

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, DECEMBER 28, 1882.

[No. 52

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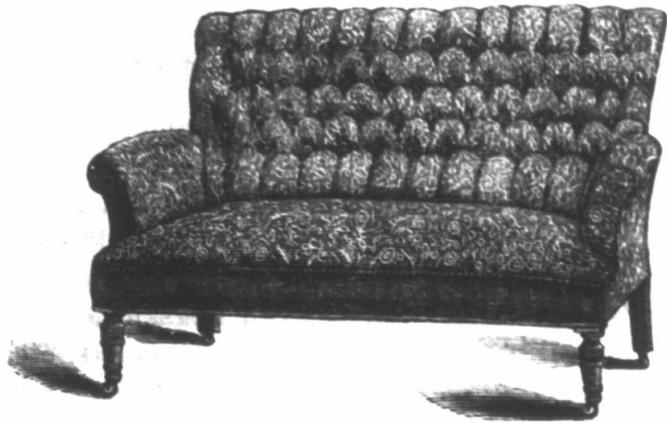
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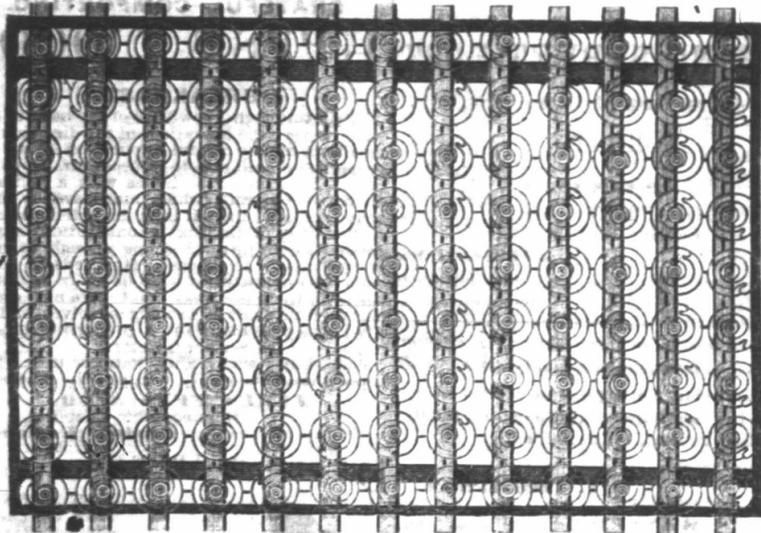
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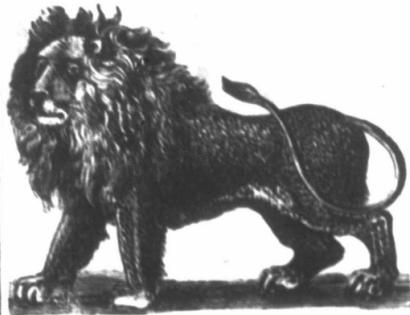


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## LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 31. FIRST SUNDAY AFTER CHRISTMAS.

Morning. Isaiah xxxv.; Revelation xxi. 1 to xxii. 5.

Evening. Isaiah xxxviii. or xl.; Revelation xxii. 6.

THURSDAY, DECEMBER 28, 1882.

## TO SUBSCRIBERS.

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1882 AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to end of 1883. As at this period a number are falling due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription that of one or more from his friends or neighbours; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a HAPPY AND PROSPEROUS NEW YEAR.

T. W. C., in *Church Bells*, sarcastically dubs the following as "Newspaper Theology;" it is intended to be a sketch of the Baptismal controversy. We know that such utterly "mixed" notions are held by the authorities of the Baptist Church in Canada:—"After noticing controversies between Pædobaptists and anti-Pædobaptists, without clearly stating their era, he goes on to say that there is now no dispute about the main facts once at issue. Every one admits that in the Apostolic age Baptism was the act of initiation into the Christian fraternity, the neophyte being plunged into any pool or stream, and rising up a recognized Christian. Then the Church prospered, and the rite became a magical charm. Next, the doctors taught, that without it there could be no salvation. From this they reasoned, logically that infants unbaptized must be "relegated to perdition." After this it became a matter of humanity to baptize infants without delay, and thus Children's Baptism arose. The change in the method, of affusion for immersion, took place just as simply; not by Decrees of Councils or Acts of Parliament, but by the general sentiment of Christendom directing the modification, in view of the climate and habits, the convenience and feelings of the Western world.

Next, the writer states the position of the Baptists; they object to a change thus effected, and

contend that 'christening' is nowhere commanded in the Bible, but is of ecclesiastical origin, and is 'a shameful instrument of superstition.'

If this rapid sketch of the situation were true, there can be no doubt but that the 'Baptist' has much the best of it. He maintains the order of Christ and the Primitive Church against the changes of later times, and a careful survey of the stream of history, conducted under the auspices of this writer, leaves no doubt that, whatever infant baptism is, it arose from superstition and false doctrine! It takes two to make a quarrel; but, though the Baptist still does a good deal towards it, it would seem that those who differ from him are contented with this view of the truth, and do not deny the justice of his reproach.

This sort of mangle-mangle of true and false, of one age with another, and of head with tail, makes it probable that some latitudinarian, untheological 'chiel' interviewed a Baptist, and reproduced his ideas in his own way. Ecclesiastical history and ancient writings must open wonderful things to those who have learned in this easy but eccentric way the development of doctrine. They must then be amazed to find the close connexion between the Old and New Covenants, the baptism of households, and the ancient practice and testimony of the primitive Church."

Our neighbour *The Canada Presbyterian* has been fighting very gallantly, and with a high degree of skill, with the Baptist heresy, and Mr. McKay's little work on Infant Baptism is ably written. Our Presbyterian friends are much too sound in the faith, much too well read in the Bible, much too well trained in history to regard complacently the false, unscriptural, and unhistoric theories of the Baptists.

The *Church Times* remarks in reply to an article in the *Record*, in which the Catholic revival is spoken of as a mere "fashion," and based upon a temporary antiquarian craze:—"It would be unreasonable to expect the *Record*, which represents the least lettered section in the Church, to make any mention of the copious theological literature which has been produced by the Oxford movement. A school which does not read the works of its own friends, cannot be expected to read those of its opponents, and we need not enter on that discussion. But we may say a word of agreement with one part of our contemporary's manifesto. We are fully convinced that much which seems now of prominent importance in the Catholic revival will quietly drop into the background by-and-by, and notably most of the present excitement about points of ceremonial, which occupy for the moment an altogether disproportionate place amongst Church questions. But that is simply because the whole idea of worship had to be resuscitated after a sleep of two centuries; and when the Church has fully recovered it, the exaggeration will drop away just as the preaching of Baptismal Regeneration has dropped away, not because it has been rejected, but because it is so generally accepted that incessant repetition of it is no longer needed."

It is almost an impossibility to convey to those not born and bred in the English Church at home, any true idea as to the relative standing of the Church organs in England. The *Record*, for instance, was recently quoted here as an authority. Now, no person would do that in an English paper. We once entered suddenly into the presence of a highly distinguished dignitary, a thoro' Evangelical, on hearing the door open, he quickly covered over a paper on his table, and as we joked him on the secrecy, he was showing, he said, "To tell you the truth it was the *Record*, and no gentlemen likes to be caught with that paper in his hands, but they will send it to me."

How closely parallel to our own position in educational affairs, that is of the Church at home, may be gathered from the following which appears

in *Church Bells*:—"Under cover of the Bible reading at present allowed in the schools, the advocates of the Board's policy—some of whom make no secret of their preference for absolute secularism—are working silently but steadily; and it is the duty of every ratepayer to look forward to the end, which is already nearer than some men fancy." The Board's policy is simply anti-Church and anti-Christian, and yet this policy is pursued "under cover of Bible reading at present allowed." So it is in Canada, Bible reading is a mere blind to cover over the practical godlessness of our school system.

We are glad to hear that a movement is on foot in Nova Scotia to organize a Church Congress on the English model. Our eastern friends will have our heartiest sympathy and help in this, and we trust that the Congress, once inaugurated, will become a permanent institution in the Dominion.

