

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, DECEMBER 13, 1877.

[No. 50.]

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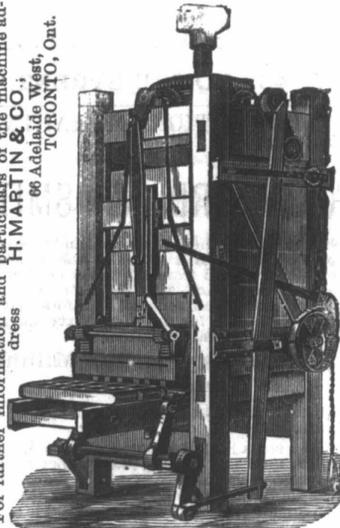
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**FINE FURS**

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# Dominion Churchman.

THURSDAY, DECEMBER 13, 1877.

## TO SUBSCRIBERS.

THE Key to the House of Bishops was accidentally omitted last week. It will be found in the advertising columns of this week's issue.

## THE WEEK.

AFFAIRS in France continue in the same unsettled and unsatisfactory state as ever. In fact, the excitement increases; society is beginning to feel unsettled, and we know not the moment when the volcanic fires, now smouldering beneath the surface, may develop themselves either in the shape of a *coup d'etat* or a revolution. M. Dufaure has been engaged in negotiations for a ministry; but these have failed. Mac Mahon is said to be "obstinate" about the portfolios of War, Marine, and Foreign Affairs. He appears to require that the heads of those departments should be free from parliamentary influence; and on his part it is alleged: "The President having accepted the conditions on which M. Dufaure agreed to form a new Cabinet, had on his part asked as his sole condition that the Ministers of War, Marine, and Foreign Affairs retain office. No difficulty ought, it would seem, to have arisen on this point, as it had been admitted under all previous Ministries that these Departments should, in the interests of the country and army, be placed beyond the reach of parties. At the last moment, however, these portfolios have been claimed by the projected Ministry. The Marshal has not been able to agree to this modification, which appears to him adverse to the good organization of the army and the continuing of diplomatic relations." On the part of the Ministry it is stated that: "President Mac Mahon told M. Dufaure the latter was responsible and free in the choice of colleagues. M. Dufaure is much surprised at the Marshal's determination to insist on the nomination of three Ministers." The Marshal is said to be bent on dissolution; and this causes the Republican press, as might be expected, to be extremely violent; some declaring that the failure of M. Dufaure's negotiations was part of a preconcerted plan, others that the Deputies will reply to a second dissolution by impeaching MacMahon of high treason. In the meantime, M. Batbie has been entrusted with the task of forming an Administration. He has stated that he thinks a dissolution perilous, and he is not in favor of it.

A Paris dispatch, on the 10th, states that the aim now pursued, and which has never been abandoned, is a second dissolution; but that now the dissolution will be complicated with what it terms a fiscal *coup d'etat*; which is explained in this way: No amount of haste can procure the voting of the Budget before the New Year, and even if the Chamber should be asked to vote it, which is uncer-

tain, it will most likely reply by an absolute refusal. So that, in making a dissolution under these circumstances, the Government will have to supply, somehow or other, the absence of the Budget; and whatever that measure may be, it must defy the constitution, and therefore belong to the category of *coups d'etat*. It is said, however, that the Left propose to vote a twelfth of the taxes. The President is reported to have stated that, not having succeeded in forming a Cabinet acceptable to the majority of the Chamber, he would form one to suit the majority of the Senate. If the Senate refused to accept it, he would resign rather than renew negotiations with M. Dufaure.

Rumours are circulated to the effect that Lord Beaconsfield will retire from the Premiership before the assembling of Parliament, Lord Derby succeeding him in that office; and the Marquis of Salisbury succeeding Lord Derby as Secretary of State for the Foreign Department. Should these rumours turn out to be correct, we may look for an earlier solution of the Eastern question than we should otherwise have expected.

All fears regarding the safety of the "City of Berlin" are now set at rest by the news of her safe arrival off Queenstown, which she passed on her way to Liverpool; all being well. When only two days distant from Queenstown, on the 30th of November, her shaft broke, and in consequence of the easterly winds, the steamer made little way under sail. On Saturday night she spoke the steamer "City of New York," and was by her taken in tow.

At last, Plevna has fallen. After a severe engagement on the 9th, it surrendered unconditionally. The Turks were dying of hunger and cold, and Osman Pasha was badly wounded. He attempted to cut his way through in the direction of Widdin, but was attacked in the front and rear, and after a tremendous struggle, involving prodigious acts of personal valor, he was compelled to lay down his arms: and Plevna is now in the hands of the Russian and Roumanian armies. Great rejoicing, as might be expected, is manifested at Bucharest, which is covered with flags. The event appears to be hastening decisive action on the part of the Servians who are negotiating at Russian head-quarters; so that the participation of Servia in the struggle is considered to be only a question of a few days.

At Constantinople, the Council of State has actually determined that Christians shall hereafter be eligible for Governorships and other administrative offices in the Turkish provinces! This sounds all very well, but who will appoint a Christian Governor in any part of Turkey? No such Governor would be safe, and no Government of the Sultan dare appoint such a one.

The *Times* suggests that Kars and Plevna,

two of the most redoubtable and important of the fortresses in the Sultan's dominions, having fallen, the time has now arrived when mediation is possible, and it hopes that the British Government will not be slow to use all possible efforts for the purpose of obtaining a durable and honorable peace.

The prospects of peace between Russia and Turkey and the conditions of it, have been considerably agitated during the past week—not officially that we know of, but in high and influential circles nevertheless. Among other suggestions, that of Prince Wasilitchikoff has attracted a large amount of attention, and its merits have been much discussed. He proposes that the Turkish fleet should be surrendered to Russia as an indemnity, and that the Black Sea should be recognized as belonging exclusively to the two powers now at war—that is to say, Turkey being without a fleet, to Russia only. As for the surrender of the Turkish fleet, we presume it will become the property of Russia when that power shall take it: until then we apprehend, Turkey will probably retain possession of it. Although Plevna has fallen, Turkey may not acknowledge herself beaten, while Erzeroum and the Balkans are still in her hands. Other proposals of peace from a Russian source, demand autonomy for the Christian population of Turkey, independence for Servia and Roumania, increase of territory for Montenegro, the free navigation of the Dardanelles, and Russian possession of Kars and Batoum. Another question has also been started in connection with proposals and prospects of peace; and that is, as to the extent to which England is to be consulted, or whether she is to be consulted at all in the matter. Taking into consideration the fact that she might have settled the matter herself long ago, and did not do it, we fail to see what right she can have to expect that either Turkey or Russia will consult her on the subject. It is true that she sent a plenipotentiary to a sham conference, the only object of which, as was afterwards clearly apparent, was to hear what the Sultan's Government had to say; the representatives of the Great Powers being assembled in solemn conclave just merely to listen to a statement of the final decision of Turkey. The object could just as easily have been secured without a conference at all. As it is, and entirely through the fault of England, Russia has obtained possession of the strongest fortress in Armenia; and who is to dislodge her? And on the other hand the Turks at Constantinople declare their intention to fight as long as they are able to do so.

The late Vicar of Hatcham, the Rev. Arthur Tooth, has at length gained a victory in the Queen's Bench Division of Her Majesty's High Court of Justice. The whole proceedings taken against that clergyman last year under the Public Worship Regula-

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tion Act have been summarily quashed. The triumph is really that of one temporal court over another; that is, viewing the court of the late Divorce Judge as anything but a spiritual one. In December last year Mr. Tooth was suspended from the exercise of the functions of the ministry by Lord Penzance. On that occasion the Judge sat, *mirabile dictu*, in the Archbishop's Library at Lambeth; a circumstance which shows the arbitrary nature of the whole thing. On this, the *Guardian* remarks: "We may be permitted to express surprise that a jurisdiction of a highly penal and coercive nature towards the clergy should ever have been asked to establish its headquarters in the home of the Archbishop, the first man of the very class against which its edge was to be turned, and the fact that it has done so has proved fatal to its exercise in what was designed to be the exemplary case of the Rev. A. Tooth." The Judge was directed to hear the case "at any place in London or Westminster, or in the diocese of Rochester." Lambeth is certainly not in the Diocese of Rochester, and the Court of Queen's Bench was constrained after argument to decide that it was neither in London nor in Westminster. The Judge therefore heard the case where he had no right to hear it, and his decision has consequently no legal force whatever. Mr. Tooth now has it in his power to commence proceedings against his persecutors for false imprisonment and all the rest of it; but whatever may be thought of the ritual in which he indulged, all must admire the Christian forbearance he manifests in abstaining from every thing of a recriminating character.

By the decision in Mr. Tooth's case, and especially from the expressed opinions of the Judges, the true character of the Court of Lord Penzance has been established. The Judges were pressed with the plea that the Public Worship Regulation Act merely altered procedure and nothing more. They decided that the Court was a new one, that it has nothing at all to do with the old Court of Arches, and that it has nothing of an ecclesiastical character about it whatever. This decision will surely settle the controversy upon the subject, at least with those who believe in judge Law. The Lord Chief Justice and his two learned brethren, unanimsously and decidedly held that the jurisdiction exercised in Mr. Tooth's case by Lord Penzance was entirely created by the Act of 1874, and had no validity except as kept in strict conformity therewith. The Lord Chief Justice emphatically expressed himself in these terms: "It is an entirely new authority and jurisdiction;" "it is not as the Dean of Arches that the judge exercises this jurisdiction;" the office held by Lord Penzance "is an entirely new office." In the course of the proceedings, the Judges evidently endorsed the view that the Public Worship Regulation Act of 1874 is, as far as it goes, an abolition of the ordinary Episcopal jurisdiction, and a substitution for it of a new statutory authority, which the Act itself and the Act alone, first brought into existence. The opponents

of the Act—those who believe that, in spiritual matters, spiritual authority only should be recognized, will feel themselves more fully justified than ever, before the world, in steadily resisting its operation.

#### THE THIRD SUNDAY IN ADVENT.

THE importance and the dignity of the Christian ministry are nowhere set forth in a stronger light than in the services of this Sunday. These services also bear a strong relation to the Advent Ordination which is preceded by the Ember days—the Wednesday, Friday, and Saturday after St. Lucy's day, Dec. 13th. This year, as Advent Sunday was on Dec. 2nd, Ember Wednesday will be Dec. 19th; and the Ember Collect should always be used from the Saturday evensong preceding Dec. 17th. The first Ember Collect was composed by Bishop Cosin, 1661, who also composed the Collect for this Sunday.

The presence of the King of Zion, in the days when the message was sent to Him: "Art Thou He that should come, or do we look for another?" was manifested in a peculiar manner. There was no outward show to indicate the infinite glory that was dwelling in the lowly-born and lowly-living man Who was in their midst. If indeed this was He that was to come where was the fulfilment of the prophecies about the Majesty of Messiah? In proof of His claims, Christ did not transfigure His human person before the multitude, and exhibit to them an overpowering glory, that would be as convincing as the burning bush, or the fire of Sinai; but "in the same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight." It was thus His presence was sensibly manifested in that generation; and it is in His work of healing that the same presence is still manifested in His Church. As he sent forth His agents then in the persons of the Twelve and the Seventy, so does He now send forth the Ministers and Stewards of His mysteries. They have ever acted by His authority, have ever been endowed with His power, and do His work. By the ministration of His word and Sacraments, they have been enabled to heal spiritual infirmities, and to cause the life-giving streams of their Master's grace spring up in the deserts of the world. The Divine Power in His Church still gives evidence of the fulfilment of His promise: "Lo, I am with you always, even unto the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of earth are made children of God, remission of sin is pronounced by His agents acting under his authority, lively stones are being built up a temple of the Holy Ghost, which is the mystical body of Christ. In all these ways, the perpetual presence of Him that should come, is manifested with as convincing an evidence as if our eyes beheld Him seated on His Throne of Glory with ten thousand times ten thousand gathered before Him.

In the ordination to the priesthood the believing Christian has his eyes opened to see

more than meets the natural sight. He is conscious that he witnesses an event of the greatest significance in the history of the kingdom of heaven upon earth. It is a transaction of the highest value, partly because it is administered by an Order of men who alone have authority from Heaven to do so. Here, Christ alone, the source of ministerial authority, is before the eyes of a believer, as always acting and speaking through His chief minister; and Christ, who at the first gave ministerial power to His Apostles, is still with their successors in making their acts His own.

It is but little understood how much clergymen are influenced by those among whom they minister, even for some measure of the power which makes their ministry effective. If it is, "Like priest, like people," it is also, "Like people, like priest." If he who ministers in holy things intimates that he doubts the truth of a portion of the creed he has undertaken to teach in the name of Christ, he should not be complimented on his liberality; otherwise it might be better for him and better for his people if he had not entered into his sacred obligations. St. Paul was never backward in owning how much he was indebted to the generous sympathy and prayers of those whom he had won to Christ; and if in the present day the people would desire to see in their clergy something of the lofty character of St. John the Baptist, something of his courage, or of his disinterestedness, they must remember that to a certain extent, and in a very real sense, they are responsible for its attainment in those who minister to them; so that all, whether clergy or laity, have their responsibilities.

