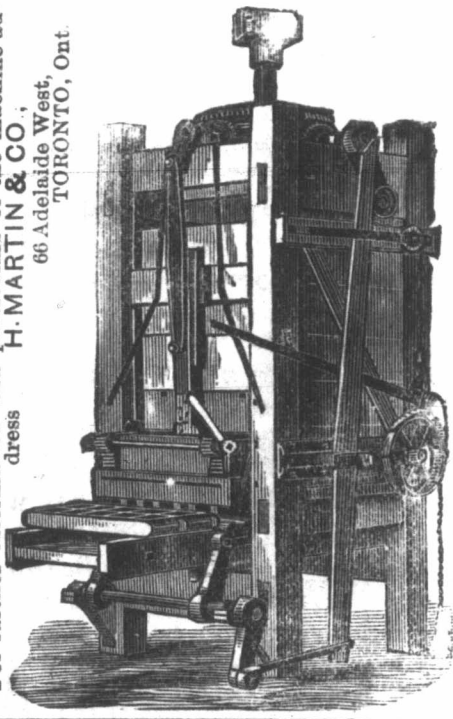
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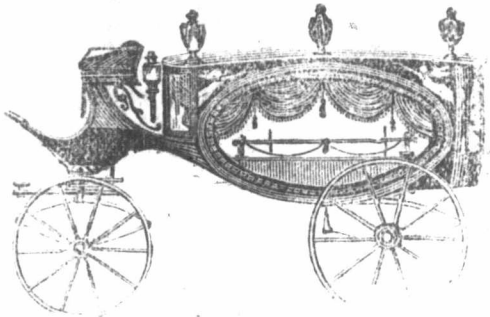
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THURSDAY, FEBRUARY 11, 1878.

THE WEEK.

THE great African explorer, Stanley, is said to have explained to the satisfaction of the Royal Geographical Society, his conduct towards the Bumbirch natives. The members of the society frequently applauded him while he gave a passionate and fervid defence of his proceedings. Lord Houghton and Major Grant, another noted African traveller, both spoke in strong terms of vindication in reference to Stanley. Our readers will remember that it was in consequence of Stanley's own statements that it was understood he had wantonly and barbarously shot a number of unoffending native Africans, just merely to strike terror into the native population and give them an idea of the uselessness of opposing him. His own words, as they were reported at the time, certainly created that impression, and it is well that the traveller should understand that such proceedings could not be indulged in with impunity. We must, however, recollect that a hasty despatch sent from so great a distance and unaccompanied with explanations which possibly might have been given had it been thought necessary, might very likely create a decidedly false impression. And every friend of humanity, as well as every friend of the Gospel of Peace, must rejoice to find that so renowned a traveller has been able to exculpate himself in the eyes of men who are the best able to appreciate his explanations. Geographical explorations like those of Livingstone, Cameron, Baker, Grant, Speke, Burton, and Stanley, are undertaken as well in the interest of humanity and civilization as in that of Christianity; and it would be exceedingly unfortunate should it happen that any one of these men of renown should take any step calculated to injure the cause we all must have at heart.

The impression in Austria is that three Austrian men of war have been ordered to the Bosphorus, and that Italian vessels are also going there; also that a number of Russian sailors have gone overland to the Sea of Marmora to man some Turkish men of war about to be surrendered. The circumstance which most forcibly strikes one is the secrecy with which Turkey keeps all the arrangements from the rest of Europe; showing most conclusively how completely she is now in the hands of her conqueror. It is understood that the majority of the Turkish Cabinet favor an alliance with Russia, offensive and defensive. The Vienna Political correspondence supposes this is likely a meeting will take place between the Sultan and the Grand Duke Nicholas at Tchataldja; although later dispatches mention Constantinople as the place of meeting.

A new departure has taken place in Turkey at last. The Grand Vizier is deposed; the

Grand Vizierate is abolished and a new minister is appointed. The new Premier addressing the Turkish Parliament has recognized its authority to interrogate Ministers, and has asked it to appoint a committee as a medium of communication between the House and Ministers. He also pointed out that the abolition of the Grand Vizierate and the establishment of a Ministerial responsibility shows that the Government is really in earnest in carrying out the principle of the constitution.

In view of England having ordered her fleet to the Dardanelles, fresh complications are considered probable in Austria and Russia. Russia is said to contend that the presence of the English fleet in those straits is a breach of neutrality, and as Lord Carnarvon took the same view of the case and objected to the step, he resigned his place in the British Cabinet. It would appear only in reference to the provisions of the Treaty of Paris that the presence of the English fleet in Turkish waters could constitute a breach of neutrality; for as is often the case in other countries the fleet of another nation may be found necessary to protect its own subjects, and its object being thus stated the action corresponding therewith would be perfectly understood. At the same time it is supposed that if Russia desires to occupy Constantinople she has now an excuse for doing so. A few days ago it was understood that if Russia could she would bring influence to bear such as would cause the Porte to refuse passage to the British fleet; and it was added that permission had not been given by the Turkish Government for the admission of English ships of war. As we write this, news has just arrived to the effect that the Turkish Government has refused permission for England to send her fleet into the Dardanelles. If she has really done this, it must be under the influence of Russia, and there may after all be some truth in the rumor about an offensive and defensive alliance between Russia and Turkey. It is rumored that Austria has instructed her Ambassador, Count Zichy, to apply for a firman to admit Austrian vessels if the English fleet is admitted. But the rumors and counter rumors flying in every direction are so numerous and of so varied a character that not much reliance can be placed upon most of them. There is also another rumor to the effect that Prince Gortschakoff has notified the powers that since the English Cabinet has resolved to send a fleet to Constantinople, ostensibly to protect the Christians, Russia also contemplated occupying Constantinople from the land with the same object. It is also said that at the instance of Russia, and in pursuance of an agreement with her, the Porte will decline to send a delegate to the Conference.

We have from time to time recorded many instances of dissenting ministers seeking Holy Orders in the Church of England. The

Ordination lists give several more this Christmas. An ex-Wesleyan Minister read the gospel at the Bishop of Winchester's ordination; others are ordained in Lichfield and Lincoln dioceses. The curate of St Paul's Birmingham, son of a free Methodist Minister just admitted to priests orders, recounts in the *Guardian* his "experience" and searchings of heart from a free Methodist preacher through the Free Church of England and the Cummings Bridge Schism via London University to the Church of England. He was, when a Methodist preacher at Woodstock, attacked for sympathy with the curate of the parish and set his face against Good Friday tea-parties. He said he found he was free to abuse the Church, but not free to show any sympathy in what was right and true.

Henry M. Stanley has had the honor of dining with His Royal Highness the Prince of Wales, and after enjoying the hospitalities of St. James' Palace, proceeded to a meeting of the Royal Geographical Society in St. James' Hall, where he delivered an impromptu lecture before three thousand persons, including the leading nobility and nearly every distinguished person in London associated with literature, art, or science. The Prince of Wales was there, as also the ex-Prince Imperial of France, the son of the Khedive of Egypt, and Midhat Pasha. For two hours Stanley is said to have held the attention of his vast audience, which represented the wealth and culture of England, his breast blazing with decorations received from kings and from the chiefs of the republic of science and literature. He happily blended humor, sarcasm, and pathos, in a graphic description of his journey across Africa. In a most interesting manner he sketched pictures of the scenes and events of his journey, and told of the desperate battles for dear life with the hostile and cannibal natives; of the terrible cataraacts that threatened destruction to his whole party while embarked in frail canoes; of the horrors of famine which often proved as dangerous as human enemies; of his rescue by the white man from Emboma, when his weary and famished followers were brought to the verge of utter despair, and his final and fortunate arrival on the Atlantic coast at the mouth of the Congo. His description of the return of his party to their native homes in Zanzibar could not fail to excite a large amount of sympathy. It reminds us of the enthusiasm of the Ten Thousand Greeks, when in their retreat they caught sight of the Euxine sea, which led to their native home. When Stanley's band of natives reached their beloved home of palms and mangroves, and came to their wondering families, they knelt down on the sea shore and kissed their native lands in transports of thankfulness and joy. The Prince of Wales made a speech highly complimentary to Stanley. Mr. Samuel Baker followed, and said that only African travellers could fully appreciate Stanley's great feat.

Canon Liddon has been writing strongly against disestablishment. At a meeting of the West London branch of the English Church Union a letter was read from the Canon containing strong words of warning. He points out that it is one thing to acquiesce in God's providential ruling on such a point—another to lend our own active aid in thrusting forward so sweeping a measure as the disestablishment of the Church of England, and he for one will have nothing to do with it. Looking, he says, at the Irish Church no one can deny that disestablishment means disendowment; and the endowments of the Church stand upon as firm and ancient a title as any other property in the kingdom. Disendowment would be an admission of the principles of communism, or worse, it would be sacrilege. We cry out against the conduct of Henry the Eighth and his nobles for spoliating, for their own selfish uses, the religious houses and half the parochial titles of the nation. And are we going, he asks, to pave the way for further spoliation of the Church's revenues? When there is no provision made for the Christian priesthood in the smaller parishes, what would be the result? The public witness for God being withdrawn there would be a relapse into heathenism. And he asks, can we not trust God to influence men's minds more and more in the right direction, and so to correct by degrees the anomalies we bewail in the ordering of many Church matters? Is it not the humblest, most truthful, and the safest way, instead of helping to pull down what He, in the main, has built up? And he remarks that it would be well for those sound churchmen who advocate disestablishment to study the brave and common sense speech of Mr. Forster (himself a Dissenter) to his constituents a few days ago. The Canon does not agree with him in all respects, but on that particular question he thinks churchmen may learn a great deal from his long experience and practical political wisdom. The Canon seems to feel very strongly upon the subject and to have arrived at conclusions precisely opposite to those of many of his friends.

SEPTUAGESIMA SUNDAY.

WE have now done with the season of the Epiphany, which has occupied our attention for a longer period than usual. The services of the Church have now a decided and distinctive reference to the greatest Festival of the Christian year, the Festival of the Resurrection of Him Who is emphatically "the Resurrection and the Life." The names of the three Sundays, of which this is the first, may require a passing notice. The fast of Lent was called Quadragesima, and that name was afterwards specially applied to the first Sunday in Lent. The three preceding Sundays were then named in round numbers to correspond therewith, so as to represent the days which occur between each and Easter. Septuagesima is sixty-three days from Easter, and Quinquagesima is forty-nine; and the very nearly correct appellation in the latter case is supposed to

support this idea. All the three titles are found in the Lectionary of St. Jerome, and in the Sacramentaries; although there are none analogous to them in use in the Eastern Church.

Christian self discipline in its negative aspect, is clearly the special subject of the Church's teaching in its practical application to ourselves, from Septuagesima to Easter Even inclusive. This means renunciation of the world; and all that is in the world, according to the Apostle John, may be included under the heads of "the lust of the flesh, the lust of the eye, and the pride of life." And it has been well remarked that the world is a mighty, almost an irresistible tradition of all the thought and feeling that has accumulated round itself by the human race since the fall, that is hostile to the rights of God. It is the spirit of all times and races which is handed down from generation to generation, just as a private inheritance is transmitted in a family, or as traditional policy and aims are transmitted in an empire, or among nations. This tradition is a power strong and subtle. Its ancient and modern characteristics are more or less identical. It moulds the individual soul; it determines the institutions and it fixes the destinies of empires. It is like the stream of a mighty river, which rolls its dark waters across the ages, while a thousand civilizations, and races, and nations of mankind have poured their successive contributions, like so many rivulets, into its ample tide, as it flows on from age to age, the arbiter and tyrant, as well as the handiwork and the production of the human soul. It is indeed a kingdom antagonistic to the Church of Christ. It is a power real and energetic, but dread and invisible. It is a miasma which has arisen from the putrefaction of all the sins, both hidden and acknowledged, that have ever been committed on earth. It has hung for ages, like a dark and murky cloud, over the heart of humanity, and it poisons the very air we breathe; and yet we instinctively obey it, just as the flower opens at the bidding of the rising sun. It adapts itself to all ages, and classes, and races; and each partaker of its spirit, while he fancies the circle in which he moves is the world, is in reality only drinking in many of the vast and irreligious traditions which belong to the human race. The spirit of the world too is eminently contagious; it passes like an infection, from soul to soul; and it settles around every duty and every occupation.

Its influence and its power over the heart of man are felt to be so great that the whole period between the present time and the Festival of Easter are devoted to a consideration of the various motives for its extinction and of the means by which its power and influence may be neutralized. In the Epistle for today the efforts of the Christian to attain the goal pointed out for him in the midst of so many and so great difficulties is likened to a race, which in some parts of the ancient world occupied a much more remarkable and elevated position than it does with us. In the race the Christian has to run there are several important particulars in which it

agrees with the contests carried on in the games of antiquity—such as that every one must strictly observe the course marked out by proper authority; he is not to choose his own path. And this particular is most important for us to observe in the present day, when every man is supposed to have a perfect right to make a religion for himself, and one religion is believed to be just as good as another. In the Christian course above all others, nothing is left to our humor or mere inclination. It is necessary that we should be always ready to answer the question: "Who hath required this at your hands?" Christ and Christ's church have laid down and will lay down the laws for the observance of the Christian man, to which implicit obedience must be rendered, if we would be regarded as Christ's disciples.