The *Church Review* in an obituary article on the late Archbishop of Canterbury says:—"Dr. Tait's support of the extreme Board Church party was a mistake equally with his continued public opposition to the Ritualists. His undisguised repugnance to the latter looked curious by his side of his countenance of the heresies of Colenso, and his smiles for extreme Latitudinarianism in the speculations of Dean Stanley. Greatly did he admire the labours of Lowder and Mackonochie; but it is questionable whether there was not something keener in his sympathy for Dean Stanley's turning Westminster Abbey into a showroom for working men; and curious was the scrupulosity which could not stand a Latitudinarian treatment of the Thirty-nine Articles, but was not offended by the boldness which prostituted the great typical sacrifice of Isaac into a compliance with the detestable practice of heathenism. His assault upon the Athanasian Creed was part of the same system, and was equally inconsistent with the fierce stickler for uniformity. The result is that the Athanasian Creed is more firmly placed; the Broad Church party is all but extinct, as it has long been all but useless; and the descendants of the Tractarians of 1841 are admittedly victorious all along the line."

At the close of Dr. Tait's twenty-six years' Episcopate and Archiepiscopate, the Church of England is still further removed from the model which Dr. Tait worshipped than it was at the beginning. The scheme of an Establishment to satisfy the tastes of "reasonable Englishmen" has utterly failed, and—which must have been more surprising to the arch-patron of breadth, amiableness, and easiness of belief—the more successfully the Church has manifested her Catholic character, the more popular she has become. The next age may possibly witness an outburst of infidelity, but at all events Taitism and Erastianism are to all real intents dead and buried. Yet, peace to the good man who has left us, and with whose soul we can now feel a fuller and richer communion!"

The Church in Liverpool to which we alluded recently as being for sale has been purchased by General Booth, of the Salvation Army. That disposes of the question as to the absence of a population needing Church accommodation and reflects very darkly upon the Bishops of Liverpool for allowing a Church to be first emptied by anti-Church practices, and then sold because of their being no congregation!

At a recent meeting of the Oxford Union a resolution was adopted declaring that "the present condition of the Established Church in England calls for large and vigorous reforms, and that such reforms should be based upon a recognition of the constitutional right of the Church of England to self-government in spiritual matters." An amendment in favour of disestablishment was lost without a division.

Ask all your friends to subscribe for the DOMINION CHURCHMAN.

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church."  
BISHOP MACLAGAN.

#### GRACE CHURCH, TORONTO.

IT has been unhappily too well known that differences of a very painful character have existed, for some months past, between the rector of Grace Church, Toronto, and his warden, Mr. W. H. Howland. There seemed every prospect of this ending in a schism, for steps had been taken to open a room in the parish, ostensibly for the use of a Bible class of some sixty young people, to be conducted by Mr. Howland, wholly apart from and independent of the Church and Rector. A meeting was called to meet this emergency, and to bring before the people the lamentable fact that the warden was withholding the stipend of the rector, he having received only about sixty cents a day income since the dispute arose, and his curate we believe, even less. The Bishop presided, and in the course of business took occasion to say that he had been most shamefully slandered by individuals and the press, and that the good old Evangelical school regarded with utter dislike, and repudiated the notions and practices of some of those who used this name in Canada. There are, said the Bishop, "Evangelicals and Evangelicals."

Mr. Lewis made a very temperate appeal to his warden to state specifically his objection to the doctrinal teaching or ritual of Grace Church. This business-like, common sense way of settling the difficulty at once exposed the groundlessness of the vague charges made against him, as Mr. Howland, in reply, was not able to give one instance of extreme High teaching or of any single act of ritual not general in evangelical churches. The charges collapsed utterly, and the meeting, which was a large one, with great warmth carried a vote of confidence in the Rector, with only two or three dissentients. We would ask Mr. Howland and his sympathizers to remember St. Paul's injunction, "Obey them that rule over you, for they watch for your souls, as having to give an account."

The Bishop, who in a marked way again pronounced himself "a life-long Evangelical and too old now to change," sees nothing to condemn at Grace Church; the Rector also most emphatically proclaimed himself also an Evangelical.

Surely there need not be any difficulty in closing up this unhappy breach. Public sentiment in the Church and outside is wholly with Mr. Lewis, the cry "What evil hath he done?" so far is answered by silence. We know Mr. Howland to be earnestly striving to work for CHRIST; he cannot do a nobler work, a work more in the spirit of his Master, more certain to have his Master's smile and blessing than making an effort to become reconciled to his pastor, and by continuing to labour not on the lines of nonconformity, not on the lines of individualism, not on the lines of party, but as a loyal son of the Church of England, looking for guidance to that Spirit of wisdom Who dwells in the Church now and forever, guiding her into all truth. We pray that peace and good-will, ere long, may reign in Grace Church and in all the churches disturbed by party dissensions.

#### THE CHURCH NOT ONE OF THE SECTS.

ONE of the Toronto morning papers, which has a very wide circulation, both amongst its political sympathisers and others, is constantly showing its animus against the Church of England. A favorite mode of doing this is to put the Church of Rome and the English Church in juxtaposition, and in doing so to assume that the former has an undoubted claim to pre-eminence, so undoubted indeed as to be universally admitted. This is all done with a political object. The Romanists are organized for political objects, they have as a body votes which turn the scale at election times and, prior to elections, the policy of the paper we allude to is to curry favour with the Romanists to secure their votes.

A letter recently appeared in the organ we refer to, protesting against Archbishop Lynch taking precedence of the Bishop of Toronto. The letter was written doubtless merely to excite attention to the topic, and to give the paper a chance of glorifying the Church of Rome at the expense of the Church of England. This was done by speaking sneeringly of our Church as one of the sects, a phrase never used by that paper directly or inferentially of the Church of Rome. Nothing delights the Romanists so much as this classification, as it is their own way of speaking of the English Church.

We simply point out this to the clergy and to the laity whose views politically are in accord with the party whose organ thus systematically insults the Church of their allegiance and their hearts. Votes are no property of ours, nor the disposal of them any concern of ours, there is no such a thing as a "Church of England vote," our people are trained to cherish a degree of self respect and personal independence which renders that impossible. But they have influence, and we submit that it is a highly lawful exercise of that influence to protect their Church against insidious attacks made really in the interests of Romanism, although cleverly disguised.

The English Church is not one of the sects, the sects are sects by reason of their having been cut off from the Church. And in relation to the Church of Rome our Church is not a sect, but on the contrary the Church of Rome in England is a sect, for it was cut off from the parent Church as an excrescence, a cancer, a parasite. The claim of the Church of Rome to precedence in Canada is simply an exhibition of the same audacious assurance which led to the crushing blow administered to her by the people of England. A similar blow the Church of Rome will one day get in Canada when our people rise superior to political party interests and set the Catholic vote and Catholic secular claims at defiance and at naught.

#### ROME AS A PERSECUTING POWER.

BY THE REV. WM. ROSS BROWN.

IT is a common device of Romanists, when the terrible blood marks that stain their Church are pointed out, to retort that the Church of England also persecuted. Whatever truth there may be in that, it is utterly irrelevant; for our Church entertains no principles, nor upholds any policy which in these days leads to persecution; whereas the same principle and the same policy which lighted the fires of Smithfield are still promulgated by the Church of Rome.

What is most damning against Rome is that she is in spirit—nay, by actual teaching—a persecuting agent still where she can exercise her author-

ity. In the teaching of the Romanist Bishops in Canada, even the taking away of the life and liberty of those who oppose her are inculcated. Witness the following from a catechetical manual, published by the authority of the tenth Provincial Council, and signed by the Archbishop and Bishops of the Province of Quebec:

"What penalties can the ecclesiastical tribunals inflict upon the violators of the laws in the cases submitted unto them? The penalties which the ecclesiastical tribunals can inflict, etc. (the body of the question is here repeated) is of two kinds, spiritual penalties and temporal penalties. The spiritual penalties consist in depriving the culpable of the spiritual blessings of which the Church is the dispenser, etc. The temporal penalties consist in the deprivation of the lawful enjoyments of life, of the blessings of fortune, of liberty, etc. How can the Church exercise its compulsory power—that is to say, assure the execution of these temporal penalties? The Church can, . . . by striking with spiritual penalties those who refuse to submit themselves to it. It could further do it in the condition of alliance with the State, which ought to be its condition, in consequence of the assistance that secular princes would afford it, armed with the sword of which S. Paul speaks (Rom. xiii. 4) for the defence of every right lawfully exercised."

