

# Dominion Churchman.

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[No. 1.

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# Dominion Churchman.

THURSDAY, JANUARY 4, 1877.

## THE WEEK.

"THE secret of success in conducting a newspaper consists, primarily, in deciding for what class of readers you intend to write, and then in writing for that class." This advice, given to a budding journalist by a well-known veteran in ephemeral and more serious literature, and one who had assisted at the inception of more than one journal, now of world-wide repute, is excellent for the place and the circumstances with which the speaker was best acquainted; but the further that one gets away from the latitude of London the less applicable does the advice appear to be. If success is attainable on no other conditions, the Editor of a Church paper, in a Colony, may as well, at once, give up the task in despair. Secular newspapers, wherever published, and however widely circulated, may still keep the interests of some particular class more especially in view, if they may fix upon some arbitrary standard to which they will conform themselves. But for journalists circumstanced as we are, such a course is simply impracticable. And the difficulties of the position force themselves more particularly upon us when we commence, as we do to-day, an attempt that will, we hope, form a prominent and attractive feature in the *Dominion Churchman*. It is impossible, even if it were desirable, for any weekly paper to give those minute items of news to which our daily contemporaries devote so much space and attention. The managers of some journals seem to think that the transmission of a message over the wires carries with it its own *imprimatur*; and so the Toronto public is supposed to be excessively interested in learning that a horse in Sydney, C. B., ran away, that a servant-girl in Victoria, N. S., stole her mistress' handkerchief, or that the son of an unknown farmer, in Manitoba, was hit in the eye by a snow ball. Now, it is not our ambition to trespass on the field of minute, and generally senseless, trivialities to which our big brothers pay so much attention; but we intend to give our readers, in the column or two we can spare for that purpose, a pithy, readable summary of the leading events, both at home and abroad, of the past week. And here we are met at the outset by the insurmountable difficulty of not being able to define the class for which we are writing, and, consequently, the impossibility of setting the standard of thought and of diction by which to guide our pen. We want to reach all classes, from the Bishop to the backwood farmer's boy; to put something in the first page from which the cultivated intellect will not turn away as washy trash, while we must be careful not to give to the most illiterate of our readers the disheartening impression that we are shooting far over his head. *Benevole lector* put yourself in our place; try, just for half an hour, to make a readable summary of any day's or

week's doings, which shall neither be dry, nor twaddling, nor abstruse, nor—what is most horrible of all—jocose. Try it, and you will appreciate our difficulty.

From some points of view, and alas! to many homes, the New Year opens sadly. Of fire and tempest and terrific accidents, arising from causes within and beyond human control, the record is a melancholy one. Disasters, like commercial frauds, seem to assume, now-a-days, more colossal proportions than heretofore was the case. The Brooklyn Theatre and its holocaust of victims is rapidly followed by the stupendous calamity that befell the unfortunate dwellers on the delta of the Ganges, when without warning, a wave, said to be twenty feet high, rolled over the low lands and swept away the almost incredible number of 215,000 persons. Then, there have been terrible storms on the coast of Great Britain, more especially Scotland, adding numbers of those ominous little black crosses to the Wreck Chart of 1876. By the breaking up of the ship *Circassian* at Bridgehampton, Long Island, twenty-nine lives were lost within sight and hearing, but beyond the reach of help from those standing on the beach. One of the most terrible of railway accidents happened at Ashtabula, Ohio, where a bridge gave way, carrying with it a long and full passenger train into the ravine below. That any who took that terrible leap escaped unhurt or with their lives is extraordinary, but it is calculated that 120 out of 174 passengers were killed either by the fall or by the burning of the cars, or by drowning. A fire at St. Elizabeth's Convent, in the County of Joliette, sacrificed 13 lives, 12 of which were children; and it is more by good luck than good management that a panic in a Montreal theatre, caused by an alarm of fire, was not attended with serious loss of life.

If we say that the Quebec Legislature has been prorogued by the new Lieut-Governor, we shall say probably nearly all that, until the acts passed by it are before us, need be said on the subject. Our Ontario Legislature assembles this week at a time of year which His Honour, in conformity with precedent, will probably aver to be, in his opinion, the most convenient both for the members and the public business, but which the Opposition declares to be most inconvenient for both. For several months to come a very large part of every newspaper in this much-governed Dominion will be devoted to reports of the proceedings of our several Parliaments, and to the ridiculously contradictory estimates which the creators of public opinion profess to have formed of the opinions and capacities of the various entities who swim on the surface of our political cauldrons. There are many things connected with politics which every reasonable man, in his sane non-political moments, must deplore; many things which it is even permissible to ridicule, if ridicule is the outcome, not of vapid cynicism, but of a

laudable desire to employ that most potent engine for a good purpose. But no thoughtful man will be led carelessly to join in the too common depreciation of our Legislators. Rather let us remember that one of the most intricate and interesting problems which a nation can set itself to solve is the art of self-government, and that we, inheriting as we do the *prestige* and the invaluable experience of centuries of freedom, are now showing to the world, and to ourselves, how much or how little we have profited by our advantages, and how much or how little we are really in advance of those to whom freedom has come as a sudden and therefore dangerous prize. Looking beyond to angry wranglings of the hour and considering the ends sought rather than the means by which they are attained, there is a way in which a Church newspaper may properly and rightly take part in that dangerous thing called politics. The squabbings and personalities, the fraud and dishonesty which seem to some persons inseparably connected with politics and politicians, are merely the parasitic attachment which, when life is active, cumber the growth and weigh down the limbs of the healthy forest tree. The parasites are not the tree, and so far from being necessary to its existence will eventually kill it, unless they are removed in time. Everyone who cares for the noble tree should help to remove the ignoble parasites.

The extent to which clergy should and may legitimately interfere actively in politics is somewhat a moot point. A man is always allowed to exercise what influence he can upon his peers. It is when he possesses some ascendancy, whether it be social, commercial or religious, over his fellowmen that his influence may become, so to speak, unconstitutional. There are few instances on record in which the clergy of the Church of England have been rightly accused of attempting to influence the purely secular votes of their parishioners. But it is far otherwise with the Romish priests. Claiming as they do to possess the delegated "power of the keys," they frequently, as has been proved at the recent Bonaventure election trial, use that assumed power in a manner of which all unbiassed persons must disapprove and which the law should, and does, condemn. In this case it was proved that two *cures* did not only direct their flocks from the altar how they ought to vote, but did distinctly threaten excommunication to those who voted contrary to the instructions then given. Mr. Justice Casault and other Judges declared vacant the seat of M. Beauchesne on whose behalf the priests had thus interfered. The plea put forward by a paper that must know better, that for the law to take cognizance of the claim of power over the souls of men is "virtually to acknowledge that such power is possessed," is very feeble indeed. We have to deal with things as they are, not as things, perhaps, ought to be. The admitted fact that certain persons believe that certain other persons possess the power to exclude them from

future happiness is enough for the law, that professes to grant liberty of conscience and of action, to act upon. Whether the claim of such power is logically tenable is, of course, a question; but it is surely not a question with which the law need bother itself.

The question that is most agitating the public mind in Canada, at the present moment, is that of locomotion. As summarily as King Frost lays his icy hand on a stream flowing through a valley, so the "Locomotive Brotherhood" suddenly paralyzes the trade, the mail service, and public intercommunication throughout almost the whole of Canada, by laying our main artery under an interdict. Viewed merely as a dramatic effect the strike of the engine drivers on Friday night was eminently effective. The orders went forth, and, in obedience thereto, when the drivers' watches pointed to nine, steam was blown off and all the trains brought to a standstill wherever they might happen to be. The fact that the most furious snowstorm of the season was then raging heightened the dramatic effect, though it did not add to the comfort of the unfortunate passengers or probably induce them to entertain very charitable feelings towards the Brotherhood. All this is bad enough. It is bad for the country, bad for the public, bad for the shareholders. But there is another aspect of the case which seems to press itself on our attention; and this we can look at without the least reference to the rights and wrongs of the quarrels between the Company and their employes. If the manager was really informed that the strike would take place at a given hour, then the public, especially that part of it that was snowed up midway between two stations, and his own Directors, will properly hold him responsible for that portion of the inconvenience resulting from the strike. But the point lies deeper than this. Here are a number of men of intelligence, and, in their own line, of considerable education, or at least possessed of a good deal of that technical knowledge which it is the fashion to call education now-a-days. Free men, being in a free country, they, for a consideration of their own material benefit, voluntarily surrender their freedom of thought, of conscience, of action into the hands of a committee, or, for all we know, of one Director. Not one of these men but must have known that, when he deserted his engine on the track on Friday night, he was doing a thing which was morally, if not legally, indefensible; but, in blind obedience to superior orders, he did it nevertheless. This is an abdication of the rights and responsibilities of free manhood which it is humiliating to contemplate. Very possibly the drivers may have a legitimate grievance against the Company. If they had brought it before the public no doubt the press would have exerted all its power to see that justice was done them. By their recent actions they have thoroughly alienated public sympathy from their cause. If they or their adherents proceed to acts of violence, dangerous either to the prosperity of the company or to the safety of the public, the long and strong arm

of the law should immediately and effectually make itself felt.

The Governor-General and Lady Dufferin come next week on a visit to the Lieutenant-Governor and, apparently, to Toronto in general, for all classes seem bestirring themselves to do honour to one who enjoys a well-earned popularity. Mr. Adam Hope, of Hamilton, is raised to the Senate, and the same honour is, it is said, conferred on Mr. Power, M.P. for Halifax.

The action against Mr. George Brown for the article in the *Globe* reflecting upon the remarks made by Mr. Justice Wilson in the "Big Push" case (to adopt the current phraseology), has fallen through, owing to a difference of opinion between the judges. Perhaps it is better that it should be as it is. The *Globe* is no less profuse than the *Mail* in its avowal of sincere respect for the Bench. In generalities political writers of both sides are irreproachable. It is in the particular and peculiar application of their principles that, to the uninitiated, their practice seems a little difficult to reconcile with their profession.

By telegraph from Ottawa we have intelligence, presumably correct, of a curious discussion by the "Evangelical Alliance" in that city. A Mr. Cameron had affirmed that, in his opinion, "the Baptists alone are Scriptural in regard to the ordinances of Baptism and the Lord's Supper." We have been under the impression that all the different sects did believe something, but we apparently have been labouring under a mistake. If a man has any belief at all, he must believe that his own opinions are right, and consequently that those who differ from him are wrong; and, to our limited understanding as Churchmen, this he not only can do without any outrage on charity, but he is bound to do. The "Evangelical Alliance," however, comes down heavily on Mr. Cameron for daring to affirm that his view is more correct than that of other denominations; for reflecting, in fact, upon others. An old objection to Popery was, and is, that it compels people to hold particular beliefs. The new Popery seems to forbid its subjects to hold any belief at all. We hardly know which is the frying pan and which the fire. But this we do know, that a creedless religion from which faith and belief are studiously eliminated, must soon cease to be a religion at all. Christ, if he is only the founder of a system of morality, is on the same level with Socrates and Confucius.

It is with great satisfaction that we learn that the creation of the bishopric of Truro is, at last, an accomplished fact. The requisite funds have been raised, mainly by the generosity of Lady Rolle, and a worthy incumbent for the new See has been found in the person of Revd. Dr. Benson, Chancellor of Lincoln, and late Head Master of Wellington College. Without reflecting at all on the profession, we are not, as a rule, very fond of schoolmaster Bishops. There have been instances in which they seem to have forgotten that the rod should have been left in the schoolroom; and the dictatorial manner, salutary for

boys, has been a grievous mistake when applied to greyheaded incumbents. However, we believe that Dr. Benson is not at all of that class, and Cornwall will, we hope, be happy in her first Bishop. His consecration will mark a new era in the Church of England; the old precedents are swept away, the old shackles burst, and the Church recovers that elasticity which is so necessary for a living and growing organization. It will depend now mainly upon churchmen whether Bishops shall be provided wherever they are needed. We may hope soon to see the numerous unwieldy dioceses subdivided; and if some of their revenues are subdivided too we do not believe that the Church will suffer spiritually, nay, nor even socially. A generous offer of £10,000 has been made towards providing an income for a Bishop of Liverpool; and we may hope before very long that the noble old minster may receive the chair of a new Bishop of St. Alban's. Archdeacon Wright, the senior army chaplain, retires from active service. Had it not been thought desirable to have a Bishop as Chaplain-General of the army, Mr. Wright would have succeeded Mr. Gleig, and would have filled the position admirably. He has been a true friend to the soldier.

The telegraph curtly announces that the assumption by the Queen of the title of "Empress of India" was publicly proclaimed with great splendour and ceremony at a *darbar* held by the Viceroy at Delhi on January 1st. Simultaneous proclamations were made at the capital of all the Presidencies and wherever any troops were stationed.

