

Dominion Churchman.

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THE WEEK.

WITH all our educational advantages, we Englishmen are, as a nation, very indifferently gifted with self-control and common sense. We pride ourselves upon being somewhat stoical, upon not being so easily excited as our more mercurial neighbours; but give us a political or, still more, a religious bone to wrangle over, and we give way to an outburst of zeal and fanaticism of which, in our more sober moments, we subsequently feel somewhat ashamed. Some of us, at least, may remember such occurrences as the "Durham Letter" and the consequent Ecclesiastical Titles Act, the Russophobic enthusiasm of 1853-4 and the consequent Crimean War, the Indian Mutiny, and the late Anti-Turk agitations, as instances in which very sound heads seem to have become loose upon very staid shoulders. The worst of it is that, in such times of excitement, not only are crude proposals adopted, but the plainest principles of sense and justice are often lost sight of. To attempt, among people whose religious feelings and varieties of thought are peculiarly intense, to repress opinions and to establish a dull level of uniformity of practice by Act of Parliament is a folly of which we should hardly have thought sage English statesmen to be capable. It occurred, however, to Mr. Disraeli (as he then was) that by identifying himself for the nonce with the opposite party in the Church to that with which Mr. Gladstone was connected, he would not only hurt his great opponent but would so to speak, take the wind out of his sails. And so, to the surprise of all, the Government influence was thrown on the side of the Public Worship Bill and that measure became law. Let us not be misunderstood in the matter. We are very far from saying that good Churchmen have not lately, in England, at least, had reason to be disgusted at the behaviour and practices of certain clergymen and congregations of extreme views—practices for which we believe no adequate authority can be logically deduced from the Prayer Book, the canons or the admitted custom of the Church of England. But we feel positively sure that, in a year or two, it will be generally admitted that a law passed for the avowed purpose of "stamping out Ritualism" was not only unjust in itself, but from its own advocates' view, was extremely unwise. Opinions and belief can be suppressed by the civil power. It is a mistake to say they cannot. Spain has done it. But the example is one which Englishmen hardly care to follow. Canon Trevor, who wrote a very sensible letter to the *Times* concerning prosecutions under the Public Worship Act, has followed it up by another recapitulating a few instances in which persecution has in England had the effect of perpetuating that which it desired to suppress. But all history is written in vain for theological theories. Toleration is

the soundest wisdom, as well as the purest charity.

Recent events in England produce the preceding remarks. Mr. Tooth, Vicar of St. James', Hatcham—a suburb of London—has been inhibited by Lord Penzance, the Judge of the new ecclesiastical court, for three months from performing any service in the Diocese of Rochester. Into the causes for which the inhibition was issued we need not enter, though we may remark, in passing, that the contradictory judgments and opinions of the Privy Council have left the law relating to Ritual in such a state that even the best lawyers, let alone the clergy, are at a loss to know what is legal and what illegal. "Meantime," as Canon Trevor says, "the fact remains that one clergyman has been punished for doing. The question is whether doing or not doing is to be punishable for the future—and that is to be tried at the risk and cost of particular clergymen." All this and the natural irritation consequent on such a state of things has to be borne in mind when we consider the extraordinary position taken up by Mr. Tooth, who not only disregards Lord Penzance's inhibition, but also this in face of his Diocesan and refuses to admit to his church the clergyman whom the Bishop of Rochester sent to conduct the services there. Whatever way you look at it the situation is a distressing one. It is distressing to see a clergyman setting the law, whatever he may think of that law, and his Bishop at defiance. It is distressing to see men persisting in extreme practices which, even if consonant with the Church's teaching—and that is at least also doubtful—must necessarily produce wrangling and ill-will; to see a law put in operation to enforce decisions which, being contradictory, cannot all be right; to see matters affecting the religious belief of the Church adjudicated upon by that very miscellaneous conglomerate, the House of Commons, to see the authority of Bishops subordinated in matters spiritual, to lay jurisdiction: to see a law in force which seems calculated to breed a race of spies and informers and to offer a premium for uncharitable accusations and vexatious litigation. But, it is said, the extremists have brought it upon themselves. Possibly so; but, in the case of Turks, Sepoys, and even Ritualists, it is hardly wise—to take the lowest ground—to disregard justice. "The new thing," to quote Canon Trevor again, "is prosecution. Before, we were content to argue and work. Can there be a question which answered best? The first of these Ritual prosecutions was against the Knightsbridge churches; the war has been carried on with varying success to the present hour, and the result is—a vast increase of Ritualism." We, in the Colonies, can fortunately look on, tolerably dispassionately, at the contest waging in England; but in its issue we are all intimately concerned. But in the meantime, let us be thankful that the Church in Canada is dissociated from State control, and let us pray God, that even

in theological controversy, toleration and charity may not be lost sight of.

If the annual circular of a mercantile agency may be taken as evidence, the "hard times" which Canada, in common with other countries, has lately experienced, are not yet passed away. The failures in the United States in 1876 exceeded those of 1875 by 1350, while the liabilities of the larger number total up a sum less by nine millions of dollars than those of the smaller number. In the Middle States there has been one failure in every fifty-seven firms, in the New England States one in every fifty-nine; but in the Dominion one in every thirty-two traders has succumbed to the financial pressure! No doubt there are many explanatory causes to be taken into account which, when considered, will show that, after all, we are not worse off than our neighbours; but for them it is said that these statistics "reveal a condition of things far from encouraging, and, were it not for the reflection that these disasters are the result of circumstances not directly chargeable to the business operations of the year, the prospect would be well nigh disheartening." Explain it as we will, look at it as we may from any point of view, the position is certainly not very encouraging. Probably the "weeding out" process will be continued a little while longer; but with the weeds many sound and useful plants will also be rooted out. "Hard Times" affect the Church very immediately, for one of the first things in which a pinched man retrenches is in his offertory and charitable fund. He does not give up his late dinners, his cigars, or his other extravagancies, and his wife doesn't retrench in ribbons or "three-button gloves," until it has been found that a rigid economy on Sundays is insufficient to meet the crisis; and, as when bakers raise the price of bread, it takes some time to come down again, so, when a man reduces his subscriptions, it is long before he "feels justified"—for all act from the highest motives—in replacing them at the original figure.

An honest effort is being made to meet and tide over the crisis in the United States regarding the Presidential election. The Joint Committee of Congress has agreed upon and reported a Bill providing that the count shall be made on February 14th., by the President of the Senate, but that when more than one return is presented from a State, such return shall be referred to a Commission of five senators and five members of the House, elected by the respective Chambers, and four justices of the United States Supreme Court, who shall themselves elect a fifth judge. The decision of this tribunal shall stand, unless rejected by the concurrent action of both houses. The report was signed by all the members, excepting Senator Morton, and it is said that the Bill will undoubtedly pass both Houses of Congress. It is proposed to take action under it immediately after it has received the President's signature. This seems to be an honest and dignified attempt

to find a way out of a crisis which, if not dealt with in some such manner, threatens to lead to very grave consequences indeed. Should this be successful, no doubt very careful attention will be given hereafter to the points in the Constitution, the weakness of which the present trouble has made so patent.

While our ephemeral weather prophets only look twenty-four hours ahead, and even Mr. Vennor does not venture to suggest a climate more than three or four months in advance, and while comparisons of this with previous Canadian seasons are only made within such reasonable limits as twenty or even fifty years, Russian climatologists aver that nothing like the present winter has been experienced for the past 123 years. In our north-west territories the frost has been very intense; at Battleford the thermometer approaching somewhat to Captain Nares' experiences; and yet there is no medal for those who winter in those latitudes. A paternal Government should institute a decoration suitable to the situation; Mr. David Laird, as first Governor of the north-west, being premier Knight Bachelor of, say, the *Ursus Borealis* Order. Certainly for Toronto such continuous frost is very unusual, and it has had much to do with intensifying the poverty that is unfortunately so prevalent in the city. Many traders, such as painters, carpenters, bricklayers, &c., are for the time paralyzed by the cold, and the small provision which even the provident had been able to accumulate is, in most cases, long since dissipated. There are yet six or seven weeks during which hard weather may be anticipated, and during which the demands upon charitable societies and individuals will continue. We are glad to find that the proposal for closer unity of action between the different societies, about which we spoke lately, is bearing good fruit.

From the East the shadow of a dark cloud is spreading over Europe. The Porte, as we intimated would possibly be the case, finds it impossible, consistent with its own sovereign supremacy, to admit the demands made by the Conference for the appointment of Christian governors and the establishment of an international armed force in the disaffected Provinces. But it offered to discuss the minor points in dispute. Thereupon Lord Salisbury, on behalf of the Plenipotentiaries, declared that, as there was no longer any common basis for discussion, the Conference was at an end. General Ignatieff made a similar declaration; and all the members are preparing immediately to leave Constantinople. Everybody asks, what next? Europe has given advice, which the Turk rejects; but he promises in his own way to do more than the Conference asked. That he will carry out his promises, except under pressure, no one believes. The most obvious applier of pressure is Russia, and the failure of the Conference has, it seems to us, undoubtedly given moral strength to her position. Her diplomatists will be bunglers indeed if they do not throw over her subsequent proceedings the pretence that, in putting the screw upon the Porte, Russia is only carrying out the wishes of Europe. But, as we

have said before, the Czar is as little to be trusted as the Sultan; while if freedom is what we are really contending for, it is quite as likely to flourish under Mussulman as under Russian autocracy.

News from the Cape of Good Hope is somewhat ominous. The Cafirs in Krelies country are much excited. The Transvaal Republic is in a sad state; the Boers' forces have been defeated by Secocani, and if President Burgheers persist in his refusal to allow the country to be taken under British protection, disaster must follow. Our sole object is peace and good government, and only to obtain these will the crown consent to annex more territory. It has been urged that England is really an Asiatic power. With equal force the same remark applies to Africa, with the destinies of which vast continent it seems to be the will of Providence that England shall be connected. What an expanse of noble work is opening to us in North, Central and Southern Africa! Colonel Gordon returns from the Nile region, leaving tranquility behind him, having annexed vast districts to Egypt, having reimbursed, by trade, the expenses to the Khedive of the expedition, having done much to abolish slavery, and having opened a way into the heart of Africa for English enterprise, civilization, trade and Christianity. Verily England may be proud of the men who have carried her name, and with it her religion, into the deepest recesses of that benighted and mysterious Continent.

SEPTUAGESIMA SUNDAY.

OUR services are now to assume another complexion, of a character altogether different from those of the last few weeks. Exultation and triumph have formed the burden of our songs; now humiliation and self-abasement are to be the subjects we cultivate. The Sundays are now reckoned with reference to Easter, and the three Sundays, of which Septuagesima is the first, are intended to form a connecting link between the Epiphany and the Lenten fast. This is at least the present arrangement made by the Church; and therefore all the outward expressions of joy and gladness are now to undergo a change—all the *Christmas decorations being removed before this Sunday.*

The origin of the observance of the three Sundays is enveloped in some obscurity. The best Liturgical writers concur in thinking that the different periods of beginning the season of Lent, in different parts of the early Church, originated the observance. In some parts fasting was not permitted on Thursdays, Saturdays and Sundays, and yet the fast was to continue for forty days. It had therefore to begin at Septuagesima. In other parts, Thursdays and Sundays only were omitted; and then the fast began on Sexagesima; while another class, omitting only the Sundays, began at Quinquagesima. The names of the Sundays are clearly derived from the respective intervals between them and Easter.

When, in the days of Gregory the Great, the present custom in fixing the time of keeping Lent was arranged, the Church still

retained the penitential tone of these three Sundays; and the Gospels and Epistles for the three Sundays are appointed with a reference to Christian self-discipline. On Septuagesima, the Epistle of the Christian strife for the mastery expresses the necessity for the virtue of Temperance or moderation in all its branches. The parable in the Gospel is an answer to the question in the sixth chapter of St. Matthew; "Behold, we have forsaken all and followed thee; what shall we have therefore?" In more general terms the Lord had answered the question by informing the Apostle that when the Son of man shall sit on the throne of His glory in the regeneration of all things, they which have followed Him shall sit on twelve thrones, judging the twelve tribes of Israel; so that they were assured of an abundant reward. At the same time, the question, "What shall we have therefore?" was not a right one. It was putting their connection with their Lord on a wrong footing, because it indicated a disposition to value their work too highly, as deserving a reward; whereas, the Lord would teach them, after they had done all, to say, "We are unprofitable servants." There was a self-complacency lurking in the minds of the disciples—a self-exaltation, because they had not shrunk back from the command to forsake all, while the young man who went away sorrowful found the requirement too hard for him. The Lord's answer would probably have increased their conceit, had He not added the impressive parable of the laborers in the vineyard.

The disciples had forsaken all for Christ, and their reward was to be a great one. But yet it was necessary to warn them against a self-satisfaction at their own work, a kind of attempt to bring in God as their debtor. To the Apostles, says Bengel, the parable was not a prediction but an admonition. It was an admonition, a solemn warning that, however long continued their work or abundant their labors, if they had not this humility before God, they were nothing. And the lesson it teaches for all time is that the first may ultimately be altogether last—that those who seem most abundant and most successful in the work of the Gospel, yet, if at the same time they forget that the reward is of grace and not of works, and begin to exalt themselves above their fellow-laborers, may altogether lose that for which they have been working; while those who appear to be last, may yet, by preserving their humility, be acknowledged first in the great day of God. Conveying, as the parable does, these important lessons, it forms a most appropriate introduction to the approaching season.

