

Dominion Churchman.

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TORONTO, THURSDAY, DECEMBER 6, 1877.

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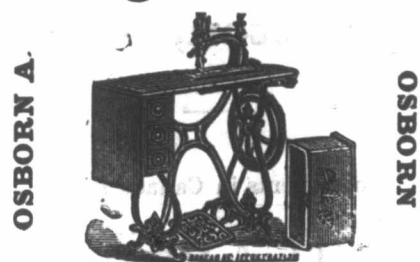
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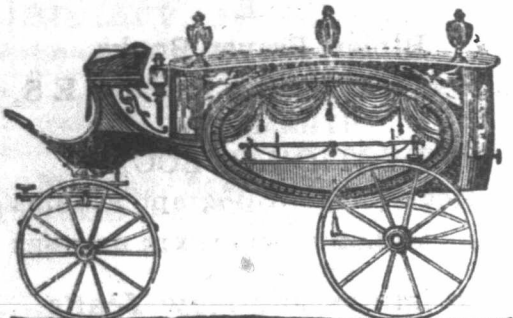
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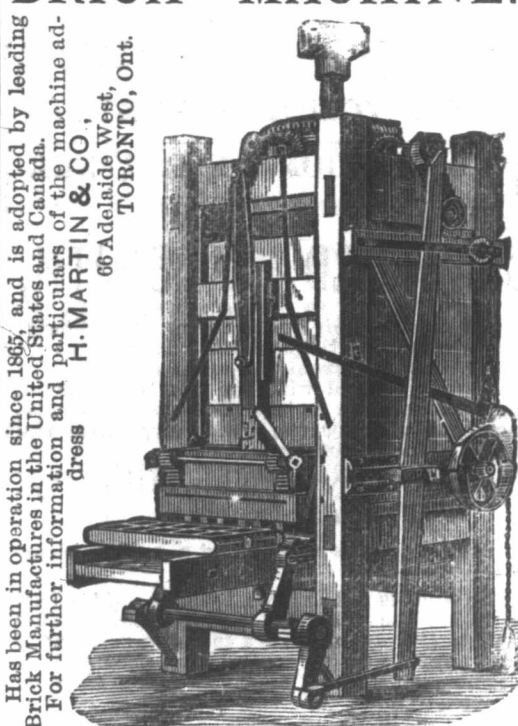
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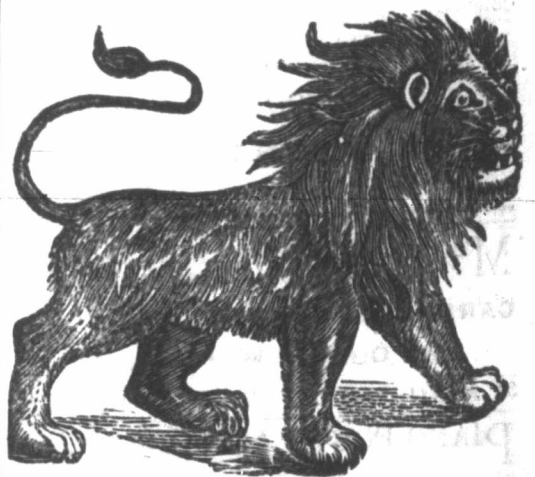


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1877.

Dominion Churchman.

THURSDAY, DECEMBER 6, 1877.

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We wish also to state that the key to the photograph of the House of Bishops will be found in this issue of the DOMINION CHURCHMAN, in the advertising columns. It can be cut out and pasted on the back of the picture.

THE WEEK.

HONORARY Degrees are conferred in English Universities, as well as in those of Canada; although the fact does not appear to be known to all those who write letters to newspapers in this country. Such degrees are, of course, conferred on eminent men, scientific or literary, sometimes on remarkable travellers, or men appointed to important offices in the Church, or sometimes, also, in the State, whether such men are eminent or not, and whether or not they would be able to pass any examination—in fact, they are conferred upon any persons the authorities of a University may think proper, and sometimes for reasons best known to themselves. But, however that may be, honorary degrees, however multiplied, never detract one iota from the value of those obtained in the usual way, by passing the usual examinations; because, when a man has such a distinction, every one knows how he obtained it. A remarkable instance has just occurred at Cambridge, of the honorary degree of D. C. L. being conferred on Charles Darwin, the celebrated evolutionist. The religious opinions of this scientist very naturally and very properly stood in the way of any distinction being conferred upon him by the Church Universities. The opposite party however prevailed, and the degree was conferred. When Darwin and Huxley appeared in the Hall, tremendous cheering and hooting took place. The usual chaffing of the students was observable, only that it is said to have been far worse than the uproar heard at Oxford, when General Grant received a similar degree. In the course of the proceedings, an effigy of a monkey, robed in an undergraduate's gown, was lowered into the middle of the Hall from the most prominent

part of the gallery. The image bore the inscription, in large letters: "The missing link." Dr. Darwin's friends, as might be expected, manifested a great amount of enthusiasm on the occasion.

The question of Halifax as a winter port for the Dominion is one of great importance to the community; and it appears to be still agitated in the maritime provinces. A deputation waited on Sir Hugh Allan on the 28th ult. in Halifax, stating that they represented the City Council, the Chamber of Commerce, and the Importers' Association. They were anxious to learn in what way the object of making Halifax the winter port of call and departure for his steamers could be accomplished. Sir Hugh Allan is reported to have said that he also was desirous of making Halifax a winter port, but there were several difficulties in the way; among these he mentioned that the terminus of the Intercolonial Railway was too far from the harbor, that for a portion of the year the landing place at Richmond was unapproachable on account of ice, one of his steamers having been frozen up there during a great part of one winter. Produce having to be carted from Richmond would increase the cost of carriage, while the expenses of steamers in the port of Halifax were much larger than in Portland, Quebec, or Montreal, provisions alone costing at least fifty per cent. more. He also mentioned another difficulty that might arise from the Intercolonial being snowed up during the winter. The Mayor suggested that the loading ground might be kept free from ice; whereupon Sir Hugh stated that if cargoes were provided there he would guarantee they should be carried at the same cost from Chicago to Liverpool as if they were shipped from Portland; and he recommended that persons should be sent to Chicago to work up the trade.

The accounts from France are scarcely more satisfactory than they have been for some time past. The latest items of news are indeed contradictory. French accounts state that Mac Mahon is disposed to recede from his former position and become more conciliatory, and that Dufaure has been entrusted with the formation of a Ministry of the Left, and has consented to act as intermediary between them and Mac Mahon, who has agreed to make reasonable concessions. But the Paris correspondent of an English paper states there is no ground for supposing any change in the aspect of affairs. It is said that a deputation of business men who went to the Elysee to present an address to the Marshal, was very cavalierly treated, not being allowed to see him, and that when they retired, they sent word to the Marshal that they were the vanguard of an imposing demonstration, and that they would not be trifled with. In fact the longer the crisis continues, the more probable will it be that the natural excitability of the French temper

will be aroused in such a way that it may be difficult or impossible to allay it.

The principal feature of the Church in England recently has been the utterances from the Episcopal bench in the form of Visitation charges. The Bishops of Ely, Gloucester and Bristol, Chester, and St David's, have delivered their sentiments on the leading Church questions of the day. The subject of Confession has, very naturally, been referred to by all of them; and while they all agree that while private confession and absolution are clearly recognized by the Church as practices to be adopted as occasion may require, they also agree that the Church of England has made no provision for their regular and systematic use, but that rather their enforced observance is discountenanced; although some would contend that the admission of the principle is all that need be required, and that if they are good at one time they are good at another: which might indeed be true enough, had not so great abuses resulted from the unrestrained use of them. The Bishop of Chester points out that the introduction of the General Confession and the Public Absolution in the Prayer book of 1552 shows that, for a time at least, it was proposed that the exercise of the Power of the Keys should usually take place in public. What was intended to be done with regard to Confession when the restoration of primitive discipline, said in the Communion service to be much wished, should take place, or what part it should occupy in connection with such discipline, it is not definitely known, nor can it be easily conjectured. The Primitive Discipline has not been restored; in fact, for the lay members of the Church we have none at all; and in the meantime, confession and absolution, as provided by the Church, are mainly public in their nature.

The subject of the Public Worship Regulation Act has been freely handled by the Bishop of Ely and by the Bishop of Gloucester and Bristol. Their opinions thereupon vary considerably. Bishop Woodford deems the Bill a clear invasion of the personal jurisdiction of the Bishops, and also of the right of the Archbishops to appoint their own Provincial Judge. In his estimation, the Final Court of Appeal should be a spiritual tribunal. He holds that its spiritual character, which the statutes establishing the Reformation intended to secure, has been gradually impaired by the encroachments of the civil power, and has now vanished away. It is now no longer necessary that its members should be churchmen, and every ecclesiastic has disappeared from its bench. It is the same tribunal which advises the Crown on all kinds of Colonial appeals. He therefore advocates an amendment of the Public Worship Act. Bishop Ellicott deals with Church questions in a narrow and pedantic spirit, which cannot be wondered at, as, in all he says or writes he is uniformly crude. To

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him the present arrangement is the *beau ideal* of excellence. He probably forgets that "the Privy Council has abolished eternal punishment, that it has reduced the Bible from the word of God to that of an ordinary book, portions of which indeed are inspired, but every man may decide for himself which they are; that it has declared legal the most extreme ritualistic teaching on the subject of the Real Presence, the Eucharistic Sacrifice, and Eucharistic Adoration; that it has pronounced in favor of the Eastward position, and some sort of wafer bread; and that it has made the use of graven images in churches perfectly lawful."

THE SECOND SUNDAY IN ADVENT.

THE main characteristics underlying the teaching of the Church for the Sundays in Advent are those contained in the Collect for the first Sunday, and which is therefore repeated throughout the season. It alludes to the first coming of Christ in great humility, that he came into this mortal life, that with the aid of Divine grace the works of darkness have to be cast away, and with the same assistance, the armour of light has to be put on; that He shall come again to this earth in His glorious Majesty to judge the living and the dead, in the last day; and that if the grace of God be vouchsafed and faithfully received, we shall ultimately rise to the life immortal—this consummation being realized not by any merit or deserving of ours, but solely through the merit of Him Who ever lives and reigns with the Almighty Father and the Everblessed Spirit.

The particular keynote, however, of the second Sunday in Advent is to be found in that portion of the epistle contained in Rom. xv. 8-9: "Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; And that the Gentiles might glorify God for His mercy"—Christ, that is to say, was, according to the flesh, from the Jewish people (the people of the circumcision), an administrator of the truth of God; and the intent of His ministration was to fulfil the truth of God, to confirm or fulfil the promises made to the fathers, and to extend the benefits of His religion also to the Gentile world. Christ's coming on this earth to suffer and to die for man, as well as His coming to restore His people Israel, and to receive the homage of the Gentiles, form the subject for our present meditations, rather than His coming as the Judge of the children of men. And this part of the Epistle, building its teachings upon the promises made to the fathers in reference to the future blessings and the hopes of both Jews and Gentiles, furnishes the reason for the prominence given, both in the Collect and the Epistle, to the Divine Scriptures. "All holy Scriptures,"—"whatsoever things were written aforetime, were written for our learning"—a phraseology which refers primarily to the Old Testament writings, and by implication also includes the New Testament Scriptures, as the Church has given them to us.

The Christian Church has always recog-

nized the supreme authority of Holy Scripture, as the Canon of it has been settled for many centuries, until at the time of the Reformation, Luther declared that the Epistle of St. James was an epistle of straw, and that some of the other books of the Sacred Record were unworthy of a place there. It was well retorted in reference to the former allegation: If the Epistle of St. James is an epistle of straw, where is the wheat? The continental reformers indeed were responsible, in great part, for the loose ideas which have since prevailed in the Protestant parts of Europe as to the inspiration and consequent Divine authority of the Sacred Record; and Calvin particularly, by his heterodox views on the Trinity, which he is said to have obtained from the Koran, led the way for the Socinianism since promulgated in his own pulpit in Geneva.

Our branch of the Catholic and Apostolic Church has given her testimony to the sufficiency of Holy Scriptures for salvation in the Sixth Article, when she says that, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or to be thought requisite or necessary to salvation." In the beginning of Christianity, all men had to depend upon oral tradition for the truths of the Christian Religion. The appeal was to the Old Testament Scriptures, and to the authority lodged in the Church; and this authority was appealed to both in the interpretation of the Old Testament and in the enunciation of Christian truths. In process of time, as the writings of the New Testament were produced and became generally known, the appeal was to them, while the interpretation of them was required to be in agreement with the general consent of the early Church. And so in like manner, in our own branch of the Church Catholic, the practice of the Reformers as well as of our great writers of the seventeenth century, was uniformly to refer to the Divine Scriptures as the ultimate authority in all Christian doctrine, and equally so to appeal to the early Fathers of the Church in the interpretation of the Sacred Record.

The term *Rule of Faith* is often understood to mean a short compendium of Christian Truth, drawn up by the authority of the Church, and of easy application to heresies that make their appearance in the world; while the ultimate *Standard of Faith* is contained in the Sacred Scriptures, as understood and received by the early Church. Just as in ordinary life, a *rule* denotes a measure easily accessible and capable of general application, while the ultimate standard of that measure is laid up in a place of security, and is not generally so accessible or so convenient for extensive use.

THE RIDSDALE JUDGMENT AND CHIEF BARON KELLY.

The decision in the Ridsdale case, which some call "the Law" *par excellence*, is not, it appears, allowed to pass unchallenged.