As we write, the balance trembles with the question of peace or war—a question that affects not only Turkey, or Europe, but the whole world. In this as in other matters of moment, it is particularly difficult to discover day by day how the case really stands. We are at the mercy of special correspondents, and even their conjectures are rendered to us still more vague by the piecemeal condition in which the American press agency is pleased to forward despatches to Canada. The plenipotentiaries of the Great Powers seem to be working very harmoniously together and to have agreed upon a *minimum* of reforms and concessions which they will demand from the Porte; so that practically Europe is united against Turkey. Jealous as we naturally are of Russia's aims, it cannot but be a cause of satisfaction to Englishmen that Lord Salisbury, by firmness on the one hand and reasonable concession on the other, has established so cordial an undertaking with General Ignatieff. Russia and England together command the situation. If war comes despite of their agreement, we may be satisfied that, as far as our efforts could affect the issue, it was unavoidable.

Poor Mexico has again lapsed into her old state of anarchy. President Lerdo is a fugitive and will be lucky if he carries his head on his shoulders to some port of escape on the Pacific coast. Iglesias holds a strong position at Queretaro, while Diaz maintains himself in the capital. Verily the misrule and cruelty of the Spanish conquerors is bitter fruit.

## OUR NEW YEAR'S GREETING.

ONCE more in behalf of the DOMINION CHURCHMAN, in this the second occurrence of a New Year since the commencement of its career, we wish our subscribers all the compliments of the season, and as good wishes do not become weaker in proportion to the number who participate in them, we need not conceal the encouraging fact that we have this year many more to extend them to than we had at this season last year. But indeed the grasp of the hand, so to speak, which we give our friends to-day is warmer, and more cordial, as we feel that we have a chosen and more intimate acquaintance with them now than we had a year ago, and that we have a more established place in each other's regard. And frank and honest, as well as friendly, is our greeting to-day, as we feel that in our relation to our subscribers as conductor of the DOMINION CHURCHMAN, we have been striving to fulfil our great responsibilities to the best of our means and ability. If our friends will take the trouble to compare late issues of the journal with those printed at the beginning of last or the previous year, we feel assured that the tokens of our earnest endeavours to improve the paper, and justify the confidence we have received, will readily appear. We are sincere in expressing our grateful acknowledgment for the steady increase in the number of our subscribers, and the growing and widening interest in the CHURCHMAN, which both the Clergy and Laity of our Church have evinced, and which has enabled us to make the paper from time to time more worthy of its title and position. To-day, keeping pace with the encouragement and support we have received in the past, and which we anticipate in the future, we extend our improvements not only to the matter, but to the external appearance of the paper, presenting it to the public in a new dress and enlarged form, the special features of which our readers will note for themselves. With respect to the contents of the paper, we have studied earnestly to make such improvements as our experience has suggested in the arrangement or matter, or our means has enabled us to do. One change for the better which we have effected has been the distribution of the work among more hands. Writers of experience have been secured to furnish weekly notes carefully prepared of all the principal events passing in the world, and of all the Ecclesiastical news of the Dioceses of the Dominion as far as it is possible to obtain them. Another gentleman, thoroughly conversant with the subject, will give special attention to Home and Foreign Missionary work, the growing interest in which we desire to foster; a third, an experienced scholar, has undertaken to review all the principal works which may issue from the press from time to time; while the Editorial department, for which the pens of prominent and able writers have been secured, will exhibit in its separate and independent line fresh life and energy as it treats of the principal Ecclesiastical topics of the day. The remaining columns of the paper will con-

tain interesting papers on Sunday Schools and Bible Classes from time to time, carefully selected pieces of family reading, and the successive chapters of interesting and instructive stories. And now after the above statement of the changes and improvements whereby we design to make the DOMINION CHURCHMAN still more satisfactory, useful, and complete in its several departments than ever, let us hope and trust that our endeavours to accomplish such a desirable result will be properly appreciated by our friends and patrons, and that the encouragement and sympathy which have cheered us on in the past will be even more fully and actively displayed in those ways by which our enterprise may be most advantaged. And we would suggest several modes by which we might be greatly aided. For instance, correspondents in the various localities of the Provinces by conveying to us all the items of Ecclesiastical intelligence which may be in their possession, might thus enable us to present from week to week a general view of Church work and enterprise throughout the whole Dominion. Again, as we desire to make the journal not only a medium for chronicling Church news, but also for diffusing sound Church principles and Catholic truth as distinguished from the narrow and distorted opinions of the extreme parties on the right hand or the left, we might be aided by short contributions upon various subjects containing in an interesting form the pith and marrow of such broad and churchly principles and views. But further, let not subscribers think we are asking too much from them if we suggest that they may aid us very materially also by commending the paper to their neighbours and acquaintances as opportunity offers for so doing, and asking them to subscribe for it—a seasonable word upon this subject how much good it may do! Remember, the paper is receiving strong support from the Bishops, Clergy and Laity of the Church in all parts of the Dominion. But we have reserved for the last the mention of a mode of helping us along which it concerns the duty and honour of our subscribers to adopt, viz., by paying up their subscriptions to the end of the past year, and also forwarding their payment for the current year, our terms being strictly in advance. We would urge the necessity of performing these obligations without delay, on account of the increased expenses which we have ventured upon for the sake of improving the paper. Let us not make these famously hard times harder than they are for one another by neglecting to pay our small debts, which, however trifling they may appear individually, are of immense consequence to one who, from the nature of his business, depends on the aggregation of a multitude of small payments for support. The publisher of the DOMINION CHURCHMAN is confident that he has the hearty good will of his subscribers who have sympathized in his arduous efforts to establish a Church paper in this country; give him then “a happy New Year” by paying up all arrears and by paying in advance for 1877.

## THE FIRST SUNDAY AFTER THE EPIPHANY.

THE manifestation of the Lord's glory is again the subject the Church brings before us. It is not now, however, the song of the angels, nor the adoration of the Magi, that we commemorate on this day: but the superior wisdom that issued from the lips of the Holy Child Jesus when Joseph and Mary sought Him sorrowing, while He was in the Temple, sitting in the midst of the Doctors, both hearing them and asking them questions, and all that heard Him were astonished at His understanding and answers. Perhaps Nicodemus was there; and it is not impossible that then and there he may have received the first impressions of Christian teaching, which led him eighteen or twenty years afterwards to visit the Lord by night, in order to receive a more full and complete elucidation of the questions which Jesus had propounded on the memorable occasion of His appearance in the Temple, when He had reached the age required among the Jews for making a public profession of belief in the worship and religion of the nation. And perhaps Gamaliel was then learning some of the richest lessons of wisdom, and being put in the way for solving some of the most recondite problems connected with the destiny of man, and his relations with the Divine Being, which were afterwards imbibed by the Apostle Paul—helping to mould the profound train of reasoning we find in the Epistle to the Romans. Caiaphas might likewise have been there, and have learned something of the doctrine so essentially connected with the purpose of the Incarnation, and which the High Priest expressed afterwards, when he oracularly declared that it was expedient for one man to die for the people. The occasion served to show that while the Holy Jesus lived with His parents and was subject to them, He was yet beginning to grasp the mighty work which was given Him to do, and to lay the foundations, deep and broad, of that system which was destined, in process of time, to overturn every other system of religion on the face of the earth.

The Scriptures from Isaiah dwell particularly on the exaltation of Messiah in His glory, and the salvation and righteousness of which He should be the Author—His exaltation being preceded by the humiliation so forcibly described in the fifty-third chapter. The extension of the Gospel to the Gentiles as well as to the Jews, is graphically alluded to, in the isles waiting for the salvation Messiah should introduce; while the high position Israel shall ultimately attain is declared to rest upon the fact that the Deliverer is He Who stretched forth the Heavens, and laid the foundation of the earth; and is equally concerned in recognizing and establishing Zion as His chosen seat and people.

## THE AGE FOR CONFIRMATION.

AT the close of the service for Public Baptism in the Book of Common Prayer, the Priest is directed to say: “Ye are to take care that this child be brought to the

Bishop, to be confirmed by him, *so soon as* he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose." Here no age is fixed, but a certain proficiency is required. We know also that in the early Church, it was the usual practice to resort to Confirmation, or the Laying on of Hands, at a much earlier age than is now adopted.

The age of twelve years, at which, as we learn from the Gospel in [the Communion Office of Sunday next, the child Jesus publicly professed the faith of Israel, may guide us to the conclusion that the same age is not too young for Christian youths to make their public profession of the faith of Christ, in the sacred rite of the Laying on of Hands, when the Apostles or Bishops of the Church confirm the Baptism previously performed. This, indeed, might have been understood from the above-mentioned direction given to the Sponsors, to take care that the Rite should be sought as soon as the candidate had acquired a certain amount of knowledge, which in almost every instance could easily be attained at that age. The requirement, by some in authority, that a greater age should be reached before the administration of this Apostolic institution, has no warrant in Scripture or in reason, neither in the practice of the early Church, nor in the regulations of our own. Nor is it easy to imagine that any age can be too young for the child to dedicate himself to God if the candidate is able to understand the main facts of Christian teaching, and something of the duties and responsibilities of the Christian life.

#### ARCHDEACON REICHELL ON MISSIONS.

THE annual lecture on this subject, which is given in Westminster Abbey on St. Andrew's Day, was this year delivered by Archdeacon Reichell, who entered upon the question of the comparative want of success from modern missionary enterprise, which he attributed in part to its want of proper organization. In this estimate we doubt not that the Venerable Archdeacon is perfectly correct; for as he very justly remarked, missionary enterprise should not be undertaken by mere societies in independence of the general organization of the Church as a church. The proclamation of Christ to the heathen all the world over, wherever they are to be found, is just as much the official duty of the Church as it is her official duty to provide for the administration of the Sacraments.

And there is another consideration of the greatest force, which was also adduced by the Archdeacon,—which is one that deeply concerns every Christian man, and that is—missionary societies however worthy of all support, and individual effort however praiseworthy, must be inefficient till the Church as a body shall awaken to a sense of her official and bounden duty in respect of missions. Until that time arrive, as the Church must continue to be non-aggressive, so she will be comparatively non-expansive. The Lecturer

might also have brought the principle nearer home, and have added that until a proper sense of her responsibility in this respect shall be felt by the Church, she must drag on a comparatively languid existence herself, and expect to be distracted by intestine divisions; for nothing tends to promote both vitality and peace at home so much as contending with a foreign enemy, and the Church can furnish as many illustrations of this principle as political combinations. We have at least two hundred millions of fellow-subjects in India, and all the missionaries engaged in proclaiming Christ among that vast population, by the Church and all the denominations put together, do not amount to two hundred in number! This alone is an indication of the Church's supineness.

The Archdeacon mentioned another reason why modern missions are comparatively non-successful, which is, he says, because a standard of Christianity is required of converts which is either impossible or untrue. We do not know to what Archdeacon Reichell can possibly refer; as, judging from what we can gather in the New Testament, we should certainly think the standard required by the early Church was rather a high one; and that, too, altogether irrespective of its apparent impossibility; nor do we find objections raised on that ground in early times. Again he says that, this or that dogma is taught, instead of the missionary having regard to the simple command: Teaching them all things whatsoever I have commanded you. He thinks the secret of the early and rapid conquest of the strongholds of paganism by the Apostles and disciples, was the simplicity with which the life of Jesus and the historical truth of His Resurrection were set forth, without subtle dogmas. But here again, recurring to the same authority, the New Testament, we should certainly understand that there was no lack of dogma taught to the early Church; nor indeed can we imagine any possible benefit which a knowledge of the historic facts of the life, death, and resurrection of Christ could render to any man living, unless accompanied with a considerable amount of dogmatic teaching—such, for instance, as the Divine and human nature of Christ, man's need of a Saviour, and his interest in redemption.

"Our unhappy divisions," without a doubt, furnish a very considerable hindrance to the progress of the Gospel in the heathen parts of the world; for we may well expect pagans to hesitate in receiving a system, in reference to the principles and details of which we ourselves, who have known the system so long, are not agreed.

#### THE LATE REV. W. GRESLEY.

ANOTHER member of that immortal band connected with the revival of the Church forty years ago, and whose names shall be had in everlasting remembrance, has passed away from earth. The Rev. W. Gresley long exercised a powerful and lasting influence on the minds of men, as an exponent of sound church principles, and now he has soon followed Dean Hook and Archdeacon Churton

into another world. He was descended from a distinguished family which came over with William the Conqueror, and which settled in Gresley, Derbyshire. He was born in 1801 at Kenilworth, was sent to Westminster School, and elected to a studentship at Christ Church, Oxford. He was ordained deacon in 1825, and priest in 1826. His first curacy was Drayton Bassett, near Tamworth, from which he went to reside at Stowe, and was assistant curate of St. Chad's and morning lecturer at St. Mary's, Lichfield. In 1835 he published "Ecclesiastes Anglicanus," and in 1836, sermons on "The duties of a Christian"; but his "Portrait of an English Churchman," published in 1838, established his reputation and secured him a prominent position. It formed an epoch in the history of the Church movement, and served to popularize Church principles. The impression made by his book was extraordinary. He afterwards wrote "The Siege of Lichfield," "Charles Lever," "The Forest of Arden," "Clement Walton," "Bernard Leslie," and "Church Clavering." His chief contribution to theological literature was the "Ordinance of Confession," which made a great outcry, although he did not go beyond the teaching of the great Anglican Divines of the seventeenth century. But no amount of opposition could induce him to withdraw from a position that he conscientiously believed to be in accordance with the teaching of the Church.