The Lessons in Genesis relate the creation of the heavens and the earth, the formation of the first happy pair, with the absolute innocence of both, as preparatory to the account to be given on the following Sunday of the fall of man, his great wickedness, and his punishment by the Deluge. The present lectionary also adds Job xxxviii, which descants in the sublimest and boldest manner and in the most magnificent language, on laying the foundations of the earth and fixing

the cornerstone thereof, "When the morning stars sang together, and all the sons of God shouted for joy." The second lessons from the Revelation, lead us on to the new heaven and the new earth, when the tabernacle of God shall be with men—when the reward of him that overcometh shall be to inherit all things, and when the nations of the saved shall walk in the light of the glory of God and of the Lamb, while everything that defileth is cast into the burning lake. This portion of Scripture is among the very richest, the sweetest, and the noblest in the whole Book of God.

PRIZES IN PUBLIC SCHOOLS.

THE question of giving prizes as marks of distinction has again been started in connection with those lately given at King's College, London; on which occasion an eminent ex-statesman delivered an address which embodied some valuable truths. Objections are offered to prizes by some instructors of youth, on the ground that the youth who will not learn for the very love of it, and for the subject itself, will not do so merely for the value of the prize; that it adds a false intellectual stimulus to the pure love of knowledge; and, also that while the glory of distinction flatters an aspirant after fame and his friends, it causes untold disquietude and heartburning among the hundreds of unsuccessful candidates. But, it may be replied that the prizes given furnish, independent of their own value, a real stimulus, which experience has shown to be very far from an unhealthy one among young men; and even were there no real incitement to exertion, the distinction is one which is claimed by merit—a merit which may be said to be altogether innocent of any evil effects that may, possibly, result from a due recognition of it in public. Envy will exist in the world even if prizes were to be abolished, and its cavillings would be almost, or quite as loud in carping at the success attained as at its public acknowledgment. In no department of human life are the motives leading to exertion of a character absolutely unalloyed. Even in religion, several motives are admissible, which, in the abstract, are not of the highest we can imagine. We are to have respect unto the recompense of the reward, and to have a fear of future evil, as well as a supreme love for Him who is the Author of all good. And patriotism may stimulate the statesmen; but even the purest love of country, that has yet been known on earth, has very rarely been unmixed with ardent longings either for the prize of power or for that of wealth. And the same principle will apply to every department of human pursuits. Nor is the application of it, in the case to which we refer, productive of anything like the extent of dissatisfaction which the foregoing objections would suppose. Broad sympathies and generous feelings, inculcated and fostered by the system, are among the advantages of University education which must not be lost sight of. Private tutors may impart as much instruction, in what can be gathered from books, but these are not the sole instruments in training the intellect. The youth

who is reared up to consider no one as a rival, and to know no intellectual equal, will be far less likely to become a scholar, and will be more likely to rest satisfied with the mere inflations of vanity, than the one whose first lesson, in a public institution, is that he is only one of many, and that he must be remarkably gifted, if it would not be easy to find fifty rivals quite as clever as himself.

AUSTRALIAN MISSIONARY EFFORTS

OUR sister church in Australia, we are glad to find, is not so backward as we, in Canada, are to recognize the righteous claims made upon them by the aboriginal population of the country; nor is it otherwise than alive to the claims of other heathen races around them. In this important feature we think we discern an augury for a very high position to be ultimately attained by that branch of the Anglican communion; for there are no means that can possibly be devised for furthering the interests of the church among ourselves that will be so successful in attaining their object, as in efforts towards extending its blessings in the regions and among the peoples that are "beyond"; especially when the race happens to be one which we have, more or less, dispossessed of its rightful inheritance.

We gather from the *Australian Churchman*, an exceedingly valuable record of church work in the Southern Hemisphere, that the Board of Australian Missions is actively engaged in extending its operations among the natives, and also among the Chinese and Kanaka immigrants that have found their way into that country. In connection with the meeting of the Australian Synod, another meeting was held at which the missionary operations of the church there were severally detailed. The Lord Bishops of Sydney, Brisbane, Adelaide, Tasmania, and Grafton and Armidale, were present. The measures taken for the benefit of the aborigines of Queensland as well as in behalf the Chinese and Kanaka immigrants were earnestly spoken of by the Bishop of Brisbane. These last are beginning to form a considerable section of the population, and if not provided with religious institutions will very considerably lower the moral tone of the localities where they congregate. The Bishop believes the attempt would be vain to fight against the influx of Chinese into those colonies, and therefore all that can be done is to endeavour to bring them into the fold of Christ, so that they may be a blessing among them and not a curse. The Chinese Mission in Victoria appears to have met with much success. At a considerable number of places there were gathered congregations of Chinese, who were ministered to by their fellow-countrymen, and who, of themselves, willingly subscribed to support such ministrations. Many have been baptized and confirmed; and there is one circumstance very remarkable in connection with these missionary operations, which is that in those parts, *very rarely is reproach brought upon the Christian name by the Chinese converts.*

Attention was called by the Bishop of

Adelaide to the formation of the Board of Australian Missions, he believed in the room they then occupied; and it was an interesting circumstance in connection with it that Bishop Selwyn and the Bishop of Newcastle were present on the occasion.

We may also notice the fact that our neighbours south of the Lakes have just wakened up to the fact that there is such a region on the maps as Australia; and also that the region is extensive and wealth producing; and that it has shown such elements of progress in active operation that at some future time it will probably become a flourishing State. The particular incident which seems to have startled the mind of our neighbours is that this ice-bound Dominion of Canada, obstructed as its outlets are by infinite masses of snow, and frozen up as it is for nearly half the year, has actually made, through its government, very considerable efforts to present a respectable appearance at the ensuing Australian Exhibition; while the contributions of the United States thereto will not amount to more than a hundred tons! They therefore utter a doleful lamentation because an opportunity is now passing by which will never be regained. And yet, with all this contemptuous disregard of their own interests with reference to a rapidly rising British colony, they have the assurance to suggest that the Australian Church may be coaxed into seeking closer relations with that of the United States, in preference to the strict Anglican model in the Mother Country. It is also suggested that Australia may by and by be more than glad to adopt the American Prayer Book as a model—the Prayer Book, that is, whose compilers knew not how to use the Lord's Prayer with Liturgical correctness—and to have direct and constant ecclesiastical intercourse with the Church of the United States through the wide and easy gate of San Francisco. We need only say that those who talk in that way only show their intense ignorance of the ties which bind the colonies of Great Britain to the Mother Country. We should be glad to see the Australian branch of the church, and the Canadian branch also more closely united with the Church of the United States, but not at the expense of the very closest union with the Church of the Mother Country. Nor do we believe there is the slightest danger that such will ever be the case.

THE UNIFORMITY OF NEGLECT.

AMONG those who contend for an absolute uniformity in the services of the Church, the uniformity of neglect appears to be not merely the only kind aimed at, but the only kind that is tolerated. It may appear very extraordinary that such should be the case; but a great many recent events, both here and in the mother country, favour this idea. And there are some things which have only to be mentioned, in appropriate terms, in order to ensure their condemnation; of which class, the uniformity of neglect is surely a notable instance. Ever since the days when the men that "turned the world

upside down" went hither and thither, securing a great amount of persecution. This kind of uniformity has ever been the most certain of toleration among worldly men. The subject is alluded to by Canon Trevor, with telling force, in his recent letter to the *Times*, in which he remarks that the questions now disputed among Churchmen have been debated ever since the present prayer book was first established. They have been treated of by all Church commentators. He says: "A vast amount of diversity of ritual existed in the Church of England before the Reformation, and in spite of the efforts of the Roman Curia, a good deal is found on the Continent still. The chief effect of our own Acts of Uniformity was to establish Dissent. The uniformity of neglect was all they secured within the Church. Clergymen of my age, who have officiated in many Churches, smile when they are told of the unbroken usage of the Established Church. We have witnessed and gone through a long succession of ritual changes, and each was thought an improvement, arising from a higher sense of duty. . . . The new thing is prosecution. Before, we were content to argue and work. Can there be a question which answered best?" And he adds: "Thoughtful men are asking themselves how long any Church can endure the spectacle of zealous, if mistaken, clergymen being suspended and deprived by a court of law on points which all churches, and our own most emphatically, have pronounced to be indifferent.

Canon Trevor also points out with much clearness, the inconsistencies of the judgments pronounced by the highest court of the realm on some of these comparatively frivolous questions. As he remarks, nearly twenty years ago, the judicial committee, with Archbishop Sumner and the present Archbishop of Canterbury, decided that "the same dresses and the same utensils or articles which were used under the first Prayer Book of Edward VI., may still be used." (Knightsbridge Churches' case, 1857). This sanctioned the use of albe, vestment, cope, and tunicle for some services, and surplices and hoods for others. Then, in 1871, the judicial committee, consisting of Lord Chancellor Hatherly, the Archbishop of York, the Bishop of London and Lord Chelmsford, adopted the ruling of 1857, but "with a qualification that made the Canons of 1603 the ultimate authority, instead of the Rubrics of 1549; and these Canons require copes in Cathedral Churches, and surplices everywhere else. The Bishop of London being a party to the judgment, put on a purple cloak, such as no Bishop of London had ever worn before. One or two others took to scarlet, but the majority retain the black satin and lawn. So that the Canon remarks: "It can hardly be wondered at that the clergy who had used these vestments for fourteen years, on the authority of the Supreme tribunal, demurred to abandon them on a construction entirely novel, and delivered in an undefended case."

Another glaring inconsistency is pointed out by Canon Trevor, which is in reference to the eastward position. In 1868, the judicial committee, consisting of the present Lord Chancellor, the Archbishop of York, Lords

Chelmsford and Westbury, with Sir W. Erle and Sir J. W. Colville, decided that the words, "standing before the table," in the rubric, before the Prayer of Consecration, apply to the whole sentence, and, therefore, also to the entire prayer itself and the acts accompanying it. So that they not only legalized, but prescribed the eastward position. But with marvellous inconsistency, as well as with amazing acumen, in 1871, the Court decided that only the word "standing" applies to the prayer; and that the whole service ought to be performed without coming before the table at all!

With these contradictory decisions before them, when the clergy in England are reminded that they ought to obey the law, they may well ask—which law? whether Canon law, Parliamentary law, or Judge law? If Judge law, which of them? Is it to be the decision the Archbishop of Canterbury helped to give in 1857, or that for which his Grace contends, twenty years later? Lord Penzance, with wonderful simplicity, and with the most perfect innocence of all ecclesiastical knowledge, cuts the knot by accepting the latest decision of the Judges, whether the case was defended or not.

In the meantime, we, in Canada, may have some cause to be thankful that we are very little troubled with these questions. We occupy a position similar to that claimed by Canon Trevor, when he says: "We bystanders survey the combat with amazement and distress." At the same time, it may not be very unprofitable for us to ask ourselves whether, in many cases, ours is not the *uniformity of neglect*.

THE PAROCHIAL MISSION.—NO. IX.

THE WORK OF PRAYER IN THE MISSION.

"SUCCESS will depend, under the good hand of our God upon us upon the amount of pains taken before, and the amount of pains taken after the Mission; and no one ought to have requested a Missioner to come into his parish who is not prepared to take that pains. In this, indeed, lies the peril of the enterprise."

The above weighty sentences were uttered recently by the Bishop of Manchester, England, in relation to an extensive mission, (in which eighty parishes are to take part), that is to be held in that city, in the month of January, 1877. They suggest most valuable thoughts, upon which we would fain enlarge a little.

What are these "pains" of which the Bishop speaks, which are so essential to the Mission? and why are they so important?

We have already (DOMINION CHURCHMAN, October 26th), suggested some considerations as to the value of the earlier, that is, the preparatory parts of the mission work. Those considerations have their bearing upon these questions. But we will take up the subject again a different manner, and offer counsel in relation to it upon some definite points.

The most essential of the "pains" the Bishop speaks of is—*Prayer*.

A short time ago we received a letter of

inquiry from a clergyman in the United State, who was about to engage afresh in some Mission Work. Amongst other things he asked this question: Does not the special force of the Mission lie in the after meeting? He acknowledged that some Missions in which he had been previously engaged had largely failed, and he supposed it was on account of the omission of that feature. Our answer to him was that the root of the efficacy of the Mission lies in special prayer, united, and continued. This is a point that has been most strenuously urged by all those who in England have given the fullest attention to the matter.

It is not difficult to get up a series of services, with a number of preachers, that shall be interesting, and from their novelty gather considerable audiences, and therefore pass off very well. But alas! the peril is that the whole thing will *pass off* with but an evanescent influence; with positive injury to some in whom influences are stirred that are never settled to any permanent benefit.

Valuable and effective as Mission Preaching can be, in its right place and due relation to other spiritual agencies, it is a sad mistake to depend upon it as the only spiritual agency employed.

Prayer is that instrument of grace to which most especially and emphatically the promises of the Gospel are made. And in prayer lies the root of the efficacy of every other Gospel instrument. He who thinks he can undertake but one thing, had better gather together those whom he can to pray with him for an outpoured blessing upon his people, than to get his brother clergymen to come and only preach for him.

This, then, is the first particular of "pains" beforehand, that is essential to the Mission. The neglect of it involves many perils.

