

Dominion Churchman.

Vol. 4.

TORONTO, THURSDAY, JANUARY 21, 1878.

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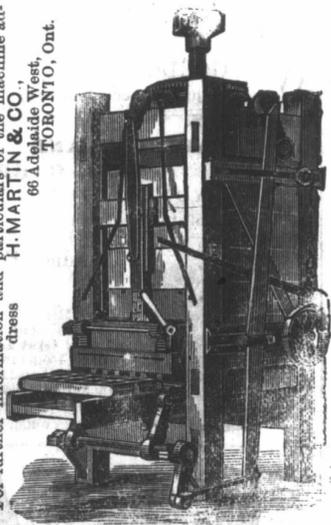
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**KEY TO THE PHOTOGRAPH
OF THE HOUSE OF BISHOPS.**

Commencing from the Left Hand side.

- No. 1. The Rt. Rev. the Lord Bishop Fauquier,
of Algoma.
2. The Rt. Rev. the Lord Bishop Binney, of
Nova Scotia.
3. The Rt. Rev. the Lord Bishop Fuller, of
Niagara.
4. The Rt. Rev. the Lord Bishop Bethune,
of Toronto.
5. The Rt. Rev. the Lord Bishop Hellmuth,
of Huron.
6. The Rt. Rev. the Lord Bishop Oxenden,
Metropolitan, of Montreal.
7. The Rt. Rev. the Lord Bishop Lewis, of
Ontario.
8. The Rt. Rev. the Lord Bishop Medley,
of Fredericton.
9. The Rt. Rev. the Lord Bishop Williams,
of Quebec.

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of the photograph.

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Dominion Churchman.

THURSDAY, JANUARY 24, 1878.

TO SUBSCRIBERS.

WE find it necessary to give a word of explanation to our subscribers, many of whom have been sued for accounts said to be owing to the late Church Printing and Publishing Company. It is believed that these suits, which are doing us a great deal of injury, have been entered by the late manager of that Company, the Rev. E. R. Stimson, who was virtually the proprietor of the *Church Herald*.

We beg to say that we have nothing whatever to do either with that Company or with the late manager of it. These suits have not come from us, nor have we anything to do with them; although they are inflicting on us a great amount of damage, because many seem to suppose that they are more or less connected with this office, whereas we are in no way connected with them, nor are they in any way connected with us.

THE WEEK.

THE arrival of Captain Burton at Cairo is announced. His present objects are of an exceedingly interesting nature. He is making preparations to start for the country along the east coast of the Gulf of Akaba, in order to complete the explorations which he has undertaken for the Khedive. It is a remarkable fact that during last spring Captain Burton discovered in the short space of three months traces of all the metals mentioned in the Book of Numbers as being used by the Midianites. The Khedive has determined to have several tons of the metalliferous rocks of this region sent to Paris for analysis. They are thought to contain gold, silver, copper, tin, lead, tungsten, and some other metals. The present expedition will consist of the same four members who went last spring, with the addition of an artist and a European chief of miners. Thirty native miners will be taken and twenty-five soldiers. The party will land at Muwaglah, and will work a large vein of iron containing silver, two marches to the northward of this spot. They purpose making two long trips into the interior, each of 150 miles; and Captain Burton hopes he will shortly be able to announce the discovery of the origin of the washings which have been so extensively made on the coast.

The resignation of the Suffragan Bishop of Nottingham and the presentation of a Testimonial to him on the occasion, have given occasion for the remark that the much respected prelate who has resigned his office through advancing years and declining health, is the first Suffragan Bishop in the Church of England for more than three centuries. The Act of Henry the Eighth fell into abeyance very soon after it was placed on the Statute-book; and from length of time and habitual desue-

tude it came to be universally regarded as a dead letter. It appears that it was Dr. Newman—the restoration of whose name to the rolls of the University with which he must ever be identified, has in the last few days startled as well as gratified the world—who called attention to the expediency of a revival of the suffragan system as a remedy for the acknowledged inadequacy of the existing Episcopate to cope with the wants of the rapidly growing population of the country. It is Dr. Wordsworth, Bishop of Lincoln, however, who has established an additional claim to the gratitude of the Church by converting the idea into a reality, and by reviving this long suspended Order in the Church. Nor may the late Prime Minister, who advised the Crown to give its sanction to the experiment, be refused his share in the meed of praise to be awarded to those who have done so much good in this way. And few fitter men than Bishop Mackenzie could have been found to inaugurate the restored office. He has displayed the same loving zeal, self-sacrificing labor, courtesy, and discretion which have made him honored and beloved in the many and diversified fields in which he has been called to work. Few men could have done more to dignify and illustrate the revived office of Suffragan Bishop than Bishop Mackenzie has done, and he retires from his episcopal duties regretted by all among whom he has ministered, leaving to his successor a pattern of kindliness of heart and untiring devotion to duty.

The Queen's speech, and debates upon it, have calmed the apprehensions of numbers whose imagination had conjured up many a wild and unauthorized motive, supposed to be at the bottom of every cabinet council and of every trifling order issued by the Government. The speech states that the Queen summoned Parliament before the usual time that it might become acquainted with the efforts she has made to terminate the war, and that she might have its advice and assistance. She alludes to her having declared her intention at the outbreak of the war to observe a strict neutrality, which she had lamented but had been unable to prevent—so long as the interests of her empire, defined by her Government, were not threatened. The Russian successes have convinced the Porte that it should endeavour to bring hostilities to a close. The Sultan's government accordingly addressed to the neutral powers, parties to the treaties relating to Turkey, an appeal for their good offices. It did not appear to the majority that they could usefully comply, and the Porte was so informed. The Porte then determined to make a separate appeal to her government, and she at once agreed to inquire of the Czar whether he would entertain peace overtures. The Czar expressed an earnest desire for peace, and stated his opinion as to the course which should be pursued to obtain it. Upon this subject communications have taken place, and she earnestly trusts they

will lead to a termination of the war. She will spare no efforts to promote that result. Hitherto neither of the belligerents has infringed the conditions on which her neutrality is founded; and while that continues to be the case, her attitude will continue unchanged. She cannot, however, conceal from herself that, should hostilities be unfortunately prolonged, some unexpected occurrence may render it incumbent on her to adopt measures of precaution. Her relations with all foreign powers continue friendly.

The Marquis of Salisbury stated, in his speech on the address, that the Government would not do anything to imperil British subjects or their interests *for the sake of all other Christians in the world*.

There are discouragements in entering the ministry of the Church, and so dangerous is it to become a clergyman, that any exception to the general falling off of candidates both in England and America, deserves to be carefully noted. At the recent ordination at Lincoln the number ordained—thirty, including nineteen priests and eleven deacons, is very largely in excess of the usual average. It is said to be nearly thirty years since so large a number presented themselves for ordination. The fact requires attention also, because it shows that, notwithstanding the Bishop's strenuous and persistent assertion of a certain amount of Church principles, which to some appear arrogant, to others illiberal, and to all they are seen to be anything but pandering to the latitudinarian spirit of the age—notwithstanding all this, the work of the Church is progressing, and the good Bishop has the sympathy and the sanction of the active and zealous portion of the Lord's vineyard. Seven of the Priests and six of the Deacons were trained at the "Cancellarii Scholæ," called into existence by the Bishop of Truro, when Chancellor of the Cathedral. In preparation for the ordination there was an early celebration of the Holy Communion in the cathedral for the candidates in Lincoln, in addition to that in Riseholme Palace Chapel, for those staying with the Bishop.

Seventeen ministers of the "denominations" on Sunday last, in Chicago, and about the same number the Sunday before in New York, discussed the subject of eternal punishment. Whether eternity is the same as endlessness with regard to the future retribution of the ungodly, appears to give a considerable amount of difficulty to determine in other parts of the world also. We wonder that more stress is not laid on the fact that, so strong is the tendency of human nature to walk by sight and not by faith, that we cannot afford to part with any motive, even the smallest, to a life of holiness. And that the least amount of doubt upon so tremendous a subject should lead us rather to magnify our dangers if it could be possible to do so, than to reduce them in our estimation one hair's breadth below the truth. When we are

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moving onward into the future, in many respects like one who is blindfolded, is it not infinitely preferable to suppose ourselves nearer the precipice than we really are, than to run the smallest risk of being suddenly and irrecoverably hurled headlong over its edge, merely because we refused to believe in the existence of any such danger at all?

It is prognosticated as not unlikely that England is destined to go through a period of deep social distress. Already in South Wales a large portion of the industrial population are believed to be in a state verging on famine. The chief products of that district—coal and iron—have been subject for some time past to a rapid process of depression, and it is thought in England that there is not any near prospect of recovery; while what exists in South Wales is said to be indicative of what will probably happen more or less over the whole country. No signs are yet discernible of a commercial revival. There is a general lack of confidence arising from the continued uncertainty as to the part England may take in the Eastern struggle; although want of confidence is not the only cause of the depression. England has adopted a universal system of free trade, in the face of the fact that restrictive laws in the great Continental States, in the British Colonies, and in the United States of America bear very severely upon her manufacturing industry. She may doubtless encourage herself with the hope that she will pass triumphantly through the trial, but the trial is one which may call for patient endurance as well as for hard sacrifices. The termination of the war between Russia and Turkey would doubtless have a tendency to infuse new vigor into commercial life, but uncertainty appears to have a more crippling effect upon trade and commerce than being engaged in actual warfare. It is not, however, really believed that England will engage in the struggle now going on in Turkey. No vital interests of hers are yet interfered with; and were she to commit herself to an armed intervention in behalf of Turkey, she would stand alone against all the other powers of Europe; unless it might be France, who under the present regime would not so much care to be the ally of England as to have another encounter with Prussia, for which she is no doubt silently preparing.

Cleopatra's Needle arrived at Gravesend on the 21st instant.—The Royal Geographical Society has resolved to give a banquet in honor of Stanley, who is daily expected in London. They will also invite him to read a paper on his explorations.—A Papal allocution is shortly expected to be delivered on the death of Victor Emmanuel and the accession of Humbert.

Not much progress has as yet been made in the peace negotiations. The Turkish plenipotentiaries have announced their arrival at Kezanlik, where the negotiations are to be carried on. The latest despatches announce that Queen Victoria has personally interceded with the Czar to spare Turkey. It is also

understood that England has proposed that there shall be a conference of the Powers immediately after the Russian terms of peace become known. If the Powers decline to take part in such conference, the Government is expected to ask Parliament for an extraordinary credit in order to prepare such measures and take such precautions as may be necessary for the protection of "British interests" in the East. The condition of Turkey, however, is reduced to so low an ebb, the "sick man" has had so serious a relapse that it is supposed he will submit to almost any terms Russia may think fit to impose. It is, however, by no means certain that such will be the case. The Russians have occupied Adrianople, and it is stated that on their arrival within twenty miles of Constantinople the Sultan and his government will leave that city. Much distress prevails there and, a great amount of mortality among the refugees who are dying in large numbers from cold and starvation.

The Provincial Legislature of Ontario appears to be much exercised over the question of making use of some kind or form of prayers to be used by or for the House. The motion made in the House on Friday evening last states that the prayers are proposed to be used for the House. If that is the idea, the prayers might be used anywhere else with the same result, and then those who are either opposed to their introduction at all, or who would like another form, would not be annoyed by what might be distasteful to them. In a Legislature where one of the fundamental principles of procedure is the non-recognition of either religion or Divinity, it is difficult to imagine how any prayers at all could harmonize with the constitution; and if that difficulty were got over—if the majority should decide that prayers were or might be necessary, beneficial, or in any way desirable, a greater difficulty still would arise as to the persons who should say the prayers, or in accordance with what religious system they should be constructed. The question of having either a pre-composed form or an extempore effort is one of minor consequence, with the understanding that the precomposed form secures uniformity of sentiment and enables all to join in it—neither of which can be attained by an extempore form. In the Ontario Legislature, it was proposed that the Speaker should read the prayers; but then it was objected that in this case some religious test would be required. It was finally decided that a committee appointed for the purpose should draw up a form of prayer, whether for the House, or to be used by it, is not stated.

That grand old society of the Church, the Society for Promoting Christian Knowledge, which has done more for the Church than any other society now existing in Christendom, is just now passing through a little tribulation. This society, we all well understand, is the *great Bible Society of the Church*; and it is also a great Prayer-book society, besides embracing a number of other objects of a kindred character, all, however, of a strictly

Church but not of a party tendency.—That the Earl of Shaftesbury and Dean Close should ever have been members of a society thoroughly and exclusively of a Church character, is what would most surprise us, and not the secession from an institution where they ought to have found, long ago, they were not in their element. But to a thorough Churchman it would be the cause of a vast amount of pain to meet with anything in such a society as the S. P. C. K., not exactly sound. That there is any tendency to Rome in any of the publications of the Society will scarcely be believed except on the strongest evidence, by anyone who knows that among the Episcopal referees is found the name of Bishop Ellicott, one of the most pronounced of Protestants—crude and unsatisfactory as he may be in other respects. But a sentence here and there has certainly appeared in some of the Society's recent publications of a decidedly incautious character, and tending not Romeward but in the direction of the modern German school of free interpretation. And we sincerely hope that the sentences to which we refer will be expunged from the publications of the Society. But their existence in the works to which we refer, does not for one moment justify a separation from so venerable and so important a Society, at least, until every reasonable or even possible means have been tried to secure the circulation of the books without the objectionable passages in question. It is not stated that the slightest effort has been made, by any of the worthies who have made themselves notorious by their secession, to have expunged the sentences which are opposed to the faith of the Church, and which contain sentiments that cannot be too strongly guarded against. There is no doubt that several of the objections, however, originate in garbled and unfair quotations from books which, upon the whole, are of great value. In the main, we agree with the following paragraph contained in the *Guardian* on the subject: "The tendency of such action as Lord Shaftesbury and his friends have deemed it right to take is inevitably to throw the venerable Society more entirely into the hands of Churchmen of other Schools, and so to aggravate the evil—if evil there be—of which they complain. This is unfortunate, and we cannot but hope the secession will assume but very small proportions. Evangelical Churchmen who are supporters of the society, should, more especially just now, when dropping their own especial organ, continue so to be, and induce their friends to become so likewise, and thus give their due weight and redress anything they deem wrong in its management. In truth, we cannot think the correspondence before us will in the long run do the Society any harm. We shall not be astonished also if it beget a suspicion that these gentlemen do not feel very comfortable in themselves about the safety and sufficiency of their own theological principles. . . . We begin to think that Lord Shaftesbury and his friends have their misgivings. At any rate, they act very much in the spirit of those who have a weak cause, and therefore pru-

dently cut short discussion. Men whose opinions are degenerating into prejudices cannot afford to be tolerant."