As there is here an implied endorsement of all the force the Church of Rome has ever used, and the same thing recommended still wherever possible, there is ground enough surely to call her "Bloody Rome." In connection with this, attention should be given to the avowal that the Church and State should be allied; of course all branches of the historical Church teach the same. But as the Church of Rome claims to be the only and entire Catholic Church, we cannot be blind to her doings in the furtherance of an alliance between the State and herself. Why did she make common cause with the sects to rob the Church in Ontario of Church lands? Simply that she might have a clear field to put herself in practical alliance with the civil power. Every one can see that her power in Ontario is greater to day than ever before. Why did she clamor for disestablishment in Ireland? Rome alone will largely benefit by it, as the rising generation will see. She is aiding disestablishment in England for the same object. Wherever the State Church has been disestablished there the Church of Rome has fared the better for it. If she is disestablished in Rome, France and Germany, she will (as at least in the two former no other has been put in her place) abide her time, leaving no stone unturned to regain her position. Then as she teaches so will she practice, "compel them to come in," Protestants of every hue—heretics all.

#### THE BREADTH OF THE CHURCH PLATFORM.

[COMMUNICATED.]

IT is refreshing sometimes to hear the piteous wail of those who object to the Catholic claims of the Church, coming from some dim corner of their well-earned obscurity. In the last number of a lower Province contemporary, some one urges a plea for the existence of a certain Theological College in this city, assigning as a reason that the "low" element has existed, and ever will exist, in the Church of England. The writer evidently forgets, if the knowledge of the fact was ever in his possession, that the so-called "low" element did not always exist, but was only introduced by wandering Genevese reformers or insinuating Jesuites—extremes in this case meeting for the purpose of inflicting an injury on Christ's Holy Catholic Church. We admit the breadth of the Church's platform. We admit that in questions of minor importance regarding non-essentials in the Church, there must be of necessity differences of opinions. But we cannot admit that those men who have adopted a platform distinctly hostile to that of the Church of England, are yet occupying a position on that platform to which they have an inveterate hatred. Is it a part of the Church's platform to give up the Prayer Book at evening service, and indulge in vain dis-

plays of oratory? Is it a part of the Church's platform to teach that the three Orders of the ministry are not of divine institution? Is it part of the Church's platform to declare that baptismal regeneration is a relic of the dark ages? When these questions can be satisfactorily answered, then, but not till then, will we admit that such men occupy a plank on our platform; but until this be done we are only further strengthened in our opinion that these religious incongruities are but lately developed vagaries of a played-out anti-Churchism.

#### CANADA AS A HOME.

THE following eloquent, and all the more eloquent because truthful, tribute to the material and intellectual growth and prosperity of Canada, is taken from a pamphlet by our friend Mr. J. G. Bourinot, Ottawa. We hope subscribers will send copies of it to their connections in the old land:—"Canada is undoubtedly the home for people of small means, who find it difficult to make both ends meet in the old world. A man with an income from £100 to £200 a year may buy a small farm or lot in the vicinity of a town or city, and enjoy an amount of comfort and independence which would not be possible in the crowded, more expensive world of European competition. Four hundred pounds in Canada will give more comfort than three times that sum in England. The Canadian people live as well as their American neighbours. All the necessaries of life are cheap and abundant. The land produces those fruits which are not within the reach of the poorer classes in Great Britain. Apples and plums grow in great profusion in all the provinces, while peaches and grapes ripen perfectly in Ontario. Grapes are yearly becoming a large crop, entering into the consumption of all classes, and are made into wines which compare favourably with the cheaper light wines of France and Germany. If we look at the imports of Canada, we obtain some idea of the mode of life, so far as it is illustrated by purchases from foreign countries. Canadians pay annually to England no less than £1,600,000 for woollen goods, and £2,000,000 for cotton manufactures; but such articles are necessaries, and we must therefore look further down the list for evidences of expensive tastes. Between £400,000 and £600,000 are paid for silks; £200,000 for hats, caps and bonnets; £100,000 for furs; £100,000 for jewelry and gold and silver manufactures; and over £200,000 for tobacco and cigars. Their houses require English oilcloths and carpets to the value of £150,000, of which the greater amount was paid for Brussels and tapestry. Watches and clocks are bought to the value of £50,000; musical instruments to the value of £60,000. The large consumption of tea, coffee and sugar in Canada can be seen from the fact that the people pay between £1,400,000 and £1,600,000 a year for these articles. They pay other countries nearly £200,000 for the paper used in journalism, books, counting-houses, and house decoration. Carriages are bought to the value of £30,000; and so we might go on extending the list of foreign purchases, which show how substantially and even luxuriously Canadians live. These figures increase every year as the purchasing power of the country improves. The imports for 1880-1 reached about £21,000,000, or four millions in excess of the previous year, and there is a considerable increase over these figures for the fiscal year ending on the 30th of June, 1882. Nor must it be forgotten that Canada herself is now a manufacturing country, and her people are buying largely every year, as well as exporting fine pianos, carriages, boots and shoes, paper, tweeds, and sugars, with other articles manufactured cheaply and well in their own country. The ability of the people to buy such articles can be estimated from the fact that the people annually deposit in chartered banks, Government, and other savings banks, and building societies, over £20,000,000, and that the annual exports of the whole country are keeping pace with the imports, thanks to superabundant harvests and a steady foreign demand for the product of the land and sea."

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

SHERBROOKE.—The meeting of the St. Francis Association of the Church Society of the Diocese of Quebec was held in Sherbrooke on Wednesday, Dec. 13th. The anniversary service was held in St. Peter's Church, at 10.30 a.m. The Rev. Canon Norman, D.C.L., Vice-Chancellor of Bishop's College, preached. At 3 p.m. the Decanal Chapter of St. Francis was held in the handsome new hall of St. Peter's Church, the business being the election of a Rural Dean. The matter was arranged by the Rev. Rural Dean Reid, consenting to retain his position. The proceedings of the day were brought to a close with a missionary meeting, held in St. Peter's Church Hall, at 8 p.m. The Lord Bishop of the Diocese was in the chair. After the meeting had been opened with prayer and a hymn, the Rev. Dr. Roe read an epitome of the reports sent in by the clergy of the district. The general progress and position of the Church appeared most satisfactory, and full of encouragement to all interested in her welfare. The chairman then, in a few apt words, called upon Canon Norman to deliver his address. The Rev. Canon spoke with vigor and earnestness of the Diocese of Algoma, declaring its urgent needs, and especially pointing out that the progress made in the diocese within the last eight years was very great, and fully warranted the continued support of the good work there. The speaker concluded with an appeal to all Churchmen to give more largely and more systematically to this diocese—the child of the Church in Canada. The Rev. W. L. Mills, rector of Trinity Church, Montreal, followed with an admirable address on the Christian principles of giving, pointing out how prominently "giving" has always been part of religious worship. The addresses of the evening were concluded by that of the chairman, who sketched the strange and self-sacrificing career of Capt. Allen Gardiner, the Patagonian missionary, showing that what an enemy to missionary effort might call a wasted life, was by no means such, but the good seed sown by him was by God's goodness now bearing fruit. The offertory at the service and the collection taken up at the meeting were given to the Missionary Diocese of Algoma.

DANVILLE.—St. Augustine's Church in this village has been much beautified and restored. A new roof and handsome spire, re-lathing and plastering the interior, replacing the wood-work with brown ash, and the building of a furnace in the basement, being the work accomplished. To the generous gift of Mr. J. E. Doying, of New York, formerly a parishioner, is due in great measure this good work. His offer of \$500, on condition that a similar amount be raised, roused the people, and soon \$1,325 had been subscribed.

