

# Dominion Churchman.

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[No. 3.]

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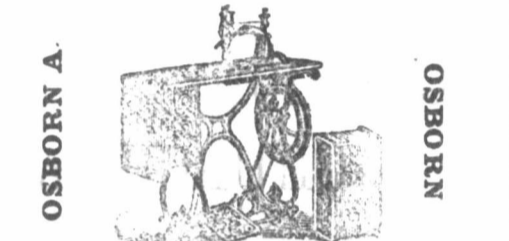
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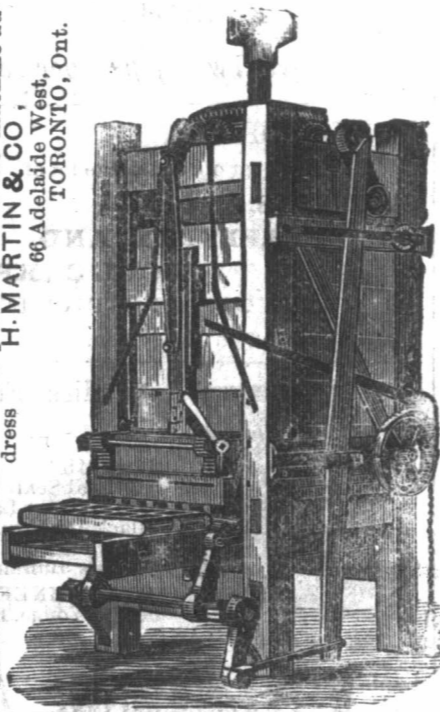
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# Dominion Churchman.

THURSDAY, JANUARY 17, 1878.

## THE WEEK.

THE outlook for Turkey in Europe is no better than that to be seen in her Asiatic provinces; and the disasters which have befallen her armies during the past month must have a material effect upon the negotiations. We have also received private information of a reliable character which goes to show that, in support of Russia's claim that her sacrifices have been tremendous, it is unquestionable that her losses have been enormous. Besides the myriads that have been slain and disabled in battle, multitudes have perished in the mountains; and of these losses scarcely any definite account has been taken. On the other hand the Turks have lost a most important post, in addition to forty-one battalions with ten batteries of artillery and one regiment of cavalry, which have fallen into the hands of General Radetzky "after desperate fighting." The Russians under Prince Mirsky are now at Kezanlik, south of the Balkans, where some months since they were defeated by Suleiman Pasha. Another Russian force occupies Sofia, so that Adrianople is threatened from both the east and west. In fact the whole country around is now open to the invading army; and nothing seems to prevent them from marching on at least to the neighborhood of Constantinople, unless it be that the Great Quadrilateral from Rutschuk to Varna is still garrisoned by the Turks, and it would not be safe to advance too far, leaving behind a number of garrisoned fortresses in the hands of the enemy. It is also not improbable that the Government in England would entertain a strong suspicion that "British interests" were imperilled by the march of a Russian force towards Constantinople, whether by land or water.

While Europe and America are fixing their chief attention on the possible encroachments of Russia in Europe, other parts of the world regard with apprehension the advances she is making in other directions, and which also are likely more particularly to affect British interests. It is very well-known, as we remarked some time ago, that the Russian outposts in Tartary have already approached within about three hundred miles of the British territory in Cashmire; but strange to say that while the Empire has been convulsed with alarm at the passage of a Russian force through the Balkan Mountains, as though such an event had been a direct menace on India, yet no attempt appears to have been made to arrest her progress through what used to be Independent Tartary—no alliances have been formed with the tribes in that region, no efforts made to continue their independence, and thus form the best barrier that could have been desired against the further advances of Russia in that direction. If Russia has to be fought, it would surely be better to carry on the contest among the

mountains of Turkestan than in the fertile valleys of Cashmire. The Shah of Persia has, however, taken the subject into his sagacious consideration; and although he has not been called upon as yet to throw the weight of his power into the scale of either Russia or Turkey, he nevertheless appears to have taken the alarm at the aggressions of the nation which threatens very soon to make the Caspian Sea one of its inland lakes. It has for many years been a matter of wonder to most people how it has happened that England has made no offensive and defensive alliance with a power that is even more concerned than Great Britain is to keep Russia as far as possible from her frontiers.

In the multitude of the divisions and contentions arising in the church, it is comforting to listen to any voice emanating from a calmer region, unruffled by the discordant elements that are so widely spread. The *Guardian* lately proposed the designation of "the party of the centre" for those who in truth are not party men. A correspondent remarks that at every Church Conference and Congress it appears to be the universal practice to put forward representatives of what with a decided yet not obtrusive compliment are called "the Three Schools of Thought in the Church." The writer contends that there are very many—perhaps the majority of clergymen who are quite content to belong to none of these "Schools of Thought," but to be simply Priests of the Church or "the Party of the Centre." The description of this class is, that repudiating the Calvinistic element, they pay more attention to the external forms of religion than the Evangelicals; they cannot join with the extreme ritualists in virtually repudiating the work of the Reformation, which they regard as the *raison d'etre* of the present position of the Anglican Communion; while they cling to so many of the prominent doctrinal truths of both these parties that they cannot be understood to assimilate to the Broad School. They are practically and properly ignored as a party, for they are a party in the strict sense of the word. But so thoroughly are they at one with the spirit and aims of the Church of England, that its future rests largely with them, inasmuch as they unostentatiously seek to obey all her rubrics and to teach her doctrines, while in cases of a really doubtful or uncertain character, when the Church has not spoken distinctly, they cheerfully and loyally shape their ministrations in accordance with the directions of their respective Bishops.

The opening of the Ontario Legislature was pretty much of the usual character, except that the Speech from the Throne is generally thought to be less suggestive than formerly. The crowd in the galleries, however, was larger than is generally to be found there on such occasions, and the visitors who occupied seats on the floor of the House are spoken of as making "a more than usually

brilliant assemblage." The Speech from the Throne was read by the Lieutenant Governor. It referred to the increased home consumption for lumber; and stated that a spirit of enterprise, sustained by ample supplies of capital, have maintained the revenue derived from that source at the point estimated by the Treasurer in his last financial statement; that the wild lands of the Province are gradually but rapidly being filled with settlers from the older districts, and therefore with those who are best adapted to cope with the difficulties of pioneer life; that the sales of public lands have been equal to the expectations of the Department; and that although the influx of immigrants from abroad has not yet been large, yet, contrary to the case in some other years, it has consisted of persons from the class most needed. The success which has attended the establishment of the new model schools, the increased attention to the laws relating to vital statistics, the operation of measures for the suppression of intemperance, are all adduced to indicate advancement in the moral and social condition of the people. Caution is suggested in the distribution of surplus funds in the hands of the Government, already too lavishly expended in certain favored directions, ostensibly for railway purposes. The necessary proclamation was issued at the close of the year for bringing into force the revised Statutes of Ontario. Among the Bills to be introduced are some to provide for offenders against Provincial and Municipal Laws to be put to hard labor when necessary outside the gaol limits; to place on a more satisfactory footing the relations of landlord and tenant in certain cases; to provide a convenient machinery for winding up joint stock companies which have proved abortive or have completed the purposes of their incorporation; and to regulate the Civil Service of the Province. The Hon. Mr. Hardy, who joined the Cabinet, and was re-elected for South Brant in the recess, was introduced by the Premier and Mr. Williams; and Mr. Masters, who succeeds the late Mr. Fleming as member for South Waterloo, was introduced by the Premier and Mr. Springer. The Attorney General moved the first reading of a Bill regulating the administration of oaths to persons appointed as Justices of the Peace; he also moved the ordinary formal resolutions respecting contested elections, the independence of Parliament, bribery of the electorate and members of the House, the printing of the votes and proceedings, and Standing Committees. The new Provincial Secretary submitted the report of asylums and prisons for the year ending Sept. 30, 1877.

It is sometimes the surest way to promote peace by making ourselves perfectly prepared for war, and showing that state of things to the world. In this view the preparations made by England may have that tendency. The latest news from Europe, however, has a

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decided tendency to diminish the prospect of either an extension of the war beyond its present limits, or even a continuance of it between the two powers already engaged. The items of news which suggest this assurance are laconic enough; but as far as they go they are eminently satisfactory. One is to the effect that Russia has satisfactorily explained to England the terms upon which peace can be concluded with Turkey. The other furnishes an explanation of the repeated Cabinet Councils recently held in England, and which at the time created so strong a suspicion that something was wrong somewhere. The cause, however, appears to have been very simple, and withal very gratifying. Russia, when informing England that armistice negotiations must be conducted directly with Turkey, at the same time declared her readiness to discuss with the English Cabinet any special points which might affect "British interests." And hence the frequent Cabinet Councils; it being somewhat difficult to find out what particular British interests, further than a change in the balance of power, would be directly affected either by the fall of Plevna or of Kars.

In the meantime negotiations for peace appear to be in a fair way for going on. Server Pasha, Minister for Foreign Affairs, and Namyk Pasha were to have left on Monday to meet the Grand Duke Nicholas at Kezanlik, but were detained by a railway accident. They are invested with full powers, at least to treat for an armistice, if not for peace.

Prince Milan's troops have taken Kerschumlje and Vranja, and are marching fifty battalions strong upon Prishtina. They have also effected a junction with the Roumanians before Widdin, the commandant of which town having been summoned to surrender, demanded that the garrison be allowed to march out with their arms.

A few days ago it was reported that Germany and Austria had demanded permission to pass the Dardanelles if a British fleet were allowed to go to Constantinople. The truth of the report has since been denied. The rumor is understood to have arisen from the fact that the British Mediterranean fleet is now under way from Malta to the Levant, and two troop ships together containing about two thousand troops, have been detained at the island until further orders. The movement of the fleet was believed to have excited the suspicion and jealousy of Germany and Austria.

The extension of the Anglican Episcopate in the various parts of the world is most encouraging. The latest English papers contain accounts of the consecration of Three Bishops in Westminster Abbey, on St. Thomas' Day—namely, the Venerable Edward Trollope, D. D., Christ Church, Oxford, Archdeacon of Stow and Rector of Leasingham, to be Suffragan Bishop of Nottingham; the Rev. Jonathan Holt Titcomb, D. D., of St. Peter's College, Cambridge, to the newly formed Bishopric of Rangoon; and the Rev. Thomas Valpy French, late Fellow of University College, Oxford, for many years a missionary,

and subsequently Principal of the Church Missionary Divisional School, Lahore, to the newly formed Bishopric of Lahore. It is worthy of special notice that the funds of these two new Indian Bishoprics have been furnished almost entirely by the Dioceses of Winchester and Oxford respectively, the latter as a memorial to the late Bishop Milman, who was so long benefited in it. Both the Bishops for the new Dioceses are members of the so-called Evangelical "School of Thought." Mr. Trollope was a popular Lincolnshire Clergyman, a moderate High Churchman, and a distinguished antiquarian, having written many standard books. He was selected by the Bishop of Lincoln and approved by Her Majesty to succeed Bishop Mackenzie, whose seven years' labors in the Episcopal office have been recognised in a substantial manner by the clergy and laity of Nottinghamshire. At the consecration service, the Archbishop of Canterbury was assisted by the Bishop of Winchester, the Bishop of Sidney, and Bishops Piers Claughton, Perry, and Anderson.

The death of Victor Emmanuel, late King of Italy, cannot fail to have some influence upon the politics of Europe, although it is to be hoped the Eastern question will speedily be settled without an appeal to the whole of the continent. The late King was a scion of the House of Savoy, one of the most ancient princely houses of Europe. His remote ancestors governed a small tract on the western slope of the Alps, and near the close of the fourteenth century Nice was added to their domain. In 1831 the direct male line died with Charles Felix, and Prince Charles Albert, a direct descendant of a young collateral line, was raised to the throne. The revolutionary war of 1848 so involved the Kingdom of Sardinia in a collision with Austria that in March, 1849, Charles Albert abdicated the throne in favor of his son, then aged 29, who succeeded in obtaining more favorable terms than those offered to his father. After the establishment of peace he turned his attention to the internal improvement of his kingdom. He had for his counsellor one of the most distinguished statesmen and diplomatists of modern times, and it was in accordance with this advice that the contest with the Papacy was conducted. The seat of Government in 1865 was changed from Turin to Florence, and in 1870 to Rome, Victor Emmanuel having his abode in the Quirinal and the Pope in the Vatican.

King Humbert has issued a proclamation announcing the late King's death, and his own attachment to liberal institutions. It is, however, generally believed that his devotion to the Papacy is stronger than that manifested by his father.

#### THE SECOND SUNDAY AFTER THE EPIPHANY.

IN the manifestation of the Redeemer's glory, the blessing of peace is one which occurs most naturally to the contemplative mind as the result of the administration of Him who governs all things both in heaven

and earth. And in carefully reading the New Testament, we cannot but be impressed with the spirit of peace which everywhere pervades it; although we see not yet the influence of Peace Divine everywhere diffused among men, as we see not yet all things put under the feet of Him to whom the government of the world is given. But when all the storms and tempests that hurl their fiercest hate against the Church shall have expended their utmost powers, when all the billows that rage about her foundation shall become tranquil as the grave, then Earth shall approach the perfection of the heavenly state. For peace is the consummation of Heaven's bliss. It is the richest manifestation of the glory diffused through the world above. Peace with the Almighty Father—Peace with the Son of the Blessed—Peace with the Seven Spirits that are before the Throne of the Highest—Peace with angels—Peace with the glorified spirits of just men made perfect is the high attainment of the realms of light. To distribute its richest influences over a world distracted with confusion, bloodshed, and war, the Heavenly world sent forth the brightest manifestation of its effulgence in the person of the Almighty's Fellow. At His advent the angels of Heaven proclaimed peace to men willing to receive it; and at His departure, peace was His last, His best, His greatest blessing. He poured out His soul unto death, and offered Himself a spotless sacrifice unto God to accomplish the purposes of His peaceful mission, to secure a final reconciliation between the Deity and man, and to unite the world itself in one eternal bond of universal peace. He triumphantly ascended up on high, to reign through endless ages in the world of peace and blessedness; and through all time, while His government shall have no end, he sheds the influences of His Holy Spirit as an unction of reconciliation and peace to man, commissions His ministers as the sacred messengers of Peace, sways alone the sceptre of universal empire that in His reign may "the righteous flourish, and abundance of peace so long as the moon endureth."