In 1857, he accepted the incumbency of All Saint's, Boyn Hill, near Maidenhead, where the remaining years of his life were spent. As he had long felt that the greatest danger to the Church was from false liberalism and unbelief, his later works were chiefly directed against these errors. "Bernard Leslie," "Sophism and Neologus," "Thoughts on the Bible," "Priests and Philosophers," and his last work, "Thoughts on Religion and Philosophy," were written with this object.

Mr. Gresley is generally understood to have been a thorough Englishman in feeling and in theology. He had formed his opinions in the school of Andrewes and Bull, remaining to the last a consistent Anglican, and firmly opposed to all that seemed to him to have a tendency to Romish rather than to Catholic teaching. He had little sympathy with the more advanced ritualism, which he believed was endangering more important principles.

#### A HOME FOR SICK CHILDREN.

IT having been intimated that a meeting in behalf of this most interesting charity would be held at Shaftesbury Hall, on Friday December 29th, at three o'clock p. m. we attended and learned, that owing to the extreme inclemency of the weather it was deemed advisable to postpone the said meeting to Friday following, the 5th of January, to be held at the same place and hour. Who that has a heart of love for the little ones while in health, can fail to experience an accession of tenderness in view of their utter helplessness, or find ready response to the imperative demand for added care, in time of sickness! It is a beautiful charity indeed, and we bespeak for it the aid of every christian man

and woman in this community. We sincerely trust that this meeting will prove the occasion of a crowded attendance of loving hearts whose tender sympathy in behalf of the *sick little ones* will be made manifest by practical liberal aid to the *Home*.

#### OUR NEW VICAR.

WITH the new year we begin a fresh story, founded on facts, every one of which has occurred several times over in the Mother Country, and, in substance at least, in Canada also. It will be found of an exceedingly interesting character, and will furnish many valuable hints on the nature and importance of church work, when carried on in accordance with the principles we find in the New Testament and in the Book of Common Prayer. The tale already begun, and which has given so much satisfaction—"One Life Only"—will also be continued, and the two will furnish considerable variety adapted to the different tastes of our readers.

#### Contributions.

##### THE SUBSTANCE OF A LETTER ADDRESSED TO THE ROMISH BISHOP OF MEXICO BY MANUEL AGUES.

BELOVED BROTHER IN CHRIST JESUS,

You have ordered the greater excommunication to be fulminated against me. This was absolutely unnecessary—uncalled for, since I have already publicly separated myself from the communion of the Roman sect. You yourself know, too, that Rome has no longer the true communion, seeing that she has excommunicated all her lay subjects, by depriving them of the chalice, or cup of the Lord's supper, which our blessed Lord exclusively commanded *all* of his followers to partake of, saying, "*Drink ye all of it.*" St. Matthew xxvi. 27.

For my part, I pardon you. You condemn me, I bless you. You hate me, I love you in Christ Jesus. You would gladly conduct me to the flames, if you could do it, as did your predecessors many pious christians, in former days. And I desire that the Lord Jesus Christ may lead you to heaven. I follow a religion that blesses—loves, and you follow a religion that hates, torments, excommunicates—is not satisfied with its concentrated vengeance, until it burns all those who have the courage to open the Bible, teach the great truths which God has revealed, and made manifest the falsehoods of the Romish Church. This is the only fault I have committed. You have not been able to accuse me of any other crime. For this reason *alone* you excommunicate me. But there is nothing strange in such conduct, since you follow the religion of Christ—so abused—adulterated by the Bishops of Rome, that if the primitive preachers of the faith were to re-appear on earth, they would in no way recognise it.

Let us suppose, for instance, that St. Paul, the great apostle of the Gentiles, were to descend from heaven on this our earth and take upon him a human form. Let us suppose, further, that the first place he visits is the city of Mexico. He, of course, would not be long in reaching your magnificent Cathedral. You, and your followers, if apprised of his approach, would make great preparations for his suitable reception. You would cause to be erected, before the High altar, a magnificent throne, on which your august visitor might sit, whilst you would celebrate high mass in his honour. You would, doubtless, exhibit on that occasion, before the great apostle, all your richest and most costly garments. You would be accompanied by all the high dignitaries of your Cathedral, by your clergy and your nuns, decked out in all their richest robes. You, yourself, would walk with the "Pallium" over you, with the jewelled mitre on your head, leaning on your staff of pure gold, and having on your bosom your

breast-plate, which is estimated to be worth one hundred thousand dollars. How surprised would be the great apostle, as soon as his eyes caught sight of so many varied and most costly robes, contrasted with the plain robes which were worn in his days. He would, probably, take you and your followers for idolaters, dressed up for one of their Bacchanalian feasts.

The apostle would, undoubtedly, ask you, "Who are ye?" You would step forward, with all due courtesy, full of grandeur and majesty, would present your respects and adorations to the Apostle, kneeling down in his presence, and all your companions would do the same. Then the holy apostle, shocked at your worshipping him, would call to mind what had occurred to him in Lystra, when a priest of Jupiter, believing he was the God Mercury, desired to worship him, and offer him sacrifices; and would cry out in wonder and amazement, "*Sirs, why do ye these things? Do you not see that I am a man like unto yourselves?*" I thought that I was coming to a christian people, but by your garments and your conduct I see that you are idolaters!" All of you would instantly arise and endeavour to detain the fugitive Apostle, and you would address him as follows: "Fear not, holy apostle, I am a Bishop of Christ's church, and all these are my sheep! Collecting himself slightly from this, the apostle would follow you in silence and doubt, and, on reaching the Cathedral he would exclaim with enthusiasm, "What a splendid Church! "You must think yourselves very fortunate to have taken this noble building away from those idolaters, the ancient Aztecs, as I imagine that the God Huichilipoxti was formerly worshipped here. All these idols which defile these walls, I suppose, belonged to those idolaters. Bring me a hammer or a hatchet, as I must, at once, destroy all these images, which insult the Almighty so much." What would be your answer to such a request? I think that you would feel within yourself that the saint had just cause for acting thus, for you know, and would then clearly recollect, what is contained in the second commandment of the decalogue, as given in the twentieth of Exodus.

For this reason you would be abashed and confused, and would beg the apostle to pass forward, and leave that operation for a little while, at least. The blessed apostle, full of charity, would allow this delay, and would continue his walk into the Cathedral. On his entrance, the choir would strike up the beautiful anthem prepared for his reception, and he would again ask you in "what language are these people singing?" In Latin, Sir, would be your answer. "Latin then is, of course, spoken in Mexico!" "No Sir, we speak Spanish here." "How is this, that you have no knowledge of the Epistle I addressed to the faithful at Corinth, in which the Holy Ghost spake through me, recommending that no prayer should be said, or hymn sung in the church, unless it were in a language which the people understood? Before you could answer such just observations and accusations, the holy apostle would ask you, looking at the Altar: "Why have you not destroyed this altar of the Indians, on which so many human victims must have been sacrificed? for I saw with pain and indignation that, instead of having destroyed it, you have kept it with such care and attention, that it is in the best state possible." "Sir," you would answer, "no human being has ever been sacrificed on this altar; but it serves us to say the masses on, in which mass we sacrifice Jesus Christ, who is the victim we offer every day to our Heavenly Father." "I do not understand," the apostle would say, "what you mean by that word *mass*, and I less comprehend how you can sacrifice Jesus Christ every day, who is in heaven, at the right hand of God the Father, in his glorious body and soul; for we know that the Saviour was to come only twice to this world in human flesh; the first advent has already taken place, and his second coming will be on the last day of all time. I see very plainly that, although you call yourselves christians, you are by no means such; as you do not know the New Testament. If you read my epistles, you would have found in them many texts which teach that Jesus Christ once offered himself as a sacrifice for the sins of many, and that he will not be again sacrificed. See my epistle to the Romans vi., 9 and 10, and that to the Hebrews, chapters 7, 9 and 10. And you

must not suppose that I am the only apostle who taught this doctrine, since all the apostles taught the very same truth." "Thus the apostle Peter, in his first epistle, chapter iii., verse 18, says, "*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.*"

"Therefore, how dare you tell me that you sacrifice Christ every day, when you celebrate that *mass*," which is so entirely unknown to me, and to the apostles of our blessed Lord? How is it that you pretend to shed that most pure blood of the blessed Saviour?" You would answer, "You misunderstand me, most holy apostle. We do not shed the blood of Jesus Christ in the mass; for although it is quite true that the sacrifice on Mount Calvary was accompanied by the shedding of blood, we teach that the sacrifice of the mass is sustained without the shedding of blood." Do not think that this answer would satisfy the apostle, who would say unto you, "Being so, why do you say it is your sacrifice; for it is absolutely useless and of no avail whatever; for I also have taught in my epistle to the Hebrews, chapter ix., verse 22, that *without shedding of blood there is no remission.*"

Noticing a little door kept very carefully shut upon the altar, the apostle would naturally ask, "What have you inside that door?" In reply thereto you would hasten to open the sanctuary, and say: "Behold the consecrated host; behold the body of the Lord!" "I see very well," the apostle would reply, "This is real bread, which only represents the body of Jesus Christ, as I see its colour, size, and figure; I can smell, taste it, and in fact all that which constitutes the substance of bread can be seen; for if what you call 'the host' was chemically analysed it will be seen that I speak the truth. But where is the *chalice*, which represents the most pure blood of the Saviour?" "Sir, the chalice is kept carefully in the vestry," you would reply; "as it is only allowed to the clergy and very rarely to kings, none others being allowed to partake of the chalice in the Holy Communion." "One of the most powerful reasons that decided a certain council to take away the cup from the laity, was that men wore such long beards that the blood of the Lord would be found adhering to the hairs on their faces."

The apostle would surely exclaim: "In my days men wore long beards, but we did not conceive that any inconvenience arising therefrom authorized us to break the precept of the Lord, which requires all the faithful to participate in both the bread and the wine in the Lord's supper."

"But even if this rule applied to the men, why is the cup denied to the poor women by you? Besides, how dare you presume to exercise a holy priesthood, which the great High Priest Jesus Christ exercised only once, as I have taught you. Are you pure and holy enough for such a ministry as to offer the Lord Jesus Christ in what you call the mass? To this question you would no doubt reply: "We are all pure, chaste, and honest, as we have all taken the vow of chastity upon us, and marriage has been strictly prohibited to us." "How so?" the apostle would quietly reply, "You have promised God not to marry; have you? And are you sure this promise is acceptable to God? Has he required you anywhere in the Bible to make it?" You would probably say, "No, Sir; we do not claim for this celibacy of the clergy an authority of the New Testament, but the Church has thought it expedient, and therefore has required it of all who take holy orders." "Again, I must say, that you do greatly err, not knowing the Scriptures," the apostle would exclaim. "It seems to be entirely in vain that I have taken such care in recommending in my first epistle to Timothy that it was convenient for you to have wives, in order that you should have your children in all honesty and obedience; because (as I said) *he who does not know how to govern his own house, how will he know how to govern the Church of God?* And although it is true that I once recommended voluntary, and not compulsory virginity in preference to the married state, I declared that I did not wish to place a snare before mankind. There is no doubt that a snare has been placed over you in prohibiting your marriages, which can only have been invented by false ministers."

(To be continued.)

To CORRESPONDENTS.—Received "Fasting Communion," "The City Churches," "Epiphany," "Japan."

Our notice of the Christmas decorations in Toronto has to be deferred till next week, from want of space.

## Diocesan Intelligence.

### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC.—ST. PAUL'S, OR MARINERS' CHURCH.—This church, built specially for sailors frequenting the port of Quebec, and for residents in Champlain street, has recently undergone extensive repairs; it is to be formally opened on Friday, the 28th.

The festival of Christmas has been marked by large congregations. The decorations will be mentioned in my next with an account of the re-opening of St. Paul's.

BARFORD.—The Lord Bishop of the diocese visited this mission during the second week in Advent and held missionary meetings at Dixville and Hereford. His Lordship also consecrated the new church of St. Lawrence, built mainly through the exertions of the late Dr. Ward.

This mission, united with Hereford, is yet in its infancy, but bids fair to become a stronghold of the Church.

QUEBEC.—A very successful mission was held in St. Peter's Church previous to Advent, the Rev. J. M. Thompson, of Melbourne, being the Missioner. The subjects of his addresses were:—"Christ Knocking at Sinners' Hearts," "The Barren Fig Tree," "Christ's Sympathy with human Suffering," "Man's Punishment not of God's Appointment," "The Importance of Having our eyes Opened," "The Holy Eucharist," "God's Love as Manifested in the Gift of Christ." He also delivered special addresses to parents and Sunday School scholars. The church was crowded at all the services. The after meetings in the school room were also well attended, and here seemed to be the real work of the Mission. The Lord Bishop of the diocese was present at all the services and brought the Mission to a close with a most earnest and soul-stirring address.

### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

Christmas day, in the country, has been celebrated with more than ordinary zeal and christian fervour. Most of our churches were tastefully trimmed, and well filled with devout worshippers. The Christmas offertory generally was large; and, by order of the Bishop, presented to the clergy by their wardens.