Suppose a clergyman makes up his mind to have some kind of Mission in connection with the next Lent season; whether it be a complete Mission or a mere week of Services; whether he will engage one Mission Preacher to take the whole charge of it, or will get a dozen to preach at different times in its course; let him begin his work in due season beforehand with prayer.

In the DOMINION CHURCHMAN, June 8, we gave some of the reasons for which it is generally considered best that the Mission should be held before Lent begins. If it be in the season it should be as near the beginning as possible. In 1877 Lent will begin February 14. The "pains" of prayer for the Mission should therefore begin as early after the Epiphany as arrangements can be made.

Let the clergyman, having put other necessary matters in train, get such spiritually-minded persons as he can, even if at first they be only a few, to meet him, once a week, at least, for united special prayer. Let him use a form—they can be obtained from different sources—we can supply prayers that have been so used if desired. Let each of those who pray together take away several copies, one to use privately himself. If they can all agree to use that prayer at the same stated time every day it will put them still

closer within the scope of the Master's promises. The other copies let each, as he or she has opportunity, distribute to any persons who will use them. So let the rolling sound of united prayer spread farther and farther, as week follows week, in the preparation for the Mission.

And when the time of (what people are apt to call by itself) "the Mission" comes, let special prayer still continue in every household, and at every gathering. A different form would now be more suitable; yet the same might be continued with some alterations.

Such "pains" of prayer will give to the Mission a depth of spirituality, reality and power that it could not have without them. For this will keep all concerned in the fullest consciousness of dependence upon the grace and blessing of the Holy Ghost. This will, therefore, be most efficacious in preventing it from being evanescent.

Mount Forest, 24th December, 1876.

BOOK REVIEW.

THE CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY. AN ANNUAL REGISTER for the Clergy and Laity of the Anglican Church in British North America, 1877. Edited by C. V. Forster Bliss. Ottawa: J. Durie & Son, Sparks Street. Second edition.

This is a very much improved edition of a first-class work, of great value to the Church in this country. Nothing of the kind has ever succeeded before; nor, indeed, are we aware of anything half so complete having ever been previously attempted in Canada. It is, indeed, so valuable an addition to our very small stock of ecclesiastical literature, and contains so large a mass of information on all church matters, that we wonder we have been able to do without something of the kind so long. Besides the additions, which are too numerous to specify, we also notice many improvements; as the running titles, for instance, which will save a great deal of trouble. The work must have involved an immense amount of research, and could not have been got up in so complete a form without a great deal of expense, which we venture to say the proprietor will never be repaid. An exceedingly valuable addition is a complete report of the proceedings of all the Synods in the Dominion, which will be read with much interest. We heartily recommend the work, especially in its much enlarged and improved form; and would be glad to learn that it has found its way into the hands of every member of the Church. No clergyman can do without it.

Contributions.

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

(Continued.)

"But, holy apostle," you would answer, "we have placed these images here, and it is true that we worship them to a certain extent, but we do not adore them as we do the saints who are in heaven, and whom, being the friends of God, we consider as our mediators with God the Father; and for this reason we address all our prayers to them, and acquaint them with our necessities, and we by no means repent having such mediators, whom we multiply more and more every day, as we are so greatly oppressed with so many trials in this wicked world. Anyone can perceive the great advantages we derive from having so many saints upon whom we can call in any emergency; for if we are suffering with the toothache, for instance, we ask Saint Apollonia to cure us; if we suffer from cataract in our eyes, we ask Saint Lucy to remove those troublesome pitted which prevent us from enjoying the light of day; in the pains of

childbirth we recur to the blessed Saint Vincent Ferrer; if we lose any thing and cannot find it, we call upon Saint Anthony 'the cabazon'; if we are afraid that our houses will be burned down, when Saint Caralampius, upon whom we call upon to protect them; we call upon the blessed Saint Dumes and all angels to keep us from robbers, and we pray 'the novener' to St. Judas Thedens that all bad and slandering tongues should be restrained from speaking evil of us, etc.

The trade in relics.

"Besides, we possess many relics of the saints, before which we kneel and worship and kiss them, as, by these meritorious acts, we gain a great many indulgences and the remission of all our sins. These are very rare and precious relics; most of them came from Rome, and our ancestors paid large sums of money for them."

"It is a pity that the police of Victor Emmanuel should have discovered that large manufactory of relics of all prices, and of all kinds, which existed in the city of Rome. There existed in that vast warehouse pieces of bone and heaps of old dirty rags, each relic having been carefully put away inside a box in a separate and safe place, numbered and ticketed with the quantity of indulgences that were conceded to it, and having its price marked on it, for sale to the faithful in the new and old worlds. This petty commerce in relics was carried on in the most zealous manner, from the hair of the Magdalen to the beard of St. Francis, who concedes such good lovers to all the faithful maidens who pray to him for several consecutive Fridays in the church of the Enconanza in this capital."

"But what are the relics that you have?" the apostle would ask, wonderstruck. You would show him all those precious gifts which you proudly possess. "Look here," you would say, "this old piece of rag is the remains of our Lady Anne's dress; St. Thomas wore this old shoe; the beads of this rosary were formed out of the stones that killed St. Stephen."

The Bible banished.

"Seleim!" the apostle would exclaim, "I no longer can bear to hear so much nonsense, so many falsehoods and so many superstitions with which you are bewildering me. I desire that you may know the true religion, that you may become Christians, because at present you are evidently nothing better than real and superstitious idolaters; for you evidently attribute great power to these despicable and false baubles. Bring me a Bible, and I will show you that such is the case!"

"We have no Bibles in the cathedral!"

"How is this? you have not in this church, which you call a cathedral, one copy of God's revelation of his will to man?"

"No, not one, holy apostle."

"Then let one of those little boys, who are dressed in red, go and buy one in the street, which they told me bears the name of 'St. Francis,' where, on passing by, I saw a shopful of Bibles!"

"Blessed saint, I pray you do no such a thing, because the Protestants, whose Bibles are sold there, caused us a terrible fright on Sunday, the second of July of this very year, from the effect of which we have not yet completely recovered! It would be much better that they should bring you one of our Bibles with notes. Let the sexton, who lives near at hand, bring his Bible." Whereupon the sexton, Huerta, stepped forward, and with many genuflections and reverences, addressed you in a tremulous and sorrowful voice: "Most excellent and reverend sir, I have only Vence's Bible, it is not complete, as I have only one volume left, and the mice have eaten many leaves of that, but I will run quickly and bring that, if your Lordship bid me."

"Leave me at once, you stupid fellow," you would say to him, and the apostle would reprehend you with angry mien, and would say to you, "Why do you thus despise the word of God? You have fallen into the numerous errors, which I have discovered in you, because you have ignored the word of God. The words that Jesus Christ addressed to the Sadducees are very applicable to you: 'You err, not knowing the Scriptures.' You have carved with your own hands those images, and you bow to them and worship them,

thus committing the dreadful sin of idolatry, so solemnly prohibited by God himself in the second commandment of the decalogue."

The second commandment erased.

"Sir," you would say, in order to remove from us the great stain of idolatry, our church has directed this second commandment to be omitted from the catechisms taught our children in this country, though I believe it is not suppressed in the catechisms used in the churches where Protestants are found. "This is another outrage on the word of God. You have committed it to hide from your poor ignorant benighted people the terrible truth that, in clear and unquestionable defiance of the second commandment, you worship graven images, which you have set up, even in your churches. You also pray to the saints who are in heaven, who cannot hear or understand you, because God alone is everywhere present, and sees and comprehends all things."

No new mediator, Christ Jesus the only mediator.

"But, sir, the theologians teach us that God receives the prayers which we offer to the saints, and which they present on our behalf before God's throne." "Hold your tongue," the apostle would reply. "Do not utter such a blasphemous doctrine in our ears, for it is nothing short of blasphemy to assert that man is the mediator between God and His creatures. The Holy Ghost teaches in the New Testament that there are no mediators between God and man. In the Epistle to Timothy, chap. 2, verse 15, it is expressly stated, for 'there is one God and one mediator between God and man, the man Christ Jesus.' You ought to worship this same Lord Jesus Christ, and to ask Him alone to intercede for you to the Heavenly Father, for although Christ Jesus is a perfect man He is also a perfect God, and is everywhere, and hears the prayers of His people when they call to Him. Therefore, when a repentant sinner appears before you, do not send him to that confessional, where I perceived a little while ago that a fine lady, of high standing no doubt, was pushing away a poor woman who was anxious to draw near to that confessional; and I noticed too that 'the confessor' (as you call him) rebuked the poor woman and would not confess her. But to return to our conversation. I was telling you that when a sinner presents himself to you with a sincere desire to amend his ways, and to live to God for the future, you should remind him of what God said to such in the first epistle general of St. John, chap. 2: 'If any man sin we have an advocate with the Father Jesus Christ the righteous, and He is the propitiation for our sins.' Send, I beseech you, this and all other sinners to Jesus Christ. Tell them to trust in Him with a lively faith; and do not separate them from His Divine Majesty, sending them to sinful priests, who too often contaminate them with their sins, separate them from their Saviour, and consign them to eternal perdition. Why have you abandoned the true religion? Why have you invented the purgatory, those indulgences, those works of supererogation, that confessional, that mass, those saintly intercessions and idolatries? Is it not true that in all these inventions you degrade and despise the great sacrifice offered by Jesus Christ upon Mount Calvary, which is of infinite value, while if you believe on it with a lively faith you will go to everlasting glory, without the necessity of so many lies which surround you, and which can only lead you to the infernal regions. We have left you the history of the Primitive Church in the Acts of the Apostles, a history which covers the events of many years, and I am quite sure that you have never read in this book that we had any confessionals, or said any masses, that we ever made mention of purgatory or of indulgences. On the contrary, our teaching was of a kind to warn men against all the modern inventions skillfully palmed on the Church of Christ. We always preached that faith and absolute reliance on the redemption wrought out for you on Mount Calvary is what saves you, and not any good works which you might be enabled to perform. These latter can never be meritorious, but can be only evidence of your faith. In the same book of the Acts, chap. 16, you read that when my jailor at Philippi asked me with sorrow and dismay, 'What must I do to be saved,' I answered him, 'Believe on the Lord Jesus Christ

and thou shalt be saved.' Our teachings are always of this character. Wherefore, then, do you teach things so diametrically opposed to this most wholesome doctrine?

A religion of money.

"But I can easily see through your plans. I am not astonished that you should have acted as you have done, for you have already declared that you must have money from the people, and for that reason you have established a religion which is not from God, but which is a religion of money. But what surprises me most is, that the poor people should have been so deceived, since they ought to have had the Holy Bibles in their hands. For although we wrought miracles in proof of our having been sent by God, the people to whom we preached the gospel believed what we delivered to them chiefly because they examined the Scriptures every day, so as to know whether what we said was in conformity with them, according to what you will find in chapter 7, verse 11, of the same book of the Acts of the Apostles."

Bible readers excommunicated.

Your probable reply to the apostle would be as follows: "We do not allow the people to read a Bible without notes, because we think it dangerous for the people to read their Bibles without notes unless there is some priest or other learned man to guide them." To which the apostle would answer: "How is this? Were not the Bereans of old commended because they 'searched the Scriptures' daily to see whether the things which the apostles taught them were the truth. Did not the Saviour Himself exhort the Jews to search the Scriptures, assuring them that they testified of Him; and do you not remember what I wrote in my second epistle to Timothy, chap. 3, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' But tell me on what authority this blessed boon has been denied to the people." "The Council of Trent has declared it to be a mischievous and dangerous boon, the perusal of which by the common people leads into error." But to this the holy apostle would reply: "When God says quite the contrary whom ought we to believe? Why have the people obliged man rather than God? Tell me, likewise, who is your Ruler, that you have done so many things things contrary to God's word and the practices of the church in my time?" Our ruler is the Roman Pontiff, the Bishop of Rome, whom Catholics all over the world venerate, respect, love and worship. In former times he had the power of deposing kings; and setting up others in their stead; but, holy apostle, we have fallen on evil times, and the Holy Pontiff is now himself stripped of all regal pomp and power, and is a 'prisoner in the Vatican.' But the church gathered together, in the person of her Bishops, from all parts of the world have pronounced him infallible, and one that cannot err or deceive us."

(To be continued.)

TO CORRESPONDENTS.—Received:—"Singing Classes;" "The Farmer's Almanac."

ERATUM.—In our report of the Venerable Archdeacon of Toronto's reply to the address presented to him, (in our last issue) page 32, line 6 from the end, for "peace" read "fear."

Diocesan Intelligence.

NEWFOUNDLAND.

By an extract from the North Sydney Herald, it appears that the herring fishery at Bay of Islands and Bonne Bay on the West Coast, has been a complete failure, and in consequence great destitution prevails among the people. It is stated that families were living in a very destitute condition at the Bay of Islands, and already there would be starving among them were it not for the efforts of the Rev. Mr. Curling, the Church of England clergyman stationed there, who is buying up all the flour from the merchants and distributing it among the poor. These sad reports of the destitution there existing are con-

firmed by the arrival of the schooner *Sheitan*, arrived lately from Bonne Bay to Messrs. Job, Brothers & Co., of this port. It will be appalling to think of the disastrous consequences which must necessarily ensue to these poor people and their families, if some immediate steps be not taken for their relief. We should remember in this season of winter, those blessed doctrines of charity which the great founder of Christianity always inculcated upon his followers. And we should remember too the dreadful penalty to be incurred if we neglect to provide for the wants of the poor, who, more than any other class, he has always pressed upon the attention of his true disciples.