The Christian race too, like every other must be a persevering one to the end. It will be of no avail to have run well, to have begun well, and to have rapidly and lawfully passed over a great part of the course; the whole distance must be passed through, otherwise the candidate will not be reckoned among those who have the slightest chance of the prize. "To him that overcometh, will I grant to sit with me upon my throne, even as I also have overcome, and am set down with my Father upon His Throne." The charge is "Occupy till I come;" and the promise exactly corresponds therewith: "Be thou faithful unto death, and I will give thee a crown of life."

There are, however, several points of difference between the Christian race and all others. "Know ye not," says St. Paul, "that they which run in a race run all, but one receiveth the prize;" but in the Christian race, although there may be great disparity among the members of the Church, yet every one that endureth to the end shall be saved, shall be accounted to have run well, and shall receive a prize suited to the way in which he has acquitted himself in the Christian race. And therefore they who run in that race can have no envy or jealousy among themselves, much less can they hinder each other. The fall of one candidate gives no joy to the rest, for they who run for the heavenly prize would have all nations, kindreds, tongues, and peoples to join them if it could be possible to secure them. One candidate says to another: Come and let us go together to the Zion above, to that city of the great King where true riches and immortal honors are to be obtained.

But there is another peculiarity of the Christian race, and one that distinguishes it from all others, which is, the certainty of obtaining the prize at the end of the race, if that race be continued through the whole earthly existence of the candidate for immortal honors. Perseverance is not only the duty; it is the privilege of all who are engaged in striving for the heavenly world. And though the Law of God obliges them, and their new nature inclines them to keep it in subjection yet they have far better security than any efforts of their own. Almighty Power is their Guardian, and they

are kept by the Power of God through faith unto salvation.

The parable of the laborers in the vineyard is designed to teach a number of lessons suited to the present time. It teaches that we must work and work hard, as laborers, for Christ and for His Church; that while even man's work shall receive a reward, and that whatsoever every man doth he shall receive an appropriate recompense: yet that the blessings bestowed shall be not as a matter of debt, but of grace—that Almighty God will recognize no claim of payment from His Servants, who have labored to do His will; except that as He has promised, so He will perform. It is a question of grace not of debt; one of His own faithfulness and truth, not one of our deserving—for we can merit nothing at His hands.

The parable is also directed against a wrong spirit of mind, which was remarkably manifest in the Jews, and which not they only, but all men in possession of spiritual privileges have to be guarded against. The disciples had seen the rich young man go from the presence of the Lord, unable to abide the proof by which the Lord had shown him how close was his attachment to the world. They wished to know what was to be the reward of those who had not shrunk from the sacrifice demanded of everyone, who had forsaken all and had followed the Lord Jesus. The Lord shows that they should receive an abundant recompense for all the sacrifices they should make—a hundred fold more in this present time, and in the world to come life everlasting. And yet, his purpose doubtless was to show that whether their recompense should be great or small, it would only have an existence at all because the householder had made an engagement to that effect. There would be no claim on the part of the laborers except on the ground of the engagement that had been made with them. Whether they had worked little or much, their payment was to be exactly in accordance with the promise of the householder. And perhaps we shall realize the full scope of the parable as well as the teaching of the Church at this season by considerations to this effect: self-denial, work for God and for His Church, exertion on behalf of the world, are to be entered upon with all the powers of the soul. Salvation is not to be expected without them. The measure of grace received is in general to be estimated in accordance with the extent to which they are pursued. And yet, after all, the reward, eternal life in the regions of the blessed, is to be imparted not on account of the merits of the work performed, or of the sacrifices submitted to, but solely on account of the merit of the Lord Jesus Christ, in accordance with the promise which has come to us from God the Father.

ADDRESS

BY THE RIGHT REVEREND THE LORD BISHOP OF TORONTO TO THE SPECIAL SYNOD HELD FEBRUARY 12TH, 1878.

Reverend brethren, and brethren of the Laity:

ON the third of January last, I addressed to the Chairman of the Executive

Committee of the Diocese the following letter:

"It is, I believe, generally known that a Conference of the Bishops of the Anglican Communion is to be held at Lambeth palace in the month of July next. The invitation to this Conference from His Grace the Archbishop of Canterbury, I have felt it my duty to accept; because no one, I conceive, blessed with the needful health and strength, should decline such a duty; and, as respects myself, I could not wilfully lose the opportunity of gaining the instruction and the benefit which such a meeting of prelates from every quarter of the world is calculated to impart.

"But the purpose to carry out this intention, added to the desire of spending a few months in the older world, involves anxieties and responsibilities to which I cannot allow myself to be indifferent. At the advanced age which, by God's good Providence, I have been permitted to reach, I cannot restrain the feeling that my time for active and efficient work in God's Church cannot be long; and, contemplating the need, perhaps, of early aid in the duties assigned to me, I cannot but feel strongly the duty of having this aid supplied during the term of absence from the Diocese which it is my desire to have.

"The obligation, then, of securing this aid without delay forces itself upon me; and so I must request that the Executive Committee of the Synod of the Diocese be summoned at the earliest convenient period to make arrangements for a meeting of the Synod to give consent to the election of a Coadjutor Bishop; and if such assent shall be given, to proceed forthwith to such election."

I have fixed the time of this meeting with a view to the requirements of the case, and to the general convenience of the members of the Synod. I felt it necessary not to be later, if I were to be secured in the benefit of a Coadjutor before the time arrived for leaving the country. Some time must necessarily elapse between the election and the consecration; and to meet the convenience of my brother prelates in the Province the latter could not be delayed beyond the last week in April.

The Metropolitan informs me that he has made his arrangements for leaving for England in the first week of May; and some of the others, I understand, intend leaving during the same month. The convenience of members of the Synod has also been consulted in making the present meeting take place during a week in which the quarterly meetings of the Committees of Synod are held.

There is not, as you are aware, any provision made for a stipend to a Coadjutor Bishop; nor, in the mother country, in the case of the kindred office of Suffragan Bishop, does any provision exist. There, the Suffragan is permitted to hold his ecclesiastical preferments; and here, a Coadjutor Bishop is not restrained from doing the same. Any compensation beyond, is a matter for private arrangement between him and the Bishop under whom he acts.

While upon this point I shall be excused, I feel assured, for making a brief reference to

the position of the future Bishop of this Diocese as respects his means of support. When I inform you that, in my own case, one-fifth of the whole episcopal income is absorbed by house-rent and taxes, I shall be excused, I trust, for pressing upon the Synod the benefit and the need of providing, as early as possible, a suitable episcopal residence. And if a committee were, at this meeting, appointed to take into immediate consideration and report upon it to the Synod at its meeting in June next, means might then promptly be taken to secure to the Diocese a boon so essential.

As I have nothing more, pertinent to the occasion, to say, I shall only add, in the words of my revered predecessor, when he was called upon to address you as I am doing now, "Come, I pray you, brethren, to the exercise of this responsibility and solemn trust, with singleness of purpose, with unbiassed minds, with calm and thoughtful feelings. Ask earnestly for heavenly direction before you enter upon this sacred duty; regard as a first obligation the welfare of God's Church; and act as you think will most promote its growth and purity, and expansion in this land."

THE LATE PIUS THE NINTH.

AFTER a protracted illness the Roman Pontiff, Pius the Ninth, departed this life on Thursday, the seventh of February, at fifty-seven minutes past four o'clock in the afternoon, at the ripe age of eighty-five years, eight months, and twenty-five days, having been Pope over thirty-one years. Gregory the sixteenth died on the first day of June, 1846, and Giovanni Maria Mastai Ferretti having been unanimously elected to fill the vacant chair, assumed the name of Pius the Ninth, making the two hundred and forty-sixth occupant of the pontifical seat of St. Peter. He was member of a noble Italian family and had been intended for a military career, but chose an ecclesiastical one. He was a devoted priest, and as such attracted the attention of Pius the Seventh, who sent him to the newly-established government of Chili, the duties of which were discharged so satisfactorily that Leo the Twelfth, successor of Pius the Seventh, promoted him to the office of administrator in one of the most important Sees of the Church. After spending some time in the capacity of Papal Nuncio at Naples during the cholera visitation of 1836, he was, in 1840, created Archbishop of Imola in Romagna. This district had been kept in perturbation by political movements, but the tact and zeal of the Archbishop overcame all obstacles and enabled him to restore tranquility. His eminent services were rewarded with the title of Cardinal. After he became Pope, for a few months he gave promise of a more liberal policy than had been previously known in the States of the Church, but a reactionary policy was soon introduced. In 1848, when so many European Thrones tottered and fell, the populace of Rome assassinated Count Rossi who had been the hated adviser of Pius the Ninth. He himself was expelled the city. He fled in disguise and took refuge in Gaeta, a Neapolitan town,

where he remained in exile for a year and a half, until he was restored by a French army which kept him on his throne for a number of years. In 1860 the King of Sardinia forcibly took possession of a considerable portion of the Pope's territory, and would probably have taken more had it not been for the presence of the French troops. The convention of 1864, between Italy and France, gave the Pope a shadow of authority over the city and vicinity for six years longer.

The most important of the ecclesiastical acts of Pius the Ninth were the formal definition of the dogma of the Immaculate Conception in 1854, and in 1864 the publication of his Encyclical Letter and Syllabus of Errors; and the promulgation of the dogma of Papal Infallibility by the Ecumenical Council in 1869.

By these acts, it may well be said that Pius the Ninth has done more than any other man that ever lived to keep apart a divided Christendom, and make as permanent as possible the separation between Rome and every other branch of Christians. The dogma of the Immaculate Conception is about as sensible and as Scriptural as if it were applied to all the ancestors of the Blessed Virgin; and the dogma of the Infallibility, while it virtually denies the possession of the privilege or the authority to all former Pontiffs, most decidedly renders it impossible that union should take place between the Roman Church and any other Christian body, unless indeed that Church should retrace her steps, which Rome has never yet done.

AN INQUIRING SPIRIT.

THE Bishop of Missouri, Dr. Robertson, has received an invitation from Mr. Snyder, Minister of the Unitarian congregation in St. Louis, to preach in his pulpit, and to present therefrom in as strong and impartial manner as he pleases, the claims of the Episcopal Church, assuring the Bishop of the presence of a large and attentive audience, who are anxious to be instructed upon this theme. The Bishop has consented to do so immediately. We may well expect that a congregation with such a spirit will furnish many converts for the Church. When one reads such an item, the question arises "How is it we see so little of this kind of thing in the Canadian Church? In the United States we see the people and the ministers of the sects inquiring into the doctrines and discipline of our Church, and, as a result, producing more or less converts at every confirmation. If dark days are in store for the Church in Canada, as some seem to think, is it not that our clergy are neglectful in setting forth the Church's claims, even before their own people? Pray, where do we hear of public lectures being given on Sundays or weekdays about the distinctive doctrines of the Church? Where is the aggressive spirit which belongs to Christianity? How comes it that many act as if they were afraid they could hardly hold their own? True, the rising generation is being better instructed in Church principles, and the clergy, that it may produce, may do something bolder than

has been done amongst us yet; but should there not be a beginning *now*? Until the clergy as a body place their claims boldly before the public, and arouse inquiry, or invite attention, they cannot expect the Church to grow by additions from other sources. Certainly we act not with the energy of the Romanist on the one hand, or the Presbyterian, Methodist, or Baptist on the other. They publish their claims; they thrust them before the people and not only invite attention from others, but they receive it. To use a business phrase, they create a demand and then meet that demand. We must do the same. B.

BAPTISM AND CONFIRMATION HISTORICALLY CONSIDERED.

BY THE REV. JOHN FLETCHER, A. M.

I. Baptism.

§5. *Necessity of Baptism.* The language of the Church on this subject is, "Beloved, ye hear in this gospel the words of our Saviour Christ that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye perceive the great necessity of this sacrament where it may be had." Exhortation, Public Baptism of such as are of riper years.

God appointed circumcision as the means of introducing the children of Israelitish parents into covenant with himself, and declared that the uncircumcised male child would be cut off from his people; the Divine Founder of Christianity superseded circumcision, and in its stead introduced baptism, which St. Paul distinctly calls the circumcision of Christ; to baptism then, as the covenant sacrament, appertains all the privileges of circumcision, and its rejection or intentional neglect will be followed by the same consequences as those which followed the rejection or intentional neglect of the prior sacrament. The views of the ancient Church on this subject may be learned from the following quotations:

JUSTIN. A. D. 140. "By reason, therefore, of this lever of repentance and knowledge of God, which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed, and testify that that very baptism, which he announced, is alone able to purify those who have repented; and this is the water of life." "We, who have approached God through him, have received not carnal but spiritual circumcision, which Enoch and those like him observed. And we have received it through baptism (since we were sinners) by God's mercy, and all may equally obtain it." Dial. with Trypho, Chaps. 14 and 43.

HERMAS. A. D. 140. "They were obliged, he answered, to ascend through water in order that they may be made alive, for unless they laid aside the deadness of their life they could not in any other way enter into the kingdom of God." Book 3, Simil. 9, chap. 19.