ST. JOHNS.—ST. JAMES' CHURCH.—The members of the congregation of this church, forgetful of the great loss they must have sustained only a few months ago, when nearly the whole of the business part of the town was reduced to ashes, have spared no pains in beautifying their Church for their Christmas festival. The trimmings were of Boston pine, brought in from Montreal.

MONTREAL.—CHRISTMAS DAY.—As usual at this season, business was entirely suspended. The churches were largely attended and the service was of the usual impressive character. The interior of each of the sacred edifices was decorated with evergreens, and the choral service was the principal point of interest in the ceremonial.

MONTREAL.—The Charitable Committee of the St. George's Home Institution commenced a few minutes after two o'clock to distribute provisions to the worthy English poor of the city. A great quantity of meat of all kinds, bread, flour and potatoes, and sugar, currants, raisins, spices, &c., was dealt forth. The distributors, Messrs. Strachan, Boden, Kidner and Heath, of the Committee, were kept exceedingly busy, and gave a kind word of Christmas cheer to each happy recipient, as he or she went out, well laden with good things.

Before the distribution began, Rev. Canon Evans, rector of St. Stephen's Church, addressed the large number congregated, reminding them of their obligations to the giver of not only temporal but spiritual favors. Up to five minutes of three, 39 applicants, representing families containing 185 persons, had been served, and over a hundred, representing probably as many families, were still in waiting. The number is much larger than last year.

MONTREAL CATHEDRAL Y. M. C. A.—This Society in connection with the Cathedral has resolved to aid the East End Mission, and as an auxiliary in the work has resolved upon a course of lectures to be given in Synod Hall, commencing on December 22, with Principal Dawson, who lectures on "Eden in the Light of Revelation and Science;" January 11, Rev. James Carmichael, "Record of an Eventful Life;" February 1, Rev. Leonard Gaetz, "Lessons from the Life of Abraham Lincoln;" February 22, Rev. James F. Stevenson, "The Writings of John Milton;" March 15, Rev. Canon Baldwin, "Curiosities of the Sea." In this course of six lectures there is a variety in subject, style of address which cannot fail of interesting our citizens generally. The gentlemen whose names we have written require no encomiums at our hands, and besides the interest that attaches to each subject there is a stock of knowledge to be gleaned from them which must prove very valuable.

MONTREAL.—The first of a series of winter lectures under the auspices of the English Cathedral Young Men's Christian Association was given on the evening of the 22nd ult., in Synod Hall, by Principal Dawson, L.L.D., the subject being "The story of Eden in the Light of Revelation and Science." There was a large, highly respectable and appreciative audience present. His Lordship the Metropolitan occupied the chair, and introduced the lecturer.

Principal Dawson in opening his subject discarded the theory of evolution, and said that the story of Eden supposes man to be a child of God, and God placed him in the Paradise which he prepared for him from the first. He considered the four following questions in connection with the subject: First, Why there was an Eden? Second, Where was Eden? Third, What was the condition of Eden? Fourth, What is the teaching, if any, to us now? In treating of the first, he put forth the theory that Eden was preparing for man a long time before he was placed in it; that it did not include the whole earth, but was distinguished from the rest of the earth as being a garden—a garden of the Lord—while outside Eden it was a wilderness. In answer to the question where Eden was, he did not consider it necessary to define the exact spot where it was, but adduced ample reasons to show that its locality, as described in the Bible account, was in the Euphratean valley.

At the close of the lecture, the Rev. Canon Baldwin, in moving a vote of thanks to the lecturer, referred to the intensely interesting and edifying manner in which he had treated the subject, showing that revelation was antagonistic to so-called science, but was in accordance with true science.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PORTSMOUTH.—At St. John's there was the usual Christmas service, and the decorations were well arranged; the Rev. Mr. Dobbs officiating.

PRINCE EDWARD.—We regret to hear that the Rev. J. Halliwell, rector of Hillier, met with a serious runaway accident last week, by which he had several ribs broken, and Mrs. Halliwell, who was driving with him, had her leg broken near the thigh.

MADOC.—The Rev. A. T. Echlin, whose marriage in England we had the pleasure of announcing a few weeks ago, returned, with his bride, last week to his parish in Madoc. Preparations had been made beforehand to give their pastor and his lady a suitable reception. They were welcomed

back with the most cordial expressions of goodwill, substantial tokens of which they found in the rooms and pantries of their dwelling-house when they entered.

BELLEVILLE.—CHRISTMAS SERVICES.—Appropriate services were held in the parish of St. Thomas, in St. John's and St. George's Churches. The attendance was good at all the services, and the offertories liberal, and cheering as a token of goodwill by the respective congregations towards their pastors. In the parish of St. Thomas' at the early communion, held in St. Paul's Church, there were 28 participants, and at the later morning service, in the Town Hall, as many as 54 communicants and 200 worshippers; offertory \$40. We are pleased to record these figures, as they contradict the report which has been circulated to injure the Rector, the Rev. J. W. Burpee, that his congregation had dwindled down to almost nothing.

STIRLING.—A very successful Tea Meeting was held at Stirling on the Evening of the 28th last month, in aid of St. John's Church of that place. Over 200 people were present, in the Hall, and partook of the super-abundance of dainties provided by the members and friends of the church for the occasion. The choir of St. John's church, and several ladies and gentlemen of the locality and from Belleville, entertained the audience with excellently executed recitations and vocal and instrumental selections. The proceeds were estimated at about one hundred and twenty dollars. The Rev. F. L. Stephenson, incumbent, is, we are glad to learn, very much liked by his congregation. The church is reviving under his hands, and discouragements are disappearing from his path.

BARRIEFIELD.—At St. Mark's Trinity Church, Wolfe Island, and Christ Church, Catarqui, were the usual Christmas services and decorations; and at Catarqui quite a number of communicants—31; Rev. H. Wilson officiating. The decorations here were very fine; and the offertory larger than usual. At the Kingston Penitentiary, Christ Church was neatly decorated with evergreens, texts, &c., and there were thirty one male communicants. Here there is a good choir; and the Rev. Mr. Cartwright gave them a Christmas treat, and they had a pleasant evening together. On the Saturday before Christmas the St. George's Society distributed to a number of deserving and needy English people a quantity of very fine beef and loaves of bread, with motto cards of the compliments of the season. The Christmas weather was pleasant, and the congregations were generally very good. There is just enough sleighing to make things tolerably busy.

KINGSTON.—On Sunday, the 24th ult., at Evening Prayer, the Rev. R. Garrett, of Barriefield, addressed the Sunday School children of St. George's Cathedral. A special choir of children, trained for the purpose by Mr. Oldham, organist, &c., took the musical part of the service, and rendered it heartily. About midnight, the choir of All Saint's Church, with several members of A. Battery Band, under the direction of Mr. G. Creggan of that church, started on a three hours tour of Carol singing, visiting several of the City clergy, and discoursing sweet music. The effect of the united vocal and instrumental serenade, (if we may so call it), was beautifully sweet.

There was another party out carol singing, but we did not have the opportunity of hearing them. At St. George's Cathedral there were two celebrations of Holy Communion on Christmas Day; one at eight o'clock, a.m., when there were over 75 communicants; and the second after eleven o'clock prayers. At the latter the service was choral; the Rev. H. Wilson preached; and there were about 130 communicants. There were scarcely any decorations, probably on account of the very recent renovation of the Church, &c.

ST. PAUL'S CHURCH was elaborately decorated with the symbol of the Incarnation, circles, &c., and a profusion of texts. The pulpit, font, and lectern were decorated with spruce, variegated with mountain-ash berries. Over the chancel window the text was "Holy, Holy, Holy, Lord God Almighty."

ST. JAMES' CHURCH.—The Venerable Arch-



deacon Parnell preached on Sunday morning. The Christmas decorations here were less than usual, but still very neat; the Christmas offertory, for the clergyman, was very good.

**ALL SAINTS' CHURCH.**—There was the usual Christmas service; the Rev. T. Bousfield, Incumbent, officiating. The chancel screen was tastefully decorated with evergreens and mountain-ash berries, &c., the back hangings, of white merino, below, and red above being contributed by Mr. Creggan, who also supplied a number of emblems for the walls, of the Incarnation, the Trinity, and others generally considered Masonic in character. On the East wall of the Nave and just above the singers, was a very tasteful floral cross and inscription, made by him, in memory of the late organist, Miss Stancy, who died, in Advent, in the flower of her youth.

#### TORONTO.

**COLBORNE.**—The churches in this parish were very nicely decorated for Xmas. The services on that day were well attended, and the singing good and appropriate. The number of communicants 43. The Xmas offertory in the parish amounted to \$61.75, besides many gifts in kind.

**BRIGHTON.**—The children of St. Paul's Church Sunday School held their annual Xmas Tree in Proctor's Hall on the evening of Xmas Day, which was well patronised by the members of the Church and others. Several new carols were very nicely sung by the children, under the leadership of Miss F. Proctor.

**ORILLIA.**—The Christmas Tree festival in connection with St. James' Church Sunday School was a very pleasant affair. Santa Claus appeared in person, and was very bountiful in his gifts to the young folks. A pleasing incident of the entertainment was the presentation of a purse to Mr. F. W. Armstrong, the leader of the Choir, and a handsome locket and casket to Miss C. Stewart, the organist.—*Packet.*

**CANNINGTON.**—**ALL SAINTS.**—A Christmas entertainment, consisting of a Christmas tree loaded with handsome presents and prizes, (worth at least \$20 or \$30), for the children attending these schools, was held on Tuesday Evening the 26th ult. Long before the hour announced, the Church was densely crowded with an expectant throng. The school seems to be in a flourishing state, and reflects great credit on the zeal of the Rector, (the Rev. J. Vicars), and those who help him in this important work. A number of anthems and sacred pieces were sung by the choir and the children of the school in a very effective style. The entertainment realised about \$30. Brief addresses were given by the Rector and the Rev. J. W. Davis, assistant Curate of Cavan, during the evening. At about 9 o'clock the meeting separated, highly pleased with the evening's entertainment.

**TORONTO.**—**ST. GEORGE'S CHURCH.**—On Christmas Eve, after divine service, a number of very nice carols were sung in this church, and formed a very fitting preparation for the great festival of the next day.

The service on Christmas Day in this church was exceedingly hearty and well rendered. The improvements lately made in the church are in every way adapted for a corresponding improvement in the singing and service. The organ and choir being down stairs, enables the clergy (both of whom are musical) to take part in the singing themselves, and affords a better opportunity to the congregation for taking their part also in the singing. The anthem "Behold I bring you good tidings," was sung remarkably well, as indeed were the canticles and Christmas hymns. The sermon was preached by the Rector, Rev. J. D. Cayley, M.A., and the Holy Communion was administered to a large number of communicants. The offertory (made for the benefit of Rev. C. H. Mockridge, M.A., Assistant Minister) amounted to over \$146.

**WOODBIDGE.**—**MISSIONARY MEETING.**—A very interesting missionary meeting was held here on Thursday evening, the 28th ult. The handsome

little church was very nicely decorated in honor of the Christmas season, and the presence of many tastefully arranged Christian emblems marked it as an ecclesiastical edifice. The service was choral throughout; the Incumbent, the Rev. Dr. Hodgkin, singing the Priest's part himself, and the singing by choir of men and boys very hearty and good. The anthem "Behold I bring you good tidings" was very well rendered. The unusually good singing in this parish is due in part to the musical taste of the Incumbent, but especially perhaps to the painstaking exertions of the organist, Mr. Edwards, who seems thoroughly competent to perform his work. The meeting was addressed by Dr. Hodgkin himself, Rev. Canon Tremayne of Newmarket, Rev. Mr. Clarke of Boulton, and Rev. C. H. Mockridge, Assistant Minister of St. George's Church, Toronto, all of whom earnestly pressed upon the people present the duty of giving liberally to the support of our missionary efforts.

**HALIBURTON COUNTY.**—**RURAL DEANERY MEETINGS.**—Rev. Rural Dean Smithett will commence his visitation to this Deanery on Monday evening next at Minden, where a missionary meeting will be held in St. Paul's church at 7 p.m. On Tuesday he will proceed to Stanhope, where meetings will be held as arranged by the missionary. On Wednesday the regular meeting of the clergy will be held at St. George's church, Haliburton, at 11 a.m., for the purpose of organization. The Rev. Mr. Jupp will preach. The following is the list of clergy belonging to this Rural Deanery: Revs. F. Burt, Minden; P. Locque, Kinmount; J. E. Cooper, Stanhope; W. Jupp, Haliburton; Joseph Gander, Cardiff; P. Harding, Apsley. The missionary meeting at Haliburton will be held at half-past seven. The meeting at Dysart (Church of the Ascension) will take place on Thursday, at 2 o'clock, and the meeting at Kinmount at seven. Meetings will also be held during Friday at Swamp Lake Road chapel, and at Silver Lake, in the township of Galway.