THE THIRD SUNDAY AFTER THE EPIPHANY.

AS will be already sufficiently understood from the remarks we have made on the services for the last two Sundays, the Epiphany, or Manifestation of Christ in the full meaning of the term, includes a great deal more than is suggested by the affecting incidents from which the first day of this season is named—the circumstance that is of His manifestation to the chosen sages of the Eastern world, who were permitted to gaze on the infant Jesus in all the lowliness of His humiliation as a man. But we must remember that the manifestation of Christ to the Gentiles means his manifestation to the human race; and besides the manifestation of his glorious Person, both in His Godhead and in His humanity, it is most important for us to know what else is included in the manifestation of Christ. In these Sundays between Epiphany and Septuagesima the services of the Church furnish us with the most important aspects under which the Redeemer of the world is shown forth to the human race. In the Gospel for the first Sunday after the Epiphany we find set forth the gradual increase of wisdom and knowledge, as far as these depend upon experience, in the human soul of our blessed Lord, as shown in St. Luke's narrative of His dispute with the Jewish doctors in the temple at the age of twelve. This was a manifestation of His true humanity in soul as well as in body. In the Gospel for the following Sunday St. John tells how at the beginning of miracles which Jesus wrought in Cana of Galilee He "manifested forth His glory," so that "His disciples believed on Him." And if we consider the purpose of St. John in writing his gospel we shall at once perceive what alone he could mean by the statement that He manifested forth His glory. He seems throughout most anxious to show that the life of Jesus of Nazareth can only be really understood—that His human character indeed can only be fully justified, when men recognize in Him a Divine Person, Who altogether transcends the ordinary conditions of human existence. And the miracle in Cana was pre-eminently an occasion when this glory, coming out from Christ's Divine and Eternal Person, shrouded under a veil of flesh, poured forth its illuminations in the words and acts of Jesus of Nazareth. The glory then St. John speaks of, in connection with the miracle, is the Divine glory. It is the beauty and effulgence of His Divine attributes shown forth in forms which bring them within the range of human sense; and when St. John says that our Lord manifested this he implies that, like the sun behind the clouds on a dark day, it had all along been giving a portion of light, the source of which the men who enjoyed it did not recognize; and that the miracle at Cana was as the rolling away of a cloud from the face of the sun.

The more we can combine the teaching the Church brings before us in the Sundays after the Epiphany the more we shall understand her purpose in presenting us with the principles involved in the various manifestations of Christ. On this third Sunday we have the infirmities, the dangers and necessities of human nature prominently adduced, and a commemoration of the Epiphany of Christ as the Divine Healer of our infirmities as well as the Divine Guardian of those who "shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven;" while extending our sympathies and our doing good beyond the narrow limits embracing only those who might claim our good offices on the ground of friendship, is strikingly enforced in the Epistle for the day. Christ's all-embracing sympathies could take in the most loathsome heir of mortality as well as the alien who might be the furthest removed from the commonwealth of Israel. He manifested His loving kindness by touching one whom no one else would approach, and by healing the Gentile slave of a Gentile centurion. Thus the glory of the Good Physician was shown forth in two remarkable instances, immediately after he had made His mission openly known to the people. Nor may we, especially in both these instances, lose sight of the fact that the miracles of Christ are physical and symbolic representations of His redemptive action as the Divine Saviour of mankind; and it would appear that their form is carefully selected and adapted to express this action. By healing the leper He proclaimed His power and His mission to heal the leprous disease which had made the soul of man bring forth the loathsome fruits of sin; and by His miracle of healing extended to the palsied He clothed with a visible form His plenary power to cure spiritual diseases which show the weakness, the deadly torpor of the soul.

DUNNETT vs. FORNERI.

THE Bill filed in the Court of Chancery states that the plaintiff has, for many years, been a member of the Church of England in Canada, and of the congregation and vestry of Christ's Church, Belleville; That the defendant is a regularly licensed and ordained Clergyman of the said Church of England, and the Incumbent or Minister of Christ's Church, Belleville; That the temporalities of Christ's Church are managed by Churchwardens, who, from subscriptions and collections they hold in trust for the purpose, provide, among other things, the salary of the incumbent and the bread and wine for the communion, celebrated according to the Book of Common Prayer; That the plaintiff as a regular contributor to these funds, and as a member of the congregation, is entitled to share in the administration of the Holy Communion; That the plaintiff had been a regular attendant of the Lord's Supper, which had been administered to him by the defendant; That in 1875, the plaintiff was elected a member of Synod, the yearly meeting of which he attended; That the constitution of

the Synod requires its members to be communicants; That by the rubrics of the Church every member is required to communicate three times a year; That on Christmas Day, 1875, the Churchwardens provided the bread and wine for the Lord's Supper at the charge of the congregation; That the plaintiff attended Divine Service on that day, but the defendant refused to administer to him the Holy Communion; That March 11, 1876, the defendant again refused in a similar way; That the defendant at these Services did suspend the plaintiff from his just rights, on the frivolous charge that the plaintiff had not contributed to the support of the Church according to his means; that the defendant thereby usurped authority not conferred upon him; That the defendant by reading a libelous paper before the congregation, declared to be the ecclesiastical sentence against the plaintiff, during Divine Service, has sought to damage his reputation; That the defendant endeavored to deprive the plaintiff of his office as member of the Synod; That the plaintiff claims that, as a contributor to the funds, he is entitled to partake of the Lord's Supper; The plaintiff claims that the defendant is a Trustee for the plaintiff as to his right in receiving the Holy Communion. The plaintiff prays that the defendant may be restrained from refusing the Holy Communion to him, and from causing a forfeiture of his office as member of the Synod, and from damaging the plaintiff—and for costs—and for further relief.

The defendant admits the 1, 2, 3, and 7th paragraphs of the bill; he says the plaintiff was never confirmed, and, therefore, was not entitled to receive the Holy Communion; the defendant also states that he has a right to use his discretion and judgment in admitting members of the Church to receive the Holy Communion; that so acting honestly, truly, and justly, according to the rubrics of the Church, he refused to admit the plaintiff to the Holy Communion—not considering that he was entitled to be a partaker thereof. The defendant further states that the plaintiff has acted openly in violation of the regulations of the Church, that he is a depraver of the Book of Common Prayer; that he is a schismatic, and has maliciously contended with the members of the said Church, and has refused to be reconciled to them. The defendant also submits that the Court has no jurisdiction in this matter.

Vice-Chancellor Woodfoot said the most important question in the case is that of the jurisdiction of the Court to interfere at all in the matter. Rights of the kind alluded to may be the subject of adjudication in the courts in England where the Church is by law established. But the decisions in such cases are not precedents where the Church is not established. By the Imperial Act of 1791, one-seventh of the Crown Lands was reserved for the "Protestant Clergy." Disputes arose on the subject, the Church of England and the Kirk of Scotland claimed to be alone entitled to share. In 1840, the Sections of the Act of 1791 relating to any further reservations of Crown lands for the clergy were repealed.

In 1850 it was enacted that taking the Sacrament of the Lord's Supper should not be necessary to qualify for obtaining any temporal privilege or advantage. In 1851 an Act was passed, which received Her Majesty's assent in 1852, recognizing a legal equality among all religious denominations as an admitted principle of Colonial legislation; and it repealed the clauses of the Act of 1791 which authorized the erection of Parsonages or Rectories and their endowment. By an Act of the Imperial Parliament of 1853 the Canadian Legislature was authorized to alter the appropriation of the Clergy Reserves as they might see fit. In 1854 the Canadian Legislature secularized these Reserves, making provision for vested rights.

The effect of these enactments places all religious bodies on a footing of equality before the law, and that no test shall be required to qualify for any office or trust, and thus renders impossible any such close relations between civil governments and Church Polity and discipline as exist in England,—and greatly restrict, if they do not forbid, interference by the law, not merely with individual faith, but with the external and internal affairs of Church organization, including Church discipline. All religious bodies here are considered as voluntary associations; and unless civil rights are in question, the Law does not interfere with their organization.

The English Courts do not recognize the right of the Church Judicatories to determine matters in which civil rights are concerned to so large an extent as the American Courts. These latter, for the most part, holding that in cases where the right of property in the civil courts is dependent on the question of doctrine, discipline, ecclesiastical law, rule or custom, or Church government, and that has been decided by the highest tribunal within the organization to which it has been carried, the civil court will accept that decision as conclusive and be governed by it in its application to the case before it. While the English Courts in such cases will examine into doctrines as a matter of fact, for the purpose of determining which party maintains the original principles of the Society. Lord Deas, in the Cardross case, cited in Innes Creeds of Scotland, vigorously maintains the right and duty of the civil courts to investigate the proceedings of Ecclesiastical bodies, but only when civil rights are concerned. "It is upon the same ordinary principle" that the Court deals only with civil interests, "that if no civil interests are involved, we refuse to interfere at all." If an association make a compact with certain of its members, that, on condition of the latter going through a long course of study and preparation and devoting themselves exclusively to the labour of the ministry they shall be held qualified to be inducted, and accordingly do induct them into the charge of particular congregations, with right to certain emoluments, and on the footing that the qualification thus conferred shall not be taken away except for one or more of certain causes to be ascertained by certain tribunals, acting in a specified order,

then the association or its members, if they break this compact, may become liable for the consequences, precisely as if the emoluments had been attached to a purely secular qualification and employment.

Of late years the status of the Church of England in the Colonies and in Scotland, has been the subject of much consideration. In *Long vs. The Bishop of Cape Town*, Lord Kingsdown says, "the Church of England in places where there is no Church established by Law, is in the same situation with any other religious body—in no better, but in no worse position; and the members may adopt as the members of any other communion may adopt, rules for enforcing discipline in their body, which will be binding on those who expressly or by implication have assented to them."

In the case of *Murray v. Burgess* it was shown that the regulation of the ecclesiastical affairs of the body to which the parties belonged depended upon contract, expressed or implied, and the decision was given accordingly.

In the case of the Bishop of Natal the status of the Church of England in the Colonies is discussed at length, and it was decided that when there is an independent Legislative Assembly in the Colony, there is no power in the Crown, without the Imperial Parliament, to create an ecclesiastical see or corporation, whose status, rights, and authority the colony could be required to recognize.

In the *Bishop of Natal v. Gladstone*, the Master of the Rolls decided that the appointment of a Bishop by the Crown is not nugatory, but that he has the status of a Bishop all the world over, and may exercise his functions territorially in his Diocese—but that he has no coercive jurisdiction, and must resort to the civil tribunals for that purpose.

The cases of the *Bishop of Cape Town v. the Bishop of Natal*, the *Attorney General v. Pearson* were also adduced to show that in these cases the right of property in some shape was involved—either the salary of the clergyman, the salary of the Bishop, or money to which he was entitled in that capacity, or the title to property asserted on behalf of the Church or association; and in such cases, it seems to be the rule of the English Law that to adjudicate upon the right, the Court can and will investigate the proceedings of the Church Courts, and decide upon matters of faith, as facts, upon which the right to the property may depend.

Several cases were then brought forward in order to illustrate the method of procedure in the United States; and showing that the practice there recognizes the principle that "it is of the essence of religious unions, and of their right to establish tribunals for the decision of questions arising among themselves, that these decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organization itself provides for."

"But," said the Vice Chancellor, "I apprehend when no civil right or interest is brought in question, the English Courts will

not interfere with the decisions of the ecclesiastical tribunals of voluntary associations, to determine the status of a member of the body or investigate the legality or regularity of the proceedings by which he is affected." And in support of this position several cases were adduced.

In concluding his judgment, the Vice Chancellor stated,—“In all this, I do not find the defendant charged with the invasion of any civil right of the plaintiff. There is not said to be any emolument attached to the position of Lay representation,—the status is not a civil but an ecclesiastical one. The position of member of the Church and the right to participate in the ordinances of the Church is also purely ecclesiastical, and though there may be a remedy in England, as in *Jenkins vs. Cook*, when the Church is established and ecclesiastical Courts appointed to administer it, there is no such jurisdiction here. If there is any civil remedy for reading the libellous paper, it could only be on the ground of damage to character or standing, and none such is alleged to have been sustained and no relief is asked for in regard to it.

The Vice Chancellor quoted the Acts in reference to Synodical action in order to show that he was "unable to find that any civil rights, as distinguished from ecclesiastical rights, are conferred upon the members of Synod."

In reference to costs, his Lordship's stated that "the general rule is that the losing party pays the costs, but this is not so inflexible as not to yield to the direction of the Court." And considering the nature of the case and that it is the first of its class, the Court decided that the defendant should pay his own costs. In excuse for this part of the decision the Court went into the merits of the case itself; but as our object is only to establish the main question, we shall not enter into that part of the judgment—*more especially as no evidence was gone into, and the Vice-Chancellor refused to allow the defendant to call witnesses! and, therefore, the Council for the defendant was driven to confine himself to the question of jurisdiction.*

THE CHURCH AND THE CIVIL COURTS.

THE case of *Dunnett v. Forneri* is one which must necessarily excite a great deal of attention among churchmen; not so much with regard to the merits of the case itself, as with reference to the principle involved in the suit. A long time has elapsed since the trial took place, and the judgment, which was sufficiently elaborate, was delivered by Vice Chancellor Proudfoot last week.