To the Rev. Mr. Curling too much honour cannot be accorded, and every Christian Minister and Christian member of the community should endeavour to strengthen his hands with something more substantial than mere praise.—*Halifax Church Chronicle.*

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

BROMPTON.—The Rev. L. O. Armstrong has resigned the Mission of Brompton, near Windsor, in the Eastern Townships, and is now engaged in temporary duty in the Diocese of Montreal.

QUEBEC.—The usual monthly meeting of the Quebec Missionary Union was held in the Lecture Room of the National School on Monday, the 15th inst., and was largely attended. These meetings are, as a rule, held on the first Monday of each month, but that day falling this year on the Festival of the Circumcision, it was deemed advisable to postpone for one week. The meeting began with the reading of selected sentences of Holy Scripture and Prayer, after which the Lord Bishop of the Diocese delivered an admirable address on the somewhat chequered history of the Mission in Central Africa. His Lordship took up the story after the death of Bishop McKenzie, and at the outset mentioned that people had got into the habit of expecting missionary addresses to be always bright and cheering—that "success" was the one word to be used, and that in consequence when a failure or seeming failure was mentioned, we became at once too much cast down—forgetful that the Great Master had said that some seed would certainly fall on good ground and bear fruit.

The Central African Mission was specially interesting from this point of view, and also interesting because the races of people there bore no signs of dying out, but were a strong and mighty people, inhabiting a great land which they only were able to till. The only thing which could depopulate the native races of Africa was the slave trade, and this was the consentient testimony of all travellers; but the introduction of legitimate trade will stop slavery, and to do this the explorer must precede trade. Hence the great effect of missionary zeal. His Lordship here paid a just tribute of praise to the great explorer—the late Dr. Livingstone. Coming to the subject of the evening, the Bishop said that the scene of the mission was around Lake Nyassa, a tract of country of some 600 square miles, teeming with people. The Mission under Bishop McKenzie was one of "hopeful enterprise;" then on his sad and lonely death came the days of regression. His Lordship pictured in most interesting terms the many troubles, dangers, and almost total annihilation of the Mission under Bishop Tozer; the move to Zanzibar, and the scattering of the Missionaries by death, sickness, and removal. It had been said that this period was altogether a failure, but his Lordship did not think so. It was, perhaps, a regression; but seed had been sown, and we were now reaping the benefit in the renewal of the Mission under Bishop Steere. His Lordship concluded with a graphic history of the Mission as it is now working in Africa. Several hymns were sung during the evening, and all present appeared to take a keen interest in the work of the Union. After silent prayer for the success of Missions and Missionaries, the Bishop pronounced the Benediction. I am not aware whether you received any account of the formation of our Missionary

Union; if not, suffice it to say that it was formed through the zeal and energy of the Rev. J. B. Good, of Lytton, British Columbia—who, during his brief stay here in April, 1875, induced a large number of church people to form a union for the spread of missionary knowledge and for intercessory prayer. Meetings have been regularly held since then, and it is pleasing to notice that the interest in the work, instead of flagging, is certainly increasing among the members of all our congregations.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

WATERLOO.—On Monday evening, the 8th inst., the Rev. Canon Ellegood, Rector of the Church of St. James the Apostle, Montreal, lectured on "Incidents of his Travel to and in the Holy Land," before St. Luke's Church Association. The lecture was very interesting and instructive. A vote of thanks was tendered him at the close. Rev. L. N. Tucker, of Ely, being present, also addressed the meeting for a short time. The audience was large considering the state of the weather.

The Rectory was cheered on the 12th inst. by good news from the Rector, Rev. D. Lindsay, who is on his way to England. Having reached Halifax, in his voyage from Portland, he wrote, in excellent spirits, though he had encountered pretty heavy gales and rough seas between these ports.

CLARENCEVILLE.—The Rev. Canon Du Vernet, Rector, who is at Santa Barbara, in Southern California, for the purpose of recuperating his health, is reported so well that he has been able to take duty there, in Trinity Church in that city; and so very acceptable are his services to the people, that they have given expression of kindness towards him by presenting him with a purse of \$100 in gold and a very pleasing address. The Rev. Canon is expected to return to his home early next spring.

On the 4th inst. the people of the parish assembled at the Rectory in large numbers to give their annual donation. A presentation was made to Mrs. Du Vernet, accompanied by kind remarks, expressive of regret for the absence of the Rector, and hope of his speedy recovery and return to his charge.

St. Martin's Church Young Men's Association held a conversation in the basement of the church on the 9th inst. The singing and music were excellent. Some good readings were also given.

CHURCH OF ST. JAMES THE APOSTLE.—On the evening of the 9th inst., an Xmas-tide entertainment was given in the handsome schoolroom belonging to the church, after the manner of days of old in England. Rev. R. W. Norman was the manager of the programme. The anthems and carols as sung by the choir, reminded many in the audience of the village churches in the far-off home of their childhood. Readings were given by the Rev. Mr. Norman, that were a great treat. The entertainment closed with the beautiful hymn, "Adeste Fideles," which was rendered with charming effect. The proceeds of the evening are to be applied to the parochial mission fund.

On the evening of the 11th inst., the Rev. James Carmichael delivered his lecture of the course entered upon by the Cathedral Y.M.C.A., in aid of the East End Mission, in the Synod Hall. His subject was "The Story of a Restless Life." The character whose life he portrayed was St. Augustine. He dwelt long and eloquently upon Monica, the mother of Augustine, and her moulding influence on the character of her son. Canon Baldwin occupied the chair. His Lordship the Metropolitan was also present. On motion of Mr. Gault, a vote of thanks was tendered the lecturer for his able and eloquent lecture.

—During the service at St. Paul's for the consecration of the Bishop of Calcutta all the Prelates present turned to the East at the recitation of the Nicene Creed, save and except the Archbishop of Canterbury.

ONTARIO.

(From our Own Correspondent.)

STIRLING.—We are happy to learn that a few of the principal churchmen of Stirling, have with praiseworthy zeal, become personally responsible for the balance of the debt upon the church of St. John, so that all danger of this beautiful church passing into other hands is happily over.

BELLEVILLE.—St. John's Church.—The annual Diocesan Missionary meeting was held in this church upon the 18th inst. There was a good congregation. Earnest and interesting addresses were given by the Rev. Canon Jones and the Rev. F. Prime. They congratulated the incumbent, Mr. Forneri, upon his neat little church and the enterprise and spirit of his congregation. The offertory amounted to \$12.17.

OTTAWA.—The extensive improvements to St. Alban's Church are being rapidly pushed, and the church will be completed for the 18th of February, the day announced for the special religious services to celebrate the re-opening. The Most Rev. A. Oxenden, Metropolitan, the Lord Bishop of the Diocese and several prominent clergymen will take part in the celebration. The sacred edifice when completed will be, for its size, one of the most finished and handsome in the Diocese. The Reverend Canon Jones, D.D., incumbent, has worked indefatigably to accomplish this design, and he has been zealously and liberally seconded by his congregation.

LANDSDOWNE.—ESCOTT.—Under the auspices of the first incumbent, the Rev. R. L. Houston, the church people of Escott have exerted themselves nobly to erect a very neat frame church for their accommodation which will hold about 150 worshippers. In aid of this church a tea-meeting was held in Booth's Hall on Wednesday, the 10th inst. The supplies were abundant and choice. The Rev. Messrs. Halliwell, Carrol and Tighe, besides the incumbent, were present and delivered appropriate addresses. The proceeds of the tea-meeting proper amounted to \$50, but by a special effort, in which the Rev. J. Halliwell gave the most valuable assistance, the sum of \$154 was raised before the meeting closed, which was \$4 more than was required to put the church out of debt. The opening services were held in the new church upon Sunday last (the 21st inst.) The Venerable the Archdeacon of Kingston preached in the morning, and the Rev. S. Tighe delivered the evening discourse to crowded and attentive congregations. The feeling that the church was out of debt gave additional zest to the celebrations. This effort is exceedingly creditable to the church people of Escott, who are very few in number, and hitherto have had but little to encourage their attachment to the church of their fathers.

MADOC.—The annual meeting in aid of the Mission Fund of the Diocese was held here on Wednesday evening, the 10th inst. The deputation consisted of the Rev. K. L. Jones, a former incumbent of the parish, and the Rev. J. H. Nimmo. The collection, considering the "hard times" was a very fair one, though we hope that next year it may be double as much. The next evening a very hearty, pleasant meeting was held at the little hamlet of Millbridge, better known as "the Jordan," some sixteen miles back on the Hastings Road. Here hopes are entertained of commencing to build a church this spring, the people evincing great interest in the project, and hoping that the next step may be to have a travelling missionary sent to the Hastings Road. On Friday evening the deputation addressed a meeting in the neat little church of St. Peter's, Queensboro', a church built mainly through the exertions of the Rev. C. H. Mockridge, now in Toronto Diocese. The church people of Madoc have a kindly remembrance of the Rev. W. Finlay, who supplied the Incumbent's place during the latter's absence in England, and hope that he enjoyed his short stay amongst them sufficiently to induce him to pay the parish an occasional visit.

BELLEVILLE.—Concert in aid of St. John's

Church, Rev. R. S. Forneri, Incumbent. One of the best and most successful amateur concerts which for a long time has been given in Belleville, took place on the 16th inst., in the Metropolitan Hall. Although there was a "carnival" on the skating rink and attractions elsewhere yet the hall was well filled, about 300 persons being present. The programme was choice and pleasingly varied, and the performers executed their respective selections very creditably. The "Amateur Orchestra" under the direction of Mr. Woliver received a well merited *encore* for a finely rendered passage from "Le fille de Madame Angot." Hearty *encores* were also given to the songs of Miss Minnie Johnson of Port Perry, Mr. A. Wensley, and Mr. Keeley of Kingston. The latter gentleman's whistling imitation of "The Mocking Bird," was unique and exquisite, and his humour in the song called "The Beautiful Boy" irresistible. Mr. Carmichael's readings of "The Raven" and "Magdala" proved him to be an elocutionist of more than ordinary talent and power. They deserved *encores*, as did also the songs and duetts of several of the other performers, but the length of the programme precluded the audience from indulging in many recalls. Mrs. Reid, accompanist on the piano, performed her duties with ability and taste. Mr. Pope, occupied the chair. At least one hundred dollars have been cleared by this entertainment.

CORNWALL.—The Ladies' Sewing Society of this parish have contributed by their work on sales of useful fancy articles upwards of \$900 towards the debt on the Bishop Strachan Memorial Church. This includes several very pleasant evenings, in which music, tableaux, etc., formed an interesting part. This Society has been for some years in operation, and has added very materially to the fund for the erection of the beautiful church which bears the name of the first Bishop of Toronto. Besides this work, several ladies have undertaken the duty of collecting monthly from house to house towards the same desirable object, and it is a cheering fact to record that some of the poorest people in the town are the most willing, and according to their means the most liberal contributors to this monthly collection, when it is considered that of the whole cost of the building (about \$37,000) very little over one-half has been subscribed by friends outside the parish to this memorial which was designed as a provincial memento of the labours and piety of Bishop Strachan, who in his early life was rector of Cornwall, and in that town trained some of the best men Canada has produced. It is very much to be thankful for that the whole work of completing the interior of this church, one of the finest in Canada, has been accomplished by the liberality and zeal of the members of the congregation themselves. In this work the ladies have taken a very active part, and by systematic work and earnest self-denial have raised not less than \$2,000 in six years. The congregation as a whole have paid off all the contracts for the building in a little over two years. There now remains a debt for money borrowed, of \$8,000, with eight years to run. This is bearing interest at 8 per cent per annum and this sum added to the necessary expenses of maintaining the church and providing for a portion of the rector's stipend is a burden that bears heavily upon a congregation neither numerous nor wealthy. While the people are willing to do all in their power, they feel that it is not asking too much of the many friends and admirers of the late venerated Bishop Strachan to assist them. Some have done so already; but the church people of Cornwall should not be left to carry this burden alone, inasmuch as this memorial is the only one of any magnitude or permanence that has been erected with the name of Bishop Strachan attached to it. The propriety of its being erected in Cornwall cannot be questioned, as that town was the scene of the Bishop's first labours as a minister of Christ and educator of youth. It is needless to say that the history of Canada shows how eminently successful the good prelate was in both these characters; the Cornwall school has leavened Canada with the good influence the bright example and the valuable labours, in Church and state of the *old pupils* whose names are "familiar in our mouths as household words."

TORONTO.

TORONTO.—Rev. S. W. Young, lately acting Principal of Huron College, has accepted the charge of the Church of the Ascension.

DYSART.—CHURCH OF THE ASCENSION.—A missionary meeting was held in this neat little church in the wilderness, on Thursday, Jan. 4th. The congregation was not large but respectable and attentive. The speakers were the Rev. W. Tupp, incumbent of Haliburton, in whose mission this church is, and the Rev. P. Harding, of Apsley. We have not heard the amount of the collection.