**LINDSAY.**—**CHRISTMAS DECORATIONS.**—St. Paul's Church was beautifully decorated for the services of Christmas, with banners bearing appropriate inscriptions, as follows: "Glory to God in the Highest," "Peace on Earth, good-will toward Men," the former being on the Reading Desk and the latter on the Pulpit, both of which were draped with white merino and lettered in crimson velvet embroidery. On the wall over the Communion Table and on each side of the window were "Christ is All," "Messiah," "God is Love," "Jehovah." On the Communion Table was an artificial wreath composed of artificial holly and Mistletoe berries from New York, also a circle wreath on each window. From the top of each window to the centre of the ceiling was a heavy festoon of evergreens, and also one extending from one end of the gallery to the other. The effect was very pleasing and added not a little to the solemnity of the occasion.

**ST. PAUL'S S. S.**—The following scholars of St. Paul's Sunday School received prizes on Sunday last: Eliza Humphrey, Emily Fidler, Carrie Fidler, Maggie Nicolle, Mary Harding, Lucy Murta, Minnie Robinson, Olivia Pringle, Annie Sharpe, Ira Ingle, Lewis Newton, Richard Fidler, Thomas Twamly, William Twamly, Wm. Walters, and Robert Walters.

#### NIAGARA.

**ROCKTON.**—St. Alban's looks admirable this Xmas, the Rev. Jno. Osborne, the incumbent, has had some willing hands to help him. I must, at some future date, send you an account of this, one of the most ecclesiastical churches of the diocese. It was built by the Rev. R. Harrison, of St. Matthias, Toronto.

**DUNDAS AND ANCASTER.**—Churches are looking radiant in their festal array. The Rev. F. L. Osler, rector of Dundas, had a social on behalf of St. James' Church, which went off admirably, the Hall was crammed and the sum raised was something substantial. The entertainment was got up by the young ladies, of St. James', and they deserve all credit.

**HARRISTON.**—**PRESENTATION.**—A large number of the congregation of St. George's Church, Harriston, took possession of the residence of the Rev. R. Cordner on Friday evening, December 22nd, 1876, and after an hour or so of pleasant conversation, Mr. Robert Harvey, church warden, on behalf of St. George's Church congregation, as well as of a few from the congregation of the out stations, presented the Rev. Wm. Cordner with a useful and valuable outfit, as well as a useful and valuable article of dress to Mrs. Cordner. After partaking of the good things kindly and plentifully supplied by the visitors, the Rev. gentlemen and family were left once more to themselves.

(FROM OUR SPECIAL CORRESPONDENT.)

**GUELPH.**—This the county town of Wellington county, is certainly one of the most regularly irregular towns as to plan that the writer has visited since his experience of Boston, U.S., ere yet the great fire had prepared its good people for the obliteration of the "old cow paths" which the earlier inhabitants seemed to have felt an especial pride in, if one may judge from the care with which they built along their-crooked lines. If, as tradition hath it, the projector of Guelph laid his hand upon the stump of the first tree cut down, and made the streets to diverge from that point following the direction of his five fingers; the fact of the irregularity may be accounted for, as the topography of the land would not admit of extending such lines interminably with the growth of the town, without serious inconvenience to the inhabitants and great waste of available town lots. The consequence is that there are many angles made by intersections of short streets, and the straight five fingers of the said projector would seem now to be affected by time and rheumatism, so much of the crook is there in them. Nevertheless, the streets are of good width, clean, and afford excellent views of the really handsome buildings which rise up at the many different points, while with a little observation there is no difficulty in soon finding one's way, a matter impossible with even much observation in Boston, as your correspondent remembers the *hub*.

The town is very prettily situated among the hills, with the life-giving effect of the water of the two branches of the river Speed. The Grand Trunk railway runs through the centre of the town, the extension of the Great Western (Wellington, Grey & Bruce) from a half to three-fourths of a mile west of its main portion. Being an excellent shipping point, about midway between the great lakes, and surrounded by a magnificent agricultural and stock raising country, the products of which are superior, having justly gained reputation for the excellence of its manufactures, it is not remarkable that Guelph should do a large wholesale business, though to a stranger unacquainted with the facts and regarding it only as an inland town, it could not at first sight fail to occasion surprise. One is struck with the superior style of architecture of the churches and public buildings, and the general taste displayed as to dwellings. St. George's church is one of the most perfect of buildings as to proportions, style and finish, and is beautifully situated. The west side of the Speed is the business portion of the town, the hills, on the east side, being covered with private residences, many of which are very handsome. These hills reach a height of 800 feet above Lake Erie. The good people of Guelph are proud of their origin, justly claiming an honourable descent, and this pride is manifest in the comprehensive way in which they build, combining elegance with solidity, and having more of city finish, as far as it has gone, than any town the writer has visited that can claim so few years of existence. It may not be amiss, as affording matter of interest to some of your readers, to mention that this flourishing town, now nearly a city by privilege in accordance with the number of its population, was some fifty years ago pitched upon as a site in the then vast surrounding wilderness proper for a town, where men and families might congregate for purposes of business and honest thrift. The foresight and judgment of those selecting the site is illustrated by the progress and attainment of Guelph as at present shown. It is related that on the 26th April, 1826, Messrs. John Galt, Dr. Dunlop, and

Prior, the then agents of the Canada Company, made the first motion towards founding Guelph. St. George's day being chosen for the occasion. It would seem that the name of Guelph was not adopted by acclamation, Mr. Galt, its sponsor, having met with much opposition as to the name of his babe. He appears to have been firm, however, in his design of paying a compliment to the royal family, and a substantial and right royal compliment has the town of Guelph turned out to be. Your correspondent happening here on the Fair day of Xmas exhibits of stock, was astonished and delighted with the wondrous display. A thousand head of cattle at one view, all in good condition, and very many of enormous size and fatness, was a sight rare to him, and thanks to the attention of Mr. Charles Sharpe, of the firm of C. & A. Sharpe, seedsmen, who is President of the Agricultural Society of Guelph, every opportunity was afforded for the indulgence of his taste in this direction. In the competition for prizes, the writer would have found it difficult indeed to decide between the specimens of different ages as presented; and he is free to say that the huge steer brought up by Mr. West, evidently in the way he should go, and coming up to the point of from 3,400 to 3,600 pounds, so filled the measure of his thoughts and fancy that he could think of nothing else in connection. The symmetry of this large animal is something remarkable, and would seem to show that "blood will tell" even in an ox. Guelph upon this same day was certainly a city for the nonce, if one may judge from its people-crowded streets. The wonder to the writer was, where did they come from, and how could the numbers so rapidly accumulate. No better evidence of the excellence of the advantages presented in the surrounding country could be afforded. The church is in a thriving condition, as it will be my pleasure to show in another communication, when, being less hurried, I can properly present the facts.

HAMILTON.

Guelph, Dec. 20th, 1876.

HAMILTON.—The following account of the Churches and services on Christmas Day is from the *Evening Times*:

CHRIST CHURCH CATHEDRAL.—The service in the Cathedral yesterday morning was distinguished by a warmth and brightness suitable to the occasion. The decorations were not numerous, the members of the congregation evidently thinking, and rightly too, that the beauty of the already handsome church was better unadorned. Morning prayer was read by the Rev. W. S. Speirs, assistant minister, and the lessons by the Very Rev. the Dean of Niagara. His Lordship the Bishop preached from the text, "Glory to God in the highest, on earth peace, good-will towards men." The singing was particularly good, and we note an improvement in the service that the Psalter was chanted. This is as it should be in the Cathedral. Why not keep it up regularly? It would add to the beauty of the service, and to the devotional spirit of the worshippers.

CHURCH OF THE ASCENSION.—The Christmas decorations in the Church of the Ascension are more elaborate than they have been for some years previous, and reflect great credit on those who undertook the task. For elegance of design, thoroughness of execution, and attention to detail, it was as well done as any one could desire. The Scriptural sentences, "Unto us a child is born," "Unto us a Son is given," "Glory to God in the Highest," and "Emanuel," worked out of evergreens, on red ground with evergreen border, were placed on the walls of the Church. Two handsome banners were hung—one on each side of the chancel, with the inscriptions, "Peace on Earth," and "Good-will toward Men," on streamers, in the centre of the red ground. The chancel, communion-table, reading-desk, pulpit and baptismal fonts were heavily decked with evergreens and *immortelles*. The windows and doors being arched, the galleries festooned, and the pillars entwined with evergreens, gave the decorations a finished and unique appearance. The service on Christmas morning was well attended and was appropriately bright throughout. The Rev. Canon Hebden conducted

the service and preached an impressive sermon from the text, "Unto us a child is born; unto us a Son is given," Isaiah, 9th chapter and 6th verse. The music rendered by the choir was excellent, the hymns being chiefly congregational, and J. Barnby's anthem, "The grace of God that bringeth salvation," was exceptionally well done.

ST. THOMAS' CHURCH.—This Church is decorated in a similar manner to that of last year. The windows are all surrounded with evergreens, with titles of Christ in white on a red ground on the sills. There is a reredos of green and festoons round the gallery with Trinity Crosses on the west wall. Under the arch entering the chancel there is an ornamental arch erected, with the words, "We praise Thee, O God," on it, surmounted by a Trinity Cross. The reading-desk and pulpit are heavily draped with red and green, amongst which is a little holly, but the gem of all is the font, which is handsomely decorated with ivy, while it is filled with green ferns and in the midst of them stands a lily. The different illuminations are also worthy of notice, especially the two on each side of the chancel, and the one in the east window. Between the windows on either side are hung banners and shields on which are various devices.

Yesterday morning the service in this church was rather more musical than is customary. It commenced with the hymn "Christians awake! salute the happy morn." The *Venite Exultemus Deo* was sung to a Gregorian chant, 6th tone. The *Te Deum* was composed by Thomas, in P., and the *Benedictus* by Dykes. The anthem was a very nice one, from the words of the Prophet Zechariah, chap. ii. verses 10 and 13, set to music by Joseph Barnby. The *Kyrie Eleison* and "Offertory" by W. B. Gilbert and the *Gloria Tybi* by Wilson. The *Gloria Patri*, after the Psalms, by Greatorex. The hymns "O come, all ye Faithful" and "Hark! the herald angels sing," with the doxology to the tune of the "Old Hundred" completed the musical programme, which throughout was ably and heartily rendered by the choir. The Rev. J. B. Richardson, rector, preached a sermon from St. Luke ii., 14 v., "Glory to God in the highest, and on earth peace, good will toward men." After service the Holy Communion was administered. The collection is to be devoted towards the relief of the poor in the district.

ALL SAINTS.—The decorations in this church are, as usual, very pretty, and consist of a handsome screen dividing the chancel and nave, handsome banners, texts and evergreens around the windows. The pulpit, font, lectern and reading-desk are especially well decorated, and the ladies who had charge of these deserve great credit for the excellent taste displayed. On each side of the east window two very handsome banners are hung, and the altar is appropriately adorned. The service in the morning was a full choral one. The processional hymn was "Christians, Awake." The *Venite* and *Jubilate* were sung to harmonized Gregorians, the proper Psalms to Gregorian tones, the *Te Deum* was Ousely (in F.) and the anthem was "Behold I bring you glad tidings," by Hopkins. The other hymns were "Hark! the herald angels sing" and the "Adeste Fideles." The Rev. Mr. Sutherland preached an excellent sermon, taking as his text part of the 7th verse of the 2nd chapter of St. Luke, "Because there was no room for them in the inn." There was a celebration of the Holy Communion after morning prayers.

ST. JOHN'S MISSION.—The decorations at St. John's, for this Christmastide, are all in cedar. Over the altar is the monogram "I. H. S." in red and blue letters intertwined, and in a green border of foliage. A long wreath is festooned in a central dependent curve beneath the monogram, and is supported by two lateral dependent curves across the end of the Mission House. A cross and crown on the right, and the dove and olive leaf on the left, are in the upper corners, and below two Scripture texts in ornamental print, bordered, and the dressings of the lecterns complete the chancel end of the church. The opposite end of the building, above the organ, is also wreathed, curved and lettered. Between the windows on the sides there are coronas in foliage and six-point stars. The windows are bordered

in cedar. Scripture texts in border are pendant, and the salutations (bordered) are at the entrances. On Christmas morning the attendance at the Mission was very good, and the number of communicants a great increase on last year.

## HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—Attended St. Paul's (Cathedral) yesterday, and heard a very excellent sermon from the Rev. Mr. Gemley, the assistant Minister, his text being the 78th and 79th verses of the first chapter of St. Luke. "Through the tender mercies of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

The sermon was happily conceived and rendered, the earnest fervid manner of the Minister adding to the effect of the beauty of his thought as expressed. "The day-spring from on high,"—the early dawn, while yet objects were not plainly visible, though creeping out into the semblance of form that would soon be palpable to the eye—the slowly, yet surely accumulating light that would make manifest every object within the range of vision, the full light, that shining, gave glory to the day, were the ideas brought to one's mind by the Minister. "Through the tender mercy of our God" was this light created and vouchsafed to our relief from this oppressive darkness by which all objects were hid from our view. How unlike the mercy of man was this mercy of God? The one finite as pertaining simply to an occasion perhaps, the other infinite and boundless, giving light to the whole world and affording to that world opportunity for receiving it, even as the man who sleeps through the darkness of the night is prepared for the light and duties of the day. Referring to Zacharias, who because of his disbelief was made speechless, he presented the fact that, by faith, through his affliction, he was enabled to break forth in song and thanksgiving to his God, not only for the birth of his son, the forerunner of Him that was "Mighty to Save," but for the view, through the inspiration of the Holy Ghost, of that Christ whose mission on earth was the redeeming of the nations. It would take too much of your space to follow farther the many excellent points of this sermon of which I have not given even a synopsis, presenting more in my own language the channel of thought in which it led me than the words of the minister, which were apposite and effective.