The change of water into wine, as related in the Gospel, was a manifestation of the glory of One who possessed the power of Creator, just as much as in the formation of the world, or the infusion of the breath of life into the dust of the earth, so that man might become a living soul. The miracle in Cana of Galilee prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of men. Simple elements are employed and His blessing implored; His servants minister according to His appointment; and the spiritual transformation takes place. So in Baptism, the souls and bodies of men are exalted from the Kingdom of Nature to the Kingdom of Grace; and the Holy Eucharist is the means whereby our whole nature is built up into the nature of Christ, raised from one degree in the Divine Life to another, changed from glory to glory until the future world shall open its stores of blessedness to consummate the felicity of the faithful Christian. Thus at this feast in Cana was shown forth the grace at

truth of the Union between Christ and His Church, by which the virtue of the Incarnation of the Word is imparted to fallen human nature. And doubtless the intention also was to foreshadow the truth that by the regeneration and edification of souls in the use of the means Christ Himself appointed for the purpose, He is still manifesting forth His glory in every age, and giving fresh proofs of the Divine origin of His Gospel.

#### THE CULTIVATION OF A MISSIONARY SPIRIT.

HOW a man can consider himself a Christian in any full and complete sense which that honored name would indicate and yet not be influenced in a very great degree by the diffusive character of Christianity is enough to puzzle the most acute philosopher. For every Christian is a member of a vast organization, the sole purpose of which is to spread itself over the world everywhere, to extend the Kingdom of Messiah universally, and to bring all nations under its influence. Jesus Christ certainly never intended that his Religion should stagnate in the limited localities where its Divine seed should happen to be cast. His intention evidently was that its sacred institutions should be expanded, and its Heavenly influences diffused through all time, wherever the voice of man can be heard, and wherever the foot of man shall ever tread. And at this season of the Epiphany, it is especially desirable that the expansive character of the Church Christ established on earth should be made the subject of special contemplation. In accordance with this diffusive principle of Christianity every individual who is baptized into its communion has the Cross signed upon his brow in token that "hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end." So that it is the unalterable birthright of every Christian man to use all his influence whether in the way of time, talent, or property in extending the Gospel of the Son of God by every legitimate means within his reach; and the tide of time shall never remove the high and holy privilege until Messiah Himself shall come, and with the full display of His Godhead, shall extend His Sovereignty from sea to sea, from the river to the ends of the earth.

It is a melancholy consideration that so long a time has elapsed since the commission was given to the Church to evangelize the the nations of the earth while so small a portion of the world has been leavened with the blessed influences of the Gospel of Christ. Indeed so backward has the Church been in fulfilling the high purpose of her institution that those portions of the world which are nominally Christian are very far behind in supplying themselves with the ministrations of the Bread of Life. They have neglected to cultivate at home the fields ready for the harvest and therefore have few means at their disposal for aiding more remote and more desolate regions.

So much, indeed, has this been the melancholy state of the case that if we solicit contributions for christianizing the savage in the South Sea Islands or in central Africa, or for sending the Gospel to the more cultured Hindoo, Chinese or Japanese, we are told emphatically and unmistakably to "look at home!" Look at home! And what do we there see? In England, gigantic efforts certainly made for extending the ministrations of the gospel; but even there the efforts made are very far below the requirements of the world and the ability of the population, while in the British Isles themselves the machinery employed is very inadequate for the needs of the people there, and myriads are perishing continually for lack of the ministrations of the religion which was intended for universal man. But in Canada, alas! we behold even a more melancholy spectacle still. Here we see nearly all the Dioceses of the Dominion which have been settled by white men, not only very scantily supplied with the ministrations of the Church, but actually struggling with accumulated and accumulating debt contracted by what has already been so inadequately done to supply the gospel to our own people. We contend that when men are liberal enough and christian enough to do their best in sending the gospel to the heathen world, they will be so much less disposed to neglect their brethren at home. And we would ask, how much has been sent abroad for the purpose of christianizing pagan nations? Not, how much gold; but how much silver or even copper? We may safely answer, Not enough to be of any appreciable benefit to the poorest parish among us, if the money had been kept at home. While, at home, not from one Diocese alone, but from most of them, from Huron, Niagara, Toronto, Ontario, Montreal, arises the cry of Debt, Debt, increasing Debt! and that not of a few hundreds only, but of several thousand dollars each!

But is there no remedy for this lamentable state of things? There is; and it will be found in a fuller reception of that boundless charity which belongs to the Christian Religion: in a deeper impression of the value of our privileges, and of the vastness of our obligations, then indeed the calls of duty would meet with a response suitable to their high character and answerable to the pressing necessities of our brethren over the world, and especially those in our own neighbourhood.

The subject is a most impressive one. Can there be a greater punishment than to be given up to an indifferent, a covetous, a hardened state of mind? Or that God should say to a man, whose heart is in the world, "He is joined to his idols; let him alone?" Of all the terrors that Almighty God can pour upon the soul of man, this is immeasurably the worst. We may see it exemplified in King Saul, in Judas, and in Demas. For our own sake as well as for the sake of others, we should dread the brink of such a precipice, the slightest approach to so fearful a state as this!

#### THE REV. W. D. MACLAGAN, VICAR OF KENSINGTON.

OUR readers will have noticed that Canon Walsham How, in his touching letter published in our last issue, says that he has written to ask Mr. Maclagan to come out to us next summer to undertake the good and blessed work which he was himself unable to undertake, and says "if you were to get him as your conductor you would be fortunate indeed." Our readers will probably be glad to know more of the man of whom Canon How thus speaks. And as his life and work are full of encouragement amid much that is discouraging at the present time, we purpose giving a brief account of who he is and what he has done. Mr. Maclagan was born in Edinburgh, and received his early education in the well-known academy of that city. At an early age he entered the army, and served three years in India. But this was not to be his life-work. While taking a deep interest in his profession, and giving every promise of distinguishing himself in it, he was strongly drawn, by inward inclination, to enlist in a higher service. His brother officers, by whom he was greatly respected and beloved, had already given him a soubriquet which proved to be a happy augury of his true vocation. After a long and dangerous illness he was sent home invalided, and was thus set free to realize his aspirations for the ministry. He graduated at Cambridge in the Mathematical Tripos in 1856, and was ordained by the Bishop of London. His first curacy was with Mr. Hopkins, St. Saviour's, Paddington, where he worked for two years. Two more years were spent at St. Stephen's, Portland Town. He was there appointed to be secretary of the Diocesan Church Building Society. In this he worked for five years under Bishop Tait, and to his energy and administrative talents the society was indebted for the furtherance of many important schemes of church extension. Meanwhile as examiner in Hindustani, at Sandhurst, he had brought into use the studies in which he had attained so much proficiency in earlier years. In 1865 the Bishop of London appointed him to the charge of Enfield. Here he gave proof of a rare power of infusing new life into a parish, and of disarming opposition by his mingled firmness and tact. During his time at Enfield he restored the parish church at a cost of £4,000. In 1869 he was presented to the Rectory of Newington, by the Chancellor, Lord Hatherly, to whom he was personally unknown, but to whom he was recommended by his previous work. Received at first with coldness and suspicion, being considered a High Churchman, he was not long in winning the hearts of his new parishioners, and ever afterwards carried them with him in the great changes he found it necessary to make. One of the ugliest and most depressing of London churches became the centre of a great parochial organization, and the home of an overflowing congregation. Himself one of the leaders of the "Mission work lately revived in the Church of England," Mr. Maclagan made great use of Mission agency. The prayer-meetings, where as many as four hun-

dred would be gathered in his school room, were a great feature of his work. His "Instructions," given at the close of Sunday evening service, were a great means of training souls in the spiritual life. He established a community of ladies who devoted themselves wholly to parochial work, while they lived under a very simple rule, and were not bound by vows. He has left to Newington two new churches—St. Gabriel, holding 600, and a new parish church, very handsome, holding 1,200. In 1875 he was removed to Kensington, where his peculiar gifts are exercised with still more marked results. It is not too much to say that Kensington has been entirely revolutionised; but revolutions brought about by Mr. Maclagan are sure to be quiet ones. He is not much before the public, but cannot escape being known far and wide as a preacher, as a missionary, and as one who has taken an important part in Church Congresses; but his work is pre-eminently that of a parish priest—the pastoral work on which he wrote so admirable an essay in the first volume of "The Church and the World." He is one who, not being identified with any party, nor suffering himself to be driven into the heat of controversy, preserves always that "quiet spirit" which is one great secret of his power. He is a very fluent and ready speaker, an eloquent and impressive preacher, who inspires others with his own zeal—and with this he has that wonderful organizing faculty which enables him without any noise or fussiness to rise and direct the spiritual energies which he has been so wonderfully successful in calling into being. He was appointed to his present charge in June, 1875, and at the following Easter, the result of ten months' work, the communicants numbered somewhat over 1,000—an increase of more than 700 over the number who communicated when Archdeacon Sinclair, excellent man as he was, had charge of the parish; while last Easter they somewhat exceeded 1,500. And this, the true test of real work being done, is only an indication of the life and energy which this devout-living, unostentatious man has infused into every department of the Church's work. Alas! we have yet to learn in this country the very elements of the self-consecration and devotion of heart and life to God which, in this and many another English parish, is producing so marvellous a revolution in the spiritual life and energy of the Church at home.

#### TO CORRESPONDENTS.

WE find it necessary to give a few words of warning to those of our friends who are kind enough to send us their communications. A little consideration would lead every one to understand very clearly that it is not the object of a Church paper to become the medium of either personal attacks or to afford facilities for publishing such communications as are unaccompanied even privately with the name of the writer. We have during the present week received two letters of a decidedly personal nature to which no signature is attached, nor is the slightest indication in any way whatever

given as to the names of the writers. Anonymous personal attacks are cowardly, while attacks on Diocesan Committees may be very damaging to the cause of the Church—the prosperity of which every one of us should have most deeply at heart.

It will be sufficient for us to state that letters containing offensive personalities cannot be inserted; that no unfavorable remarks on the action of Church Committees can be inserted unless accompanied with the name of the writer, expressly for the purpose of publication; and that anonymous communications will receive no attention whatever.

The object of the DOMINION CHURCHMAN is to lead our people to love their Church. In order to effect this all personal bitterness must be avoided, and a thoroughly Christian spirit must be cultivated.

#### LETTER OF COMMENDATION.

WE are happy to perceive a growing interest in the success of the DOMINION CHURCHMAN, many indications of which have been given us. An important one of these is contained in the following letter from the Metropolitan of Canada, which we publish with his Lordship's permission:

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.

#### A SPECIAL MEETING OF THE DIOCESE OF TORONTO.

THE Right Reverend the Lord Bishop of Toronto having signified his intention to assemble the Synod of his Diocese on Tuesday, 12th February, 1878, for the election of a coadjutor Bishop, the Executive committee hereby notify the Clergy and Lay-Representatives of the Synod that they are summoned to meet at the City of Toronto on that day.

#### BOOK NOTICES.

NEW VOLUME OF LITTELL'S LIVING AGE.—The first two numbers of the new volume of *The Living Age*, bearing date January 5th and 12th, respectively, have the following noteworthy contents: Russian aggression as specially affecting Austria, Hungary and Turkey, by Louis Kossuth, ex-Governor of Hungary, *Contemporary Review*; Erica, a fine German serial, by Frau von Ingersleben, translated for *The Living Age*; Humming Birds, by Alfred Russell Wallace, *Fortnightly Review*; Doris Barugh, a Yorkshire Story, by Katharine S. Macquoid, author of "Patty," etc.; On the Hygienic Value of Plants in Rooms and the Open Air, by Prof. Max von Pettenkofer, *Contemporary*; Within the Precincts, a new story by Mrs. Oliphant, from advance sheets; Florence and the Medici, by J. A. Symonds, *Fortnightly*; Charlotte Bronte, *Cornhill*; Heligoland, *Macmillan*; Rugby Football, *Tait*; Forgetfulness, *Spectator*, etc., together with the usual choice poetry and miscellany. In the next weekly number a new serial by Wilham Black will be begun, from advance sheets, which promises to be his best work.

To new subscribers for 1878, the last seven numbers of 1877, containing the first parts of the German serial, and a story by Miss Thackery, with other valuable matter are sent gratis. For fifty-two numbers, of sixty-four pages each (or more than 3000 pages a year), the subscription price

(\$8) is low; or for \$10.50 any one of the American \$4 monthlies or weeklies is sent with *The Living Age*, for a year, both post-paid. Littell & Gay, Boston, are the publishers.

THE PROTESTANT EPISCOPAL ALMANAC AND DIRECTORY FOR THE YEAR OF OUR LORD 1878. WHITAKER, 2 Bible House, New York:

We very strongly commend to the notice of our readers who take the slightest interest in the Sister Church of the United States, this exceedingly valuable and comprehensive directory. The price is only twenty-five cents, and the amount of information it contains is truly marvellous. Besides a complete Church calendar with all the lessons for every day in the year; lists of bishops and clergy of the Sister Church with their residences, the bishops and clergy of British North America, also with their residences; we have the bishops of the whole Anglican Communion, Church periodicals, diocesan conventions, Church statistics, and everything else of a similar kind which a Churchman can require.