#### ONTARIO.

TWEED.—During the past month, St. James' Church, Tweed, has been undergoing a thorough renovating. The history of the church is briefly as follows:—Some twenty-two years ago, during the incumbency of the Rev. W. Fleming, the building, a frame one, was begun, and for some years it went painfully on towards a completion. The old organ which for many years had done service in St. Thomas' Church, Belleville, was bought, and began a new history in Tweed. When Rev. W. Roberts, was in the parish some ten years ago, the church was painted and the part of the church that serves for the chancel was furnished and set in order. But during the last month old things have passed away and all things have become new. The old organ has given place to a good new pipe organ, and bought through Mr. Brinkman, of Belleville, who deserves special mention, for his kindness in doing so much to make the opening services successful. The old seats are replaced by good new ones, the altar is a real altar, not a kitchen table, the gallery is finished, and Mr. Gardiner, the incumbent, intends using it for the Sunday School, the whole interior of the church is as well arranged as the design of the church will allow (and the least said about the design the better), and reflects much credit on the energy of all concerned, and particularly on the clergymen and churchwardens. Messrs. Clarke and Elliott. The first service of course was the Communion service at 11 a.m., then a service and organ recital at 2.30 p.m., by Professor Fetherstone, of Christ Church, Belleville, while the choir for the day consisted of Mr. Brinkman, four ladies from Belleville, and the local choir. The

entertainments of the evening were a tea meeting and concert; the total proceeds about \$250.

KEMPTVILLE.—The ladies and association in connection with the Memorial Church, Kemptville, becomes more vigorous and successful with age. After a few months work they raised another sum of a hundred and three dollars clear of expense, towards the memorial church debt. They have given in more than \$1,200 during the last two years. They still continue to adopt plans for raising money and hope to add some few more hundreds to the fund during this winter. When the present rector, Mr. Emery, came into the parish nineteen months ago, he found the nobly proportioned church roofed in; the beautiful steeple pointing to the skies, but nothing had been done to the interior; and a mortgage of \$4,000 and sundry other debts forming a dark cloud. During Mr. Emery's time a sum of at least six thousand dollars has been expended in bringing the church to its present state of perfection. For the last nine months the offertory has averaged upwards of twenty dollars a week. The offertory remaining at the same average, and the ladies putting forth the same amount of successful energy, as in the past, the only debt now remaining—the four thousand dollar mortgage—will be considerably diminished when it falls due.

KITLEY.—The Incumbent of this Mission, particulars of special Advent and Christmas services, also notices of Christmas trees and concerts to be held at each corner of the Mission during the holidays, and concludes with the reasons why Advent and Christmas are observed and the lessons they teach.

FRANKVILLE CHURCH, which has been painted and otherwise renovated was re-opened with a service commemorating the dedication, on the evening of St. Thomas' Day, when the Rev. S. Lighe, preached. A valuable present has been made to this Church in the shape of a pair of Offertory plates of quadruple plate. They are the gift of Mr. N. H. Beecher, in memory of his mother who was an exemplary churchwoman.

EASTONS' CORNERS CHURCH has recently received several new additions to its furniture, the result of a lawn social held some weeks ago in the beautiful grounds of J. K. Weir, Esq., and the church yard is shortly to be newly fenced at the expense of Mrs. Rolph, one of the mission's most liberal supporters. A bell was lately presented to this church by George Easton, Esq., of Brockville.

OTTAWA.—Christ Church Lay Association.—A meeting of the association took place on the 14th Dec. The young men of the congregation are responding to their pastor's call and promise to become effective lay helpers in the church's work. After routine business, the Rev. Buxton Smith, the president, continued his exposition of the Book of Common Prayer. This was followed by a discussion upon, "The improvement of the Church's services; how to increase the attendance on them."

Dr. Wicksteed introduced the subject by a logical address. Divine worship, he said was of the highest importance, as it will appear if we consider; First—That God is the object of worship. Secondly—That to neglect His worship is the greatest affront we can offer Him. Thirdly—That we ourselves can expect to be blessed only so far as our worship is acceptable. Religious worship as well as religious principle tends largely to form the character, and to influence the course of nations. In the glory of England, we see the fruits of that pure faith and ritual so long established there. The following considerations, however, forced themselves upon his mind. First—The "unpopular" character of our Church services; and secondly—The lack of attendance upon public worship. The remedies for these defects would be in his opinion: First—To bring the Litany into far more frequent and prominent use, no service being better adapted than this for congregational purposes. In dignity and solidity, rhythmical beauty, depth, pathos and extreme simplicity, it is the finest Litany ever composed. Secondly—Shorter and more elastic services for week days and festal occasions. Thirdly—The use of the rooms and small chapels as excellent half-way houses to the Church the very dignity of which deters many from entering them. Fourthly—Weekly celebrations of the Holy Communion. Fifthly—A great increase in the number of pastors, that the knock of the Shepherd may be heard at every door. Sixthly—More of cottage, garret and cellar lecturing. Seventhly—A staunch and unswerving fidelity to the truths of the Reformation. With all our defects, and this is not dispensation of perfection, the results of Protestant worship contrast most favourably with those of the mediæval ritual. We have our defects, but they are not inherent in our system. Wherever there is coldness or irreverence, the fault is in the minister or the people, or both, and ceremonialism is not the cure. It has ever been found that beyond a

certain point as ceremonialism increases pure devotion declines. As to attendance upon public worship, it is true there are multitudes who absent themselves, but the fault belongs not to the principles of our Church, but rather to the want of their application, arising from insufficiency of means. The true principles of the Church of England produce glorious results wherever applied. In the discussion which followed, Dr. Small and Messrs. Shephard, Fortescue, Fletcher, Legge, Chesley and Greene put forth many valuable thoughts well worthy of reflection. The Rev. J. May will on the 28th inst. read a paper before the association and friends entitled "Symbolism in the Church."

**BEACHBURG, Deanery of Lanark and Renfrew.**—In July last the Bishop appointed the Rev. Mr. Daw, a deacon just ordained, to this mission, which had for some time been vacant, and such has been his success that there are now three new churches in course of erection within the limits of his charge. The missions at present vacant in this diocese are Maberly, Madoc, Milford and Pakenham. The Rev. Mr. Cooke, incumbent of Hillier, remains in Pakenham, his former mission, pending the settlement of the Hillier difficulty. Christ Church, meanwhile, sad to say, continues closed.

**OXFORD MILLS.**—On Dec. 1st, the Vicar and Mrs. Read returned from their wedding tour. Upon arriving at the vicarage they found it brilliantly illuminated. At the entrance to the ground stood an arch bearing the word "Welcome." Over two hundred parishioners assembled to welcome Mrs. Read to her new home. After supper a purse of \$63 and the following address were presented to the vicar:

"Rev. and Dear Sir,—Allow me, on behalf of your parishioners, and in the name of the wardens, to express our joy at your marriage, and to give thanks to our Heavenly King for your safe arrival in our midst, and to extend to Mrs. Read our cordial welcome as mistress of the vicarage, and as one whom we hope and are sure will be a guiding star among us. As a small token of the sincerity of our wishes, and of our thankfulness to you for your untiring energy and zeal in promoting the object for which you are here, namely, to extend the cause of Christ, and to draw us more closely to the one fold, allow me to beg of you to accept this purse, and to express our wish for the future happiness of yourself and Mrs. Read, and that your united efforts for the welfare of the parish, may be crowned with abundant success.

"Signed on behalf of the parishioners,  
CHAS. B. CLARKE."

**Missionary Meetings.**—Rural Deanery of Lanark and Renfrew.—Deputation No. 1, Rev. Canon White, M.A., Convener; Rev. W. J. Macklestan, M.A., Coadjutor. Smith's Falls, Thursday, January 11, 7.30 p.m.; Lombardy, Friday, January 12, 7 p.m.; Montague, Saturday, January 13, 7 p.m.; Port Elmsley, Sunday, January 14, 8 p.m.; Perth, Sunday, January 14, 7 p.m.; Bathurst, Monday, January 15, 7 p.m.; Balderson's, Tuesday, January 16, 7 p.m.; Lanark, Wednesday, January 17, 7.30 p.m.; Innisville, Thursday, January 18, 7 p.m.