RECOGNITIONS OF CLEMENT. A. D. 170. "Do not suppose that you can have hope towards God, even if you cultivate all piety and all righteousness, but do not receive

baptism. Yea rather, he will be worthy of greater punishment, who does good works not well; for merit accrues to man from good works, but only if they be done as God commands. Now God has ordered every one who worships Him to be sealed by baptism; but if you refuse, and obey your own will, rather than God's, you are doubtless contrary and hostile to His will." "Whether you be righteous or unrighteous, baptism is necessary for you in every respect; for the righteous, that perfection may be accomplished in him, and he may be born again to God; for the unrighteous, that pardon may be vouchsafed him of the sins which he has committed in ignorance. Therefore all should hasten to be born again to God without delay, because the end of every one's life is uncertain." Book 6, chaps. 8 and 9.

TERTULLIAN. "The law of baptizing has been imposed, and the formula prescribed. Go, saith He, teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. The comparison with this law of that definition, unless a man be re-born of water and Spirit, he shall not enter into the kingdom of the heavens, has tied faith to the necessity of baptism. Accordingly all who thereafter became believers used to be baptized." On Baptism, Chap. 13.

The scriptural evidence of this branch of the subject will necessarily come before us when considering the last head—the benefits of baptism.

§6. *Baptism should be administered to infants, as well as to adult believers.*

The Church expresses her belief in the validity of infant baptism in the following language: "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." Rubric at the end of service for public baptism of infants. "The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." Art. 27.

God declares that it is one of His prerogatives to be unchangeable in his nature; consequently a principle, which has been stamped with His approval at one time, must still continue to be approved by Him, unless, through a change in the subject with which He is dealing, He finds it necessary to make a change in His treatment of that subject; in which case he gives expression to the fact of the change, and assigns His reason for making it, *e. g.*, "Wherefore the Lord God of Israel saith, I said, indeed, that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, be it far from Me; for them that honor me I will honor; and they that despise Me shall be lightly esteemed." 1 Sam. ii. 30. God received infants into covenant with Him by circumcision, and He has nowhere declared that He has changed His regard for them, but rather, in the person of His Son, has shown that He still looks on them with warm affection, St. Mark x. 13; we must therefore conclude that it is still agreeable to Him that children should be admitted into covenant

with Him; and that it is the bounden duty of parents to present their children in their infancy for the reception of the sacrament of baptism.

Had Christ intended that baptism as administered by His disciples should differ in an important manner from the mode in which it was administered by the Jews at the time of its appointment as the covenant sacrament of His Church, He would have pointed out that difference: but with the exception of the introduction of the names of the Trinity He does not specify any difference from that mode; we may therefore reasonably conclude that in all other respects it agreed with it: at that time the Jews received the children of proselytes, as well as the proselytes themselves, by baptism followed by circumcision, which has been done away in Christ: therefore children, as well as adults, should now be received into the Church by baptism.

The voice of the primitive Church gives no uncertain sound on the subject of infant baptism; her writers with one consent declare that it was an apostolic practice. The only controversy that took place respecting it during the first three centuries of the Christian era was, whether baptism should be deferred, as circumcision was, until the eighth day, or children be baptized before that day; and the only writer during that period who recommended a postponement of baptism was Tertullian, who advised, in opposition to the universal practice of the Church, that baptism should be deferred until children could answer for themselves. The following are a few out of numerous passages which bear upon this subject from Christian writers of the first three centuries.

JUSTIN. "Many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years; and I boast that I could produce such from every race of men." Apology 1, chap. 15.

IRENÆUS. A. D. 168. "He came to save all through means of Himself. All I say, who through Him are born again to God, infants, and children, and boys, and youths, and old men." Book 2, chap. 22.

ORIGEN. A. D. 230. "Because through the sacrament of baptism the filth of our birth is removed, therefore even infants are baptized." Hom. 14 on St. Luke. "For this reason the Church has received from the apostles the custom of administering baptism to infants." On Ep. to Rom., chap. 9.

CYPRIAN. A. D. 250. "In respect of the case of infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and sanctified within the eighth day, we all thought very differently in our councils; for in this course which you thought was to be taken no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. . . Which, since it is to be observed and maintained of all, we think is

even more to be observed in respect of infants and newly born persons, who on this very account deserve more for our own help and from the divine mercy, that immediately on the very beginning of their birth, lamenting and weeping they do nothing else but entreat." Ep. 58 to Fidus.

The views of the Reformers and of the founders of most Protestant denominations agree with the opinions of the primitive Church in this matter. I shall in proof of this assertion quote from the writings of the founders of the Lutheran, the Calvinistic, and the Methodist bodies.

LUTHER. "Concerning baptism, our churches teach that it is a necessary ordinance, that it is a means of grace, and ought to be administered to children, who are thereby dedicated to God, and received into His favor. They condemn the Anabaptists, who reject the baptism of children, and who affirm that infants may be saved without baptism." Augsburg Confession, Art. 9.

CALVIN. "If God made infants partakers of circumcision because the promise was made to Abraham and to his seed, why shall we not say the same of baptism, even if it is instituted for us instead of circumcision? Instit. Book 4, chap. 16.

WESLEY. On the whole, therefore, it is not only lawful and innocent, but meet, right, and our bounden duty, in conformity to the uninterrupted practice of the whole Church of Christ from the earliest ages, to consecrate our children to God by baptism, as the Jewish Church was commanded to do by circumcision." Vol. 10, p. 201.

Circumstanced as the Jew was with regard to the introduction of his infant children into covenant with God by circumcision under the Old Dispensation, it cannot be supposed he would expect that in the New a direct injunction would be required to authorize their introduction into that covenant by baptism, but would take it for granted that such should still be the case; we have no reason therefore to expect that any other but incidental references should be made to the matter in the New Testament; but we have such incidental references in the number of cases of baptisms of whole families or households that are mentioned in that book; it is most unreasonable to suppose that there were no children in those households or families, for experience shews us that there are very few families in which there are not children.

Again, as the graces of true religion, and the title to the scriptural designation of saint or holy person is, as universally acknowledged, conferred on the adult by baptism, when that designation is applied to children, we have the fullest reason to consider that they received a title to it through having been baptized; but this designation is applied to the children of Christians by the Apostle, (1 Cor. vii. 14), we therefore infer that they had obtained the right to it through baptism.

We may observe also that our Saviour, when speaking to Nicodemus on the necessity of baptism, does not limit that necessity to adults, but uses a general term, which includes within it every human being,—man,

woman, and child; e.g. "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." St. John iii. 5. The word used by our Saviour, which is translated a man is tis, any one; therefore it is necessary that baptism, where it may be had, should be administered to every one, infant as well as adult.

(To be Continued.)

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WILMOT.—The death is announced of the late Rector, the Rev. James Robertson, LL.D., a man of learning and travel and a most genial companion. Dr. Robertson was a Scotchman, and a graduate of the University of Aberdeen. He was ordained in his native land more than half a century since, and in 1829 he became a missionary S. P. G.

CUMBERLAND MINES.—The respected missionary, Rev. E. H. Ball, is expected back from England next month.

HALIFAX.—Under the patronage of the Bishop, the congregation of St. Mark's have got up an entertainment, with the proceeds of which they hope to pay the debt incurred by providing suitable gas-fittings for their church. The programme is promising, and, we have no doubt, if the weather only be propitious, the result will be obtained; for all must be desirous of hearing such readers as Rev. R. Morrison, garrison chaplain, and Mr. W. H. Hill (brother of our Premier), and such music and singing as will be furnished by the Hadyn Quintette Club, Mrs. Tremaine, etc.

GRANVILLE.—On the 22nd ult., the Rector, Rev. F. P. Groatorex, received a present of fifty-four dollars from the congregation of the Ferry church.

STEWIACKE.—The late excellent missionary of this place, Rev. R. Haire, is now about to leave St. Paul's, Dalehall, Staffordshire, G. B., and has received a testimonial of twenty guineas from that congregation, and a three-volume copy of "Smith's Biblical Dictionary" from the Sunday school in appreciation of his services.

ST. MARGARET'S BAY.—The Rev. Philip H. Brown has been appointed, by the Lord Bishop, Rector of this important parish. Mr. Brown's late charge has been the Mission of Falkland. During his stay of eighteen months in that Mission the Church at Falkland has been renovated and a new Church built at Herring Cove. A class of 20 was also recently confirmed by the Bishop, and there are other evidences of spiritual progress among the people. We hope that his labors may be blessed in the large and popular parish to which he has been appointed.

SACKVILLE.—A musical and literary "Olio" was given lately in aid of the St. John's Parsonage Fund—by some of the Rector's (Rev. W. Ellis) friends—the whole affair was a great success.

PARSBORO'.—The Supreme Court of the Dominion, sitting at Ottawa, has decided the case of the Corporation of St. George's Parish, Parsboro', vs. A. Y. King. This case concerns the claim of the widow of the late Rector—to have a lien on the Rectory House of which she held possession, and money due to the late Rector for services rendered—the point claiming money misapplied, &c. The case was first submitted to Arbitration. The court being composed of Angus McGilvray (Romanish) of Parsboro'. John M. Hay, Manager, Bank of Nova Scotia, Amherst and Thomas Jennings, of Pugwash—by them the case was decided against Mr. King, who appealed to the Supreme Court, of Nova Scotia, in which the Arbitrators Award was set aside, chiefly we believe, on technical grounds. The Dominion Court now affirms the Arbitrators Award and sets aside the judgment of the intermediate court.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

PERSONAL.—The Rev. Dr. Coster, Principal of the Grammer School, St. John, is at present lying very ill with an attack of paralysis. He has the earnest prayers of many friends for his speedy recovery.

ST. PAUL'S CHURCH DIME READINGS.—A pleasant musical and literary entertainment was given last evening, in the schoolroom of the above church, and was fairly attended. Mr. C. Peiler presided at the piano, and with him were associated Mrs. Peiler, Mrs. Beer, Miss Anna Daniel, and Messrs. Beer, Morrison, Daniel and Cole. Mr. T. B. Robinson occupied the chair. A glee was admirably sung by the amateurs already named, followed by a reading, by the chairman, from Howell's "Onr Wedding Journey," entitled "A Day's Railroading." Music and readings alternated during the remainder of the entertainment. Miss Daniel, in two solos, her first being "Angels Ever Bright and Fair;" Mr. J. C. Morrison, in a solo, and the amateurs in a glee, sustaining the musical department, and Messrs. C. J. Campbell and G. F. Cole, C.E., giving the readings. Without wishing to draw any odious or invidious comparisons, we would say that the musical portion of the entertainment far surpassed the readings.

ST. JOHN'S CHURCH MISSIONARY SOCIETY.—The twelfth annual meeting of St. John's Church Missionary Society, in connection with the Church Missionary Society and the Society for Promoting Christianity among the Jews, was held last evening in the schoolroom of St. John's (Stone) Church. S. D. Berton, Esq., president of the society, was in the chair. The 80th hymn, from Bickersteth's Hymnal, was sung, after which Rev. Mr. Parnter engaged in prayer. Mr. Breton then gave an address, making reference to the objects of the society, and urged the importance of missionary efforts for the evangelization of the heathen and the conversion of the Jews.

Mr. T. W. Daniel read the report which contained extracts from the last annual reports of the London Society for the Promotion of Christianity among the Jews, and the Church Missionary Society of England. On motion of Rev. Mr. Parnter, seconded by Mr. J. R. Ruel, the reports was adopted and ordered to be printed and circulated under the direction of a committee. Another hymn from Bickersteth's Hymnal—the 85th, was sung and Rev. G. M. Armstrong delivered an address, as did Rev. Wm. Armstrong. A collection, amounting to \$21.66, was taken up and the meeting closed with prayer and the benediction.

FREDERICTON.—A meeting of the Rural Deanery of Fredericton was held at Fredericton on the Festival of the Conversion of St. Paul. The Holy Communion was celebrated at the Cathedral. The Chapter met at the residence of the Sub-Dean of the Cathedral, Rev. F. Alexander. Present Revs. W. Jaffrey, W. L. B. McKell, F. Alexander, J. E. Carr, G. H. Sterling, and the Rural Dean. Also, as visitors, Rev. Canon Brigstock, of St. John, Rev. T. E. Dowling, of Carleton, and Rev. T. Neales, of Woodstock. After the usual exercises, and a paper by the Rev. W. Jaffrey on "Hindrances to the work of the Ministry," the question of a Divinity School in connection with the Cathedral was introduced, and notice given by the Rural Dean that the subject would be brought up for full discussion at the next meeting of the Deanery. At half-past four a missionary service, well attended and hearty, was held at the Parish Church. Addresses were given by the Rev. Canon Brigstock and Rev. J. F. Carr, a deputation from the Board of Foreign Missions; the latter drawing most graphic pictures of Greenland missions in ancient and in more recent times, and the former giving an interesting account of Missionary work in the West of Africa. The offertory was for our Missionary Diocese of Algoma.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The Church Missionary Union, of Quebec city, has recently been honoured by the presence of the Lord Bishops of Algoma and Saskatchewan. The former gave a most interesting and succinct account of his work in this purely missionary di-

ocese of the Canadian Church. Shortly afterwards, a special meeting of the Union was convened to hear from Bishop McLean an account of his work in the far North-West. His Lordship, in a most interesting manner, laid the great country and its wants before his audience. During his stay he preached in the Cathedral, St. Matthew's, and St. Michael's; the offerings being devoted to the proposed college for the Diocese of Saskatchewan. These, together with other sums received from personal application, afterwards amounted to slightly over six hundred dollars.