INTERNATIONAL REVIEW.—January-February, 1878.—This great enterprise started in the United States, represents and reflects the best thoughts of nations. The last number offers contributions from America's best loved poet, Whittier; her trusted statistician Wells; her Congressional biographer, Major Ben Perley Poore; England's most renowned historian, Freeman; England's highest art teacher, Hamerton; Germany's greatest philologist and Hellenist, Curtius, and her learned constitutionist, Baron F. Von Holtzendorff; the distinguished Southern Representative, Alexander H. Stephens; the well known Italian, De Gubernatis; and Herbert Tuttle, of Berlin; Casper Rene Gregory, of Leipsig; M. Nongard, of Paris, George Barnett Smith, of London; Professor Sumner, of Yale; Dr. Samuel Osgood, Dr. John Hall, Charlton T. Lewis and others of New York and elsewhere. In range of subject it is equally international and in interest universal. Mr. Whittier, in the midst of congratulations upon his 70th birthday, expresses the patriotic sympathy of a true American with the struggling French Republic in a poem to Thiers. Mr. Wells draws into line the Elements of National Wealth and Strength.

Mr. Freeman gives his first impressions of Athens in an article full of interest to the historian and traveller. Professor Curtius reviews the Second Harvest of Antiquities at Olympia, the excavating of which is delegated to him by the German Government; and the other articles are all of great and general interest.

VICK'S ILLUSTRATED MONTHLY MAGAZINE, Jan. 1878: Rochester, N.Y. This valuable periodical is now published monthly, and is an exceedingly useful and interesting Horticultural Magazine, beautifully illustrated.

### Diocesan Intelligence.

#### NEWFOUNDLAND.

"The Rev. J. Curling, Society for the Propagation of the Gospel missionary at the Bay of Islands, Newfoundland, who was recently in England for a few weeks' holiday, was commissioned by his brother clergy to offer to the late Bishop, Dr. Kelly, a parting gift which might serve as a memorial of the thirteen best years of his life devoted to the work of the Church in that diocese, successively as a missionary clergyman, as vice-principal of the College at St. John's, as Archdeacon, as coadjutor Bishop, and since the death of the veteran Bishop Feild, as Bishop of the diocese. The testimonial chosen is a handsome pastoral staff of ebony, with silver mountings, in which has been introduced the Indian cup plant, a distinctive plant in the Flora of Newfoundland. The following address may serve to show that those best qualified to judge the work of their beloved Bishop recognise the motives which induced him to resign most unwillingly his post, a step which only his physical inability for the sea voyage convinced him was inevitable. It may not be known to your readers that it was neces-

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sary, according to the constitution and rules of the synod, that the Bishop should leave the diocese before arrangements could be made for the election of his successor:—

To the Right Reverend Father in God, James B. Kelly, D. D., Lord Bishop of Newfoundland. We, the undersigned, of the clergy of the diocese of Newfoundland, beg your lordship's acceptance of the accompanying pastoral staff, to be not only an emblem of your sacred office and work in the Church of God, but also a lasting memorial of the intimate relationship which has existed between us the pastors of Christ's flock, and you, our Bishop, of our grateful appreciation of the sympathy, the munificence, and the fatherly interest in our work, which have been ever shown by your lordship in the course of that relationship, and of our regret at its termination; trusting that although you are obliged to retire from the exercise of your Episcopal functions amongst us, you may at no distant date be called upon to discharge them in some other part of the Lord's vineyard, the conditions of which may be more compatible than those of this seagirt diocese, with your physical ability, and praying that God may ever have you and yours in His gracious keeping, and give you his blessing in all things.

(Here follow the names of forty-one clergy of the diocese.)

St. John's, Newfoundland, F. of St. Peter, 1877. The inscription on the staff was as follows:—

Domino admodum Reverendo

Jacobo B. Kelly, S. T. P.

Terræ Novæ Episcopatum deponenti

Clerici Diocesiæ

Præsule orbatî.

In Festo Sti. Petri A. D. MDCCCLXXVII.

—“*Guardian*.”

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

TUSKET.—On New Year's Day the Church Sunday-school children here enjoyed the fruits of a Christmas tree, and the most meritorious received prizes in addition. The Rector, Rev. J. Padfield, St. Margaret's Hall (school for young ladies), and his amiable assistant, the Rev. H. Sterns, are to be congratulated on the success.

DIGBY.—The fund for rebuilding Trinity Church in this town has reached about \$4,000. The excellent Rector, the Rev. J. Ambrose, is not going to quit his post, we are glad to learn. Five hundred dollars has been added to the building fund from England. The reformed (so-called) congregation do not appear to be very flourishing; their New Year's effort only produced some sixty dollars.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

“KINGSCLEAR LECTURES.”—The second entertainment of the course took place on Thursday evening last. Mr. Daniel's exhibition of the “magic lantern” was thoroughly enjoyed. Mr. J. M. Wiley gave several excellent readings. His reading of “How they saved St. Michael's Church” was particularly noticeable. Mr. Cunningham, with the flute, and Miss Vavasour, on the piano, gave some fine musical selections. Mr. Cunningham sang “The White Squall” and a humorous song entitled “Buttons on a Blanket,” and was loudly encored. The attendance was large.

On the previous evening the magic lantern was exhibited at Mrs. Murray's to the children of the Sunday school.

CHILDREN'S SERVICE.—The morning service in St. Paul's Church, St. John, on the Feast of the Epiphany, was specially devoted to the children. Special hymns were sung; and an address suited to the understanding of the children was given by the Rector on the subject of the day. The church, which is most beautiful with its extensive and appropriate Christmas decorations, was well filled with an interested and attentive congregation.

PRESENTATION.—On New Year's Eve, the Rev. Mr. Shaw, Rector of Cambridge, was visited by a large number of his parishioners, and presented

with several donations, one of which was a purse of money. Mr. Shaw has been rector of Cambridge for fifteen years.

RESIGNATION.—The Rev. J. H. D. Browne has resigned the rectorship of Sackville and Dorchester in consequence of the state of his health. He will be obliged for some time to abstain from active clerical duties. Mr. Browne's resignation will be viewed with regret by his parishioners, to whom he had endeared himself by his interest in their welfare, and by Churchmen at large, both on personal grounds, and because of the good he has been accomplishing by “Church Work,” of which he is one of the editors.

CHATHAM.—The Festival of the Nativity of the Holy Redeemer was appropriately celebrated in St. Mary's and St. Paul's Churches where Divine Services were held—in the former Church at 11 and in the latter at 3 o'clock. The decorations in St. Mary's show to fine advantage and surpass in effect the arrangements of any previous occasion. Great credit is to be awarded to the ladies and gentlemen of the congregation to whose untiring energy and perseverance under the superintendance of the Rector the accomplishment of the work is due. The lettering by T. P. W. Desbrisay and Mr. J. Pallen are admirably executed. St. Paul's church bears a simple testimony to the good taste and zeal of those who have effectually maintained the time-honored observance of the joyful festival.

In St. Mary's the mouldings around the triple east window are entwined with evergreen wreathing supporting the following texts, in white frosted letters on a scarlet ground—“Holy, Holy, Holy.” “Thou art the Everlasting Son.” “Emmanuel.” On the wall above the window is the text in white letters on scarlet ground, “Unto us a child is born, unto us a Son is given.” Surmounting the triple window is a crown in white, scarlet and gold. Beneath, and on either side of the crown is the text, “King of Kings, Lord of Lords.” The eastern wall is further decorated with evergreen festoons and with banners in white and scarlet, bearing the text, in scarlet letters, “Glory to God in the Highest, on earth Peace, good will to men.” The side windows are wreathed with evergreen, and between them, on the walls, are the texts in white and scarlet, “Wonderful,” “Counsellor,” “Mighty God,” “Mediator,” “Intercessor,” “Messiah”; “He shall feed his flock like a Shepherd, and gather the lambs in his arms.” Underneath these texts are devices in evergreen, scarlet and white representing the Eternity and Unity of the Trinity.

On the gallery front is the text “Glory to the new born King,” and devices bearing the words, “Holy, Holy, Holy, Lord God of hosts, and monogram, I. H. S., surmounted by a crown. Above the gallery front are wreathings in evergreen, bearing the words, “Peace, good will to men.” The organ is decorated with evergreen and with the text, “Hosanna in the Highest.”

The service on Christmas Day was at 11 o'clock. It was well attended and consisted of Morning Prayer, Holy Communion and sermon by the Rector, Rev. D. Forsyth from Hebrews ii. 1. A Christmas Carol was sung by the Sunday School children before the service and the music was excellently rendered by the Choir.

In St. Paul's parish Church, the mouldings of the east window are entwined with evergreen, and on the eastern wall is the text, “We have seen his Star in the East and are come to worship Him.” The Prayer desk, Pulpit and Font are very neatly trimmed with evergreen and scarlet. The service in this church was held at three o'clock and consisted of Evening Prayer, appropriate Hymns, well rendered by the Choir, and sermon by the Rector. The offerings for the sick and needy, amounted to \$21.00

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The Rev. L. DesBrisay, from the Diocese of Huron, was inducted into the rectorship of St. Luke's Church on Sunday evening the 6th inst., by His Lordship the Metropolitan, the Revds. Mr. Rexford, and C. H. Channer assisted

at the services. The series of Missionary meetings was resumed on Monday the 7th inst. The meeting, which was held at St. Martin's Church, was presided over by His Lordship the Metropolitan, who in a few opening remarks alluded to the mission work done in the diocese during his Episcopate. Mr. Brydges followed with a sketch of the financial prospects of the Diocese, and threw out suggestions as to raising funds. The Rev. R. W. Norman, in a short but telling speech, referred to the oneness of the Church, and exposed the falsity of characterizing any department of the church's work as “Foreign.” He also adverted to the difficulties surrounding the missionary, and confessed to a sense of shame when he contrasted their position with his own. He concluded by hoping that the meeting would be attended by the very best results. The Rev. J. Carmichael, and the Rev. I. P. Dumoulin also addressed the meeting. On Tuesday, Wednesday, Thursday and Friday, respectively, similar meetings were held at St. Jude's Church, Grace Church, Pt. St. Charles, St. Stephen's and St. Luke's Churches.

The annual festival of the Sunday Schools in connection with the Church of St. James the Apostle, was held in the schoolroom of the church on Wednesday the 9th inst. The children having partaken of some good things provided by the ladies of the congregation, were entertained by the performances of an amateur conjuror, after which a heavily laden Christmas Tree was stripped of its contents. A pleasing feature of the evening's entertainment was the singing of Christmas carols by a singing-class recently formed by the Rev. R. W. Norman, the popular assistant minister of the Church.

COTE ST. PAUL.—This Mission is a stem, so to speak, of the tree planted in 1846. In that year the old Church of St. Stephen's was built, the corner-stone of which was laid by the late lamented Lord Metcalfe. Two years later the late Canon Ellegood was appointed by Bishop Mountain to the incumbency of St. Stephen's Church, Griffintown. Three years subsequently it was burned down, the insurance merely sufficing to pay the debt incurred in its erection. The incumbent, therefore, had to collect all the requisite funds for the building of a new church. This was accomplished and the church was opened free of debt in 1852. Soon after this Mr. Ellegood organized a service at Point St. Charles. He next built a school house with residence for the teachers, at a cost of nearly \$4,000. A day school was opened and successfully carried on. In this good work the late Mr. Blackwell, then Managing Director of the Grand Trunk Railway, and Mr. Hodges rendered liberal and efficient assistance. For some years services were held every Sunday in this building. These services paved the way for the erection, later on, of Grace Church. The building of this neat edifice was mainly due to the untiring energy of Mr. C. J. Brydges, Mr. Blackwell's successor. The Rev. Samuel Belcher is now its esteemed Rector.

It is now our pleasant duty to record the opening of the mission church, to be called the Church of the Redeemer, at Cote St. Paul, at which the Venerable Archdeacon Leach, Canon Ellegood and Rural Dean Carmichael assisted. The building is a plain structure of red brick. It has an open gothic roof supported by framed curved ribs. Its dimensions are 39 ft by 22 ft. On either side of the chancel are a robing closet and a music chamber enclosed by an open screen. The Communion table stands on a raised dais neatly carpeted. Over the table is a very neat stained glass window, and at the western end over the front portal is a small, circular window also in stained glass. The church will seat 150 comfortably, and was erected at a cost of about \$1,900. The service was simple but hearty, the singing was hearty and the service throughout was most interesting in its character. The Rev. James Carmichael preached a very eloquent sermon from St. Luke vii, 31-35 upon the respective positions of the clergyman and his congregation before God, according to their consciences and their conduct before Him. The sermon was listened to with the deepest attention. Archdeacon Leach pronounced the Benediction.

## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA, December 31, 1877.

*To the Clergy of the Diocese of Ontario:*

MY DEAR BRETHREN,—I wish to draw your attention to the following resolution which was passed at the last meeting of the Mission Board:

"Resolved, That His Lordship be hereby requested to order that the lists of parochial subscribers, with the amount of their subscriptions to the mission fund, be, on or before the 30th of April in each year, furnished by each clergyman to the secretary, in order that the same may be published in the *Journal of Synod*."

In compliance with this resolution I request that the lists of subscribers be sent as desired by the board.