## TORONTO.

**Toronto—Church Woman's Mission Aid.**—A meeting of this society was held on the 15th Dec., to hear an address by the Bishop of Algoma. About 50 or 60 members attended. The Bishop was introduced by the Rev. J. D. Cayley. The Bishop thanked the society warmly for the aid they had given to the missionaries in Algoma in the past three or four years, and said that he trusted they would not relax their efforts for the future. He then proceeded to sketch some of the geographical features of Algoma, chiefly along the coast line from Prince Arthur's Landing to the borders of Muskoka, explaining that this was the part he had been able to visit in the summer, but saying that he intended during the winter, beginning early in January, to visit more of the interior, and that he hoped to meet them all again in April, when he would be able to give them more details concerning this large diocese. The Bishop laid great stress upon the hardships which Algoma missionaries have to undergo, not only from inadequate salaries, but from the isolation which they and their families have to endure, some of them being almost cut off from their friends, and from intercourse with each other, entirely so during the winter; and he mentioned one instance, in which a missionary's wife had told him that his was the first white face she had seen for thirteen months! He then again alluded to the work the society had done, saying that although he knew the actual value of the gifts they had sent out during the past three and a half years amounted to somewhere near \$3,000, yet the real value would not be computed by dollars and cents, but was shown by the hearts made glad, and homes brighter by these

timely gifts, and the sympathy expressed by them. He had many times during his tour heard people say "God bless the C. W. M. A.;" and God would bless it he felt assured, for it was Christlike in its nature, "going about doing good;" and "this quality mercy is twice blessed, it blesseth him that gives and him that takes."

**St. James.**—On Sunday the 17th inst., at the Advent ordination, the Rev. J. McCarroll, M. D., and Rev. G. B. Morley, were advanced to the priesthood. The Rev. I. Roy, M.A., who has been for some years in the Wesleyan Ministry was ordained Deacon and is appointed Curate to the Rev. Mr. Stennett, Cobourg.

**RURAL DEANERY OF EAST YORK.**—Missionary Meetings for January, 1883.—Monday, Jan. 8, Christ Church, Scarborough; Tuesday, Jan. 9, St. Jude's, Scarborough; Wednesday Jan. 10, St. Paul's, Scarborough; Thursday, Jan. 11th, St. Philip's, Unionville; Thursday, Jan. 11, Grace Church, Markham; Friday, Jan. 12, Christ Church, Stouffville Deputation, Rev. J. P. Lewis, with the exception of Grace Church, Markham, which will be arranged for by the incumbent. Sunday, Jan. 14, missionary services, All Saints' Church, Whitby. Deputation, Rural Dean Fletcher. Monday, Jan. 15, St. Paul's, Uxbridge; Tuesday, Jan. 16, Sunderland; Wednesday, Jan. 17, West Brock; Thursday, Jan. 18, Uxbridge; Friday, Jan. 18, Canington. Deputation, Rev. Joseph Fletcher, M.A. Monday, Jan. 22, Port Perry; Tuesday, Jan. 23, Brooklin; Wednesday, Jan. 24, Port Whitby; Thursday, Jan. 25, Duffin's Creek. Deputation, Rev. G. M. Patterson, M.A., and Rev. Bernard Bryan. The hours of the several meetings will be arranged by the incumbents of the respective parishes.

December, 19, 1882.

JOHN FLETCHER, Rural Dean.

**WHITFIELD.**—Rev. R. A. Rooney acknowledges, with thanks, the receipt of a box of Christmas goods and other useful articles, for the use of his parish and Sunday-school.

**MINDEN.**—The Rev. J. Jones, of this mission, will be absent from the diocese for three months which he intends spending in England, where he will use all diligence in collecting subscriptions towards building churches in his extensive mission. Prior to his departure, the people of Stanhope gave a sumptuous entertainment as a mark of their appreciation of his services amongst them, and many of his maiden friends presented him with tokens of their esteem.

**HARWOOD—St. John's Church.**—The ladies of this church received a short time since a handsome communion service from F. W. Barron, Esq., M.A., of Gore's Landing, as a Christmas offering. We give below the letter which accompanied the gift, and also a copy of the reply:

Gore's Landing, Nov. 30, 1882.

My Dear Miss Thompson,—Will you and the other ladies of the congregation of your church at Harwood accept from me, as a Christmas present, the accompanying communion service to be the property of your church until such time as your congregation can afford to buy a better one. I am sure your churchwardens will feel, as I do, that the service is confided to faithful and zealous hands.

Yours faithfully,

F. W. BARRON.

Sully Harwood, December 1st, 1882

My Dear Mr. Barron,—In behalf of the ladies, the churchwardens, and indeed every member of St. John's Church, Harwood, let me try to thank you for the beautiful communion service which you have so generously presented us with; it is still another token of your kind regard for us which, though we may never be able to repay, we can never forget.

I am, dear Mr. Barron,

Yours most gratefully,

EVA THOMPSON.

**CAMERON MISSION.**—The Rev. J. E. Cooper, begs to acknowledge with many thanks a box containing articles for a Christmas tree, magazines for Sunday-school and some clothing for poor families, from the C. W. M. A. Toronto.

## NIAGARA.

**HAMILTON.**—Church of the Ascension.—On the 10th inst. the Rev. H. Carmichael, the newly appointed rector, preached his inaugural sermon from 1 Corinthians iv. 1. The discourse was very able, with touches of that warm, strong, manly eloquence which characterizes his gifted brother. We exceedingly regret being unable to find space for the whole of this discourse, and congratulate the Church at Hamilton on this powerful accession to its clerical ranks. One sentence in the rector's sermon we read with delight.

There is a noble ring in it which appeals to the sympathy of every loyal Churchman: "I try to be of no party, try to hold fast to the faith as given to me in the creeds of the Church. I try to give the due importance to each article of belief which our Master has given us; to avoid, as far as in me lies, the undue exaggeration or depreciation of any one article. Christ our Master, our Saviour, our Redeemer, our friend, is to me the basis of all belief in life. From Him the creed derives its vitality; without Him it would be a corpse; and remembering, as I do, His exceeding humility, His all reaching love and tenderness for men and their weaknesses, I cannot sit in harsh judgment on the opinions which others may hold divergent from myself. He is their judge, not I. My weak sight may pervert or obliterate what is good or true in them. But party spirit I can and will speak against; for party spirit is of the evil one and should be condemned, no matter what may be the opinions with which it is associated."

At the evening service on the same day, his brother, the Rev. Canon Carmichael, preached. The loving and earnest allusion to his brother's entering on his important and responsible charge, and the equal responsibility of the people, touched all hearts. He took for his text Acts x. 29, "Therefore, came I unto you without gainsaying when I was sent for; I ask therefore for what intent you have sent for me." The church was crowded to the doors.

**Service of Praise.**—A service of praise for the Sunday-school was held in the church in the afternoon. About 350 Sunday-school children were present, and the galleries were well filled with their parents and others. Hymns suitable for the joyous occasion were sung and addresses delivered by the Rev. E. A. Millar, Rev. Canon Carmichael, M.A., and the rector elect.

**Reception.**—On Tuesday, the 12th inst., in the Sunday-school room, between 8 and 10 o'clock p.m., the Rev. Hartley Carmichael was personally introduced to a very large number of his new congregation.

**Christ Church (Cathedral).**—A memorial window has been placed in the south side of the Cathedral church by the sons of the late Hon. H. B. Bull. It is from the firm of Lyons & Co., Toronto, and is much admired. It is 7 feet 6 inches high, by 2 feet 2 inches wide. Above the central figure, which is the Good Samaritan, as he is represented in the paintings, is the Bull family crest—a globe surrounded by a belt, with the signs of the zodiac thereon. Above the figure of the Good Samaritan is the Crown of Glory, from which diverge golden rays. Under the central design are beautiful Masonic emblems, supported by the Past Master's jewel. All the designs are surmounted by the All-Seeing Eye, under which is the emblem of Royal Arch Masonry. Under all is the inscription, "In memory of Hon. Harcourt B. Bull, Senator, a member of this church from its earliest organization. Died 12th August, 1881."

**MILTON.**—The Rev. C. E. Whitcombe, of Stoney Creek, completed an octave of mission services at Milton, on the 10th inst., with a large measure of success, notwithstanding the stormy, wintry weather of the preceding week.

**BINBROOK AND SALTFLERT.**—The Rev. Tomas Smith, missionary in charge, has lately received an earnest expression of the esteem of his people towards him. One item alone was equal to 100 bushels of oats, by which the faithful horse will be able to continue his journeys between three or four Sunday stations and several week day cottage appointments. We heartily congratulate Mr. Smith.