The English papers are still considerably occupied in discussing the merits of it. Even the *Record* admits that the Lord Chancellor in resting his case "on the rule made in 1627, in the evil days of Charles the First and the Star Chamber, yields a point of advantage." It is very well known too that the members of the Judicial Committee of the Privy Council were anything but unanimous in their decision; and as the *Spectator* remarks, it was "surely a very odd and ill-advised thing, betraying weakness of legal conviction on the part of the majority, to try and silence a minority in a case of so much public interest. The majority dared not let it be known what the minority thought of their proceeding, and therefore permission was refused them to record their protest formally against the decision. As many of our readers already know, however, the want of agreement in the Committee of Privy Council has been rather curiously made known. It appears that Lord Chief Baron Kelly, one of the members of that Committee, soon after judgment was given, 'at a dinner table or carriage drive' or somewhere else, expressed his opinion 'that there was much of policy rather than of law, though perhaps unconsciously to themselves, in the judgment of the majority of the judges' in the Ridsdale case. This was in conversation with the Rev. P. Constable Ellis, Rector of Llanfairfechan, who in making the Chief Baron's opinion as public as possible, also understood him to say that the judgment was iniquitous. This Sir Fitzroy Kelly denies; for so much stir has the announcement made in England, that the Chief Baron has found it necessary to explain what appears to have been at least a breach of legal etiquette. All that it concerns us at present to notice, however, is that he admits he may have hazarded the opinion that there was more of policy than law in the judgment, and he also admits that he gave permission to Mr. Ellis to make his dissent from the judgment public. Sir Fitzroy Kelly states, as a reason why he desired his dissent from the judgment to be known, that "In July, 1866, a body of gentlemen, called the 'English Church Union,' submitted a case to myself and, I believe, eight other counsel, all then at the Bar, upon the precise question of the legality of the vestments under the rubric in the Prayer-book, which arose in the Ridsdale case, and we all, without doubt or hesitation, declared it to be our decided opinion that the wearing of the vestments was authorized by the rubric in the Prayer-book. We all considered that the language of the judgment of five of the most eminent and distinguished judges that ever adorned the Bench, as pronounced in "Liddell v. Westerton," was decisive upon that question. And this opinion was subscribed by the authoritative names, among others, of the late Lord Chief Justice Bovill, of the present Lord Chief Justice of the Common Pleas, Lord Coleridge; of the now Lord Justice James, of the President of the Probate and Divorce Court Sir James Hannen; of Sir R. Phillimore, the judges of the Admiralty Court (all Privy Councillors), and Dr. Deane,

Mr. Prideaux, and Mr. Cutler. It is to clear myself from the imputation of having misled, I know not how many, clergymen of the Church of England, and, perhaps, induced them to violate the law, that I have done my best to make it known, that until the judgment in the Risdale case was about to be pronounced, I, in common with the eminent judges who had concurred with me in the opinion in question, or such of them as survive (with a single exception), verily and conscientiously believed that the wearing of these vestments was authorised and sanctioned by law."

It appears that the Chief Baron had requested that his dissent should be declared when the judgment itself was pronounced, but that his request was refused, though there was precedent for compliance with it. He did not, however, consider the refusal as binding him to secrecy on his part. The result has been to show a curious sensitiveness on the part of the Court, or at least of the Lord Chancellor, as to its being made known whose the judgment really was. And in order to convict Sir Fitzroy Kelly of a departure not only from the rules of decorum but from rules binding upon a Privy Councillor, he brings forward an order "to be observed in Assemblies of Council," dated so long since as the 20th of February, 1627, which provides that, "when the business is carried according to the most voices, no publication is afterwards to be made by any man how the particular voices and opinions went." In other words, as *Church Bells* remarks, "he goes back to the rules and forms made when the Star Chamber existed, and when members of the Privy Council were imprisoned under sentences of that tribunal for words uttered by them in the House of Commons. This is surely the gravest fact with regard to the Risdale judgment which has yet transpired. If there is anything of Star Chamber practices in the way in which the law is to be laid down and enforced on the clergy, the charge of being law-breakers will cease to be a reproach, and we may be sure that suspicion will soon change to sympathy. 'The law is good,' but only 'if a man use it lawfully.'"

CHURCH MUSIC.

OF the numerous Harvest Thanksgivings held in and around the city of London, England, at this time of the year, many were choral. The music at the Harvest Festival at St. James' Finsbury, was Monk in "C," and was fairly rendered. The processional hymn was No. 225 (Hymns A. & M.), set to a tune arranged for this service by Mr. E. R. Smith, the choir-master of the church. The versicles and responses were Goss' setting of Tallis, which were rendered with much precision. Special psalms were sung from Helmore's Psalter. The *Magnificat* and *Nunc dimittis* were taken to a service in "F" by Dr. Bunnett accompanied by full orchestra, several of the harmonized verses being given without accompaniment. The effect produced by the first part of the *Gloria Patri* being sung and played in unison by a body of

voices and instruments, was very grand. The anthem was by Dr. Stainer, entitled, "Awake, awake, put on thy strength, O Zion." It commenced with a full chorus in "B" flat, succeeded by a semi-chorus in "D," sung as a quartett, accompanied solely by stringed instruments; this was followed by a recitative for tenors and basses, accompanied by organ only, terminating with an *allegro* movement for the chorus and full orchestra. The hymns were 360, 136, 223 (A. & M.); and the concluding processional, No. 359, was sung to a tune by Mr. A. H. Brown. These were heartily joined in by the vast congregation; the first cornet playing the melody throughout, the strings, reeds, etc., forming the accompaniment. At the end of the service, the "Hallelujah chorus" (Handel) was admirably performed by band and organ.

The Sacred Harmonic Society opened its 46th season on November 23rd with a performance of Mendelssohn's "St. Paul." During the season the music of Rossini's "Mose in Egitto" (Moses in Egypt) is to be given; the other works announced being Handel's *Judas Maccabeus* and *The Messiah*; Haydn's *Creation*, Mendelssohn's *Elijah*, Crotch's *Palestine*, Costa's *Naaman*, and McFarren's *St. John the Baptist*.

Music is to be made a prominent feature at the Alexandra Palace. Concerts of orchestral and vocal music will be rendered under the direction of Mr. Frederick Archer, the gifted organist of the Palace. Handel's and Mendelssohn's music will be here rendered by the Festival Choir of 1,000 voices, accompanied by band and organ.

Mr. William Carter opened his new season of oratorio performances at the Royal Albert Hall, Kensington, recently, with *The Messiah*. An important feature at these concerts is the fine singing of the choir formed and trained by Mr. Carter.

We understand that the Council of Trinity College, London, (entirely devoted to the advancement of music) have lately decided to throw open its musical examinations to women.

Dr. F. L. Ritter, Professor at Vassar College, New York, and author of a "History of Music in America," has in course of preparation a "History of Music in England," which will be divided into three books, the first and second carrying on the "subject from the introduction of Christianity into England to the death of Purcell, 1695"; the third treating separately of "English Church Music, regarded from an historical and critical point of view."

The London Church Choir Association being about to hold their fifth annual festival at St. Paul's Cathedral, the Committee have decided to devote the proceeds of the offertory, after payment of expenses, to the Indian Famine Fund.

It is said that owing to the strong influence brought to bear upon the Dean and Chapter of Worcester, there is every prospect that the Festival of three choirs will be held in that cathedral next year, with the orchestral accompaniments of former times.

We perceive that in the lists furnished by

the music sellers in Canada, there are very many excellent new and old hymns and anthems for Advent, the *Benedicite* by modern composers of note, Christmas carols and anthems to be had at little cost; and we recommend choirs of churches to obtain copies, and practice them for the benefit of their respective congregations.

THE HISTORY OF CHRISTIAN HYMN WRITING.

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

Chapter VI.—The Eleventh Century.

DURING the eleventh century the condition of Europe became more settled. The Norman conquerors of France, England and Italy rebuilt churches and monasteries. The Papacy rose from its abject condition of the tenth century to a height of political and moral power never reached before under Hildebrand. The first great impulse to philosophical theology began with Anselm. Besides twenty-three sequences by unknown authors which are given by Kehrein as having passed into the services of the Church from this century, some of the most beautiful of the distinctly mediæval hymns were written in this age by King Robert the Second of France, by Fulbert, and above all by Peter Damiani. "Ye Choirs of New Jerusalem" (Hymn 106, A and M) is by Fulbert, Bishop of Chartres, many of whose hymns were specially used in the English Church during their author's life-time. Among the friends of Fulbert was King Robert the Second, son of Hugh Capet, whom Sismondi describes as "one of the gentlest but least competent of kings." His lot fell amid turbulent times, domineering ecclesiastical dictation, to which his amiable temperament too readily submitted, and perpetual revolt of his own kinsmen. He excelled in music and would frequently lead the chanting in the choir of St. Denys. Several hymns of great beauty are ascribed to him, and Sismondi relates how his wife, becoming jealous of the poems he was continually addressing to the saints, asked him to compose something in memory of herself, on which the king wrote the hymn beginning "O Constantia Martyrum," which, her name being Constance, satisfied her. King Robert bequeathed to the Christian Church the justly celebrated hymn "Veni Sancte Spiritus." This hymn is selected for special praise as one of the gems of mediæval poetry by Milman, and Archbishop Trench describes it as one of the loveliest of all the hymns in the whole circle of Latin poetry. In force and richness of rhythm it may be considered inferior to some of the masterpieces of the next two centuries. Still the Latin lines in the simplicity of their threefold single rhyme have a calm and plaintive grace, which no translation can reach—they seem to bring before us the gentle spirit of the pious king seeking refuge from domestic and political perplexities at the Throne of the Almighty Comforter. In few hymns does the personal character of the writer more fully express itself. To others in all ages

this hymn has brought comfort. It has again and again been rendered into German, and is a favorite with the Lutherans. It is my hope in a complete work soon to be published to give this and many other Latin hymns entire. Even here, at the risk of usurping the space kindly allowed for these articles by our Dominion Church paper, I cannot resist quoting a few verses :

Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

Consolator optime,
Dulcis hospes animæ
Dulce refrigerium

In labore requies,
In cestu temperies,
In fletu solatium.

an accurate rendering by Edward Caswall forms hymn 128, A and M.

The life of Peter Damiani (or "Peter called after St. Damian") fills an important part of the ecclesiastical history of the eleventh century (for which see Milman, *Lat. Christ.*, Vol. IV., p. 245 and 318). His seems to have been a sincerely religious mind, "profoundly impressed," as Archbishop Trench says, "with the horrible corruption of his age, and sincerely desirous of carrying out himself, as well as of forcing upon others, his own stern ideal of monastic asceticism. Although forced by his intimate friend Hildebrand to assume the rank of Bishop, and afterwards Cardinal, he lived with the utmost austerity, and, as soon as permitted, laid aside his prelatical rank and withdrew to the convent. He aided Hildebrand (Pope Gregory VII.) with all his force of character to suppress the simony and voluptuousness of the age, and, not with less fervor, Hildebrand's other great object—the enforced celibacy of the clergy. It is strange to contrast the coarse violence of this typical monk against the wives of the clergy with the gentleness and Christian spirit of his two best hymns. One of these of which Neale's rendering in the same metre is given in the People's Hymnal is among the few praised by Milman. Yet even here the spirit of the monk is seen, intent rather on his own individual salvation, and longing for its Buddhist-like ideal of perpetual peace and contemplation. The verses are beautiful, and as Dr. Neale (*Sequentiæ Latinæ*) has observed, the poet has evidently kept in view the old classical models.

Ad perennis vitæ fontem mens sitirit arida
Claustra carnis præsto frangi clausa querit anima
Gliscit, ambit, elucatur exul frui patria.

Dum pressuris et ærumnis se gemit obnoxiam
Quam amisit dum deliquet, contemplator gloriam
Præsens malum auget boni perditæ memoriæ.

Compare with the last very striking line Tennyson in Locksley Hall :

"This is truth the poet sings
That a sorrow's crown of sorrows is remembering happier things.

Tennyson's "poet" was Dante, but how likely that Dante, with his vast theological erudition, was familiar with the passage in Damiani?

(To be continued.)

THE PARISH CHURCH.

BY A LAYMAN.

"SIT thou here." * * * "Stand thou there." For the systematic propagation and ministrations of the Chris-

tian religion recourse has been had to many different methods. Of these methods, two are so prevalent as to cast all others into the shade. They may be named, briefly, the parish system, and the eclectic, or club system. The latter, though not without some footing in the Church, flourishes, and is most pronounced among the sects; an illustration of it, such as the following, is not hard to find in almost any large town in North America. A band of individuals professing some oblique phase of Christianity in common, whose pet tenet fails to receive sufficient prominence, shunt off from a larger section, and set up for themselves. Henceforth their *raison d'être* is to exemplify and propagate that tenet. They build a "church." Their architecture is generally characteristic of their dogma, distorted and narrow. The erection is almost invariably in two stories. Nothing else will pay. Its ground-floor is so contrived as to combine with a Sunday school room, a lecture-room and music hall, in which everything short of a dance or a play may take place. Ante-rooms, with cooking-stove and all the necessary appointments of a restaurant, are not infrequent; and the gospel-feast is at once diversified and promoted by festivities of quite a carnal nature. Upstairs is the "auditorium," in which all the sumptuously upholstered pews are sold or let by auction, highest bid taking first choice. An indispensable requisite is a preacher, who can make this adventure of faith pay. To secure such a one the "pulpit" is kept open for a longer or shorter period, while a stream of orators passes over it week by week, until the all-important selection is made. The successful candidate is then hired. The truth, as it is in that congregation, is guaranteed. The club ecclesiastical is in working order. This system is not without its advantages. It is not, however, the purpose of this article to criticise it; nor is it necessary to enlarge upon its advantages, which are manifest.

Readers of the DOMINION CHURCHMAN will turn with a sense of relief and refreshment to the other system mentioned at the outset; the system of the Church, the system clearly marked out in the Church's commission—"to preach the Gospel to every creature." To this end the Church sets off her parish; plants there her parish priests; erects, not a club-house, but a temple to the honor and glory of God, for the common use of "the people," symbolic in all its parts of common prayer, and of the common message to be delivered there to one and all alike. And as she sends forth her pastor into the *cure* allotted to him, she says: "To this house bring your flock, here fold your sheep, here early lead your lambs, hither invite all to come, 'high and low, rich and poor, one with another;' nay, 'go out into the highways and hedges, and *compel them to come in that my house may be full.*'"

How beautiful, says one, this faithful carrying-out by the Church of her trust! How true to her Lord's command! What a delightful contrast this to the system of eclecticism, with its mixture of worldliness and expediency!