I would also call your attention to the following resolution passed at a recent meeting of the board:

"That in view of the fact that there is a considerable deficiency in the mission fund, and that this deficiency appears to be steadily increasing, this board feels it to be its duty to reduce the grants now given to the missions or to diminish the number of grants now made; and this board feels that this course should be adopted on the 31st of March next, if during the ensuing fall and winter the income of the fund shall not appear to be sufficient to meet the claims upon it."

Permit me to take this opportunity of reminding you that the mission fund is now in a critical position. For the first time in the history of our diocese the Mission Board is in debt, and unless the income of the board be largely increased this winter, there will be no alternative but a reduction of the small stipends now paid to our missionary clergy.

I would suggest to the deputations that they should turn to good account the time spent in the various missions visited by them. As the missionary meetings are held in the evening, the deputations might utilize the day preceding by visiting as many of the leading parishioners as possible, and by personal interview with them, show the necessity of the case, and the claim the church has upon them at this crisis. I believe that in this way many subscriptions may be more than doubled when the parishioners generally see that the leading church families have increased their donations.

Wishing you, my dear brethren, a Happy New Year.

I am your faithful Bishop,  
J. T. ONTARIO.

**BURRITT'S RAPIDS.**—On Thursday after Christmas—St. John's day—a Christmas tree festival was held by the congregation of Christ Church, Burritt's Rapids. Toward the close of the evening's programme a presentation was made to Miss De Pencier, organist of the church, consisting of an album, card case and purse of money. After this Mrs. Low, the wife of the incumbent, was presented with beautiful fur cap, accompanied with an address to the Rev. Mr. Low, alluding to himself and Mrs. Low in very kind and complimentary terms. This same congregation presented Mr. Low with a handsome fur coat last year.

**THOMASBURGH.**—On New Year's Day Miss Stokes and Miss Coulter called at the parsonage, and on behalf of the ladies belonging to the church at Thomasburgh, one of the villages in the Mission of Roslyn, presented Miss Foster, the sister of the incumbent, with a purse containing twenty dollars, as a mark of their recognition of the interest which she has ever evinced in parish work. Miss Foster desires to thank the donors for the handsome present, and also the young ladies who were kind enough to solicit subscriptions towards it.

**BROOKVILLE.**—Trinity Church.—The festival of the Nativity was duly celebrated in Trinity Church by full service at 11 a.m. The church having been so lately completed, the decorations were not very elaborate, but green festoons and wreaths, relieved by red berries, handsome white banners on desk, lectern and pulpit, and a text in white upon a red ground over the altar, gave a decidedly Christmas aspect to the church. A beautiful memorial window in the south wall in the Nave was unveiled on Christmas Day. It is a double

memorial to the late James Jessup and his wife, erected by members of the Jessup family. For design and exquisite delicacy of tint this window is certainly a gem of all. There are two divisions in the window, in the left hand panel the design represents our Lord in the house of Mary and Martha, while the design on the right represents the Good Shepherd, treated in an entirely novel and very beautiful way, the four pointed star in the top is filled with the figure of an angel playing a harp. Mr. Spence, of Montreal, who is the maker of the window is deserving of the highest praise for the beauty and appropriateness of the designs. The number of communicants was greater than at any previous festival, except at the opening of the Church. The offertory also, which amounted to \$66.07, was nearly double those of the two previous years. During the week before Christmas, the ladies of Trinity Church held their annual sale, and although it only lasted from noon of the 19th till the evening of the 20th, and no raffles, voting, grab bags, fish ponds, or such things were allowed, they cleared the sum of \$320.

## TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending January 12th, 1878:

MISSION FUND.—*January Collection*.—York Mills, \$3.30; Weston, \$1.51. *Missionary Meeting*.—Christ Church, Mimico, \$5.91. *Thanksgiving Collection*.—Lindsay, \$6.00. *Donation*.—Quarterly grant to Dysart, from Canadian Land and Emigration Company, \$25.00.

WIDOWS' AND ORPHANS' FUND.—*For the Widows and Orphans of two deceased Clergymen*.—Cobourg, \$32.50; Dysart, \$2.52; Norwood, \$2.00; Westwood, \$3.00; St. John's, Lakefield, \$3.55.

ALGOMA FUND.—*Day of Intercession Collection*.—Lindsay, \$22.00.

*Missionary Meetings*.—Proposed Deputations, places and times of meeting. Revds. John Pearson, John Langtry; Christ Church (York Township), January, 22nd.

Rev. Canon Morgan and Mr. J. C. Morgan, Cookstown, Jan. 21st; Pinkerton's, January 22nd; Tecumseth, St. John's, January 23rd; Christ Church, January 24th, (3 p.m.); Trinity, January 24th, (7 p.m.); Clarksville, January 25th.

Rev. W. W. Bates, &c., St. Mark's, Oro, Jan. 21st; Craighurst, January 22nd; St. James's, Vespra, January 23; Shanty Bay, January 24th; Christ Church, North Orillia, January 25th.

Rural Dean Cole, &c., Scarboro, Christ Church, January 21st; St. Jude's, January 22nd; St. Paul's, January 23.

Rev. J. D. Cayley, and Col. D. E. Boulton; Columbus, January 21st; Ashburn, Jan. 22nd; Whitby, January 23rd; Port Whitby, Jan. 24th; Oshawa, January 25th.

NOTE.—All meetings to be held at 7 p.m., unless another hour is expressly mentioned.

**ST. THOMAS.**—The annual winter Sunday school festival and distribution of rewards to the children, was held in the school-house of the church on Tuesday evening the 8th instant. The children had a well supplied tea at 5 o'clock, to which they all sat down after singing the grace, "Be present at our table, Lord." Having enjoyed the good things, most liberally supplied by the ladies of the congregation, the room was then made ready for the concert. At 8 o'clock, the audience having assembled, the children withdrew into the church, and having been formed into a procession, by classes, the procession commenced, while the organ played and the children sang "Once in royal David's City." As the procession approached the school house, the piano, played by Miss Hostetter, took up the air, and the children continued singing Mrs. Alexander's beautiful hymn till all were seated. The reunion then opened, and with songs, readings, recitations, and dialogues, the children entertained their audience most satisfactorily. Mrs. McCollum, during the intermission, had prepared a most pleasing surprise for the little ones, in the shape of prayer books, hymn books, song books, and cards, which were distributed by the Incumbent to the teachers,

who handed them to the pupils of their classes. The whole was a grand success, and speaks well for this north-western parish; the parents and friends of the children rivalling each other to see who could do most to make all happy.

**ST. MATTHIAS' S. SCHOOL.**—*Epiphany Reunion*.—In lieu of the stereotyped "Christmas Tree," it has been the custom in this parish to hold, occasionally, a kind of "sacred reunion," consisting of Scripture readings on the childhood of Jesus, illustrated by magic lantern scenes together with appropriate carols, hymns, organ solos, and accompanied by the distribution of prizes to the most deserving scholars. Such a reunion of the scholars with their teachers, parents and friends, was held in Epiphany week, 9th January, in the school chapel, which was densely crowded. After a collect, Lord's Prayer, and the hymn "Adeste fideles," Rev. R. Harrison distributed the prize books for "diligence and regular attendance." Then, after a few introductory remarks, he gave readings, "The Messiah Promised," "The prophesy fulfilled," "The Birth of Jesus," "The Shepherds," "Good Tidings," "Angels' Hymn," "Bethlehem," "Presentation in the Temple," "Adoration by the Magi," "Flight into Egypt," "Murder of the Innocents," "Jesus among the Doctors," etc. Interspersed, in appropriate positions, were shewn scenes of the "Annunciation," "Meeting of Mary and Elizabeth," and four or five other subjects. The recitation "Behold a Virgin," and carols, "Sing ye the songs of praise," "Stars all bright," "Three Kings of Orient," etc., were well sung, the choir, vested in their cassocks, leading, and the organist gave passages from the "Messiah," etc., at intervals.

**TORONTO.**—The members of the Church of England Sisterhood of St. John the Baptist have removed from 245 Elizabeth street, to 26 Breadalbane street, and are prepared as far as their strength and members permit, to carry out their accustomed works of charity. They can offer to three or four more motherless children, or others requiring care, a comfortable home, together with daily teaching in all the branches of a plain education on very reasonable terms, they would also undertake the instruction of others who might be sent to them as day scholars. They could also offer accommodation to an occasional patient for whom special care might be required. Any contributions for the use of the poor or the support of the house will be thankfully received, promptly acknowledged, and carefully expended by "the Sister in charge."

**LAKEFIELD.**—The annual "Christmas Tree" in connection with St. John's Sundry School was held in Leonard's Hall on New Year's Eve. The evening was very favourable, so that the children and their friends assembled in full force and filled the Hall to its utmost extent of its sitting capacity. The "Tree" was very beautiful as it stood gleaming with lighted tapers and variegated colors in the darkened room, and groaning under its load of useful and ornamental articles. The entertainment was opened by a short address to the children by the Incumbent of the parish, Rev. Mr. Mussen, setting forth to them the motives that had prompted their friends in providing every child of the school with a handsome reward, to encourage them to greater diligence during the coming year. He reminded them of their duty to their God, to themselves and to their school. The distribution of the prizes was then proceeded with. One marked feature of improvement in the choice of prizes usually given to Sunday school children was the really useful nature of the prizes.

After the tree had been stripped, the children were entertained to their heart's content by a series of beautiful and amusing views from a magic lantern, kindly loaned for the purpose by Mr. Dench. Before leaving they were also refreshed by something more substantial. This school is in a most flourishing condition; and rarely have a like number of children been seen so heartily to enjoy themselves. A handsome sum was realized toward the library fund from the admission fee charged the adults.

**COBOURG.**—*Ordination*.—On Sunday, January 6th, being the festival of the Epiphany, the Lord



Bishop held a special ordination in St. Peter's Church, Cobourg, when the Rev. John Alexander Hannah, and the Rev. Joseph Gander were advanced from the Diaconate to the priesthood. Both gentlemen return to their former charges, Mr. Hannah to Perrytown and Elizabethville, and Mr. Gander to Cardiff and parts adjacent. The Church retained its beautiful Christmas decorations, and a very large assemblage witnessed the interesting and solemn services. The Ven. Archdeacon Wilson preached the ordination sermon, in the course of which he highly complimented the congregation on their zeal and liberality as evidenced not only in contributions (second to none in the Diocese) to all the funds for which collections are regularly made, but in this generous response to special appeals, such as the St. Johns Fire Relief Fund. And he praised them the more, because while thus giving largely of their means to outside objects, they did not neglect home requirements; but had shown their estimation of their Rector in building for his use the handsome and commodious rectory which had been just completed. A considerable sum was presented through the offertory for the widows of the Revds. Cooper and Tilley. In the evening the church was again very full, and the Bishop preached with more than his usual vigour on the subject of the Epiphany season; while the newly ordained priests read the lessons. On Monday evening, January 7th, the Rector and Mrs. Stennett having invited the parishioners generally to a reception in honour of the Lord Bishop. The call was, notwithstanding the inclemency of the evening, so well responded to that the large and handsome rooms of the new rectory were full to overflowing. Nearly all the congregations in town were there. It was most gratifying to the Bishop, who remained in Cobourg for the occasion, to witness the unanimity and cordiality which existed in his old parish after the eleven years incumbency of the present Rector. Many old faces were there to greet him and many new ones also,—new comers to the parish, or those who had in the interval grown up from childhood.—The evening was pleasantly enlivened by social conversation and by music both vocal and instrumental. All thoroughly enjoyed themselves, and went away charmed with their entertainment, and with the spacious and comfortable dwelling which they had assisted in providing for their Rector and his family.

UXBRIDGE.—Church matters are in a *healthy state*. Very encouraging Xmas services; the church prettily decorated; a very hearty service and a goodly number of communicants. A successful entertainment was held in the Ontario Hall for the S. S. children. The deserving children received reward books to the value of \$20, while all had presents from tastefully arranged Xmas trees.

The following address has been issued:  
To the Congregation of St. Paul's Church, Uxbridge:

My Dear Friends,—Allow me to offer my sincere thanks for your kind present, through the offertory on Christmas day. I have also the great pleasure of expressing to the ladies, who placed the exquisitely made surplice in the Vestry, my gratitude for the handsome gift, and can assure them I value it more than my words can express. I accept both gifts as tokens, not only of your kind thought and good wishes, but also as a mark of increased interest in the message of glad tidings, of which the minister of Christ is the bearer. May He, whose birth we have joyfully celebrated together, bestow upon us all, the full benefit which His coming in great humility, conferred, so that our Christmas joy may be but the earnest of a life long service and happiness, and of joy untold at His right hand for evermore. I am your affectionate friend and pastor,  
JOHN DAVIDSON.

The quarterly meeting of the Ruridecanal chapter of Durham and Victoria was held in Port Hope on the 10th inst. In consequence of some unforeseen circumstances divine service was not held, as had been intended, on Wednesday evening. On Thursday morning the meeting was convened at the residence of Revd. F. A. O'Meara, LL. D., Revd. Rural Dean Allen in the chair. Some discussion arose as to the diocesan scheme of

missionary meetings which seemed in some respects unintelligible and indeed impracticable upon which the Rural Dean was requested to correspond with some members of the deputation in order to arrange the difficulty. As is our standing rule the service for the Ordination of the Priests was read accompanied by some very valuable remarks. I Tim. iii. 14, etc., was then considered in the original; the subject proved to be so interesting and fruitful of thought that the time allotted for its consideration passed quickly away and we found to our surprise that we had considered only two verses and a half. The whole proceedings were of a most pleasant and harmonious character, and those who were present felt, as they separated for their several homes, cheered and invigorated for the more efficient and earnest discharge of their parochial duties.