The State has thought fit to rob us of nearly all the property we possessed, which was just as much ours as the lands belonging to the Canada Company are theirs; it professes to recognize no religion whatever as having any thing to do with its political organization or procedure; in fact, like the United States Constitution, it recognizes no

God at all. All religions are supposed by the Statutes to be on a perfect equality, each of them being understood to be placed in no better, and at the same time in no worse position than every other; and yet the suit went on the ground that the Civil Courts had a right to interfere in the internal management and discipline of the Church, and to decide on the propriety or impropriety of the most purely spiritual acts of her officers and private members. And if the Civil Courts had a right to take such a step with regard to the Church, they would have an equal right to take the same course with all the sects and denominations throughout the country, whereby an immense increase in the Judiciary would necessarily ensue, and the State would assume the entire control over all religious matters.

But if it could have been possible that the judgment could have been given for the plaintiff, we hesitate not to say that so grave is the nature of the case that the whole Church of the Dominion would have to rise as one man, and either oppose so unrighteous a decision, or contend for such an alteration of the Statutes as would place the Church in a position to exercise her spiritual functions in a manner perfectly free and untrammelled. In England, it is not so much that the Church and the State are united, as that, what is now a legal fiction was once more or less true, the State is the Church and the Church is the State; so that, in a sense, all the Courts in England are, or at least were, Church Courts, some spiritual, some temporal; so that questions of the kind we are considering might very properly be brought before any of them according to the object sought to be attained—whether ecclesiastical censure or civil disability. But here in Canada we have certainly for a number of years labored under the impression that the Church was perfectly free to exercise all her spiritual functions, without let or hindrance from the State; and should it have turned out that we had been laboring under a delusion, that the Civil Courts in Canada could compel a clergyman to administer the Holy Communion in cases where they might think fit, it would then be high time to make a full inquiry about the matter with a view to further action.

It is no part of our business any more than it was the business of the Court even to touch upon the merits of the particular case we are considering. Whether Mr. Forneri was what Mr. Dunnett said he was, whether Mr. Dunnett was what Mr. Forneri said he was—the less we touch upon these points the more clearly shall we be convinced of the impressiveness of the main question itself. Whether Mr. Forneri was right or wrong in refusing to administer the Holy Communion to Mr. Dunnett is a matter for the bishop of the diocese, and no one else, to determine. Whether or not Mr. Dunnett was unjustly deprived of a seat in the Synod would be for that Synod to decide. We are only concerned with any power the Civil Courts might claim to possess in interfering with the spiritual action of the Church; and unless this question were satis-

factorily settled, it would be in vain that bishops, clergy, and Synods should attempt to carry on the Church's work.

The judgment of the Vice Chancellor determined that the Court of Chancery had no jurisdiction in the case, it being of a purely spiritual nature. But notwithstanding this, the defendant was left to pay his own costs! This part of the judgment is decidedly puzzling to those not learned in the proceedings of the Law Courts. We confess to have been also very considerably puzzled—after a long string of arguments and cases had been gone through, all powerfully conveying to one focus, viz., that the Court had no business to interfere in the matter at all, to find the Vice Chancellor entering into the merits of the case itself, and almost undoing the previous part of his judgment. The inquiry was certainly suggested as whether it is the custom in that Court to give a full and decided opinion on question in reference to which the Court itself has decided it has no jurisdiction. If this is the first instance of the kind, it constitutes an exceedingly unfortunate precedent. If it is only in accordance with the usual practice of the Court, all we need say is that we believe such practice finds no analogy in the procedure of the English Law Courts—not even in the *obiter dicta* of which we have lately heard so much.

DEVOTIONAL AND RELIGIOUS BOOKS.

A PAPER READ AT A CONFERENCE IN TORONTO, ONT., IN NOVEMBER, 1877.

By the Rev. Isaac Brock, M.A., Co-Rector of St. Peter's Church, Sherbrooke.

If I rightly understand the subject assigned to me, the word "religious" is intended to describe, not books on religion generally (a boundless subject), but books helpful to the religious life; books calculated to promote the growth, or to guide and guard the development of that life of God in our souls, the germ of which the Holy Ghost implanted in us, when by Holy Baptism we were incorporated into Christ's mystical body, the Holy Catholic Church.

So that while the word *Devotional* points rather perhaps to manuals of devotion, the two words together "*devotional and religious*" open a somewhat wider field for our consideration at this conference, embracing not merely devotional manuals, but all such books (devotional and religious) as under the presence and power of the Holy Ghost may prove, in a greater or less degree, of use to us in our Christian life, more particularly in that department of it, upon which its vitality depends—our intercourse with God.

The brethren will kindly remember that my remarks on the subject before us must necessarily be only *suggestive*: what may be helpful to one, may not be found helpful to another. In a conference of this kind, therefore, I only feel warranted in offering suggestions for the consideration of the brethren, hoping that the progress of the discussion will elicit, from older and more advanced brethren in the Church of God, counsels and suggestions far more weighty than mine.

I might occupy the whole of my allotted time by enumerating a number of devotional and religious books which have obtained a transient or permanent hold on the church. Such an enumeration, however, could hardly be a profitable employment of your time and mine. I take it that you do not ask from me to-day (even if I were competent to give it), a mere catalogue of devotional and religious books. You doubtless expect me to make a selection; and if that selection is in part the result of my own experience or choice, you will bear in mind that in reference to all books *except two*, I am only as I have said

offering suggestions; and even in reference to the *mode* of using, as books of devotion, those excepted two, again I can only offer suggestions which may or may not be practically and generally useful.

I shall incidentally in the course of my remarks refer to several devotional and religious books, but this will be chiefly in connexion with, and in subordination to, four great books of devotion and religion. Four great books:

I. The first stands alone. The unapproachable glory of inspiration places THE HOLY BIBLE as a devotional and religious book in a position by itself.

II. The next book is only second to the Holy Bible, and occupies also a position unique as a book of devotion, OUR ENGLISH BOOK OF COMMON PRAYER.

The other two that I venture to select out of scores of ancient and modern books of devotion have been and are prized by hundreds of thousands.

III. The first is a voice that comes to us from the middle ages from the calm of the monastery of St. Agnes in the Diocese of Cologne: the work of a Roman Catholic priest and monk, THE Imitation of CHRIST, by St. Thomas a Kempis.

IV. And the other is a familiar voice that comes to us from our own time, from a country parish in the Diocese of Winchester: the work of a holy and humble priest of our English Church, who eleven and a half years ago entered into rest, THE CHRISTIAN YEAR, by the sainted Keble.

I. THE HOLY BIBLE.

I need not occupy your time by dwelling on the importance, in reference to our spiritual life, of a devotional study of the Holy Scriptures—One thought only—out of our union to God in Christ sealed in Holy Baptism, sustained in the Holy Eucharist, grows the blessed privilege of intercourse with God. We will address Him: this we do by Prayer and Praise. He will address us: this He does by His Word. Where there is living union there must be intercourse, God must speak to us, we to God.

Let me give a few hints which may perhaps help us in our devotional reading of the Holy Scriptures.

1. Let us realize the presence of God, the Father, the Son, and the Holy Ghost, as we read His Word. The collect for the second Sunday in Advent, or for St. Mark's day, or a short prayer of our own for the teaching of the Holy Spirit, may well be used before our devotional reading of the Scriptures, may serve to impress upon us the great thought—*God is speaking to us in His Word.*

2. Let us follow as far as possible the church's order in reading the Scriptures, especially in reference to the feast and festivals, and seasons of the church's year. It needs not that we read *all* the church prescribes: we can take portions thereof in order.

3. Arrange for this devotional reading early in the day, if possible. In any case do not let it take its chance. The daily bread is *given not snatched.*

4. Study the Word with marginal references, comparing Scripture with Scripture.

5. Study carefully the contents of passages which especially strike you.

6. Gather *principles* for the Christian life from Old Testament rules.

7. Learn from the Word the *different sides* of God's truth, call to mind that word of St. Paul, "the manifold wisdom of God." God's Election and Man's Free Will: Regeneration in Baptism, Conversion in mature years: Evangelical truth and Church truth. Do not ignore either side, though you may fail to see the harmony.

8. If possible, let us always carry away from the portion of God's Word which we read as a part of our devotional exercises, at least one lesson, one thought which we may recur to, and dwell upon during the day. For many other hints and rules on this subject, I must refer you to a work by Dean Goulburn, entitled "An Introduction to the Devotional Study of the Holy Scriptures," where also you will find many illustrations of this important matter.

The mention of Dean Goulburn leads me to notice in passing his well-known books on our present subject, "Thoughts on Personal Religion" and "The Pursuit of Holiness;" Devotional and

religious books full of most valuable and practical suggestions.

Isaac Williams' Devotional Commentary on the Gospels is probably known to most here. The words of the Lord Jesus above all other words demand our most reverent devotional study. Let us not, however, substitute any commentaries in the place of our own prayerful study of the Word. "In all labour there is profit." And we shall find that our own laborious devotional study of the Word, however discouraging at times, will surely tend to growth in the spiritual life.

There is one book of the Holy Bible which is so eminently a devotional manual that I must specially refer to it.

The Book of Psalms, which has been called the Redeemer's Prayer-book. I can hardly imagine any communicant whose desire it is to draw near to and feed upon Jesus in the Holy Communion, intentionally allowing any day to pass without reading with all thoughtful attention and most reverent care, a few verses at least from the Psalter which is so full of Christ and Christianity. Dr. Perowne, in his notes on the Psalms, has a very interesting chapter on the use of the Psalter in the church and by individuals, from the antiphonal chanting of the Psalms, in the Christian age of the 2nd century, down to the late Bishop Blomfield's constant use, in his private evening devotions, of the 51st Psalm. Bishop Alexander, of Derry, in his recent Bampton lectures, "*The witness of the Psalms to Christ and Christianity*," has incidentally brought out the extreme value of the Psalter as a Manual of Devotion. In his fourth lecture he traces out the character of the Christian from the Psalter in its relation to God, to the Church and to Self. I quote only his summary. "It would be easy, taking up the image of saintliness in the Beatitudes, to show that each line has its anticipation in the Psalms. But enough has been said to indicate how strong is the witness of the Psalter to that peculiar character which is one element of Christianity. It is a character (1) as regards God—finding its joy in Him; (2) as regards the Church—using and prizing forms and ordinances without resting in them; (3) as regard Self—combining a sense of sinfulness with a consciousness of reconciliation—full at once of a conviction of unworthiness, and of a yearning for inward purity—exhibiting gentleness, childlike humility, and all the graces of the Beatitudes."

II. THE PRAYER-BOOK.

Our Prayer-book, we all know, may be studied, (1) in reference to its *Antiquity*, i.e., its sources in ancient Liturgies and Sacramentaries; (2) or in reference to its *History*, i.e., its reformation in the sixteenth and its revisals in the seventeenth century; (3) or in reference to its *Rationale*, i.e., its devotional and practical teaching: or, turning away from these three great divisions in which the Prayer-book may be studied, it may also be most profitably studied as a *Devotional Guide and Manual*.

And I cannot but feel that it would conduce to a more manly, more English type of piety, if the Prayer-book, in place of some modern devotional manuals, which savour of Rome, was more reverently studied, more diligently followed.

I venture, therefore, to suggest a few thoughts on this subject taken mainly from a lecture of the present Dean of Chichester, Dr. Burger, on the Prayer-book as a Devotional Manual and Guide.

1. First let us ponder well and deeply over this: The Church's Method of Divine worship consists in the prayerful contemplation of her Lord. From Advent to Trinity she brings Christ before us in His first and second comings; in His Birth, and Circumcision, and Epiphanies; in His Life and Temptation and Passion; in His Death and Burial and Resurrection; in His Ascension and His sending of the Holy Comforter. From the central festival of Trinity (which gathers into one the glories of Christmas, Easter and Whitsuntide) on again to Advent, the Church brings Christ before us in His holy example and blessed teaching. The church's method of devotion, therefore, is not self-contemplation, not the analysis of our own thoughts and feelings, but the devotional survey of an external object, and that object a Divine Person, our Saviour Jesus Christ: very God as well as very man.

Christ is invariably set before us in the Church's Method of Worship. We are instructed to fasten our eyes on Him. Through Him we offer our prayers. Our creeds guard the doctrine of His Eternal Godhead and Holy Incarnation. The Te Deum and the Litany are mainly addressed to Him. In our occasional as in our regular offices, He is everywhere present, pleading, promising, sanctifying, blessing: while in the great Eucharistic rite, Jesus emphatically, is all.

2. I cannot enlarge on the great prominence given to the Holy Scripture in the Prayer Book; it must not, however, be overlooked when we regard the Prayer Book as our devotional guide. The English Church would have her children prize the Holy Scriptures.

(3.) Notice another feature in our Prayer Book—Praise quite as much, if not more than prayer is a part of Divine worship. The recitation of the creeds is clearly an act of praise, so is the use of the canticles and the Psalms; the very reading of the Scriptures, as a rehearsal throughout of God's goodness, greatness, and glory, is an ascription of praise.

These three characteristics of the Prayer Book are specially to be noticed when we regard it as one of Devotional Manuals and Guides. I will now add a few remarks to show how in various ways the Prayer Book, if we so desire it, may guide and assist in our private devotions.

(1) Surely even in private the orderly succession of the Christian seasons should not be overlooked. "We may reasonably seek to associate ourselves with the whole body of the faithful, to keep ourselves in harmony with the church throughout the world; by collect, by psalm, or by the suggestive guidance of some single text of scripture, we should surely aim at setting before ourselves the season of the sacred year, the special aspect under which we are invited to contemplate our Lord.