#### THE BISHOP OF PETERBOROUGH, AND THE ASPIRATIONS OF THE PEOPLE.

ON the occasion of laying the foundation stone of the new church at Loughborough Lord John Manners remarked that the panic among churchmen arose from the fact that their leaders had gone over to the enemy. On the health of the Bishop of the diocese being proposed the Bishop of Peterborough dilated at considerable length on the attention that had been bestowed upon the bishops and clergy of the Church by an ex-Cabinet Minister, Mr. Bright: at the same time remarking that he himself entering on the tenth year of his episcopate could not have applied to him the term Mr. Bright had applied to his brother, the Bishop of Truro—saying that he was a brand-new bishop. And considering the number of perfect novelties in legislation which, from time to time, that gentleman had offered to an indifferent and ungrateful country, he was surprised to find that novelty should be so odious to him. The Bishop had, however, been delivering a charge; and perhaps that was obnoxious to the ex-statesman. He had charged the clergyman to be faithful in all the duties of his office, remembering that he had duties to perform to all; and he did express the hope—and he would not be an honest man if he

did not express the hope—that he might so minister in that place that he might win back to the Church of their fathers many of those who were now alien from it. He could not see why it should offend even the most strongly hostile, if himself and his clergy should be bent upon winning by all fair, kindly, and Christian means those who differed from them in their faith. And yet that was so dire an offence that those who did it were charged with preferring the Church to Christianity. Just as though the Church were not most essential to the very existence of Christianity in any degree at all! The Bishop expressed a wonder as to what the ex-statesman would say if any one accused him of preferring the "liberal party" to his country and patriotism. His Lordship might have gone further and have said that there could be no such thing as Christianity outside the Church, because the great Founder of the system enshrined all its heavenly principles, all its lofty aspirations, and all its holy tendencies in that very organization which He Himself established, and which He called by way of pre-eminence, The Church. The Bishop advised his audience not to assume, or to speak as if they assumed that all virtue, excellence, and wisdom was vested in themselves and those agreeing with them, and that those who differ from them do so differ because they are extremely stupid or extremely dishonest. They should really try and believe that men may differ from them honestly and intelligently, and may have in their hearts as great a desire for what is great and good as they themselves have.

The Bishop alluded to the accusation that the clergy were largely indifferent to the aspirations of the people. He supposed it was meant that the clergy were opposed to the political aspirations of the people; and he was glad to admit that the clergy were not keen politicians on the one side or the other; he hoped also that political strife would never deeply taint or deeply injure the spiritual tone of the Church. At any rate, he was quite sure the accusation could not mean that the clergy were indifferent to the social, moral, and higher aspirations of the people; and he knew there were many of the clergy whose political opinions were quite as liberal as those of the ex-statesman who had made the accusation, although they might not agree with him in every respect. To illustrate this want of agreement, his Lordship mentioned an incident, of which himself was witness. He happened about three years ago to be passing through the cloister of his cathedral on a summer evening, when he saw a very worthy mechanic in a state of what he might describe as not exactly very bigoted teetotalism. As he was viewing the cathedral in all its beauty, and steadying himself with some difficulty, the man looked up at the building and said, "Ah, my fine fellow! John Bright will have you down some of these fine days." The Bishop said he hoped the clergy, even the most liberal of them, might be pardoned if they did not enthusiastically welcome one of these aspirations which might find an echo in the breasts of some people.

THE HISTORY OF CHRISTIAN HYMN WRITING.

WRITTEN FOR THE DOMINION CHURCHMAN BY C. P. M.

Chapter VII.—The Literary Revival of the Twelfth Century.

THE age of the Crusades was one of rapid intellectual growth, the causes of which have often been traced to the cementing together of the nations of Europe into one vast confederacy—the greater interchange of ideas from travel—the new invented civilization with its literature brought face to face with that of Europe—and the new culture took a new form, whose life belonged to the University rather than the Monastery. Latin, which had ceased to exist as the spoken language of Italy and Gaul, which had languished for several centuries of anarchy as the dialect of the cloister, became once more the common speech of the revival of learning. The Universities and the schools attached to the great monasteries (such as that of St. Victor at Paris) from which (see Milman, Vol. IV.) the Universities arose were the centres from which a new intellectual force was already growing, a force as yet theological in its form, but destined to pervade and reconstruct the existing theology, and to give a new form to feudal society. In the schools of Oxford or Paris all who studied were equal. Feudal distinctions had no place—even among the teachers ability and learning alone secured a following. To the warring nations of Europe thus studying in peace together Latin was a common language. It gained a new catholicity as the common language of the revival of letters, and gave these a new flexibility and vital power. Did space permit I would fain illustrate the nature of the change to the new culture—describe the first beginnings of University life seething and fermenting amid the narrow streets of a mediæval town, its passion for learning, its crusader-like zeal for truth—the change from the monkish spirit with the monk's selfish absorption in his own individual salvation. A great revolution was already working in Christian thought. As always, its noble life found expression in art and in poetry. In art in the calmer and more spiritual Gothic; in poetry in the august age of mediæval Latin verse, in the hymns of Adam of St. Victor, of Peter the Venerable, of the two Bernards, and of Abelard.

Of Adam's life little is known; he entered the great monastery of St. Victor at Paris, then rivalling the University of Paris as an intellectual centre, and the home of a series of illustrious writers whose aim was to harmonize the older traditional teachings of the Church with the new claims of Reason put forward by the scholastic philosophy. Here taught Hugh and his pupil Richard of St. Victor, here William of Champeaux first raised the question between the Creationist and Traducianist origin of the human soul, which modern Evolutionism is at this day discovering. In the theological culture of this remarkable school Adam of St. Victor fully shared. He died about 1172,

and his epitaph in Latin verse of great classical merit, remained graven on a copper plate in the cloister till destroyed in the havoc of the first French Revolution. It is worth remark that a number of Adam's sequences, over a hundred of them never printed before, were published by M. Gautier, but nearly every copy perished during the outrages of the late Communist revolt.

Adam of St. Victor is preferred before Horace by the too partial opinion of Dr. Neale. Archbishop Trench prefers him to all other mediæval hymn writers: "His profound acquaintance with the whole theology of his time, and eminently with its exposition of Scripture; the exquisite art and variety with which for the most part his verse is managed and his rhyme disposed, their rich melodies multiplying and even deepening at the close," cannot be understood by any translation. Dr. Neale's renderings in his Translations from Mediæval Sequences, do not seem at home in their English dress. For instance, what English words can render the terseness, the self-controlled force of the lines in the Hymn to St. Agnes, where the heathen magistrate seeks to bribe the Christian martyr with the gifts of this perishing world—a world with which he himself was to perish.

Offert multa, spondet plura—  
Periturus peritura!

Adam's hymns have not passed, nor are likely to pass into popular use in the English Church; their narrative form is alien to the subjective spirit of modern hymns, and their mysticism would be often repellant. Yet for these very reasons, these hymns are well worth the most attentive perusal of the student of Christian Theology. Bishop Wordsworth (Apoc. in loco) has in his Greek Testament quoted at length from the grand hymn on the four Cherubic Intelligences, and the historian of Christian culture would find in this noble lyric poetry his best illustration of the growth of a new life in the Thought of Christendom. In these papers the subject can be but touched on; the book has yet to be written which can give a popular but thorough view of the hymns of the mediæval Church in this the age of their perfection. One specimen I am tempted to give, a glorious hymn on the Resurrection by Peter the Venerable, the great Abbot who in opposition to the bitter persecution of St. Bernard, gave asylum in his cloister to the storm-tossed and mutilated life of Abelard. This hymn has nothing of the mysticism which makes so many of Adam of St. Victor's hymns sound strange to modern ears. It has in perfection the beauty of rhythm, the self-restrained force of the best mediæval Latin. Like the tracery of a floriated window it is enriched but not obscured or overloaded by its complicated elaboration of ornament. I add an English version, feeling how imperfectly it represents the original.

Mortis portis fractis, fortis	Now the gates of death are broken
Fortior vim sustulit;	Now the stronger smites the strong
Et per cruceem regem truceem	To the cross, victorious token
Inferorum perculit.	Now the powers that ruled so long—
Lumen clarum, tenebrarum	Brightness of illumination
Sedibus resplenduit,	Flashed through realms of dark-
	ness free
Dum salvare, recreare	Since salvation to creation
Quod creavit voluit.	He who made it willed should be—
Hinc creator ne peccator	The creator for the creature
Moretur moritur.	Saved from death himself will die,
Cujus morte nova sorte	On whose dying we relying
Vita nobis oritur	Hope the gift of life on high.

## Diocesan Intelligence.

## NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—On St. Andrew's Day, services of Intercession were held in the Bishop's Chapel on behalf of missions, which were well attended. The sermon in the evening by the Rev. J. Bell, Rector of Dartmouth, is reported to have been both eloquent and appropriate.

On Sunday the Rector of Dartmouth again preached, in Bishop's Chapel, a sermon specially adapted to the Advent of our blessed Lord.

WEYMOUTH.—A new church is being erected at Barton, in this parish, through the exertions of the devoted Rector, the Rev. P. Filleul. The building, it is hoped, will be finished before long, and is calculated to accommodate about 300 persons.

PUGWASH.—The Intercession for Missions was offered in this parish on Dec. 4th, and was joined in by a goodly number. After service the congregation resolved itself into a missionary meeting, when addresses were delivered by the Rector and Mr. J. E. Warner, the latter particularly dwelling (from a layman's point of view) on the binding nature of the Law of God with regard to tithes and offerings, showing how needless "begging" would be were the law obeyed. The offertory was appropriated to Algoma.

Thanksgiving Day service was even better attended than that on the Day of Intercession. The offertory was added to the building fund of the proposed new church.

The St. Luke's Church Association, of Halifax, has entered well upon its winter work. On Thursday, the 6th, a very amusing lecture was given by Mr. Arthur Silver—a son of that earnest Churchman, Mr. W. C. Silver. The amusement was greatly enhanced by music, both instrumental and vocal, by a party of volunteer ladies and gentlemen.

HALIFAX.—There was a large gathering at St. Luke's Hall, Dec. 4th, on the occasion of the meeting in connection with missions. The Rector of St. Luke's, Rev. Mr. Abbott, presided, and delivered an introductory address. The Rev. Mr. Ancient spoke on General Missionary Work; on Foreign Missions, by W. C. Silver, Esq.; on Algoma Mission, by Rev. A. Brown; on Home Missions and claims of the Diocesan Church Society, by Rev. S. O. Troop. Appropriate hymns were sung at intervals. At half-past ten the meeting closed with the benediction.

## FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN.—An interesting missionary meeting of the Board of Foreign Missions was held in the school-room last evening. The chair was taken by the Rev. George M. Armstrong, and the Rev. Wm. Armstrong occupied a seat upon the platform. The meeting was opened by the reading of scripture by Rev. Wm. Armstrong, and prayer by the chairman, who also delivered the opening address.

The Rev. T. E. Dowling, of Rothesay spoke lengthily and with much interest upon Mohammedanism. He dwelt very feelingly upon the difficulty of dealing effectually with this form of worship, because of the overbearing manner of Christian officials who are brought into relations with Mohammedans—and their disregard for the Lord's day, while the latter observe Friday with the greatest devotion. He read some interesting extracts. He estimated the Mohammedans at 150,000,000, while he placed the number of Jews at only 3,000,000.

Canon Brigstocke spoke of the missionary work among the Jews, whom he, from the best knowledge at his command estimated at 10,000,000 instead of 3,000,000. He said that the Jewish nation was unique, in the past; and to-day it was also unique—that the missionary work among the Jewish nation was of first importance, and demanded the attention of every Churchman—that

Christ had ordered his apostles to go into all the world and preach the gospel to every living creature—and that this would include the Jews.

He said that the only Society who made the conversion of the race an especial object was the London Society for promoting Christian knowledge among the Jews—which was founded in 1809—and that their work was now carried on in various nations by the following staff: Ordained Clergy, 34; Lay Readers, 19; Colporteurs, 50; School Masters and Mistresses, 32. Their work was also supplemented by the distribution of publications of various kinds. The rev. gentleman closed with a vigorous appeal on behalf of this interesting people.

Mr. G. Herbert Lee followed with his address upon the missionary work in North America, opening with a description of the difficulties with which the missionaries had to contend. He confined his attention to an account of the work of the "Society for the Propagation of the Gospel," of which he gave a most interesting sketch from its earliest formation. He said that in the American Church in 1792 there were 5 bishops and 180 clergy. In 1801—209 clergy. In 1832—14 bishops and 550 clergy; and in 1857—40 bishops and 1,830 clergy; while in 1876 there were: Bishops, 61; priests and deacons, 3,171; baptisms, 42,000; confirmations, 27,000; communicants, 270,000; Sunday school teachers, 25,000; Sunday scholars, 250,000; contributions, \$7,000,000.

## MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—Thursday, the 29th ult., the remains of the late Canon Bancroft were followed to the grave, amid many manifestations of heartfelt sorrow. The funeral services were held in Christ Church Cathedral, of which the deceased was an honorary Canon. The remains were met at the entrance of the church by some 23 or 24 clergymen of the Diocese, the foremost of our city clergy being among the number. As the sad procession proceeded up the aisle, the Rev. W. Craig, present rector of Trinity Church, read the opening sentences of our truly solemn burial service. His Lordship the Metropolitan and the following clergymen took part in the service: Revs. Jas. Carmichael, J. D. Dumoulin, and J. G. Baylis, and Canons Evans, Ellegood and Baldwin. The last named rev. gentleman seemed deeply moved, and it was with difficulty that he read the portion of the service allotted to him. In addition to the funeral procession, which was both numerous and respectable, a large number of sympathizing friends and admirers of the late Doctor were present, filling the spacious building, which was draped in mourning for the occasion. At the morning service on Sunday, a large congregation assembled in Trinity Church, when an eloquent funeral sermon was preached by the Rev. Canon Baldwin, of Christ Church Cathedral. He alluded in a very touching manner to the many salient points in the deceased's character; his devotion to the truth as it is in Jesus; his Christian courtesy, and his loving sympathy, as well with those who rejoiced as with those who sorrowed. In the evening, at the same church, the Rev. S. Belcher paid a passing tribute to the late Doctor's many excellent qualities. A special meeting of the Trinity Y. M. A. was held on Monday, the 3rd inst., when resolutions were passed recording the Society's sense of the loss it had sustained in the reverend gentleman's decease, and conveying to a special committee instructions with regard to the drafting of a letter of sympathy with Mrs. Bancroft and the family of the late Rector, in their deep affliction. The meeting was an unusually solemn one, some of the members being moved to tears. The proceedings throughout were conducted in a subdued manner, betokening, most unmistakably, a great depth of feeling. Steps were taken at this meeting towards the erection of a suitable mural tablet in the church, and a subscription list opened.

CHRISTIEVILLE.—The Rev. H. F. Evens, Rector, has lately resigned his charge, and accepted the Incumbency of Lachute. The friends of Mr. Evens in this part of the Diocese regret very much to have him leave.