MISSIONARY MEETINGS.—Very successful missionary meetings were held last week in the missions of East and West Frampton. Addresses were delivered by the Rev. Felix Boyle, Incumbent of East, and Rev. J. S. Sykes, Incumbent of West Frampton, and the Rev. M. M. Fothergill, Rural Dean. The people evinced their appreciation by adding to the assessment for the maintenance of the ministry in the Diocese, notwithstanding the "hard times."

CHILDREN'S TEA.—The Sunday school children of St. Peter's Church were recently given a tea in their school-room. They sat down in number about 200, and all seemed thoroughly to enjoy themselves. The evening was spent in music, songs, and recitations by the little folks. The room was gaily decked with flags and Christmas devices.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MISSIONARY MEETINGS.—The annual meetings have been held during the past fortnight in five parishes in and around Ottawa. Rev. J. W. Burke, Convener of the Deputation, commenced on 30th ult., with Gloucester (Rev. H. B. Patton), holding meetings at Billing's Bridge, Cowan's and Eastman's Springs. All of these were well attended, particularly the last; and, in pecuniary results, as successful as could have been expected. The speakers, in addition to the Convener and the Incumbent, were the Bishop of the Diocese and a layman, Dr. Wilson, at Billing's Bridge; and, at Cowan's, Rev. G. Jemmett. On the Sunday following, the 3rd inst., the work was continued at New Edinburgh, Archville (Rev. T. D. Phillipps), and Christ Church, Ottawa (Ven. Archdeacon Lauder). At the first and last of these, the Bishop again addressed the congregation; whilst, at Archville, Rev. H. Pollard assisted at this, the first missionary meeting held in Trinity Church. Here, both attendance and collection (\$11.87) were very good for so small and young a congregation. On Monday and the two following days, the work of the Deputation was brought to a close with the parish of Nepean (Rev. G. Jemmett). The attendance at these meetings was good, especially at Rochesterville and All Saints. The aggregate of the collections was the largest ever yet reached, All Saint's having more than doubled its contribution of last year. The speakers, in addition to the Convener, were, at Rochesterville, the Bishop; at All Saints', His Lordship and Rev. T. D. Phillipps; and at Merivale, Rev. H. Pollard and H. B. Patton. A few introducing remarks only being made on each occasion by the Incumbent.

APPOINTMENT.—The Lord Bishop has been pleased to change the Rev. W. Wright from the mission of Osgoode and Russel to that of Newboro'.

FAREWELL ADDRESSES.—In consequence of the removal of the Rev. W. Wright from the mission of Osgoode and Russel, a large number of his congregation and friends met at his parsonage, presented him with a purse of money and an address, which was read by Miss Melvine, expressing their deep sense of the earnestness and faithfulness of his teaching as a clergyman of the good old Church. The hope is cherished that all the labor bestowed upon the church is not in vain, but that much success will follow. A cordial expression of attachment to Mrs. Wright arising from her many kind acts and the fervent solicitude she has always shown in everything relating to the welfare of the Church and congregation. A suitable reply was made by Mr. Wright. In the

evening Miss Depeneier presided at the organ. The addresses was signed on behalf of the congregation by John Morris, Richard Stanley, church wardens. On a subsequent occasion the congregation of St. Mary's Church, Russell, gave a social in the Temperance Hall, Duncanville, in connection with Mr. Wright's departure from the church, when he was presented with another address thanking Mr. Wright for the way in which he had done his duty, and the warmest sympathy for himself and family. It was signed on behalf of the congregation by Jas. Keays, John Carscadden, church wardens; January 28th, 1878. A suitable acknowledgement was made.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the fortnight ending February, 9th 1878.

MISSION FUND.—*January Collection*—Toronto, St. Paul's, \$39.41; St. Stephen's, \$9.87; Trinity College Chapel, \$22.60; Grafton, \$6.00; Manvers, St. Paul's, \$1.00; St. Mary's, 50 cents; Brooklyn, 65 cents; Columbus, \$3.22; Ashburn, 46 cents; Newcastle, \$13.80; Etobicoke, Christ Church, \$3.05; St. George's, \$3.20; Holland Landing, \$2.01; North Orillia and Medonte, St. Luke's, \$3.75; St. George's, \$1.26; North Essa, Christ's Church, \$1.90; St. Jude's, \$1.20; (West Mulmur) Whitfield, \$1.19; Honeywood, \$1.34; Elba, 89 cents; Norwood, \$2.71; Westwood, \$1.29; Grace Church, Markham, \$4.84; Holy Trinity, Toronto, \$45.70; Thornhill, \$3.10; (West Mono.) Jackson's Station, 53 cents; St. Matthew's 60 cents; Camilla School House, 60 cents; Patterson's School House, \$1.15; Stayner, \$5.00; Creemore, \$2.00; Banda, \$1.25; Cobourg, additional, \$1.00; Omemece, \$2.03; (Cavan) St. Thomas', \$5.00; St. John's, \$2.00; Christ's, \$2.70; Holy Trinity, \$1.30.

Subscription.—Ven. Archdeacon Palmer, \$20.00. *Missionary Meetings*.—Ashburn, \$1.14; Port Perry, \$7.93; Grace Church, Markham, \$3.09;

Parochial Collections.—St. George's, Etobicoke on account, \$22.00; *Thanksgiving Collections*.—Oshawa, \$6.94; Bolton and Sandhill, \$5.82.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—St. Matthias, Toronto, \$3.35; Bolton and Sandhill, \$7.60; Etobicoke, additional, \$5.00.

For the Widows and Orphans of two deceased Clergymen.—St. Luke's, Toronto, \$26.00; Cartwright, \$4.42; Georgina, St. James's, \$4.72; St. George's, \$4.90; Oakridges, \$1.82; Etobicoke, Christ's Church, \$4.44; St. George's, \$4.90; Oshawa, \$11.00.

ALGOMA FUND.—*Donation*.—Mrs. Captain Strachan, \$2.00;

Day of Intercession Collection.—Bolton and Sandhill, \$2.84.

WHITBY.—The Rev. Mr. Cole is slowly improving, but is still very weak, his physician says it will be fully a week before he will be able to be up.

A very interesting series of missionary services was carried on last week in that part of the diocese north-west of Toronto, and through which the Toronto, Grey & Bruce Railway runs. A large portion of this district was until the last year or two almost totally neglected. There was no settled clergyman between Woodbridge and Orangeville until about three years ago, when the Rev. W. H. Clarke was appointed to Bolton, a place which the Rev. Mr. Osler had served as far as he was able, though living at Lloydtown, a distance of twelve miles off. Since, the ground between Bolton and Orangeville has been taken up. Two parishes have been formed, Charleston and Mosa Centre, the Rev. A. W. Spragge being appointed to the former, and the Rev. T. Groghegan to the latter. The progress of these parishes must necessarily be a source of interest to the members of the Church of the diocese, since it is to such parishes they have a right to look for the result of money expended, and which they have contributed to the mission fund. The clergy who joined together in holding these meetings were Messrs. T. Hodgkin, W. Grant, W. H. Clarke, W. F. Swallow, Priests, and Messrs. A. W. Spragge and T. Geoghegan, Deacons. Each service was commenced with a shortened form of Evensong, followed by solemn and earnest ad-

dresses by the Priests and Deacons present, clothed in the vestments pertaining to their order, and from the chancel step. In this way a feeling of earnestness was made to pervade each meeting, and the irreverent language and the irreverent postures so shockingly employed by some clergymen were avoided much to the dignity and benefit of the mission cause.

The first meeting was held in Christ Church, Bolton. The incumbent, the Rev. W. H. Clarke, took the Evensong, and the responses, canticles, psalms and hymns sung by the choir, a full congregation and the clergy, made the services soul-stirring and impressive. After Evensong the addresses were made. They were kind, loving, pointed and plain. They rang out with no uncertain sound Catholic truth and Catholic duty, and that man must have been dull who did not carry away something to remember and a heart warmed with thoughts of Christian privilege.

The next morning, Feb. 6, a similar service was held in St. Mark's Church, Sandhill. This is a part of the same parish. Again a large congregation was present. The singing was full and hearty, and the beautiful little church, with its cheerful Christmas decorations, spoke volumes for the zeal and energy of our few brethren in this part of the world.

On the following day the clergy reached Tullamore, of which parish the Rev. W. Grant is the Incumbent. In the evening a most successful missionary service was held. Evensong was taken by the Incumbent, and again there was the privilege of joining in a cheerful, hearty service of praise and prayer. Here the Gregorian tones, well sung, ascended heavenwards, with that beauty and solemnity which only such music can give. In this parish much progress is to be observed, a handsome church, built of brick, has taken the place of the shabby wooden one that so long disgraced religion, and the altar, the furniture and windows displayed the taste employed in beautifying God's sanctuary. It might not be out of place to observe, that an eye sore might be removed, if the ugly barrel-shaped arrangement, that now blocks up the view of the sanctuary to a great extent, were taken away. It may perhaps be intended for a pulpit, but a small and properly constructed lectern would look far more in character with the church, would add to its beauty, and would without doubt be much more convenient for those who use it.

The next morning, Feb. 8th, the clergy took their departure for Charleston. This is a parish recently formed, and of which the Rev. A. W. Spragge is the Incumbent. Here the work is most encouraging, the people is eager and zealous, and the Incumbent is throwing a zeal and earnestness into his work, and which seem to be well appreciated by the people. This ground has until now been almost quite without the ministrations of the church. Many years ago a log church was built in a distant part of this township (Caledon), but long since the church fell into decay and its services ceased. At present the services are held in the Court House. This does very well, but it is only a make-shift, and there is great need of a church. The people have determined to erect a place of worship, and they hope before long to have one built. This young congregation of church people deserves praise and assistance for their commendable zeal. In Charleston the missionary service was conducted by the Rev. A. W. Spragge, and the singing and responding evinced the care taken by the clergyman in training his people, and also the knowledge and earnestness attained by them. They only need a church to have a service to a high degree worthy of the great Christian work of the worship of the Most High.

These meetings are to be continued next week. In conclusion, it may be observed that much is gained by a number of neighbouring clergymen meeting together for the good of the church in an entire district. They thus extended their sympathy beyond the confines of their own parishes, and by acknowledging the influence that one parish has upon those that surround it, and labouring to strengthen the church throughout the whole district, they bring to their individual parishes the best strength that can be brought. But only this, they avoid Rural Deans, and the interference and muddle they generally bring with them. When shall this worse that useless office

be done away with. Another great advantage is that deputations are dispensed with, in many cases made up of persons little fitted to benefit the mission cause, and whose entrance into a parish is one dreaded and resented by the clergyman in charge, and who is responsible for the teaching his people receives.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—The death of the Rev. Canon Hebden, naturally caused a deep feeling of regret in this community, but particularly among the members of the Church of Ascension, by whom he was greatly beloved. His funeral sermon was preached yesterday by the Dean, from Hebrews xiii-vii.

The Rev. Mr. Curran, officiated at All Saints, yesterday morning, and the Rev. Mr. Thomson at St. Thomas. The latter preached an excellent mission sermon, and the former delivered an admirable discourse on the parable of the labourers in the vineyard.

By the way some little feeling has been raised apparently unnecessarily with reference to the appointment of a successor to Canon Hebden. It was reported that his Lordship had appointed a new Rector, without consulting the congregation. Such was not the fact for no appointment has been made, and the Bishop has informed a committee of the congregation that they can name the Rector but the appointment must be subject to his approval.

A concert is to be given on Thursday evening in aid of the Sunday School library of All Saints Church. The programme is a good one, and comprises wholly local talent. This is the first entertainment given in connection with that church all the other churches have had concerts or *tableaux* this winter, and they were highly successful affairs.

HAMILTON SYNOD OFFICE.—Receipts during the month of January, 1878:

MISSION FUND.—*Offeratory Collection*.—Hornby, \$1.50; Grimsby, 5.25; Rothsay and Huston, 6.30; Drummondville, 7.87; Stamford, 2.78; Orangeville, 7.20; Chippewa, 4.53; Waterdown, 6.80; Aldershot, 1.60; Lowville, 2.70; Nassagaweya, 77 cents; Carlisle, 54 cents; Kilbride, 70 cents; Caledonia, 10.00; York, 15.82. *Parochial Collection*.—Drummondville, \$38.80; Stamford, 16.05; Christ Church, Hamilton, 5.50. *Thanksgiving Collection*.—Hornby, \$2.93; Grimsby, 12.50; Chippewa, 6.62; Lowville, 2.00; Nassagaweya, 65 cents; Carlisle, 66 cents; St. Thomas, Hamilton, 17.07. *On Guarantee Account*.—Drew, \$12.50; Welland, 55.00; Dunnville, 100.00; Hillsburgh, \$37.50; Cayuga, 125.00; Rockwood, 25.00; Harriston, 116.67; Nanticoke, 20.83; Norval, 75.00; Acton, 50.00; Port Colborne, 87.50; Alma, 37.00; Palermo, 30.00; Erin, 75.00; York, 100.00; Reading, 36.00.