KINMOUNT.—On Thursday evening, the 4th inst., a missionary meeting was held at Kinmount. The Rev. P. Tocque, incumbent, in the chair. The meeting was addressed at length by the Rev. Dr. Smithett, and several laymen, on the importance of sustaining missions, after which a collection was taken up. On Friday evening a missionary meeting was held at Silver Lake, when Messrs. Tocque and Smithett addressed the meeting on the grandeur of the missionary enterprise; when a collection was taken up for the missions of the Diocese.

BOLTON.—A party, of the Rev. W. H. Clarke's congregation, met at his house a few days ago and presented him with a valuable gold watch. The presentation was made through Miss Maggie Johnson and Mr. Alexander. Mr. Switzer read, on the occasion, an address which was highly complimentary to their Pastor. A horse was also presented to the reverend gentleman, by the congregation at Buckstown, in consideration of his ministerial services among them.

APSLEY.—ST. GEORGE'S CHURCH.—CHRISTMAS DAY.—The missionary was much pleased on entering the church to find it tastefully decorated; this was the work of Mr. Golborne, the senior churchwarden. The congregation was larger than usual. The Church of England is the only body which considers this a holy-day; others keep it as a holiday without any religious observance. On Friday evening, Dec. 29th, the leading members and friends of St. George's paid the Rev. P. Harding a domiciliary visit, *i. e.* a surprise party; a thing rather strange to old country church people, but none the less welcome and agreeable. In spite of "the storm without" a very pleasant evening was spent, and a valuable tea service left as a present for Mrs. Harding, with other good things.

TORONTO.—His Lordship the Bishop of Toronto held a confirmation service at the church of St. Matthias, Strachan street, at morning prayer on the 21st. Matins commenced at half-past ten o'clock. After the 3rd Collect, the Rev. R. Harrison, called upon the candidates for confirmation to take their places in the chancel. Sixteen persons were presented singly to the Bishop, five of whom had been baptized at an earlier hour, and for each he performed the Apostolic rite. His Lordship then delivered a very impressive sermon, founded upon the parable of the Prodigal Son. He pointed out the various ways in which this parable might be considered, not only as of the obedient and erring sons, but as particularly applicable to the Jews and Gentiles. At this the Epiphany season of the Church we, as Gentiles, had much to be thankful for that God had received us back, and it became us well to be careful lest we again wasted God's precious gifts. He trusted that those who had just been confirmed would remember through life the solemn declaration they had just made. The Lord's Supper was afterwards administered, of which all the newly confirmed partook.

SHANTY BAY.—A special service was held in the Church of St. Thomas, on Thursday the 11th inst., by the Rev. Joseph Fletcher, the incumbent, whereat twenty-seven (27) children and adults were admitted to the rite of baptism. The evening service together with appropriate hymns by the choir, led by Mrs. Fletcher at the organ, was performed in presence of a large congregation, after which the children of the Sunday school, attended by their parents and friends, adjourned to the pretty parsonage, where, after tea, the carefully

decorated Christmas Tree was stripped of its numerous ornaments, kindly contributed by the ladies of the congregation, and a distribution of them made amongst the scholars of the past year. A number of views and humorous tableaux were then shown, by their respected pastor, in a magic lantern, after which several seasonable hymns and carols were sung by Mrs. Fletcher and the choir, principally made up of the children, concluding with the national anthem, which was heartily chorused by the whole assembly. After which all separated in high glee, amid the merry laughter of the children and the musical jingling of the sleigh-bells as each team departed for home at an early hour of the evening, all apparently delighted with their entertainment and with many kindly expressed wishes for the welfare and happiness of their kind host and hostess, and their young family during the progress of the newly opened year.

CAMPBELLFORD.—The annual distribution of prizes to the children of Christ Church Sunday school, held in the now neat little church on Thursday evening, the 11th inst., was a very pleasant affair. The attendance of the male portion of the congregation was very small on such a praiseworthy occasion, but thanks to the Rev. Mr. Hindes, Miss Boucher, Mrs. Mackay and the small band of teachers with the assistance of other ladies of the congregation, amongst whom Mrs. Caddy, Miss Livisconte and Miss Cook took an active part. At the appointed hour, 7 o'clock, your correspondent entered the church and was much gratified by seeing the pleasant countenances of the children and cheerful looks of the parents present. The exercises of the evening were conducted by Mr. Hindes, who offered prayer, the scholars sang some new Christmas carols and suitable hymns, between which the rev. gentleman gave a practical address to the children on the importance of regular attendance, good behaviour and perseverance, and presented them with bibles and common prayer books, their value being according to merit. After the closing prayer, the scholars, as they left the church, were presented with a large paper bag filled with figs, raisins, cakes and candies, &c. The school has made great progress during the past year, sixty-three fresh scholars having been added.

SCARBOROUGH.—The following address was presented to the Rev. John Fletcher on his leaving this parish:—

HIGHLAND CREEK, DEC. 31st, 1876. To the Rev. John Fletcher, M.A., Incumbent, Parish of Scarborough.

REVEREND AND DEAR SIR,—We the members and adherents of Christ's Church cannot part from you without giving expression to the sincere affection which we feel towards yourself and excellent wife, and of our true regret at parting from you. Regret not unmingled with pleasure, since we are informed that in your new field of labor you will gain some advantages not enjoyed whilst amongst us, and that your physical energies will not be so severely taxed as they must frequently have been in this widely extended Parish. For nearly eight years you have been our pastor, and during that time your untiring efforts to discharge the varied and important duties of your office and the warm feeling of friendship which you have ever manifested towards us all, have deservedly endeared you to all your parishioners. In fair weather or in foul you have always been in your place on the Sabbath, and by your earnest exhortations have endeavoured to stir us up to every Christian duty, you have assiduously visited and cared for the sick and the distressed, baptized our children, married our youth, by the bed-side of our dying you have spoken words of comfort and hope, and when the last scene was over, by the open grave you have told in the words of our beautiful liturgy of Him who is the resurrection and the life, and spoken of that blessed immortality which is the reward of all Christ's faithful servants and soldiers. That in your new parish, you steadfast adherence to duty, and your unpretending benevolence and piety may be truly appreciated, and that you will meet with many who will become as sincere friends as those who sorrowfully say good-bye today is our earnest prayer. We trust and pray that Providence will yet spare you for many years of useful and happy labor, and that your old age may be cheered by honor, happiness and troops of

friends. Finally we commend you to the Great Head of the Church, who said to I am with you always; may He bless, comfort, and protect you. Though we have now to say good-bye we hope that in future you will be frequently amongst us, and trust that we shall live in the memory of yourself and Mrs. Fletcher, as you will long do in ours. Signed on behalf of the congregation, J. H. RICHARDSON, WILLIAM GALLOWAY, Church Wardens. The Reverend gentleman replied in suitable terms.

TRINITY COLLEGE, TORONTO.—The annual meeting of the Convocation of Trinity College was held on the 15th inst. As this was the twenty-fifth anniversary of the inauguration of the College, the exercises were more than usually interesting. At 8 a. m. the Holy Communion was administered in the College chapel. There was then morning prayer, followed by a sermon by the Lord Bishop of Toronto at 11 a. m. The meeting of convocation took place at 1 p. m., in the convocation hall. Amongst the visitors were Sir John Macdonald, the Bishop of Toronto, Chief Justice Hagarty, Dean Geddes, Dr. Scadding, Hon. G. W. Allan, Dr. Wilson, C. Magrath, Revs. Langtry, C. Smith, Cayley, Darling, Prof. Wilson, Drs. Hodder, Williams, Baldwin, Thomson, Broughall, Jones, Mockridge, Mr. G. B. Henderson, Mr. C. J. Campbell. A large number of ladies were present; in fact the influx of visitors was so great that it occurred to everybody that it would have been very convenient had the new convocation hall been ready for occupancy. As the visitors poured in the graduates and undergraduates on the gallery saluted them with every imaginable kind of witticism. Nobody was spared—except the ladies; even the reporters were set upon. Sir John Macdonald's appearance was the signal for rounds of cheers, and he was pressed for a speech, but the right hon. gentleman contented himself by giving a good humoured bow in response. As each student was called to receive the honours he had won, his companions signalized the event by a snatch of a song, generally a pun on the name or the personal appearance of the aforesaid student. The two young gentlemen who distinguished themselves as leaders of the demonstration were Messrs. C. L. Ingles and J. Earl Halliwell. There was nothing like ungentlemanly disorder, however. The sparkles of wit and the outbursts of song were so timed and so well received that they seemed like a regular part of the set programme. On Provost Whitaker taking the chair quietness prevailed. On his right sat the Lord Bishop, and on his left Sir John Macdonald. After prayer the awarding of degrees, &c., took place.

DEGREES, PRIZES, ETC.—The following gentlemen received degrees: B.A.—John Farncomb, John Arthur Houston, Alfred Fletcher, Charles Robt. Gunne, Samuel Mills, John Reaby Serson, Albert W. Spragge, Rev. W. W. Bates, Emanuel McKay. M.A.—Rev. Kearney Leonard Jones. M.D.—Augustus James Thibodo. B.D.—Rev. Henry Wilson.

Those who entered as Divinity Students were:—Messrs. Elliott, Farncomb, Fletcher, Harris, Cooke, Radcliffe, Avant. The Matriculants were: Messrs. Elliott, Radcliffe, Allen, Nichol, Belt, Farncomb, Hammond, Read, Simmonds, Shortt, Cavant, Cass.

Those who obtained prizes were:—Hamilton Memorial, A. Elliott, B. A.; Bishop's Prize, Anthony Hart; Classical Prize, third year, J. Farncomb; Mathematical Prize, third year, J. Houston; Classical Prize, second year, W. B. Carroll and C. L. Ingles; Mathematical Prize, C. L. Ingles; French, senior division, A. J. McMichael; French, junior division, A. Stunden; Governor-General's Silver Medal, for general proficiency, second year, C. L. Ingles; Governor-General's Silver Medal, for general proficiency, first year, A. L. Parker.

WEST SIMCOE.—RURAL DEANERY.—At a chapter of this Deanery two circuits were arranged for the better working of the missionary campaign, which was initiated by the Venerable the Archdeacon of York, on the 31st ult., preaching a sermon appropriate to the season in Christ Church, Bethany. This perfect-genus-of-a-church was crowded on the occasion, and all the surroundings were truly

cheerful; the beauty of the edifice with its east and west windows of rich stained glass, and the side windows admitting the deep religious light, was much enhanced by the chaste floral decorations, while the full congregation, the hearty response, the congregational singing, together with the decency and order throughout, afforded all that the most requiring could desire. The sermon was at the same time highly doctrinal, so plain that the simplest might understand it. Refreshment was provided at the parsonage—a building entirely in keeping with the Church, simple but elegant, and evincing the taste of the Incumbent, by whose exertions it was erected. After lunch the Sunday School was visited by the Archdeacon, who delivered an appropriate address. He immediately proceeded to Collingwood, five miles, to attend a children's service in All Saints Church. Upwards of 200 children with their teachers were assembled, the Christian Psalms were chanted, several hymns and carols sung with wonderful exactitude, then the children were catechised by the Rector, much proficiency in Scriptural knowledge was evinced by the children, who showed that their teachers had not laboured in vain; the Archdeacon delivered a living, cheering address to these dear children of the Church, he spoke to them of the advantage of early training and steady attendance at their Sunday School and of taking advantage of all the ordinances of our holy Church as they grew up to the estate of manhood and womanhood. Creature comforts were distributed and the scholars dismissed singing "Onward, Christian soldiers." At half-past eleven, being the last day of the old year, there was an especial service suitable to the interesting occasion of the death of one year and the birth of a new one. There was a large attendance of worshippers who were addressed by the Archdeacon; this service was particularly solemn. On Friday evening there were missionary meetings at Christ Church, Batteaux. On Tuesday the Archdeacon proceeded to Stayner where he was met by the Rev. W. R. Forster, who drove him to Creemore, where there was a most cheery meeting. The other members of the deputation were absent from unavoidable circumstances, but their want was well supplied by the Archdeacon. Next day there was a meeting at Banda, which was held in the afternoon. This meeting was no exception to the rule that afternoon meetings are never well attended. In the evening of the same day there was a meeting at Stayner which was fairly attended, and those present seemed to take much interest in the subject brought before them. The Church was well filled, the form of prayer provided for such occasions was said by the incumbent, the Rev. E. H. Kirkly. Dr. Lett gave an interesting history of the inception and growth of the parish. A very few Church people attended service in an old log shanty, then in a room, in Mr. Bouchier's, a few children without cap or shoe or stocking formed the Sunday School, but by God's blessing resting on the efforts of Mr. Bouchier, a lovely church had been erected, a large congregation had been formed, and a Sunday school of ninety-three children, out of a census of one hundred and sixteen, were being instructed in those matters which are able to make them wise unto salvation. Altogether, the worthy dean said, with much spirit there is here much to encourage and repay the efforts which had been made, and were still continued. On Saturday the deputation went to Singhampton, another station of Mr. Kirkly's, after a long drive of twelve miles over roads fearfully drifted, and two upsets, the deputation were much discouraged at the appearance of utter apathy and neglect. There was no meeting, but an interview was held with the few churchmen in the mission. The prospect of the church is most unpromising, owing to previous neglect and negligence of those who had the care of this portion of the Lord's Vineyard. Much labour and exertion is expended on this mission, but as yet the Lord has granted but seemingly little fruit. The deputation then returned to Collingwood, when on the Sunday there was a celebration of the Holy Communion and a sermon of the Archdeacon, who also preached a missionary sermon, to a crowded congregation in the evening. On the Monday the deputation, according to appointment, proceeded to Honeywood, but had to return, the snow having rendered the roads perfectly impassible. (To be continued.)