Inde Satan victus gemit  
Unde victor nos redemit,  
Illud illi fit lethale  
Quod est homini vitale,  
Qui dum captat, capitur!  
Et qui mactat, moritur!  
Sic decenter, sic potenter  
Rex devincens inferos  
Linguens ima die prima  
Rediit ad superos.

Thus is Satan's doom dethronement  
By the conqueror's atonement—  
That to him with death is fraught  
By which life to man was brought.  
Lo the captive conquering!  
Priest at once and offering! (sing.)  
Girt with power and grace exceed—  
Smote the King the infernal train—  
With the first dawn forth proceeding  
From the grave He rose again.

One example more I would give of the Hymns of this age, it is one on Mary Magdalene at the Resurrection. The following version of "Pone luctum Magdalena" is word for word literal (Daniel Thes. Hymns, Vol. 11, p. 365) the spirit of chivalry of the crusading age is seen in the grace and delicacy with which the Magdalene is addressed, a delicacy not to be found in the colder and coarser poetry of the primitive church. A delicacy natural to the age which not only cheered and supported Abelard in his life-long struggle with ecclesiastical Philistinism, but condoned the errors and sympathised with the sorrows of the noble Heloise.

Cease thy sorrow, Magdalena!  
Let thy sad tears stream no more;  
Not to Simon's feast we bid thee—  
Not to weep thy foes before;  
But to greet the glad salvation  
With a song of exultation—  
Sing we Alleluia!

Smile in gladness, Magdalena!  
Droop no more with earth-bent brow:  
Pain and penance now are over—  
Bright the Light that greets thee now.  
Death is conquered! Christ hath died:  
Free His grace as earth is wide.  
Sing we Alleluia!

Rise exultant, Magdalena!  
Christ hath left the grave to-day—  
All the bitter drama ended:  
Victor over death for aye!  
Whom thou wept'st for in the grave  
Greet arisen with power to save.  
Sing we Alleluia!

Observe in this poem the identification, common to the theology of the Middle Ages, of Mary Magdalene with "the woman that was a sinner" (St. Luke vii 37.)

To the twelfth century belong the strangely beautiful rhyming hexameters whence Dr. Neale has paraphrased his "For thee thou dear, dear country" and "Jerusalem the Golden." The metrical structure of the original is very different; it seems as if the author had proposed to combine every difficulty of classical and mediæval versification. The hexameters conform to the laws of classical metre, but they form a series of rhyming couplets, each of which contains a further rhyme of the kind called Leonine. Thus the hymn "For thee thou dear, dear country" is in the original:

O bona patria, lumina sobria te specularunt—  
Ad tua nomina sobria lumina collaerymantur—  
Est tua mentio, pectoris unctio, cura doloris  
Concupientibus æthera mentibus, ignis amoris  
Est ibi consita laurus et insita cedrus hysopo.  
Sunt radiantia jaspide mœnia, clara pyropo.

Happiest fatherland! for thee a watchful band vigils are keeping;  
Lo they are fain of thee who at the name of thee melt with weeping—  
Only to speak of thee, unctio in grief shall be, salve to all sorrow;  
Fire that in heart shall burn of those to-day that mourn, waiting to-morrow.  
Thou art the happy place—thou full of heaven's grace: Paradise—garden.  
Never a tear is there, but gladness everywhere—joy is thy guerdon.  
There shine the jasper rays—topaz shall there its blaze gorgeous be flinging;  
There stands the laurel free—there by the cedar tree hyssop is springing!

(To be Continued.)

TRINITY CHURCH Y. M. S.—Last evening the annual meeting of the Trinity Church Young Men's Society was held in the lecture room of the church, the Rev. Mr. Craig, rector, in the chair and Revds. Messrs. Mills, Carmichael, Dumoulin, Canons Baldwin and Evans occupying seats on the platform. The room was well filled. After prayer, stirring addresses were delivered by Rev. Mr. Mills, rector, St. Johns, Rev. J. P. Dumoulin, Rev. J. Carmichael and Rev. Canon Evans and Baldwin. Mr. Church, Vice-President, seconded by Mr. Hearn, moved a vote of thanks to the speakers, and the meeting closed with the Benediction.

ST. MARTIN'S BAZAAR.—This Bazaar opened in the Mechanics' Hall, and was well attended, and the sales were gratifying. The room presented a brilliant appearance, and the nic-nacs are sold at rates noticeably lower than at many of our previous bazaars. There is also a toy department, presided over by Misses Wigham, Bethune, Notman and Carter; and a table, supervised by Mesdames Bethune, Irwin, Holmes, Edkin, Brydges, and Cole, contains a fine display of fancy and embroidery work, all very costly and rich. The photograph studio, under the superintendance of Mrs. and Miss Notman, the art gallery, and a floral arbor containing a magnificent "Victoria Regina," at once attract the eye on entering the bazaar.

ENTERTAINMENT.—A musical and literary entertainment in aid of the Parochial Missions, took place Tuesday evening in the lecture room of the Church of St. James the Apostle. An excellent programme of the most varied character was successfully rendered. The Mozart club, composed of Messrs. L. A. Maffre, J. C. Stratton, Prof. C. Reichling and A. Wills, played several selections. Miss Brydges and Mr. F. Carter favored those assembled with songs, which were rendered in an excellent manner and met with approval. Dr. Davis accompanied the executants on the piano. The instrumental solos by Mr. A. M. Perkins were most favorably entertained. Mr. Neil Warner being unable to be present through sickness, Rev. Canon Ellegood and Rev. Mr. Norman filled up the void on the programme, the former reading the "Bells of Shandon," and the latter a paper from Max Adeler's "Elbow Room." The National Anthem brought a well-spent evening to a close.

#### ONTARIO.

CATARAQUI.—Christ Church has been undergoing extensive improvements. An addition of twenty feet has been made to the length of the building, a fine tower and belfry have been built on the north side of the entrance. A new pipe organ has been placed in the church, and a clock will before long be placed in the tower. Although all the windows in the building were stained in beautiful design, it is understood that the new windows will be finished with the greatest care, and no effort spared to beautify them. A marble tablet has been erected at the west end of the church, in memoriam of the late Mrs. G. A. Kirkpatrick, whose husband has enabled the additions to be made to the building in memory of his departed wife. At the consecration and re-opening services the church was crowded to its utmost capacity. The Bishop was received at the door by the Clergy (wearing their surplices) and Messrs Northmore and Waddington, Churchwardens. The beautiful and impressive ceremony of consecration was then entered into with becoming devotion. The Rev. H. Wilson read the service of the day and the lessons from 1st Kings, VIII, and Hebrews VIII. The hymns used during the service were 344, 479, and 483. His Lordship the Bishop of Ontario selected for his text the 1st verse of the 122nd Psalm, "I was glad when they said unto me, let us go into the house of the Lord."

At the close of the sermon, His Lordship made an urgent appeal on behalf of the mission fund. The regular choir of the church was augmented by the choir of St. George's Cathedral, who under the direction of Prof. Oldham, did much to render the service attractive.

MISSIONARY DEPUTATIONS.—The following is the

list of appointments by His Lordship the Bishop for the year 1877-78:

DEPUTATION No. 1.—Rev. G. J. Low, Convener; Rev. F. Prime. St. Mark's Mission, Massassaga Point; St. Paul's Mission, Red School House; Carrying Place, Consocon, Gerow Gore, Hillier, Wellington, Picton, Milford, Marysburg and Northport.

DEPUTATION No. 2.—Rev. Canon Pettit, Convener; Ven. Archdeacon Parnell, Belleville (Christ Church), Trenton, Trenton (Frankford Church), Belleville, (St. John's Church), Shannonville, Frizell's Mills, Tyendinaga (Christ Church), Mill Point and Emmanuel.

DEPUTATION No. 3.—Ven. Archdeacon Parnell, Convener; Rev. G. W. G. Grout, Roslin, Thomasburg, Tweed, Belleville (St. George's Church), Belleville (St. Thomas' Church), Stirling, Marmora, Madoc, Millbridge and Queensboro.

DEPUTATION No. 4.—Rev. G. W. White, Convener; Rev. J. H. Nimmo, Kingston (St. James'), Clark's Mills, White Lake, Tamworth, Newburgh, Salmon River, Selby, Napanee.

DEPUTATION No. 5.—Rev. C. P. Emery, Convener; Rev. A. Spencer, Adolphustown, Fredericksburg, Amherst Island, Bath, Odessa, Kingston (St. Paul's), Sydenham, Murvale.

DEPUTATION No. 6.—Ven. Archdeacon Lauder, Convener; Rev. A. Jarvis, Kingston, (All Saints'), Wolfe Island, Kingston (St. George's, sermon), Cataraqui, Barriefield, Birmingham's, Portsmouth.

DEPUTATION No. 7.—Rev. J. J. Bogert, Convener; Rev. W. J. Muckleston, Gananoque, South Lake Lansdowne, Yonge, Lyn, Brockville, New Dublin, Maitland, North Augusta (St. Andrew's), St. James', North Augusta.

DEPUTATION No. 8.—Rev. A. W. Cooke, Convener; Rev. A. Philips, New Boyne, Portland, Westport, Newboro, Leeds, Lansdowne, Delta, Frankville, Easton's Corners, Brockville.

DEPUTATION No. 9.—Rev. W. Lewin, Convener; Rev. A. H. Coleman, Perth, Balderson's, Lanark, Bathurst, Innisville, Carleton Place, Franktown, Montague, Prospect, Ashton, St. John's Church, Ottawa.

DEPUTATION No. 10.—Rev. J. W. Forsythe, Convener; Rev. A. J. O'Loughlin, Smith's Falls, Montague, Lombardy, Pike Falls, Merrickville, Burritt's Rapids, Kemptville, Oxford Mills, Oxford Station, Acton's Settlement, Wilson's Settlement, St. Paul's Church, Marlboro.

DEPUTATION No. 11.—Rev. A. C. Nesbitt, Convener; Rev. G. N. Higginson, Cornwall, Eamer's Corners, Moulinette, Cornwall (8th concession), Roxboro, Finch, Osnabruck (St. Peter's), Osnabruck (St. George's), Osnabruck (2nd concession), Aultsville.

DEPUTATION No. 12.—Rev. F. W. Kirkpatrick, Convener; Rev. E. P. Crawford, Williamsburg, Morrisburg, Iroquois, Dixon's Corners, Wallace's School-house, Edwardsburg, Shanly, S. Mountain, Prescott.

DEPUTATION No. 13.—Rev. W. B. Carey, Convener; Rev. S. McMorine, Metcalfe, Duncanville, Bearbrook, Navan, Plantagenet, Caledonia, Alfred, L'Original, Hawkesbury, Vankleek Hill, Hawkesbury East.

DEPUTATION No. 14.—Rev. C. Frost, Convener; Rev. J. Halliwell, Ottawa (Christ Church), Nepean (All Saints'), Rochesterville (St. Paul's), Merrivale, Billing's Bridge, Cavan's Taylorville, Archieville, Green's Creek, New Edinburgh (St. Bartholomew's).

DEPUTATION No. 15.—Rev. Mr. Pollard, Convener; Rev. E. A. W. Hannington, Ottawa (St. Alban's), Bell's Corners, Richmond, Marlboro, Goulburn, N. Gower, Kars, Huntley (3rd Line), Huntley (North), Carp, Hazledean.

DEPUTATION No. 16.—Rev. Canon Jones, Convener; Rev. G. Jemmett, March (St. John's), March (South), Torbolton, Fitzroy Harbour, Fitzroy 9th Line, Antrim, Pakenham, Arnprior, Sand Point, Almonte, Clayton.

DEPUTATION No. 17.—Rev. J. J. Bogert, Convener; Rev. K. L. Jones, Renfrew, Douglas, Scotch Bush, Eganville, Lake Dore, Wilberforce, Stafford (St. Stephen's), Stafford (St. Patrick's), Alice, Pembroke, Beachburg, Westmeath, Cobden.

It is earnestly requested that none of the clergymen appointed as above will decline to act except on the most urgent necessity. The clergymen of the various parishes will notify the conveners should any change be necessary in the programme

of their meetings. The conveners are requested to arrange for the meetings as soon as possible.—T. A. PARNELL, Clerical Secretary.

MISSION BOARD.—The regular meeting took place at the Synod Hall. Present—The Rev. Dr. Boswell in the chair; the Lord Bishop of Ontario; the Very Rev. Dean Lyster; Ven. Archdeacon Lauder, Ottawa; Revds. Wm. Lewin, B.A., Prescott; Canon Bedford Jones, St. Alban's, Ottawa; G. W. G. Grout, Carleton Place; E. H. M. Baker, Tyendinaga; G. W. White, Iroquois; C. Forest, M.A., Morrisburgh; J. W. Burke, B.A., Belleville; Canon Mulock, Brockville; J. J. Bogert, Napanee; C. P. Emery, Smith's Falls; the Ven. Archdeacon Parnell, Clerical Secretary; Messrs. Dr. Henderson and R. T. Walkem, Kingston; S. Keefer, Brockville; D. Collins, Maitland; G. A. Kirkpatrick, M.P., Kingston; James Shannon, Kingston; E. Rose, Kingston; E. H. Whitmarsh, Merrickville; and R. V. Rogers, Lay Secretary, Kingston. The minutes of the previous meeting were read and adopted. The Secretary read the following statement of the finances of the Board up to the 1st December, 1877:

"Synod Office, Kingston, Dec. 1, 1877: To the Chairman Board of Missions: Rev. Sir,—I beg to report the state of the Mission and Sustentation Funds to date to be as follows:

MISSION FUND.—By collections \$226.74; by S. P. G. Grant, \$180.00. Total \$406.74. To paid grants for quarter ending 30th Sept., \$2,300.00; To pension Rev. T. Taylor, \$50.00; To pension Rev. J. F. Simpson, \$50.00; To share Secretary's salary, \$40.00; To Archdeacon Parnell, \$25.00. Total, \$2,465.00. Debit balance, 1st Dec., \$2,058.26; Debit balance, 1st Sept., \$2,300.08. Total debit balance, 1st Dec., \$4,358.34. The investments for the Sustentation Fund amount to \$33,597.50. T. A. PARNELL, Clerical Secretary.