(2.) May we not seek to be kept in a kind of weekly harmony with the history of our Redemption? How could a Christian more fittingly begin his devotions for the Lord's Day than by using the Anthem for Easter Day, followed by the Collects for Easter and Whit-Sunday? On Wednesday the day of our Lord's betrayal, the first Collect for Good Friday might be used. On Thursday the Collect for Ascension Day. On Friday the Collect for the Sunday next before Easter. On Saturday the Collect for Easter Even. On each day the Collect for the preceding Sunday, with the addition of the Collects for particular saints days as they occur.

(3.) If we need a form of confession, might not one of the three or four in the Prayer Book be used, or form its basis at least. The Lord's Prayer will follow, and some suitable ones from the numerous collects in that treasury of devotion. Many more than 100 are in the Prayer Book, and some, like that for unity, hidden away in unlooked for quarters.

(4.) When we have to devise prayers of our own we shall be greatly helped by first having made the prayers of the Prayer Book our study. They will teach us what to ask, and how to ask it. I have not time for illustration.

(5.) Words of praise should never, the Prayer Book shows, be absent from our devotions, even if we only recite the Gloria Patri, or some form of Doxology, or some psalm of praise.

One hint more which will serve to connect together in our devotions, the Holy Bible and the Prayer Book.

(6.) The latter contains what is to us an authoritative interpretation of the former. The interpretations of texts of Scripture scattered up and down the pages of the Prayer Book are very numerous. One striking instance, the sacramental interpretation of our Lord's great discourse in St. John vi. in the exhortation in the Communion office. But beyond this interpretation of scattered texts, the teaching of the Church of England in her regular and occasional offices, and in her articles of religion, on every doctrine of prime importance is a treasure which no faithful son of the Church can afford to overlook.

I have left myself but little time to touch on the other two devotional books which I have mentioned. I will be as brief as possible.

III. THE IMITATION OF CHRIST, by St. Thomas a Kempis.

On the authorship of this well known book of

devotion, see Canon Farrar's exhaustive lecture on this subject. Hundreds of thousands of humble-minded Christians both in our own and other branches of the Church Catholic have prized it; thousands probably are at this day reading a small paragraph of it regularly in their daily devotions. To some, probably it is not an attractive book. Some perhaps may be repelled by its asceticism. It is not indeed without grave defects—two of which I will mention—(1.) The first is the spirit of sadness that pervades the book. The writer appears to know nothing of the music of the "Lætatus sum" of David. The sparkling joy that lights up song after song of the Psalter finds no place with Imitatio. (2.) Another and greater defect is the concentration of thought on our own personal salvation—on our own individual safety, forgetting that life is not only worship but also service—that God has entrusted to us all, the love and care of others.

Nevertheless, the book may be to us and our day pre-eminently useful for two reasons at least. First, on account of the repeated warnings it contains against the dangers which beset us in this age of ease and self-indulgence. The Imitatio, like the Bible, teaches us, that "the body must be subdued, the flesh mortified, the passions crucified, the cross taken, the race run, the battle fought," or in the words of our Master that we must strive to enter in.

(2.) Secondly on account of the protest it silently bears against the notion that lies at the very basis of sacerdotalism—I quote Dr. Farrar's eloquent words on this—"A Catholic, a priest, a monk, yet, as though raised far above himself, and the system which he held, and the ecclesiastical order to which he belonged, the one truth which he most absolutely realized is the direct and immediate access of the soul to God. . . . For it is the worst error of Rome, and one against the encroachments of which in our own church we should watch most jealously,—that it intrudes into the sacredness of the soul's individuality, that it thrusts all kinds of intermediaries between the soul and its Creator. . . . But in this book there is no interference between the soul and God, no vulgarizing of the emotions by unbaring them to human eye: no wearing of the soul upon the sleeve for daws to peck at: no human foot intruding between us and the mere seat: no dabbling of the profane hand of human confessor in the secrets of microcosm. It is an audience chamber where no ambassador is needed: it is a confessional wherein the soul confesses to and absolves itself. It sends the penitent neither to book nor formula, neither to church nor council, neither to pope nor priest, neither to saint nor angel; but, go it says, and clasp the very Saviour's feet."

IV. THE CHRISTIAN YEAR.—A most needful book for these restless days: for what is the keynote of this book, which has inaugurated a new era in the religious poetry of England? The sainted author has placed it on its title page: "In quietness and in confidence shall be thy strength."

The quietness of tone which marks the book may render it unfit for the great crises of life, for raptures of joy, or agonies of sorrow: but it is this very tone that fits it for the companionship of our daily life, that causes it to grow upon our affections, and tell gradually and silently and therefore deeply upon our souls. Times of crisis in our lives are rare, mainly life is a time of steady duty, and patient endurance, and unexcited thought. The book is designed as you are aware to be used in humble subordination to the spirit and order of the Prayer Book; hence it is the *Christian year*, in its successive manifestations of the Lord Jesus, whose course the poet follows.

Can I even begin to point out to you the beauties of these soothing melodies? For those (if there are such here) who have yet to learn to prize the "Christian Year," I will not anticipate the pleasure arising from a discovery of these for yourselves. For those who prize it, it needs not that I do so. They will bear me out when I say that the older we grow, the longer we study the Christian year, the fuller of thought, and teaching, and beauty we discover it to be. Thirty years study of it, from my entrance into Oxford until now have deepened my love and reverence for the "Christian Year."

It has already done priceless spiritual service as a companion of the devout life, and it will live to

do infinitely more; because as Canon Barry has remarked in his lecture on the Christian year, "it is a book which leads the soul up to God, not through one, but through all, of the various faculties which He has implanted in it, appealing to the mind by its insight and thoughtfulness—to the conscience by its righteousness, loftiness, purity of tone—to the imagination by that intuition and reproduction of beauty which is the true poet's gift—and to the heart by the spirit of humble and trustful love; and above all, because there is in it that true fire of God's Spirit, from which streams at once the pure light of Divine truth, and the flowing energy of Divine grace."

TO CONCLUDE.

Other companions of the Devout Life, I cannot omit to mention, even though I can hardly do more than name them:

(1.) The *Devotions of Bishop Andrewes*, which the present Bishop of Ely commends to us as "reverent and warm, close and personal, broad and comprehensive; and above all as marked by a tone of manly piety which especially fits them for the English religious mind, as the English Church would shape and nourish it."

(2.) The well-known work of the immortal Dreamer, *Bunyan's Pilgrim's Progress*; which, notwithstanding some marked defects, is as Dean Howson has pointed out and admirably adapted in one great feature of its ethical teaching to our guidance in the Christian life; and that is the inculcation of watchful and wary walking at every step of the Pilgrim's Progress. At no moment can the pilgrim safely relax his vigilance.

(3.) *The thoughts of Pascal* which as the present Dean of St. Paul's has shown may help devotion, (1.) by elevating and correcting our devotional habits and feelings. (2.) by infusing soberness and seriousness amid the exciting influences of our highly developed civilization, (3.) by impressing on us the duty of watchfulness and obedience, as the conditions of our attaining to religious truth and light.

(4.) *The confessions of St. Augustine*: which Bishop Alexander recommends as specially worthy of study by educated young men: for one reason, because it is full of terse sentences which bear the same relation to the spiritual life, as some of Shakespeare's to general human life. One example: "Thou, O God, hast made the heart for Thyself, and it is restless even until it finds rest in Thee."

(5.) Finally, inferior to none of these in beauty and usefulness, is the 1st devotional manual our church produced after her Reformation, the work of the English St. Chrysostom, *Jeremy Taylor's Holy Living and Dying*, the perusal of which led John Wesley to dedicate all his life to the service of God.

As we read for devotional purposes these and other books written by those who are now saints of God's Paradise, we may realize in a very blessed and practical way our *Communion with the faithful departed*, and enter into the sentiments on this subject so beautifully set forth in a passage in the "Christian Year":

"Meanwhile with every son and saint of Thine,
Along the glorious line,
Sitting by turns beneath Thy sacred feet
We'll hold communion sweet,
Know them by look and voice, and thank them all
For helping us in thrall,
For words of hope, and bright examples given
To show through moonless skies that there is light in heaven."

Diocesan Intelligence.

NEWFOUNDLAND.

(FROM OUR OWN CORRESPONDENT.)

Not having seen any notice of Newfoundland in your paper lately, I thought a few notes of how church matters were progressing in this part of the world, might be interesting to some of our fellow churchmen in Canada. We are at present of course rather at a stand-still, on account of having no Bishop, and from reports from England there seems but little likelihood of the vacancy being supplied for some time to come. Mr. Webber of whom mention was made in your paper on the 27th ult., having finally decided to decline the Bishopric.

Owing to the death of one or two clergy, and the departure of another, there are at present two important missions vacant; in one place during the winter months the people will be almost totally out of reach of any spiritual aid. The fisheries too have been nearly a failure, the fishermen not having much for themselves are therefore unable to pay their usual church subscriptions; we can only pray God that next season may be a more profitable one to church and people.

Notwithstanding the depression there is a great amount of work going on, and all over the Island the constant cry is for more shepherds. In St. John's during the Christmas season the services were well attended at all the churches, and the decorations were very tastefully arranged; the wreaths of ferns and flowers intermingled with evergreens at the Cathedral were especially beautiful. A watch night service was held there for the first time and largely attended. On the Epiphany at the evening service which was choral the church was crowded, and the service was well and joyfully rendered, both choir and congregation joining heartily in all the responses. The altar was very nicely arranged, a white frontal and red super two large seven-branched gas lights on either side just without the outer rails lit the chancel brilliantly, over the altar was a cross, and over the cross the text "The Word was made flesh." A suitable sermon on the subject of the day was delivered by the Incumbent; in fact the people of St. John's ought to feel thankful that they are blest with so able a clergyman; the work, and services reflecting great credit on his zeal and ability; at present he is alone in his work, with exception of aid afforded by the Principal of the College and the Head Master of the Church Academy, the assistant Minister being away on holidays. The two other churches, St. Mary's and St. Thomas are also crowded on Sundays and Holy days, and there is urgent need either for another church or for the enlargement of the Cathedral which is still in an unfinished state. It is reported that Bishop Kelly has resigned his living in England and has accepted the Chaplaincy of the British Embassy at St. Petersburg.

Newfoundlanders this year feel proud that the chief honors at St. Augustins College have at the last examination been borne off by Mr. Johnson, the son of a clergyman for many years resident in Newfoundland, having completed his course at St. Augustins he is now waiting until old enough to be ordained when it is hoped he will come out and labour amongst his fellow countrymen.

A Missionary Society has been formed by the clergy of Conception Bay, meetings have been held in the churches of the district, which have not only excited an interest in the important subject amongst the people, but have been the means of a sum of \$240 being subscribed, one-fourth of which will go to the S.P.G. This may be noticed as one of the many instances of the good arising from the day of Intercession.

A new church has been erected at Brigus, and was opened for divine service and dedicated to St. George on Monday the 10th of December last. The ceremony was interesting and solemn. The Revd's Murray and Curling from St. John's, the Rural Dean of the district and several of the neighbouring clergy assisted.

A procession consisting of nine clergy and two lay assistants advanced slowly up the nave singing "The Church's one Foundation," in which the congregation heartily joined. After the clergy had taken their places Mr. Taylor the Incumbent commenced the service, Mr. Murray preached a suitable sermon from 1 Kings ix, 3. The procession then reformed and moved slowly around the building, passing down the North aisle and up the South to take possession, as it were, of the building in the name of God, singing at the same time the 489th Hymn (S. P. C. K.) At the conclusion of this Mr. Taylor reminded the congregation that the church had been finished without hindrance and without a single accident to life or limb. The Te Deum was then sung, and the Benediction pronounced by the worthy Incumbent.

Of course owing to the vacancy of the See, the church has not been really consecrated; the dedication service has however in some measure supplied the deficiency, until such times as it pleases God to send a Bishop to rule over the diocese.

We shall be glad to receive more frequent communications of this kind.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

CLIFTON.—Mr. J. C. Chamberlain, formerly of the choir of St. Alban's, Ottawa, was most successful in decorating this little church for "the feast of lights." At the 4 p. m. service the four symbolic candles (two on each side the altar cross) were lighted for "purposes of light"—even the ex-Divorce Judge could not have objected. By the way an eminent clergyman in the Mother Church quotes (in regard to the frequent failures of Public Worship Act, Isaiah liv. 17) "No weapon that is formed against thee shall prosper."

HALIFAX.—The annual festival and prize presentation of St. Mark's Sunday-school took place yesterday afternoon at the school-house on Russell street. The exercises commenced at 6 o'clock, when the youngsters—after some preliminary observations from the Superintendent, Mr. J. Godfrey Smith—attacked the well-fixed tables, and despite the most desperate efforts to do away with the provender, had to fall back exhausted, leaving several basketfuls to be gathered up at the conclusion of the fray. The commissariat was managed by Mrs. John Overy, Misses Roome, Harris, Downs and others, and as a commissariat corps the company voted these ladies a success. After the tea an ode was sung, and then the Rev. Mr. Grindon delivered an address to parents. This was the commencement of the programme, which consisted of readings, music, etc., by the children, and addresses to teachers and children by the Revs. Troop and Grindon respectively. The superintendent presented the attendance prizes (books) to the undermentioned:

Every Sunday—Laura Richardson, John Richardson, Amanda Harris, Mary Gellon, John Mosher. Absent one Sunday—Edward Richardson and Fortune Overy. Absent three Sundays—Lizzie and Liddie Elford. Absent four Sundays—Laura Southall, Frank Overy, John Elford, Walter Rutherford, John Handley.

Those absent as many as five Sundays did not come in for a prize—as the managers want to make the winners earn the reward. Miss Taylor presided efficiently at the organ, and got a vote of thanks at the close. The benediction closed proceedings at 8:30 o'clock.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

KESWICK RIDGE.—The members of the congregation of All Saints Church, Ridge, and the Sunday School children, met at the school house on the evening of Thursday the 10th inst., to participate in the annual school festival. At the upper end of the room stood a large Christmas tree reaching to the ceiling, its branches bending with the various gifts with which it was laden; many of which were obtained from friends in Fredericton by Mrs. McKiel to whom the success of the tree was due.