**FERGUS.**—On the 6th inst. some of the parishioners of St. James' Church met at the parsonage and spent a very pleasant evening, in the course of which Miss Morton, daughter of the incumbent, was addressed by Mrs. Green Armytage in very flattering terms, for her acceptable services as organist during the past two years, and was then presented with a gold watch and chain by Mrs. Marshall on the part of the congregation—the chain being the gift exclusively of Mr. Marshall.

**DEANERY OF HALTON AND N. WENTWORTH.**—The Rural-Deanal Chapters will meet (D.V.) at Milton on the 15th January. Subjects of discussion will be: 1. Parochial Work. 2. Communicant's Classes, or Fellowship Meetings. 3. The Subjects and Benefits of Christian Baptism, illustrated by Greek original Scriptures. The following missionary meetings have been appointed for the Deanery: Monday, January 15th, Milton and Dundas; Tuesday, 16th, Hornby and W. Flamboro; Wednesday, 17th, Norval and Beverley; Thursday, 18th, Stewartown; Friday, 19th, Georgetown; Sunday, 21st, Lowville and Carleton Place; Monday, 22nd, Oakville; Tuesday, 23rd, Palermo and Omagh; Wednesday, 24th, Nelson; Thursday, 25th, Burlington. Deputations will be announced hereafter.

**GUELPH.**—On Sunday, the 17th inst., the Bishop

held the Advent ordination in St. George's Church. An early service took place at 8.30. At 11 a.m. the Bishop, attended by several clergymen and the candidates for Orders, entered the church at the western door, singing the grand hymn, "The Church's one Foundation," well sustained by the choir and large congregation. After the bidding prayer, the Bishop, standing in the chancel, delivered an excellent practical address on the duties of the clergy. Canon Dixon, the Bishop's chaplain, presented the candidates: Mr. Piper for the diaconate, and Messrs. Irving Myor and Jones for the priesthood. The Rev. Mr. Wright, of St. Matthew's Church, Boston, with the Rev. F. E. Howitt and Rev. E. Westmacott, took part in the laying on of hands. In the evening Mr. Jones preached to a crowded congregation in reference to Christ's first advent.

**A New Parish.**—The Bishop of Niagara has been pleased to approve of the formation of a second parish in this city, and has appointed the Rev. F. E. Howitt, of Hamilton, as rector, who will no doubt be as successful in ministerial work in the new ground of Guelph as he has been in St. Luke's Mission, Hamilton. The Rev. Canon Dixon and his assistant of St. George's Church, Guelph, will be heartily glad at the sub-division of their parochial labour, hitherto difficult to sustain in so large and populous a city.

**HAMILTON.**—*St. Luke's Mission Chapel*—The Rev. James Massey will succeed the Rev. F. E. Howitt in the work of this new and most interesting field of labour. The change will take place next month.

**Church Congress.**—Arrangements are being made for a Church Congress, to be held in Hamilton towards the end of May next. The Rev. Dr. Mockridge is secretary of the committee. The prospect of great success is excellent.

We are glad to learn that Mrs. Fuller, the estimable wife of the Bishop of Niagara, is recovering from a recent very severe illness. All our readers who have the pleasure of knowing Mrs. Fuller, will rejoice with us.

**Church of the Ascension.**—On Sunday, the 17th inst., the Bishop of Algoma preached before a very large congregation at the morning service here. His lordship took for his text Matt. xxii. 34, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." The discourse, which was able and interesting, was listened to with deep attention. At the conclusion the Bishop brought the claims of the Algoma diocese before the congregation in a clear and very forcible manner, not with a view of raising money at present, but of rooting the matter in the minds of the people, and fully informing them of the wants of the diocese, so that they may be guided in giving later on.

In the evening the rector, Rev. Hartley Carmichael, took the whole service, and preached to a crowded church from 1 Cor. xv. 51 and part of 52, "Behold I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound." The sermon was full of solemn Advent thoughts, and was delivered with much force and power.

**Christ Church (Cathedral).**—The Bishop of Algoma addressed the children of the Sunday-school in the Cathedral, at 3 o'clock p.m., on the same day. A bright little service was held, conducted by the rector, Rev. Dr. Mockridge. The Bishop's address was full of interest, being largely, of course, of a missionary character, bearing upon his own diocese. While it was so clear and simple that almost the youngest child could follow it, there was none of that exceedingly childish language which some assume when addressing the young. Able to attract and interest the intelligent and learned, Dr. Sullivan is clearly able as well to interest and impress children, for although he spoke for an hour all but a few minutes, no child seemed wearied or sleepy, while to the teachers and adults present his address, full as it was of most vivid pictures of missionary work, was a rare treat. The Diocese of Algoma may well feel a proud satisfaction in its new bishop, and bright results may be confidently hoped for in its work.

**St. Thomas' Church.**—The Bishop of Algoma preached at the evening service on Sunday, the 17th inst. There was a very large congregation present. The Rev. Canon Curran, rector, read the prayers and lessons. The text was St. Luke xvii. part of 20th verse, "The Kingdom of God cometh not with observation."

**HURON.**

**Meeting of Standing Committee.**—The Standing Committee met at the Chapter House at 2.30 p.m., the 7th inst. Chairman, the Rev. Canon Innes, Bishop's Commissary. There were present seventeen clerical members and thirteen laymen. The report of the Committee of Rural Deans, appointed to revise the

list of grants from the Mission Fund, to take effect from the 1st of April, was considered. Permission was granted to the vestry of Trinity Church to mortgage, subject to approval of solicitor, the church property for a sum not exceeding \$10,000, to pay off debts contracted in building the new church.

A number of applications for grants were considered and disposed of, after which the secretary treasurer read the list of investments of trust funds. The question of giving religious instruction in public schools excited considerable discussion, and was laid over till the next meeting.

**LONDON.**—*Memorial Church.*—An entertainment in connection with the Temperance Society of the Memorial Church was held in the S. S. School room on Thursday afternoon, Rev. J. B. Richardson, rector presided, who spoke encouragingly of the state and prospects of the work. He was thankful that such an institution continued to grow in connection with the Church, and hoped it would long continue to prosper in its noble Christian work. After some recitations and music. The Rev. J. Gemley made some very interesting remarks on the cause of Temperance, for the furtherance of that worthy object had brought them there that night. After another hymn had been sung, the meeting was brought to a close by the chairman pronouncing the benediction.

**WATFORD.**—The church guilds in connection with several of the Huron parishes, are very useful organizations, uniting for Church work the most earnest, active members, and upholding the hands of the clergymen. Such is the Guild of Trinity Church, Watford. The social meetings, too, have a very beneficial effect. At the residence of Mrs. Howden, Watford, a very happy meeting of the Guild was held last week. A large number of friends were present, who enjoyed themselves, as those united in so good a cause are wont to do. The members of the Guild tender their thanks to the family for their kind hospitality.

**WARDSVILLE.**—In country parishes the season of Advent affords a good opportunity for special services, sermons and lectures, which is made good use of. It has been announced that in S. James' Church, Wardsville, a course of special sermons would be given, to wit, on Sunday, 17th, Temperance; 17th, God's Book: Is my name there? 24th, "Occupy till I come." A cordial invitation was extended by the Incumbent, Rev. W. J. Taylor, and by the churchwardens, to all to attend the services.

**WINDSOR.**—It was perhaps too much to expect the improvements proposed in All Saints' Church, and the surplicing the choir would meet no opposition. At a vestry meeting to consider the subject, one church member objected to the measure, and five voted against it. The proposed improvements will be proceeded with immediately, with five dissentients in a church of eight hundred worshippers.

**HIDE PARK.**—Five miles from the Episcopal city of the diocese is the hamlet of Hyde Park, a good field for Church labour. A little expenditure of time and money would make this hamlet a stronghold of the Church. There is at present a fortnightly church service held in the Section school-house. There is a good attendance, and the service is evidently justly appreciated. So far, well; but could not something more be done? Why not have a weekly service? In the same school-house there is a Methodist meeting weekly, with the visiting class meetings and other means by which they are often successful in gaining converts from the Church. If the Church is really desirous to retain those who have been faithful members, there should be at least weekly services. Many dissenting congregations are built up in a great measure by families who had been brought up in the Church, and, as they say in justification of their schism, were neglected by her. A regular weekly Church service, the establishment of a Church Sunday-school, and the formation of a Church Guild would doubtless be as successful in Hyde Park as in London West or London South.