The Cathedral is most handsomely and tastefully decorated for Christmas occasion. A band of illuminated scriptural texts runs the entire distance of the paneling of the gallery, while banners are placed over the head of each column that supports it, with like texts in colours and gilt. Each column is entwined with green, each window bordered in like manner, while the pulpit and clerk's desk, with font, are tastefully decorated with holly and crimson berries. The chancel with its bright banners, hung in goodly array, is very pretty. The choir of St. Paul's is very good, and with the excellent organ, which seems to be understood by him presiding at it, the services were made the more enjoyable.

LONDON.—In all our churches the great festival was duly observed; and though great numbers left town and otherwise kept Christmas merely as *holiday*, the congregations of worshippers were very large. Especially was this the case at St. Paul's, where the church was filled with those who came to worship. The Rector, Rev. Canon Jones, with Revs. H. W. Halpine, J. Gemley, and Rev. W. S. Young, read the services and lessons and administered the Holy Communion. The preacher at morning service was Rev. W. S. Young. Beautifully did he represent the humility of the babe born in the stall at Bethlehem and his years of lowly life; and then Jesus, very God showing our absolute need of "God with us" as our Saviour. His sermon was so plain that none were so dull as not to fully comprehend every sentence, and yet so powerful in its very simplicity that the sceptic, were there any such there, must feel how little ground there was for his scepticism. The discourse was such as we would most desire to hear in connection with the solemn service of this the Christian festival. The hymns selected

for the occasion were the old familiar ones dear to our childhood—"While shepherds watched their flocks at night," and "Christians, awake! salute the happy morn;" the anthem was, "In the beginning was the Word."

The offertory was given to the Rev. J. Gemley; it amounted to \$112 nett.

**THE CHURCHES IN THEIR CHRISTMAS ATTIRE.**—The ladies of the several churches with earnest love and untiring energy had been busy during the week of Christmas in decorating the sacred edifices, and so successful were they in their labours that the "happy morn" looked not on nave and chancel as we were wont to see them, but wreaths of evergreens with berries, and on stars and crowns, on shields and bannerets. Ere now the DOMINION CHURCHMAN has told of decorations of our city churches at Christmas tide; now churches in the suburbs wear their Christmas robes. St. George's, Peter's-ville, resembling St. Paul's in most particulars, though in miniature resembled her also in her Christmas decorations. One continuous wreath of evergreens was gracefully festooned around the entire church, now ascending to the ceiling over the door and window and now descending between them. Lower down was another similar wreath. The places of the ventilators in the ceiling were occupied by stars of *arbor vite*. The pulpit was beautifully arrayed in wreaths of *arbor vite*, and holly with berries and maple leaves. On the north and south walls was, in old English letters, the text, "His name shall be called wonderful," "The Prince of Peace," &c. Over the west door was the sacred monogram, "I. H. S." Over the communion table the sacred anthem, "Glory to God in the highest, peace on earth, good will towards men." On each side of this anthem a banneret with the words, "Unto us a child is born, unto us a Son is given."

#### FOREIGN MISSIONARY NOTES.

**JAPAN; YEDO.**—A girls' school is much needed here, as an adjunct to the Protestant Episcopal Church Mission. Here is a noble work for any one who may be moved by God to undertake it. There are now in Japan about fifty protestant Ministers, five Missionary Physicians, and twenty single women, of these only five clergy, one physician, and one single woman, are belonging to the Anglican communion. Rome has sent two bishops, twenty-five priests, and seven sisters to the field.

**INDIA.**—A missionary dispensary has now been opened at Radapusan. This is a great help to the Mission. Many heathen, who would not willingly attend christian preaching, are thankful enough to get good medicines and skilful treatment. They learn to admire christianity which relieves their pains, and, while their hearts are softened, learn truths respecting the religion of Christ which they cannot afterwards forget.

It is hoped that, in time, a cottage hospital may be built, in which poor patients from a distance may lodge. Of course, they will feed themselves; indeed, no heathen of respectable caste would touch food offered him by christians, which they might have touched and polluted. Fortunately, native food is cheap, and this danger of pollution does not apply to medicines.

**AFRICA; DIOCESE OF CAPETOWN.**—The Rev. Philip Legg, Incumbent of Stillenbosch, writes, "The parish of Stillenbosch is about the size of Hertfordshire. On one side it is bounded by Caledon, on the north by the Paarl, and on the west by the Cape division. My Sunday work is very heavy, and, perhaps, the heavier as all my distances are within two hours, and so I have to get four services into the day. I don't mind them, but it is the cart over *wet* roads that knocks me up. Altogether I am hopeful about my work. I have, at last, a government grant for the School in this place, and am going to build an additional room for the infants. The school is a most important part of the work. Every day I feel more strongly that here lies all our hope of success. This is the only means by which we shall ever win our way into the hearts of the Cape population. The schools feed the Church."

**HAYTI OR SAN DOMINGO.**—The Missionary Bishop of this Island has had more than his share of trials in the two years in which he has held this field. One of the principal founders of the mission was consumed, with his property, in a terrible fire in the Southern extremity of the Island. Next, dissensions arose, in two congregations, between pastor and people. Death robbed the Church of one faithful Missionary, and three others of their wives. Finally, one of the clergy had to be deposed for one of the gravest of faults. Trials from without, also, came in the shape of a civil revolution, which, last April, overturned the established Government of the Island, "yet, after all these discouragements," adds the Bishop, our work has gone on, taking deeper root in each locality where it has already gained a footing, if want of means, men and opportunity, have hindered it spreading in places where it has not yet obtained a foothold.—*Spirit of Missions.*

**CHINA; WUCHANG.**—A. C. Burn, M. D., Missionary Physician, states, last report, that his attendance upon Chinese patients at dispensary, hospital and at their homes, numbered two thousand five hundred and nine men, nine hundred and seven women, and one thousand, one hundred and thirty-two children. The little hospital, in which the above cases have been treated, has been erected within the year. It is within the same enclosure as the Mission-schools and residences. It is hoped that the building may soon be enlarged. The increase in the number of female patients is a cause for rejoicing. One day, each week, is given to prescribing for them alone. A lady, the wife of a missionary, has been a most efficient helper in questioning and conversing with these women.

A short daily service, held at the hospital, and preaching at the Fu Ka chapel, with which the street chapansary is connected, is regularly kept up by the clergy and native assistant.

Mr. Bunn has received from the Chinese in other departments of the work, and from friends in other missions, assurances that this branch of Mission work is nobly fulfilling its purpose of aiding the spread of christianity, by exhibiting it in the attractive character of the good Samaritan.—*Ibid.*

**S. INDIA; MUDALUR.**—This is how the boy Pakkianathen, the fourth son of Gnanakkun, became a christian. He began to come to the night school, and, when he could read, was often seen reading his Bible, and, instead of associating with the wicked boys of the village, would persuade them to read also. In time he learned something of the Holy Communion, and, after further instruction, was allowed to partake of it. He used to pray privately three times a day, and with his mother and sisters. When he went to work he used to take parts of the Bible, tied up in a cloth, that he might read it in leisure moments; and when able to go out with the Missionary and Catechist, would assist them in their conversations with the heathen. At length, the small pox broke out in the village. While visiting the sick, and praying with them, the disease attacked him also. The illness became more severe, and, at length, it was seen that he must die. The Catechist said to him "Are you ready to depart and be with the Lord?" He replied, "Yes, I am ready to go to my Saviour. Yet a little while and the Saviour will call me." Then looking at his mother and sister he said, "The Lord will help you now; trust in Him." A little while after he exclaimed, "My God save me. Thy will is my happiness. My God receive me into thine abode;" and thus he departed this life. The lad's death was much felt. The people said, "A light has gone out." The Missionary tried to impress it upon them, and several who had been careless, or opposers of God's word or ministers, are much changed, and help where they used to hinder.—*The Gospel Missionary.*

There are, it is said, more than 800 ex-Dissenters ordained clergymen of the Church of England, at the present time. The late Archbishop Sumner stated that when he was Bishop of Chester, he had in one year sixty applications from Dissenting ministers for ordination.

## British News.

### ENGLAND.

THE church has sustained a severe loss in the death of the Rev. Wm. Gresley. His writings have contributed much to the infusion of new life into the church. They are of a varied character. His "Treatise on Preaching" is perhaps the best known in this country, and should be read and studied by every Divinity student.

In the case of Willis v. The Bishop of Oxford, Lord Penzance has decided in the Court of Arches that the action of a Bishop may be reviewed by the Court who refuses to institute a clerk to a benefice, on the ground of his insufficiency in leaning.

BISHOP PARRY, formerly coadjutor of Barbadoes, has been elected to the Bishopric of Western Australia, rendered vacant by the translation of Bishop Hale to the See of Brisbane.

HATCHAM.—The Rev. Mr. Tooth has been suspended by the decision of Lord Penzance for unlawful and ritualistic practices. He protests against the interference or action of the Court, and has set it at defiance. Where the matter may end it is not easy to see, as Mr. Tooth is supported by his people.

MANCHESTER.—The Bishop of Manchester has written a letter to the *Guardian* denying the truth of a report going the round of the secular papers, namely, that he had suspended the Rev. Mr. Bell, a clergyman of his Diocese "because he is an Orangeman."

LONDON.—On St. Andrew's Day, Archdeacon Johnson, of Chester, was consecrated in St. Paul's Cathedral, London, to the Bishopric of Calcutta, rendered vacant by the death of Bishop Milman. The title "Empress of India" was first and appropriately used on that occasion.

LONDON.—In a lecture on missions, lately delivered by the Archdeacon of Meath, he attributed the comparative non-success of modern missionary enterprise to its want of proper organization, and to its being undertaken by mere societies instead of by the church as a church. The proclamation of Christ to the heathen is as much the official duty of the church as the providing the ministrations of the word and sacraments to those that are already her members.

CORNWALL.—The new Diocese of Cornwall having been set off, the Bishop of Exeter has issued a Form of Prayer to be used throughout Cornwall, that God would "grant to this Diocese a Bishop and Pastor who shall diligently preach thy word, and duly administer the Godly discipline thereof. May he be earnest to reprove, rebuke, exhort with all patience and long suffering. May he be so merciful that he be not too remiss, and so minister discipline that the forge not mercy."

T. CARLYLE having been urged to give a public expression of his opinion on the Eastern Question, has written a letter on the subject to the *Times*, in which he speaks of Russia as "a good and even a noble element in Europe." "In our own time," says he, "they have done signal service to God and man in drilling into order and peace anarchic populations all over their side of the world." It is much to be feared, however, that their "peace" is only the stifled cry of liberty, for we are assured that Russia is "honey-combed with revolutionary societies." The fear of Siberia is no doubt powerful in keeping in check this turbulent spirit from the commission of overt acts. Mr. Carlyle advises the expulsion of the Turk from Europe.

MANCHESTER.—The Bishop of Manchester recently delivered a charge to the clergy of his Diocese, in which he has discussed in a masterly manner the leading religious topics of the day. In speaking of the situation of the church the Bishop says: "There also appears to me to be an increasing spirit of fairness and calmness in the

public mind. Men are beginning to see that within certain limits a latitude for opinions and practices must be allowed. Extreme opinions and practices exist among us, but they are rare. There are few of the extreme men—and I speak of extremes in both directions—whom I, as their Bishop, cannot but thoroughly esteem and honour for their works sake—for their evident love and care of souls, the great thing after all. I do not believe there is one disloyal clergyman in the Diocese, one, I mean, who would wish to see the church draw nearer to Rome, or to surrender that final appeal to Holy Scripture which was the cardinal principle of the reformation. I confess I am not extreme to mark the colour of a stole—stoles of all colours being of questionable legality—or the length of a surplice, when I am told that the wearer of those fanciful garments—though he does not shew his wisdom in wearing them where he knows they give offence even to a minority—is a man of blameless life, diligent in the discharge of his duties, beloved and trusted by his people, a pattern of laboriousness and good works.

Since the appointment of Bishop Lee, twenty years ago, to the then new Diocese of Manchester, the Bishop states that the clergy have increased from 500 to 680, and that the churches have increased by 110.

The Bishop does not encourage any special organizations for the purpose of Church Defence. "The true defence of the Church of England lies," says he, "in her doing faithfully and zealously her proper work."

#### IRELAND.

**MEATH.**—The Rev. Lord Plunket, lately elected Bishop of Meath, was consecrated on the second Sunday in Advent.

**LURGAN.**—At Lurgan, in the Diocese of Dro-more, it is intended at once to obtain a peal of eight bells, at the expense of £1,000, the greater part of which has already been contributed.

**DUBLIN.**—The authorities of Trinity College, Dublin, have agreed to confer the honorary degree of LL.D. on Sir R. Barry, Chief Justice of Victoria, who has rendered important services to the University of Melbourne.