The tea table occupied one whole side of the building and literally groaned under the weight of the good things. Grace before meat was sung by all standing. The children had their tea first and then the tables were replenished again and again for their parents, teachers and friends. After the tea things were removed music and recitations were in order.

The organ was played by J. Ansley Dunham who is the organist and choir master.

Christmas carols and other pieces of music were rendered in good taste to the delight of the parents and others whose hearts were gladdened by the sound of the infant voices singing the praises of the Redeemer. Interspersed among the music were the recitations which in the main were good.

Then the Christmas tree claimed the attention of all, while the Rector of the Parish Rev. W. Le B. McKiel undertook to unload it and distribute its fruit. The tree contained something for every one in the room from the youngest child to the oldest man. All were remembered, but more especially the rector and his family, for loving

hearts and willing hands had been at work preparing for the Christmas tree, homespun, stocks, mitts, yarn &c. &c., useful and also fancy articles, while mingled among these there fluttered handsome bank bills for the clergyman and his wife. Every thing must come to an end and at last the tree was stripped of its load. Then special prizes were given to the most deserving scholar in each of the classes, by the Rector, who in few words referred to the joyful season and the object of their meeting together. He then called upon all to unite in singing the National Anthem which brought to a close a most happy evening, the company dispersing with mutual good wishes and good will in their hearts.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—On Saturday the 12th instant the Rev. W. Henderson, the new principal of the Montreal diocesan college delivered his inaugural address in the library room of Synod Hall, in which he set forth the object of the institution, he has been lately called to govern, and administered much sound advice to the students.

On Sunday 18th inst., the most Rev. the Metropolitan held an ordination service in Trinity Church, at 11 a. m., where Mr. Ball was made deacon. In order that the whole congregation might witness the ceremony the pulpit was removed from the centre of the nave and placed on the north side. The effect of this trifling change was truly wonderful. The *coup d'oeil* on entering the church was magnificent, presenting a full view of the chancel and apse with its elegant gothic panels. We hope that the authorities of the church will not restore the pulpit to its former place.

In the afternoon the Bishop of Saskatchewan preached at the usual choral litany of the church of St. James the apostle.

On Monday the 15th inst., the most numerous attended of the series of missionary meetings was held in St. George's church school-room. The speakers were the very Rev. the Dean, Rev. Canon Baldwin, and Messrs. C. J. Brydges, J. Hutton, and Lee Davidson. Another of the same series was held the following evening at the Cote St. Antoine church, where the very Rev. the Dean, Rev. Jas. Carmichael, Canon Evans and Lee Davidson Esq., gave addresses. The Dean, in the course of his remarks, shewed that in many parts of the diocese, what had once been large congregations had dwindled down until it became a question of closing the churches. He traced this state of affairs to the systematic purchasing by the Church of Rome, of lands owned by Protestants, which course was gradually weeding out the latter from districts of this province. He called upon his hearers to aid the mission fund of the diocese, in order to prevent the scattered remnants from being absorbed into communions antagonistic to the church.

The last meeting of the series took place on Wednesday evening at St. Thomas' Church. The speakers were the Rev. Archdeacon Lindsay (Rector of the Church), the Rev. Principal Henderson, and Messrs. M. M. Tait and Leo Davidson. These meetings have throughout attracted much attention among the members of our church, and it is to be hoped will be productive of much permanent good.

On Thursday, the 17th, the Rev. James Carmichael lectured in St. George's school-room on "The Turk." He commenced with the building of Byzantium by the Greeks in the year 627 B. C. and proceeded to sketch the inroads of the Turks into Europe, and their subsequent conquest of the Byzantine Empire. In dealing with the Turkish Empire of to-day, he eulogized the Turks and was of opinion that in matters of political economy they were abreast of most of the nations of Europe, and if anything ahead of Russia.

Conversations have been the order of the day this week, most of the city churches having held one on Friday evening the 19th inst., a brilliant entertainment was given in the lecture Hall of Trinity Church. The Hall which was gaily decorated with bunting, was filled with a highly respectable and appreciative audience. The pro-

gramme was excellent and was ably carried out. The readings and recitations by the Rev. R. W. Norman formed a pleasing relief to the musical portion of the entertainment. The best *morceau* of the programme, however, was the song of Mrs. Walter, of Thornloe, which was sung so artistically as to elicit thundering applause. The whole entertainment reflects great credit on Mr. Burks, the organist of Trinity, to whose indefatigable energy much of the success is due.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—The annual missionary meetings will be held as follows: St. Thomas' Church Sunday, 27th January; St. John's Church, Thursday, 31st January; Christ Church, Friday February 1st.

Items from the *Bellefille dailies of last week.*—The Rev. J. R. Jones, of Christ Church, omitted the Athanasian Creed on the morning of the Epiphany, and at the evening service explained to the congregation that the omission was intentional and would be continued.

The Rev. Septimus Jones, lectured before the Belleville Mechanics Institute on Monday the 16th, inst. The subject was Oliver Goldsmith. The press praises the lecture very highly.

On Friday the 18th, an entertainment was held in the City Hall in aid of the building fund of St. John's Church; consisting of a tea-meeting and concert, which was very successful. The number present amounted to 300. The mayor was on the platform.

CALEDONIA FLATS.—The new church at Caledonia Flats was opened for divine service for the first time on the afternoon of Thursday the 10th inst. The building is a substantial brick one, and its interior presents a very neat, pretty, and church-like appearance, a great contrast to the ugly hall hitherto used by the congregation. The clergymen taking part in the opening services were three in number, the present Incumbent, the Rev. J. F. Fraser, who took charge last Easter, the Rev. W. J. Muckleston, his immediate predecessor, and the Rev. A. Phillips, who was Mr. M.'s predecessor, and during whose incumbency the building was begun. Mr. Phillips preached an excellent sermon suitable to the occasion. After the service the members of the congregation present bade a hearty farewell to the Rev. W. J. Muckleston, who is leaving Vankleek Hill, and indeed was now on his way to Edwardsburg his new parish. It is only right that the name of Mr. Philip Downing should be specially mentioned in connection with the building of this Church. It is very doubtful whether our congregation here would, for some time to come, have had a church to worship in, had it not been for his zeal in the matter. It is refreshing to see a country layman and a farmer willing to devote so much of his own time and labour to such a work, instead of contentedly leaving the greater part of the trouble to the clergyman as is so often done. Very few churches have been built with so little trouble to their clergyman as this one has been. May Mr. D. have his reward and not only in this life.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending January 19th, 1878:

MISSION FUND.—*Special Appeal*—Harry Moody, balance of subscription, \$12.50. *January Collection*—Toronto: St. Anne's, \$10.44; St. John's, \$10; Barrie, \$7; Cobourg, \$41.68; Georgina; St. James', \$3; St. George's, \$3.83; Collingwood, \$9.20; Credit: St. Peter's, \$2.53; St. John's, Dixie, \$2.40; Port Credit, 83 cents; Shanty Bay: St. Thomas' Church, \$5.50. *Thanksgiving Collection*—Carleton, \$1; Minden, \$1.61; Cannington, \$2.50. *Parochial Collections*—Credit, on account, \$69.24. *Missionary Meetings*—Cannington, \$1.40; Oakridges, \$8.15.

WIDOWS' AND ORPHANS' FUND.—*For the Widows and Orphans of two deceased Clergymen*—Norwood, \$2.25; Westwood, \$2.74; Minden, \$1.60.

ALGOMA FUND. *Day of Intercession Collection*—Minden, \$1.

EAST YORK.—The quarterly meeting of the Ruri-decennial chapter, was held at the Rectory, Unionville, on Thursday the 10th, inst. The Rural Dean and the members present read the 3rd. Chapter of 1st. Timothy, Verse 8, to the end in the original, and held an interesting discussion thereon. The next meeting of the Chapter was arranged to be held at Uxbridge on Tuesday, 2nd April, at 10 a. m. C. R. BELL, Scarborough. Hon. Secretary.

Having spent the past week in company with a clergyman as a deputation to missionary meetings, in one of the Rural Deaneries of the county of Simcoe, I send a few brief notes of what we saw, and one or two ideas which have occurred to me arising therefrom. Let me say, first, I do think it a very appropriate and proper plan that one or more laymen should attend with the clergy, on these visitations, and state to their fellow churchmen, the condition past, present, and prospective, of the mission work, as of the funds, of the church, not hesitating either to point out to the various congregations the duty devolving upon them as professed members of the church to dutifully and systematically contribute of the means with which God has blessed them, for this purpose; this recommendation coming from a layman, will partly relieve the clergy of a somewhat unpleasant part of his duty, or will at least second somewhat effectively any remarks the clergy may make on the subject of finance, it being also more exclusively in the department of laymen, and acting as we do on these occasions, in a representative character it will also be in keeping with a principle which obtains in things secular, and which seems to be founded in equity viz.: "no taxation without representation." I do hope therefore, that each layman who may be named to act in this capacity, will make a point to attend, and do his part and duty in the matter, I believe it will result in good to themselves as well as those they visit, and that more interest in the work of the church will result from this plan if faithfully carried out, and; it is undeniable that great room for increase of interest does exist.

Our first visit was to Waverly where we had a fair meeting, not so large as it would have been had there been snow enough for good roads: a small but churchly edifice is here, under charge of Rev. G. T. Porter, who by the way, has no less than five stations at which he does duty; we were thence taken to Altonwood some ten miles west of Waverly, where for the present service is held in an Orange hall, but, a small church is in course of erection here, which we hope will be ready for service in a short time. Here also we had a fair meeting.

Our next visit was to Wye Bridge where we were met by the Rev. Mr. Anderson chaplain to the Reformatory at Penetanguishene who also takes charge of Wye Bridge and Midland, the little church at Wye Bridge has recently been painted and otherwise improved, giving it a very neat appearance. We had a good gathering here and an interesting meeting. We then went over to Midland, an embryo city, most beautifully situated on the bay, commanding a delightful prospect. It is evidently a place of "Great expectations," the area of the city, as per survey is large, but the inhabitants are yet few, and the buildings scattered; it is however, likely to become the terminus of a railway within a very short period; a very neat little church is here, and we had a good turn out, and an agreeable meeting, after which we went to Penetanguishene where we found a handsome brick church newly erected, most creditable to the taste and energy of the people: it is not entirely finished, but sufficiently so to have been opened for service on Christmas Day: the members of the Church in this town are few in number, so that church progress has fallen upon but a small number of persons, the Messrs. Thompson, and Mr. Copeland being foremost in the good work; the parish is in charge of Rev. Mr. Mills, who has also a station some eight miles North west of the town; we had an interesting and satisfactory meeting in each and all the places we visited, we were most kindly received and listened to, and I feel persuaded, that in pro-

portion of interest and zeal in our home mission work are manifested by the laity, in that proportion will a favorable response be made to our applications for the requirements of the work; hence, I consider it the duty of laymen, whenever called upon to serve the Church in that capacity, to give some portion of their time and countenance to home mission work.

I was pleased to notice that in each church we visited, some Christmas decoration was there, some of which were very neat, specially so in the three last we visited, in which also, we had good psalmody.

During our day at Penetanguishene, through the interest and courtesy of the Rev. Mr. Anderson, an opportunity was afforded us of seeing the various departments of the Reformatory, an institution which appears to be excellently well managed, and, I think as far as human instrumentality is concerned, well fitted for the purpose it has in view, the arrangements are most orderly and systematic, for the health, cleanliness, and, if they be but disposed, for the reformation of the boys: a church and school are within the walls, we saw some thirty under tuition, and the remainder at various departments of mechanical work. Mr. A. told us he has a congregation of 125 Protestant boys out of a total of 205 who are now in the buildings; he has a choir of 22 boys, all of whom seem to be interested in the service; from such excellent arrangements and praiseworthy efforts made in attempting to reclaim these boys from evil courses, might we not reasonably expect good results? But, such is the force of the innate substratum of depravity in our common nature, coupled as it doubtless has been in the case of a majority of these boys, with evil surroundings, and an absence of home influence and training for good, that, in spite of all efforts made, and correct influences brought to bear in this excellent institution, it is a debatable point, whether or not, as many as one third of those who leave its shelter, turn out to be good and useful men.

What a sad commentary upon our boasted Christian enlightenment, to think, and to know that we have so many practical heathens at our very door! Let each and all of us do what we can to correct this evil, and, at least, when called upon, let us respond and endeavor by every means in our power to contribute to the support of our home missions, as a matter of duty, and as a means to some extent to the prevention and cure of such a lamentable state of things.

J. H.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—On Sunday last, being the second Sunday after the Epiphany, in Christ Church Cathedral, Hamilton, Mr. George Brega Cooke was ordained Deacon, by the Bishop of the diocese, having been presented for that purpose by the Rev. Canon Dixon, B. A., Rector of Guelph, one of the Bishop's chaplains. The sermon on the occasion was preached by the chaplain, and that in the evening, to a very large congregation, by the newly ordained deacon, whose excellent sermon, very well delivered, gave good promise of his success as a preacher.

The following appointments have lately been made in the diocese, by the Lord Bishop, in consequence of the removal from Elora of the Rev. C. E. Thomson, M. A., late Rural Dean. The Rev. H. L. Yewens, late of Mount Forest, to Elora. The Rev. R. Cordner, late of Harriston, to Mount Forest. The Rev. W. E. Graham, late of Erin, to Harriston. Rev. Geo. B. Cooke, destination has not been definitely settled. The missions of Merritton and Homer and of Grantham and Queenston, have been reconstructed by the union of Grantham Merritton, and Homer, and the attachment of Queenston to the Incumbency of the Rev. E. J. Fessenden, at Clifton. The Rev. Joseph Fennall, late of Queenston, takes the charge of Merritton, Grantham, and Homer.