WIDOWS' AND ORPHANS' FUND.—Drummondville, \$10.00. *Offeratory Collection*.—Hornby, \$3.56; Lowville, 6.50; Nassagaweya, 1.50; Carlisle, 1.05; Kilbride, 45 cents.

ALGOMA MISSION FUND.—Hornby, \$4.23; Ancaster, 14.01; Orangeville, 13.17; Clifford, 3.16; Harriston, 5.00; Nelson, 5.66; Waterdown, 2.67; Dundas, 6.01; Rockton, 1.33; West Flamboro', 3.80; Fergus, 10.00; Alma, 7.28; Acton, 5.10; Guelph, 24.00. *Intercessory Collection*.—Waterdown, \$9.70; Grimsby, 3.00; Clifton, 2.00; Chippewa, 3.28; Lowville, 1.40; Carlisle, 54 cents; Kilbride, 91 cents; Nassagaweya, 45 cents.

HURON.

(FROM OUR OWN CORRESPONDENT.)

HELLMUTH BOYS' COLLEGE.—This College, will it is expected, be known as the Western University. The Bill is before the House to incorporate it as such; the property had been made over by his Lordship the Bishop, to the Alumni of Huron College, associated as the Western University. Part of the necessary funds have been secured, and the remainder is confidently expected by the promoters of the undertaking, chiefly through the influence of the Bishop. Since the College had been given over by the Bishop, it has been carried

on by Rev. Dr. Darnell, and will be so till organized as the University. Meanwhile he has succeeded in associating with himself in the educational work of the Institution, Rev. G. S. Lewellin, B.A., M.R.C.P., late classical master of the Royal College Bath, and Almorah Crescent College, Jersey.

THE CHURCH AND THE INDIANS.—The Church has been very successful in her mission to the Indians in this Diocese. At the Sarnia Reserve, on the Grand River, and among the tribes at Muncytown and Oneida, the good work has been greatly blessed. In no place on the continent has the educating influence of Christianity been more strikingly manifested than among the Six Nations on the Grand River. At Oneida very few Indians continue in the Paganism of their fathers. Twelve Indians of the Chippawa Nation were lately baptized by the Rev. J. Chase, the Indian Incumbent of Oneida and Muncytown; and the chief of the Chippawas' is now under the instruction preparatory to baptism. He had been living the nomadic life of his people. His home, if he could be said to have had a home, was at Peele Point and Island; and now having been brought under Christian influence with other members of his nation, he has resolved to renounce Paganism and all its evils submitting himself to the religion of Christ, that has been such a blessing to thousands of his countrymen.

SEAFORTH.—The annual missionary meeting was held in St. Thomas' Church on the 7th inst. The Rev. W. F. Campbell read prayers, the Rev. J. Barefoot of Point Edward gave an interesting sketch of the history of the Mohawk mission near Brantford. The Rev. E. J. Robinson of Brussels followed with interesting statistical information about the foreign field. The last address was delivered by the Rev. J. W. P. Smith, R. D., Rector of Christ's Church London, and Chaplain to his Lordship the Bishop of Huron. Mr. Smith dealt first with Diocesan work and then with the missions of the North West. His speech was listened to with earnest attention and made a deep impression on the congregation. The audience was a fair representation of this prosperous parish, and the collection was the largest ever taken up in the church on a similar occasion.

ALGOMA.

Amount collected by J. Beard, Secty-Treas., Huron Diocese, for quarter ending Sept. 1877: Seaforth, per Rev. W. Craig, \$5.75; Goderich, Mr. Widder, \$2.50; Rev. S. Harris, Simcoe, \$1; St. Paul, Woodstock, envelopes, \$3.25; Shingwauk Home, St. Pauls, Woodstock, \$12.50; Total \$25.00. Quarter ending December 1877: Brussels, per Richard E. J. Robinson, \$5.00; Rev. I. Padfield, Burford, \$4.00; St. Paul, Woodstock, half-yearly collection, \$20.75; do. collection at meeting, \$5.35; do. envelopes, \$7.00; Total \$42.10. Shingwauk and Wawanosh Home, Port Rowan, per Mr. W. Wood, \$4.00; Ingersoll, W. N. Eakins, \$10.00; Galt, S. S., Rev. Canon Hinks, \$60.50; St. Paul, Woodstock, envelopes, \$1.90; do. for boy, \$14.22; balance, \$4.00; Total \$186.72.

Mr. J. Beard, Woodstock, will be happy to furnish any one in the Huron Diocese with envelopes or collecting books in aid of the missionary work or Indian Homes.

Correspondence.

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

THE MISSION BOARD OF THE DIOCESE OF ONTARIO AND THE REV. E. P. CRAWFORD.

No. 2.

MY DEAR SIR: Your readers will not have failed to draw just conclusions from the significant P. S. appended by the Rev. E. P. Crawford to his letter, in your issue of the 31st ultimo. As an AMENDE for confessed error it will doubtless be

accepted, with proper spirit, by the gentlemen whom he has assailed. It throws, however, a grave suspicion over the reliableness of other statements in his letter, as yet neither withdrawn nor vindicated. The certificate of a writer, under his own hand, that he deals with Diocesan matters, *without knowledge of the facts*, is little calculated to inspire confidence. It may provoke suspicion, and, if so, the penalty paid by the writer is Nemesis enough.

His second letter, headed "The Scheme of the Mission Board" (like the first), is based on an utterly *erroneous* supposition, viz., that the Board had at their disposal, and unduly manipulated the interest of the Sustentation Fund. As the Rev. E. P. C. puts the case, the Board—indifferent to all the inequalities of local need and to the claims of justice as indicated by them—by an arbitrary act, lavished the funds of the Church, in equal measure, upon rich and poor, drawing no distinction whatever between comparatively wealthy and struggling missions. The *facts*, given in my letter of the 31st ultimo, show *how groundless* this supposition is and how *unwarranted* the conclusions deduced from it. The superstructure, therefore, of Mr. Crawford must needs fall when the foundations give way. And the subject might (while we await another P.S.) be altogether dismissed were it not that pointed reference has been made to certain missions and to the *absence of all principle* in the appointment of missionaries, as if some fault attached to the Board. If Mr. Crawford had carefully sought for the facts, before he assumed the office of censor, he would have discovered that all the missions were carefully graduated, that grants were made strictly on the basis of such graduation (see report of Classifying Committee), and more, that due caution had been used in the *cases of the very missions* which he particularizes, in order that the distribution might be equitable and the poorer sections suffer no wrong. In the first instance cited (Carleton Place), the order of the Board was that support from the fund should not exceed \$100. All the mission asked for was \$150. But, after careful inquiry made, \$150 was allowed for *one year*, it being understood that a certain local endowment, not presently available, would, before the year expired, become productive, and thus release the Board altogether from any claim on the part of that parish. This was simply an act of justice to the parties immediately interested, and was readily accorded. The other case, Hillier and Wellington—confessedly "one of the oldest and best missions in the Diocese"—was treated with *equal fairness*. Under ordinary circumstances Hillier should be self-supporting. *But it is not under ordinary circumstances*. Important Church works, involving heavy liability, press sorely on the people; and the effort honestly to meet this liability limits very seriously (not the will, but) the ability of the mission to do justice to the missionary. For this reason a grant of \$100 (not \$250) was made—the said grant to be discontinued as soon as the present oppressive burden was removed. The case of Elizabethtown, as reference to the records of the Board will show, is equally misstated by your correspondent. Here, as in the other cases, the action of the Board was cautious, and guided by strict regard to the very principles of justice which the Rev. E. P. C. recommends.

How all these arrangements of the Board were rendered futile, and rich and poor brought to one level (\$250) my former letter has sufficiently explained.

One only other point in Mr. Crawford's second letter remains to be considered, viz., the want of principle and system in the appointment and support of missionaries. Surely your correspondent need not be reminded that the office of a committee is not to legislate for the Church, but simply to carry out the instructions which the Church imposes on them. The Mission Board are the servants of the Synod, under the limitations of Canon xvi. By that Canon their every act is regulated. That canon makes the *mission*, not the missionary, the special object of their consideration. And as long as the canon remains unchanged, the *needs of the people*, not the personal claims of the clergyman, must constitute the *basis of their action*. As to the principle of appointment, i. e., as to whether an old or a young cleric is the fitter agent in certain fields, it may—

as the judgment of your correspondent seems to indicate—be wholly wrong, practically; *but what have the Mission Board to do with the matter?* The rectifying of such wrong, if it exists (of which one may be more than doubtful), *lies with the Bishop*, not with the Board. The Bishop alone has power to define limits and to decide who shall occupy them. This right is inherent in his office. Mr. C. would not wish it otherwise. With what show of reason, therefore, a Committee of Synod can be censured and exposed to public reprobation, *for not invading Episcopal functions*, is somewhat difficult to understand.

CHARLES FOREST,
A Member of the M. Board.
Morrisburg, Feb. 4, 1878.

"EXPERIENCES."

SIR:—The subject of "Individual experiences" has lately been brought markedly before me; and in the course of reading I have met with the following "notes" which, I think, bear on the same matter.

On the text "Strive to enter in at the strait gate," I find it said—"The original word here rendered 'strive,' is a very significant and forcible metaphor borrowed from those who wrestled or contended in the Olympic Games." It implies strictly "to strive as in an agony," and shews that the Christian conflict is a severe one, requiring courage, and above all *perseverance*. Several similar allusions are found in St. Paul's Epistles. The necessity of continued *perseverance* has ever been insisted on by the Church; and none but those who practise it can become holy in the sight of God, (See Col. i., 22, 23; Heb. iii. 6, 14; x. 38, 39). As a consequence of this doctrine, our own Church also holds, in opposition to the "sensible experiences," contended for by Sutarians, that a positive assurance of eternal salvation is not the privilege of the Christian. He may experience an inward testimony of his continuance in the state of regeneration, and be filled with "all joy and peace in believing;" he may possess, what the Scriptures plainly allow of, "a full assurance of faith," Heb. x. 22; and a "full assurance of hope," Heb. vi. 11, but not in a full salvation, which they nowhere promise. The passage is also opposed to the dogma of Calvin, for if men must, as it were, force a passage through the narrow gate of life, then none can be excluded by God's absolute decree, fixing the number of the elect and precluding the efforts of those who are willing to attain to it.—Forster.

Again, "Many be called, but few chosen." From this, and some process of the same class, has been drawn the dogma of the election of a peculiar number of men to eternal life, without any regard to qualification. The rejection of others, deduced from the same, seems to follow as a necessary consequence. "Many persons," writes Calvin, "acknowledge election in such a way as to deny that any one is reprobated, but with extreme absurdity and childish weakness; seeing that election itself could not stand unless it was opposed to reprobation; when God passes by, He reprobates." Such views appear to annul, as it were, the conditions of the Gospel Covenant, to divest God of His attributes, and man of his faculties. They impose terms of salvation even easier than those of the Church of Rome; for, to many, the seal of election has proved as favorite a sanction of unrepented sins as ever did indulgences. Scripture plainly declares that God is "no respecter of persons;" and all those passages which are cited, relative to predestination, and election, are, when fairly taken with their context, applicable only to the situation of *nations*; they relate, as here, to God's designs of calling the Gentile world to the knowledge of the Messiah. As the Jews were called the elect under the old covenant, so are Christians under the new. With this key a plain coherent sense may be found to all the entwisted passages without asserting antecedent and special decrees as to particular persons. We are all "called" by God, whether the call be obeyed or not; but it is our part, and our alone, to be "chosen." The subject should make all seriously consider, that it is not enough to be within the visible Church of God, resting unhurt with the possession of Church privileges, but we

must individually "give all diligence to make our calling and election sure," 2 St. Pet.: 1. 5, 10.
Yours, etc., J.

Diocese of Niagara, Feb., 1878.

SUSTENTATION FUND OF THE DIOCESE OF ONTARIO.

MR. EDITOR.—The Bishop of Ontario certainly deserves a great deal of credit for suggesting the establishment of a Sustentation Fund—and for issuing a circular on its behalf—but, as some persons have run away with the idea that he collected the whole amount \$32,000 and seem to think that his claim to dispose of the interest of the fund is a reasonable one, I wish to say a few words, lest this should be drawn into a precedent, and we should next year have the Conveners of deputation claiming a right to dispose of the funds they collect.