The next meeting will (D. V.) be held at the residence of Revd. C. W. Paterson, M. A., on Tuesday April 30th, at 9:30 A. M.

RICHARD H. HARRIS, B. A.,  
Incumbent of Omemece etc., Secretary.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

BARTON AND GLANFORD.—For the last few years the population of the northern part of this mission lying on the edge of the mountain, immediately south of Hamilton, has very considerably increased.

To meet the growing spiritual wants a new church—the Church of the Holy Trinity—has been erected about half a mile from the edge of the mountain, overlooking Hamilton, and on the Macadamized road, leading from that city to Caledonia and Lake Erie.

This new edifice was formally opened on Sunday, "the feast of the Epiphany."

Divine service commenced at 3 o'clock P. M. The officiating clergy, besides the Incumbent, the Rev. Rural Dean Bull, were the Very Rev. the Dean of Niagara, who preached the sermon and the Reverends Canon Houston, of Waterdown; C. E. Thompson, of All Saints', Hamilton; W. Belt, of Ancaster; W. Green and C. E. Whitcombe.

The church was filled with devout worshippers. Of the edifice itself we need only say that it is chaste in design, ecclesiastical in appearance and very complete in churchly appointments.

The plan of the east end is for Canada a little singular, we allude to it as to a plan worthy of the consideration of builders of country churches. It appears to your correspondent to combine economy of space with beauty of appearance.

The congregation fill the nave, whilst a transept is built across the extreme east end of the church projecting a few feet on each side of the nave.

In this transept is contained in the north end a vestry-room, while the south end is occupied by organ and choir.

The chancel proper is marked by open columns and is enclosed between the partition wall of vestry and a low screen dividing it from the choir seats.

Thus nearly the full width of the church is secured to the chancel.

The church is ceiled, a necessity in this cold climate, but the usual bareness of the ceiling is relieved by the appearance of principal rafters within the building.

The outer doors are placed at the west end of the south aisle and at the east end of the north aisle of the nave, thus securing a large window at each end of the church.

A lectern and pulpit combined, a prayer-desk and stalls comprise the furniture of the chancel outside the rail, while within, were provided sedilia and an episcopal chair.

Where all has been so carefully planned and admirably carried out, a correspondent must be ever loath to criticise, but we must withhold our admiration from the furniture of the Holy Table. We trust the worthy incumbent will pardon the suggestion of your correspondent, a brother though junior clergyman, that the present "pendant" be placed for a *pulpit hanging* and the altar be either, as in his other churches, left with its handsome frontal cross exposed, or be enveloped in an appropriately ornamented altar cloth.

HURON.

(FROM OUR OWN CORRESPONDENT.)

INGERSOLL.—The Rev. E. M. Bland has been appointed by His Lordship the Bishop of the Diocese to the Rectory of St. James, Ingersoll, vacant since the appointment of Rev. J. P. Hincks to the Rectory of Galt. Mr. Bland had been educated at Cambridge before coming to Canada, and was ordained lately by the Bishop of Huron.

CONFIRMATION.—The admissions to the communion of the Church by the Apostolic rite of the laying on of hands are continuous in the Diocese. In St. John's Church, Strathroy, Rev. James Smythe, Rector, His Lordship the Bishop confirmed thirty candidates on Thursday, the 3rd inst. The Rector and Rev. J. W. P. Smith, Rural Dean, Rector of Christ's Church, London, assisted in the service. The address of the Bishop to the young "soldiers of Christ" was very impressive, and the large congregation was deeply impressed with the entire service.

ALL SAINTS' CHURCH, WINDSOR.—*The Epiphany*.—The Lord Bishop held confirmation here on The Epiphany, when the Rector, Rev. Dr. Caulfield, had the pleasure to present a class of twenty-seven candidates for confirmation. There was a very large congregation and all felt deeply the kind and earnest words of the Bishop, applied especially to those ratifying the promises made for them in their infancy, and generally applied to all.

At St. John's, Sandwich, a large class of candidates was also confirmed by the Bishop, who preached on the occasion a sermon replete with godly monitions. He was assisted in the service by the Incumbent, the Rev. F. G. Elliott.

ST. PAUL'S.—*Epiphany*.—Are the creeds of twenty centuries become effete, obsolete? Here, too, even among some Church members, a perturbation of spirit, a wandering to and fro, seeking some solid foundation to build upon. All nations are affected by the epidemic of unbelief. Not only in the new world but in the old world also do men seek out new paths; not only in the Congregationalist, and other younger bodies, are doubts expressed of doctrines heretofore accounted orthodox; but the spirit of unrest and doubt has entered the old Anglican Church. One who has enjoyed her confidence and has been endowed with her benefices, declares that not one of the words, hell, damnation, and everlasting ought to stand any longer in our English Bible. He repudiates the doctrines of the everlasting punishment of man by a merciful Creator. This, it is true, is not a new doctrine. Universalism is as old as the fall of man, when the serpent said unto Eve, "Thou shalt not surely die." If the words "everlasting," "eternal," "forever," are to be struck out of our belief, then also must be stricken out from our creed the believing in "Life Everlasting." The doctrines, eternal happiness and eternal unhappiness, must stand or fall together. They are based on the same foundation.

In St. Paul's, London, Rev. Canon Innes preached on Sunday, the 6th inst., from the text "If ye love me, keep my commandments." He referred, in his sermon, to the sermon of Rev. Canon Farrar, preached in Westminster Abbey, as reported in the papers. He asked his hearers to suspend their judgment for a time, as Canon Farrar has since written an explanation saying that the object of his sermon was to prove that the word "eternal" did not necessarily connote endlessness, and at the same time to vindicate that faith in the possible effects of Christ's infinite redemption, even beyond the grave—a hope that had been held in different ages by fathers and theologians. Mr. Innes showed it to be a gross misrepresentation of our belief to say this, that God had created man to consign him to eternal torments. God did not make a hell for any—man makes his own hell.

In keeping the commandments of God we manifested our love to him. Let this be our text for the new year, "If ye love me keep my commandments."

MEAFORD.—The Annual Sunday School festival this year presented some novel features that may

possibly commend themselves to superintendents and teachers on the look-out for fresh attractions for their schools. All the money collected for prizes, some \$48.00, we invested in chromos. (Messrs Cobban & Co., of Toronto generously furnished them at wholesale prices,) and hung them up in clusters on the School house walls, each cluster directly over the *vis-a-vis* seats occupied by each class, and containing the prizes for the class. The prizes varied in value from the large 8x22 inch *chromo mottoes* handsomely framed for the best attendants and learners, down to the cheap book marks for the "occasionals." The effect of the two hundred and forty pictures was not only very attractive in itself, but it served also to give parents and friends an ocular demonstration of the working of the School. Immediately after the sacred concert held in the church adjoining, the scholars adjourned to their respective seats; and thus without noise or confusion, the teachers distributed the prizes and dismissed the scholars in some five minutes' time. The Meaford Christmas present to the pastor this year was \$84.81.

As it is found that keeping up life and efficiency in a Sunday School is one of the most difficult of the arts, it is much to be regretted that so few hints on their management find their way into the papers; and it is in the hope that Superintendents may suggest something useful in regard to festivals or lessons in these columns that this account is inserted.

CHATHAM.—The congregation of the church of the Holy Trinity will soon have their handsome church and comfortable rectory complete. The church is a very substantial churchlike brick building with dressings of Kingston Limestone and is built from designs by Lloyd & Pearce of Detroit. The rectory is a very commodious home-like place built with a view to comfort and convenience. The two structures together will cost about \$11,000, and when finished will, with the building in which services are now held, form one of the most complete parochial establishments in the Diocese of Huron.

The annual Christmas Festival of the Sunday School took place at the Music Hall on Friday evening before a large assembly of the children, parents and friends. The programme opened by the Choir of the Church singing, with the assistance of a few friends, "It came upon the midnight clear."—Then followed the tableaux; "The Haymakers," "The Artists dream," and the "Street Scene," all of which were performed in a most creditable way and afforded the audience no little enjoyment. The curtain was then drawn and disclosed a Christmas Tree laden with presents for the scholars, which, to judge from the merry faces on receiving them, were appreciated. The children also sang two appropriate hymns, after which the Rev. Mr. Harding made a few suitable remarks and called upon the Rev. Mr. Lewis to address the children. This gentleman made a short but earnest address to both children and teachers, pointing out the necessity of early training and its results.

## British News.

### SCOTLAND.

The Bishop of Brechin, in a letter addressed to one of his clergy, has condemned bazaars and all kindred schemes, for the purpose of raising money for church purposes.

The church schools in this Diocese which appear to be in a flourishing condition, have just been examined by the government inspector, and his report transmitted to the Bishop. The schools are ten in number.

The sisters of the late Bishop Forbes, have placed a monument to his memory in the Church of St. Paul's Dundee, so long the scene of his ministrations. It consists of a slate of polished black marble, 7x8 feet, in the centre of which is inserted "A Brass" representing a full length figure of the late prelate, vested in his ecclesiastical habit, holding a book in his right hand, whilst his pastoral staff is grasped in his left.

At a meeting of the general synod of the Epis-

copal Church in Scotland, held at Edinburgh, in November last, a resolution was unanimously carried, requesting the Primus to convey to the convocations of Canterbury and York, the thanks of the Synod for their all but unanimous condemnation of the "Beckles" schismatical intrusion, by the resolutions of the convocations which had been formally communicated to the Church through the primus.

Another very important resolution was unanimously carried by the same body. Expressing the opinion that it is expedient to revive the office of Metropolitan, discontinued in the year 1731, for political and other reasons, which have now ceased to exist. The resolution is to be submitted to the Synods of the several Dioceses, and if by them approved, then a general Synod will be called to confirm it. The present Primus will be the Metropolitan, during his incumbency, and on his death or resignation, the office will be permanently attached to one of the ancient Arch-episcopal Sees—St. Andrews or Glasgow.

### FOREIGN MISSIONARY NOTES.

MELBOURNE.—A site for a new cathedral has been chosen on "the Eastern Hill," if land there can be exchanged for the present cathedral reserve. The Bishop accepts the Educational Act with all its faults, as the law of the land, determined to make the best of it.

WAIAPEE.—In the Diocese of Waiapee there are 17,000 Maories, most of them members of the Church of England. In his address to the General Synod of New Zealand, the Metropolitan urged an increase in the number of deacons, and that the diaconate should not be regarded as, necessarily, a step to the priesthood, but that they might be permitted to engage in some secular calling.

AUCKLAND.—The Rev. Hare Peka Tana, a native clergyman, in the report in the "Auckland Church Gazette," giving facts in proof of the increase of the Church and religion among the Maori—in the increase and increasing numbers that attend the daily and Sunday services—the number of persons baptized, both infants and adults—in the desire of the people to support the clergy, and the decrease in the use of rum.

Another native clergyman of the same diocese in his report goes into figures. "It is not true," says he, to say that the Maori Church is dead. Those whom I have seen at the service number 607, all of them being baptized people—communicants, 122; infant baptisms, 22; adult baptisms, 4; young people confirmed, 6. The deaths that I know of were 16.

DUNEDIN.—The Bishop expresses a thankful hope of having the number of Theological students increased from a large evening class of young men studying under himself in Dunedin. They require assistance in their College course.

NORFOLK ISLAND.—In the death of Rachel Evans, the daughter of John Adams of the *Bounty*, the last of the first generation, the immediate descendants of the mutineers by Tahitian mothers, but born on Pitcairn Island, has passed away. Bishop Selwyn has held a confirmation on the Island, when 31 young people were admitted into full communion of the church. The community consists of 400, in nearly equal numbers of both sexes.

PERTH.—Bishop Parry has safely arrived in his diocese; been cordially received; installed and settled down to work. One of the first communications he received was one from the British Government informing him of the intention to gradually withdraw, during the next ten years, the grant at present to the clergy as Government chaplains.

ADELAIDE.—In his late address to the Synod of his Diocese, the Bishop, though much in want of men, wisely deprecates the idea of lowering the educational standard. "Provisionally, at least," says he, "it is better that one educated clergyman, assisted by lay readers, should superintend a large

district, than to multiply the number of ill-educated and unlearned ministers."

## Correspondence.

### THE MISSION FUND OF THE DIOCESE OF ONTARIO.

DEAR EDITOR.—The increase of the Mission Fund in the Diocese of Ontario, so as to keep pace with the yearly increasing needs of the Diocese, and to supply the place of the yearly decreasing grant from the Society for the Propagation of the Gospel, is a subject of much anxious thought to all those who have the welfare of the Diocese at heart. Now, since your columns are open to the discussion of all such matters, and a discussion of defects (if such exist) in the management of the funds, or in the mode of raising them, is the best way to inaugurate reforms, I venture to address to you one or two letters upon the subject, humbly presenting for the consideration of my fellow churchmen, both clerical and lay, my opinions as to the reforms which are most needed.

With regard to the collection of the funds, this is a matter which has been already ventilated to some extent by the able letter of Archdeacon Parnell to the chairman of the Mission Board, and by the correspondence which that letter called forth. And further, that the Mission Board also believes that some new machinery is necessary for the collection of the funds is evident from their action at the meeting in December last, when they advocated the appointment of some responsible person whose business it should be to go about through the Diocese collecting funds. But why was not the scheme of Archdeacon Parnell's, which was received with so much favour, and was so justly lauded, carried into effect by any, or even a few of the parishes in the Diocese? And why is the interest in the Mission Fund not keeping pace with the growth of the Church, but if not actually decreasing, is at least at a standstill, as I think a comparison of the collections for the past few years will show? The report of the Missionary Collections in the Journal of Synod for 1866-67 was \$5272.57; this in five years was increased to \$7457.60 (Journal for 1872.) I regret that as yet the Journal for 1877 has not been issued, but in the previous year 1876, the collections amounted to \$7769.57, or an increase in four years of only about \$300. And, if I mistake not, the Mission Board report at the last session of Synod was the most gloomy document ever presented by that august body, certainly not showing any large or hopeful increase of the funds.