The Rev. H. L. Yewens has been appointed Rural Dean of the county of Wellington, Vice Rev. C. E. Thomson, M. A., resigned.

PALMERSTON.—On Wednesday 16th, a branch of the Diocesan Temperance Society was formed in this mission, a meeting for the purpose being

held in St. Paul's Church, addressed by Rev. Canon Houston, of Waterdown; and Rev. C. E. Whitcombe, of Stony Creek. About twenty formally paid the Society, all but one of whom signed the total abstinence pledge. It is intended to hold other meetings during the winter, and to provide for the members means of recreation and mental improvement. A juvenile society has also been organized on the basis of similar societies in connection with the Church in England. Already there is a large membership, and this feature of the work promises to be especially successful. On Friday 18th, the annual Missionary Meeting was held in St. Paul's Church. The attendance was large, and the interest manifested was very gratifying. This was, no doubt, owing in a great measure to the presence of the Bishop of Algoma, who delivered an exceedingly interesting and instructive address, bearing upon the work in his own Diocese. He was only assisted by Rev. H. L. Yewens, of Elora, and Rev. W. J. Pigott, of Moorefield. The appeal of the Bishop for systematic aid was responded to most generously. His lordship having stated that all he asked from each congregation was a promise from ten persons to give weekly the sum of five cents each, no fewer than nineteen members of the congregation gave their name as permanent subscribers of that amount. The collection at the close of the meeting amounted to \$11.00.

Rev. H. L. Yewens of Mount Forest, having removed to Elora, Ont., desires all correspondence &c., to be directed accordingly.

HURON.

(FROM OUR OWN CORRESPONDENT.)

OTTERVILLE.—The Sunday after Christmas had been set apart in St. John's as the Children's Sunday and it was celebrated on the eve of that day. Before 7 p m, the appointed hour, the church was crowded and the S. School children in their places appointed, on the entrance of Rev. T. E. Sanders the Incumbent, from the vestry, the hymn "Onward Christian Soldiers" was sung by the children, the congregation standing. Then commenced the service, after which prizes were distributed to every child of the Sunday School, each class coming forward separately to receive their prizes. After the prizes had been given Mr. Sanders briefly addressed the congregation on the subjects of Sunday Schools, of unity and peace. The service was heartily enjoyed by all present. The chanting the canticles, and glorias by the children bore testimony to the care given to their preparation by Miss Sanders. The Sunday School is in a very prosperous state.

WESTMINSTER.—The Sunday School have had their Christmas Tree, bearing its highly prized fruit, more than 200 presents for the scholars. They enjoyed a very happy, joyful evening. There were addresses from Rev. E. Davis, Incumbent of the parish, and Rev. G. C. Mackenzie. This school had a very small beginning, and now there is an attendance of from 125 to 165 children each Sunday, with about 180 names on the roll.

PETERSVILLE.—On Friday the 11th inst., St. George's Sunday School had their annual festival; an excellent supper was prepared for the scholars and visitors by the teachers and friends. After supper Mr. Jewell with his magic lantern kept the young ones fairly entertained for a couple of hours. Mr. Jones gave a brief address to the scholars. The number of scholars in attendance is from 70 to 100.

On Sunday the 13th inst., Rev. Dr. Stocking of Detroit preached at St. Paul's at morning and evening services. In the morning he chose as his text the words of St Paul 1 Cor. 14 15, "I will sing with the Spirit, and I will sing with the understanding also." His subject was church music. With the exquisite skill of a master, he depicted the history of music from its early infancy in the days of Tubal Cain. He showed what an essential part music was of the worship of the Jews, that it formed part of the earliest worship of Christians. When in the days of Constantine the church had rest from her persecutors, music with her sister art architecture attained her rightful position; with loving words of burning eloquence he traced the history of music

in the beloved Church of old England and of the power of her chants and her liturgy in every land upon the globe.

At evening service he preached a very impressive sermon on the life and character of Christ. His discourse was replete with the erudition of a scholar and the most pleasing poetic descriptions; and his language was well chosen for the grandness of his theme.

KINCARDINE.—The annual missionary services in connection with the Church of the Messiah took place on Monday and Tuesday the 14th and 15th, when the Rector was assisted by the Rector at Seaforth, the Rev. Mr. Campbell, who together with the long-looked for visitor, the Lord Bishop of Algoma, made the occasion exceedingly interesting and beneficial. The service of Monday evening was attended by a good number of the congregation, and interesting addresses were given by the above named gentlemen. The Rev. Mr. Mackenzie improved the occasion by giving a general statement of the work of this Church in connection with mission affairs, and after a stirring appeal to his parishioners, introduced the Rev. Mr. Campbell, who gave a comprehensive and eloquent account of the mission of the past and prospects of the future. His Lordship the Bishop of Algoma then proceeded with an intensely interesting outline of mission experiences, in the course of which a deep sympathy with the field of which he has control, was apparent. A vote of thanks, moved by R. Baird, Esq., to the worthy Bishop, brought the proceedings of the evening to a close.

On Tuesday afternoon the deputation proceeded to Pine River, and addressed a large assemblage; a confirmation service was also held, and a very marked interest was observable in the proceedings. In the evening his Lordship addressed a large number of children at the Church of the Messiah, giving them, in his own peculiar manner, just such interesting varieties as are especially entertaining to children. At all the above services collections were taken up, giving evidence by their abundance that a large and growing interest is felt in this section of the Diocese in the mission work.

ALGOMA.

ALGOMA.—The Rev. William Crompton in a private letter states that owing to his appeal for papers, he has been enabled to distribute weekly six copies of the DOMINION CHURCHMAN; and that he can confidently point out that the effect has been materially to increase the number of Sunday scholars, and to bring over several Dissenters. He will have the gratification of presenting some (who have been Dissenters) for confirmation at the visitation of his Lordship the Bishop, and who were first led to inquire after the truth by odd copies of the DOMINION CHURCHMAN which had been taken from the Sunday School.

FOREIGN MISSIONARY NOTES.

ITALY.—Rome of to-day is very unlike Rome under the rule of the Pope. A handsome new American Church forms now one of the adornments of the city.

The Antonelli law suit in which much interest is taken, is dragging along slowly. Everything appears favourable to the Countess Lambertini, who claims to be the daughter of the late Cardinal.

The Municipality of Turin, by a large majority has refused to sanction the compulsory teaching of the Catechism in the public schools. Bradlaugh's publications are allowed to be sold in the streets.

Fra Ambrogio is delivering a course of eloquent lectures on the Creed. "On Sunday last" says a correspondent, "One might have thought it was Canon Liddon discoursing to an Oxford audience on the Nestorian and Eutychian heresies."

GERMANY.—A new Prussian loan of fifty million marks for railway extension has been issued for public subscription.

SOUTH AFRICA.—The Rev. H. B. Bousfield has been chosen Bishop of the Transvaal.

BALLARAT.—The population of this Diocese is 215,000 of which the Church claims a fourth, has 35 clergy, raised, in 1876, £1,000, for diocesan objects; £3,000 are promised from England, on condition that £12,000 be made up in the diocese within six years; £1,300 have been promised. Two Nonconformist places of worship have been closed, as their congregations have been admitted bodily into the Church.

GOULBURN.—The Bishop of Goulburn, during a recent visitation of his diocese, which lasted twenty-four weeks, travelled 3,094 miles, in a rough waggon, confirmed 1,079 persons, inspected sixteen new churches (built since his former visitation) and eight parsonage houses, originated schemes for eighteen more churches and three parsonage houses, preached 163 sermons, addressed 65 meetings, and slept in 90 different houses.

BRISBANE.—Within six months from the time of his arrival, Bishop Hale had visited his vast diocese. Everywhere he was received with the greatest welcome and assurances of sympathy and support in his great work. More than a year passed, however, and these promises were not realized. The good Bishop, disheartened and disappointed, resigned his see, at the same time consenting to remain in office for twelve months. This bold step had the desired effect. Meetings were held in nearly every parish, and the Bishop requested to reconsider his determination, and such substantial aid was forthcoming as to atone for the late supineness of the members of the Church.

INDIA.—The Rev. E. Bickersteth and Mr. Munay have gone to Delhi as the first members of the Cambridge Mission to India.

ZULULAND.—The native Christians have been removed from Zululand. Twelve attacks were made upon them at the instigation of the King who considers Christianity to be Magic. Strange to say he has expressed himself glad that Mr. Robertson, the missionary, is not about to leave.

CENTRAL AFRICA.—King Mataba sent nine wild looking fellows, fully armed and carrying trophies, the skins of wild beasts, they had killed on their way down, as messengers to the Universities Mission in Central Africa, having charged them "to bring back a missionary with them."

CAPETOWN.—At the opening of the Orphanage and Mission School on the 22nd of August last three hundred children were assembled for a treat. "Lady Frere and her daughters," says the account, "were most kind and actively engaged the whole time in handing round cakes, buns, lemons and oranges."

THE ECCLESIASTICAL PROVINCE OF AUSTRALIA.—The progress of the church in Australia has been very rapid. Eighty-eight years ago the first English clergyman was sent out to minister to the convicts at Botany Bay. Forty one years ago Dr. Broughton was consecrated the first Bishop of Australia. The continent is now divided into twelve dioceses with 450 clergymen. All the bishoprics are more or less endowed. The name of Miss (now the Baroness) Burdett-Couts is permanently connected with the remarkable advancement of religion in Australia, she having given £17,500, for endowment of the Diocese of Adelaide.

The twelfth diocese of Australia has been set off, to be called North Queensland. The local subscription toward the endowment amounted, at last account to £2,450; collected in Sydney, £550; by Bishop Tuffnell, £1000; by the colonial Bishops Fund £1000; in all £5000; temporary grant from S. P. G., £400. The population of the new diocese consists, according to the last census, of 17,720 Europeans, also many thousand Chinese, Aborigines and Polynesian labourers. The Archbishop of Canterbury will be requested to name the first Bishop.

Correspondence.

"THE SCHEME OF THE MISSION BOARD."

LETTER NO. II.

DEAR EDITOR:—In continuation of my efforts to show the causes of the decline of the Mission Fund in the Diocese of Ontario, through the lack of interest or dissatisfaction amongst the parochial clergy especially, I will take up in this letter the consideration of the scheme adopted by the Mission Board during the current year. The interest arising from the Sustentation Fund amounting to about \$2,000, is to be added to the collections for the Mission Fund, and all missions are then to be put into two classes receiving \$250 and \$300, respectively. (Not having received the journal of Synod of the last session, I am obliged to refer to that for 1876.) Referring to page 1383 of the journal for 1876, I find that out of the 38 missions then assisted by the Mission Board, only 18 would receive any benefit at all from this scheme, and of these 18, two missions would receive by far the largest benefit. Those two missions are Carlton Place, and Hillier and Wellington. Now the Mission Board professed to deal with the missions and not with the missionaries; therefore in speaking of these grants, I refer to their being made to the missions entirely, irrespective of the missionaries who may be stationed in them. It will be found when I bring forward my propositions of reform in the management of the Mission Fund, that the old, tried, and faithful missionary at Carlton Place, would receive his due recognition by the Diocese. But the mission of Carlton Place, which is one of the oldest missions of the Diocese, and ought soon to be self-supporting, had been receiving a grant of \$150, instead of \$200, whereas now it has been suddenly run up to \$250, or \$50 more than it ever had before. This amount, so far as the mission is concerned, is entirely disproportioned to the grants made to other places, though the missionary at present there well deserves the money.

But with regard to Hillier and Wellington the change is still more extraordinary. In 1876, the grant made to Hillier and Wellington was \$100, whereas now it receives \$250. Nor is there the excuse for such action on account of its being held by an old missionary, since the missionary at present occupying it is in respect of his ordination one of the junior missionaries of the Diocese; moreover Hillier and Wellington is one of the oldest and best missions in the Diocese, and has an endowment which at the lowest calculation is worth \$150 per annum, besides being situated in one of the wealthiest and most fertile, agricultural counties of the Diocese. Now this action of the Mission Board was also said to be taken so as to be a kind of reward to missionaries for long service, although the Board is constantly asserting that its grants are made to the missions, not to the missionaries. But allowing the Board thus to contradict all its professions, we do not find that the object is gained. The parish which receives the greatest benefit, an increase of \$150 per annum, being occupied by a comparatively junior missionary. Yet again the mission of Elizabethtown, though in 1876 it received a grant of \$200, and was held by a missionary of eleven or twelve years standing, was cut off altogether, on the plea of an endowment.

Of the fifteen missions receiving \$200 in 1876, now raised to \$250, only eight were at the time of the last Synod held by missionaries of more than six years' standing, and of those missions which received no increase of grant, at least five were held by missionaries of more than six years' standing.

I have now, I think, clearly showed that the scheme adopted by the Mission Board for the current year is not a reward or encouragement to old and tried missionaries, nor calculated to allay, but rather to increase dissatisfaction. In my next letter I will propose a reform in the management of the Mission Fund, which will, I conceive, be more just and advantageous, and decidedly more encouraging to faithful and tried men.

I am, sir, faithfully yours,

E. P. CRAWFORD.

Trinity Church, Brockville, Epiphany, 1878.

OUR SPIRITUAL PASTORS AND MASTERS.

DEAR SIR, Several events that have recently taken place in more than one diocese, lead me, in the name of our thinking laymen, to ask the question, "Is it right or politic to relax the standard of education, or to shorten the time for training those who are preparing for the work of the ministry?" The Bishop of Fredericton, in his synod sermon, spoke in no uncertain tone on this subject. He calls attention to the time that is spent in preparation for other professions, and how little time the age seems to think is required for this sacred, this highest calling; and so the church at large suffers. But what is the wrong? What is the cause? I answer to the first question, want of sufficient training and study. Six months in Divinity, even two years in that alone, is not training sufficient to throw a young man, on perhaps, three or four parishes, working single handed; no one over him to shew him his mistakes or to lead him in his parochial work; all this he has to find out for himself—and often pays for it, dearly. A young man, not a graduate, given sole charge of parishes, is the first wrong.