There being several new applications for aid, a discussion arose relative to the state of the Mission Fund, which appears in debt about \$2,000. Ultimately the following notice of motion was given for discussion at next meeting. "That this Board is of opinion that the Mission Fund of this Diocese will be substantially increased and the prosperity of our missions promoted by the employment of a paid agent whose duty it should be to canvass for subscriptions to the Mission Fund in all parts of the Diocese; Resolved, that his Lordship be hereby requested to order that the lists of parochial subscribers with the amount of their subscriptions to the Mission fund be on or before the 30th of April in each year furnished by each clergyman to the Secretary, in order that the same may be published in the Journal of Synod.

Communications.—The Secretary read a letter from the Rev. H. Austin, of Lyn, complaining that his mission had been struck off the list of missions receiving aid from the board, and asking it to be replaced. Also a like letter from the Churchwardens of the Parish of Osnabruck. Also a letter from the Rev. C. P. Mulvany asking for a grant of \$150 for the present year. Also a memorial from the Rev. F. L. Stephenson, incumbent, and the Churchwardens of Almonte and Clayton, asking for a grant to their mission. Also a communication from the Rev. H. Patton, asking for an outfit. Granted. Also a memorial from the churchwardens of Arnprior, asking for a grant of at least three hundred dollars. Also a letter from the Rev. K. L. Jones, on behalf of the Rev. F. H. McKenzie, formerly of South Mountain, asking for a pension, he being subject to epileptic fits and destitute.

On motion of His Lordship the Bishop of the Diocese, it was resolved with deep feeling, that this Board, at its first meeting since the lamented deaths of the Rev. Canon Preston and F. McAnnany Esq., desires to place on record its deep sense of loss sustained by the absence from our meeting of these old, faithful, and highly valued members of the Board, who were constant in their attendance, and who ever took a great interest in the whole work of the Church, as well as in the missionary operations of the Diocese. A grant of \$250 from the 1st of October last was made to Almonte. A grant of \$50 per quarter was ordered to be made to the Mission of Lyn and New Dublin to be payable until the interest from the purchase money to be received under the contemplated sale of

Glebe lands in the mission begins to accrue. A grant of \$150 was made to the Mission of Osna-bruck. A grant of \$250 was made to the Mission of Arnprior.

The Classification Committee of last year was re-elected and the Board adjourned at 1.30 p.m.

The Rev. F. W. Kirkpatrick begs to acknowledge the receipt of the following sums on behalf of the family of the late Canon Preston:—*Offeratories*.—St. Thomas, Belleville, (additional) \$15; St. John's, \$6.20; Edwardsburg and South Mountain, \$13.73; Smith's Falls, \$9.50; Portsmouth, \$6.25; St. Lawrence Clerical Union, \$20.00. *Subscriptions*.—Mrs. Kelso, Bath, \$4.00; B. Felt, Newboro, \$5.00; Rev. A. H. Coleman, \$2.00. Previously acknowledged from all sources, \$516.31; Total, \$597.99.

A further urgent appeal is made to the friends of the late Canon Preston on the following grounds. He having failed to comply with the terms of the Canon governing the administration of the Widows' and Orphan's Fund of the Diocese, his family can receive no assistance from that Fund. The committee, deeply regretting their inability to vote the usual widows' pension, resolved on appealing to the Diocese and to the friends of the deceased, for pecuniary assistance to purchase an annuity for his widow. A vigorous effort will be necessary in order to increase the sum already on hand sufficiently to enable them to procure an annuity large enough to be of practical use in supporting his family. Canon Preston had many friends outside the limits of the Diocese of Ontario, from whom those interested in this work will be glad to receive help, while admitting that the burden of the obligation fairly rests upon the parishes within the Diocese. Contributions and offertories will be thankfully received by the Rev. F. W. Kirkpatrick, Kingston, and held for the purpose above stated.

#### TORONTO.

**SYNOD OFFICE.**—Collections, etc., received during the week ending December 8th, 1877:

**MISSION FUND.**—*Thanksgiving Collection*.—Toronto, Trinity East, \$10.15; St. Philip's, \$8.75; Brampton, \$16.24; Whitfield, \$1.41; Apsley, \$3.00; Peterborough, \$18.88; St. Mark's, Port Hope, \$8.00; Grace Church, Markham, \$6.00; Grafton, \$15.00; Holland Landing, additional, \$2.25; Sharon, 30 cents; Omemee, \$2.55; St. James's, Emily, 77 cents; St. John's, Port Hope, \$19.17; Fenelon Falls, \$6.00. *July Collection*.—St. John's, Toronto, \$5.00; Emily, St. James's, additional, 63 cents; St. John's, additional, 37 cents; St. John's, Port Hope, \$5.00; Church of the Redeemer, Yorkville, \$5.00. *Parochial Collections*.—Credit, on account, \$13.00.

**ALGOMA FUND.**—*Day of Intercession Collection*.—Toronto, St. John's, \$14.00; St. Anne's, \$5.35; St. Stephen's, \$22.66; All Saints', \$21.36; St. Luke's, \$28.00; St. Philip's, \$10.00; Church of the Redeemer, \$50.00; St. Peter's, \$34.50; Trinity College Chapel, \$17.63. Etobicoke, Christ Church, \$3.40; St. George's, \$7.04; Brooklin, 50 cents; Christ Church, York Township, \$15.00; Weston, St. Philip's, \$2.41; Peterborough, \$26.22; Port Hope, St. John's, \$12.00; St. Mark's, \$2.00; St. Philip's, Unionville, \$2.31; Grace Church, Markham, \$9.00; Grafton, \$10.00; Berkeley, \$1.75; Chester, \$1.25; Tecumseth, Trinity Church, \$2.29; St. John's, \$1.21; Clarks-ville, \$1.50; Newcastle, \$15.94; Port Perry, \$2; (Pickering) Port Whitby, \$1.26; Duffin's Creek, \$1.00; Orillia, \$18.30; West Mono, \$2.15; Hol-land Landing, \$3.87; Sharon, \$1.15; Omemee, \$1.28; St. John's, Emily, \$1.20; St. James's, Emily, 78 cents; Gore's Landing, \$2.01; Har-wood, 75 cents; Dysart, \$1.50; Cobourg, \$25.08; Georgina, St. James's, \$5.75; St. George's, \$3.90; York Mills, \$8.14; Credit, St. Peter's, \$5.82; Dixie, \$2.00; Port Credit, \$1.03; North Essa, Christ's, \$1.75; St. Jude's, \$1.03; Fenelon Falls, \$4.00; St. Thomas's, Shanty Bay, \$5.05; Stayner, \$4.00; Creemore, \$3.00; Banda, 50 cents. *Donation*.—Clarkson Jones, \$50.00.

**WIDOWS' AND ORPHANS' FUND.**—*October Collec-tion*.—Toronto, Trinity East, \$48.09; St. Philip's, \$26.00; Peterborough, \$39.11; Grace Church, Markham, \$7.00; Scarborough, Christ's Church,

\$8.75; St. Paul's, \$8.01; St. Jude's, \$2.24; Omemee, \$1.95; St. James's, Emily, \$1.00; St. John's, Emily, 66 cents; St. John's, Port Hope, \$115.10. *Annual Subscription*.—Rev. George Ledingham, \$5.00.

**WIDOWS AND ORPHANS OF THE CLERGY.**—*To the Reverend the Clergy of the Diocese of Toronto*:—**REVEREND AND DEAR BRETHREN**,—At a meeting of the Synod of this Diocese on June 24, 1875, it was moved by His Honor Judge Ardagh, seconded by the Hon. Vice-Chancellor Blake, and unani-mously "Resolved, that the Lord Bishop be re-quested to direct that upon the death of any clergyman in the Diocese, leaving a widow or or-phans entitled to assistance from the Widows' and Orphans Fund, a collection will be taken up in every church in the Diocese as soon as conveni-ently may be, after such death, for the immediate benefit of such widow or orphans; such collection to be in addition to any annuity or payment they may be entitled to receive from the aforesaid Fund." It is my duty to inform you that an occasion has occurred for acting upon this wise and benevolent recommendation of our Synod, from the death of the Reverend Henry Cholwell Cooper, late rector of Christ Church, Mimico; also another occa-sion from the death of the Rev. W. H. Tilley, late senior curate of St. James's, Toronto. On behalf of the widow and family of the former, and the widow and three children of the latter, I beg that you will as early as convenient, inform your congregations of this fact, and request their kind and liberal response to the appeal thus made to them through the Synod of the Diocese. I remain, Rev. and dear Brethren, faithfully and affectionately yours,

A. N. TORONTO.

Toronto, Nov. 30th, 1877.

N. B.—The amount collected is to be sent to the Secretary-Treasurer of the Synod.

**Ivy.**—On the 22nd. ult., at the funeral of the late Mr. Henry Lowrie, the Rev. W. Bates, B.A., preached a sermon on Phil. iii, 20-21. "For our conversation is in Heaven," &c., from which we make the following extract, (regretting that we have not space for the whole sermon):—"Though at a funeral service I seldom say anything on the deceased, yet to-day I would not be doing my duty to those present, and would be wanting in the manifestation of those feelings which for a long time I have entertained toward our departed brother, if I did not publicly bear witness to his numerous virtues. Many present have known him much longer than I, and they will agree with me, I am sure, when I say that Henry Lowrie was, as a man, industrious, sober, careful, prudent, honest, good-natured; as a neighbour, kind, cheerful, obliging; as a husband and father, lov-ing, provident, affectionate, indulgent; and as a Christian, humble, regular at the service of the Church, always lifting his voice in confession of sin, in prayer, in praise, never turning his back upon the Master's Table; and we all know his liberality. More than once has he manifested his humility by having to be forced into office by his brother churchmen, and his liberality, not only by in-creased subscriptions to the expenses of the Church, but by finding a way for the vestry out of financial difficulty. And he did all this so quietly and unostentatiously that a stranger to his character would never suppose that he had anything more than ordinary to do with sustain-ing the Church's ministrations. Men of more influence, greater wealth, better education, more matured judgment may, perhaps, have died in this mission of North Essa; but since the first settler came in here, I do not think a better Christian has been called away from the Parish than the man whose obsequies we perform to-day. We are quite justified in believing that he was one of those whose citizenship is in Heaven, and that he is now with the faithful departed who when on earth followed the Lamb by leading lives of faith and obedience, and who in rest and refreshment are waiting for the day when He shall 'appear the second time without sin unto Salvation.' To those who are left behind it must be indeed comfort-ing to reflect that great as is the separation caused by death, all the members of Christ in the Church Militant and in the Church Expectant are one, and that they have communion one with

another. Those that are here still are hastening after them who have gone before, and those already in the more immediate presence of their Redeemer are waiting for those who are coming. They have not lost their love for those still on earth, they feel a deep interest in their friends who have been left behind, and perchance they are nearer to us than is commonly supposed.

"So on the shores of that fair chime  
Friends gone before are waiting;  
Though hidden by the mists of time,  
Their love is unabating;  
Their spirit-sight so clear must be,  
They watch our bark come o'er the sea."

#### HURON.

**MEMORIAL FONT.**—Undying the affection of children and imperishable the deeply imbedded memory of those whom they love. Happy are they to whom the affections of the young are wont to twine as many-rooted tendrils. Of this happy class the late Rector of the Memorial Church was especially an instance. He loved, and the inevitable result ensued—he was beloved. And none loved him more than the little ones of the Sunday-school of the Memorial Church, in all whose joys and childish troubles he participated for the period of three years of his pastorate of that church, and its nursery the Sunday-school. He never for a moment forgot the loving words of his Lord and Master: "Feed my Lambs." It is pleasant to see the deep love they bear for the departed friend, expressing it in a tangible form, not merely living in their hearts, but evinced in an imperishable monument. The children of the Memorial Church Sunday-school have subscribed the sum of \$50 to be applied to the purchase of a Font, to be placed in the church as a memorial of the mutual love of their beloved pastor and the lambs of his fold.

**C. E. Y. M. A.**—The Church of England Young Men's Association, have since the formation of the society invariably held all their meetings, lectures, readings, bible-class and entertainments in Bishop Cronyn Hall. Hall, reading-room, and committee rooms have been given free, and unreserved by the Rector and vestry of St. Paul's Church, to whom the hall belongs. The hall is the most central position in the city, but being in the centre of the parish of St. Paul's, they, who most regularly at-tend the meetings, as well as the executive mem-bers are largely parishioners of St. Paul's. Members of the outlying parishes are not met with there in such force. The Association is endeavor-ing to remedy this. They have therefore removed, that their meetings for entertainment may be held in each of the other parishes, as circumstances may permit. On Monday coming the second of the enter-tainments of the winter course of the C. E. Y. M. A. was held in the school rooms of Christ's Church. The rooms were crowded with a highly apprecia-tive audience, and they had quite a happy time. Soft and sweet were the voices of the fair ladies as their singing floated on the air, as the gentle notes of the nightingale in the pleasant groves of old England. The Rector of Christ's Church en-tered with all his heart into the pleasures of the evening. He addressed the happy assembly dur-ing the evening, as did also Rev. J. Gemley, of St. Paul's, and J. B. Richardson, of the Memorial Church. The entertainment closed by singing the National Anthem, and then the benediction. The Association, in the election of the Presi-dent, Mr. George Lang, have been very fortunate. He devotes all his energies to promote the suc-cessful working of the society, and we are happy to be able to say that in all their works they are very prosperous.

**WESTMINSTER.**—*St. James'.*—Fancy Fair, in aid of the Sunday-school Fund.

On Tuesday evening the 4th inst., there was held in St. James' Sunday-school hall, a fancy fair under the auspices of the ladies of the congre-gation, and we are happy to say it was very suc-cessful. On one side of the hall was the refresh-ment table; on the other side was a large table covered with fancy articles—wax crosses, articles of terra cotta, ladies fancy-work of every descrip-tion, all reflecting credit on the fair ladies of St. James's. The weather was so unpleasant that it was proposed to postpone the fair; but better counsels prevailed. The drizzling rain, worse

than a Scotch mist, did not keep the friends of the church from the Sunday-school hall, and the fair was so far successful that the sum of \$150 was realized for the Sunday-school, though there remains on hand a large stock of fancy articles for the Christmas Tree. Miss Jessie Hunt, and Miss Means, were the fair hostesses at the refreshment table. The sale of fancy articles was conducted by Misses Hunt, Puttemans, Nugent, Duff, McCallum, Churcher, Racey, and C. Birrell. Capt. C. B. Hunt, of the 7th Battalion, furnished the band of the Battalion, and thereby added much to the pleasures of the evening.