**CORK.**—A proposition has been introduced into Lally, supported by the Synod of Cork, for the augmentation of the income of six or more important parishes, as prizes, to work for, in order to attract to the clerical ranks the better class of men.

**KILKENNY.**—The parish Church of St. Mary, Kilkenny, is in the hands of the builders, who are sweeping away the old pews and galleries and remodelling the interior; and in the progress of these works many ancient and curious monuments have come to light.

—The Bishop held his visitation last month and delivered a charge. Speaking on the subject of Revision, he said that if the utmost measure of Revision ever advocated were carried out there was no reason to expect any fresh accession of members to the church. He said that the changes made in the American Prayer Book had never had any such effect, and the Episcopal Church of Scotland by changing the Liturgy had lost a majority of her own adherents. The dust raised by the agitation was, his Lordship remarked, settling down by the process of self-subsidence.

**DUBLIN.**—At the funeral of the late Lord Chief Justice, Canon Peacocke in an address thus referred to the deceased: "The matchless advocate, the brilliant orator, the high-minded and fearless judge, and the upright and God-fearing man. Firmly attached to the principles of the church in which he was born and trained, he lost no opportunity in defending and advancing its interests with the boldness of a man who is maintaining what he holds to be true, who speaks out the honest convictions of his heart, but at the same time with the temperateness and courtesy of the man who respects the conscientious opinions of those who differ from him."

## Correspondence.

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

### FASTING COMMUNION.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—W. R. B. seems to smile at my asking if it is the custom of the English Church to give the Communion fasting. He thinks it a question not worthy of notice. Can he, as well as Catholicus, tell me why our Saviour did not administer the supper earlier in the day, for we are told, in St. Matthew xxvi. from verse 17: Now when the first day of the feast, &c.; 20th verse, Now when the even was come, he sat down with the twelve. In St. Mark xiv. 12, are the same words as in St. Matthew, also St. Luke xxii. 7. 14, 20; then again, look at Corinthians xi. 28-34, which reads thus: For he that eateth and drinketh unworthily. 2nd chap. 34 verse, And if any man hunger let him eat at home; that ye come not together unto condemnation, &c. I would be very much obliged to Catholicus if he can direct me to any work that will prove the origin of the custom.

I am yours,

C. H. R.

## Family Reading.

### EPIPHANY HYMN.

Bright o'er Bethlehem's lowly manger,  
Beamed a new and lustrous star,  
Guiding, by its light, the stranger,  
From the Orient land afar;  
There, beneath its silver shining,  
Lay the fair and wondrous Child—  
God and man, in one, combining,  
Born of virgin undefiled.

Then, the midnight silence breaking,  
Sages from a distant land  
Came, their humble homage making,  
Came with offerings in their hand  
To the King of earth and Heaven,  
To that fair and wondrous Child—  
Man's atoning Saviour given,  
Born of virgin undefiled.

Gold they offered, rich in splendor,  
Fitting tribute of a King,  
Frankincense they humbly render  
To their God whom angels sing—  
But of all their gifts undying,  
Myrrh sheds forth the best perfume,  
For it tells of Jesus lying  
Silent in His rock-bound tomb.

Let us, then, to Bethlehem going,  
Bring the Gold of fervent love;  
Offer Myrrh—repentance showing—  
Incense give to God above,  
Who, beneath the star's bright shining,  
Cradled lay, a heavenly Child—  
God and Man, in one, combining,  
Born of virgin undefiled.

J. ANKETELL.

### OUR NEW VICAR.

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

I.

Though years have rolled over since we last met, the memory of my old friend is fresh and green. And just as of yore, when you were my senior at the University, and I used to find all my follies and inexperience reprov'd or adjusted by your kindly and matured wisdom; so now I come to you, in a case of impending difficulty, to ask your counsel, and to do what very few who thus trouble their friends ever do—to follow your advice. I have great reliance on your judgment and honesty, and therefore without any of that hackneyed nonsense about "so far as my conscience will permit," which means in plain English, "so far as I like," I unreservedly give myself up to your guidance. Knowing little my-

self of those matters about which I write, and your whole life having been given to their study and practice, you can, and I am sure will, tell me what I ought to do. I therefore, without further preface, proceed at once to business.

Our dear old Vicar is dead. After a ministry of fifty years in this parish, he has gone to his rest. I cannot say much about his "labours," for they were not great here, nor about his "works," for there were not many to follow him. That is, unless kindness and gentleness and love be called "works," which I am half inclined to think they should be. All I know is, that though we may have undervalued him while he was with us, we are all heartily sorry for him now he is gone, and begin to question whether the dead-alive but very tranquil state in which we have lived for years, may not have been better than that into which, if rumour speak right, we may possibly be thrown. The current report amongst us is that we are to have an active man as our Vicar; and people here have such strong feeling, that there is no amount of violence of opinion or action to which some unaccustomed conduct on the part of a new and injudicious clergyman might not goad them.

I am so afraid of this, and so anxious to know what course I, as the Squire and Churchwarden, should pursue, that in my perplexities—talking it over the other evening with my wife—I at last hit upon the expedient of writing to consult you. No appointment has been yet made, I have reason to know; though I have also good reason for fearing that the very man we dread is the man the Bishop will send us. So the first question I have to ask is, whether you know anything about the "coming man?"—and the next is, what steps could we take, or should we take any, to let his lordship know how unpopular the anticipated appointment is likely to be, and to tell him the kind of man we want.

In this remote place we do not care for a very clever or learned man—better let us have something of a more commonplace kind, and keep your heavy metal for your great cities, and the mighty "swells" who live therein. A double-first—a Fellow of Oriel—a college don—an author—would be thrown away upon us—would waste his sweetness on our desert air. All we want is a quiet-going parson, who will look after the poor and sick, and see that the schools are effective, and preach us short, sensible sermons on Sunday, and not introduce anything new into our church, and in fact let us go on, and live and die, as our fathers have done for generations before us.

Of course we feel that some one is needed who will do a great deal more than has been done in the parish for the last half century. Our schools are kept up so far as my money can support them and my wife goes there constantly to visit and teach. But no superintendence is like that of the clergyman; and there has not been one inside their doors for years, nor are the children catechised and instructed as they ought to be; while the poor and sick have been utterly neglected, save so far as we, in our way, could comfort or relieve them. Our Sunday services have been so dead and cold and slovenly, that the people don't care to come to church, and those who do come find it hard (I speak from experience) to settle their minds steadfastly to seek that blessing, which our beautiful Service has, I know, in store for all, no matter how carelessly it may be celebrated. In fact, we could not be in a worse plight as regards all parish life and order; and yet so much do men here dread change, that I verily believe they would rather have another half century of the old dry-rot, than see one of your ultra-High Churchmen of the present day set over them, even though he brought, as he would be very likely to bring, real, and self-denial, and holiness to adorn his work.

Now, then, what am I to do? You cannot imagine a poor fellow in a more pitiable plight. First and foremost, I have my wife constantly at me night and day, urging to some decided action. She is half a puritan by blood, as well as breeding, and though she longs for more life and religion in the parish, and for our young growing-up family more of a real pastor's care, still I think she is inclined to let them all take their chance. Then my brother churchwarden is a very hard sort of fellow to deal with: a respectable farmer, and, in all matters of worldly business, a most sensible, reasonable, moderate man; but only half educated,

as you can well imagine, and knowing little or nothing except what bears upon his worldly calling. His little knowledge of Church matters he gathers from the papers, and certain controversial tracts of the day which he pores over through the long winter evenings; and he has a wife who I suspect fans the flame, and makes him believe that, but for his steadfast protests, all kinds of error would be prevalent amongst us.

He is constantly at me on the subject of our new Vicar, and, like all ignorant men, he is as violent as wrong-headed in the schemes which he advises. I don't pretend to know much about such things myself, but I know enough to perceive that what he suggests is altogether wrong; and then, when I don't agree with him, he begins to suspect my principles, and, as he knows I used to complain of the old sexton's wife hanging up, during the week, her Sunday gowns in our family pew (which does look rather like a private chamber, I must confess), and thinks that such conduct indicates a certain amount of reverence for religious places and things which is too superstitious,—he throws out now and then a hint how he, as the people's warden, must defend their rights against State as well as Church innovation,—against the squire as well as against the parson,—and, if I will not act *with him*, how he possibly may be obliged to act *without me*. So you can well imagine how pleasantly I am situated amongst them all, and how often I wish they would leave me to my farm, and my horses, and the ordinary pursuits of a country gentleman's life, instead of requiring me to become a theologian in my old days, in addition to being a magistrate, an agriculturist, and a sportsman.

However, I must try and keep the old place, as far as I can, in quietness and peace. For I love every house and farm, every hedge and ditch, every stick and stone—above all, every man and woman and child within its bounds. My father, and my father's fathers, have been here for generations, and have always held a kindly sway over the hearts of those who lived on their land. I know I have the confidence and affection of all around me, and therefore I must use that trust honestly for them. So here goes! I am regularly in for it, whatever the result may be;—and am resolved—God and you being my helpers—to spare no pains or self-denial in my endeavours to keep things, or rather set them, right.

I, perhaps, as well as others, have my own prejudices, (who is without them—the distorting things that they are?) and, if the truth were known, possibly mine would be found more with those of my wife (remember, this is in strict confidence) and my fellow warden, than I would deem it wise to them to allow. But I am resolved to be as fair an umpire as I can be in this matter, and to do nothing through fear, favour, or affection; but only that which my conscience, aided by your counsel, and God's good guidance, may show to be right.

So now turn aside from all other engagements of duty, and go into that snug thoughtful-looking study, in which once, many years ago, I remember to have seen you. And close the old folios, and put away the half-finished manuscript, and take up your pen, and think only of, and write only to me. And tell me first what you think of—? You knew him at Oxford. He was the stroke oar of the "Varsity Eight," as well as the best scholar of his year. He has remained ever since at Oxford, retaining his fellowship, and, having taken duty in one of the parish churches, has, I hear, acquired great influence over the minds of the young men of the university, who flock to his church. But doubtless you know all about him far better than I do. Well, then, tell me what you think of him—how far we should fear his coming amongst us. And then tell me what we can do in a legitimate way to hinder his coming, should you agree with me that that coming might be injurious.

I am very slow to intrude upon another's province (I don't like intrusion upon my own), and therefore I doubt about going to the Bishop, who, of course, must know both the parish and the man; and who being, as he is, both good and kind, would not, I am sure, do a thoughtless thing in a matter so serious. However, he left us so long unnoticed in our deadness, that perhaps after all he knows nothing about the parish—or possibly may imagine that as it bore so long quietly the

sleep of death, it may bear as quietly the experiment of a little vitality. If you think I should go to him on the subject, I will; but unless you advise it, I have no desire to do so. So now it is all in your hands. Write fully and soon.

(To be Continued.)

#### DUTY.

A great many years ago, before almanacs were as plentiful as they are now, the Connecticut Legislature was in session, the proceedings of this dignified body were interrupted in a very unusual way. If the members had heard that there was to be an eclipse of the sun that day, they had forgotten it; for when the shadows of night crept over the earth, even at noonday, and the domestic fowls retired to roost, the people fancied that the Day of Judgement had come. They believed, just as you might suppose under circumstances so appalling, and the House of Representatives adjourned. The Council was about to do likewise, when Col. Davenport strongly opposed the motion. "The Day of Judgement," he said, "is either approaching or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought." This was done accordingly, and the business of the session went on.

Colonel Davenport was a wise man, and his advice to the Connecticut Legislature deserves to be remembered by all. Grown people have their work to attend to, and boys and girls their studies; and it will not hinder their preparation for the Lord's coming to be diligent in the daily duties of life.

The answers in the Church Catechism, to the questions, "What is your duty towards God?" and "What is your duty towards your neighbour?" contain more important directions for holy living than whole volumes of rhapsody and cant.

#### SOME INDICATIONS OF LIFE IN THE CHURCH.

The indications of life and activity among churchmen which have crowded themselves into the last few days are very remarkable. Intelligence of consecrations and the laying of foundation stones of churches comes up from all parts of the country, three or four of them from one town. One member of the church gives £40,000 for the endowment of a new bishopric; another member of the church being asked for \$20 towards a church extension scheme, gives £20,000. Durham cathedral was re-opened before a concourse of 20,000 persons! and to cap all, the Bishop of Ripon, consecrating a church which has cost £13,000, indulges in a profuse laudation of costly churches, and Archbishop Thompson has become a mission preacher. In one week he addressed 25,000 persons, in twenty-five addresses, winding up with a special address to five thousand working men. Everywhere the church is putting forth evidences of life, and what is particularly significant is that her workers, even of the lowest church type, are being driven to acknowledge that they must work within her own lines, and banish negative churchism off the public stage.—*English Church Review*, Oct. 21, 1876.