But—"what meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" What mean the changers of money in these courts, these that sell and buy in, yea *of*, this house. What mean these numbered, costly pews? these suits for "rents," before the unjust, these confiscations for arrears? Why this polite "usher" to say to me, with my ring of gold and goodly apparel, "Sit thou here," while I observe that my poor neighbor, of vile raiment, if he can even gain admission, is accosted thus, "Stand thou there?" Has it not come to this after all: "My house shall be called of all nations the *house* of prayer, but ye have made it a *den*," a club, of Pewholders?

SUCCESSORS OF THE APOSTLES VERSUS "THE GAINSAING OF CORE."

Whenever a kingdom or system of life is founded the person who founds it takes care that the authority which he exercises should be transmitted in a formal manner to others who are to act for him. During life this is easy of accomplishment, as the royal authority in every State is exercised far and wide by duly commissioned officers who officiate in the absence of the Sovereign. After the death of the founder of a dynasty the same thing is carried on with more or less success. It is evident that the way to ensure disorder and destruction would be to neglect this policy of systematic transmission of authority.

Now, nothing is more clear from the Scriptures than that our Lord from time to time gave commission (as to the twelve apostles and seventy disciples) to go forth and act for Him—whatever others might do this was their business, and for this they alone could allege authority and *act with authority*.

It is a most important question, "Where is this transmitted authority to be found at the present day? to whom has it descended?" A certain obligation rests upon every possessor of the truth to impart it to all around; but who are they among the crowd of believers, of every shade of opinion, who possess *Christ's authority* to speak, and to whom we are bound to listen, though we may disregard others? The Roman Catholic considers his priest as holding this commission; and though you may convince him (as many are convinced) of the numerous corruptions in the Church of Rome, yet he does not see the sacred commission elsewhere—he only sees a promiscuous crowd of declaimers and inventors of sects contending with one another in error and corruption. If you can prove to him that the authority to teach exists in the Church of England without corruptions, and that in the British Dominions the Church clergy are the authorized teachers, you show him whither he may flee from the corruptions of Rome without rushing into the arms of unbounded error. It is sometimes objected to the doctrine of "Apostolic Succession" of authority in the sacred Christian ministry that the Order of "Apostles" ceased with the death of the Twelve. This notion can only exist in ignorance of the Scriptures. After the vacant place of Judas was filled by St. Matthias we read of the "Apostles" Paul, Barnabas, Andronicus, Junias, Timothy, Silas, Luke, Titus, Epaphroditus; besides others, who, though not called "Apostles" like these, are spoken of as being their *compeers*, "companions," "fellow-laborers," such as Philemon, Marcus, Aristarchus, Demas, Lucas, Clement, Archippus. Besides these two classes of Apostles outside of the original Twelve there are others mentioned in Holy Scripture who are spoken of as "Apostles" and "successors of Apostles" by early Christian writers: such as Dionysius at Athens, Gaius at Thessalonica, Antipas at Pergamos, Crescens in Galatia, Euodius at Antioch, Linus at Rome, &c. In the fourth place there are the "angels" of the seven churches of Asia, the word "angel" being a synonym of "apostle," both signifying *messenger*, in Saxon "bydell" or "bedell," the ancient English name for "bishops," which latter is only a

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corruption or modification of the Greek word "episcopos," as "priest" is of "Presbyteros." From such a large number of witnesses we have abundant proof that neither the Apostolic name nor functions are in Scripture confined to the original Twelve, whose special distinction above all others in the same office must ever be that they were the group or "college" of twelve *eye-witnesses* of our Lord's *Life, Death, Resurrection and Ascension*. This temporary, peculiar and personal function of the Twelve being excepted, their authoritative position in *ordaining* and *confirming** (as described in the Bible, and especially in 1 and 2 Timothy) would naturally be passed on to similar officers, as we see distinctly noticed in the case of Timothy and Titus. St. Paul twice speaks of "the gift" imparted by the laying on of his hands with those of the Presbytery in the case of Timothy.

The question of fact as to there having been 'Successors of the Apostles' in the days of the Twelve and of the Scriptures, being thus settled, we may next notice how the same officers, who were thus at first styled "Apostles," "Angels," or "Bedells," have come to be called "Episcopos" or "Bishop." This latter word means *overseer* or "Superintendent,"—a word applied in the Scriptures to those commonly called 'Elders,' which is the Saxon for the Greek Presbyter or "Priest." Theodoret (Com. 1 Tim. iii., 1), tells us that this change of title was made very early in the Succession of the Primitive Bishops, saying, "for those whom we now call Bishops were more anciently called Apostles. Ambrose explains more fully, (as quoted by Analarus, "The holy Apostles being dead, they who were *ordained after them to govern the Churches* could not arrive to the excellency of these first; nor had they the testimony of miracles, but were, in many other respects, inferior to them; therefore they *thought it not decent to assume to themselves the name of Apostles*, but dividing the names they left to presbyters, the names of the Presbytery, and they themselves were called Bishops." We have this testimony, then, that the change was made in the title of the office within a century or two after those whose names are recorded in the Scriptures as bearing the title Apostle or Angel, and that the title the successors of the Apostles assumed, out of respect to the first members of that Holy Order, was the sufficiently significant one of "Bishop" or Overseer.†

The transmission of this supreme authoritative office, upon whom as the ordaining, (as well as confirming and governing), Order of the Sacred Ministry all other Orders hinged, was not left to caprice or haphazard. There were certain well-recognized rules which ensured the validity of the Commission of each Bishop, Priest and Deacon, in such a way, that the right of Queen Victoria to the Throne by Succession, and the authority of each one of her officers (or those of her predecessors) from Premier and Governors down to the humblest official of the army cannot be more clear. The Apostolic Succession is not a 'chain,' the snapping of one link vitiating the whole, but an intricate and manifold network, where the failure of one strand of any one mesh—many Bishops participating in each consecration to their Order, any one of whom was *de jure* capable of transmitting authority—is of little consequence practically. The chance of any individual failure was reduced to a minimum, while the probability of validity in each became a moral certainty, thereby. Eusebius, the historian, has preserved a list of lines of Bishops in various ancient cities from the Apostles to the year A.D. 305—the time at which he lived. This, of itself, shews how exceedingly careful they were about these matters.

In the British branch of the Catholic Church several ancient British, Gallican, Irish, Latin, &c., lines of succession combined from time to time, making the validity of succession, if possible, more certain—as if net were laid upon net and interwoven to strengthen the whole. If any one

*Charging preachers, ordering regulations, deciding controversies, trying accusations, rebuking heretics, exercising discipline, &c.

†Both titles are equally applicable to such officers, "Apostle," describing the Godward aspect of their office as His messengers. Episcopos describing them in their heavenward aspect as overseers of priests, who in their turn oversee the people.

of these were proved invalid, the others would remain; and even if all mere record were lost, the moral certainty would still remain that this branch of the Church proved no exception to the *universal rule* of careful transmission of the Apostolic Commission. It is a fact that for 1,500 years after Christ no other system of ministry than that of the Apostolic Succession was known in the world.

As a matter of fact, the man who refuses to believe in the evidence of a valid succession in the Church of England, assumes a position in which, to be consistent, he must refuse to believe any historical fact whatever, and become a universal Sceptic as to matters of fact.

No learned man, whether Roman Catholic or not, has ever seriously denied either the Scriptural character of Episcopacy or the validity of the English succession. Luther, Beza, Calvin, Melancthon, Fregevil, Senasia, Casaubon, Bogermain, Lingard, Courayer, etc., have testified to the facts.

Having led the subject of the Apostolic Succession of English Bishops to a point where nothing but an elaborate and lengthy consideration of all the details (for which there is neither time nor space) could make it more clear, we may conclude with a few practical observations on the utility of this knowledge.

First of all, what is the *effect upon the Clergy* possessing this authoritative commission from Christ the Lord? The direct effect is a sense of the abiding and absorbing responsibility of their office. He who does not possess the actual commission of Christ may fall back, any moment, in want of it, and lay down his functions and duties in the hour of peril; but he who has accepted it can never conscientiously swerve from the line of duty, and in the presence of the most terrible obstacles and deterrents goes on, "faithful unto death." Such has been ever the characteristic of the class of ministers who are in Holy Orders, distinguishing them from unauthorized ministers.

Secondly, the people naturally feel a confidence in such officers which they would not be warranted in feeling towards unauthorized and irresponsible agents, self-appointed or appointed by equally unauthorized persons. Others may trace their authority (so-called) from Williams the Baptist, Calvin the Presbyterian, Wesley the Methodist, &c.; but here are men whose authority has really descended from Christ on earth through the appointed channel of His apostles and their legitimate successors. Laymen may and should do all they can by word and work to further the Gospel, but here are men whose life-long *business* this is, who "attend to this very thing." How inspiring to priest and people should be the thought that they are thus united with Christ and His apostles in doctrine and fellowship, and that they are free from the crime of Korah—"the gainsaying of Core" in which many *perish!*

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HORTON.—The Rev. D. Owen Ruggles, M.A., at present Rector of St. Margaret's Bay, is to be the new Rector of Horton. Mr. Ruggles for several years held the Incumbency of Kentville, a district church within Horton Parish. The Rectory of Horton was until quite recently held together with the adjoining Parish of Cornwallis, but now they are separated no greater compliment could be paid to Mr. Ruggles than that his old flock together with those of the mother church (for whom he often ministered also) should recall him to take charge of the united congregations and be Rector of the whole.

HALIFAX.—The ladies of St. George's Parish, on November 27th, held a fancy sale for the purpose of paying for the repair of that interesting relic, "The Old Dutch Church," which has of late been put in excellent order.

IN THE CATHEDRAL on Thanksgiving Day the Rev. A. Townsend, Senior Chaplain of the Forces preached an eloquent sermon after the 7.30 service.

BAYFIELD.—By the last Allan steamer we received a very handsome credence table of English oak from the house of Cox & Sons, Southampton-street, which does great credit to that firm, and forms a very becoming, (as well as necessary) piece of furniture to our new sanctuary.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

DERBY.—Harvest Thanksgiving day was duly observed on November 22nd by the Church in this pleasantly situated parish. St. Peter's Church had been neatly decorated with evergreens, grain and fruits, to the great credit of the congregation, who appear to be manifesting an increasing interest in the welfare of the Church. At 11 a.m. the Litany was said by the Rev. Mr. Barber, of Newcastle. Then followed the celebration of the Holy Communion, Rev. Mr. Hiltz, Rector of Derby, being celebrant, Rev. Mr. Forsyth, of Chatham, epistoler, and Rev. Mr. Barber server and almoner. The sermon was delivered by the Rev. Mr. Forsyth. Appropriate selections from the Diocesan collection of Hymns were well rendered by the choir.

After morning service the day was pleasantly spent at the Rectory by the clergy present, and at 7 p.m. the church was well filled for the evening service. The special Diocesan Thanksgiving service was said by the Rev. Mr. Forsyth, and the sermon was preached by the Rev. Mr. Barber. We were glad to witness the evidences of general interest manifested in these enjoyable services, and the new Rector of the parish, the Rev. Mr. Hiltz, is to be congratulated on the auspicious beginning of his ministrations. The parishioners have zealously replaced the old dilapidated foundation of the church by a new, handsome, and substantial one of cut stone. The church is kept neat and clean, and we are informed that the Rectory, which is not finished, will probably be completed at an early day.

PORTLAND.—*St. Paul's*—At the anniversary service of the Church Institute, held Nov. 20th, the offertory amounted to \$42.75.

WOODSTOCK.—Thursday the 22nd November, having been set apart as a day of thanksgiving to Almighty God for the bountiful harvest was duly observed by the church in this place.

The Parish Church, a neat and pretty gothic building about three miles from the town was very tastefully decorated. Upon the reredos was the text on white ground edged with Autumn leaves and formed in old English characters. "I am the vine, ye are the branches." Upon the altar stood a cross covered with grain, and two vases filled with choice autumn flowers. The altar railing was adorned with a lattice work formed of grain, a bunch of red berries being placed at each intersection. The reading desk and pulpit were covered with wreaths of hemlock and autumn leaves. The lectern was decorated with grapes, corn, and other grain. In the font was a beautiful geranium covered with buds, whilst several vines of various description hung around it.

The chapel of Ease was also decorated for the occasion. The reredos was edged with oats and other grain, and upon it was a cross made of moss, brightened with read berries; at the foot of the cross were the letters, I. H. S., and on either side of the cross the letters A and O. Upon the altar were two vases filled with grain as bouquets. The reading desk, pulpit, lectern and font were all adorned with simple devices and looked very nice. There was a celebration of the Holy Communion at 8 o'clock, the rector Rev. T. Neales M. A., being celebrant. There were about fourteen communicants present at this service, which was a very fair number, as there is still a prejudice amongst many here against early celebrations. Two hymns were sung by the choir and the Gloria in Excelsis was chanted.

The service at the Parish Church at 11 a. m., was well attended. Matins was said by Mr. W. J. Wilkinson, B. A., lay assistant. A forcible sermon from Hosea ii, 21, 22, was preached by the rector after which there was a celebration of the Holy Communion. The service altogether was very bright and hearty. The choir was assisted by some of the members of St. Luke's

choir. At evensong at the chapel of Ease the rector preached again from St. Matthew, xiii. 8. The collections are to be divided between the Society for the Propagation of the Gospel in Foreign Parts, and our own missionary diocese of Algoma.

MONTREAL.

(From our own correspondent.)