Now about graduates; they, of course, make a better appearance. They come clothed with the mantle of B. A. They have had more advantages than our "First Wrongs." For three years they have pondered over Latin, Greek, Mathematics and many other useful things; much of these have they done; but little of Divinity has been done in three years. After the fourth year, which is sometimes spent in Divinity, it is not uncommon for a graduate to be ordained and full charge of a parish be given to him at once. This is sometimes attended with blessed results. But there are many sorrowful failures, because there is not sufficient definite Divinity training. This is our second wrong. The men are given charge of parishes, when too young and too inexperienced. They learn by their mistakes; but surely this is not the best mode for this training. Let the men be placed as curates under older clergy; we are getting too parochial; let one veteran have his central church, and around it four or five other churches, give him two curates, new men fresh from college, and let him direct and rule them in the management of the outside parishes. Of course, he himself can visit and preach occasionally at these outside churches. Let the young men have more time at their Divinity studies (and more if needful at their secular), three years at Divinity is not too much,—Sermonizing, Pastoral Theology, Mission work, and a little more intimacy with the Tomes of Augustine, Chrysostom and others, are requisite, and absolutely necessary for a man having full charge of parishes. Let him make his mistakes under older men, who can advise and cast oil upon the troubled waters. And finally, let the Bishops ordain no man, who is not a graduate unless the candidate shall have studied Divinity at least four years in some college; for it is evident that they, not having the foundation and training of graduates, require much more special study.

I hope this letter will draw from others an expression of their opinions on this important subject. Let us be warned in time. CHARLES.

IS THERE ANY DISCIPLINE IN OUR CHURCH?

SIR:—I am constrained to ask the above question from reading in a Collingwood paper which fell in my way the following passage:

"ELOQUENT DISCOURSES.—The Rev. Mr. Brookman, of the Diocese of Huron, delivered two very eloquent and impressive addresses at the Union Prayer meetings last week—one in the Baptist Church on Wednesday evening and one in the Presbyterian Church on Thursday evening. The Rev. gentleman was listened to on both occasions with marked attention, and his pointed and very appropriate remarks are the theme of much comment, which to Mr. Brookman, is flattering in the extreme."

I am half inclined to think that the writer must be misinformed; at all events he has made one mistake, the Rev. Mr. Brookman does not belong to the Diocese of Huron as asserted, but to the Diocese of Nagara. Let us hope that he has been equally misinformed as to the main fact,

MASTERS.

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that Mr. Brookman preached in the Baptist and Presbyterian chapels in Collingwood last week. If he have done so it must either have been with the sanction of the Rector the Rev. Dr. Lett, or without it: if the former supposition be correct then the Rector is equally culpable as though he himself was the preacher; "quod facit per alium facit per se." I can scarcely conceive the latter to be the true version, surely no clergyman would intrude himself into the Parish of a Brother, yea into another Diocese. I think this matter requires some explanation: if the main fact be true, either or both the above named clergymen are highly reprehensible and the church authorities should take notice of the transaction.

CHURCHMAN.

January 1878.

THE ONTARIO MISSION FUND.

Sir,—The letter of Rev. E. P. Crawford on the subject of the Mission Fund of the Diocese of Ontario is deserving of the gravest consideration, and doubtless his further communications on the same subject will be looked for with great interest. Meanwhile I hope I may not seem presumptuous if I ask you to allow me to give my own views on a subject of so great importance to our diocese. I think Mr. Crawford has given us what is one of the causes why the present plan of raising the mission fund has not of late years succeeded; but I join issue with him where he throws the blame of that failure on the shoulders of the clergy. It is no doubt true that amongst both clergy and laity, great dissatisfaction exists as regards the application of the Fund, and this because no one can discover on what basis the distribution is made to the various missions. In the classification which has prevailed of late years, the very poorest missions have been classed with those which should hardly have received a grant at all, and even though favouritism or partiality may not have been suspected, yet it has been difficult for outsiders to understand on what grounds grants have been given or withheld. But apart from any complaint of this kind, there are many besides myself who have felt that the place upon which we have been working had the seeds of failure in it from the beginning. Hitherto it has been deemed a sufficient answer to any suggestion of this kind to say "see how well it succeeds"; but that reply cannot be made now, and I venture to predict that it will never do duty again. The great reason of the failure I conceive to be that we have gone on a wrong principle, and as it is one which pervades not only the present but all the plans I have seen proposed, I venture to point it out. It is that the Synod has given into the hands of the clergy, work which does not belong to their office and supplied them no machinery to carry it out. The work has been left to be done by chance and the usual way of executing it has been one which of itself invited failure. I mean employing the young female members of the church to make the annual collections. What I would suggest is that the Synod should mature a scheme, to be grafted on the present one by degrees, which would make the churchwardens and lay delegates officials of the Synod in their several parishes, and authorize them, with perhaps a select committee of the vestry, to collect Parochial subscription to the mission fund, as now they in many cases collect the stipend of the clergyman. The great vice of our present system in this diocese is that the Laity have no official status in their parishes nor any definite work to do, and until this work is thrown upon them, and a healthy emulation excited amongst the various parishes we shall never see the church in this diocese prosper as we should all wish to see it do.

Yours truly,
E. W. BEAVEN.

19th Jan., 1878.

Mr. Mackonochie declines to obey the directions of his Bishop for the removal of illegal ornaments from his church, and prefers to wait the consequence of legal proceedings. It is difficult to see how Mr. Mackonochie can reconcile his conduct with his oath of canonical obedience, seeing the Bishop has an undisputed right to order the removal of any ornaments that are not fixtures which have been introduced without a faculty.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XVIII.—CHRISTMAS MORN.

PLYGAIN—the time of night when the cock croweth, the morning twilight, the dawn was religiously kept not only by the inmates of Brynhafod, but by their neighbors. At about five o'clock, therefore, on the day blessed above all others to our fallen race, Mr. Pennant, his family and servants, set out for search, carrying lighted torches in their hands. The earth was white with hoarfrost, which sparkled in the torchlight like many-hued gems, with the grey cloak of overhanging twilight veiled when the gleam was gone.

As the little procession wended through farmstead, mountain-road, and downs, it was increased from the huts round about, and formed a strange mass of moving light; for each member of it bore either torch or lantern. Mists and darkness hung over the sea, and the land was asleep. It was awakened, however, by the joyous sound of hymns. Our friends sang as they walked or stumbled along, and Daisy's clear treble surmounted the chorus. She was at the side of the old farmer; now staying him, now supported by him. Caradoc was on his other side, watching lest he should trip, but not venturing to offer aid, for he saw that his grandfather was hale as himself, in spite of his fourscore years. David Pennant and his wife were arm-in-arm; Ap Adam had taken Michael's arm, on account of his near sight; and so they walked cheerfully on, singing Christmas carols. It might almost be said that "the hills shouted for joy," since echoes rang on all sides, and thus the "glad tidings" were borne over land and sea.

But they reached the church at last.

The large square worm-eaten Brynhafod pew was in the chancel, opposite the still larger one belonging to the castle. The latter was hung with faded crimson curtains, and backed and surmounted with monuments, and coats of arms, so old that even Ap Adam could not date them. He had, however, deciphered the name of Pennant in more than one nearly obliterated British inscription, which proved, to his satisfaction at least, that the church had originally been built before Rome laid her finger on Britain, and that the Pennants had actually ruled before the present race, originally Mortdevilles, got possession of Craigavon.

The family from the farm filled their pew, and were thankful to be all together once more.

The church was full, and the congregation hearty, for they liked this old custom, handed down to them from a St. Ilyd, or a St. David, or may-be some holy man of earlier existence still.

The service began with Ken's beautiful morning hymn, translated into Welsh—

"Awake my soul, and, with the sun,
Thy daily stage of duty run—"

which was universally sung in the churches at that time. Men, women, and children joined in chorus, and a volume of praise ascended to heaven.

Towards the conclusion the voices quailed slightly, for an unexpected event attracted most of the eyes from the books. Two gentlemen walked quietly up the aisle, and disappeared in the castle pew. The Pennants glanced up a moment, and saw that one of them was Lord Penruddock, the other a grey-headed man whom none of them knew even by sight. They never remembered to have seen any member of the family of the castle at the Plygain before.

Happily, Daisy, in her unconsciousness of her beauty, and the simplicity of her life, would never have imagined that Lord Penruddock could come to church for any object but prayer; and so did not discover that he had really made the excuse of the Plygain to his companion in order that he might see her. And he so planted himself that he could look at her undisturbed. His friend on the contrary, stood erect in front of the seat, facing the Pennants.

He was a fine military-looking man, with a grey moustache, betokening at that period the soldier. He appeared reverent and attentive, although he occasionally glanced about him at what was evidently new and strange to him.

Daisy must have appeared not only beautiful but picturesque to these men of the world, as she

stood, flushed with exercise and health, in her country costume; and now joining heartily in the responses, now in the singing. But Caradoc saw that she did not even glance at Lord Penruddock, and he was satisfied.

While we are making these irrelevant notes the holy Christmas service continues: "Unto us a child is born, unto us a Son is given," has been read; the Song of the Angels chanted; the history of the human birth of the Son of God in a stable, and his cradling in a manger, repeated; and the sermon begun. Irreverent gazing of individuals is at an end, for the congregation are seated and hidden by the high pews. Mr. Tudor preaches soundly and solemnly; for, although wanting in courage out of his pulpit, he is brave within it.

When the sermon was ended the Pennants left their pew, and Lord Penruddock opened his. The great folk usually waited until the congregation had filed out, but he and his companion mingled with them; that is to say, his lordship forced his way to Daisy's side, and his friend to Ap Adam's. But Caradoc kept close to Daisy, and was first in the porch.

"Take my arm, Daisy," he whispered, and she did so, surprised, notwithstanding, by his abruptness.

A white cold twilight enveloped the world, through which a lingering star or so still peeped. Lanterns were re-lighted by some of the people, while others preferred chancing the dawn.

"A merry Christmas, Miss Pennant," said Lord Penruddock, in a low voice, as Caradoc, and Daisy stepped out upon the path.

"Thank you, my lord, the same to you," she replied, frankly, turning towards him.

"I came to church to see you," he continued, in a whisper, but not so low but that Caradoc heard.

"A cold dark Christmas morning, my lord," he said aloud.

"Ah, Mr. Caradoc Pennant, I think," rejoined Lord Penruddock. "When did you come back?"

"Only last night, my lord."

While this was passing in the semi-darkness, the rest of the Pennants were wishing and receiving the "compliments of the season" from neighbours and friends. Glad words and cheerful voices sounded on all sides. But where was the stranger? In the church still, his hand on Ap Adam's shoulder.

"Perceval! it must be you; I cannot be mistaken!" he said, eagerly.

"My name is Ap Adam," muttered the master.

"Ap Fiddlestick! Where are you staying?"

"Not where any visitor of Lord Craigavon's would care to see me. You have mistaken me for another."

The brief conversation was interrupted by a servant, who told the stranger that Lord Penruddock was waiting for him; and Ap Adam escaped.

When the Brynhafod party sets out homeward, accompanied by many neighbours, Caradoc retained possession of Daisy, and they returned towards the farm in advance of the rest.

"How long have you known Lord Penruddock so intimately?" he asked.

"I do not know him at all; I only spoke to him, or rather, he spoke to me."

"I thought you answered him readily, Daisy."

"I returned the compliments of the season, Carad."

"And that other compliment he whispered?"

"I was indifferent to it. The poets say the gallants have a way of making pretty speeches to women, and I suppose his lordship is a gallant."

"But when and where did he first address you, Daisy?"

"At the castle, on the day of his return. The Lady Mona had sent for me, and he came back unexpectedly."

"When next did you see your gallant, as you call his lordship?"

"How inquisitive you are, Carad! I see him so often that I forget. Sometimes on the beach, and the hill, at others when I am riding or driving to market on Saturday. Then he is usually on horseback, where, I think, he looks the comeliest."

"Do you tell him so? Or does he tell you how comely you look? I remember what a wild rider you always were, Daisy."

"I forget; but I sometimes tremble lest he should meet me yonder, near the Esclair."
Caradoc looked towards the far-stretching point; but the light, if kindled, was not visible.

"Why do you fear that spot?" he asked.
"Because I only go there when I tend to fire. The place has an evil name."
"You! Surely you never light the lantern, Daisy!"

"Sometimes, when the master is away, and occasionally when he is at home. I am afraid of his losing footing, and falling into the sea.

"You must not do it, Daisy. It is dangerous even for a man. How could they let you?"

"They? Who? No one knows but the master and I: and we cannot let the ships go down."

Caradoc felt Daisy tremble. She always shuddered at the thought of shipwreck.

"Dear child, how brave you are!" he said.
"I thought I never should come up with you," said Michael, joining them; and Caradoc left Daisy's arm to his brother, and walked by his side.

(To be continued.)

A MOTHER'S CARE.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this;
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things ev'n my husband cannot see;
Nor his dear love uplift for me
Each hour's unnamed perplexity,
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

The secret things, however small,
Are known to Jesus, each and all,
And this thought brings me peace.
I do not need to say one word;
He knows what thought my heart had stirred,
And by divine caress my Lord
Makes all its throbbing cease.

And then upon His loving breast
My weary head is laid at rest,
In speechless ecstasy!
Until it seemeth all in vain
That care, fatigue, or mortal pain
Should hope to drive me back again
From such felicity!

MANNERS.