#### FOREIGN MISSIONARY NOTES.

The Bishop of Winchester desires us (the *Guardian*) to publish the following letter from the Bishop of Calcutta.

"MY DEAR LORD BISHOP.—At the meeting of the Bishops of this province, held in March last at Calcutta, I was requested to convey to the Dioceses of Winchester and Oxford an expression of our deep sense of obligation for the work which has been undertaken by them, for us, in providing two additional Bishops for this diocese of Calcutta. I have delayed forwarding this to you until I should hear that success had crowned your efforts for the Bishopric of Rangoon, and now having been informed that the sum stipulated for by the Secretary of state has been raised, I must ask you to accept for yourself, and to convey to the clergy and laity of your diocese, our heartfelt thanks for this noble offering. That the money should have been provided entirely (with the exception of the grants from the societies) by the diocese of Winchester, a diocese which had no special connection with my predecessor, is a fact which abundantly proves that the work of the Church in this land has indeed become an object of interest to the Church at home, and this gift to us will surely recoil upon you and your diocese in increased life and blessing. Our prayer shall be that these bonds of sympathy may be made so permanent as to strengthen and advance our Master's work both at home and abroad.

"May we out here prove worthy of the love and care which your diocese has shown towards us, in sending us this timely help.

"I have said nothing of the relief which this brings to myself personally; as far as that is concerned, if the life be wholly given up, it matters little whether it be spent in roaming over hundreds or thousands of miles. But for the future of the Church in India the time is critical, and God is helping on His work through your instrumentality.

"It is surely very remarkable that, though a cloud seems to be hanging over us in connection with the relations of Bishops to their dioceses, all are with one voice crying out for more Bishops. The missionary societies (both of them) agree with us and with you upon this point, that Episcopal superintendence, which a sufficient number of Bishops can alone render effective, is the thing needed; the Bishop not to be a mere inspector of his diocese, but felt to be a true Father in God. I trust that a day may come when our Calcutta resolutions, so much misunderstood in some quarters will be found to have been a step in advance towards that which all desire to see. But I must not enter upon these subjects. This is a letter addressed to you and your diocese. Commend me respectively and affectionately to the faithful in Christ over whom you watch, and may God supply all your need in return for your gift to us.—I am, my dear Lord Bishop, yours affectionately in Christ.

(signed) "EDWARD R. CALCUTTA."

"The Lord Bishop of Winchester."

"Goalundo, Eastern Bengal, October, 5, 1877.

#### Correspondence.

##### COLLECTION FOR WIDOWS AND ORPHANS.

DEAR SIR,—I beg leave to suggest that if other dioceses would assimilate their mode of providing for the Widows and Orphans of the clergy, to the method adopted in Nova Scotia, the widow's

feeling would not be hurt by dragging in her name week by week as "a Diocesan beneficiary." I send the rules.—CLERIC.

RULES OF THE WIDOWS' AND ORPHANS' FUND.—*Diocese of Nova Scotia.*—The following is the 11th object of the Diocesan Church Society:

"It shall also be one of the objects of the Society to provide for the Widows and Orphans of deceased Clergymen, but no part of the Society's funds shall be appropriated to this object except such as shall be specifically given and paid into the Society therefor."

1st. In accordance with the above, the Society will open a special account for the object to be called "The Widows' and Orphans' Fund." This fund shall be formed and consist of all subscriptions, donations, legacies, and other contributions, given and paid to the Society for this special object, and of all premiums received under these rules, and of all benefits arising therefrom; and this fund shall be held and applied to and for this particular object, and no other.

2nd. A standing sub-Committee of seven members shall be appointed, in whom, together with the Secretary of the Diocesan Church Society, (who shall be paid as Secretary of this sub-Committee,) shall be vested the whole management of this Fund, subject to an appeal to the whole Society.

3rd. The Diocesan Church Society undertakes to pay, out of this Widows' and Orphans' Fund, the pensions which become due under the following rules.

4th. Every Clergyman of the Church of England within the Diocese wishing to avail himself of the benefits of this fund, shall, within six months from the 10th October, 1855, or within one year from taking orders, or from his admission into the Diocese, apply to the Secretary for a certificate of pension, and shall pay the annual sum or premium therefor, as hereafter mentioned.

5th. Any applicant, after such period of time, shall only be permitted to receive such certificate at the option of the sub-Committee, and upon such terms as they shall direct.

6th. The following shall be the rate of the yearly sum or premium payable by every clergyman applying for a certificate, according to his age at the date of his first application; it being understood that any parish or congregation contributing to the fund more than \$8.00, then the excess be counted toward payment of the premium of the minister or ministers for that year.

Age 23, prem. \$7.20; age 24, prem. \$7.38; age 25, \$7.62; age 26, prem. \$7.82; age 27, prem. \$8.05; age 28, prem. \$8.27; age 29, prem. \$8.50; age 30, prem. \$8.72; age 31, prem. \$8.93; age 32, prem. \$9.17; age 33, prem. \$9.42; age 34, prem. \$9.68; age 35, prem. \$9.80; age 36, prem. \$10.27; age 37, prem. \$10.57; age 38, prem. \$10.92; age 39, prem. \$11.25; age 40, prem. \$11.60; age 41, prem. \$11.95; age 42, prem. \$12.30; age 43, prem. \$12.67; age 44, prem. \$13.08; age 45, prem. \$13.48; age 46, prem. \$13.92; age 47, prem. \$14.42; age 48, prem. \$14.92; age 49, prem. \$15.53; age 50, prem. \$16.17; age 51, prem. \$16.90; age 52, prem. \$17.68; age 53, prem. \$18.84; age 54, prem. \$19.37; age 55, prem. \$20.30; age 56, prem. \$21.30; age 57, prem. \$22.40; age 58, prem. \$23.55; age 59, prem. \$24.72; age 60, prem. \$25.85.

7th. If any clergyman marry the second time he shall pay the annual sum or premium for the age he may be when he marries the second time.

8th. Upon payment of the first sum or premium the applicant shall receive a certificate, as hereafter mentioned, and the same sum shall be paid by him, up to the time of his death, on the first day of January in each year.

9th. If any person fail to pay the amount of his premium within forty days after the payment become due, all claim to the pension under his certificate shall be forfeited, and the same shall thereupon become null and void. But if he desire to have his claim to the pension renewed, it shall be in the power of this Committee to readmit him on such terms as they see fit.

10th. Permanent removal of the clergyman from this Diocese to any place beyond the limits of British North America or the United Kingdom, except with the leave of this Sub-Committee, expressed in writing, or under such conditions as

they may impose, forfeits all claim to the pension.

11th. If any clergyman shall go beyond the limits of Europe, or of North America 35° North latitude, without the leave of the Sub-Committee, he shall forfeit all claim to the pension.

12th. The widow of Every Clergyman who shall have paid the annual sum or premium (subject to the above exceptions) shall receive a pension of £25 per annum during widowhood, (now \$200).

13th. If at any time it is the opinion of the sub-Committee that the state of the funds will safely warrant their doing so, they shall have power to increase the amount of the pensions.

14th. If the widow die or marry again the child or children of her deceased husband shall receive the pension. But no part of the pension shall be received by those children who have arrived at the age of sixteen years, if males, or eighteen years, if females, while those who are still under those respective ages will receive the full amount of the pension.

15th. If the wife die before the husband, his child or children shall, at his death receive the pension under the above limitation of ages.

16th. The pensions shall be payable half-yearly on the 1st day of January and on the 1st day of July in each year, and shall commence on the first of those days which shall happen after the decease of each person holding a certificate, and terminate on the first of those days which shall happen after the death of the widow or child, or the happening of any other event by which, under these rules, such pension is to cease.

17th. The Clergy of Prince Edward's Island shall be entitled to participate in the benefit of this fund on equal terms with the Clergy of this Province.

18th. The certificate to be granted shall be in the following form \* \* \* \* under the seal of the Society and the signature of the Secretary; and on the back thereof or annexed thereto shall be printed the above Rules.

19th. None of the above Rules and Regulations shall be altered except at a General Meeting of the D. C. S., after a full year's notice of the proposed change.

At a general meeting of the Society, Oct. 4th, 1865—"It was the opinion of the meeting that, for purposes of insurance in the W. and O. Fund, Bermuda should not be considered within the limits of British North America."

#### ORGANISTS.

SIR:—A high English authority says "that among so-called organists there are many who play upon the organ but very few players and that among the hearers there are many who imagine themselves to be judges of organ playing, but who remind me of the story related about the great Paganini, who, while he was astounding Europe generally with his marvellous and unprecedented performance upon the violin, some of his hearers in the midst of his choicest solos were heard to say "that they wished he would stop tuning his fiddle and play them a tune." It is pretty much so in these days—some persons who hear any deviation from the old stereotyped style of organ playing, and who can comprehend nothing of it beyond the style of the "Old Hundredth" and see-saw voluntaries imagine that it must be what they term *operatic*. They do not seem to realize that while different preachers handle the same subject differently, organists could do the same if they had the skill to do it, and yet not alter the spirit of the original theme. In like manner if a voluntary is so played as to exhibit a well defined and pleasing strain of melody, or if an organist attempts anything of orchestral effect, for which a good organ is so admirably adapted, although I can see no violation of the "spirit of the church service" in it, they think it *operatic*.

I commend the above to the notice of a correspondent in your issue of the 25th Oct., under the head of "Portland Harvest Home," (St. John, N.B.) who alludes to me therein anonymously. What being well paid (as he thinks) has to do with the case I fail to see. I could point out to him in other portions of the Dominion several organists who are much better paid than I am, and were I to take him over the border still better. Yours, X.

## CHURCHWARDENS AGAIN.

DEAR SIR,—On this subject, which certainly bids fair to be somewhat ventilated, your correspondent "X," who is, he says, "acquainted with all the circumstances of the case, writes "to place the facts more clearly before those who know or care anything about the matter." Very good; but what can "X" do with the one fact of your correspondent, who, on Nov. 1st, opened the case,—that, when a company assembled at the church doors, hoping to have entrance, and in order that they might receive the Holy Communion, they found that, by order of the churchwarden, they were locked out? What can "X" say to this? Let us see. He commences his statement of the facts by telling us that there is at least one of them of which he is very doubtful; and yet he awakened our expectations by telling us that he was "acquainted with all the circumstances of the case." He then, doubtful about the facts of which he knew everything, gives us his impressions; and these are to the effect that the churchwardens did not care whether they were doing right or wrong, acting lawfully or unlawfully, but "that they simply wished to stop that particular service, and took the readiest means of doing so, knowing that the laity are not amenable to discipline." In other words, they felt that they had might on their side, and that they could, without any danger of prosecution, gratify their own special feelings. What were these? "X" tells us, and this he gives without any "doubt," and not as a mere "impression." They had a dislike to a particular clergyman who was to celebrate there on that day. Now, if he was there illegally, very well; but this evidently was not the case, it was clearly a matter of personal pique, on the part of the warden or wardens, and to gratify this they locked the door. As to who "affirmed" that the service was in "honour" of the said clergyman, we are not told; certainly no devout and humble communicant did this, and I may say that it is "very doubtful" if any affirmed it, and "my impression" would rather be that the outraging warden felt that it would not do for him to let any show that they could appreciate the services of a clergyman whom he did not like. Certainly X has not improved the appearance of the case. I admit that I was, as I saw the account, under a misapprehension; I thought the door was locked through a zealous warden being very zealous of anything that looked like ritualism, knowing as I do that, as a general thing, those who cry out against ritual excesses on the part of others, are too often characterized by neglect of the Holy Communion themselves; but it seems this was not the case. The doors were not closed through even a mistaken regard to the interest of the Church, but merely to gratify personal spite on the part of the warden. If X thinks that he has thrown any light upon the sad affair he is mistaken, or, if he has thrown any, it has been but to make the darkness more visible. It certainly would have been better for X, although he felt annoyed, as he intimates, at the correspondence, to have kept his grief to himself, and not to have made such an exposure of the "real point at issue."

A CONSTANT COMMUNICANT.

## PRIMITIVE BISHOPS.

DEAR SIR:—Could any readers of your paper kindly tell me, through your paper, in their order, the following: What Bishops filled the See of Rome for the first 3 centuries; also, Antioch, Smyrna, Corinth, Carthage, Lyons, Alexandria. Yours very truly,  
R.

## THE LATE REV. JOSEPH RICHIE.

SIR,—May I ask you to insert the following letter from the London "Guardian" Oct. 10th. Having in 1859 and 1860 been Principal of Wykeham School Baltimore and assistant to the Rev. Thos. Richey at Mount Calvary Church, it was my privilege to be the preceptor of the subject of this notice, and I shall be glad if the reading of Mr. Linklater's testimony to Joseph Richie's work for the Master, may encourage young men in our Canadian Church to try and "do likewise," as he was, if I remember right, eighteen years of age,

before he began the study of Greek or of any thing specially fitting him for the Priesthood. The earnest and obedient student however became the able and effective Priest.

D. C. M.

SIR,—A brave American priest, the Rev. Joseph Richie, has just passed to his rest. He died in England, struggling to get home to die; and the Sisters of All Saints nursed him to the last with gentle loving care and closed his eyes in death.

As it so happens that only three Sundays ago I was ministering in his church and had then an opportunity of valuing his labours and realising his wonderful influence, and more especially as I was privileged to share the forboding grief of his devoted people, I feel that, in default of any better notice of his life, I owe it to his memory and to his people's love to offer my admiring testimony to the work that he has done, and the good seed that he has sown.

I am obliged to deal solely with his work at Baltimore, although I happen to know that he was of Irish blood, and that at a very early age he passed into America with his surviving brother, the Rev. Dr. Richie, of Chicago.