WEST SHEFFORD.—The Incumbent the Rev. R. D. Mills, M. A., has received the appointment of His Lordship the Metropolitan to the post of classical professor in the Theological College of Montreal, of which the Rev. Wm. Henderson M. A., of Durham is the principal. Mr. Mills was formerly Mr. Henderson's pupil.

WATERLOO.—The annual Missionary meeting was held in St. Luke's on the Evening of the 22nd. The chair was occupied by Archdeacon Lindsay, and addresses were given by Canon Baldwin of Montreal, and the Rev. T. W. Mussen Rural Dean.

NORTH SHEFFORD.—The Rev. E. Archibald, formerly Incumbent of Brome Corners, has been appointed by His Lordship the Metropolitan to this Mission.

St. George's Church Y. M. C. A.—The nineteenth annual meeting of the above Association was held in the Stanley Street School-house, the Most Reverend the Metropolitan presiding. There were present the Dean of Montreal, Rev. James Carmichael, Rural Dean; Rev. Canon Evans, Rev. J. P. Dumoulin, Rev. J. A. McLeod, M. A., Rev. Mr. Lindsay and others. The Metropolitan opened the meeting with an address, in the course of which he referred to the progress of the missions of St. Lambert, Cote St. Antoine and Bonaventure Street established by the association. He also spoke of St. Jude's Church as a lasting memorial to the energies of the organization. The Association, he was glad to hear, was in a prosperous state, especially in its financial condition; for the first time in its existence it was out of debt. It was to be hoped the income would be doubled during the present year, for there was urgent need for assistance in the continuance of its labor. In concluding His Lordship stated that he hoped the Association, which he had always looked upon as a substantial and effective aid to the Church, would still continue its labors. In the Theological College the members had always taken interest, and contributed yearly to its support the sum of \$100.

Other addresses were given by the Rev. Messrs J. P. Dumoulin, Canon Evans, James Carmichael, and Mr. Walter Radford. A solo "One sweetly solemn thought" was sung by Mr. C. W. Coates.

SERVICE FOR DEAF MUTES.—Quite a number of influential citizens and members of the Church attended the special service for the deaf and dumb in Christ Church Cathedral last evening. The services were taken part in by Rev. Canon Baldwin, Rev. James Carmichael and Rev. Mr. Baylis, and were translated to those unable to hear or speak by Dr. Gallaudet, the manager of the Church Mission to Deaf Mutes in New York, by suggestive movements with the hands and fingers, the style being what is known in the United States as the single-handed alphabet, introduced from France. As the speaker explained the double-handed alphabet is what is most commonly used in the Dominion, being in vogue in the schools in Great Britain. The hymn "My faith looks up to Thee" was first sung and Canon Baldwin afterwards engaged in prayer. Mr. Baylis then read a lesson from 10th chapter of St. John, which was followed by several prayers from the book of Common Prayer read by Mr. Carmichael. Dr. Gallaudet addressed a few words to the audience on behalf of those for whom the service was held, explaining the progress of the work in New York, where they have a service every Sunday afternoon in St. Ann's Church for this afflicted class. He also suggested the idea of having religious services in Montreal at least once a month for the deaf mutes in the city and vicinity. Mr. Widd, of the Protestant Institute for the Deaf and Dumb, in this city, spoke in favor of such

services, and his remarks were made known to the meeting by the doctor, as Mr. Widd is unable to speak. Addresses were given by Canon Baldwin and Mr. Carmichael, and the meeting closed with prayer.

GLEN SUTTON.—Consecration of "the Church of the Good Shepherd."—The 13th of the present month will be a day long to be remembered by those who participated in the interesting ceremonies and exercises which attended the completion of this beautiful and substantial edifice in Glen Sutton. The history of this new mission presents points alike unique and encouraging and many more favoured places may find a lesson there to go and do likewise. The stony ground may be there materially; but it evidently is no symbol of the spiritual soil from which a few months' diligent pastoral culture has drawn such pleasing results. Perhaps, indeed, its prosperity not less rests upon the fervent, effectual prayers, that upon the gratifying liberality of the inhabitants and others, for we know that the remembrance of Glen Sutton has not been wanting in the hearts of many of the good and earnest from the inception of the present missionary enterprise. The "fatherly" care of the Chief Pastor of the Diocese was from the first undoubtedly manifested, and more than seconded the devotion and discreet zeal of his pioneer the Rector of Sutton. Nor has the missionary in charge (the Rev. J. Kerr,) unwarily built upon the earlier foundations or presented a work unworthy of the most favoured beginnings. Those who might be disappointed at the exterior of "the village preachers modest mansion" had a speedy release from any misgiving as to the capacity of even the smallest enclosure for the exemplification of the fullest, kindest and most cordial hospitality towards all, and this feature of apostolicity will not be lacking, all guests were persuaded, as long as the existing temporary abode or the commodious parsonage is graced by the present genial incumbent and his amiable consort. His Lordship the Metropolitan had already spent two days in the Mission prior to the day of Consecration actively at work as is his wont, now in the great commercial metropolis, anon in the secluded rural districts with ceaseless oscillating change between them, and ever multiplying cares. As the hour of 11 o'clock drew near a goodly number of the Clergy of the District were found ready to rejoice with the rejoicing minister and the people of Glen Sutton. The arrangements for the service, musical and otherwise, were very complete and evinced by their hearty rendering that the true spirit of the time-honoured Liturgy of the Church of Old England was not unfelt or unappreciated by the worshippers who in their numbers strained the commodious building to its fullest capacity. The solemn service of consecration being concluded by the Bishop, the subsequent devotional exercises were proceeded with by the Reverend Messrs. J. Smith, F. Robinson, Rural Dean Mussen, H. Kittson, Bancroft, J. B. Davidson, and the Ven. Archdeacon Lindsay, the Bishop himself preaching a most appropriate and profitable discourse. The service closed with the celebration of the Holy Communion and there were few, we think, who did not feel in a peculiar sense the fitness of the Bishop's text, "It is good for us to be here." The afternoon was spent in some social intercourse between the Clergy, and with some of the parishioners whose ready hospitality they enjoyed. In the evening, according to notice, the beautiful rural temple was again filled in every part, and many practical and earnest addresses were delivered by the bishop and clergy. In addition, W. W. Lynch, Esq., M.P., gave a forcible address, in the course of which he offered a fitting tribute to the memory of the Hon. A. B. Foster, whose indomitable energy and enterprise had conferred the great boon of railway communication upon the people of the Glen. The collections of the day amounted to about \$50. May such an auspicious inauguration betoken a future of such prosperity and usefulness for the pastor and people of "The Church of the Good Shepherd" as shall do honor to the "Master" and signally benefit those for whom He died.

ONTARIO.

CHRIST CHURCH AMHERST ISLAND.—This beautiful little church was formally opened on Tuesday, the 20th inst., under very happy auspices. There were two services, morning and afternoon, and the church was filled to overflowing on both occasions. There were present, besides the incumbent, the Rev. I. J. Christie, the Ven. the Archdeacon of Kingston, Revs. C. E. Cartwright, chaplain of the penitentiary, and J. H. Nimmo, of Bath.

After morning prayer the Archdeacon addressed the congregation. He took occasion to pay an eloquent and generous tribute to the beauty of the church and to the care and good taste with which the general design and all the details had been carried out.

The Archdeacon was followed in the afternoon by Mr. Cartwright. He dwelt in a tone of the very best feeling on his former connection with the parish, and expressed his great pleasure at the erection of such a beautiful little church. He had, he said, always hoped that it might one day be accomplished, but his expectations would have been bounded within much humbler limits.

It was a very agreeable sight to witness the great pleasure and cordiality with which Mr. Cartwright was greeted by all his former people, a sure proof of the respect and regard in which he is held by them.

A collection was taken up after both services, which produced a very material increase to the building fund.

About ten years ago a small congregation was formed for evening service by the Rev. W. Shortt, the then incumbent, chiefly for the benefit of those living about the head of the island, at an inconvenient distance from St. James', and it has been kept up by his successors, Mr. Cartwright and Mr. Christie. The service has been hitherto held in a building kindly lent by the proprietor for the purpose, which, however, being old, has been falling out of repair; and the ground on which the new church stands comes as a gift from the same liberal source.

The design of the church in general and in all its details has been the work of a member of the Building Committee, Daniel Fowler the well known artist, who, with his family has been the principal mover in the erection of this little gem of a church and whose tastes and studies have lain in that direction. Externally it is a plain brick building consisting of nave and chancel with side porch and vestry, open roof, with timbers shewing. The chief beauty is in the interior. But enough has been said about that. Its main feature is a beautiful triplet memorial window in the chancel. This window is the gift of Mrs Rathwell, daughter of Mr. Fowler, in memory of her husband the late Major Rathwell. This gentleman was brother to the second incumbent of Amherst Island the Rev. John Rathwell M. A. who succeeded the well known Rev. Dr. Adamson who resigned the Incumbency to become Chaplain to the Canadian Legislature.

The subject of it is the Ascension. As a work of art, it is very elaborate, and, at the same time, of great beauty and perfect harmony of colour. The side windows as well as the memorial window, are the work of Mr. J. C. Spence, of Montreal.

KINGSTON.—In addition to the sums collected here for the family of the late Canon Preston, and acknowledged by the Rev. F. W. Kirkpatrick, \$142 were collected in St. George's parish, \$54 in St. Paul's.

AN APPEAL.—"Be kindly affectioned one to another with brotherly love."—(Rom. xii. 10.) Billing's Bridge is a small suburb of Ottawa, distant three miles. It is not quite a year since the ministrations of the Church were extended to this mission. The Church of England members feeling the pressing need of a church edifice have resolved to make an earnest effort to supply this deficiency by at once beginning the erection of a house to be consecrated to the praise and glory of the Triune God. The congregation being weak in point of numbers, the undertaking is to a large extent one of Faith. Despite the difficulties to be overcome the parishioners are doing all they can to help themselves, and they would most earnestly

appeal to their brethren in the common faith—in the words of the man of Macedonia, to “Come over and help us.” Any donation you may feel disposed to send (however small) will be thankfully received and duly acknowledged by

HERBERT B. PATTON,
Incumbent of Billings Bridge.

I hereby recommend this appeal to the liberality of churchmen.

J. T. ONTARIO.

TORONTO.

TORONTO.—*Church of the Ascension.*—The new church was opened on Sunday last. It is situated on Richmond street, west of Yonge street. Three services were held, at each of which the church was crowded. In the evening, after the chancel had been filled, many were still unable to obtain seats. The morning services were conducted by Rev. Canon Givins, Rev. Joseph Williams, and Rev. S. W. Young, His Lordship the Bishop of Toronto, preaching the sermon. The Very Rev. Dean Grasett filled the pulpit in the afternoon, and the Rev. Arthur H. Baldwin in the evening. The Bishop preached from Ezek. xiii 12; Dean Grasett from Ephes. ii, 20-22; and the Rev. A. H. Baldwin from I St. John i 3.

SYNOD OFFICE.—Collections, etc., received during the week ending Dec. 1st, 1877:—

MISSION FUND.

Thanksgiving Collection.—Toronto, Holy Trinity, \$79.60; St. John's, \$11; St. Thomas's, \$2; St. Peter's, \$41.55; St. Stephen's, \$25.45; Weston, St. Philip's, \$15.95; Colborne, \$2.80; Brighton, \$2.70; Hastings, \$1.08; Alnwick, 45 cents; Orillia, \$25.75; Whitby, \$5.50; Christ Church, North Orillia, \$2; Vespra, \$5; St. James's, Penetanguishene, \$2.29; Cobourg, \$37; Tecumseth, Trinity Church, \$8.35; St. John's, \$1; Christ Church, 43 cents; Berkeley, additional, \$2.07; Chester, \$1.35; York Mills, \$2.38; Cavan, St. Thomas' Church, Millbrook, \$3.37; St. John's, \$2.85; Christ's Church, \$2.26; Holy Trinity, 62 cents; Gore's Landing, 50 cents; Harwood, \$1.15; Barrie, \$13.25; North Essa, Christ's Church, \$2.83; Haliburton, St. George's, \$5.56; West Dysart, Ascension, 50 cents; Etobicoke, Christ Church, \$1.75; St. George's, \$2.75; Bradford and West Gwillimbury, Middleton, \$1.42; Coulson's Corners, \$1.17; Bradford, \$2.08; Stayner, \$2; Creemore, \$2; Uxbridge, St. Paul's, \$6.52; Goodwood, 40 cents. *July Collection.*—Batteaux, \$1.41; Duntroon, \$1.20.

WIDOWS' AND ORPHANS' FUND.

October Collection.—Toronto—St. Peter's, \$98.53; St. Thomas's, \$2; St. Paul's, \$63.92; Etobicoke, Christ Church, \$25.45; St. George's, \$11.57; (Bradford and West Gwillimbury), Middleton, \$2.63; Coulson's Corners, \$2.67; Bradford, \$5.03.

BOOK AND TRACT FUND.

Duntroon, for Library Books, \$10.00.

The numerous friends of the Rev. A. G. L. Trew will be glad to learn that he arrived safely at Anaheim, California, and that his health is very much improved.

APSLEY.—We are requested to state that it was Mr. B. Kilborn who gave the site for the new church, not Mr. James Young.

RURAL DEANERY OF WEST SIMCOE.—On Monday and Tuesday, 19th and 20th, a meeting of the Clergy of this Rural Deanery was held at Collingwood. Owing to the wretched state of the roads there were present besides the Rural Dean, only Messrs. Murphy, Forster, Bates, Ball, Clarke, and Kirkby. Since the last clerical meeting held in this place the church has undergone a thorough and beautiful restoration, and has been enlarged to at least twice its former seating capacity. Both outside and inside it has a really ecclesiastical appearance, and many a colonial diocese has a far inferior building as cathedral. The proceedings commenced with a very hearty evensong, hymn 320, A. and M., “The Church's One Foundation,”

being sung as a processional. The prayers were said by Messrs. Forster and Bates, the lessons were read by Mr. Ball, and the sermon was preached by Mr. Murphy. The preacher stated that the Death, Resurrection, Ascension, and Intercession of Christ were four inexhaustible sources of Christian consolation. The following morning there was an early celebration of the Sacrifice of Thanksgiving, at which (as a matter of course) all the Clergy were present, and a fair attendance of the Laity. Mr. Forster was Celebrant, and Mr. Bates acted as Deacon.