**LONDON WEST.**—*St. George's Church.*—On Advent Sunday, St. George's Church was reopened for divine service, having been closed for some time during its enlargement and other improvements. At matins, Dean Boomer preached to a large congregation. Rev. Dr. Darnell preached at afternoon service, and Rev. Canon Innes at evensong; at this service especially, the church was crowded. The services throughout were very earnest, the responses good, and the singing was such as is seldom heard in a small village church, in all, having the hearty earnest life that should, and often does characterize church services. But few, very few years have elapsed since this congregation met for worship in an old school-house, since condemned, the teachers in the Sunday-school being the great strength of the congregation. It was

a part of the parish of St. Paul's. As such, Rev. Canon Innes officiated in it when the church was built, the Rev. E. Davis having had charge of it for some time. Rev. E. Jones officiated in it for some time, and then Rev. Dr. Darnell for a year. Rev. E. E. Newman has now for some time been the *persona*, the clergyman of the little parish, and his heart is in the work. The church was a small brick building, a miniature likeness of St. Paul's in most respects. The interior has been much changed, it has been neatly fitted up with new chandeliers and matting, repainted, and the seats re-arranged to give two aisles instead of one as formerly. The building has been extended one half its original length in front, and has now capacity for seating 250 persons. The chancel in it, also the most important one, is in due proportion to the sacred edifice. On Sunday it was quite filled with the clergymen and the choir. There was, of course a morning administration of the Holy Communion. A very happy beginning of the Christian year has been that of our brethren of St. George's.

**PORT ROWAN.**—On the Sunday preceding Advent, the Rev. Canon Innes, Commissary of the diocese for the Lord Bishop of Huron, opened the Church of St. John, Port Rowan, Rev. E. J. Jones, incumbent. No sinecure is that of Commissary, added to the very important parish of St. Paul's, Port Rowan, on Lake Erie, Southampton on Lake Huron. St. George's, of London West in a few days.

**A Distant Friend.**—Rev. J. B. Good, while at Yale, in the diocese of New Westminster, has revised with the aid of the native catechist, Silas Nalee, the "Thompson" language Liturgy and offices, and hopes to reprint it during the winter.

**WINDSOR.**—The improvements in the interior of All Saints, and the surplicing of the choir, have met with some opposition, and the opponents of the measure have, as a means of strengthening their cause, been circulating reports that the proposed changes are but the beginning of a movement towards Rome. They say that the two standards ordered by the Ladies' Aid Society will be in the form of imitation candles, and are to be placed upon the communion table. On the contrary, they are in the shape of a crown, and are to be placed between the communion table and the chancel rails. The old and influential members of the congregation favour the proposed reform in the church services, which the rector only desires to have performed decently and in order. He is a true Anglican Churchman, not inclining either to Geneva or Rome, and is rapidly filling the Church of All Saints.

**KINLOUGH.**—On Sunday, the 19th Nov., St. John's Church was re-opened in the morning with Divine service, the building having undergone considerable improvements and repairs. The congregation was large and devout. The incumbent, the Rev. J. H. Morehouse is doing a really good work. The services were conducted by the Rural Dean of Bruce and the incumbent. The sermon was preached by the Rural Dean, who took for his text St. Matt., xiii. 3. The service concluded with the Holy Communion, the Rural Dean being the celebrant.

**KINLOSS.**—In the afternoon Divine service was held at St. Matthew's, Kinloss, when a large congregation assembled, and the Rural Dean preached from 1st Epistle St. Peter, iii. 12. During the incumbency of the Rev. J. H. Morehouse, this church has been enlarged, and the attendance increased, and an organ and handsome lamps have been added. The singing was hearty. The incumbent presided at the organ in the absence of the organist.

**BERVIE.**—In the evening, Divine service was held at St. John's Church, Bervie, the Rev. J. H. Morehouse and Rural Dean Cooper officiating, the latter preaching, and taking for his text the 8th verse of the 107th Psalm. The church has also been extensively improved and repaired.

**Mission Meetings.**—On the 20th and 21st Nov. Mission Meetings were held at Kinlough, Kinloss, Bervie and Kincardine, addressed by Rural Dean Cooper, Rev. W. Campbell, the Missionary Agent, Rev. J. H. Morehouse. The attendance at Kinloss was very large, and the offertory in each place larger than before. The Kincardine congregation is remarkably liberal, and during the incumbency of the rector, Rev. R. H. Starr, B.D., has paid off a heavy debt on the church which had been incurred by enlargement. St. Luke's, Pine River, Amberly and Ripley are also in charge of the rector of Kincardine; at the latter place efforts are being made to build a church. On the 23rd Nov., Rural Dean Cooper, the Missionary Agent, and the Rev. Mr. Starr, held meetings at St. Luke's, Pine River, at a school house near Amberly, and at Ripley. The missionary recently sent to

Lion's Head is meeting with great success, and reports that he is greatly encouraged.

C. E. Y. M. A.—A very interesting lecture was delivered under the auspices of the C. Y. Men's Association, in the Bishop Cronyn Hall, on Tuesday evening, on The Early British Church. The meeting was not as large as might be expected, from the importance of the subject. The history of the Church of England was traced by the lecturer, Rev. H. D. Steele, from Apostolic days through all the trials, sacrifices, and triumphs, and her claims to having maintained, notwithstanding her reverses, the fellowship and doctrine of the Apostles, proved. He demonstrated that the Church of England is the same as that which was founded by the Apostles, and that at the time of the Reformation she only purified herself from the errors that had crept in; and she now holds the true position between the errors of the Church of Rome on the one hand, and the over-enthusiasm of Protestantism on the other. He closed his very interesting lecture by expressing the hope that the Church in her position would ere long be the means of uniting all who call themselves Christians in the battle for Christ and His holy religion. Rev. Canon Innes, who presided at the meeting, in closing, on behalf of the Association, thanked the lecturer, and regretted that the attendance was not worthy of the lecture. He dismissed the meeting, as is usual, with the benediction.

#### ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowner begs to acknowledge with hearty thanks the kind assistance afforded by the following donations: A box for Christmas tree from C. W. A. S.; Mrs. Laidlaw, \$1; Mrs. Neville, \$1; Mrs. Macbeth, \$1; — Morris, Esq., \$1; F. A. Turner, Esq., \$1; Lieut.-Col. Geo. A. Shaw, \$1; Dean Boomer, \$1. The incumbent of the above mission earnestly hopes that many others will make a like offering to the same object.

GRAVENHURST.—The Rev. Thos. Lloyd, begs to acknowledge with many thanks, the receipt of a box of useful articles and toys for Christmas tree, and my needy poor, from C. W. M. A.,

"He that hath pity on the poor lendeth unto the Lord; and look what he layeth out, it shall be paid him again."

#### RUPERT'S LAND.

WINNIPEG.—Honors to a Bishop—Unveiling the portrait of the Bishop of Rupert's Land.—Many of the most influential men of Manitoba and of Winnipeg, including His Honor Lieut.-Gov. Aikins, Hon. Messrs. Norquay, La Riviere, Girard and Brown of the Provincial Government, Hon. Jos. Royal, M.P.; Messrs. Justices Dubuc and Miller, Ven. Archdeacon Cowley, Ven. Archdeacon Pinkham, Rev. Canon Matheson, Rev. Mr. Pritchard, a number of influential laymen, and a good proportion of ladies, assembled in the Sunday school room of Holy Trinity Church, on the occasion of the unveiling of a magnificent portrait of the Most Rev. Robert Machray, D.D., LL.D., Bishop and Metropolitan of Rupert's Land.

Hon. J. Norquay occupied the chair, having on his right hand the distinguished recipient of the honors of the occasion on his left His Honor the new Lieutenant Governor. The chairman expressed the pleasure which he, in common with all others present, felt in being present on such an occasion to do honor to his Lordship, who had presided over the Church of England in this diocese so long. The object of the gathering was to pay a small tribute of the respect and appreciation of those who had listened to His Lordship's ministrations and had been benefited no doubt very largely by them. He then called upon Mr. Wm. Leggo, Master in Chancery, who read the following address:

To the Most Reverend Robert Machray, D. D., LL. D., Bishop and Metropolitan of Rupert's Land.