He has left behind him as his monument in the history of the American Church his devoted labours in Baltimore, his saintly life, his wonderful success in building up the spiritual fabric of the Church of Mount Calvary, and the many valuable agencies he has inaugurated.

With regard to his central work, the charge of the parish of Mount Calvary, it will tell its tale to Churchmen to say that it was the first church in America where the daily Eucharist was established, and that there are, on an average, one hundred communicants every Sunday. There is a flourishing branch of the All Saints Sisterhood working in the parish, and they have established a most important school for young ladies, in which Mr. Richie used to teach every day. Both clergy and Sisters live a very hard life indeed—poverty is more than a mere name to them. Under the care of the All Saints sisters, a coloured sisterhood has been founded, which bids fair to exert a great influence for good amongst the coloured folk. By the liberality of a resident in Baltimore a church for coloured people has been built, which is entirely in charge of the energetic priest, the Rev. Mr. Perry. Already there are between two and three hundred communicants, regular worshippers at its altar. It will be an experience I shall remember all my life—the hearty, beautiful service I was privileged to assist in, the church-like sanctuary, the devout and crowded congregation of freed slaves, and the choristers such "cunning" little fellows, their ebony faces in deep contrast with their snowy surplices. These are some inadequate details of a glorious work; language fails to convey any idea of the Christian spirit which prevades clergy and people of this delightful parish.

My heart bleeds for those who, by this time, have learned their loss; how little can I realise the personal sorrow which will sadden so many homes; how many tears and prayers will go up before God for His brave soldier and servant, the young and crowned priest.

St. Peter's Clergyhouse, October 5th, 1877.

ROBERT LINKLATER.

## SPECIAL COLLECTION FOR WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.

DEAR SIR,—The letter of your correspondent, Alpha, seems to have had the effect of reminding our ecclesiastical authorities of their duty with regard to the collection directed by the Synod to be taken up in behalf of the widow of a deceased clergyman, as the circular directing the collection was issued last week. But I think the filling up the blank in the circular with the word "Family" is totally unauthorized; the resolution of the Synod on the subject is as follows: "Resolved, that the Lord Bishop be requested to direct that, upon the death of any clergyman in the Diocese, leaving a widow or orphans ENTITLED TO ASSISTANCE from the Widows' and Orphans' Fund a collection be taken up in every church in the Diocese as soon as conveniently may be, after such death, for the immediate benefit of such widow or orphans; such collection to be in addition to any annuity or payment they may be entitled to receive from the aforesaid Fund."

Looking at this resolution according to the literal meaning of the words in which it is expressed, no widows or orphans shall have collections taken up in their behalf unless they are entitled to be placed upon the W and O Fund, that is who shall not have in their own right an income exceeding \$400 per annum, and further, in the case of orphans who shall not have exceeded the age of boys of 16 years and if girls, of 18 years; consequently widows having an income of upwards of \$400 per annum or children of deceased clergymen if boys of 16 years of age or upwards, or if girls of 18 years or upwards—as they are not entitled to be placed on the W and O Fund—are not entitled to any benefit arising from the special collection directed by the above resolution. Without making more than a passing allusion to the first collection made under this resolution, which was not in literal accordance therewith, I may say that in the present case a word is made use of of the most indeterminate character extending over an extremely wide range, and including persons, who, under no circumstances, can be considered as intended to be included by the terms of the resolution. In the widest sense in which the term "Family" can be applied in a case like the present it includes within it, Mother, children and servants. In fact familia as derived from *familus* an attendant primarily means an assemblage of slaves or dependents; in this sense Worcester defines a family as "Persons collectively who live together in a house or under one head; household"; excluding servants, it will comprise within it every descendant of the *paterfamilias*, no matter where living or however settled; that is in the words of the same lexicographer, "Those who are of the same lineage, or descended from the common progenitor;" but on the supposition that even this was not on the mind of the person who filled up the blank in the circular, but that he meant only the sons or daughters of the deceased, who were resident in his house at the time of his decease—a meaning of the word which is not sustained by the authority of any dictionary—yet even this is contrary to the wording of the resolution, inasmuch as none of his children are under the ages mentioned in the by-law. The word, therefore, is superfluous, and should not have been inserted. By the resolution, the collection entirely belongs to the widow, and to the widow alone; and no member of the "family" has the least right to any portion of it. I think then that either a fresh circular should be issued in strict conformity with the letter and spirit of the resolution, or that instructions should be given to the Secretary Treasurer to pay to the widow the full amount received.

Yours truly,

JOHN FLETCHER.

Unionville, Dec. 10th. 1877.

## OPERATION OF THE MISSION BY-LAW.

DEAR SIR:—Would you, or some of your clerical readers, be good enough to give an opinion on the following case: A missionary clergyman had charge of two congregations and was paid his salary by the Synod, under a guarantee entered into by the Synod and the congregations. One of the congregations failed to pay their portion of the minister's stipend, and their church was closed by order of the bishop. At the same time the clergyman received the intimation that he was not to expect the portion of the grant usually paid by the Synod on behalf of the congregation in default, but would receive the proportion of the grant paid on behalf of the other congregation. The missionary continues in charge for three months after the closing of the church, performing Sunday service in one of the churches and occasional duty in the missionary district. Having been left in charge under the authority of the usual license, is he not entitled to maintenance under the mission by-law? What has the missionary under redress the circumstances stated above? Yours faithfully,  
CLERICUS.

## AFTER THE CONFERENCE.

DEAR SIR:—Referring to two letters bearing the above caption, which have appeared in your recent issues, I would say, I am glad the subject has been noticed, as it shows that some interest exists in

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the object which said conference had in view, and I trust that further correspondence may appear whereby the various views of churchmen may be elicited as to the utility or otherwise of a church conference as a permanent institution.

Our recent gathering may be considered as experimental, it being the first of its kind held in this country, and having been initiatory, we could not have expected perfection, either as to its mode of conducting, or perhaps subjects chosen for discussion; yet with all due deference to the somewhat adverse opinion expressed by your first correspondent, I venture to believe that a sufficient amount of success will have resulted from the late meeting, to justify the holding of another conference a year hence; and I would recommend that the interval be improved by an interchange of views, and suggestions aiming at a more perfect organization and efficiency than obtained at our recent gathering.

I beg to differ from your correspondent who thinks that the results aimed at should be included in the work of the Synod, as I have always understood the functions of that body to be all but exclusively legislative in their character, apart from the fact of so much additional time being required, which, I fear, members of the Synod would not be willing to give, for I have observed that, as a rule, the attendance at Synod becomes very thin if the session exceed three days. I would suggest, too, that if S. S. conventions are to become a fact, they should not be held concurrent with the Diocesan Conference, but, say each alternate year, whereby sufficient time and attention may be devoted to the important objects each has in view, without the one interfering with the other; and under proper management I cannot but think that each may contribute much to the good of the church and to develop more demonstratively an increased interest in the work and teachings; and as I understand of the convention one of the main objects in view to be, to unify and assimilate as much as possible the application of church doctrines, on which there is now some diversity among conscientious members of the church, I think with your correspondent, we may safely, and with good effect, launch out more discursively, and in a Christian spirit meet each other on the very points of difference which now, in a measure, separate those of our own household of faith, not confining ourselves to the mere margin of debatable ground, but come at once to the very essence of our differences; and may we not hope by such a course, entered upon in a prayerful spirit and conducted by christian forbearance and candour toward each other, for the best results? I think, at least, the end in view is of so much importance, that it is well worth the trial.

J. H.

Toronto, 10th Dec., 1877.

## CHURCHWARDENS.

DEAR SIR: Several interesting communications have appeared in the DOMINION CHURCHMAN lately on the subject of Churchwardens. That from a "Barrister," Nov. 22, would be satisfactory if means were given whereby those gentlemen could be made to understand that they must do so-and-so. It appears they must supply "surplice, books, bread and wine." There may be clergymen who provide these things themselves. A "Barrister" is not quite clear, what are the "specific purposes" for which they exercise a discretionary power over the ecclesiastical property of the parish; and the expression "originally the duties," etc., seems to convey a doubt whether that is the case now. While some churchwardens play somewhat fantastic tricks, others enjoy their "otium cum-sine(?) dignitate," and do nothing. Has the thought ever occurred to any one whether we can do without such dignitaries? Some clergymen do ALL the work: do they want such *coadjutors*? Let the priest have control of the temporalities as well as the spiritualities. Of course we shall be "going over to Rome" at a hand gallop if we do so. Revive the old parish clerk, but of a better grade. Let him be the nominee of the clergyman, and where possible a man of education and suitable address. Let him be the friend, companion, if it may be, of

the clergyman—do all necessary house to house or church collecting, look after repairs, etc.—be, in fact, the clergyman's "man of business." I am aware this involves a wider range, as to the connecting link, etc., etc., but that question will likely be raised. Yours truly.

P.S.—Does this point towards a permanent Diaconate?

Dec. 3, 1877.

## ABOUT THOSE "FUNDS."

MR. EDITOR,—“Ferrumy” answers the question as to the most proper person to solicit funds for the purpose of freeing the parsonage from debt, very summarily and doubtless very satisfactorily to himself. I beg to correct him in each of his five sentences.

1. The parsonage was *not* built for the convenience of the parson, as many a person can tell you who has to warm a barrack on six hundred dollars a year, but it was built for the convenience of the parish, and is an endowment for all future times, by which is saved the rent of a house for the parson, and which is bought to secure a married parson, and the aid of his wife and children in parish work, *free*.

2. “The parsonage is in debt and no clergyman should live in a house when people are not paid for it, therefore the incumbent should *immediately* go forth and collect funds.” My answer to this is: People generally go forth to pay their own debts not those of other people: when a man mortgages his farm it is generally expected that *he* meets the mortgage himself. The parish contracts the debt in this case and the value received therefor is a property which belongs wholly and solely, when paid for, to the parish. The parish should undoubtedly collect the funds to pay its own debts like an honest man. The landlord does not usually expect his tenant to collect funds for the payment of his (landlord's) debts. The parish in this case is the landlord, the parson is the tenant. This cannot be doubted when the possession of a parsonage is always held out by the parish as a *reason* for paying so much less in stipend to the parson.

3. “The parsonage is heavily in debt, etc.” Here I answer, if the parson has the comfort, he also pays for it in the ‘consideration’ in the matter of stipend. The comfort of a house depends not upon its size and grandeur, but upon the conveniences within it. These are to a great extent dependent upon the movable furniture, which the parish has *not paid* for, but for which the parson has paid. Again, in the majority of cases the parson's contribution to the people's parsonage, for which he practically pays rent, and generally a pretty high one, is greatly in excess of the individual contributions of his parishioners.

4. “As for the parson's considering it *infra dig.*,” etc., etc., I answer, he considers no such thing. If it be rightly named “*infra dig.*” that the parson go round soliciting funds for such a purpose, the dignity that such a course of procedure lowers, is not that of the parson but of the people who should do their own begging. A parson begging for himself is a sad reflection on his parishioners; but parishioners letting some one else beg to pay their debt, is intensely degrading to themselves. The quotation from St. Paul, is, as we should expect from so loose a writer, quite out of place, and the way he quotes the Apostle as a very high Church dignitary, is simply low minded. If we (parsons) are the people's servants, we are not their slaves, and therefore an insertion should be made in the terms of our ‘hiring’ that, added to preaching of the Word and the due administration of the Sacraments and services of the Church, we ‘beg’ for the payment of our masters' debts. As usual with such ready quoters of the Holy Scriptures, your correspondent forgets other far more apt quotations, as that of the Apostles, who determined that “it is not reason that we should leave the word of God and serve tables.” . . . Act vi, 2-4.

5. This sentence is supremely ridiculous, built upon the assumption that the parson was so grasping and the people so simple, that he was able, without their concurrence, to build a palatial residence, and then place the great debt thereof upon the people's shoulders. If the re-

fusal of the parson to add to his proper duties, the clearing off of the debts incurred by his parishioners, should have the effect of a deterrent upon the “sitting down and building of a house” by his vestry, “without counting whether they be able to pay for it,” by all means let every clergyman refuse to put the disgrace upon his flock of being the “professional beggar for the relief of their insolvency.”

Yours,

A PARSON who lives in a debt-encumbered Parsonage, and who finds it more costly to do so than to live in his own hired house.

## NEW CHANT BOOK.

SIR:—I regret to see that in the new book of canticles the arrangement for the “Gloria in Excelsis” (No. 99) follows the old, well known, but, in my opinion, erroneous plan. The “Gloria in excelsis” is divided into three distinct parts; the first part being an ascription of praise to God the Father, and the second part a prayer to God the Son, the former ending with the words, “God the Father Almighty,” and the latter commencing with the words, “O Lord, the only-begotten Son,” which words, down to “Son of the Father,” form the address introductory to the petitions which follow. But by setting the three parts of this hymn to four single chants this distinction is almost entirely lost sight of, and the idea conveyed by the sound is that the first part of the second clause really belongs to the first clause, and that the second clause begins at the words, “That takest away the sins of the world,” by which arrangement the great beauty of the hymn is destroyed, and its grammatical sense materially effected. The arrangement of Mr. James Turle, organist of Westminster Abbey, seems an infinitely better one. Taking the same four single chants, the first two are united so as to form one double chant, which is sung through twice and covers all the first clause of the hymn, ending with the words, “God the Father Almighty.” The third chant is then taken up and is made to cover the whole of the second part of the hymn, being sung as a single chant five instead of four times. The rest of the hymns proceed as arranged in the new book, except that Mr. Turle makes the fourth chant end the first time on A and the second time on F, a pleasing variety being the effect. Might not this arrangement be followed in the next edition of the new book of canticles, if it should recommend itself to the good taste of the composers?