During the forenoon and a part of the afternoon the business of the Chapter was attended to as well as could be expected, considering the very severe and long-continued illness of the Rural Dean. A very profitable discussion, of a devotional character, of a part of the Litany, was held under Dr. Lett's direction. The portions considered were the first and last of the Invocations, the words “Nor the offences of our forefathers,” all of the Observations, and the first of the Supplications. The proceedings at the Rectory were brought to a close by Mr. Forster reading the following address, of which he was also the writer. The pleasure connected therewith was very much marred by the fact that the escrutoire, though bought at the Toronto warerooms of the Oshawa Cabinet Manufacturing Company and paid for nearly a fortnight before, had not at the time come to hand:

“To the Reverend Stephen Lett, D.D., LL.D., Rural Dean of West Simcoe—

“DEAR SIR: We, the undersigned, Clergy of your Rural Deanery, desire to address you with very sincere expressions of affection and respect. We all have been extremely grieved at the long and severe illness with which it has pleased Almighty God to afflict you. We cannot but regret (while endeavoring to bow in submission to the Will Divine) that your zealous parochial labours should be thus sadly interrupted just when their fruits are so plainly visible in the enlargement and beautiful restoration of your church; and we deeply sympathize with you in the grief that we know this must have caused you. Still more do we deplore the interruption of those many other works in which you have always so zealously and actively engaged for the welfare and prosperity of the Church throughout the whole diocese, but especially in this your Rural Deanery of West Simcoe, in which it is our happiness to serve.

“This happiness we particularly desire to assure you of on this occasion. We wish cordially to bear our united testimony to the consistent kindness, friendliness, and Christian love you have always manifested towards us all; and to tell you how very much, during the whole period of our present connection with you, we have been cheered by your genial hospitality, as our friend; assisted by your advice and learning, as our senior; strengthened and encouraged by your energetic, useful, always readily-accorded, and often very arduous labours amongst us, as our Rural Dean. We humbly pray that, if it be God's Holy Will, He may restore you to your former health and strength, and grant you yet many happy years to labour among us in the cause that you so love, the progress and extension of His Holy Church.

“In all the above expressions of respectful, grateful appreciation of hospitable kindness shown to us by you, we ask to be permitted to include your estimable wife, our kind friend, Mrs. Lett who has ever done her (most successful) part in making the Rectory at Collingwood a place of very pleasant memories to us all.

“We have also further to ask you to accept our little offering of this escrutoire as a token of the affection and respect in which we all hold you; and to be hereafter a memorial to your dear ones, who will like to remember how you had earned the love of your sincere friends and brethren in the bonds of Holy Church, the Clergy of your Rural Deanery.”

Here follow the names of the Clergy in the order of their advent into West Simcoe. The Rural Dean (who appeared taken quite by surprise, and from great pain and weakness was unable to rise from the sofa) replied in the most touching and suitable manner; and, amongst other things, spoke most hopefully of the pros-

pects of the Church, in Canada generally, and drew a very encouraging contrast between the present state of our diocese and what it was, say, ten or fifteen years ago.

In the evening Mrs. Hamilton gave a social in the interests of All Saints' Sunday-school, which (your correspondent understands) was very successful; and at the Batteaux a somewhat similar entertainment was held, the chief feature of which was the reproduction of a part of the proceedings at the late Sunday-school Convention held in Toronto, for the benefit of those in Mr. Kirkby's mission who were unable to attend the convention.

We are glad to record the kindly token of affection given to our esteemed friend the Rural Dean of West Simcoe, and we trust he will be speedily restored to health and strength.

TORONTO.—*Church of the Holy Trinity.*—The annual business meeting of the Sunday School was held in the School House on Nov 28th, and was attended by all the teachers and a considerable number of the parents of scholars and other members of the congregation. The chair was occupied by the Rev. J. Pearson, Rector-Assistant. The reports of the Executive Committee, Secretary, Librarian and Treasurer, were read, and showed the School to be in a satisfactory condition.

The excellent paper prepared by the Rev. H. Holland, of St. Catharines, for the recent Sunday School Convention, was then read by the Superintendent and listened to with great attention. A vote of thanks was passed to Mr. Holland for his kindness in leading his MS for the occasion. Short addresses were then made by the Rev. W. S. Darling and the Rev. Mr. Pearson; the officers for the ensuing year were elected and the meeting closed with the Doxology and benediction.

NIAGARA.

SYNOD OFFICE.—Receipts during the month of November, 1877:—

MISSION FUND.—*Offertory Collections.*—Fort Erie, \$4.01; Bertie, 24c. *Missionary Services.*—Drummondville, \$6.00; Stamford, \$4.05; Hamilton, Christ Church, \$31.82. *Thanksgiving Collections.*—Hamilton, Christ Church, \$17.84; Barton East, \$1.73; Glanford, \$1.70; Stoney Creek, \$4.00; Woodburn, 60c; Saltfleet, 45c; Erin, \$1.87; Hillsburg, \$1.69; Reading, 44c; Ancaster, \$5.15; North Arthur, \$2.00; Orangeville, \$4.00; Guelph, \$34.19; Grantham, \$2.70; Queenston, 93c; Norval, \$4.20; Stewarttown, \$1.70; Dundas, \$6.82; Dunnville and Port Maitland, \$8.25. *On Guarantee Account.*—Fonthill, \$12.50; West Flamboro, \$100; Omagh, \$100.00; Stewarttown, \$100.00; Port Colborne, \$87.50.

WIDOW'S AND ORPHAN'S FUND.—Fergus, \$10.75; Alma, \$1.01; Beverley, \$4.00; Thorold (additional) \$1.75; Port Robinson, (additional) \$1.50; Clifton \$10.00; Dunnville, \$9.38; South Cayuga, \$3.82; Port Maitland, \$2.40; Harriston, \$5.40; Clifford, \$1.90; Drew, 70c; Acton, Rockwood and Eramosa, \$5.41; Norval, \$7.00; St. Catharines, Christ Church, \$8.00; Fort Erie, \$8.89; Bertie, \$1.16; Arthur, \$4.26; Niagara, \$9.00; Guelph, \$46.21; Grantham, \$3.75; Queenston, \$1.62.

EPISCOPAL ENDOWMENT FUND.—Niagara, \$50.00. PAROCHIAL ASSESSMENT.—Niagara, \$70.00.

COMMITTEE MEETINGS.—A meeting of the Mission Board will be held at the office of the Secretary Treasurer, Hamilton, on Thursday, 13th, inst., at 10 o'clock a. m.

A meeting of the special Trust Committee will be held at the same place on Friday, 14th, inst., at 10 o'clock a. m.

HURON.

(FROM OUR OWN CORRESPONDENT.)

A LUTHERAN CONGREGATION JOINS THE CHURCH.—The Lutherans, it is well known, are more inclined to the Anglican Church than almost any other religious body. They are not unwilling, if circumstances be propitious, to unite themselves with the Church in Canada, and render faithful allegiance to her ordinances. Still, the addition to our Church in our Dominion from adherents to Lutheranism is, for the most part, of individuals,

and is therefore without observation. The accession to the Church of a congregation is of rare occurrence. However, we are not without instances of such accessions. One such occurred recently in the Township of Aldborough, County Kent. We read in the records of the Dominion Churchman that the Lord Bishop of Huron confirmed thirty persons at St. Peter's Church, Aldborough. The members of this Church had been, with few exceptions, Lutherans—a German colony—a Lutheran congregation and minister—minister and people—are now united with the Anglican Church. The minister, Rev. Mr. Edelstein, was a Polish Jew, son to a Rabbi. When nineteen years of age he became a believer in Him in whom were fulfilled the prophecies of Hebrew and anti-Hebrew prophets. He then became a Lutheran, but, as the results of his continued studies and inquiries, he subsequently became a member of the Anglican Church, and was lately ordained Deacon by the Lord Bishop of Huron. He officiates and preaches in St. Peter's, Aldborough, in German, his native tongue, to a large congregation, almost all of whom had been Lutherans. He also officiates in English in two mission churches.

THE BISHOP OF SASKATCHEWAN.—His Lordship will not leave for England for some time. He is pleading the cause of his diocese throughout Huron. On the occasion of his recent visit to Trinity Church, Galt, he received \$182.25 as a contribution towards the establishment of the training college that he designs for his diocese. On Sunday, the 25th instant, he preached at morning and evening services in St. James Church, Ingersoll, and made forcible appeals to the congregations on behalf of the Indian missionary work of the far-off Northwest. He has in the press here a pamphlet written on the subject, and during his absence in England Mr. Smilie, of the Bank of Commerce, will receive all subscriptions for the purpose in this diocese. Though the mission work of Huron is in great need of funds, we must not hold back from extending a helping hand to those whose necessities are still greater.

THE PROTESTANT HOME.—This Institution is a home for the aged and infirm as well as orphans. On Monday, the 11th instant, the Ven. the Dean of Huron administered the Holy Communion in the home, assisted by Rev. M. De. Dom, to sixteen communicants.

ALGOMA.

The Lord Bishop has arrived in Toronto. His address during the winter will be 49 Bloor Street, Toronto.

BEATRICE.—The churchwarden, Mr. R. Lance, requests us to acknowledge the receipt of the following articles:—1 parcel of mitts, etc., from Miss Ingles; 1 do. mitts and cuffs; 1 do. handkerchiefs, apron, neck-ties, etc., etc.; 2 illuminated books, in aid of S. S. St. Mary's Beatrice.

SASKATCHEWAN.

The two additional labourers which the Bishop lately received in this Diocese have now been stationed at the following places: The Rev. G. A. Poweret, B. A., (late of the Cathedral, Montreal), at Battleford, the new capital of the North-west territories; the Rev. Ernest E. Wood, (late of the Montreal Diocesan Theological College), Incumbent of St. Mary's Church, Prince Albert settlement, the late residence of the Bishop.

Correspondence.

CONFIRMATION THE RITE FOR CHILDREN BAPTIZED AND COME TO YEARS OF DISCRETION.

DEAR SIR:—One passage in your correspondent's communication, inserted in last week's CHURCHMAN, concerning the late confirmation in Hillier parish, I strongly object to. It is this: "The majority of them, (the candidates), were young men and women, a few were older, but

none were mere children, brought in to swell the number presented."

In the first place, there is surely a great want of charity shown in imputing such a wrong motive to clergyman who prepare and present "children" as candidates for the Holy rite of Confirmation. I am sure there are very few, if any, clergymen who do so, merely that the number of candidates may be swelled, i. e., of course, that a great show may be made, and a high estimate, higher than is their due, be formed and carried away in the minds of the Bishop and others, of their diligence in parochial work, and the great success which attends it. I believe our clergy, as a rule, are actuated by far different and higher motives.

Then again the passage seems to evidence the erroneous idea in the mind of the writer, (an idea altogether too prevalent), that the rite of Confirmation is not for "children." Why! the Prayer Book itself, over and over again, tells us, and the many Church writers on the subject all tell us that Confirmation is a rite specially designed and appointed for "mere children." Others who have remained unconfirmed to more mature years should, of course, be urged to receive it. "better late than never," but it is emphatically the rite for "children," "mere children" of fourteen or fifteen, or even younger, provided they have "come to years of discretion," years of discernment, to know the Christian's faith and practice, to know what is right and what is wrong, and the issue of their good or evil choice.

And, certainly, if "Confirmation is ministered to them that be baptized" (to use the words of the old Confirmation rubric), that they may receive strength and defence against temptations to sin, and the assaults of the world and the devil, it is *most meet* to be ministered when *children* come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil they *begin* to be in danger to fall into sin."

Yours faithfully,

WILLIAM ROBERTS.

The Parsonage, Shannonville,
November 23rd, 1877.

RECITING THE ATHANASIAN CREED.

SIR:—If some other correspondent has not sent a reply to the question of R. S. on this subject, permit me to state that, for some twelve years past, it has been our practice to sing or say the Athanasian Creed simultaneously in the same manner as the other Creeds. And, I believe, this is the usual practice in the Diocese of Ontario since 1872, when the Bishop alluded to it in his Visitation Charge. Perhaps it may be well to quote his Lordship's words on the subject, and I subjoin them, merely adding that, from all I can learn, the simultaneous recitation of the Creed by priest and people has given general satisfaction, and tended to popularize the chanting as less monotonous.

T. BEDFORD JONES.

St. Alban's, Ottawa,
November 28th, 1877.

* * * "It seems to me that what is still more essential (than a revised translation) is a change in the mode of repeating it. The alternate reading of the verses by ministers and people is unnatural in a creed, and has, I believe, no other authority than that of usage. Better far would be the repeating of it as the Nicene Creed is repeated by the people after the Minister, or better still, the chanting of it by the choir and congregation. Not a little of the opposition to this Creed would have been avoided were it sung as a hymn rather than read as a Creed; indeed the intention of the Church is plain, for the Creed is pointed for the express purpose of being sung."

Visitation Charge of the Lord Bishop of Ontario, 1872, p. 13,

THE CHURCH IN JAMAICA.

DEAR MR. EDITOR,—Thinking the enclosed letter will be interesting to very many of your readers, especially those who are preparing for the ministry, I send you a letter from the Bishop of Jamaica, which will throw some light on clerical life in that part of the globe, and give our young clergymen out here a good idea of the place and the work.

Yours very truly,

R.

Toronto, 27th Nov., 1877.