I used just now that word, manners. Let me beg your very serious attention to it. I use it, remember, in its true, its ancient—that is, in its moral and spiritual—sense. I use it as the old Greeks, the old Romans used their corresponding words; as our wise forefathers used it, when they said well, that "Manners maketh man;" that manners are at once the efficient cause of a man's success, and a proof of his deserving to succeed; the outward and visible signs of whatsoever inward and spiritual grace, or disgrace, there may be in him. I mean what our Lord meant, when he reproved the pushing and vulgar arrogance of the Scribes and Pharisees, and laid down the golden rule of all good manners. "He that is the greatest among you, let him be the servant of all." Next I beg you to remember that all, or almost all, the good manners which we have among us—courtesies, refinements, self-restraint, and mutual respect—all which raises us socially and morally above our forefathers of 1,500 years ago—deep-hearted men, valiant and noble, but coarse and arrogant and quarrelsome—all that, or almost all

we owe to Christ, to the influence of His example and to that Bible which testifies of Him: yes, the Bible has been for Christendom, in the cottage as much as in the palace, the school of manners; and the saying that he who becomes a true Christian becomes a true gentleman is no rhetorical boast, but a solid historic fact.—*Canon Kingsley in Good Works.*

Children's Department.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones,
That all troubles magnify—
Not the watchword of "I can't,"
But the noble one, "I'll try."

Do what e'er you have to do
With a true and earnest zeal;
Bend your sinews to the task;
"Put your shoulder to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

THE REWARD OF HONESTY.

Gerhardt was a German shepherd boy, and a noble little fellow he was, although he was very poor.

One day while he was watching his flock, which was feeding in a valley, on the borders of a forest, a hunter came out of the woods and asked:

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track and said:

"My lad, I am hungry, tired and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by the wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more than you can earn in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and drink, and a guide? I will take care of them for you."

The boy shook his head. "The Sheep," said he, "do not know your voice, and—" Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word with me?"

The hunter laughed and felt the boy had fairly cornered him. He said:

"I see my lad that you are a good boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, found that the hunter was the Grand Duke, who owned all the country round. The Duke was so pleased with the boy's honesty, that he sent for him shortly after, and had him educated. In after years, Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

HOW MUCH DO I COST YOU?

A little daughter, ten years old, lay on her death-bed. It was hard to part with the pet of the family: the golden hair, and loving blue eyes, the bird-like voice, the truthful affectionate child. How could she be given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees beside his darling's bedside and wept bitter tears. He strove to say, but could not, "Thy will be done." It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

"Papa, dear papa," she said at length.

"What, my darling?" asked her father, striving for composure.

"Papa," she asked, in faint, broken tones, "how much do I cost you every year?"

"Hush, dear, be quiet!" he replied, in great agitation, for he feared delirium was coming on.

"But, please, papa, how much do I cost you?"

To soothe her, he replied, though with a shaking voice, "Well, dearest, perhaps two hundred dollars. What, then, darling?"

"Because, papa, I thought maybe you would lay it out this year in Bibles, for poor children to remember me by."

A beam of heavenly joy glanced in the father's heart; the joy of one noble spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Naught remained but the mission of love, and a thrill of gratitude that he and his beloved were co-workers.

BIRTHS.

At 432 Yonge-street, on the 19th January, the wife of W. J. Somerville, of a son.

At Digby, N. S., on the 8th inst., the wife of His Hon. Judge Savary, of a son.

MARRIAGES.

At Acadia Mines, on the 8th inst., by Rev. Fred. Oxford, Mr. Thomas Morris, and Annie, daughter of Mr. W. C. Williams.

At Christ's Church, Reading, Township of Garafraza, on 15th January by Rev. W. E. Graham, Incumbent, Mr. John Preston, to Mrs. Isabella Gear, both of the Township of Garafraza.

DEATHS.

Suddenly, at Albion Mines, N. S., on the 8th Jan., Alice beloved wife of Mr. William Graham, aged 72, a native of Newcastle-on-Tyne, England.

At Bridgetown, N. S., 6th inst., of diphtheria, James Howard, aged 2 years and 10 months, and on the 13th inst., Joseph A. DeBlois, aged 5 years, children of Frederick Crosskill, Esq., agent of the W. & A. Railway.

At the rectory, Niagara, Thursday morning the 17th inst., Charlotte, the beloved wife of the Venerable Archdeacon McMurray, in her 72nd year.

—Happily, the unhappy state of things existing in the diocese of Toronto is confined to that diocese. In no other part of the world can a body of men be found who refuse to co-operate with their brethren of the same church, in missionary work, on account of difference of opinion, which difference of opinion is conscientiously held, and has existed in the church for several hundreds of years. The Bishop of Sidney, at a missionary meeting held some time ago at Exeter, made use of the following language: "If men wish to escape from the dissensions which exist in England, they may come to Australia, and I can assure them that, though they will find men of different opinions there, in my diocese they will not find those dissensions. I have always looked upon these two societies as active representatives of the Church of England. Within the limits of the Church of England I find myself free to do all I desire. I have been helped by men of different opinions, and I have never felt any difficulty in getting assistance from these great societies. I express, therefore, a cordial hope that they will be liberally and continuously supported."

CATARRH CAN BE CURED.



MY EXPERIENCE.

Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL caused by, and the results of, NASAL CATARRH. After spending hundreds of dollars, and obtaining no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the call of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is indorsed by EVERY PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, making the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ills of mankind. REV. T. P. CHILDS.

A DANGEROUS DISEASE.

Catarrh is a dangerous disease, yet it can be cured by the use of my "Catarrh Specific." Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the head. Its indications are hawing, spitting, weak, inflamed eyes, frequent soreness of the throat, dry and heat of the nose, matter running from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, dullness and dizziness of the head, often in its first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestion usually attends Catarrh; a hacking cough and colds are very common. Some have all these symptoms; others only a part. Very little pain attends Catarrh until the Liver and the Lungs are attacked in consequence of the stream of pollution running from the head into the Stomach. It ends in CONSUMPTION.

The Legitimate Child of Catarrh in Bronchitis.

Bronchitis is the legitimate child of Catarrh. Trochees and all palliatives cannot by any possibility, reach the ulcerated fountain in the head, whence the polluted, festering, corrosive matter issues. Snuff, or dust of any kind, always aggravates and never cures the Catarrh. All such persons catch cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption within, while the patient has frequently lost all sense of smell. The disease advances cautiously, until pain in the chest, lungs or bowels, startles him. He hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps even Cod Liver Oil is prescribed. Perfectly ridiculous! The foul ulcers in the head cannot be reached by pouring such stuff into the poor jaded stomach. The patient becomes nervous, the voice is harsh and unnatural, he feels disheartened, memory loses her power, judgment her seat, gloomy forebodings hang overhead; hundreds, yea, thousands in such circumstances, feel that to die would be a relief, and many do even cut the thread of life to end their sorrows. There is one other form of Catarrh that I must just refer to. A hard substance forms in the passages, becomes very painful, frequently breaks, and is blown with great pain and difficulty from the nose. In other cases it will eat through and discharge itself by the side of the nose, making a terrible gangrenous sore. One of my patients was in this condition. She is now getting along finely; the sore healed up, and the stench and acrid matter are all gone.

For all afflicted with Catarrh, in all its developments—not even excepting cases where the bones of the nose are affected—my Catarrh Specific affords a safe, sure and permanent cure.

Cleanse and Heal—my Motto.

Cleanse and Heal is my motto, while at the same time one of the six remedies I send brings the nasty corruption out through the nostrils, and thus prevents it from running down the throat and into the stomach. By thus keeping the ulcers clear of matter, and of applying the proper medicine, they soon heal, and heal permanently. Also for weak nerves, chronic headache and neuralgia my Specific is invaluable.

Thousands are dying in early life with consumption who can look back a few years—perhaps only months—when it was only Catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the hacking cough, the excess of blood gushing from the lungs or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive's grave.

100 000 Die from Consumption.

More than a 100,000 die annually from consumption in these United States, and a careful classification has revealed the startling fact that fully 50,000 of these cases were caused by Catarrh in the head, and had no known connection with hereditary causes. A large share of these cases might have been cured. Many of them were in the morning of life, and their young hearts—now cold in the consumptive's grave—struggled hard against the vile enemy that laid them low.

Physicians' Testimony.

This certifies that the undersigned are acquainted with the Rev. T. P. Childs, and believe him to be reliable and truthful, and that his mode of treating Catarrh is scientific and effectual in breaking up and curing it; and indeed it seems to be the only mode likely to effect a complete cure.

J. H. GREEN, M.D., Troy, O.
JOSIAH REED, M.D., Troy, O.

Either of the above-named physicians can be consulted by letter or otherwise.

Be Cautious.

Five years ago, when I first announced to the world that "Catarrh could be cured," it was the only announcement of the kind then to be found. All, or nearly all, the physicians of the land said it could not be cured. A few snuffs could be had at drug stores, labelled "Catarrh Snuff." Now what? More than twenty who had advertised their "bitters" and "tonics," and nostrums of all sorts, and claimed for them almost miraculous power to cure a long catalogue of disease, slip into that catalogue "Catarrh." Is not this an after-thought? Or have they really changed their medicines to suit the development of Nasal Catarrh, which has but recently become prevalent? Be not deceived!

Special Remarks.

This Specific is regarded by the best of judges as being the most complete system for the treatment of Nasal Catarrh ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to the horrid disease, in all its loathsome, painful and dangerous developments. It is really two systems harmoniously combined; for in addition to the regular treatment for Catarrh in the nasal passages, it includes a fine system for inhaling warm, medicated vapor, and for passing it all along the air pipes, and even along the eustachian tubes, without pain or difficulty.

No One Medicine

can by any possibility cure Catarrh, when it spreads, as above described, through the nasal passages, throat and bronchial tubes. Here lies the secret of the unparalleled success of my treatment. Some of the six excellent Catarrh medicines which I send, or all combined, are just sure to follow it into all of its hiding-places, search it out and destroy it, no matter where located. If it has taken root where the medicated water can not reach it, then the medicated vapor surely will.

The following are taken from thousands of testimonials in my possession.

Boston Testimony

William Collier, 63 W. Dedham St., Boston, writes under date of Feb. 12, 1877: "I would here state that my daughter has used your Catarrh Remedy about four weeks with me, and considers herself well, and I have used it about six weeks and consider myself half well. In answer to inquiry from a gentleman what I know personally about your Catarrh Remedy, I have stated these facts to him, 'thanking God I ever got hold of T. P. Childs' Catarrh Remedy.'"

The following voluntary notice appeared in the Boston CONGREGATIONALIST, of Jan. 31, 1877: "The publishers of the Congregationalist, with multitudes of other people, are somewhat suspicious of patent medicine, as a rule, and when we received the large two-column advertisement that may be seen on another page, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicines, that we withdrew our objections. Our readers will do well to read the advertisement carefully, and examine the certificates. Mr. Childs has been drawn into the manufacture of his Catarrh Cure by the calls from numbers of friends who desired relief from their infirmities."

My Daughter is Cured.

REV. T. P. CHILDS—Dear Sir: I should have written to you long ago, to let you know what a great medicine your "Catarrh Specific" is. My daughter is cured.

L. P. JAMES.
CRAB ORCHARD, Ky.

Conclusion.

Everything known to be good in the treatment of Nasal Catarrh, Throat, Bronchial or Lung Diseases, combined in one grand system. Two of the best Inhalents in the world, and Instruments with which to use them, in each full set, so that, with the Catarrh Specific, the enemy can be attacked all along the line, morning, noon, and night, and the fight kept up all through the day, with but little trouble. One of my Inhaling Balms produces a quicker circulation, carries the blood to the surface, and then it is quite impossible to take cold. This is fully one-half of the battle. An ounce of prevention is worth fifty pounds of cure, in this case.

Do not trifle with some cheap thing, which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper. Be in earnest and thorough or do nothing! Write at once and say what paper you saw this in. Circulars, price-lists and all necessary information can be had by addressing (with return stamp)

REV. T. P. CHILDS, Troy, O.

THE DOMINION CHURCHMAN

IS AUTHORIZED AND SUPPORTED BY THE

BISHOPS, CLERGY AND LAITY OF THE CHURCH.

It maintains Church principles. It discusses all subjects of interest to Churchmen. Its columns are free and open to Correspondents.

The CLERGY should see that the CHURCHMAN circulates throughout their parishes, because its interests and theirs are identical. There can be no active Church life without full sympathy with the working of other parishes and dioceses.

Every MEMBER of the Church should take the CHURCHMAN, seeing that it will contain an account of the most interesting topics of the day. Children will find good, wholesome, and attractive stories in it. It may be put into the hands of any member of the family with safety.

The DOMINION CHURCHMAN provides a reliable Church newspaper which is an increasing want of the present day. Those who value definite Church teaching will help us by getting their neighbors and acquaintances to subscribe. Our success is the success of the whole Church.

The DOMINION CHURCHMAN is not a sectarian paper. It is not a party paper. It is not a diocesan paper. In brief, it is the only paper published in the sole interest of the Church, for the whole of Canada.

It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

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

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

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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.

Address Editorial Matter, Remittances, and all Business Correspondence to

FRANK WOOTTEN,

Publisher and Proprietor,

Over the Synod Rooms, Toronto St., Toronto.

P.O. Box 2530.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.....The Lord Bishop of Toronto
This School offers a liberal education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing, while open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.

The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates perfect, and the grounds spacious and well-kept.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. School re-opened on Wednesday, 16th January.

Fees per Term, \$6 to \$18. Additional for boarders \$45.

Apply for admission or information to
MISS GRIER, Lady Principal,
Wykeham Hall, Toronto

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,

Under the management of
Mrs. and the Misses Logan, late of Hamilton.

The School will re-open after the Christmas Holidays,

January 15th. 1878.

Circulars on Application.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Lent Term will commence on
MONDAY, JANUARY 14, 1878.

Terms (inclusive) \$225 per annum. Twenty Bursaries for the sons of the Clergy.
A copy of the Calendar will be sent upon application to the

REV. C. J. S. Bethune, M.A.,
Head Master.

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. **RICHARD HARRISON, M.A.,** 11 Lumley St., Toronto.

ANNUALS. — VOLUMES FOR 1877.

- The Advisor, 25 cents.
- Band of Hope Review, 90 cents.
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