## “NO DISCIPLINE.”

MR. EDITOR,—I am somewhat startled about a writer in yesterday's paper, and want to know if it is true what he says. I am not going into the trouble of which he writes, but want to know if the laity are not amenable to discipline. I believe that our church is God's Holy Catholic Church, and is it true that the members of it can do as they please, be as immoral and as wicked as they please, and yet there is no discipline that can reach them? I don't know as much about Church History as a great many do, and as I would like to do, but I think that I can recollect learning that in primitive times the Catholic Church used to attend pretty thoroughly to discipline. Of course, as to many of the laity I do not look upon them as really members. They have been baptized and confirmed, but are constantly making their solemn vows and show no signs of repentance. There are too many call themselves members, and are like that churchwarden, never at the Holy Table as communicants. Surely you do not call them members. Now sir it does seem a strange thing to me that such people should be made wardens of, that they can do as they please. Why dear sir, we profess to be Christ's Church, and yet they say, have no discipline. I hate anything like schism, and have no sympathy with the sects, but I do not think that even they would put men into their government offices, to go round every service and take up the offerings without their being, as they regard them, full members, and this always means with them taking their sacrament. I cannot think

that the Church cares less for character and consistency, than they do. I am sure it ought not, and I want to know how the matter really is, for I do not like it to go just in the way that X makes it. Cannot you or some of your very intelligent and learned correspondents clear it up, and oblige yours, very truly,

A PLAIN MAN.

#### MARRIAGES.

DEAR SIR,—I suppose it is known to most churchmen that the various sects (except, it may be, the Church of Scotland, established) have to get an Act passed through the Dominion Parliament before they can keep registers of baptisms and marriages. This being so I would like to ask whether the schismatic (so-called Reformed Episcopal) Church has received such right? Are their marriages legal? On what ground can they claim exemption from the law that rules in the case of Methodists, &c.? Surely if they, who have no connection with the Church of England or Scotland, are allowed to be so exempt, there is an evident unfairness towards those other sects with whom they freely and anxiously fraternize and from whom, they ostentatiously proclaim, they do not differ even on the principles of Church Government. I would like to see this matter cleared up.

W. R. B.

#### THE DAY OF JUDGMENT.

SIR,—Is there anything to prevent one holding the view that the day of judgment is not a literal day of twenty-four hours, but may be a period of a thousand years, as some interpret the days of creation? The common idea certainly is that it will be the length of an ordinary day, but as the number of those who hold "day" in Genesis to be = period is increasingly large I would suppose that the day of judgment should come under the same rule would be the opinion of that number. Is it?

QUERIST.

### Family Reading.

#### THE PENNANT FAMILY.

##### CHAPTER X.—AP ADAM'S SIXTH BOY.

When Mr. Pennant and Caradoc had left the tower, the earl stooped over Evan, and whispered, "Did you find the guinea?"

"N—o; y—e—s; n—o, my lord," replied Evan.

"You—did! It is mine! Give—it—to—me!" breathed the earl, sternly emphasising every word.

Evan tried to put his hand into his pocket, and failed. The earl inserted his successfully.

"I will not answer for the consequences if you excite the man, my lord," broke out Ap Adam.

"Who are you?" asked the earl, turning suddenly, and meeting the supposed doctor's spectacles.

In his anxiety about the gold the earl had only taken in the fact that some one was as he imagined setting Evan's broken leg; and he took it for granted that it was the parish doctor, who was old and deaf.

"I am a parish doctor, but not the one *par excellence*," replied Ap Adam.

"Then we have no further need of you, sir," remarked the earl. "We are obliged for your aid, but will send Jenkins for Dr. James at once."

"He had better not meddle with the bandages; nothing but a splint is needed. Keep up your spirits, man, and you will do," said Ap Adam.

"For pity's sake don't leave him, sir!" shrieked poor Betto, dragging down the apron with which she had covered her face.

Evan also looked at him appealingly; but he only said, "The Lord Craigavon is omnipotent here," and left the room.

He found the great door locked; and his lordship had to turn porter.

"Thank you. Good-night, my lord," said Ap Adam, laughing to himself in the moonlight.

"Good-night. Bother the impudent fellow!" retorted the earl, glancing after him as he hurried down the rocks to the gorge.

He soon met Jenkins and his wife, and begged them to assure Dr. James that the bone was properly set; then he walked slowly towards the vicarage, his temporary home.

The following morning when he went to his school-room, he was surprised to see a little girl seated between Caradoc and Michael, who had arrived before the other boys.

"It is Daisy, sir, replied the little foundling. She asked to come with us, and mother let her," said Michael.

Ap Adam spoke to her in English. He asked her if she were come to school; and from her serious manner, saw at once that she knew what school meant. The child was naturally self-possessed, and said in answer to a question he put, "Daisy can read and 'pell."

A mist came over the school-master's spectacles as he gazed at the little waif, and he suddenly left the room. He returned, however, immediately, with a child's first primer in his hand. He went behind Daisy, and, kneeling down, inserted his head between her and Caradoc, and laid the book before her. He told her to read; and she began at once, with her pretty lisps, to read the short lesson.

"She must be older than she looks. Indian climate," he muttered.

Then he asked her to spell, and found that she had already mastered most one-syllable words. When the spelling ended she began of herself, "Twice one is two;" and, having completed her arithmetic, got off her seat, put her hands behind her, and repeated, "How doth the little busy bee."

"Dr. Watts himself was scarcely more precocious, exclaimed the delighted Ap Adam, catching her up in his arms. "Carad, we will make a man of her—or a Lady Jane Grey—and teach her Greek and Latin. She shall be my sixth boy."

"There is a sort of bell-tower at the end of Esgair, sir, in which one might hang a light to save many a ship," said Caradoc, intent on his discoveries of the previous night. "That point stretches farther out than any other. If only there could be a beacon at the Cader y Witch!"

"If! You romance, sir; keep within the reign of the possible. Who could hang lights in such places?" responded Ap Adam.

"I could, sir."

"At the risk of your neck, and discovery by the wreckers."

"They would think it supernatural, sir."

"And the earl, and Evan the Tower?"

"One must brave something, sir, to do good."

"Very Utopian. What next?"

"I should like to be a doctor, like you, Master. It is grand to save life and ease suffering. If mother would consent to my leaving home I think father would. Will you use your influence, sir?"

"To apprentice you to old James, and have you taught to make calomel pills and black draughts? I would sooner see you turn the sod and write verses, like this new poet the world is going mad after, Robert Burns the ploughman. Do your lessons."

Caradoc's fine face clouded at this rebuff; but he was not daunted.

Ap Adam mentally soliloquised—"This is what I have done! Taught until I have made him discontented with his lot; explored with him until he would dare the most slippery precipices. I, who have fled from the world, sick of its temptations. I must undo my work, or seek refuge elsewhere."

Education seemed the topic of conversation at Craigavon that day, for the earl was also discussing the momentous subjects of public school and college with Mr. Tudor.

"When a young nobleman condescends to play tricks on his inferiors, and scatter gold like seashells, it is time to send him from home," he said.

"I can ill afford it, but Penruddock must go to Eton. You will need your vicarage, so I shall eject that fellow Ap Adam, who is a mere adventurer; and the parish will be well rid of him, for he is only educating the farmers' sons beyond their need."

"I think your lordship is right to send Lord Penruddock to school, said Mr. Tudor, cautiously; "it will do him good to associate with boys of his own rank. It may also be well for me to give my time to the parish, and to live in the midst of my flock."

"If I send him to Eton I shall not be able to afford to do up the vicarage at present," rejoined the earl. "You will continue to act as my chaplain and help your mother with the stewardship."

Before Mr. Tudor could utter either a protest or opinion the earl walked away. Such was his habit when he finished what he had to say; and that was a bold man who dared to begin again a subject he considered concluded.

The earl went straight to the countess, to tell her of his resolution concerning their son. He found her and Lady Mona in a quaint boudoir, the walls of which were hung with tapestry representing shepherds and shepherdesses in a variety of costumes, and the ceiling of which was painted with similar pastoral figures. The room was bright though the furniture was heavy and antique. There was a beautiful oriel window, that looked through a vista of trees to Olaf Bay, and this view was the least wild of any seen from the castle. As if there were not embroidery enough already within the old fortress, the countess was working more. Her daughter was on a low stool, with a French lesson-book in her hand and her inseparable poodle on her lap. The earl was proud of the grace and beauty of his womankind, and considered them as only secondary to his son and—his money. Indeed, beneath the crust of his avarice lay something near akin to love for his wife and children.

"Alicia, I have settled at last to send Penruddock to Eton, and thence either to college, or on a foreign tour," began his lordship.

Her ladyship, who was not easily excited either by joy, grief, or surprise, looked up, and gently murmured in a sort of interrogative affirmative, "Yes?"

"You think I am right, Alicia?"

"I suppose so; but we shall miss him, shall we not, Mona?"

"I shall be glad, for he is such a tease," replied Mona.

"Shall we take him to London with us?" asked the countess.

"We must give up town again this year if Penruddock goes to Eton," replied the earl, contemplating the faded carpet; "I cannot afford both."

The countess placidly continued her embroidery. It was a secret relief for her to feel that her son's education was at last decided, for he had been unmanageable at home.

"You are well, Alicia?" asked the earl glancing at her for a moment.

"Yes; and you? I heard you walking about last night, and feared you had an attack of those horrible spasms. Had we gone to London you might have consulted a physician."

"It was nothing; they come and go, as I must," remarked the earl with a grim attempt at a jest and smile as he left the apartment, and went to an adjoining part of the castle which he had appropriated to himself.

This was a tower which overlooked what was called, by some Twryn y Megin—the Nose of the Bellows; by others Twryn y Witch—the Witch's Nose; and what was, in fact, the extremity of the promontory. Hence the earl could survey his little world of waters and rocks. Outside the basement was a terrace, on which he was wont to pace, and it was here that the countess believed she had heard him the previous night. From this terrace private paths were hewn in the rocks on either side the castle, which led directly to the shores of Olaf and Ton; so that no one was safe from his supervision. In this particular part of the castle were the subterranean passages and dungeons employed by chieftains of the olden time as places of retreat or imprisonment, but turned into warehouses of wreckage under the new system. As the earl kept his own keys, no one entered this his peculiar territory without his permission; and he knew that he could be alone.

"I must get rid of them all," he soliloquised, or more properly, thought, as he sat down at a bureau, then the orthodox writing-table, desk, and davenport combined. "This fellow, Ap Adam, is a spy, and dogs my steps; he shall go first. Then old Pennant's grandson and his Newfoundland. But for them, that child! ha! what was that? But for him, I should not send Edward away; but for him no gold would have been left, no Evan disabled, no tower mounted. I hate those Pennants, they are always in my way; impertinent, meddling, canting hounds. No wonder I came

into the earldom as poor as a Lackland, when my ancestors granted those interminable leases at almost a nominal rent. But in less than a score of years they will end, and then! and then I shall leave my son the richest noble in the land—be the richest myself, I mean; for I am a young man, and shall still be young when lease after lease has run out. Then David Pennant and that upstart boy will know that they cannot browbeat with impunity the Earl of Craigavon."

## CHAPTER XI.

## NOTICE TO QUIT.

It has been said that the stewardship of the Craigavon property was held in abeyance for the second son of the late steward, by his mother, assisted by Mr. Tudor and the earl himself, who was always glad to save his money. Although Mrs. Tudor was a shrewd woman of business, her youngest son did not promise much in that line, therefore she and the vicar covered his prospective deficiencies by working all the harder themselves. The steward's house was some miles from the castle, and it was the earl's object to see Mr. Tudor located there when he relinquished the tutorship, not only that he might be spared the expense of repairing the vicarage, but that Mr. Tudor might overlook that part of the estates where he himself was not. Still his lordship was resolved to get rid of Ap Adam, and to place some dependent at the vicarage, who should keep watch over the Monad wreckers, and report their doings. He made Mr. Tudor his unwilling agent in this office, by commissioning him to give Mr. Ap Adam notice to quit the vicarage, saying that, as it was his house, he must eject the tenant. As Mr. Tudor had the option of living with his mother, and did not see his way to occupying the vicarage in its dilapidated state, the task was not pleasant; still he could not refuse to do it without offending his own patron, and his mother's apparent benefactor. He, therefore, much against his will, and, indeed, his conscience, wrote a polite letter to Ap Adam, regretting the necessity of asking him to vacate the vicarage, &c., &c.

Ap Adam took the notice coolly enough, shrugging his shoulders, and saying, "That is the earl. I expected as much. I didn't see Evan the Tower's leg for nothing. Now I must continue my travels. I shall be sorry to part with Carad. Why must one feel sorrow and interest, in spite of one's best efforts to avoid them?"

But the Pennants were not so cool as he, when they, in turn, heard from him that he must give up his school with the vicarage.

"You won't leave us till you have polished off the boys?" said Farmer Pennant.

"And Daisy?" added his wife; for Daisy had been some time under tuition when the notice arrived.

"The boys will have more time to give to ploughing and sowing, and Daisy to the making of butter and cheese, much more important and useful than anything I can teach them," rejoined Ap Adam.

"You are tired of us?" suggested the old farmer.

"No. The three last years of my life have been the quietest and almost the happiest I ever passed. I have not known you and yours in vain, sir."

"Then you must not leave us," returned the old man. "David, we can hammer up the old barn into a school-room, and find bed and board here for Master Ap Adam."

"Surely, father, if you will. But my friend may not like it," replied David Pennant.

"He likes genuine Welsh hospitality, at any rate," said Ap Adam, striving to hide some feeling that forced itself uppermost. "But, you must consider—I must consider—one cannot take advantage," and the reserved schoolmaster fairly broke down.

His companions had too much tact to continue the subject, and it was set aside for that day.

But when the earl returned from taking his son to Eton, he heard that the tenant ejected from the vicarage had been welcomed at the farm, and that Mr. Ap Adam was continuing his scholastic labors at Brynhafod. This was written down in the book of his memory as another offence of the Pennants, to be avenged when occasion offered.

Years passed, however, and no particular occasion occurred. To all appearance matters went on quietly around him. He himself grew more

moody and restless; but, at the same time, riches increased from various causes. Wrecks continued at intervals, though, for some mysterious reason, less frequently than at the time when this tale began; old leases lapsed and new ones were granted—if granted at all—at an enormous increase of rent; property reverted to him at the death of a distant relative; and he needed stretch the utmost limit of his imagination to declare himself poor, when everybody knew that he must be rich. But no one dared gainsay him. Your proud, reserved, uncompromising man wields a mighty sceptre. People are afraid of him, and although they may misdoubt him, they are silent.