JAMAICA, Nov. 2nd, 1877.

REVEREND AND DEAR SIR,—Mr. Downer yesterday informed me that you knew of some young clergymen in Canada who would be glad to come to this Diocese if they were acquainted with the Island and Church work in it, and had a clear prospect of a sufficient maintenance. He also assured me that you yourself were much pleased with what you found around you, even in Kingston.

I must confess that if the position of all our clergy resembled that of the clergy of Kingston, I could not recommend a young Canadian clergyman to cast in his lot among us unless he seemed to have some special call. I regard the climate of Kingston as so decidedly *dangerous to new comers* not previously acclimatized that I have never advised any such person to take clerical duty in Kingston, though I have in some cases reluctantly consented to it. To this precaution, I believe it is in a great measure owing, or I should have rather said, to my discouraging such persons from taking clerical duty either in Kingston or in any of several other lowland places, that in all my experience of Jamaica of 24 years and a half, I have known amongst the clergy only three cases of death from the much feared "yellow fever," and our clergy generally are not I fully believe exposed to so many trials from climate as are the clergy of Canada. As respects stipends, I cannot speak so decisively as of climate, because, (1) I know not what the Canadian stipends are, and (2) we have in Jamaica no fixed rate of stipend. But I will mention some vacancies in the Diocese wanted:—(1). Assistant curate to rector in a cool and delightful part of the Island. The rector is a very zealous and successful clergyman, of the Evangelical School. Stipend and emoluments quite sufficient to enable a young man to keep his horse, and keep out of debt; with very interesting work extending over a wide field and including many churches. (2). Assistant to rector of Kingston when you leave. (3). Assistant to rector of a parish on the north side of Jamaica, with stipend of over £200 a year; climate cooler than Kingston, though district partly at sea level, with an extensive tract. This includes the mastership of a middle school. The stipend of which is now £100, but will probably be doubled. In this part a well qualified man is urgently needed. (The school pay is not included in the £200 stipend of assistant to rector). (4). Sole charge in a town in the north-west of the Island; climate resembling that of Kingston; work chiefly in the town. To a man who was competent to take pupils, sons of parents of the *upper middle class*, this would be worth if the ground he occupied promptly, from £200 to £500 a year, more, probably £300. Indeed it might be more. (5). Sole charge in a pretty country district somewhat isolated. To a good man a house and £150 as probable income, perhaps more.

I do not say that there is no prospect of not filling any of these vacancies without the aid of clergymen from Canada, but *certainly we want men*, and most particularly for those stations in which scholastic duties and pupilage are included in the work.

I am Revd. dear Sir,
Your faithful friend and brother,
R. KINGSTON.

CHURCH INSTITUTE.

DEAR SIR:—Your issue of November 22nd contains, in the column of intelligence from the Diocese of Fredericton, under the heading "St. John," a notice of the opening of a reading room in connection with the "Young Men's Institute." Judging from the description of the situation, I believe I am right in understanding that the reading room of the "Church of England Institute" intended. If so, I trust that, in future, "your correspondent" will be good enough to give us our proper designation. The Church of England Institute is not that undefinable organization which the appellation "Young Men's Institute" implies. By the terms of the constitution it is to unite the members of our Church for their mutual profit and pleasure. It is, therefore, based on distinct Church principles, and open to *all* within the Church who have attained the age of fourteen years. In this, I venture to think, lies its highest recommendation and its source of great strength.

I should not have thus troubled you, did not a wrong appellation serve to confirm a popular error.

Yours faithfully,

F. H. J. BRIGSTOCKE,
President of the Church of England Institute,
St. John, Nov. 24th, 1877.

CORRECTION.

MY DEAR SIR:—Will you please allow me to correct a statement that appeared in your issue of the 22nd ult., in the Resume of the week, respecting the Convocation Hall at Trinity College. This, indeed, was not "built chiefly by Mr. Jas. Henderson and family" as you have inadvertently put it, the late Mr. Street having contributed an equal sum, (\$4000), and both donations having been very largely supplemented by the College Corporation.

In making this correction I would refer to what was said by the Chancellor and Vice-Chancellor of the University in their addresses, (printed in another part of your issue), as setting forth a true statement of the case, and as containing, let me add, a grateful and pleasing tribute to the memory of my late Father.

I am, Sir, yours truly,

JAMES HENDERSON.

2 Wellesley Place, Dec. 3, 1877.

CHURCHWARDENS.

DEAR SIR:—For some weeks past various communications have appeared in your columns, in reply to, or in comment upon, the letter of "An Anxious Enquirer" in your issue of Nov. 1st.

Happening to be acquainted with all the circumstances of the case, as well as with the local jealousies which are destroying the Parish in question, I think it only fair to all parties to place the facts more clearly before those who know or care anything about the matter.

In the first place, it is very doabtful if the Churchwardens themselves pretend that they had the law on their side in what they did. My impression is, though I am open to correction if wrong, 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.

Secondly, the Church was not locked simply against an early celebration. On Easter and Ascension Days of this year there have been early celebrations, without any opposition. The real objection was against a particular celebrant, in whose honour, it was affirmed, the service was being held.

It is useless, therefore, as well as annoying to many of the parishoners, for those who know nothing about it to fulminate their wrath against those who wish, they say, to deprive them of the means of grace, &c.* The matter is bad enough at the best, but will certainly not be mended by letters as far from the real point at issue here, as those which have lately appeared.

Yours, &c.,
X.

CHURCH OPENING.

MY DEAR CHURCHMAN.—Your paper of to-day, among many interesting items, gives an account of the opening of, St. James' Church Westminster. It is quite evident that the comparatively small and new congregation have indeed attempted great things, and, I have no doubt, will carry them through. But there are two points in the article that I would notice. We are told that the church is "ecclesiastic in its design and completion." In illustration of this we are told that the church runs north and south." Now I don't think this very ecclesiastical. I am one of them who like churches to be so built, that the requirements of the rubrics can be met; and that, when the priest is directed to stand at the north side of the table, he does not stand at the east side. I do not see why we should, in this matter, innovate upon the pious "use" of our forefathers. The very orientation of the old churches in England is an illustration of the piety and devotion of their

*Vide "A Constant Communicant" in last week's issue.

founders. In many instances these monuments of bygone days do not stand exactly East and West, but vary, it is found in accordance with the position of the sun at its rising, in the season of the year in which is the commemoration of the Saint to whom they are dedicated. The reason of this is that the night previous to commencing the foundation was spent in a holy vigil upon the ground on which the church was to be built; and, the particular direction of the church was determined by the first appearance of the sun, on the morning of the tutelar saints festal day; which would be, north, or south, or east according as it was in the shortening, or lengthening days of the year. I so like the Eastern position, that I think that any church by so much falls short of a true ecclesiastical character, as this principle is violated.

In the commencement of the article we are told "They offer great sacrifices and rejoice" and are informed that "the sacrifices is not as in the days of Nehemiah of sheep and oxen but sacrifices of praise and thanksgiving." Now I am of opinion that the now-a-days sacrifices of praise and thanksgiving, are in point of economy, a very great improvement upon the sacrifices in the days of Nehemiah: they really cost very little. A choir practices our anthem, often with very great and laudable pains, and 2000 people are found participating in the sacrifice of praise and thanksgiving without it costing them at an average ten cents a head. Verily they did not offer bullocks and sheep for if they had done as in the days of Nehemiah it would have been a much more costly sacrifice. "Praise and thanksgiving" often lets conscience off with very little. Yours, &c.,
ECONOMY.

AFTER THE CONVENTION.

DEAR SIR.—This week you gave us a portion of a communication "After the Conference." I troubled you with two articles before the Conference; allow me again to occupy your space. Permit me, before I enter upon my subject, to congratulate you upon the interest that your correspondents are manifesting in Church matters, and the importance that the DOMINION CHURCHMAN is assuming as a medium for the interchange of thought throughout our Ecclesiastical Province.

As to the real end of the late gathering, the *Cui bono*, (please let us have the English, "for what good has it been") may well be asked, and different answers may be given. As to a thorough, or even general, description of subjects participated in by the clergy and laity, it has certainly been a failure; but as to the production of some most excellent papers, and the delivering of some admirable addresses, it has been a success. But the object proposed has not been attained. Let me point out a few things illustrative: (1.) There was by no means a general representation of the laity, especially from the country. More particularly there was not the attendance of warm hearted practical superintendents and teachers who give to S. S. Conventions so much of their character and efficiency. As to the Conference, thrown open to all "members" of the Church, while S. S. representatives were so limited it equally failed. (2.) The arrangements of the meetings were not calculated to secure the proposed end. I may here remark that, if we are to have a good Diocesan S. S. Convention in Toronto, the preparation must be made by such assemblies in the respective Rural Deaneries, where teachers may meet, more at home and less abashed, and discuss important and interesting questions. The reading of a paper, occupying nominally twenty minutes, but in many cases more, and then an address occupying the same time, again, nominally, but often more, and sometimes much more, afforded but little time for discussion, and was well calculated to produce the feeling that, instead of being brought together to mutually edify one another, we were, for the most part, collected to exercise our receptivity for the good things, and many were indeed very good, which were prepared for us. A retrospect on the part of those present will convince of the truth of this. I cannot help thinking that after the reading of the paper, rigidly confined to the allotted time, it would have been better to have thrown the subject, at once, open to the members, limiting all to the ten minutes, even if it might have been thought desirable to say to one and another, privately, "Have the

goodness, if needed, to lead off the discussion on such and such a paper." Telling us that certain persons will speak, at once checks preliminary thought, and throws us into the position of expectant listeners, rather than debaters. As it is, much good would doubtless result from the publication of proceedings, in a form accessible to the members of the Church generally, for the very excellent reports given, at the time, in the daily papers, left, with all their extensive circulation, many unreached and uninformed. Concerning the importance of such meetings, even although we have a Synod, I would like once more to trouble you.

RUSTICUS.

RECITING THE ATHANASIAN CREED.

DEAR SIR,—I think "R. S." will find by comparing the words on the title page of Prayer-book "The Psalter on Psalms of David, pointed as they are to be sung or said in Churches," with the order in the rubric that the Athanasian Creed "shall be sung or said," and after observing that, as a matter of fact, the Creed in question is pointed with the dividing colon precisely in the same way as the "Psalter," that the intention is that it should be sung or said in the same manner as the Psalms are sung or said. D. C. M.

ABOUT THOSE "FUNDS."

MR. EDITOR:—Your paper lately has always something about the churchwardens, and their difficulties with the parson. This week an aggrieved churchwarden comes to the front, to know as to "who is the most proper person to solicit funds for the purpose of freeing the parsonage from debt." Now, sir, I admire those words, *the most proper*; and I am sure that the churchwarden's good sense can readily answer the question. It is obvious that it is the parson's duty, and that on the following grounds:—

1. The parsonage was built for the convenience of the parson, and who more fitting to raise the funds for it?
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 the funds.
3. The parsonage is "heavily in debt;" it is therefore to be presumed that it is very comfortable, and, if the parson has the comfort, he ought to be willing to pay for it, or, at least, to go and "solicit funds," that it may be paid for.
4. As to the parson's considering it *infra. dig.*, he is bound to *dig.* or anything else that the parish tells him to do! for, does not even St. Paul, a very high Church dignitary, say, "We are your servants," and of course, thus bound to do as told!
5. If he does not go and "beg," for if he cannot *dig.* he ought not to be *ashamed to beg*; it will prevent parishes from building comfortable parsonages, for here they have evidently built one so comfortable that the naughty parson, having nestled down in it, won't turn out, even to beg from the good Christian people "funds" to pay for it. Whereas, had they not built so snug and commodious a dwelling, he would have been glad to go out for a time.

Other reasons I could give, and could extend the application of the principles, for they are very convenient ones. Yours,
FERRUMY.

AGE FOR CONFIRMATION.

DEAR SIR,—In your report of the Hillier confirmation, last week, the writer says, speaking of the candidates, "None were mere children, brought in to swell the number." Although we must regret the absence of the children, all will be glad to know that they were not "brought in" from such an unworthy motive as that which, it is hinted, sometimes influences those who present them. Before the next confirmation in the parish of Hillier, it is to be hoped, that the form of public baptism of infants will be read in the hearing of your correspondent, when he will learn that the Church in her wisdom directs that "this child (presumably while he is yet a child) shall be brought to the Bishop to be confirmed, so soon as he can say the creed, &c." I may add, that our

Bishop has *officially* expressed his willingness to comply with this charge, in all its literalness, and thus approach as near the Primitive and Catholic practice of infant confirmation as our Church will permit.

Yours, &c.,

GODFATHER.

Aultsville, Diocese of Ontario, Nov. 26th.

FOREIGN MISSIONS.

MR. EDITOR,—I have just received the *Mission Field* for November, and therein I find the following from the pen of a Prelate whose work both as a Missionary and a Home Bishop gives the best title to be heard of any living man—Bishop Selwyn once of New Zealand now of Lichfield.

To the old, but constantly recurring objection that we have enough to do with the heathen at our own doors, he answers:

"Most true: but the way to convert the heathen at home is not by neglecting the heathen abroad. *This limitation of our love is in itself unchristian.* We must follow CHRIST in His love for them that are far off as well as for them that are nigh. As He is the Saviour of the world, so must the world be our field of work. We must train our minds to a better comprehension of that love of Christ the measure whereof is 'longer than the earth and broader than the sea.' Of all the ways of learning geography this is the best." Again, "If we cared more for the Gentile world we should quarrel less about our differences at home."

D. C. M.

A MOTHER'S LOVE.

A mother, who was travelling on a cold wintry night with an infant in her arms, was overtaken by a snow storm. When morning came, that mother was found *alone*—cold, and stiff, and dead. Search was made for her child, and at length he was discovered under a ledge of rock hard by, alive and well. The story was soon told. Unable to proceed farther, the drifting snow bewildering her, and her limbs benumbed and losing their power, she would yet, even though she should perish, save the life of her little one. She stripped herself of her own warm clothing, and wrapped it round her boy; and having left him in what seemed a place of safety, she lay down herself and died. Such was the love of a mother.