If the reader will turn to page 221, Synod Report, he will find the Bishop speaking thus:—"Here I must observe that the *Board* has lately, at my suggestion, *established* a Permanent Investment fund, to provide for the partial maintenance of those Missionaries, *eleven in number*, (the italics are mine) who are now aided by the Society for the Propagation of the Gospel, when that aid is withdrawn." The reader will observe that it was the *Board* *established* the fund at the suggestion of his Lordship, that the object of the fund was to make provision for the support of eleven missionaries paid by the S. P. G., as soon as that Society withdrew its grant. Now I wish to call attention to this fact, that the Society did gradually decrease its grant from \$2,000 to \$722.46 consequently the grant was not sufficient to pay the eleven Missionaries, and the Mission Fund (not the Sustentation Fund) had to make good the deficiency, and this at a time when the M. B. was handing over yearly to the Sustentation fund the Whitsunday collection and half of any balance it might have on hand at the close of the fiscal year. Let us hear now what the Chairman of the Mission Board has to say, page 256. "The nucleus of such a fund was indeed already formed. The Bishop has appropriated to this object \$500 of Commercial Bank stock, a balance of monies collected while in England. To this fund have also been added the \$1,200 bequeathed to Missionary operations by the late Jastus S. Mervin, Esq., also a donation of \$25 from the Rev. R. L. Stephenson." In order to its further increase it was resolved by the Board "That the Whitsunday collection of each year, and the half of the balance at the end of the fiscal year shall be added to the investment fund." This is the substance of the resolution. Now I have gone over all the Synod Reports from the beginning, and I find that the Mission Board contributed to the Sustentation fund by Whitsunday collections, half balance, and Mr. Mervin's bequest \$5,857.63. The collections taken up for the fund amount to \$708.41; land sold yielded \$1,851.63. Collected by the Bishop in England \$500. The S. P. G. do not seem to have given the \$5,000 we were led to expect, but \$3,205.37. The subscription amount to \$7,582.70 of this amount \$2,000 was collected by the Rev. F. Stannage, the balance I suppose was collected by the Bishop and the late Archdeacon. It is to be regretted that a list of the subscribers was not printed in Synod Report. The interest on these sums amounts to \$12,564.33; these figures when added together amount to \$31,719.58. The Sustentation fund is at present \$378 in access of this, but as my object has been to call attention to the chief sources of the Sustentation fund I left many small items unnoticed. The Mission Board began to contribute to the Sustentation fund in 1865, and contributed in all \$5,857.14; if we add interest it would raise it to say \$8,000, besides as the S. P. G. withdrew its grant the Mission Board made good the deficiency out of its own funds, when it might in all fairness have claimed that the Sustentation fund should contribute its interest to that object. Thus the interest of the S. F. was added to principal from year to year till it amounted to \$32,000, \$12,564.33 of which was interest saved; and now the Bishop claims the control of the interest of the Sustentation fund, and if he did so in the interest of the eleven missions who had a grant from the S. P. G., and on whose behalf the fund was raised, I believe that all parties

would be satisfied, and the Mission Board being paid from the eleven missions would soon be in a position to free itself from all debt.

Yours,
R. LEWIS.

ONTARIO MISSION FUND.

DEAR SIR.—Whatever dissatisfaction we may feel with the present Mission Board, surely it is not right for us to slacken our efforts in supporting the Mission Fund of which that Board is only the temporary administrator, accountable to Synod, and has to be changed if it neglects its duties. It seems to me that to restore the once flourishing condition of our Mission Fund ought to be our first object, taking precedence of all other considerations whatever.

Allow me to suggest one means for this: Let each clergyman hold a *second* missionary meeting of his own in summer, to supplement the work of the missionary meeting in winter. In 1875, the missionary meeting at Milford, realized \$5. I held a supplementary missionary meeting in the summer and gained \$20 for the Mission Fund, being aided on that occasion by the Rev. T. N. M. Baker, whose addresses produced marked effect. Were this generally done, each clergyman would have the power of *choosing his own speeches*, he could have the help of his clerical neighbors more easily, and his meetings would be independent of the "clerk of the weather," and that other more mysterious personage who ordains our winter deputations arrangements. I believe that the adoption of this simple measure would both act as a most useful mission service in each parish, and would *quadruple* the sum gained at the winter meetings.

C. P. M.
Rectory, Carrying Place.

THE MISSION FUND OF THE DIOCESE OF ONTARIO.

DEAR MR. EDITOR:—There is never time, at Synod, to discuss the report of the Mission Board, so fully as the subject deserves, and the discussion which is now going on in your columns can hardly fail to do good. Allow me to add my contribution to what has already been said.

I cannot agree with the Rev. R. Lewis that the classification scheme was worked well. On the contrary I think it has worked very badly, and that if its promoters had set themselves to work to invent a machine to harass and annoy the Diocese, they could not have succeeded better. I think moreover that the Bishop deserves the gratitude of the missionary clergy in having given it a blow, which will either kill it, or produce such a healthy agitation as must cure it of its many defects.

I would not, however, be understood, in writing this way, to blame those who conceived the *idea* of classification. The old plan of granting \$200 to every mission, without regard to its poverty or riches, was certainly very unsatisfactory, and when the classification scheme was introduced it naturally commended itself to the good sense of the Synod. It has, however, been tried and found wanting, and yet it would be unjust to condemn it altogether. Its defects seem to be not so much in principle as in practice.

The principle of helping a mission until it attains the position of a self-supporting parish, and of withdrawing help gradually, thus teaching it to trust to its own resources seems to be right and just. The difficulty has always been that the Board does not seem to have exercised its discretionary power of withdrawing grants wisely. Let us take an instance. Two men are ordained and appointed to missions equally strong in resources, equally weak in church feeling and interest. The one stirs up the people, gathers large congregations, builds churches, obtains good collections and subscriptions for the Diocesan Funds, and the people whom he has won to Christ and the Church, in their gratitude begin to contribute liberally to his support. In such a case the Mission Board hearing of his success have said: "The mission is getting strong, and so we will cut down the grant to the missionary."

The other man takes little interest in his work, is careless and discontented, and his mission at the end of two or three years is no better, but perhaps worse than when he went there. In such a

case the Mission Board has said in effect, "poor fellow, he gets very little from the people and so we will continue or increase his grant." Such a policy bears its condemnation on its very front. It is really offering a premium for business and incapacity. Now this illustration becomes stronger if the two men in question have not been labouring the same length of time in the ministry, but the one is a priest of eight or ten years standing, married and with a family, who has always done good and successful work in the Diocese, and the other say a priest of three years who has been signally a failure.

Another defect in the *practice* of classification is that the committee has had no proper basis to work upon. They have had no means of ascertaining the real strength of a mission.

They have acted upon mere rumours which have reached them. I believe firmly that they have acted conscientiously, and as they believed best for the interests of the church, but sometimes hastily and inconsiderately.

Again, there has been a great inconsistency somewhere. They have said, we do not consider *men*, we consider *missions*, and yet they have refused grants to missions on the ground that their missionaries were drawing money from the commutation fund.

Is that acting up to their principle? Besides on what ground are commuted men to receive no grant from the mission fund?

The injustice of such a principle is readily seen if we suppose a case. Two men of equal zeal and ability enter the ministry at the same time. Both go into the mission-field, but one in a few years is placed in charge of a pleasant town parish. At the end of 14 years the latter is receiving say \$800 from endowment and \$600 from his congregation, besides fees and present's which in a town parish make up a considerable item, while the other, who has always laboured faithfully and has endured much hardship, is receiving \$600 from his people and \$200 from the mission fund. In the 15th year they both are placed on the commutation list, and the former has \$400 added to his income of \$1400, making the respectable sum of \$1800, while the poor missionary has only \$200 added to his \$800, for his mission grant is at once withdrawn.

We cannot of course expect we can adopt any system which will do away altogether with inequalities, and the clergy must always remember that they are working for higher rewards than earth can give, and with nobler aims than the increase of their clerical stipends, yet at the same time we should try to manage our business on business principles, and to administer our mission fund to the best interests of the church.

To do this we require some reform, and I cannot help thinking with Mr. Crawford that one of the principles of that reform should be to consider *men* as well as *missions*, to graduate one grant according to years of service in the ministry, and to aim at increasing instead of decreasing the stipends of one missionary clergy.

Yours,
K. L. JONES.

Arnprior, Feb. 8th.

THE VOTE ON THE SUSTENTATION FUND OF THE DIOCESE OF ONTARIO.

MY DEAR SIR: It is sometimes unwise to halloo until one is safe out of the bush! The Rev. R. Lewis, to disparage the watchfulness and consistency of the Mission Boards, quotes from page 1197 of the Synod Journal the following resolution:

"Moved by Rev. C. P. Emery, seconded by Rev. C. Forest, 'That so soon as the Sustentation Fund of the Diocese reaches the sum of \$30,000, the interest to be no longer added to the principal, but be appropriated for missionary purposes under the direction of the Mission Board,' and *sarcastically* adds, 'the father and step-father of the resolution were present at the time,' (i. e. at the May, 1877, meeting of the committee), 'and sat still while their dear offspring was choked in their presence.' The Rev. gentleman, who without doubt has the Journal at his command, would have shown more prudence, and perhaps less rancour, if he had studied a *few pages more* of that journal. On page 1273 (the next meeting of

Synod), he would have found this significant entry:

"Moved by the Archdeacon of Kingston, seconded by Rev. W. Lewin, 'That the resolution relating to the interest of the Sustentation Fund (page 1179) *be rescinded, and the following substituted*: That as soon as the Sustentation Fund of the Diocese reaches the sum of \$30,000, the interest may be used for missionary purposes, if necessary, under the direction of the Mission Board.'—*Carried*."

The contention was that the Bishop never contemplated *counting the interest as a factor in making up the \$30,000*. That sum was to be made by *bona fide* subscription. This has never been done. The contention, therefore, now is that the capital sum of \$30,000 has not been attained, and that, consequently, the interest is *not at the command* of the Mission Board. Whether the principal involved in the rescinding resolution be *right or wrong* it is not my purpose here to discuss. I simply state the fact that the resolution quoted by Mr. Lewis was *rescinded*, and that, for given reasons, another was substituted for it, which wholly alters the complexion and bearing of the case.

CHARLES FOREST.

A Member of the M. Board.

Morrisburgh, Feb. 7th, 1878.

PEACE.

SIR,—Your correspondent "M" in your issue of January 31st, did not, perhaps, refresh his memory by recalling the last Sunday services before writing his letter calling for prayers for peace. Before this note reaches you the present state of suspense, will most probably have ended, and the issue will be before the world. Whatever that issue may be, let me courteously remind "M" that the Church daily prays for peace in her usual services, and three times a week with especial emphasis in the Litany.

1. In the versicles—"Give peace in our time, O LORD."

2. Collect for peace—that we may be delivered—delivered even from the fear of the "power of any adversaries"—

3. Collect for Grace: that we may not run into any kind of danger."

4. Prayer for Queen—"that she may vanquish and overcome *all her enemies*"—which the average mind would suppose would win a very favourable peace.—

5.-6. The second and third collects at Evening Prayer are also in point, for though the former primarily refers to "that Peace which the word cannot give," yet the cessation of war must necessarily be included in this.

7. Litany—"that it may please Thee to give to all nations *Unity Peace and Concord* :—*vide* also petitions for Queen,—and last prayer, where without exaggeration we may include war among the "evils."

8. The Lord's Prayer, "*Thy Kingdom come*"—"Thy will be done in earth, as it is in Heaven"—petitions, surely pointing to *peace*—amid wealth of other meaning.

9. If to these he added the prayer of St. Chrysostom which recalls and sums up to the preceding "*desires and petitions*" presenting them, so to speak, *in toto*, we have a daily list of prayers for peace offered by the church to GOD—Am I right in supposing that the special collect provided for peace is intended to be used only *after* we have actually engaged in the strife?—

"M's" fling at the Bishops is entirely uncalled for, and need not be further noticed. Even leaving out of the question the nine instances given above, and special Prayer "In the time of war and tumults" can surely be used without a *special license* from the Bishop by any Parish Priest, who considers it appropriate in the present crisis, and who is not "ignorant of the momentous questions at stake."

Yours very truly,
PAX.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XXI.—SICKNESS AT THE CASTLE

When Captain Everard had left Lady Mona with her mother, he hurried away. She said she

felt faint; and when the earl and Sir George Walpole joined them, they took her to an adjoining room, where she immediately fainted. It was at Sir George's suggestion that Caradoc was summoned. He said that the young man had been assistant to his physician in London, and since no other doctor was at hand, he would probably be efficient enough. The earl rejoined grimly that Mona was used to fainting; but that he had no objection to send for Pennant. Morris was summoned, who was accustomed to Lady Mona's attacks; and when they had sufficiently restored her, they led her to her room. The earl and countess afterwards returned to their guests, and the festivities continued until morning.

When Caradoc arrived, the company were beginning to disperse. The quadrangular court was crowded with carriages, through which he had to thread, for he did not go to the postern door, but took the nearest and easiest road. This caused him to meet Sir George Walpole, who was sauntering about uneasily.

"I am glad you are come, for she is worse than they imagine," he said.

"This is the young man whom I ventured to recommend to your ladyship as having been with the celebrated Dr. Moore," said Sir George Walpole.