It may be said that the commercial depression has had much to do with it, but I cannot think that this is the sole reason of the stagnation, since, if we look at the number of churches built, and the large sums raised for religious purposes by all Christian bodies during the past few years, we cannot imagine that so important a fund as the Mission Fund of this large Diocese would alone be the sufferer. While recognizing that hard times may have some effect upon the fund, I think we must look for other causes.

Now, I believe, that upon the parochial clergy chiefly depends the success of the Mission Fund, not only upon their activity in parochial duty, but also upon the interest which they take in the collections for the Fund. The present stagnation of the Fund would therefore argue, upon such a supposition, either unfaithfulness to duty on the part of the parochial clergy, or a lack of interest in the Fund. It is well known that no more faithful body of clergy exists in any Diocese, than the clergy as a whole of the Diocese of Ontario. It must therefore be, and, from what I have heard, I believe it is the case, that the clergy of this Diocese are not satisfied with the manner of distribution of the Mission Fund. I have reason also to fear there will be a still greater falling off this year, although the need is greater, in consequence of the extraordinary action of the Board at the late session of Synod.

Indeed it would seem from that very action of the Mission Board, that they recognized the existence of some dissatisfaction at least amongst the Missionaries, and in order to meet it they brought forth the scheme for the increase of the stipends of certain Missionaries by putting all Missions into two classes, receiving grants of \$250 and \$300

respectively, and promising the interest of the Sustentation Fund to supplement the Mission Fund and enable them to pay these increased grants. Notwithstanding that the Synod sent back the report with instructions to adopt the classification scheme of the year previous, the Board again presented their report ignoring the instructions of the Synod, and succeeded in carrying the scheme in a thin house at the close of the Session, under the plea that they had pledged themselves to the Missionaries to adopt this scheme for one year. Without making any further comment upon this action of the Board, than to suggest that it was unfair and improper, when the Synod had given explicit instructions as to the amending of their report, and that it forms a bad precedent in favor of the independent action of the Board, and its unaccountability to Synod, I will endeavour in my next letter to show that this scheme will not allay the dissatisfaction, nor be an encouragement to the clergy to greater energy in the collection of money for the Mission Fund, and I will also bring forward that reform which I believe to be most necessary in the management of the Mission Fund in order to make it more popular and successful.

I am faithfully yours,

E. P. CRAWFORD.

Trinity Church, Brockville, Epiphany, 1878.

#### WIDOWS' AND ORPHANS' FUND.

DEAR SIR,—In answer to "Cleric" I do not think it would be fair to trespass upon your space by asking you to publish the by-law of the 7th of March, 1865, as the provisions of that by-law have been repealed; perhaps, however, it will meet the case if I state in a few words the chief points of difference between that by-law and the one now in operation in this diocese.

Under the law of 1865 the clergy, then in the diocese, were required to become members of the fund and pay an annual contribution of \$5. Those who came in after were required to join and pay an annual contribution according to the scale which you have already published. All the clergy were compelled, before their families could participate in the full benefits of the fund, to pay up all arrears either from the passing of the by-law, or from the time they entered the diocese.

The new by-law exempts from further contribution all who have paid ten (10) annual subscriptions, or who may hereafter complete that number, it also leaves it optional with the clergy to join the fund or not.

There are one or two other points of difference, of minor importance, which I need not trouble you with. If "Cleric" would like to have the old by-law in full I shall be happy to mail him a copy, if you will send me his address.

With regard to clause 9, not 8, of the present by-law, it may appear to "Cleric" illiberal, but under the circumstances I question whether the church society in this diocese has the power to alter it. Many donations, and not a few legacies, have been made to the fund, under the act of incorporation, which states that one of the objects of the society is to provide for the widows and orphans of the clergy of the diocese. How far the society would be justified in providing from such funds, for those of the clergy who have left the diocese is a serious question, my own opinion is that to do so would be illegal.

If the different dioceses in the Dominion could assimilate as near as possible the by-laws for the management of this fund, the difficulty to a great extent would be met, and a clergyman would not then be under much disadvantage in removing from one part of this ecclesiastical province to another, but while there is so much difference in the treatment of the fund in the various dioceses there cannot be much reciprocity.

Will you permit me to correct an error in "Cleric's" figures, the amount invested in this diocese in 1876 was nearly \$40,000, not \$23,152.

Before I close allow me to thank you for the article in your issue of the 20th of December. The fund for the support of the widows and orphans of clergymen is truly a layman's question, and I quite agree with you that if one or two active men in each diocese would vigorously take the matter in hand, the result in a few years would be most astonishing.

Yours faithfully,

LAIC.

Quebec, January 7th, 1878.

#### PRIMITIVE BISHOPS.

DEAR SIR,—Will you allow me to call the special attention of your readers to one fact named by Mr. Fletcher in your issue of December 27th last, *i.e.*

That Augustine Archbishop of Canterbury did not get his consecration from Rome, but from the Gallican Bishops; this truth together with that of the existence of the church in Britain from Apostolic days; and the other, that England's church was only under the usurped authority of Rome for 420 years out of 1870, serve as unanswerable answers to the oft repeated assertion made by others than Romanists that "but for the Church of Rome there would have been no Church of England. Rome being the oldest, etc."

The church in Britain was really of Greek origin, and while Augustine was sent thither at the close of the 6th century, in the year 314 Bishops of London, York and Lincoln sat at the Synod of Arles in France. Such historic facts cannot be too frequently brought before people, especially the rising members of the church.

D. C. M.

#### MARES' NESTS.

DEAR SIR,—There are and always have been persons who have an unhappy faculty for finding Mares' Nests. We have some of this class in Ontario, as I dare say you have some in Toronto, and the worst of it is, that valuable time has very often to be taken up in exposing the delusions of the discoverers(?) of fraud and evil-doing. Otherwise simple minded people are misled and the intentions and actions of some of our best men misrepresented.

In the midst of very pressing work I write this note to assure all our good churchmen in Ontario, that the two correspondents in the CHURCHMAN complaining of the action taken at the late meeting of our Executive Committee have found only a Mare's Nest. It is enough now to state that this Committee—very fully attended, and composed of leading lay and clerical members of the Synod—never imagined that they were acting without reference to the ensuing Synod, before which all their transactions will have to be brought, unto whose decision they are well aware they will have to submit the resolution regarding the Episcopal residence. But there were very excellent reasons, which need not now be stated, that induced the Committee unanimously to adopt the course they took, and which they had no manner of doubt would entirely commend themselves to the Synod.

Your correspondent "X" makes a somewhat disingenuous allusion to an occurrence in the Synod of 1864, and a report of the Clergy Trust Fund Committee which was discussed at great length by the Synod. That Committee then gave reasons for their recommendation regarding the money paid to the late Dean Lauder, which were approved by the Synod, as the following extract will show:—

"The Ven. the Archdeacon moved, seconded by the Rev. J. B. Worrell, the adoption of the report of the Clergy Trust Fund Committee."

The Rev. R. Lewis moved in amendment, seconded by the Chancellor, "That this Synod is willing to adopt the Report on the understanding that the commutation with Dr. Lauder shall not be drawn into a precedent." Journal, p. 245.

As this was substantially the very recommendation of the Committee, it was carried in the Synod after an adverse amendment was defeated. Your readers will therefore see that in the first place, "X" has made a mistake about the Committee he presumes to censure, which is scarcely pardonable with the Journal open before him as he directs us to the page of the Report, and in the next place the Synod had full power to reject or amend that Committee's report which it declined to do after a prolonged discussion.

Allow me, Sir, to express an opinion which I find is shared by many others—as to the grave impropriety as well as the unmanliness of making these anonymous and groundless accusations against gentlemen such as those who sit on our Executive Committees. And pardon my adding, that I do not think that charges so made should be admitted into your columns. Your object is to

serve the Church not to scandalize it, which is the tendency of all such communications."

Yours &c.,

T. BEDFORD JONES.

Ottawa, Jan. 5th, 1878.

#### WINE FOR THE COMMUNION.

DEAR SIR: In the CHURCHMAN of Jan. 10, there is a notice of "The Wine Question" in the Diocese of Lincoln, at the close of which is a statement about the rubric, desiring that "the bread is to be 'the best and purest wheat bread that conveniently may be gotten.'" Do you know, Mr. Editor, that, at the risk of being thought very ignorant, or very stupid, I must say that I am not satisfied about that interpretation of the said rubric? It has never appeared to me to be the design of the rubric to affirm that wafer bread must *not* be used, but to declare that there need be no uneasiness if it cannot be procured or is not procured, that it is quite sufficient for the purpose of the sacrament "that the bread be such as is usual to be eaten," etc. I do not think that the rubric prohibits, or is intended to prohibit, the use of wafer bread. I am aware that I may be referred to the canons of the Provincial Synod on the subject, but then, be it remembered, the canons either left matters as it found them or else it took in hand to alter the Prayer Book, a work which I am by no means sure was contemplated, although, as I think, it was accomplished. As to the questions themselves, looked at coolly—a thing not generally done—can there not be a conclusion arrived at both scripturally and historically correct? Could not some of your learned correspondents help in this matter? I remember reading in an English paper that some scientific opinion had been given to the effect that "wafer bread" lacked some of the essential characteristics of bread. But what is bread? A very simple question, it may be said; but did the "bread" that our blessed Lord used at the institution of the Holy Supper contain these characteristics? Was it not unleavened? Could it, in accordance with the Jewish law of the Passover, have been anything else? If so, it would not satisfy those analytical chemists. If we are to follow scripture precedent, if we are to keep close to the example of our Saviour himself, we must use unleavened bread. It may suffice "That we use the best and purest wheat bread" "such as is usual to be eaten;" but this is not using bread such as was used by Christ himself. Then, as to the wine, without at all going into the intolerable and unscriptural nonsense, which, by a certain class of "temperance" men, has been talked and written about their "Wine Question." Is it not true that our translation of the bible uses in some places the word "wine" to denote the *unfermented* juice of the grape? What was the wine used at the passover? Had it passed through the fermenting process? Analogy would seem to say, no. It does not appear that the question is of the moment that is represented by some, but there are characters, reformed from habits of drunkenness, for whom, quite in accordance with a petition in our Lord's Prayer, it would be as well to provide unfermented wine. I would like to be better informed upon the subject, and you have so many excellent correspondents that I may get some light from them.

A CONSTANT READER.

#### SOMETHING ABOUT BISHOP HALL, THE ALLEGED REPRESENTATIVE OF THE LOW CHURCH SCHOOL OF THOUGHT.

DEAR MR. EDITOR,—His Grace, the Archbishop of Canterbury, in his opening speech at the late Croydon Congress, made the following remarks. "The Church of England, like the Church of Christ throughout the world, has always had its various phases of thought: one thinking most of the deepening of individual spiritual life, another fostering a reverent love for the corporate work of the Church, and another dealing with the intellectual problems of the age; and great names, famous in the Church of England, and the Church of Christ, have been attached to each school of thought. Hall to the first, Andrews to the second, and Butler to the third." (Your report in DOMINION CHURCHMAN of October 25th, says

"Andrews to the first, Hall to the second" this is evidently a misplacement of names.)

This statement has been very seriously and very justly criticized and disputed as to its truthfulness and justice. It might be shown (I have sufficient evidence to show) that Bishop Andrews is not so much a representative of the old historical High Church school, which His Grace has lately taken to patronize, as of the extreme High Church and Ritualist party. While Bishop Butler one may confidently affirm, would emphatically resent the impertinence of classing him with the Broad Church school, simply because, to combat the unbelief of his day, he met objectors to Christianity on the platform of reason and common observation, which is no uncommon thing now-a-days I believe, for high Church and low Church apologists to do.

But I wish to confine my attention to Bishop Hall, who is brought forward in this definite way, as the champion and representative of the Protestant or Low Church party. I thought that a few extracts from one of his books might be interesting and useful to readers of the DOMINION CHURCHMAN. I think they will be sufficient to show that if Hall is a Low Churchman, then he is uncommonly like a High Churchman. If he, as a Low Churchman, could hold the opinion exhibited in the following extract, Low Churchism must have been a very different thing then from what it is now-a-days. I have confined my extracts to one of the good Bishop's work viz., *Contemplations on the Old and New Testament*, as it is a book issued for popular use by the S. P. C. K. and may be had for the sum of six shillings, a marvellously cheap and useful book. Prefixed, is a life of the Bishop, by Bishop Charles Wordsworth, of St. Andrews. The book is thus spoken of by Mr. Spurgeon in his *Commenting and Commentaries*. "Need I commend Bishop Hall's *Contemplations* to your affectionate attention? What wit! What sound sense! What concealed learning! His style is as pithy and witty as that of Thomas Fuller, and it has a sacred unction about it to which Fuller has no pretension."

It is a little startling, on beginning our examination of the teaching of this good bishop—adduced as a representative of the Low Church school—to find that, in the troublous days of Charles the first, Archbishop Laud, one of the most zealous and uncompromising Prelates the High Churchmen have ever had, speaks in the most favourable terms of Bishop Hall. So great was Laud's confidence in his learning and orthodoxy that he specially requested him to write his "Episcopacy by Divine Right asserted," one of his most valuable works. Bishop Charles Wordsworth states that there "seems to have been no discordance," between them "in regard to fundamental principles." (p. xxii).