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NIAGARA.

GUELPH.—St. George's Church was very beautifully decorated for Christmas, a triple arch of cedar spanning the front of the chancel. There was a very large congregation at the Great Festival, and the music was excellent. There was an early celebration at which over 50 were present, and 136 at the mid-day communion. The following week there was an entertainment for the children and a Christmas tree that, in the value and beauty of its fruits, could scarcely have been surpassed in the Dominion. The spacious Sunday school was soon beautifully decorated with flags, mottoes, banners, &c. The school, under the superintendence of E. Mavers, Esq., is in a very flourishing condition, several leading members of the congregation taking an active interest in its prosperity, and George Elliott, Esq., has a large bible class, of young men and women, to which he devotes much time and attention. On New Year's eve there was a service commencing at 11:30 p. m. with "the Dead March," played grandly by Miss Geddes, and concluding about 12:30. There were over 700 present, it was estimated, and all appeared deeply impressed with the solemnity of the service. Hymn 363, S. P. C. K., was sung, then an address from Canon Dixon on the "parable of the fig tree." Then the hymn 88. Then the Canon called on every one to kneel in silent prayer. Every one had his own cross to bear, his besetting sin to strive against, his burden of silent sorrow. Let each and all, like Hezekiah of old, spread it before the Lord. For a few minutes there was a dead silence as all knelt in prayer. As the clock struck 12 the church was in a moment brilliantly lit up, and the choir sang the "Gloria in excelsis." Then followed an address on the duties and responsibilities of the new year. Hymn No. 7 was sung, prayers for future guidance were offered, and the benediction closed this very impressive service. At Arkell Church, an out-station of Guelph, the congregation have purchased a large cabinet organ of Bell's manufacture, and on the 28th it is to be opened. Several of the choir of St. George's are going out, and Miss Geddes has kindly consented to preside. The service is at 3 p. m. On Sunday the 21st Mr Spears, of the Cathedral at Hamilton, preached on the subject of missions in St. George's Church, and also in the evening. The Ven. Archdeacon McMurray was to have taken this duty but was prevented by illness.

NIAGARA.—Closing remarks in a sermon preached on Sunday last, the 14th of January, in St. Mark's Church, Niagara, by the Ven. Archdeacon McMurray, the following day being the 20th day of his Incumbency in the parish:—"Our firm old and commodious parish church, so like many in our Fatherland, has been put in a state of good repair, and otherwise improved, at a considerable cost. A rectory of handsome design and spacious, secured to no other in this Province has been erected by the generosity of the members of this congregation aided by a few zealous friends of the Church, not belonging to the parish, a monument of what can be accomplished by united persevering effort, and a willing mind, and which, I am happy to be able to say, is entirely free from every incumbrance. I cannot here avoid mentioning that its origin was owing to the influence and persevering efforts of two former members of this congregation, who have long since passed away, and are now, we hope, worshipping in "that temple, not made with hands, eternal in the heavens." But to proceed and present you with a very brief account of the labour I have performed in the parish, during my Incumbency of 20 years to-morrow. I may state that I have united together in holy wedlock 140 persons, 601 members having been received into the congregation of Christ's Church, by baptism; 290 young christians have ratified their baptismal vows at confirmation. The mortal remains of 460 of our, once, fellow worshippers have been committed to the silent grave. The Sacrament of the Lord's Supper has been administered 240 times in public to about 10,800 communicants, besides frequently in the chambers of the sick and the dying. And I have delivered 2,260 sermons and lectures. But it may not be uninteresting to give you also the results of my labour since I have entered the ministry of the Church, nearly 44

years ago, previous to which I officiated as catechist for 3 years in the vicinity of Toronto, not being of the canonical age for Holy Orders. During my ministry, and up to the present time, I have joined in the holy estate of matrimony 756 persons; baptized 2077; presented 695 candidates for confirmation; preformed the last offices of the dead over the remains of 893 persons; administered the Holy Communion 660 times to about 20,000 communicants, and delivered 5,083 sermons and lectures." "Not unto us, O Lord, not unto us, but unto Thy Name be all the blessing and praise."

HAMILTON.—If there had been any doubt as to the necessity or general wish for the establishment of a Church of England Institute, the spirit of the meetings held on the 12th and 19th must have dispelled it. Full arrangements have already been made for putting everything into working order at once; and owing to the judgment and energy displayed by the managing committee, great satisfaction is felt at the result of their efforts. Mr. Gaviller, who was first elected president, having resigned, the choice unanimously fell on Mr. J. M. Burns, manager of the Consolidated Bank. One cannot help congratulating the Society on Mr. Burns' election: for his well known zeal and experience in church matters, added to his ability and social standing, are sufficient guarantee for the success of the undertaking. The Rev. R. G. Sutherland, B.A., was appointed secretary, and the clergy of Hamilton vice-presidents. Representatives were also elected from the different congregations. Another pleasing feature to be noticed is that the founders have struck out originally in their name and assumed a title which is not likely to suggest a revival of Conventicles. Some, to be sure, may laughingly ask "What's in a name?" but without answering the question we cannot but be pleased to hear the Society sensibly called "The Hamilton Church of England Institute." And now that it is established, many will, no doubt, ask what such a thing is, and what is its use when the Y. M. C. A. flourishes so extensively almost everywhere. There are numberless grounds on which those can stand who support the movement. A great many Dissenters, who untiringly boast of their free thought, charity and independence, would yet shudder in their shoes if at their meetings any of the beautiful prayers of the Church of England were to be heard and recognized; and they insist on all who own the name of Shaftesbury conforming, for the time, to the forms of worship prescribed by their associations. Now, Episcopalians have a right to desire their young men to be brought up rather in familiarity with their own Liturgy than with the rantings of every raving orator who fancies himself a Mahomet or a Luther. Then again, we must remember, the clanship of sects and denominations, and the influence they gain by it *domi militiaque* (referring the second word to their well-known "converting" incursions). Now, should the combined intellect of the world suddenly give birth to a Minerva-like judge, whose duty it should be, not to contend with giant foes but to give an unbiassed verdict on the state of the religion of the universe, I fear the sentence in the case of the members of the Church of England would be, that whether owing to their intellectual superiority and desire for research, or whether it be from some other cause, yet in only too many places are visible doubt, division and discordant elements. We want some really binding chain for week-day service, which, by bringing about a constant contact, may remind us of our duty to each other and the Church. What better link then can be furnished than by providing a literary evening once a week for profitable debates and talks? How better can we teach our youth the actual vigour of the Church than by furnishing them with a room where they may daily meet, and, while reading and discussing the topics of the day, have full evidence around them that their Church is willing and able to supply the desired and needful substitutes for the barroom and the saloon. I hope, indeed, we shall soon find in every town institutes of the kind, and we Churchmen cannot be too grateful to those of the clergy who have been so active in organizing our Hamilton Institute.

ERALC.

HURON.

(FROM OUR OWN CORRESPONDENT.)

WINDSOR.—ALL SAINTS'.—A river may separate nations, but the Church is one, though oceans roll their mighty billows or mountains raise their cloud-piercing heads between its separated though still united parts. In Windsor the Churchmen of the Dominion may hear the sounds of the bells that invite to the "house of prayer" their brother Churchmen of the Republic, across the river that separates a kingdom from a republic. And in Windsor we hear the Church is doing good work, faithfully fulfilling the Divine command, "Disciple all nations." The Church of All Saints' is prospering in all her ministrations. There are one hundred and fifty communicants, and the Sunday-school, under the superintendence of Mr. McCrea, has a large number on its rolls. We heartily congratulate the rector, Rev. Dr. Caulfield, that his lot has fallen in a pleasant place, one in which his labours in the ministry are bringing forth fruit many fold. The mission, south of the mission of All Saints'—the Irish Settlement and Walkerville, are ministered to by the Rev. Mr. Martin, and from it we have also cheering reports. The church at Walkerville was built by Mr. Walker. How much it is to be desired that others would do likewise. All the ministers of Windsor are fully aroused by the depravity of the place, and are holding special mission services. Those border towns too frequently foster a spirit of unusual lawlessness.

LAMBETH.—TRINITY CHURCH.—This is one of the weakest Churches in the Diocese; and the few Church families in the place not being able to support a resident clergyman, the prospect of the Church has not been very encouraging. It seems, however, they are making some efforts to improve the Church, and we are willing to hope for brighter days at Lambeth. A very successful sacred concert was given in the church on the 10th inst., as a means of raising funds to be devoted to the improvement of the sacred edifice and to aid in the purchase of a new organ. The church, which will accommodate three hundred people, was densely crowded, pews and aisles. An excellent choir from London was present. Mrs. Raymond, as is her wont, entered heartily into the good work and arranged the programme. There were solos by the Misses Smith and Raymond, Mrs. Ellis and Messrs. Halle and Machant, and anthems by the choir. Rev. J. Gemley delivered an excellent address appropriate to the occasion. The good order observed throughout was very pleasing, and was owing partly to a request from Mr. DeLom, the missionary, who reminded the audience that the house in which they were assembled was a consecrated church. The concert added eighty dollars to a sum of forty dollars previously subscribed by the members of the congregation. This was the first concert given by the Church people of Lambeth in aid of the Church funds during the thirteen years that have elapsed since the erection of the sacred building.

PETERSVILLE.—The ladies and their friends of St. George's gave a very pleasant and successful entertainment in the town hall on the evening of the 11th instant. Rev. John Gemley, in the unavoidable absence of Rev. Canon Innes, rector, presided. Mrs. Raymond, the organist, presided at the piano. The singing by Mrs. Ellis, Miss Raymond, and Messrs. Halle, Jones and Ellis, and readings by Messrs. Fairbairn and DeLom, were highly appreciated. The severe weather prevented the attendance from being so large as it would otherwise have been. The next evening, the 12th, the annual festival of the Sunday-school of St. George's Church was held in the town hall, and was in every respect the most successful Sunday-school entertainment ever given in Petersville. One hundred and sixty-eight young people sat down to tea—a most sumptuous feast, by-the-by—then fifty adult guests, and then teachers and friends—in all about two hundred and fifty people. Both feasts were provided by the teachers and their friends, and for both there was a plentiful supply. After the feast Mr. Jewell kept the young ones entertained for a couple of hours by exhibiting some very fine series of dissolving views with the magic lantern. Rev. J.

Gemley made very pleasing and appropriate remarks, and Mr. Dyas, superintendent of the Sunday-school, urged the young people and their parents and friends to strive diligently to increase the number of the scholars and to add to the staff of very excellent teachers at present devoting time and means to the good work. He had been engaged in many Sunday-schools as teacher and superintendent, and never had laboured any body of teachers more earnest and faithful in the discharge of the work they had voluntarily undertaken, nor any with whom his intercourse had been more replete with pleasure to himself.

SARNIA.—The annual Missionary meeting on the Sarnia Reservation, Indian Mission took place on the 16th inst. The beautiful little church was filled, yea, almost crowded with natives of the forest, men women, and children. The deputation were the Rev. W. F. Campbell, of London, and the Rev. J. Holmes, of Mooretown. The Rev. J. Jacobs, Missionary in charge presided, and interpreted the addresses. The deputation addressed the natives in a very pleasing and interesting manner. They expressed their delight at seeing and addressing an Indian audience. They spoke of the good work that is going on in the Indian Missions of the dioceses of Huron, Algoma, and in the North West, that many of the Indians, once benighted pagans were now christianized, educated and civilized. They spoke also of missions in other parts of the world, and the vast amount of good that is being accomplished. They made an earnest plea for greater help to the missionary work of the church, as there were still thousands of our fellow beings in darkness, living in sin, without God, and without salvation. In conclusion they related humorous anecdotes which greatly amused the audience. At intervals the well known favourite missionary hymns were sweetly and heartily sung by the whole congregation in their native tongue. "O for a thousand tongues to sing, &c.," "Jesus shall reign, Where'er the sun &c.," "How beautiful are their feet who stand on Zion's hill." One of the pleasing features of the meeting was an address of welcome from the congregation to the deputation. The Rev. J. Jacobs, Missionary, Peter Kushkegwahday, Church Warden, A. Shesheeb, and J. Quakejewun presented the address, which was warmly responded to by Rev. W. F. Campbell. The collection amounted to £4, subscriptions \$26, total \$30, which is an increase of \$10 over last year. The closing hymn was then sung and the benediction pronounced. Thus closed a very largely attended, most interesting, and delightful missionary meeting on the Sarnia Indian Mission, which, I am sure, will long be remembered, with much pleasure by both people and deputation.

British News.

ENGLAND.

MANCHESTER.—The Bishop of Manchester, in consecrating a new Church, at New Hey, near Rochdale, denied that the churchyards were the property of the nation, as has been lately alleged. On the contrary, they are the benefactions of pious members of the Church in ages past.

TRURO.—An order in Council has been published in the *London Gazette* declaring the Diocese of Truro to be founded, and the appointment of Dr. Benson, the Chancellor of Lincoln Cathedral, as the first Bishop of the new See.