It was so with the Lord of Craigavon. He was disliked by his equals and feared by his inferiors; still no one resisted him—no one, indeed, knew exactly what to say about him. His reputation was negative. He did not entertain profusely; he was not benevolent; he would not extirpate the wreckers, root and branch; he did not build a lighthouse; he was not unkind to his family; he was not a genial man. What he was he managed to keep to himself, so that not even his wife knew. One thing, however, was patent to everybody—he was devoted to his only son.

This son, nevertheless, preferred school, college, foreign travel, anything, to home, when once he had left the castle. He made excuses to spend his holidays with relatives or friends in England during his boyhood, and when he arrived at manhood other excuses for absenting himself were framed. They were accepted by the earl, who could refuse him nothing, and who lavished money on him while he stinted himself and others.

Having passed thus rapidly over his lordship's adolescence, we must do the same by the other young people already introduced to the reader, and merely imagining their quiet happy life at the farm, and Ap Adam's peculiar education, leave them in peace, until the "fitful fever" of manhood and womanhood succeed their healthful childhood.

(To be continued.)

## NOTHING FINISHED.

I once had the curiosity to look into a little girl's work-box. And what do you suppose I found? Well in the first place, I found a "bead purse," about half done; there was, however, no prospect of it ever being finished, for the needles were out, and the silk upon the spools all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one lid of a Bible, and beneath it the words, "I love;" but what she loved was left for me to conjecture. "It cannot be," thought I, "that this little girl loves the Bible; if so, she would not leave even a picture of the blessed book soiled, and not half finished." Beneath the Bible lid I found a sock, evidently commenced for some baby foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was nearly made, and upon the other partly finished, was marked, "To my dear." It did not tell me for whom it was intended; but of this I was certain, whoever the dear one might be, that "needle-book" was not intended for her. I need not, however, tell you all that I found there; but this much I can say, that during my travels through the work-box, I found not a single article complete; and mute as they were, these half-finished, forsaken things told me a sad story about that little girl. They told me that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a useless child—always doing, but never accomplishing her work. It was not a want of industry, but a want of perseverance, that ruined all her generous plans, and after a time gained for her a name which she was not willing to bear; for though she was always ready to enter into any plan for the benefit of others, little account is made of promises from those who are without perseverance; and, without any intention of being untruthful, this little girl came at last to be treated as a deceiver.

Let us remember, my dear young friends, that everything relating to our present and eternal felicity depends on resolute perseverance in the

right. It matters but little what great thing we undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we *mean* to do; but everybody will open their eyes by-and-by to see what men, and women, and little children *have done*. Let us begin, then, and finish every good thing already commenced, no matter how small the object. We must learn a noble perseverance by exercising this principle in small matters.

## CHRIST THE ROCK.

The emblem of a rock, as applied to the Divine Redeemer, is at once sublime, beautiful and appropriate—suggestive as it is of strength, durability, shelter, safety. It speaks of nature's noblest monumental columns, coeval with creation, fresh as at first sculptured by the great Artificer; older, grander and more lasting than obelisk or pyramid, or most colossal work of human power. Over these rocks have the winds of heaven continually swept. Age after age has the sun discharged upon them his quiver of golden arrows; but resisting all changes, defying all elements, outliving all political convulsions, no wrinkle can be traced on their majestic brow. Now in sunny robes of roseate light, now gleaming in the moonbeams with silver mantle, now swathed in white garments of cloud, now curtained in raging tempest, now their echoes awake with the trumpet of peace, now with the clarion of battle, but every hoary peak remaining immutably the same—such is the Rock of our Salvation.

## Children's Department.

## THE SHEPHERD.

The Shepherd's voice is crying,  
"Come home to me, poor child!"  
He seeks each wanderer lying  
In sin's dark desert wild.

He left his happy heaven,  
He left his Father's throne,  
That sin might be forgiven,  
And God with man made one.

He knew how sad a morrow  
Before us sinners lay,  
And passed his life in sorrow,  
To take our guilt away.

He bore the pains of dying,  
He bore the bitter cross,  
That, on his love relying,  
No soul might suffer loss.

And still he wearies never,  
Lost lamb, of calling thee;  
"Come home," his voice saith ever,  
"For light and peace to me."

## AN OLD TIME CHRISTMAS.

Now, boys and girls, a few words about Christmas. Not many, for we are busy, and can't take time to say much, and you are busy, and don't want to hear much. We have seen a great many Christmas seasons—more than half a dozen of you put together have—and yet we have never grown tired of them; not in the least. It seems as though each one was brighter and better than the one before. We have always been made happier, and we hope better, by them. But how different is Christmas now from what it was when we were boys! Then we hadn't much in the way of presents, for there were not many things to have. A doughnut, big apple, and a few raisins, with a stick of candy made up the whole store. But we did not look forward to the presents as the principal thing. Not at all. There was something else. A week or two before Christmas we had much thinking and more talking about dressing the church. You see, we lived in a country village where nearly everything was done by the people themselves. We never thought of buying evergreens or hiring anyone to get them, or to put them up. We did all this ourselves,

and it was great fun. For many days all the young men and women and boys, and the girls, and the old people too, were as busy as they could be in planning and working and getting everything ready. Besides dressing the church, the candles had to be arranged for illuminating it. We always made a great deal of Christmas Eve, and of course the illumination was an important thing. And there was the preparation of the Sentences, the Chants, the Psalms, the Glorias, and the Hymns. There was no special choir, for all sang who could sing. Great was the practising for Christmas Eve. When the time came everybody was present. All the people came, for it was the biggest occasion in the whole year. As soon as the candles were all lighted, the bell stopped tolling, and the service began. The appearance of the clergyman in his robes, the tone of his voice, the crowded congregation, the blazing candles, and the perfect stillness throughout the house, made it a most impressive scene. We can remember now just how we felt, and we would give a good deal to feel just so again. But perhaps the climax was reached when some one of the pieces specially prepared was sung. How we did drink it in! With eyes ready to jump out of their sockets, and with ears and mouth wide open, we stood and gazed, and wondered how so much noise could be made! As to the quality of the music, we were blissfully ignorant, but we had no doubt about the quantity, and that was what we wanted. Every now and then we couldn't help looking up to the roof to see if it was still on, for it did seem as though some of the blasts would lift it right up, and send it flying. But we believe no accident ever occurred. The sermon was always short and so simple that we could all understand it, and we thought a great deal of it. After the sermon came the closing piece of music. Then the prayer and benediction. After the close of the services, everybody stopped to shake hands and wish each other all manner of blessings. Parents and children were all together, and all were young and happy once more. Christmas day was spent much as it is now, but without many gifts. It was a royal good time, and nobody was in the dumps.

There, now, we have told you about Christmas when we were a boy. We don't say that it was any better than Christmas is now, but it was good enough. We enjoyed it then, and we enjoy it now. And we hope all the boys and girls to whom we speak are as happy as we are.

#### DECEMBER.

What a rich month this is in good days! Some people call December a dreary month. They shiver as they think of its cold winds and storms. And our church makes it one of the brightest months of the year. See how much it has to make us happy. First of all, Advent Day telling us of our coming Saviour, and calling us to begin a new year in His name. For the Church year begins in December instead of January, because, at the time, Christ came into the world, and our true life began. There are four Sundays in Advent, so we have four weeks to get ready for Christmas. Some boys and girls may think this only means buying and making presents. But we mean another kind of getting ready. Deep down in our hearts, where no one but God can see, make ready a place for Jesus. Don't let them be so crowded that there will be no room for Him. But drive away all your selfishness and wrong thoughts, and make your hearts a home for Him. Then there will be Christmas bells ringing, which no one but yourselves and God will hear. This is what Advent tells us to do. Besides the Advent Sundays, there are two Ember Days this month. These days the Church calls us to pray God to prepare His ministers that they may prepare the way of the Lord.

St. Thomas' Day comes this month, and after Christmas, St. Stephen and St. John's Days, and then one to remind us of the little children who were killed by the order of King Herod. So you see there is much for us to think about besides ourselves and our own good times on Christmas. But after all, Christmas is the children's day, and

we want it to be the happiest one of all the year. Only make room for the Christ-Child in your hearts and homes, and this will be the brightest Christmas you have ever had.

#### A LOVING SON.

Arthur was the son of a poor widow who could hardly earn enough to buy food for herself and son. She had no warm shawl, and could not go to church in cold weather. Arthur felt sorry to see his mother kept at home for such a cause. His sorrow was real, too, for it made him to set his wits to work to earn money. He began to run errands for the neighbors and shopkeepers, until he earned enough to buy a cheap warm shawl.

He kept his plan secret, bought the shawl, carried it home, and stealing up behind his mother, spread it out and laid it over her shoulders.

"What is my boy about!" cried the widow, starting from her chair. Then feeling the shawl, she grasped it and said, "Why, what's that?"

"A nice warm shawl for my dear mother to wear to church!" cried Arthur, clapping his hands and dancing around the room for joy. "Isn't it a beauty, mother?"

When his mother learned how the shawl had been procured, her heart was glad. Tears filled her eyes, and pressing Arthur to her breast, she said, "My dear, dear boy!"

Was not Arthur well paid, think you, for all his work and pains in that shawl? I doubt if there was a happier boy in the nation that night than Arthur. What made him so happy? Love and duty! He had loved his mother, and shown it by working very hard to buy a shawl. The gift had become a joy to her lonely heart, because it made her feel that her boy loved her—that he returned love for love.

If my boys wish to taste Arthur's happiness, they can all do it. The spring is as open to them as it was to Arthur. They have but to love their mothers dearly, and to show it by acts of affectionate obedience. If they knew how much value their mothers set on their love they would love them dearly. Boys, let Arthur's example teach you to love your mothers, and to show that you love them.

#### SHAKING HANDS.

"We have a nice minister. He shook hands with me to-day," writes a half-grown boy from a country parish, where has lately been a change of pastors. We can see much of hope and promise in the future relations of that hand-shaking pastor and his appreciative young parishoner. The friendly grasp of that promptly extended hand may hold until the footsteps of the lad are fully established in the way of peace and safety. The timely notice taken of one who covets the new pastor's respect, may be the best sermon application the young minister has ever made. By way of admonition to those who are set to admonish others, we say to every Christian minister especially: Lose no instant of time in making friendly advances toward the young. Get hold of their hands, and win their hearts. It is a great gain in power to any pastor when the boys and girls pronounce him a "very nice minister." Some day the most grateful and loving tribute to you, ministering brother, may be embodied in the simple declaration: "He shook hands with me."

#### ASKING GOD'S BLESSING.

Charlie, who lived in America, was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. Those little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own

little bed at home. God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.

WHO MADE IT?—Sir Isaac Newton, a very wise and godly man, was once examining a new and very fine globe, when a gentleman came into his study who did not believe in God, but declared the world we live in came by chance. He was much pleased with the handsome globe, and asked: "Who made it?" "Nobody," said Sir Isaac; "It happened here." The gentleman looked up in amazement at the answer, but he soon understood what it meant.

—What shall win for the Church of England the gratitude, the loyalty, the devotion of the people whose souls are in her charge? Not assuredly her wealth, that may be appropriated: Not her social honors, they may be torn away; Not her connection with the State, that may be very suddenly and very rudely snapped: No, not these, but her love, her energy, her fearlessness, her charity, her works. Of these works none is a more noble or a more important work than this—that the worship of the Church should henceforth be, as it ought to be, in every church, by the distinct utterance of Holy Scripture, not in name only, but in reality, a Free and Open Worship, the work that they who minister therein should, with quiet minds and thankful hearts, be able, not in name, only, but in reality, to preach the Gospel to the Poor.

—The late R. Brinsley Sheridan, threatening to cut his son Thomas off with a shilling he immediately replied, "Ah, father, but where will you borrow that shilling?" This humor, so like his own, procured the desired pardon.

NEVER pronounce a man to be a wilful niggard until you have seen the contents of his purse. The distribution should be in accordance with the receipts.

#### BIRTH.

At the Rectory, Bridgetown, N.S., on the 15th Nov., the wife of the Rev. L. M. Wilkins, of a son.

#### MARRIAGES.

At Trinity Church, Halifax N. S. on the 20th inst., by the Rev. J. W. Ancient, G. T. DeYoung and Agnes Falls, second daughter of James Watson, of Glasgow Scotland.

Nov. 28th, by the Rev. D. C. Moore, Rector, Samuel Campbell, eldest son of Mr. John Van Baskirk, to Lillah third daughter of Mr. Joseph Sarson, all of Pugwash N.S.

On the 4th inst., by the Rev. Henry Stamer Rector of Hubbard's Cove, Mr. Winton Smith to Mrs. Mary Brown, daughter of the late Dr. Kerney, M.D., of Chester, N.S.

At the Rectory, Gussyboro, Nov. 24, by the Rev. H. M. Jarvis, M.A., Mr. Lewis Feltmate, to Miss Alice Agnes Rule, both of Whitehaven, N.S.

At St. George's Church, Apsley, on Thursday, Nov. 22nd, by the Rev. P. Harding, Mr. Stephen Scott to Miss Maggie Edgar, both of the township of Chandos.

#### DEATHS.

At Sheffield, Beverly, on the 14th of November, David Knox, for many years Churchwarden of St. Mary's Church, Sheffield, aged 74 years; greatly regretted by all who knew him.

Entered into rest, December 5, Mrs. Elizabeth Almas, aged 73 years; a devout member of St. Peter's Church, Barton, for many years; and wife of Frederick Almas, Esq., Ancaster.

In Barton, on November 30th, Robert Pearson, aged 46 years, of St. George's Church, Barton east.

In Dumfries, on December 6, Mrs. Susan Flock, aged 86 years; widow of John Flock, formerly of Barton. Her remains were interred at St. Peter's, Barton, December 8, among her fathers and kindred.

"The hoary head is a crown of glory, if found in the way of righteousness."

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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

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

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

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

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

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REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

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I am yours faithfully, H. NOVA SCOTIA.

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

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A. N. TORONTO.

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

TO FRANK WOOTTEN, Esq.

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