The following extracts touch upon well-nigh every question in dispute between the High Church and Low Church schools of thought: and in every case it will be seen that Hall's tendency is strongly towards the former rather than the latter.

To begin at the beginning, the question of the authority of the Church, upon which hinges the great mass of our controversies.

When the meaning of Scripture is uncertain or controverted, and when Scripture is silent, the Catholic party tell us we are to refer to the teaching and practice of the Primitive Church, as exhibited in the writings of the fathers, the creeds of the church, the decisions of several councils &c. The Low Church party say, we need not do this, but in the exercise of the right of "private judgment," may put our own interpretation upon the Bible, i. e., practically decide for ourselves what we are to believe, and what not. Now listen to Bishop Hall. "Surely who-soever willingly subscribes to the Word of God engraved in the everlasting monument of Scripture, to the ancient creeds, to the four several councils, to the common consent of the fathers for 600 years after Christ, which we of the Reformed Church religiously profess to do, if he may err in small points, yet he cannot be a heretic." His biographer calls our attention to the fact that Hall here agrees with Bishop Cosin, one of the greatest authorities in the Church of England, and an extreme High Churchman: indeed he outdoes him in respect for antiquity; for Cosin "limits

the consent of the fathers to the first five centuries." (p. xix).

Hall's testimony to the fact of the *Church of England being essentially the same Church before and after the Reformation* is explicit, and could hardly be accepted by any Low Churchman now-a-days. None but a High Churchman could really accept the following statement of Hall's on the relation of our Church to the unreformed Church of England. "We profess this Church of ours by God's grace reformed; reformed I say, not self-made, as some emulous spirits spitefully slander us. I am ready to sink through shame to the ground when I hear that hedge-row reproach, 'Where was your religion before Luther? where was your church?' Hear O ye ignorant, hear, O ye envious cavillers: we desired the reformation of an old religion, not the formation of a new. The church accordingly was reformed, not new wrought. It remains, therefore, the same church it was before, but only purged from some superstitious and pernicious additaments of error. Is it a new face that was lately washed? a new garment that is but mended? a new house that is repaired? Blush, if ye have any shame, who thus ignorantly and maliciously cast this in our teeth." (p. xx).

Hall evidently did not think the Reformers above criticism—or, as having been altogether so successful in their work as could be desired—and, as it appears, the complaint is made from a Catholic rather than the Protestant standpoint. Seemingly he charges the enemies of the Church with blame for holding aloof at the cleansing the church from its abuses. He says "They stiffly refused [to assist]; and by their forwardness and pertinacity caused this so weighty a task to be cast upon some few, and these weak, and feeble, and unequal to so great a charge. (Imbelles pusillosque ac tantæ provincie impares)." Bishop Wordsworth remarks justly enough. "The epithets are remarkable, if intended to include the English reformers" (p. xx).

On the *reality of Sacramental Grace* the Bishop speaks in several places, and there is little doubt his sentiments would be rejected as Popish by modern Low Churchmen. Speaking of our Lord's Baptism, he says: "The heavens are never shut while either of the sacraments is duly administered and received: neither do the heavens ever thus open without the descent of the 'Holy Ghost'" (p. 426. see also p. 417, 425).

The following passages are clear enough as regards the *authority and dignity of the priesthood* of the Christian Church. He remarks on the miracle of the loaves and fishes. 'He gave it to the disciples.' And why not rather by His own Hand to the multitude, that so the miracle and thanks might have been more immediate? Wherefore was this, O Saviour, but that thou mightest win respect to Thy disciples from the people? as great princes, when they would ingratiate a favourite, pass no suit but through his hands. What an honour was this to Thy servants! Thou wert Mediator between Thy Father and men, so *Thou wouldst have them*, in some beneficial occasion, *mediate betwixt men and Thee*. How fit a type is this of Thy spiritual provision, that Thou, who wouldst have fed the world by Thine immediate word, wouldst, by the hands of Thy ministers, divide the Bread of Life to all hearers \* \* \* Use of means derogates nothing from the efficacy of the principal agent, yea, adds to it. It is a strange weakness of our spiritual eyes, if we can look but to the next hand." (p. 485.)

So, again, commenting upon our Lord's command to the ten lepers, "Go, shew yourselves unto the priest," he has the following remark: "While I look to the persons of these priests, I see nothing but corruption, nothing but professed hostility of the true Messiah. All this cannot make Thee, O Saviour, to remit any point of the observance due to their places. Their function was sacred, whatever their persons were; though they have not the grace to give Thee Thy due, Thou wilt not fail to give them theirs. How justly dost Thou expect all due regard to Thine evangelical priesthood who gavest so curious respect to the legal. It were shame the synagogue should be above the Church, or that priesthood which Thou didst mean speedily to abrogate, should have more honour than that which *Thou meantest to establish and perpetuate*." (p. 505.)

Again, what can be plainer than the following

passage? It is exactly the teaching of the Society of the Holy Cross, that is to say, of the most extreme Ritualists and High Churchmen of the day. What Low Churchman now-a-days would accept this teaching? Still on the same subject he says: "Who but the successors of the legal priesthood are proper to judge of the uncleanness of the soul? Whether an act be sinful, or in what degree it is such, what grounds are sufficient for the comfortable assurance of repentance, of forgiveness, what courses are fittest to avoid the design of relapses, who is so like to know, so meet to judge, as our teachers? *Would we in these cases consult oftener with our spiritual guides, and depend upon their faithful advices and well grounded absolutions, it were safer, it were happier for us.* O, the dangerous extremity of our wisdom! Our hoodwinked progenitors would have no eyes but in the heads of their ghostly fathers; we think ourselves so quick-sighted that we pity the blindness of our able teachers; none but ourselves are fit to judge our own leprosy." (p. 504.)

So, elsewhere, he allows the lawfulness, to put it mildly, of *auricular confession*, and will it be believed, actually uses this much dreaded means itself? Commenting on our Lord's taking the deaf and dumb man aside, he remarks, "Is there a spiritual patient to be cured? aside with him; to undertake him before the multitude, is to wound not to heal him. Reproof and good counsel must be like our alms, in secret; so as if possible, one ear or hand might not be conscious to other; as in some cases, *confession*, so our reprehension must be *auricular*. The discrete chirurgion (surgeon) that would cure a modest patient, whose secret complaint hath in it more shame than pain shuts out all eyes save his own." Our limited and imperfect wisdom might teach us to apply private redress to private maladies, it is the best remedy that is least seen and most felt."

Last he boldly gives the Blessed Virgin Mary the old Catholic designation of the *Mother of God*. What modern Low Churchman would do so? In words almost identical with the well known words of the great Bishop Pearson, he exclaims: "How worthily is she honored of men whom the angel proclaimeth beloved of God." *O Blessed Mary he cannot bless thee, he cannot honour thee, too much that deifies thee not.* Surely a Roman Catholic would hardly go further, certainly no High Churchman, however extreme, would desire more than this. Bishop Hall is, we are told by the highest authority, a Low Churchman. Speaking of the Purification he remarks "she dutifully fulfils the law of *That God whom she carried in her womb*" (p. 416) So of the Annunciation; "How fit was her womb to conceive the flesh of the Son of God, by the power of the Spirit of God, whose breast had so soon, by the power of the same Spirit, conceived an assent to the will of God! and now of a handmaid of God, she is advanced to the *Mother of God.*" (p. 410)

I might multiply quotations from the Bishop's other writings is other proof of the fact that the worthy Bishop held doctrines which are now regarded as essentially High Church and which alarm some good folks so much.

May I add in conclusion that I have abundant evidence stored away in my note books to show that opinions and practices which some people are wont to consider novel and High Church, Ritualism, Popish &c., have always had a place in the Church of England since the reformation, and indeed at times a prominent place; and have been held and taught and preached by Archbishops, Bishops, Priests, and lay folk of the most unquestioned piety, learning, and loyalty to the Church of England: the names of many of whom are the glory and the boast of our Church?

A. C. W.

#### BIBLICAL INTERPRETATION.

MR. EDITOR,—There are two ways of treating the bible by those who do not like its teaching. The one is to discard it altogether: this is rather out of date. The mere modern and "intellectual" way, is to make it subservient to the views of the class referred to. A plan which has the advantages that with all their want of reverence for the Book they themselves may be styled "Very Reverent," hold high position in handsome churches, be petted by royalty, and pocket large

emoluments. St. Peter himself if on earth, would be appalled at the treatment his master receives in the Collegiate Church from the Dean, and the treatment his master's teaching there receives from the Canon. OS-LOOKER.

## Family Reading.

### THE PENNANT FAMILY.

#### CHAPTER XVII.—CHRISTMAS AND CARAD.

Christmas comes but once a year," was a favorite aphorism of old Mr. Pennant's. Indeed, all his family used it, and acted upon it. When Christmas did come they kept it royally, giving both to the poor and to the Lord.

On Christmas Eve every one was astir at the farm. Mrs. Pennant and Daisy made plum puddings and mince-pies enough for a score of farms; while the customary boar's head and beef, fagots and logs, mistletoe and evergreens, were brought in.

When the evening really arrived, and the preparations were completed, the family assembled in the hall, while the farm-labourers were invited to a preparatory supper in the kitchen. A huge fire blazed on both hearths, and the walls and windows were ornamented with holly and evergreens, in the latter of which strange devices appeared! for Daisy had formed leafy stars in the quaint panes, through the points of which an inquisitive December moon peeped; the curtains were still undrawn, so that the frost king also looked in—and a bright happy scene they witnessed.

Daisy was chasing old Farmer Pennant round and round the "mistletoe bough" that hung in the middle of the hall. She declared that he should be the first to be kissed beneath its berries and he playfully eluded her. Michael was aiding her in her efforts to entrap him, while his father, from his seat on the settle, caught him by the coat-tails, or Daisy by the gown, whenever they chanced to be near enough. Mrs. Pennant dozed, as usual, over her knitting on one side of the chimney-corner, and Ap Adam pored over a book in the other.

Daisy caught the old man at last, right under the mistletoe, and jumped upon his neck.

"I have you!" she cried with a loving kiss.

At the same moment some one quietly opened the front door, and stepped from the passage into the hall. He was a fine, dark, handsome man, with a countenance so remarkable for variety of expression, that even during the few moments he remained unnoticed, it changed frequently. As he glanced round the room there was a tender, almost tearful, light in his eyes, and when they fell on the pair beneath the mistletoe, the whole face kindled into a smile, sweet and joyous as spring sunshine.

"Now it is thy turn, Michael," said old Mr. Pennant.

Michael stood irresolute, and Daisy made believe to run away. They were as brother and sister and the misletoe kiss quite natural to both. But as she turned, in her mirthful shamming, she nearly ran into the stranger's arms. Starting back, she looked at him a moment, and cried, "Carad! Father! Mother! it is Carad!"

It was Caradoc; and in less time than it takes to tell he was surrounded by his family. He had not been home for three years, a journey to and from London in those days being lengthy and expensive. His mother clung to him, shedding tears of joy; the men wrung his hand; but Daisy, where was she? She stood apart, big dew-drops in the violets. Carad, her hero, her knight, her king, had come home, and she had no word to say. But he spoke to her at last, holding out both hands, and asking "Is it really Daisy?"

She gave him hers, and her eyes dropped.

Michael, watched her, saw it, and wondered why she blushed, and why Carad did not embrace her. But speculations ceased in the joy of reunion, and he forgot that his brother had left Daisy a child, and found her a woman. Daisy, who had the rare gifts of self-possession and unselfishness combined, ran to the kitchen with the good news. Marget was in the hall immediately, with her arms unceremoniously round Caradoc, and the words,

"Name o' goodness how big he's grown!" on her lips.

"Well there's enough of him," said his father.

"Come, all of you, and see him," said Daisy, and returned, followed by a troop of ploughmen, ploughboys, shepherds, and their families.

Caradoc had enough to do to shake hands with them all, and receive their delighted congratulations.

"Go you away, and let the poor boy warm himself," said Marget, authoritatively, to her friends. "Ach! but he is cold. Warm you him some ale, Miss Daisy, while I go and make some buttered toast."

"Swimming in butter, Marget, you remember?" laughed Caradoc. "A cup of tea, if I may be so extravagant, Daisy."

Marget nodded, and disappeared, with the rest, while Daisy spread the board, saying to Mrs. Pennant, "I will do it, mother. Go and sit down by Carad," and Mrs. Pennant, obedient still, took her old place.

"Let me sit by you once more, mother *fach*," said Caradoc. "Michael, come here. We are almost too big for the three-legged stools now."

They gathered into the chimney-corner round the fire, while Daisy moved from cupboard to table, and kitchen to hall, preparing the general supper, while Caradoc's especial tea was brewing.

"I suppose you are equal to killing and curing all the parish by this time," said his father. "You'll have to begin with Michael."

Caradoc put his arm around his brother in the old way, and looked into his face. Letters had rarely passed between them, and he had heard little of the family health. Correspondence was, like travelling, slow and expensive, when there were neither railroads nor penny posts, and people only wrote when they had something important to say.

"I have had good experience, father, both in the hospitals, and as assistant to Dr. Moore," he said. "I will, as you suggest, practise a little upon Michael."

"Bleed, leech, and blister him, I suppose," put in Ap Adam; "no good to be before one's age."

"You exposed that system to me, master, and I have had battles enough about it," replied Caradoc; "but I think light is dawning, and Nature will conquer at last. If you will join partnership, we should help her on."

"Too late. Besides, I'm only a quack. How is old Moore?"

"Well; and asks me to be his partner."

"Then God be praised, thou has been a good lad!" said the old farmer, fervently.

Daisy planted herself behind his chair, and stood there a moment to listen. The eyes of both brothers were fixed upon her.