The oldest clergyman in the Church of England is supposed to be the Rev. Frederick Beadon, Canon of Wells, and Rector of North Stoneham, who has entered his ninety-ninth year, and is in perfect health and in the possession of all his faculties.

LONDON.—In order to increase the supply of clergy, which is less than it was twenty years ago, though the population is greatly increased, an "Ordination Candidates Exhibition Fund" was lately founded by Canon Gregory, to assist deserving men to complete their education with a view to ordination. A large sum has been collected

for the purpose. Sixty exhibitors are now on the list; three have already been ordained, and two are about to be ordained. The applicants number nearly 100.

NEW BISHOPRICS.—Truro is founded, the income being secured. The income for St. Albans is secured. Fifty thousand pounds are guaranteed to be raised, locally, for the founding of the proposed new Diocese of Liverpool. A new Diocese is to be formed of part of the present Diocese of Litchfield, for which a considerable sum has already been secured. The present Dioceses of Lincoln and Ripon are also to be divided, good progress having been made in that direction. The subscription list for "The Additional Home Bishoprics' Endowment Fund" is headed with three subscriptions of Five Thousand Pounds each, making nearly \$75,000. These are certainly encouraging signs of life in the old church.

The Rev. W. E. Dulton, editor of some of the Works of *Wesley*, lately preached from St. John xvii., 21, 22, when he used the following forcible language, there being a good representation of nonconformists present: "It was one of the chief objects of our Lord's mission to set up a spiritual kingdom on earth, described in Holy Scripture by various types having authority, and distinguished by one special mark: namely, its Divine unity. This visible unity was maintained during the Apostolic age, notwithstanding some differences of opinion. St. Paul preached not division, but charity. The triumph of the early church over Pagan Rome was won by its corporate unity, but she could not win such a conquest now owing to her manifold divisions. In 1568, the first congregation of dissenters was formed in London, and now there are in this country nearly 200 different sects, each claiming to be the true Church of Christ, but, by their very existence, practically denying the unity of the Father with the Son, taught in the text."

IRELAND.

KILMORE.—The Bishop of Kilmore has just been holding Diocesan Councils in the towns of Boyle, Longford and Cavan.

—At a meeting of the *Irish Church Society*, the Rev. Mr. Weldon read a paper on "The Church in connection with the poor." He advocated the building of small chapels in every parish, where the poor could be made comfortable, and the employment of lay-agency.

Correspondence.

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

CHURCH DEBTS.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—I was much pleased with a paragraph from Stirling in your last issue. It is gratifying to find congregations awakening to the fact that it is a duty to exhaust every local means to pay off church debts before appealing to the outside public. Had the Stirling people attended to this earlier a large amount in interest, besides a great deal of unpleasantness, might have been saved. But it is not too late yet; the debt on the Stirling church is not large, and as the mortgagee has kindly reduced the principal by several hundred dollars, it is quite within the power of the congregation to meet the balance, and thus remove, at once and for ever, a source of annoyance to the whole Diocese. It is to be sincerely wished that the people of Stirling will realize the most complete success in their laudable efforts.

SUGGESTION.

DIocese OF BRITISH COLUMBIA.

To the Editor of THE DOMINION CHURCHMAN.

Will you kindly allow me to report, through your columns, that the Bishop of British Columbia, on July 25th last, acknowledged the receipt of \$72.50 for St. Paul's Mission, Lytton; which was made up of the following amounts, received from November, 1875, to March 1876: Sunday School

children, Holy Trinity, Toronto, \$15.51; J. D. Edgar, Esq., \$5.00; Missionary Union, Kingston, \$15.00; collected in Kingston, \$22.00; collected in Belleville, by Rev. J. W. Burke, \$15.00; total \$72.51.

I shall be glad to receive the subscriptions of those who promised annually to aid the work of the Rev. J. B. Good, at Lytton, at as early a date as possible, and any contributions will be received with thanks.—H. POLLARD, St. John's Church, Ottawa.

FASTING COMMUNION.

To the Editor of THE DOMINION CHURCHMAN.

Possibly I owe an apology to C. H. R. for the manner in which I treated his question. But, really, I thought that the reason for a practice so prevalent as that of communicating early in the day, and as a consequence, doing so before breaking fast, was one that his own clergyman could satisfactorily answer. But, however, it is well that he has broached the question. It will do no harm to have a discussion upon it in your columns. If C. H. R. will remember, I did not attempt proof about the matter, I leave that for others to do. It is a custom, (ancient), therefore to be respected. I find, (what may seem strange), that many of the Protestants of Ireland have ever observed the practice of fasting on the day of Communion, even though it may be mid-day before they get home. How and why did this practice prevail with them? The chief reason given for fasting, I believe, is that it is done out of respect to the blessed Sacrament. It will be best to give the words of an accepted authority on this point. St. Augustine says, "It is plain that when the disciples first received the body and blood of the Lord, they did not receive it fasting. Does any one then, on this account, blame the Universal Church because it always received fasting? Nay, for it hath pleased the Holy Ghost that in honour of so great a Sacrament, the body of the Lord should enter the mouth of a christian before any other food, for it is the custom observed throughout the whole world." St. Augustine says much more on this point, but the above will suffice just now. On the reason given by St. Augustine, and for that reason only would I observe the practice or urge others to do so. The fasting is not practiced as fasting in general is undertaken, viz., as a penitential discipline, for, otherwise, we should be contravening another precept of the early Church, which forbids fasting on the Lord's Day. It follows, also, to make the custom more convenient to the social habits of the present day, the Eucharist should be celebrated at as early an hour as is possible. And C. H. R. will surely allow, as Catholicus aptly puts it, "it is not necessary, or there is no reason why one should make a sacrament, as it were, of always eating before communicating." That all cannot do so fasting may, perhaps, be allowed, but many more can do so that do not now do so, if they will only willingly try. And to meet the convenience of any such, most clergymen would cheerfully, where possible, have an early celebration.

W. R. B.

CANDIDATES FOR THE MINISTRY.

To the Editor of THE DOMINION CHURCHMAN.

SIR,—It has often been a reflection in my mind that so very few young men are found who entertain a desire to become ministers of the Gospel, and devote themselves to the service of our Lord and Saviour Jesus Christ. The calling seems to be unthought of and almost uncared for, if we may judge by the very few who come forward as candidates for the high and holy office. We ask why should this be? The necessary qualifications are not so very stringent. The chief requisite is, of course, an inward earnest desire to fill the position, and with this, a habit of thoughtfulness, and a disposition for study; also a power of utterance, which, with careful practice, may readily be acquired. We believe this all-important subject is too little entertained by the parents of young men, many of whom, if their thoughts were directed toward Divine subjects by early religious home training, would shine as bright lights in the church of God. The too prevalent idea is to place a youth out in the world in some position in which money

is supposed to be most readily gained, and a start in life is attained for a youth which experience tells us, in a majority of cases, too often results in bitter disappointment and frequently in total ruin. It is not, I believe, altogether from a feeling of disinclination to engage in this best of all labours, but through a hastily formed idea of unfitness for the calling, which keeps back many right minded young men from entering the ministry; a feeling similar to that which causes so many young persons to turn away from, rather than come forward to partake of the Holy Communion—the considering themselves, without endeavouring properly to overcome the feeling, not quite good enough to obey the solemn injunction of the Blessed Saviour. Let any properly disposed young man set himself for the office of a minister of Christ, with deliberate, prayerful determination, and he will most surely find less difficulty in attaining his object than gaining any other position in life which may at first present great worldly attractions, but cannot give in the end that calm, yet powerful inward gratification which, as a condition of service, is imparted to the soul of a true labourer in the Lord's vineyard. There are colleges in the Dominion in which those who are willing can be prepared for the Church of England Ministry at very small cost, and there are outlying districts which are, and have been for a long time, without the services of the Church. The large and wealthy Church of England societies at home are holding out inducements for missionaries to go out to China, Japan and other distant regions where the doctrines of The Cross most urgently require to be made known. These are the objects for which special prayer has been recently offered in all lands where Christianity is known and the Gospel preached, that "the Lord of the harvest would graciously send forth labourers into His harvest." O that the hearts of men would respond by proper action, and thus manifest thankfulness for the benefits they enjoy in a Christian land, and cause the dwellers in heathen climes, hereafter continually to unite with us in the exclamation: "O come let us worship and fall down and kneel before the Lord our Maker—For He is the Lord our God."

W. G.

Family Reading.

ONE LIFE ONLY.

CHAPTER XI.—Continued.

The rain of the previous day had been succeeded by brilliant sunshine, which tempted Una to spend the afternoon out of doors; but not caring to ride without her father, she started off to take a solitary walk by the river-side. She passed through the village, keeping out of sight of the rectory, as she did not wish to be joined by Hervey Crichton, which was an event pretty sure to happen, if he chanced to perceive her at any distance.

After leaving the last cottages in the little street behind her, the road, or rather path which skirted the river, entered on a wild uncultivated district, where a far-off, lonely little house was the only sign of human habitation. Una met no one whatever, as she walked along, absorbed in her own thoughts, and the whole tract of country seemed deserted, except by a peasant lad who was herding cows in a distant field.

Just as she came in a line with the solitary cottage, however, she saw a child standing on the river-bank, who irresistibly attracted her attention. He was a little boy about four or five years old, and he was entirely occupied in watching the fate of a vessel he had just launched on the river, in the shape of his own little tin drinking cup, freighted with cowslips; but his peculiar appearance, with his keen dark eyes, olive complexion, and the spiral black ringlets hanging round his head, enabled Una at once to recognise him as the child of Edwards and the beautiful gipsy, who had gazed at her so intently on the day of the cricket match. Everything connected with this man had a sort of horrible fascination for Una, not only on account of the singular aversion she had felt towards him on the first occasion when she had seen him, but because she knew by instinct that he

was the object of the deep undying hatred, which Atherstone had told her was the one great element in his life. She drew near to the child, therefore, and asked him if he were there quite alone, in the soft low tones which were usually found so winning by all who heard them. They seemed, however, to have quite the contrary effect on this strange-looking boy. He started aside like a little wild animal, and then, when he thought himself at a safe distance, he glanced out of the corners of his eyes at Una with a sly scrutiny, which invested the childish face with a look of preternatural old age and cunning. She felt only the more anxious to make some sort of acquaintance with him; so in order to reassure him, she went and sat down under a tree, and appeared to take no notice of him whatever. This plan succeeded. In the course of a few minutes he crept stealthily back keeping his black eyes fixed on her, however, even when he was engaged in the rescue of his boat, which was making an undeniable shipwreck among some reeds. Gradually, however, as she neither spoke nor moved, he seemed to forget her presence altogether, and darted backwards and forwards with supple swift movements, utterly unlike those of an English child, while he collected a new cargo of leaves and blossoms, wherewith to load his tiny vessel. When it was finally arranged quite to his satisfaction, he proceeded to the very edge of the water, and launched it with an energetic push; intended to give it an impetus down the stream; but in doing so, as might have been expected, he over-balanced himself and fell headlong into the water, with a wild piercing shriek, which rang in Una's ears for many a day afterwards. The current was at this point exceedingly strong, and in another moment the poor little child was being whirled away with a rapidity which left small chance that his living body would ever be rescued from that fatal stream. But Una had started to her feet the moment the accident happened. Quickwitted, and thoroughly brave, she had seen at a glance that there was but one chance for the drowning child's rescue. Some way further down, a rock jutted out nearly to the centre of the river, and it was possible that his frightful course in the power of the foaming torrent might be stopped at that point, or at least, greatly impeded. If she could reach it before he did, she might find it practicable to save him; for she had been taught to swim like many other girls in this sensible age, although she could not, of course, plunge into the water without great risk to herself, burdened as she was with her heavy clothes, she did not hesitate for a moment to make the attempt. She started instantly along the river-bank at her utmost speed, flinging off her hat and jacket as she ran, to give a little more freedom to her movements, and she succeeded in reaching the rock, before the river had brought its burden quite to that point; it was very near, however. The gleam of colour in the midst of the foam made by the little red frock, was all she could see—and it was within a few yards of her, as she sprang without hesitation into the stream and struck out boldly towards it. For a few minutes she struggled on, gasping, toiling against the fierce current, weighed down by her clinging garments, and half blinded by the spray dashing over the stones. She felt almost in despair, and it seemed to her quite like a miracle, when just as the sinking child was being borne past her, she was able with a sudden effort to catch hold of his clothes, and then exerting all her fast-failing strength, she succeeded in dragging both herself and him unto the rock, where she sunk down exhausted, half in and half out of the water. For some little time she remained thus, grasping the child tightly with one hand, while she maintained herself in her perilous position with the other; but gradually she rallied from the almost overpowering effect of her great exertions, and crawling along the slippery rock she gained the river-bank with her burden, and soon found herself once more on the path she had so abruptly quitted. Then for the first time she was able to look at the child, and she saw with dismay that his eyes were closed, and he was quite insensible, if not dead. She glanced wildly round for help, and perceived with infinite satisfaction that the boy who had been tending the cattle in the field at some little distance, had seen the accident, and was now making his way towards her. She told him hurriedly, as soon as he reached her, that he

must run for the doctor as fast as he could, and asked him if he knew where the child's parents lived.

"Sure and I do; it's little gipsy Edwards," he answered; "they lives up yonder, all by themselves;" and he pointed to the lonely house Una had noticed as she came along.