Family Reading.

THE PENNANT FAMILY.

CHAPTER VIII.—ARAN TOWER.

Show me the fossils in the limestone rock at Carreg Mawr," said the imperious Penruddock to Caradoc, when the postern closed upon them.

Caradoc reflected a moment. His father had never forbidden him to do this, and it was safe. He did not like the impression of his companion's face, still he replied, unhesitatingly, "Very well, my lord."

Much to Caradoc's satisfaction, Lord Penruddock took him down to Ton Bay by the private path, which he had never before trodden. Neither of them spoke a word. They struggled over the rough beach, until they reached a particular spot, known to Carradoc as backed by rocks containing fossils. He took a small hammer from his pocket, and began to chip the lias.

"This is the best place, my lord," he said. "But we must climb for the fossils. Mr. Ap Adam says this is carboniferous limestone folded in lias."

"He is a stupid ass!" was Lord Penruddock's gracious reply.

"However, he condescended to climb the rock, and watch Caradoc, until he produced a broken fossil or two.

"A piece of an old snail shell! A stone caterpillar!" he cried contemptuously. "Is that all? But I have made you get them. Now, I will give you this guinea to show me the eagle's nest.

He drew out the gold coin then in general circulation, value twenty-one shillings, and laid it on a piece of rock.

"Do you think, my lord, I would do for gold what I would not do because my father forbade

me?" asked Caradoc indignantly. "We are not to be bought and sold, like the peasantry!"

"The earl is your master as well as theirs. I shall be your master some day," replied Lord Penruddock, fiercely.

"Then I hope you will do your duty by your servants," forgetting for a moment his habitual respect; but adding, half reverently, half satirically, "One is our Master, even Christ."

"What canting hypocrites you Pennants are! What did you mean by saying your prayers on the cliff the other day?" asked the young lord.

"I meant to give thanks to God for saving your lordship's and Michael's life," answered Caradoc, gravely.

Lord Penruddock turned aside, and was silent a moment.

"Come with me to Aran Tower. It is higher than the eagle's cliff!" he then exclaimed, imperiously.

Caradoc smiled, for he had penetration enough to perceive that the boy was resolved to conquer somehow. He had never been forbidden to mount the height on which the tower stood, though the spot had a bad name, so he immediately acquiesced in the request; he had besides a great desire to see the inside of the tower, and thought it possible Lord Penruddock might penetrate it.

"You have left the guinea, my lord," he said, as they scrambled down the rock.

"What is that to you? Take it and do what I ask," returned Penruddock.

Caradoc saw that the evil spirit was in the lad, so he led the way in silence, and the gold was left on the ledge of the rock. He wondered whither some antiquarian, centuries hence, would find it, and speculate upon it.

They were more than half an hour reaching the tower, for the beach was rough and the ascent difficult. Lord Penruddock did not vouchsafe a word during their progress, but his face worked strangely; it was an expressive countenance, and capable, at times, of inspiring love and admiration, but Caradoc had defied him, as he thought, and he was bent on vengeance.

Aran Tower had been built by the present earl, on the highest available point of land commanding the sea. But no one, save the earl and the people who kept the tower, ever entered it, and none knew its secrets.

"What a prospect it is!" exclaimed Caradoc, involuntarily, when he and his moody companion stood breathless on the height.

"We will go in," said Lord Penruddock hammering at the huge knocker of the massive door, and shouting, "Open the door, Evan, Evan, the Tower!"

A face peered through a loophole at the side, and soon after the door was opened.

"Bless me, is it you, my lord, and Master Pennant!" said a voice that no effort at civility could render other than sharp, harsh, and querulous.

The speaker was a tall loose-limbed, ungainly man, with a wary cunning face. He had been the earl's game-keeper, but was maimed in one arm and blinded in one eye in an affray with poachers, so he was pensioned in a way peculiar to the earl, who generally managed to make his pensioners pay. He had the onerous duty of looking after the tower, and reporting the wrecks.

"Yes, it is I," said Lord Penruddock. "Let us in, Evan."

Evan glanced suspiciously at Caradoc.

"My wife is ill, my lord," he began, cautiously.

"We will prescribe for her," replied Lord Penruddock, who could make himself pleasant to his inferiors when it pleased him.

He slipped into the tower, and beckoned Caradoc after him. Evan remonstrated in a whisper.

"The earl will have no one come in here, my lord."

"Let him in, and I will explain," was the reply, also whispered.

Caradoc was admitted and found himself in a darkish kitchen, in which was a woman languidly turning a spinning-wheel, two or three dogs and a cat. The room contained a large cupboard, bedstead, several heavy chests, a corner-cupboard with the customary amount of crockery and glass, a settle, and some chairs and tables. Caradoc

went straight to the woman, and shook hands with her. She had once been a servant of his grandmother's, and the Pennants never neglected an old friend. She was even taller and more ungainly than her husband, with sharp dark eyes, and a sharp thin face. Her cap-strings were loose, and her iron-grey hair untidy, but she wore a red and yellow handkerchief pinned over her head, which helped to conceal such defects.

"What are you coming to Brynhafod, Betto?—mother was asking about you the other day," said Caradoc, cheerfully.

"I am too ill to stir; and 'tis good for the blind to see you here," replied Betto. "How is old master, and your blessed mother, and Maraget? And what's the rights of the child you've got at the farm? And is Michael as sickly as he was?"

While Caradoc was answering these questions, Lord Penruddock beckoned Evan out again.

"I'll give you a guinea, Evan, to keep Caradoc Pennant here for some hours," said his lordship. "Give him a fright. He is an insolent fool! The guinea, is on the Carreg Mawr, where I left it just now. I'll make all right with the earl; but you must go at once, or some one may steal the gold. Let's lock him in, then I shall have my revenge, and be master again."

He went into the little passage, drew the great key from the door, and returning placed it in the keyhole outside. He was not strong enough to turn it.

"Lock it," he said, imperatively.

"Are you sure the guinea is on Carreg Mawr, my lord? It would be a pity to throw it away."

"Positive. Lock him in; it will be rare fun."

The key turned, and the boy's face broke into smiles.

Caradoc heard a grating noise, and looked up.

"What's Evan locking the door for, I wonder?" said Betto.

Caradoc went to see, and returned to her, laughing. "Lord Penruddock is playing me a trick," he said. "I understand now why he has brought me here."

"'Tis a horrible place, my dear," said Betto, shuddering. "I see the fairies all in green, and worse, on my word! You had better look out and call Evan."

Caradoc opened a casement, and shouted for Evan and Lord Penruddock; but no one answered. Then he tried the door to see if it were really locked, and found that this only place of ingress and egress was assuredly closed.

"I shall go up-stairs, Betto!" shouted Caradoc. "Don't, Caradoc *bach*, Evan will kill me!" shouted back the woman; but the boy had mounted half a dozen steps of the circular staircase, and did not hear.

Betto was lamed by rheumatism, and could not follow.

"I will not be locked in for nothing," muttered Caradoc, as he ascended the hundreds of steps that wound round and round the tower, pausing here and there to glance through an occasional loophole. There were no windows, but he fancied there must be small rooms in the centre, as he perceived a door here and there, opposite these slits. He reached the top at last, and was surprised to find himself in a sort of observatory, glazed overhead, and with windows between the battlements.

"It is here my lord sits, then, when he is hidden for hours in the tower," he thought.

Two or three telescopes were so arranged as to enable an observer to scan the horizon and nearer points, and Caradoc lost no time in making use of them. He was a shrewd boy, and soon understood why they were so placed. There were two vessels in the offing, and to his surprise, he saw the sailors at work on them. Moving the telescope, he exclaimed aloud, "Why, that is a barrel, that a broken mast; and with the naked eye nothing is visible!"

He went from telescope to telescope, until he made it clear to himself that every dangerous point and the whole line of rough broken coast, could be, so to say, brought so near as to apprise the earl or his myrmidon of whatever happened on the sea.

"This is how they circumvent the wreckers, and know where their ill-gotten gains lie. I wish I could circumvent them. A light at the end of

the Garth would do it, by warning off the ships. Why doesn't the earl put one? Not he. He likes the wreckage too well, the old miser! At least, my Lord Penruddock is open-handed. I could set a light there at low water, for I've often climbed to the very end."

The Garth was a rocky cape, stretching far into the sea, out of sight of either castle or village. It lay near the quicksands, so that a lighthouse or other warning at its extremity, might, as it occurred to Caradoc by a sort of inspiration, warn off a doomed vessel.

The boy became so interested in exploring the wonders of ocean and sky that he forgot everything else. The words "Milestone Grit—Pudding-stone—Farewell Rock," and the like, escaped him, as he surveyed the rock-bound coast; and when, suddenly, the moon and her attendant star appeared from behind one of these fortresses of Nature, he turned the telescope upon her, and was lost in amazement. As the stars came out, one by one, he continued his investigations, and would probably have been at them until midnight, had he not been startled by the deep, severe voice, and turning, encountered—the Earl of Craigavon.

CHAPTER IX—THE BROKEN LEG

We must return for a few minutes to the castle before we recount what passed between the earl and Caradoc. When Lord Penruddock left the dining-room he was met by Mr. Tudor, who requested him to accompany him to Mr. Pennant. The boy looked restive, but had no time to refuse.

"I am come to ask you where you left Caradoc my Lord?" said the farmer. "I must know, for he has not returned home since Mrs. Morris left him with your lordship. You are therefore in a way responsible for him."

"I! He defies me, and knows how to take care of himself," said Lord Penruddock, haughtily.

"That evasion will not do, my lord. Where did you leave my son? His mother, who is just recovering from a long illness, is very anxious about him."

"Then I left him in Aran Tower; and I am glad I punished you all for not letting him show me the eagle's nest," replied the young lord, with an evident assumption of superiority not quite natural.

"In Aran Tower! How did you get him there?" asked Mr. Tudor.

"Evan the Tower locked him in with old Betto while he went in search of a guinea I left on Carreg Mawr. I am glad I frightened you, Farmer Pennant."

"The trick is unworthy of you my lord," said the farmer, surprised and relieved. "What if anything has happened to Evan?"

"This had not occurred to Lord Penruddock. The earl has another key," he replied.

Mr. Tudor left the room, and waylaid the earl as he was leaving the dining-room. He told him hastily the facts of the case.

"Locked in the tower! Caradoc Pennant! Evan absent! a guinea on Carreg Mawr!" exclaimed his lordship, startled out of his customary reserve. "A guinea! Where did Penruddock get a guinea?"

"I did not know he had one," replied Mr. Tudor.

"A guinea! Do people sow guineas? Send Pennant home. I will go to the tower. Order some one to go round by Carreg Mawr in search of Evan."

"I am afraid the tide is in, my lord." "Never mind the tide. A guinea! Give him a horsewhipping for losing a guinea."

And this guinea—not Caradoc Pennant or Evan—led Lord Craigavon to take a moonlight ride up a rough mountain-road to Aran Tower, when he unlocked the heavy door he was startled by a shriek from Betto, and the words, "Evan! Evan! I thought you were dead. Caradoc has gone up-stairs, and never come down again," she cried.

"It is not Evan," said Lord Craigavon. "Lend me your candle."

He took a miserable rushlight from the table, on which poor Betto had outspread her Bible. She had been seeking relief from terror in that sacred volume. She had not only a profound reverence for its contents, acquired during her

life at Brynhafod, but a superstitious belief that harm would not reach her while the Book was near.

"Oh, my lord earl—bless me, your lordship, Evan went to the castle with my young lord. That Caradoc Pennant's so bold, he'ont be listening to nobody, my lord."

But the earl and rushlight had disappeared within the tower-staircase, and reappeared, as we have read, beneath the stairs at the summit.

"What are you doing here?" he said, harshly, as he saw Caradoc gazing at the heavens through his most powerful telescope. "Thief! robber!" he added, when he perceived that the boy was so absorbed as to be unconscious of his presence.

It was at these words that Caradoc turned and faced the Earl of Craigavon.

"What are you doing here? serf, villain, thief, scoundrel!" repeated his lordship.

"I am waiting to be let out, my lord," he replied.

"What brought you here?"

"Lord Penruddock, my lord."

"Were you with him at Carreg Mawr?"

"Yes, my lord."

"Had he guinea, boy, a guinea? What did he do with it?"

"He left it on the big stone."

"Where is Evan?"

"I have neither seen him nor Lord Penruddock since they locked me up here."

"What business had you with my son?"

"He bade me show him the fossils in the lias; and I obeyed, my lord. Then he brought me on here."

Lord Craigavon glanced for a moment at the fearless boy. He knew that he was telling the truth. The face of the moon that looked down on the half-glazed battlemented tower was not more clear.

"How dared you come here?"

"I was curious to see the place, my lord."

"What right had you to stay and pry into my affairs? I will have you committed as a thief."

"I have stolen nothing, my lord. I looked through the glasses at the rocks and the sea to see how shipwrecks might be avoided; and then—"

"What!" interrupted the earl.

"I forgot everything else, even the anxiety of my parents, in the moon and stars. How wonderful they are?"

The boy had, indeed, been carried beyond this world and himself, in wonder and in awe, at the revelations of the telescope.

"I beg you will mention to none this boyish trick of my son, neither that you have been in this place," said the earl.

"I have no secrets from my parents, my lord."

"Your father knows already. I request that the matter goes no further."

"It shall not my lord."

The earl pointed to the stairs, and Caradoc passed him, and began the descent. But for the moonbeams that penetrated at intervals the loopholes, he would have been in total darkness. The earl, by the rushlight, closed and locked a door, that had been by chance open, leading to his observatory, and followed. When Caradoc reached the bottom, with some difficulty, he heard voices in the kitchen, and went thither. So did the earl, when he had locked another door at the end of the staircase. Evan would have been dismissed summarily for neglect of duty but for the scene that awaited them.