#### NEVER GET ANGRY.

It does no good. Some sins have a seeming compensation or apology—a present gratification of some sort—but anger has none. A man feels no better for it. It is really a torment, and when the storm of passion has cleared away it leaves one to see that he has been a fool, and has made himself a fool in the eyes of others too. An angry man adds nothing to the welfare of society. He may do some good, but more hurt. Heated passion makes him a fire-brand, and it is a wonder if he does not kindle flames of discord on every hand. Without much sensibility, and often bereft of reason, he speaks like the piercing of a sword, and his tongue is an arrow shot but. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then, anger is useless, needless, disgraceful, without the least

apology, and found only "in the bosom of fools," why should it be indulged in at all?

#### THE DEVIL'S FOUR SERVANTS.

The devil has a great many servants, and they are all busy, active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities; they do business in the busy marts, they enter houses and break open shops; they are everywhere, and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive, at times, the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:

"THERE IS NO DANGER." That is one.

"ONLY THIS ONCE." That is another.

"EVERYBODY DOES SO." That is the third.

"BY-AND-BY." That is the fourth.

When tempted from the path of strict rectitude, and "There's no danger," urges you on, say, "Get thee behind me, Satan." When tempted to give the Sunday up to pleasure, or to do a little labor in the workshop or the counting-room, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel. If the Holy Spirit has fastened upon your conscience the solemn warnings of a faithful teacher or friend, and brought to mind a tender mother's prayers for your conversion, do not let "By-and-by" steal away your confidence, and, by persuading you to put away serious things, rob you of your life. All four are cheats and liars. They mean to deceive you and cheat your soul of heaven. "Behold!" says God, now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."

#### HOME MANNERS.

Some people have different sets of manners, which they put on and off, as they do their different suits of clothes. They are all courtesy in the street, civil and deferential in their place of business, bland as a May morning in any social gathering, and an intolerable nuisance at home. When they enter the door, down drops the curtain, and darkness and gloom gather about the household. It is hard to conceive that it is the same man who has been bowing and smiling all day, as you see his frown and hear his growl in the domestic den;—every thing with him seems to go wrong there—the house is too hot or too cold—the meals are badly served—there is too much litter lying round—the evening paper has been mislaid—the piano is rattling forever—everybody leaves the door open—the children are in the way and must be sent off to bed—the servants are careless—there is too much money spent in the family—the furniture is not taken proper care of—and so on indefinitely until the patience of the family is exhausted, and they are glad when the old fellow goes off to the club or the grocery to talk scandal with his associates. "Ah!" you say, "I know just who the people are that you describe, and they live not a great way off from me." Perhaps you do; but there may be here and there one who may see his own features reflected in this sketch, and if so, we trust that he may profit by what he reads, and turn from the error of his ways.

#### EVILS OF GOSSIP.

I have known a country society which withered away all to nothing under the dry rot of gossip only. Friendships as firm as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future, enduring as heaven and as stable as truth, evaporated into a morning mist that turned to a day's long tears; only because of this, a father and son were set foot to foot with the fiery breath of an anger that would never cool again between them; and a husband and his young wife, each straining at the heated leash which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. I

have seen faith transformed to mean doubt, joy gave place to grim despair, and charity take on itself the features of black malevolence, all because of the spell words of scandal, and magic mutterings of gossip. Great crimes work great wrong, and the deeper tragedies of human life spring from the larger passions; but woful and most mournful are the uncatalogued tragedies that issue from gossip and detraction, most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadliest, cruelest weapons man has ever forged for his brother's heart.

#### A MINISTER'S STUDIES.

Luther's maxim was admirable, "Bene orasse est bene studuisse—He studies well who prays well." Prayer is the best point of study; first, in itself, and second, because it guides and regulates all other study. No man can study aright who does not study with prayer. "Not to read or study at all," says Quesnel, "is to tempt God," but to do nothing but study is to forget the ministry; to study only to glory in one's knowledge, is a shameful vanity; to study in search of the means to flatter sinners, is a deplorable prevarication; but to store one's mind with the knowledge proper to the saints by study and by prayer, and to diffuse that knowledge in solid instructions and practical exhortations—this is to be a prudent, zealous, and laborious minister." Add to this the remark of Bishop Wilkins as to the communication of one's studies to others. What is thorough and prayerful will be plain. The greatest learning is to be seen in the greatest plainness. The more clearly we understand anything ourselves, the more clearly we can expound it to others. Studies that are gained in prayer are most useful to ourselves and most edifying to others. Studies gained in prayer, though concerned with the highest mysteries, are always simple and plain.—*The Irish Church Advocate.*

### Children's Department.

#### MY MOTHER.

May God in all his bounty,  
Throughout the coming year,  
Bestow his gifts with plenty,  
On you, my mother dear.

And may each of his blessings  
Be richer than the last,  
And may each day seem brighter,  
More joyous than the past.

And if a thought of sadness  
Should cloud your dear sweet face,  
May God send light and gladness  
To shine there in its place.

#### AN EXPLANATION OF FAITH.

There was a Sunday school celebration not long ago, and the clergyman made a speech to the children in which he endeavoured to teach the nature of faith. So he told them the following story by way of illustration:—

In the deepening twilight of a summer's evening, a pastor called at the residence of one of his parishioners, and found seated in the doorway a little boy, with hands extended upward, holding a line.

'What are you doing, my little friend?' inquired the minister.

'Flying my kite,' was the prompt reply.

'Flying your kite!' exclaimed the pastor; 'I can see no kite—you can see none.'

'I cannot see it but I know it is there for I feel it pull.'

The children were all deeply interested, and the clergyman continued:

Now a few days after this the mother of this little boy was about to die, and she said to him:

'My son, when I am an angel I will come, if I can, and be with you and shield you from harm, and watch to see that you grow up a good man. Will you try to think sometimes that I am at your side?'

And the little boy said he would.

'Now, my dear children,' said the minister, 'when that blessed angel came back from Heaven and hovered over her child, and placed her hand among the fair golden hair, how did he know that she was there, for he could not see her?'

'Why, he felt her pull, of course' roared the class in unison, with the promptness of absolute certainty.

#### WHAT A BOY CAN DO.

About 260 years ago a poor lad of 17 was seen travelling to the South of England. He carried over his shoulder, at the end of a stick, all the clothing he had in the world, and had in his pocket an old purse with a few pieces of money, given him by his mother, when, with a throbbing, prayerful heart, she took her leave of him on the road, a short distance from their own cottage.

And who was John? for that was his name. He was the son of poor but pious people, and had six brothers, and five sisters, all of whom had to labor hard for a living. He was a goodly lad, and at 14 was disappointed in getting a place as parish clerk, and with his parents' consent set out to get employment.

At the city of Exeter, where he first went, he met with no success; but as he looked on the beautiful cathedral, and in the booksellers' windows, a strong desire sprung in his mind to become a scholar, and at once he set out for the University of Oxford, some 200 miles off, walking the whole way. At night he sometimes slept in barns, or on the shelter side of a hay-stack, and often met with strange companions. He lived chiefly on bread and water, with occasionally a draught of milk as a luxury.

Arrived at the splendid city of Oxford, his clothing nearly worn out and very dusty, his feet sore, and his spirits depressed, he knew not what to do.

He had heard of Exeter College in Oxford, and there he went, and, to his great delight, was engaged to carry fuel into the kitchen, to clean pans and kettles, and that kind of work.

Here, while scouring his pans, he might often be seen reading a book.

His studious habits attracted the attention of the authorities who admitted him into the College as a poor scholar, providing for all his wants.

He studied hard, and soon was at the head of his class. He rose to great eminence as a scholar, was very successful as a minister of Christ, and many years before his death, which took place when he was 72, he visited his father and mother, who were delighted to see their son not only a great scholar, but a pious Bishop. Such was the history of Dr. John Prideaux, who used to say "If I had been a parish clerk of Ugborough, I should never have been Bishop of Worcester." He left many works as fruits of his industry and learning.

#### HINDOO CHILDREN.

I remember a very funny incident that happened one day while I was visiting a school in India. This school was near the street, where passers-by could look in, and where we could see all that was going on outside. I was sitting near the door on a stool hearing the little girls recite. Pretty little girls they were too, with their shining black hair braided in tight plaits all over their heads, and spangled with tiny dots of ornaments. While they were noisily reciting, I noticed that quite a crowd of boys had collected at the door, and we were evidently objects of great curiosity to them. They very soon began to be noisy, as boys are apt to be, when a policeman, gorgeously attired in blue coat and scarlet turban, and brandishing a huge bamboo cane, came and dispersed them. They did not "stay dispersed," however, notwithstanding his official grandeur, and as soon as he was quite out of the way, came back, bringing with them three forlorn looking calves, with which they frolicked and played, seeming to enjoy it im-

mensely; and I must say that I was very much amused, too.

The little girls have their games also, and dolls, such funny ones!—not elegant wax affairs like yours, with real hair, blue eyes that will go to sleep, and dainty dresses that will come off. No, they take a bit of cloth, roll it up tightly into a bundle, and put charcoal marks for the eyes, nose and mouth. Not very pretty dolls you see, but they love them, and pet them, and talk to them just as you do, and seem to enjoy them as much, and perhaps more, for they have so few pleasant things in their lives. I tell you these things, dear Canadian boys and girls, to make you feel how near akin you are to these Hindoo children, and yet how vastly different; for this is the bright side of their young lives, the happy innocent part. But if I could show you the other side, show you their unloved baby-hood, their untaught childhood, as they grow up in ignorance and the vilest wickedness, bowing down to their uncouth idols of wood and stone, with no knowledge of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven," I am sure you would strive more and more to help to send the knowledge to them— that heavenly knowledge that will make them like you, make them really your brothers and sisters, because you will all be the "children of God."

#### CHILDREN'S JOY IN GIVING.

An illustration of the truth that children find pleasure in Christian giving, was supplied in a recent incident at a Sunday-school, in Philadelphia.

The lesson of the day was "The Gentiles Received." It showed St. Peter's recognition of the truth that the followers of Jesus have a duty to proclaim the gospel to all, who in every nation are in need of the salvation it offers. During the closing exercises of the hour the superintendent gave an impressive object-lesson, by introducing to the school a veritable Seminole Indian chief, who, through an interpreter, told of the need of the gospel among his people, and appealed for the means to secure its teaching there.

The little ones of Bethany heard the call. It was real to them. The sheet let down from heaven before St. Peter on the house-top did not more vividly teach to him his duty of the hour, than did that swarthy Indian standing before the school, and asking that his people should be helped to the better knowledge of God's truth, impress with a sense of their duty those scholars who, "evidently about the ninth hour of the day," saw and heard him there. And hearing the call the children were ready to heed it. It was not enough for them to vote money for the Indians from the school treasury. They wanted a personal part in giving to the man who stood before them. So, when the school had closed, one and another of the children came to him bringing their cheerful free-will offerings.

One little girl brought up two gilt-edged Bibles, for herself and a companion, and slipped them into the hand of the Chief, that he might carry back with him thus much of the truth of God. Presently a little bright-eyed boy came timidly to the superintendent, and pulling his coat gently, wanted to ask him a question. As the superintendent stooped down to him, the little fellow whispered, doubtfully, "Do you think four cents would do him any good?" "Of course it would," was the prompt reply. Thus encouraged the boy drew the money from his pocket, and carrying it to the Indian chief he quickly cast in all that he had to the Lord's treasury as it stood open there.

Who doubts that the boy found joy in this act of Christian giving? It would have been cruel to forbid him the privilege of his free-will offering. Children love to give in charity. It is only as they grow older and are trained to hoard and withhold that they come to shrink from every call upon them to help the needy, to give as unto the Lord. The happiest children are children who are invited and permitted and encouraged to give. There will be no children to whom this Christmas season is so glad and joyous, as those who have a share in giving as well as in receiving.

—A man can no more make himself a Christian, than an egg can of itself hatch chickens.

Church Directory.

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

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

LITTLE TRINITY.—Corner King 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 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

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

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

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

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

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

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

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

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

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

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

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., and 3 & 5 p. m. Rev. R. Harrison, M.A., Incumbent.

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

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

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. C. 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. and 7 p. m. Rev. Jos. Williams, Incumbent.

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

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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.

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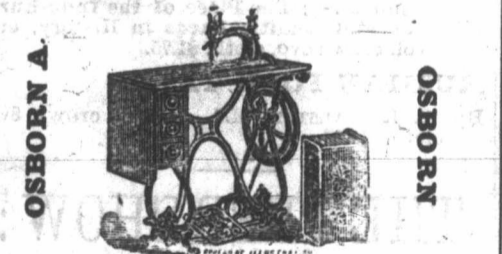
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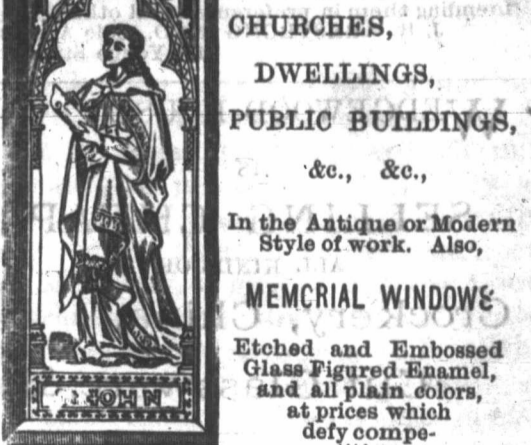
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