"Then I will take the child there, and you must go and bring the doctor. Tell him Miss Dysart sent you. You know where Dr. Burton lives, I suppose?"

"A baby might know that," said the boy, who was a somewhat uncouth specimen of the British peasant; "but will you mind the cows, whiles I be gone?"

"Never mind the cows," said Una, laughing, in spite of her anxiety about the child; "I will pay you well only go quickly."

The assurance reached even the remote gleams of intelligence which were existent somewhere within the lad's thick skull, and he started off at once in the direction of Valehead.

CHAPTER XII.

Having done her best to secure the doctor's attendance, Una, burdened with the child, who lay a cold heavy weight in her arms, and impeded by her own wet, trailing garments, went on as quickly as she could to the cottage the boy had pointed out. The door was open, and she walked straight into a room, which even her first hurried glance showed her was singularly unlike, in all its arrangements, to similar apartments in the cottages she had already visited. Although the wide hearth was evidently used for cooking purposes, the remainder of the room was furnished and ornamented with a degree of meretricious luxury, which was strangely at variance with the appearance of the house and its size. Gaudy curtains hung on either side of the window, damask-covered sofas and chairs stood against the walls; gilt framed pictures were placed around, and wherever there was a vacant corner it was filled up with great green boughs, evidently freshly cut, which made the whole place seem like a garden bower. Through an open door at one side, a little room could be seen, fitted up as a study with well-filled bookshelves on all sides, and a writing-table in the centre strewn with papers.

At an open window of the room Una had entered stood Ashtaroth, the gipsy wife of Edwards, engaged in stringing some glittering beads on a silken thread. She was a most striking-looking woman, both in her dress and personal appearance. Though splendidly handsome, with a richness of colouring which made the English girl look like a pale ghost beside her, she had an expression at once fierce and haughty on her scornful red lips and in her dark, flashing eyes. Her hair, of the most intense black, was gathered up in thick masses on the top of her head, and a ponderous gold arrow was thrust through it to keep it in its place. She wore a scarlet petticoat and purple jacket, both embroidered with gold, over a white garment, which was fastened at the throat with a jewel of some sparkling kind, and which had long hanging sleeves, revealing her brown arms covered with bracelets.

The moment Una's tired feet sounded within the room, Ashtaroth turned with a quickness of movement which showed that her hearing must have been singularly acute.

At once her glance fell upon the child; his head hanging over Una's arm, and showing, as his wet hair fell back, that his lips were blanched and his eyes closed. Uttering a wild piercing cry, the gipsy made one bound towards Miss Dysart, and literally tore the child from her hold, and pressed him frantically to her breast, exclaiming, "My boy! my treasure! he is dead—he is dead!" Then turning with an almost murderous look in her great black eyes upon Una, she exclaimed, "What have you done to him? If it is you that have killed him, I will strangle you where you stand."

"Why should I kill him?" said Una, quietly; "on the contrary, I have tried to save him. He fell into the river, and I swam out to him and caught him before he sank. He is not dead, I am nearly certain, for I could feel his heart beat as he lay in my arms; but unless we use means for his restoration at once, he is very likely to die. You are almost smothering him, and he needs air and warmth."

"Oh, save him! save him! I do not know

what to do for him," said the woman impulsively. "Tell me how to restore him: I will do all you bid me, only don't let him die. My jewel! my Maurice!" and her chest heaved convulsively.

Una's prompt energy and good sense were at work in a moment.

"Get a blanket made hot to wrap him in, and some brandy, and I will take off his wet clothes. Lay him down on the sofa."

Ashtaroth obeyed without a word; and so quick and clever was she in all her proceedings, that in a very few minutes they had the child in a glow of heat, and Una was forcing a spoonful of hot brandy-and-water between his closed teeth, while his mother, by her direction, kept up an incessant friction of his limbs. Their efforts were soon quite successful; he began to breathe strongly, and moved under his heavy coverings, while the colour came back to his lips. Finally, he opened his eyes, and after looking round for a few minutes in a bewildered manner, asked in a feeble voice where his boat was.

At the sound of the little, sighing voice, the gipsy woman went into an ecstasy of joy, as wild and impulsive as her grief had been fierce. She clasped the child in her arms, and showered kisses upon him, half crying, half laughing; while Una, who had been kneeling beside the sofa, rose to her feet, and stood looking on at the scene with a smile, well pleased that she had been able to restore such a deeply-prized child to the poor passionate mother.

Suddenly, just at this juncture, there came a voice, in breathless tones, hoarse with agitation, that exclaimed, "Is the child dead?—is Maurice Edwards dead?" and the next moment Humphrey Atherstone had crossed the threshold, with an eager, rapid step, and stood within the room.

He paused, stricken, apparently, with some strange emotion at the sight which presented itself to him. Una Dysart stood before him, her long hair, dripping with water, falling back from her charming face, which was now very pale, though her eyes were bright with excitement and pleasure. She had neither hat nor jacket, and her wet clothes clinging round her showed that she had been completely immersed in the river. The child was now sitting upon the sofa, laughing as his mother buried her face in his breast, while she held him in a convulsive embrace, and twisting his hands in her thick black hair.

Ashtaroth had heard the new comer's question, however, and turning round, without rising from her knees, she fixed her black eyes, glittering with a strange expression, upon Atherstone's face, and said, "No, he is not dead; he lives, and will live; but he would have been cold and dead—my little Maurice now—but for this dear beautiful lady, who saved him. Oh you darling lady!—you darling! I will love you for it for ever! I will remember it for good to you as long as I live!" She had flung her arms round Una as she spoke, and was kissing her hands with impassioned ardour. Presently, however, she glanced from her to Atherstone, her forehead contracted in a frown, and she stopped suddenly in her vehement gratitude; but as the little child, feeling quite restored, slid off the sofa, and stood laughing beside her, wrapt in his blanket, her face softened, and she said, with a concentrated determination, which seemed almost too great for the occasion, "Yes, I will remember it for good to you—whatever you may be one day."

Atherstone, meanwhile, had seemed for a moment unable to understand the scene on which he had so suddenly entered; but when the whole truth became plain to him, he said in a low voice, as if half unconscious that he was speaking aloud, "You have saved him, Una Dysart!—you!"

Una felt that there was more in his tone than she could understand; but she answered lightly, "I suppose you are surprised at the extent of my accomplishments; you did not know that I could swim. But I am thankful I was at hand to rescue the poor little fellow. Little Maurice, you must not go and play alone by the river-side any more," she continued, stooping down and kissing the child, who caught hold of her wet hair, and held her face close to his with a merry laugh, saying, "Lady's all wet, too; lady went into the river with me."

Then Atherstone started, like a man waking from a dream, exclaiming, "Miss Dysart, you are

running a terrible risk by remaining in your wet clothes; you may get some serious illness. You must change at once: I dare say Mrs. Edwards can supply you with some temporary dress, and I will go and bring the carriage to take you home."

"It will be better for me to walk," said Una; "I will get warm much quicker—and I do believe that good boy has found my hat," she added, "which is better fortune than I expected;" for the lad she had sent to the doctor's walked in at the same moment, holding it with her jacket in his hand.

He went stolidly up to Una, and pointed to Atherstone, said, "I could not get the doctor, so I sent he."

(To be continued.)

Children's Department.

MILLY'S THANKSGIVING.

"O, mamma, I'm so cold! I'm so cold!" said little Milly, as she came up to the stove, where a forlorn-looking fire seemed to be trying to keep itself alive, with scarcely anything to feed upon. Milly stood as close as she could get to it, and tried to warm her poor little blue fingers. She had on a gingham hood, and a thin worn-out shawl, and her undergarments were not much warmer.

"Well, darling," said her mother, "I know you must be almost frozen. I wish I could make more fire and give you a good, thorough warming; but the wood is all gone." As she spoke she looked at the poor little thing, so young to suffer, and the tears came into her eyes, that were almost worn out with weeping.

"Wait a minute, dear," she continued, "and I will give you this sewing to take home. If Mrs. Phillips should pay for it right away I could buy a little more wood, and warm you up before you go to bed."

Milly took the work with quite a light heart, and trudged along to Mrs. Phillips. She did not have to go very far, and when she found that Mrs. Phillips was at home, she said to herself, "Now we shall have some fire, and get so nice and warm." But Mrs. Phillips did not come down stairs herself; she only sent the servant to say that she had no change at present, but would pay when all the work was finished. If she had come, in place of her messenger, she would have seen a poor little shivering figure trying to get a little warmth from the scant shawl she was drawing tightly around her.

While Milly was standing in the hall she had a great temptation, and she resisted it, like a noble little girl she was. Lying on the marble floor, as if it had been dropped carelessly, was a five dollar note. When Milly first saw it her heart almost jumped with delight, for a vision of glowing fires, and good, hearty meals rose up before her; and she very likely thought the money would last a lifetime, it seemed such a large sum to her. All this passed through her mind in two or three minutes as she stood and looked at it, reading "five," "five," "five," in all the corners; but the little honest heart asserted itself, and when the servant returned she handed it to her. It was a sweet little voice that said, "Will you please give this to Mrs. Phillips, and tell her that I found it in the hall?"

Then poor Milly, not realizing that, way up in heaven the angels were watching her, turned her little disappointed face homeward. She did not know that any one was interested in her; but besides the angels, there was one very near her who could do what they could not. Mrs. Phillips had a brother whom she sometimes accused of being crazy, because he was so apt to stroll around quietly among the poor, imitating Christ and His love for them. He was not a bit like other people, he always seemed to find things out in such a queer sort of way.

When Milly stood in the hall with the money in her hands, he was looking through a glass door, and wondering what she would do with it. He gave a chuckle of delight, so low, however, that Milly did not hear it, as soon as he saw that she

had decided. He read it all in her face before she had parted with the money.

"I must know more about that child," said this brother Carl; and away he went right after Milly. But he did not have to walk very fast to keep her in sight.

When she reached the house and disappeared through the door, instead of rushing in after her, and saying to her mother as soon as he saw her, "My good woman, what can I do for you?" he only screwed up his eyes (for he was near sighted,) at the number of the house, and then went right home again as fast as possible.

He soon found out Milly's name from his sister, and then flew out of the house to order some wood for Milly Lennox, 121 Crane St. After attending to this he shot off in another direction, and bought a cloak and a warm worsted hood for the same little girl.

When the load of wood arrived, Mrs. Lennox and Milly were perfectly amazed; they thought surely there must be some mistake. But the man who brought it said Milly Lennox meant Milly Lennox, and he guessed they'd better take it without any more bother.

Afterward the cloak and cap appeared, and Mrs. Lennox was certain there was something wrong somewhere; but the boy who brought them was so used to carrying things around for that queer Mr. Lewis, that he did not say anything. He just set the bundle down and walked away.

"Why, mamma," said Milly, as her mother untied the parcel, "isn't it splendid?" And she danced around the room in delight, arraying herself in the cloak and hood—the latter hind part before, in her hurry. "But you, poor dear mamma," she said, as she stopped suddenly, her little face getting back its sorrowful look again, "what will you do without some nice, warm things?"

"I shall do well enough, darling. You know I seldom go out. But come! I am going to make a splendid fire, and when that is blazing away, I am sure we shall feel thankful enough to welcome the day to-morrow."

What was their surprise next morning when there came a tremendous knock at the door, and on opening it Milly saw a great basket standing there, and a turkey-claw sticking out of one corner. "O, mamma!" she said, "come quick!" and she rushed into the kitchen, shutting the door and leaving the basket and turkey and everything outside.

"What is the matter, Milly? Are you crazy, child?"

"O mamma! Thanksgiving has come! Thanksgiving has come! And it's all by itself out on the door step!" Mrs. Lennox went to the door, and there she found the basket with the girl's name on it, as on the other things.

What could it all mean? She had never heard of such a thing before. But, nevertheless, she and Milly had a charming dinner, and as thankful a time as there was in that great city.

By degrees Mr. Lewis made himself known to them, and such a friend as they found him! He called himself "Milly's adopted uncle," because he had found out that ever so long before, he and Mr. Lennox had been great friends.—Selected.

When the church doors open, the bells ring to remind the people that there will be public worship; but when the service begins, the bells are silent. So when the great Church of Christ was first opened mighty miracles were wrought to draw the world's attention to the gospel; but when thousands had accepted the salvation of God, miracles ceased. They were no longer needed; their sound had gone out into all lands: the words of the faithful would follow to the ends of the earth.

DEATHS.

At Cannes, in France, on the 20th January, the Rev. FREDERICK A. BETHUNE, son of the Bishop of Toronto, aged 33.

On Thursday morning, 11th January, 1877, at the Hermitage, the residence of J. R. Arnold, Esq., Richmond Hill, CHARLOTTE EMILY FLORA, youngest daughter of the late Joseph Milbourne, of Her Majesty's Customs, Oakville, Ont.

Church Directory.

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

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

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 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

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

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

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

ST. PETER'S.—Corner Carleton & 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. S. Jones, M. A., Incumbent.

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

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

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

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

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

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 7.30, 10.30 & 12 a. m., & 3 & 7 p. m. Rev. R. Harrison, M.A., Incumbent.

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

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

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

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

CHURCH OF THE ASCENSION.—King street West, near York street. Sunday services, 11 a. m. and 7 p. m. Rev. S. W. Young, 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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Kingston, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

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To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

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