Evan was lying on the bed insensible; Betto was swaying herself to and fro in her chair, and sobbing violently; while Farmer Pennant and Mr. Ap Adam were binding up Evan's leg.

It will be remembered that Mr. Tudor met Ap Adam in the Aber Ravine. The latter gentleman was going on a private geological survey of the cliffs about Carreg Mawr, and when he reached the big stone on which the guinea had been left, he found Evan lying beneath it. That worthy had managed to climb the rocks, and secure the guinea; but in grasping the gold with his only useful arm, he had slipped, and either broken or disabled his leg. He could not move, and was in awful terror; for the tide, though still far out, was coming in fast, and but for Ap Adam's arrival, he must have been drowned. Evan was a

tall bony man, Mr. Ap Adam slight and not particularly muscular. More help was needed to move him, and none was at hand.

"For pity's sake don't leave me here, sir! I'll try to walk!" cried Evan.

Ap Adam helped him to rise; but walking was out of the question, his agony was intolerable.

"Try to drag yourself to the Aber, where you will be at least safe from the tide," said Ap Adam.

"Don't leave me, sir! for mercy's sake don't leave me; I'm not ready to die!" cried Evan.

"Not as long as there is a chance of saving you," replied Ap Adam. "The wreckers give the waves tithes enough in human flesh without making your poor body a tenth."

"Lord, have mercy upon me!" shrieked Evan.

Ap Adam scarcely believed it possible to reach the pass in time, and as the distant sea grew nearer, he asked himself if he could leave this fellow-creature to perish, even to save his own life? But of what use to sacrifice both? so he laboured on. They were in sight of the defile, when Evan's strength failed, and he nearly fainted. The spray of the waves had already touched his face.

"Give me strength, O God!" exclaimed Ap Adam, and clasped his arms round Evan's waist.

Dragging him over the rough stones, while the sea almost touched them, he reached the point where the river-brook flowed into it. But how get to the path at its side? He shouted for help and was answered. His prayer and the ejaculations of poor Betto over her Bible were heard. Gwylfa appeared. He growled as he seized Evan's coat, for he knew the man, and hated him; but the dog is too noble an animal to let his enemy perish, so he helped Ap Adam to drag him ashore, then left him to rejoin Mr. Pennant, who was descending the cliff to the pass.

The moon had risen—the "young May moon"—and, trusting to her light and Gwylfa's sagacity, the farmer had ventured across the cliffs by the short but dangerous path that led from the castle to the tower. While the earl was taking the longer round on horseback, the farmer had started on foot, and, but for stumbling upon Ap Adam and Evan, would have reached the tower before his lordship.

"What's this? Another waif?" he exclaimed.

"It is Evan the Tower," replied Ap Adam. "I don't think he's dead, because 'those who are born to be hanged will never be drowned'; but I believe he has broken his leg. You must help me to carry him across the stream and up the Aran."

"It will be doing good for evil, then. He has locked Caradoc in the tower," said Mr. Pennant. "Take the rogue by the feet, and I'll lay hold of his body."

To Mr. Pennant, who could lift a sack of wheat, Evan was comparatively a light weight, so they managed to get him to the tower in about half an hour, by which period the earl had arrived, and joined Caradoc. But the great door was locked.

"Here is the key," said Ap Adam, drawing it from Evan's pocket.

Fortunately the earl had withdrawn his key from the lock, so they opened the door.

"Don't be frightened, Betto; Evan has had a cold bath," said Mr. Pennant, kindly, as they carried her husband to the bed.

"I am somewhat of a doctor, and have often set broken bones," remarked Ap Adam, coolly unfastening the keeper's knee-breeches.

It was at this juncture that Caradoc entered the kitchen, and was greeted by Gwylfa.

"Why is the door open?" asked the moody earl; while Caradoc ran to his father, and said, "It was not my fault. I hope mother is not frightened. What has happened to Evan?"

Lord Craigavon went to the bed, instinctively, and, seeing Evan's state, asked, "What has the careless fool been doing now?" He was told. He left the kitchen, closing the door behind him, and a grating of keys was heard. He returned, with a bottle in his hand containing spirits. They administered some, and Evan revived. Meanwhile, Ap Adam quietly bandaged the leg, taking no notice of the earl, who turned to Pennant with—"You had better take your boy home, and on your way tell Jenkins, the keeper, and his wife, to come here. I shall stay till they arrive. Go, young sir, and keep out of Lord

Penruddock's way for the future," he continued facing Caradoc, but not meeting his eye.

Ap Adam remained, and Mr. Pennant and Caradoc departed. They took the mountain road homeward, and soon reached one of the lodges, occupied by the keeper mentioned by the earl. They sent him and his wife to the tower, as requested, then made all haste to reach the farm. A messenger sent by the farmer, from the castle, had already apprised the inmates of Caradoc's safety, who was welcomed by them, as may be imagined with tears of joy.

Now let us praise the Lord for the mercies that He showeth to us children of men," said old Farmer Pennant; and the whole family knelt in prayer.

"Thou trustest too much in thine own strength, my son," he said to Caradoc, when they rose. "Put thy trust in the Lord, and be doing good, and verily thou shalt be fed."

"I will try, grandfather," replied the boy, meekly.

"Say rather thou wilt pray, my lad," returned the old man, laying his hand on Caradoc's head.

"May I go with you and see Daisy, mother?" whispered Caradoc and he followed Mrs. Pennant to the foundling's crib, now placed by her bedside.

Here he kissed the sleeping child, and heard of the loss of the locket.

(To be continued.)

CLEOPATRA'S NEEDLES.—Obelisks were erected on the east of the river Nile: pyramids on the western bank. The obelisk and the pyramid were forms symbolical of the rising and of the setting sun. The rising sun, which extended to noon-day, was the visible manifestation, in their Pantheistic Nature-worship, of the generation and preservative power, which they worshipped by the name of Ra, or Life. The setting sun, ultimately including Night, was the Token of Death, and the dark underworld into which the human soul would descend like other animals, as was signified by the sinking of the sun beneath the horizon. This was called Tum, and the pyramids dedicated to Tum, were the sepulchres of dead kings and illustrious persons. The Egyptian temple, on the contrary, in which Ra and the other gods of Life, Light and Truth were worshiped, had their gates adorned with pairs of obelisks, which also served as monuments of the name and fame of the monarchs by whom they were set up. An Egyptian king was, in fact, deified in his lifetime, like the Cæsars of Rome. The Pharaoh of the day was the Horus, the incarnate son of Ra, and the Kheper-Ra, or earthly god of his age. The most ancient obelisk known is not much less than five thousand years old. The two obelisks which were removed by Augustus Cæsar, in the eighth year of his reign, from On (Heliopolis) to Alexandria, where they ornamented the front of the Cæsareum, in honour of Julius Cæsar, are popularly called "Cleopatra's Needles." That famous Princess indeed had died several years before, but she may have designed their removal as well as the Cæsareum. The two obelisks themselves were erected at On or Heliopolis, seven or eight hundred miles distant, about 1600 years before the birth of Christ, together with another pair of obelisks, now respectively at Constantinople and Rome. The Pharaoh by whom they were originally set up at On was Thothmes the third; but one of his successors, Rameses the second, or Sesostris, as the Greeks called him, who reigned two centuries later, has added the side lines of hieroglyphic inscriptions to his own honor and glory, while the middle perpendicular line sets forth the renown of Thothmes the third, the constructor and donor of the obelisk. The dimensions of the huge monolith now on its way to Britain, which consists of syenite, the rose-red granite of Syene or Assouan, are exceeded by one of those at Karnak, and slightly by those brought to Rome and to Paris. Its length is 68 ft. 5½ in., and its greatest breadth at the base is 7 ft. 10½ in. on two opposite sides, and 7 ft. 5 in. on the other two sides. The weight is 186 tons, and its solid measurement is 2529 cubic feet.

Children's Department.

A LITTLE MAIDEN'S PRAYER.

"Jesus, tender Shepherd, hear me,"
Sang a little maiden fair,
"Through the darkness, be Thou near me,
Listen to my evening prayer."

Kneeling with her hands tight clasped
Bowed her young head o'er them low,
Softly was her voice upraised
As the vocal tide did flow.

Sweeter sight than that in heaven
Can delighted angels see?
Are celestial arches riven
With a sweeter melody?

"Through this day Thy hand hath led me,
And I thank Thee for Thy care,
Thou hast warmed, and clothed, and fed me,"
Sang she, lowly kneeling there.

"Let my sins be all forgiven,"
Trembling from her lips there fell;
"Take me when I die to heaven,
Happy there with Thee to dwell."

Little one so dear unto us,
As we listen to thy plea,
All our hearts in loving chorus
Pray God's blessing rest on thee.

May the tender Shepherd ever
Fold thee to His breast in love,
And when earthly storms are over
May'st thou dwell with Him above.

NEVER FRET.

Children, I have a capital rule to give you about fretting and grumbling—a very short rule, which is its worth your while to recollect if you want to cultivate contentment.

Never fret about what you can't help, because it won't do any good. Never fret about what you can help, because if you can help it do so. When you are tempted to grumble about anything ask yourself, "Can I help this?" and if you can't don't fret; but if you can, do so, and see how much better you will feel.

THE NOBLE SOLDIER.

"There was a law existing among the Romans that no one should come to the emperor's tent in the night, on the pain of death. During a certain war, however, a soldier dared to approach. He was seized at once, and taken away to be executed.

"I have a petition for the emperor," he cried. "You have broken the law, and must die," was the reply.

"News of the affair came to the emperor. 'Bring the man to me,' was his command; 'if the petition be for himself, he shall die; if for another, he shall live.'

"Then it was found that the man had come to entreat that the lives of two fellow-soldiers might be spared,—men who had been found asleep on watch. The emperor, delighted with the generosity that could thus risk life for another, forgave all three."

"What a nice emperor!" cried Harry.

"What a brave man!" added Tom.

"What would you think of these men if they had turned away heartlessly, and forgotten all about the soldier who had risked his life in their cause?"

"Think of them?" Why, I should say they were most ungrateful wretches, and that they richly deserved to be put to death!" cried Tom. "Yes, indeed! A dozen deaths wouldn't be too good for them," said Harry.

"Yet a certain King left His home and friends to live among enemies, and in the end died a cruel death to save those same enemies. How would you expect them to feel towards Him? Who was this person?"

CURONS.

A WORD IN SEASON.

The men engaged in the machine ship had left off work for a twelve o'clock lunch. When their

baskets and tin pails were empty, they gathered in little groups to talk or amuse themselves during the half hour of leisure that still remained after their hasty dinner.

Three of the workmen were standing somewhat apart from the rest, two of them laughing loudly, while the third, having fastened up on the wall one of those coarsely illustrated papers which are sown broadcast throughout the land by evil-minded persons, was mingling his remarks on the scene it represented with vulgar jests and fearful oaths—even the name of Jesus.

In the midst of their unseemly merriment, a soft, low voice beside them repeated the words:

"How sweet the name of Jesus sounds
In a believer's ears."

The men were startled, and their leader looking down, met the grieved, half-frightened face of a young lad, who had lately been taken into the establishment as an errand-boy.

"What brings you here, you little spy?" he exclaimed, angrily, and not without an oath.

"Please, sir, I was sent with a message to Mr. Evans, and I couldn't help hearing what you said. But oh don't—don't use the name of Jesus in that dreadful way again."

The man muttered some threat, and raised his hand as if to strike the boy, but suddenly changed his mood and burst into a loud, scornful laugh.

"Where did you learn those words you said just now?"

"At the mission-school. They are in one of the hymns we sing there, and they came into my mind just now."

"Oho! you can sing, then. Up with you on that bench, and let us hear you."

In vain the boy struggled to free himself from the iron grasp of his tormentor—the giant arm held him as in a vice, and he was forthwith perched up to make sport for them.

But as his faltering tones grew stronger, and floated out full of melody in some of the sweet songs of Zion, a solemn hush fell on all who heard him. Tender memories were stirred—rough bearded men wept like babes—and impressions were then made never to be effaced.

It was but a little seed, yet it was destined to bring forth great fruit; a feeble light, like a taper set in a cottage window, but it saved the benighted traveller from destruction; a word only, but it was in season.

BIRTHS.

At the rectory, Kingsclear, on the 20th inst., the wife of the Rev. J. F. Carr, of a daughter.

At Wallace, N. S., the wife of Mr. Wm. Ralph, of a son Nov. 7th.

At the rectory, Bridgetown on the 15th inst., the wife of Rev. L. M. Wilkins, of a son.

MARRIAGES.

Garrett Derinzy, on the 7th Nov. '77 by the Revd. E. P. Crawford, rector of Trinity Church, Mr. James Garrett to Miss Sarah Jane Derinzy only daughter of Mr. Derinzy, of Ottawa.

At Amherst, N.S., by the Rev. Canon Townshend, Mary O. Tighe, to J. R. Lamy, Esq.

On Nov. 14th, in St. George's Church, Apsley, by the Rev. P. Harding, Mr. Linus Whitmore, to Miss Ann Jane Tomlinson, both of Chandos.

DEATHS.

In North Essa, on Thursday, 20th inst., Mr. Henry Lowrie, for many years church-warden of Christ's Church, Ivy. His death was universally regretted in the parish, and at the funeral on Thursday the church was densely crowded by people of all religious denominations.

At Pugwash, Nov. 14th, Percival Ernest, younger son of Mr. Robert Smith, aged a year and three months.

At Pugwash, N.S., Nov. 15th. Henry Allen only son of Mr. Sam. Merrick, late sexton of St. George's Church, aged 8 years, being the third child taken by Diphtheria in 8 days.

Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 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 Broadbalt 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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We publish the following commendations received from the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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

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

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

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

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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