Caradoc bowed, and Lady Craigavon made a slight inclination, as she threw herself on a sofa. He stood before her, tall, lithe, and handsome. Sir George stood also. She asked the latter to ring the bell, and, when it was answered, ordered Morris to be summoned. She was herself evidently overcome by the fatigue and anxiety of the day. Sir George left the room, and was succeeded by the earl, who acknowledged Caradoc's bow by a stiff nod, and went to the countess to inquire if she were ill. Knowing him only as the stern avaricious Lord of Craigavon, he was surprised to hear a sound of tenderness in his usually hard deep voice as he spoke to his wife.

"Feel her pulse," he said, sternly, to Caradoc. "Her ladyship is fatigued; she will be better for rest," said the young doctor.

"I am only alarmed for Mona," she said to the earl, holding out her hand.

Morris came, and was ordered to help her ladyship to her room, and return. When they were gone, Lord Craigavon said to Caradoc, "Lady Mona Penruddock is merely nervous. You must not humour her. If she speaks of engaging the young woman who lives at your house as maid to accompany her to town, you must discourage it; for she is not to go."

"Your lordship may depend on my doing so, for my father and mother would not allow their adopted daughter to visit London under such circumstances," replied Caradoc, flushing.

"Good," said the earl, less authoritatively; then, after a pause, added, "you are not a physician, I suppose?"

"Only a surgeon as yet, my lord."

The earl put the guinea he held in his hand into his pocket.

"See Lady Craigavon again, and send medicine if necessary," he ordered, as Morris returned.

Caradoc followed her to Lady Mona's apartment. He found the countess there, and mother and daughter were in tears. He noted the fact, but said nothing. Having felt Lady Mona's pulse, and extracted from her a few ungracious replies to such queries as he deemed necessary, he went with Morris to another room, where such medicines were stored as she had been in the habit of taking. He mixed two simple composing-draughts, and ordered them to be administered to his unexpected patients.

"Tell Daisy to be ready, for we are going to London almost immediately," Lady Mona whispered.

"I will give your ladyship's message," he answered, fearing to excite her then by contradiction.

"And come again to-morrow, or rather this afternoon," said the countess, languidly.

"Might I suggest that your ladyship should go to bed," he said, with a kind of pity in his voice. She glanced at him, sharply for her, and nodded an affirmative.

The earl was pacing the corridor heavily when Caradoc passed down it.

"How are they?" he asked, abruptly.

"I suppose you have ceased to be inquisitive, and can hold your tongue?" said the earl evidently recalling the tower.

"I am still scientifically inquisitive; but I can be silent, my lord," returned Caradoc.

"Then come and see them again. Good-night."

Caradoc passed on, and finally reached the hall. Here he was met by Lord Penruddock, who, without speaking, accompanied him into the court.

"What on earth is the matter?" he asked, when they were out of ear-shot. "What fools women are!"

"I hope they are better," said Caradoc.

"Why should they be ill? They have been dying of *omni* for years, and now they have amusement, they are dying of gaiety. What is best for them?"

"An entire change, perhaps."

"They are about to have it. And, by the way, tell your sister, or the little waif, Daisy—she is a large waif now—that Lady Mona is bent on her going with her to London. Do you remember when your dog brought in her doll?"

"Perfectly, my lord."

"She will make *furor* in town with her beauty and her costume. You will scarcely get her back again."

Lord Penruddock glanced at Caradoc with a sort of careless impertinence, not quite natural to him, and received a look of proud indifference in return.

"Daisy Pennant is not likely to make a *furor* in London," said Caradoc; "the great world would be too good for it."

"You must not outgrow your ill-manners, sir, nor your determination to brow-beat your betters!" said his lordship, hotly. "Perhaps you also remember the Eagle's Nest?"

"Yes, my lord, and the tower," replied Caradoc with an involuntary smile.

Lord Penruddock coloured.

"You remind me, sir, of an event in my life which caused me some regret and anger at the time, as well as of an unpaid debt. I owe you and your dog my life, as well as salvation from a hasty act that might have cost your and your brother's death. Tell me in what way I can repay you."

This was said with a manner so haughty that it seemed rather like conferring than having received a benefit. Yet, in after years, Caradoc was glad that the words had been spoken, and that he had answered them calmly.

"I had nearly forgotten that scene, my lord. Yours was a mere boyish outbreak, mine a natural impulse. If God made me an instrument for good to you I am thankful, and need no reward."

Their eyes met—Caradoc's steadfast, luminous, far-seeing; Lord Penruddock's turbid and eager. They were walking hastily onward in the mist of the early morning, and had reached the bridge across the rapid brook.

"You Pennants are too independent; you will not let one do you a good turn if one would," said Lord Penruddock, pausing.

"Should the time come when we need it, my lord, I will not fail to ask you," returned Caradoc.

"Be it so," said Lord Penruddock, and seemed about to add more.

He was really sorry for the part he had played in his encounters with the Pennants before he went to Eton, and was desirous of saying so, but pride held him back. He had never been taught humility, and it was not in him either by nature or inheritance. Moreover, he wished to subdue Caradoc's spirit to his will, and did not know that his best chance was to subdue his own. He felt however, that he had stooped sufficiently to an inferior, so he restrained a better impulse, and returned to Daisy.

"My mother and sister will be annoyed and offended if Miss Daisy does not accompany them to London," he said.

"Not so the earl," replied Caradoc.

"His objections will cease when I represent the case, and—"

"My lord, the time of need has come sooner than we expected," interrupted Caradoc, hastily; "I claim your so recently-made promise. I beg you will not interfere in this matter."

Again the hot blood rushed to Lord Penruddock's cheeks, and he put himself in an attitude

of defiance, as he exclaimed, "Dog in a manger! you want her all to yourself!"

Caradoc's blood rose also. "She belongs to us my lord, and we will protect her from harm. She might have belonged to you had the earl been pleased to claim her as wreckage. Good-morning to your lordship."

Caradoc's manner was as haughty as Lord Penruddock's, who clenched his fist, and levelled a blow at him; but he turned, and walked away. He had crossed the brook and was half way up the hill before his lordship regained composure.

"Impertinent clodhopper!" the latter exclaimed, looking after him. "And as he nailed me in silence. Nevertheless, I will compass my end, and frustrate his. Why does the fellow interest while he angers me? and why do they all twit about me that horrible tithe of death and destruction? I abhor the place, the people, almost my own father; and but for Mona should never have come back. Now I am chained to the soil by one of the very waifs whose name I hate. I can no more tear myself away than the veriest slave in the market at Constantinople. My word! if Caradoc Pennant come between us I will call him out. Him!—a farmer's son! Fight a duel with a paltry compounder of drugs about a—Ah, Daisy! I can find no word. The queenliest, fairest, purest flower of the mountains!"

When Caradoc reached home Daisy was on the look-out for him. She inquired anxiously for Lady Mona, and when told that she was really indisposed, was much distressed. Caradoc gave her the message concerning London, and watched its effects. She looked rather perplexed than pleased. They went together into the hall, where his breakfast was awaiting him, the rest of the family having taken theirs, and Michael being still in bed. Daisy remained to wait upon him, and her forgetful of his meal, began to talk of what was uppermost in his mind, which was still excited by his encounter by Lord Penruddock.

"Do you wish to go to London, Daisy?" he asked.

"I should like to see the great city of which I have read so much, of course, Caradoc," she replied; "and I should wish to please Lady Mona, who is ill, and has been kind to me; but—" she paused and coloured.

"Yes Daisy, but what?"

"I think I am best at home."

Caradoc understood her reticence, but dared not ask her reasons. They were both silent, and he began his breakfast. She was the first to speak again.

"They say I am spoilt here, and I think I am. Besides, when I pause to consider, I feel that even here I have no right to be first."

Caradoc looked quickly and reproachfully at Daisy, who was seated on the settle opposite to him, her elbow on one of his arms. She understood the glance.

"Right!—oh, Daisy!" he ejaculated.

She trembled beneath his expressive eyes.

"Forgive me, Caradoc; it was you who brought me here, and I have had, oh, such a happy life!"

"And will, I hope, to the end."

Why did they sigh and look aside! And why did Caradoc hastily finish his breakfast, and inquire for his brother?

"To the end!" The words were so suggestive that he wished he had not used them, while she shaded her eyes, and wondered what that end would be. Then, slowly rising, she said, gravely, "We must pray for direction in all things. I have been proud and hasty concerning Lady Mona, yet I desire to be humble."

Shortly after he had a conversation with his father concerning her visit to London. He told him discreetly of the elements at work at the castle; of the wish of the ladies, and counter-commands of the earl; but he did not mention Lord Penruddock, because he knew that his father was hot-tempered like himself, and might add fuel to the fire he had already kindled. David Pennant laughed his hearty laugh at the complication Daisy had caused.

"What can they want with a country lass?" he said. "It is but the fancy of a spoilt child, and Lady Mona would tire of her in a week. As to the earl, poor coward! he shall be free of blame. Put it upon me; my shoulders are broad enough. Say that I will not part with her. Tell them, if you

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will that I hope she will soon have a husband to keep her at home, and, meanwhile, her father forbids her going into the wicked London world."

Caradoc started. "A husband! What do you mean father?"

"Michael, of course. What else?"

Caradoc asked no more questions; but he had a difficult part to play with Lady Mona when he went to see her and her mother that afternoon.

He found his patients, better, but still languid and depressed. They were in the countess's boudoir, not having as yet joined their guests.

"You gave my message to Daisy?" said Lady Mona, when the customary questions had been put and answered.

"Yes; and she was much obliged for your ladyship's kind wish. But my father thinks her too young and inexperienced to leave home, and hopes you will be so good as to receive her excuses."

"I shall certainly receive no excuses; she must come!" exclaimed Lady Mona, roused at once. "Did you ever hear such a thing, mamma? Refuse me! refuse us!"

"I dare say Mr. Pennant will relent, love," said the countess.

"Relent, indeed! Tell him we insist on her coming. Tell her I wish to see her to-morrow afternoon. I will take no denial!" Lady Mona burst into hysterical crying.

"Your ladyship must compose yourself," said Caradoc, sitting down beside her, forgetful that he had not been told to be seated. "If you weaken yourself by hysterics you will be unfit for the long journey to London."

He intended no *ruse* by his words, not knowing how intensely she longed for this journey; but they took instantaneous effect.

"You will fit me for it?" she cried, calming herself "and you will send Daisy here to-morrow I shall ask her myself. Parents are hard and cruel, and think little of our wishes."

She was breaking down again, when Caradoc said, kindly, but firmly, "I can promise you nothing unless you resist this weakness: I can cure you in a few days if you make the effort."

"And let Daisy accompany us to Loudon?"

"That I must leave between her and my father."

"You will send her here to-morrow?"

"I will tell her that your ladyship wishes to see her."

Lady Mona perceived that she had to deal with one stronger than herself. She glanced at him haughtily, and he rose, reminded that he was seated unasked.

"You will come again, of course?"

"Certainly, if your ladyship wishes."

And Caradoc left the mother and daughter with a great pity at his heart.

(To be continued.)

PERILS IN THE WILDERNESS.

Not only to "perils from robbers" is the missionary exposed, but in some countries he is often "in perils from wild beasts." The bears of the northern regions, for instance, are formidable animals, and some of our missionaries have had singular encounters with them.

Sir F. L. McClintock in his account of his last voyage in the North Seas: "A native of Upernivik, one dark winter's day, was out visiting his seal-nets. He found a seal entangled; and, whilst kneeling down over it upon the ice to get it clear, he received a slap on the back, from his companion, as he supposed; but a second, and heavier blow, made him look smartly round. He was horror-stricken to see a peculiarly grim old bear instead of his comrade. Without deigning further notice of the man, Bruin tore the seal out of the net, and commenced his supper. He was not interrupted, nor did the man wait to see the meal finished."

Thus the poor Esquimaux was quietly robbed of his meal. But another impudent bear, who once interfered with a breakfast-party in Rupert's Land, did not fare quite so well.

Many years ago, Archdeacon Cockran was travelling with a brother missionary and a party of natives through the woods, when, having travelled all the morning without having fairly seen daylight, owing to the thickness and extent of the forest, they suddenly came to an open space of

two or three acres, in the midst of which stood a noble spreading tree. They were all hungry, and all agreed that the place invited them to breakfast. They saw traces of bears, and they therefore looked carefully round, and beat the bush in all directions, to be assured that they should have no unwelcome companions. They omitted, however, to look up; where, stretched on a large branch of the tree, lay a huge bear, very observant of all that was passing below. They soon lighted a fire, got out their camp-kettle, set up their camp-table, and began to arrange their meal. No sooner had they placed on the table a basin containing brown sugar (for which these animals have a special fondness, and which they can scent a long way off,) than the bear suddenly dropped from the tree, seized the sugar-basin, and clumsily waddled away on his hind legs towards the bush. The Archdeacon and his companion burst into laughter; but the Indians, not so disposed to yield the prey, seized a gun, followed, and shot the bear, whose hams were cut off, and broiled for their repast.