"Surely it cannot be Daisy!" said Caradoc, dreamily.

"But who else should it be, my dear?" asked Mrs. Pennant, offended. "Who did you expect here except Daisy? She's been a blessed daughter to me."

"And to us all. She is ever our Eye of Day," said the old man, putting his arm round her.

"It is to be hoped that you won't help to spoil her, Carad," said the farmer; "she is the vainest puss in the county."

The conversation was interrupted, much to Daisy's comfort, by the entrance of Gwylfa, who usually walked in about supper-time, from his evening visit to the beach. He was a methodical dog, and punctual to meals as to duty. He took a survey of the party around the fire, and saw Caradoc. Only those who have witnessed a dog's joy at meeting a friend after a long separation could understand how, old though he was, he leaped from the ground, gave a bark, and jumped upon his old master. His fore-legs round his neck, his tongue to his face, his brown eyes beaming with love, he hugged his friend; while Caradoc, quite overcome, put his arms round him, and whispered, "I was looking for thee, old friend."

The family was now complete, and the Christmas Eve perfect.

Marget came in with a dish of fried eggs and bacon, and the circle was broken only to form a fresh one round the supper-table.

"May I pour out the tea, mother?" asked Daisy.

"She wants to show off the fashionable ways she has learnt at the castle," said David Pennant.

"Look at her, Carad. That's how my Lady Mona holds the tea-pot."

But Daisy laughed. She was used to the farmer's jests; and Carad glanced at the graceful head as it bent over the tiny cup and saucer.

He had enough to do to answer questions, not only concerning himself, but London, where no one else present had ever been, except perhaps Ap Adam, who was more greedy of news than the others, and made so many inquiries, that Marget rebuked him with, "Let the lad eat, master. You keep his mouth open, but won't let him put anything in."

"It's big enough, anyhow," said the farmer.

"I'm sure, David, he's got a very pretty mouth, he always had," interposed Mrs. Pennant.

"Your geese were always swans, mother," returned her husband.

There was a general laugh, while everybody professed to look inquisitively at Caradoc's mouth—visible, because clean shaven.

"Stay with Carad, dear mother. I will see to everything," whispered Daisy, when supper was over, and she slipped away.

"I cannot yet believe in her, mother," said Caradoc, smiling, and laying his hand on Mrs. Pennant's. "She is so much taller than I expected; and she is grown into such a lady!"

"She was always tall and lady enough for us, my dear," rejoined his mother, who was easy and content with things as they were. "I hope you won't put London notions into your head. My Lady Mona has been doing that already."

"That I certainly shall not. A daisy is lovely in the meadow, but lost or soiled in the street," replied Caradoc, tenderness in his voice.

"Well said, my ex-scholar!" cried Ap Adam.

Meanwhile Daisy was in Caradoc's room, arranging and re-arranging it. She had already placed holly and evergreens there, and the bed was always ready. While she was thus occupied, Marget came in with the time-honoured warming-pan, and carefully passed it over every inch of the snow-white linen.

"Mother airs it almost every day," said Daisy, smiling. "At any rate it can't be frost bitten."

"I dare say they haven't no warming-pans in London," remarked Marget, rubbing away.

"Do you think there is anything else to do, Marget?" asked Daisy, glancing round.

Marget set her arms akimbo, and looked also.

"Well, no. I must say it looks as tidy as a new-washen dish," was the reply. "Now go you down to the kitchen, for Michael's like a hen with one chick when you're away."

Daisy found all her friends assembled there; and the rafters, with their goodly show of sides of bacon, hams, dried herbs, and ropes of onions, shook with their cheering and welcomes. She stood by Michael's side, while Caradoc returned thanks heartily, and wished everybody a merry Christmas. The chimney-corner was full of old people, who were rejoicing in the warmth after their supper, and he was standing amongst them. He certainly deserved, personally at least, the praises they bestowed upon him for he was as good-looking a young man, and as kindly-mannered, as any in the county.

"You said you would not be alive when I came back, Shanno," he remarked to an old woman; "but here I am, and there's no place like home."

"Thank God that my eyes are spared me to see you again, Carad *bach*! I'm turned my fourscore and nineteen; I'm in my hundreth," she replied.

"And I am over fourscore, Shanno," broke in old Mr. Pennant. "Let us return thanks to our Father in Heaven for His mercies to us."

The word went round, and all present knelt down, while the head of the family and the farm thanked the Giver of all good for the return of his grandson, and for the manifold mercies vouchsafed to every individual, not only in this life, through the atonement and long-suffering of His beloved Son, whose birth into the world they hoped to celebrate on the morrow. When they rose from their knees they all sang a Christmas carol, which Daisy led.

"Now we must separate if we wish to be at the Plygain to-morrow morning," said David Pennant, with his jovial heartiness. "Carad, what do you think about it? I wager you and the master will be snoring while we are at church."

"I hope not, father. I had Plygain on my heart every Christmas Day in London; for I used to get up, light a taper, and think of you all."

"And of the angels and the blessed birth, I hope my boy," replied his father.

Caradoc bowed his head.

"He is speaking Welsh just as well as ever," remarked an old man. "They are not speaking it in London, I suppose, Master Carad?"

"No, Shonny. They disdain our ancient tongue."

"Carad, my dear, you must have some hot posset before you go to bed, for fear you should take cold," spake Mrs. Pennant, with maternal instinct.

Both orders were obeyed, after which Caradoc went to his room, and saw, with wondering gratitude, how carefully it had been tended, and how well the treasures he had gathered from boyhood up had been kept. Something like tears filled his eyes, as he murmured, "No: I must not—I cannot leave them again. The world has nothing to offer so pure and sweet as home."

(To be continued.)

#### GOOD ADVICE.

You have to-morrow a baptism, a churching, a marriage, a burial, not from a wealthy tradesman's mansion, nor from "the Hall," but from the home of a working man, from the hovel of poverty—maybe, from the workhouse. You will not see in the baptismal group or marriage party, silks or satins, jewels or costly array. "The bridegroom's joy" will draw forth no "golden fee." Your mourners will not follow a hearse with nodding plumes—it will not be a grand funeral. But the infant's clothes will tell of the parents' poverty—its christening robe will be its mother's shawl. The mother to be churched will be barely clad, and she will kneel perhaps solitary in God's house to offer up her thanks. There will be brought to you a corpse, for the decent burial of which there has been a hard struggle—or the dead may be lying within a parish coffin. Now, if ever, be reverent, hearty, painstaking. Cherish sympathy, and show it. Do your very best—simply, naturally, lovingly, with the Church's holy offices. Do it because it is your duty. Do it because your heart prompts you to it; for these opportunities are golden, and the loss of them great. As you know but too well, in not a few cases you have parishioners at church on these occasions who seldom enter it at other times. Take the baptismal service and the burial service—what sermons are wrapped up in them! to say nothing of the actual words read from Holy Scripture. What words of Christ more likely to touch a mother's or a father's heart, or to remind sponsors of responsibilities too often undertaken to be forgotten, than—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and the record of the Evangelist—"He took them up in his arms and blessed them?" Oh! there is more than registration here! It is a grand opportunity to have people, more or less with softened hearts, brought to listen to the words of God by St. Paul, on sin, death, the resurrection, the end, and the glory. How much of gospel truth have they heard, who have heard but this chapter read—following up the burial psalms! Consider further the help to your ministry among the working classes and the poor. They see, in the case of their own clergyman, at any rate a practical contradiction to the allegation that we care only for the rich and well-to-do! The roughest working man—whose prejudices against religion are, alas! too often grounded on our defects and faults—will be half-gained—not to you only, but to God, if he is made to feel "the parson married me, or churched my wife, or christened my child, or buried my dead, just as if I had been a rich man, or the squire, or 'my lord' himself. He does not look for the broadcloth and the silks and satins; he's a working man's friend—a poor man's clergyman."—*Canon Miller.*

Between heat, drought, wild beasts, and poisonous serpents, India does not appear to be a very desirable country to live in. In 1877, 19,278 persons lost their lives by wild beasts and snakes.

## Children's Department.

### AN UNFINISHED PRAYER.

"Now I lay"—say it, darling;

"Day me," lisped the tiny lips  
Of my daughter, kneeling, bending  
O'er her folded finger-tips.

"Down to sleep—to sleep," she murmured,

And the curly head dropped low.

"I pray the Lord," I gently added,

"You can say it all, I know."

"Pray the Lord"—the words came faintly,

Fainter still—"My soul to keep,"

Then the tired head fairly nodded,

And the child was fast asleep.

But the dewy eyes half opened

When I clasped her to my breast,

And the dear voice softly whispered

"Mamma, God knows all the rest."

Oh, the trusting, sweet confiding

Of that child-heart! Would that I

Thus might trust my Heavenly Father,

He who hears my humblest cry.

### GETTING READY FOR A JOURNEY.

We want all our young friends, boys and girls, to get ready for a journey. They must see to it that their trunks and bags are packed, and that they are ready to start when the day comes. But we want them to be careful how they pack their things. Not one article should be taken which is not necessary. All the room will be needed for what will be useful and indispensable. Everything else will be in the way. But who ever saw a boy who knew how to pack a trunk or a box? We never did. Just see him to it. In go his shirts, shoes, collars, apples, cravats, candies, pants, books, jackets, brushes, coat, balls, ropes and strings pell mell, making an indescribable mixture of odds and ends, without any order or arrangement. When he opens his trunk for any particular article—and you know a boy is always in a hurry to get what he wants—out goes everything on the floor, and after tumbling them over several times, he finds the article, and then pitches the things back in a worse confusion than ever, and off he goes whistling and happy as a king. Now, we don't want any such packing as this, for the journey we are about to take. Let each article have a place, and be put in that place, then when anything is wanted it can be found. But you are impatient, and begin to ask, what about that journey? When is it to come off, and where are we going? Now don't be so impatient. The journey will certainly take place, and we shall be sure to go somewhere. The thing is now to get ready, so that when the time comes we may be ready to start.

You have all heard of *New Departure*. It can hardly be called a city, or town, or even a place. But whatever it may be, there is where we are to meet. It is a grand starting point. Every kind of conveyance, from palace cars down to donkeys and dog carts, and even no cart at all, are ready to take the passengers anywhere they wish to go. Oh, how jolly, shout the boys, how nice exclaim the girls! What times we will have? We will all be there! And now, will you? Remember you have got to leave ever so much behind, and never to come back after it; nor is this all—you are never to return to the same place again—never—"How is this? what under the canopy does it mean?" exclaims one and another—"He is fooling us," cries out one here and there. There is no such place as *New Departure*, it is all stuff. It is no journey at all. It don't begin anywhere, and it don't go anywhere—I say, Jack, I'm not going." And the girls begin to flutter about and wonder if there is anything in it. At first they are silent, but soon their tongues get loose, and they twitter about like so many chip sparrows, and make a great fuss. Now stop, every one of you, and listen. We told you that the *New Departure* was not a city or even a place. But it is a thing—and a big thing too. Do you ask what it is? What it means? It is a new start—and it means that if we would ever do anything or get

anywhere, we must leave a great many old things, and begin anew, or make a new start. We have a great many habits, and ways, and notions, which we must quit and drop—and quit and drop them forever. Now when we do this thing it is a *New Departure*. From that moment we start off on a new journey—a new life. There now, how many of our young readers are ready for this? A new year has begun—why not make a *New Departure* now? When will there ever be a better time? Who is ready? We shall see.—*Parish Visitor.*

### COMMANDER JAMIE.

There lived in a Scotch village a very poor boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly; but he showed such an anxiety to go and see the distant countries which he had read about, that she finally consented. As the boy left home the good woman said to him "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie, and soon he was on shipboard, bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he kneeled-down to pray.

On the return voyage, things were not quite so pleasant. Some of the sailors having run away, such places were supplied by others, and one of these proved a very bad fellow. When he saw little Jamie kneeling down to say his prayers, this wicked sailor went up to him, gave him a sound box on the ear, and said in a very decided tone, "None of that here, sir."

Another seaman who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come on deck, and he would give him a thrashing. The challenge was accepted, and the well deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said, "Now Jamie, say your prayers, and if he dares to touch you, I will give him another dressing."

The next night the devil tempted Jamie to do a very wicked thing. He does not like to have any one say his prayers, or do right in any way; so he put it into the little boy's mind that it was quite unnecessary for him to be creating such a disturbance in the ship, when it could be easily avoided, if he would only say his prayers quietly in his hammock, so that nobody would observe it. Now, see how little he gained by this cowardly proceeding. The moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said:

"Kneel down at once, sir! Do you think I am going to fight for you and you not say your prayers, you young rascal!"

During the whole voyage back to London this reckless, profane sailor watched over the boy as if he had been his father, and every night saw that he kneeled down and said his prayers. Jamie soon began to be industrious, and during his spare time studied his books. He learned all about ropes and rigging, and when he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the *Great Eastern*, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie, of whom I have been telling you. When the *Great Eastern* returned to England, after this successful voyage, Queen Victoria bestowed on him the honor of knighthood, and the world now knows him as Sir James Anderson.

Dr. Henman of Orthodox, President of the Supreme Protestant Church Council has tendered his resignation to the Emperor which has not yet been accepted. To this he has been driven by the action of the Rationalists in Parliament.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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. HALIFAX, Sep. 6, 1877.

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

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

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

J. T. ONTARIO. TORONTO, April 28th, 1876.

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

I trust it will receive a cordial support, and obtain an extensive circulation. SAULT STE. MARIE, ONT., May 4th, 1876.

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

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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, P.O. Box 2530. Over the Synod Rooms, Toronto St., Toronto.

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