A little boy, who was warmly attached to one of our missionaries, was much alarmed on hearing that in the country to which the missionary was appointed there were fierce bears, who were often dangerous to travellers. One day the child threw his arms round the neck of the missionary, and said, "You sha'n't be a missionary; you sha'n't go." The missionary demanded, "Why not?" "Because the bears will kill you and eat you. You must not go." "Oh, but I must go," said the good man: "God calls me to the work, and I must trust in Him, and not be afraid. He can preserve me. You must pray to God for me, that He may keep me from the bears. Will you pray for me?" "Yes," said the little one, "I will." The dear child, after this, used always to finish his prayer, both night and morning, with this brief appropriate petition,—"And please, God Almighty, keep the missionary from the bears."

It happened that on a missionary excursion in North America, when this gentleman was of the party, they met a large and savage bear. One of their number fired at the bear, and wounded, but did not kill him; on which the animal turned on the missionary with great fury, and had just caught him, when another shot laid him dead. Calling to mind the prayers of his little friend, the missionary had one of the paws cut off the animal, which he sent to England; and we have been told that it has now a silver plate attached to it, with an inscription recording the circumstance, and is preserved in the family as a trophy and token of the power of prayer.

Bishop Gobat, formerly a missionary in Abyssinia, had once to pass through a very dangerous country in making his way from thence into Egypt—a country inhabited by savage beasts and not less savage men. The latter were even more to be dreaded than the former; so that when he found himself in the region of the Galla tribes (notorious robbers), he did not dare to kindle a fire by night, as it would have served for a beacon to direct them to where he lay. He was travelling nearly alone: his only companion was his native servant; and as there are no inns in that country, they had often to sleep in the bush—that is, out of doors. Doubtless the fire by night, after the fatigues of the day, would not only have had its use in scaring away the wild beasts, but would have added much to the weary travellers' comfort; but they dared not light it. One night, when he had thus retired to rest, without his fire, he had not been long asleep, when he was aroused by the bark or the screams of a hyæna, distant only a few paces from him.

Our readers perhaps have seen one of these wolf-like creatures through the bars of its cage in a menagerie. We well remember when we were young, that it used to be described on these occasions as "the laughing hyæna," and we have not forgotten its hideous grin; but we are quite sure that our young friends would have deemed it no laughing matter had the bars of its cage been removed, so that it could pay them a visit in bed, as it did the poor missionary. All who have seen it will easily conceive that its screams would effectually awake him; and that in an instant, however soundly asleep.

The writer asked the good bishop, when relating this incident, what he did when thus aroused from

his slumbers. His reply was most striking, and will never be forgotten. "I raised myself," said he, "to listen to the dismal sound; and, while thus employed, I heard at a distance the roar of the lions or tigers. After a while I laid myself down again and went to sleep; and in the morning when I awoke, just as it began to dawn, I could still hear the noise of the wild beasts afar off."

Who can fail to admire such confidence in God? Nothing but this could enable him to sleep comfortably with the wild beasts roaring around him. His was precisely the experience of David of old, who, with a host of enemies in league against him, exclaimed, "I will both lay me down in peace and sleep; for Thou, Lord, only, makest me dwell in safety."

Blessed indeed are the Lord's servant's when engaged in their Master's work! The Lord is their keeper.

"How sure is their defence!
Eternal wisdom is their guide,
Their help Omnipotence!"

Many most precious promises are made to the faithful missionary, abundantly sufficient to support him in his greatest trials. The poet only echoes the voice of the inspired writers when he says to such—

"He shall charge His Angel-legions,
Watch and ward o'er the to keep;
Though thou walk through hostile regions,
Though in desert-wilds thou sleep;
On the lion vainly roaring,
On his young thy foot shall tread,
And the dragon's den exploring,
Thou shalt bruise the serpent's head."

SEVEN WAYS OF GIVING.

One way is to give something to every cause that is presented, without inquiring into its merits. This is a careless way, but better than none.

A second way is to give from impulse, as much and as often as love and piety prompt. This is adapted to those of the rich who are kind-hearted.

A third way is to save the cost of luxuries, and apply to purposes of religion and charity. This is for the self-indulgent. With the frugal it is apt to be accompanied by narrowness, asceticism and pride in good works.

A fourth way is to make a special effort to earn money for benevolent objects. This is for lazy people.

A fifth way is to lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This way is adapted to all, but specially to the penurious, economical, the hard-working, the extravagant and the poor, whose gifts would be largely increased if it were generally practiced.

A sixth way is to give to God and the needy just as much as we spend on ourselves.

A seventh way is to limit our own expenditures to a certain sum, and give away all the rest of our income.

We should not confine ourselves to one way of giving, but practice and teach our children different modes, each in its proper place, as occasion requires.

PRAYER FOR MISSIONARIES.

Roll on, thou mighty ocean,
And, as thy billows flow,
Bear messengers of mercy
To every land below.
Arise, ye gales and waft them,
Safe to the destin'd shore;
That men may sit in darkness
And death's deep shade no more.

O thou Eternal Ruler,
Who rulest with Thine arm
The tempests of the ocean,
Protect them from all harm.
Thy presence e'er be with them,
Wherever they may be:
Tho' far from those who love them,
Still let them be with Thee.

PROSPECTING SINS.—Among your most earnest prayers, pray God never to let your sins prosper; for if they do they will breed a gangrene in your spirit, which will lead on to far more dangerous diseases of the soul, and will inevitable entail upon you a dreary inheritance of affliction. God does not always whip his children the next minute after they do wrong; sometimes he tells them that the rod will come, and so make them smart in apprehension before they smart in actual experience, for they are thinking of what it may be, and that may be even a worse trial to them than the trial itself. But as surely as they are his own peculiar people, they must and shall be taught that sin is an exceedingly great evil, and they shall have no joy of their dalliance with it.

FAITH IN THE FAMILY.—One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently one of faith. She never heard the trampling of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the spirit of the Highest to guide them. She mingled prayer with counsel and restraint; and the counsel was the wiser, and the restraint was the stronger, for this alliance of the human and divine elements in her instruction and discipline. And at length when her children, became men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who "had fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love increased a thousand fold by the remembrance of an early education that had its inspiration in faith, in God, and its fruit in the noble lives of upright, faithful men.

A PARDON LOCKED UP.—In the Isle of Man, as I was one day walking on the sea shore, I remember contemplating with thrilling interest an old gray ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent, but the pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. His name is still honored by the many; and you may often hear a pathetic ballad sung to his memory to the music of the spinning-wheel.

We must feel horror-stricken at the fearful turpitude of the man who, having the pardon for his fellow-creature, in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point his finger at most of us, and say: "Thou art the man! Thou hast a pardon in thy hands to save thy fellow-creatures, not from temporal, but eternal death. Thou hast a pardon suited to all, sent to all, designated for all. Thou hast enjoyed it thyself; but hast thou kept it back from thy brother, instead of sending it to the ends of the earth."—*Hugh Stowell.*

Children's Department.

THE HOLY CHILD.

Baby Jesus, who did'st lie,
Underneath Judea's sky,
Cradled on Thy mother's breast,
Rocked by Mary to Thy rest;
By the love which laid Thee low,
•Helpless in a world of woe,
Holy child we pray to Thee,
Jesus, Saviour, save Thou me!

Little feet, in after days,
Treading life's sharp thorny ways;

Weary oft, yet not so worn
As the heart by sinners torn,
Pierced at length by cruel nails
Jesu, when my courage fails,
At the feet which bled for me,
Let me learn fresh love for Thee.

Little hands that shall fulfil,
Through all life Thy father's will,
Never weary doing good
Until stretched upon the wood:
Of the bitter, bitter tree—
Wide outstretched, in prayer for me:
Jesu, now in tenderness,
Bend Thy little one to bless.

Crownless King, Thou liest where
Ox and ass the shelter share!
Yet a glory hangeth o'er
Bethlehem's manger—bed of straw
And the Magi bend the knee,
Priest, and King, and God to Thee:
With them I my gift would bring,
Jesu take my offering.

Baby Jesus, throned on high,
Far above earth's changeful sky,
Bethlehem's lily undefiled,
Very God, yet very Child,
Let my heart Thy cradle be,
Thine a hiding place for me:
Jesu hear the prayer I make,
Save me for Thy great love's sake!

E. R. WILSON.

GETTING EVEN.

"I am tired of being badgered!" said Johnny Eaton, suddenly looking up from the old rope he was trying to strengthen. And it seems as if the more tired I am, the more I get. I wish I could get so I don't care, but I can't and that's the whole of it."

"What's the matter now?" asked his mother. "Oh, the boys make fun of my sled, because I made it myself—it looks sort of lumbering and ain't painted you know, but it can beat theirs any day in the week. I shouldn't wonder if that's what ails 'em. Boys don't like to be beat." And Johnny's voice dropped reflectively as he revealed this bit of truth, then rose again as he continued, "I could tell 'em just what's the matter with their old bought things, too, if they treated me half way decent. Paint and pictures don't make fast sleds; but they can't find it out for themselves—I won't tell them. I guess I'll come up with—"

and Johnny shook his curly head vegefully.

"Can't you think of a better way than that of coming up with them?" Mrs. Eaton asked gently—"a way you would enjoy more?"

Johnny looked up in wonder. "Why—no! You wouldn't have me play any tricks on 'em? That would be mean! And besides I wouldn't enjoy it at all. I feel small now sometimes, when I get to the foot of the hill ahead of 'em, and know that in two minutes I could fix things so they'd have a show, They don't have a bit now."

"Exactly," said his mother. "That is just what I thought. None of us are comfortable when we are returning evil for evil."

Johnny's face was a mystified one, but she went on without noticing.

"Now, suppose the next time you go out on the hill, instead of starting off and leaving them away behind, vexed and ashamed, you should tell them just what is the reason their sleds are so much slower than yours."

"What!" Johnny's voice was a very astonished one. "Tell Bill Ellis, and Fred Magee, and Tom Loring, just what ails their sleds, when they badger me so? Why, that's the only way I have of getting even with 'em."

"But wouldn't you feel better if you were no longer burdened with the selfish secret?"

"Why, yes! But then they'd feel better, too."

"Of course! There is nothing uneven about that, is there?"

Johnny's eyes opened a little wider. He began to comprehend.

"You see, Johnny, there are different ways of getting even, I think Christ's way is best. He makes everybody as happy as possible, and then be happy in their happiness."

And Mrs. Eaton walked from the small sitting-room into the smaller kitchen; judging wisely that Johnny's busy little mind would be just then better alone.

That afternoon the boys gathered in crowds at the top of the town hill.

"I hope Johnny Eaton will stay at home," said Bill Ellis. "He's such a conceited little popinjay there's no getting along with him. He manages to make that old ark of his go; but he does it in such a pompous way, there's no fun in watching him."

"I don't think he's exactly pompous," said Tom Loring. "But I hope he won't show off to-day. There's no fun in sliding down hill, when somebody can do it twice to your once. With such a rickety old sled as he has too; I tell you, fellows its rough."

"Let's turn him off the ground," said Fred Magee, whose father was the county judge, and whose sled was the handsomest on the hill. There's enough of us here to do it, and as you say, Tom, there's no fun in sliding against such luck as his."

Just then Johnny, sled in hand, came panting to the top.

"I say, boys," he commenced, before any of the crowd could speak, "let's have a real good, square race. I'll show you how to fix your sleds so they'll go every bit as fast as mine, may be faster, because they are not so lumbering, and we'll have a jolly coast this afternoon."

All the boys gathered around to receive the desired instruction, and after some little tinkering, the two sleds were pronounced in racing order.

"I'll go first," said Bill Magee, "and you fellows time me, to see if there's any difference."

Bill was rather suspicious, if the truth must be told.

With a "one, two, three," Bill threw his sled on the hard pressed snow, and started on the trial trip. There was no need of timing, the improvement was to manifest to be doubted for a moment.

"You're a brick, Johnny Eaton!" said Bill, slapping him cordially on the shoulder.

"That's so!" echoed the other boys with one accord.

Johnny did not say much in reply—the success of his experiment had been too great; but his comrades understood his silence, so it was just as well.

Mrs. Eaton looked up anxiously, as he entered the house that night, then smiled as she saw his flushed and happy face.

"O mother!" he began eagerly, "such a grand time I've had. Those fellows are just splended, and I thought they were awful prigs. I don't see how I ever made such a mistake;" then more gently—"your way of getting even is the best."

"Not mine," said his mother; "Christ's way."

She who does not make her family comfortable, will herself never be happy at home; and she who is not happy at home, will never be happy anywhere.—*Addison.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate!
Nothing to him falls early, or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

MARRIAGES.

Halifax, N. S., Jan. 31st. By Rev. J. C. Cochran, D. D. Mr. Michael Keating, of Richmond, to Miss Ada Tufts, of the same place.

At Wallace, N.S., on the 31st Jan., by the Rev. D. C. Moore, Rector, John Blair, son of Mr. Geo. Blair, to Margaret Arnold, daughter of Mr. David Higgins.

BIRTHS.

On 20th ult., at Parsonage, Dunnville, wife of the Rev. P. W. Smith, of a daughter.

BELLEVILLE.—The wife of Alderman Green, of a daughter, on the 7th inst.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 4 p. m. Rev. J. McLean Ballard, B.A., Rector.

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.

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

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

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

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

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

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

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It is sent from the office of publication for \$2 per annum in advance; \$3 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.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,
 H. NOVA SCOTIA.
 KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

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

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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