Most Reverend Father: Accept from a number of the clergy and laity of Your Lordship's Diocese this portrait of yourself, which we hope may find a prominent place in Bishop's Court.

Upwards of seventeen years ago you were called in the providence of God from a sphere of great usefulness in the University of Cambridge, to preside over the destinies of the Church of England in Rupert's Land, whose members were thinly scattered over an area larger than Europe. This period had been a most eventful one in our history as a church. The organization of our Diocesan Synod, the sub-division of the old Diocese of Rupert's Land into four Sees united into one Ecclesiastical Province under the Primacy of the Archbishop of Canterbury, and the establishment of a Cathedral System on the basis of kindred institutions in the motherland, not to speak

of other and hardly less important features of our church polity, have been accomplished during your episcopate, and are monuments of your ability, zeal and devotion; and the position you have taken on the important question of education, by rearing from their foundations such institutions as St. John's College and St. John's College Ladies' School, and that accorded you by being placed at the head of both the Provincial and University and public school systems, justify the promise of your University life, and prove how eminently wise and fitting their choice was, who called you to the office and duties of the Episcopate in this land.

We thank God for all that has been done for our church in Manitoba and the North West through your instrumentality; but most of all for that spirit of harmony amongst ourselves and loyalty to our Bishop, which characterize our church life, and which we feel you have ever done so much to promote.

We deem it a pleasure to contribute in this slight way in handing on to those who shall come after us a copy of the form and features of one to whom our church owes so much and towards whom the hearts of both clergy and laity beat as one; and it is our heartfelt prayer that the Great Shephard and Bishop of our souls may long spare you to His Church in this portion of His vineyard.

At the conclusion of the address the curtain which had concealed the portrait from view was caused to fall, and as it fell a gentle burst of applause was heard from all parts of the room, and the chairman called for three cheers for His Lordship, which were given with great heartiness.

The Bishop delivered a lengthy reply full of statistical and other information as to the history of Church resources of the diocese. We give the following extract as of general interest, being a section addressed especially to the laity.

Reverend Brethren and Brethren of the Laity,—I hope it may not be thought out of place, on this occasion, but rather a meeting of the confidence and approbation you have expressed, if I say a few words on what has been accomplished for the institutions to which you have referred, and also on our present means and needs. I do this the rather that I find there are some misconceptions on the subject in the older provinces of Canada. When we commenced our organization, the isolation of the land still continued, but it was not hard to discover the coming future. We saw two difficulties ahead of us—the difficulty of getting effective clergy for our work; the difficulty of paying them. There were other important reasons, but these were the two main reasons for the effort of building up in St. John's a centre for educational and mission work. This was done in the first place by founding several professorships in theology, the holders of which should also, under their deeds of endowment, be Canons of St. John's, the mother church of the diocese, Friends of the Church Missionary Society founded one and I myself founded another. The S. P. C. K. granted £50 each to three of the professorships. The professional endowment fund for five professors amounts to about \$80,000, not equally divided. The college has also, in addition to the Machray exhibition for the children of the clergy, a scholarship fund in commemoration of various friends of about \$4,600. It has several buildings and twenty five acres of valuable land, but is burdened with a debt of \$16,000. A new college is going to be built, the north wing of which, with the Warden's residence, will cost \$50,000. Of this we have still to raise \$15,000. But there is another want for the efficiency of the college, which we are endeavouring to supply. The professors of theology have hitherto given most of the instruction in arts, and part of that in the college schools. But we require a fuller staff in arts, both for residence in the new college and instruction. We are trying to raise for lecturers in arts an endowment of \$50,000. We have secured about \$11,000. We really need this before we can with safety and with success enter upon the new buildings. This is the effort that the Dean is promoting in England this winter. While St. John's College was, as you may say, resuscitated, the cathedral church was made by an Act of Parliament a collegiate church, the theological professors and the archdeacons being its dean and canons. The professors not only attended to the church and parish of St. John, but, with the aid of masters of the college school and the theological students, did a great deal of most serviceable mission work. In this way Holy Trinity and Christ Church parishes in this city were successively built up and prepared for being independent spheres. Services were begun in various new places. I may mention, as an instance of the devotion shown in this work, that two or three years Canon O'Meara took regularly without fail fortnightly, in every weather, a service at Woodlands, for which he had to drive thirty-five miles, mostly over bare prairie. Until I went to England in 1878 we had scarcely any new grants. The staff at St. John's did then in those early years incalculable service for the Church. And the cathedral mission staff contin-

ues its useful work in supplying vacancies and opening new missions. Indeed, its usefulness for the diocese has only commenced. But until this year there has been no income from the cathedral. The professors were entirely supported by their professorships, supplemented by small grants from the college for their aid in general subjects.

The Lieut. Governor, Hon. J. C. Aikens, who is a Wesleyan, addressed the meeting in a very genial, sympathetic spirit. He said: The best energies of the people here, as well as those from other portions of the Dominion would be required to make this country what all public men, as well as the dignitaries of the Church of England, desired to see it, namely one of the greatest countries on the face of the earth. He had no hesitation in stating his belief in regard to this country. It had a severe climate, but a healthy one. The area fit for cultivation was such as he believed no country on the face of the earth possessed to so great an extent. There was everything needed to raise up a healthy race, if only the minds and hearts of the people could be impressed with the thought that there was something better than to live merely for this world. His Honor concluded by expressing his pleasure in forming the acquaintance a few days ago of His Lordship the Bishop, and his hopes of meeting him on many future occasions.

A singularly interesting feature of the meeting was the reading of a most kind letter from Archbishop Tache, regretting the necessity of his absence. The exertions of Mr. Leggo on behalf of the Church in the N. W. are most zealous and commendable.

#### BRITISH.

THE NEW ARCHBISHOP OF CANTERBURY.—We hear with the liveliest satisfaction that Dr. Benson, Bishop of Truro, has been appointed Archbishop of Canterbury. Dr. Benson is a young man for so exalted a position, but his short career in the new diocese of Truro has shown that he has large administrative capacities, a singularly well balanced mind, a temper of apostolic sweetness, and what is now so needed, is a whole hearted Churchman and able to infuse Church zeal into those who have been alienated from us.

The death of the Earl of Harrowby places a Garter at Mr. Gladstone's disposal, and gives Liverpool the task of electing a successor to Lord Sandon, who goes to the Upper House in his father's room. The venerable peer had done good work for the country in various public offices, while his efforts to serve the cause of our common Christianity in connection with the work of Christian Evidence Society are well known to our readers.

SCHISM IN CAMBRIDGE.—Sir— I always thought that when one attended services in a Church of England one might be sure to find at least a member of the Church of England conducting the services; but it appears that this is not always the case. Notices were printed to the effect that the Corn Exchange having proved insufficient to contain the numbers wishing to attend Moody and Sankey's 'Evangelistic Mission,' an overflow service would be held in Holy Trinity parish church in this town. I went to that church on Wednesday the 8th and Thursday the 9th inst., and on Wednesday I witnessed a Mr. Harrison (who on the Thursday evening came up to me and asked me if I had found Christ, and on my enquiring who he was, said he was the Wesleyan minister) make an extempore prayer, and on Thursday I witnessed Mr. Sankey make a prayer and sing a solo in the church. Certain clergy in different parts of the church made prayers, and went round asking people if they were saved, &c. One might have thought at any rate that men professedly so zealous for the law as members of the Church Association, who place their brethren in prison for asserted breach of the law, would hardly have ventured to allow such practices as the above mentioned. E. A. THEED, St. John's College, Cambridge. P.S.—One of the chief doctrines taught at this Mission seems to be that of being "saved" without possibility of forfeiting that salvation, and also independently of Christ's appointed Church and Sacraments.

The appointment of Mr. Ommanney to S. Matthew's, Sheffield, has caused great uproar in that most Puritan town, where the No-Church party have ruled so long, and where consequently dissent thrives and prospers to its little heart's content. That some change was needed is manifest from the excitement caused by so trifling a change in ritual as Mr. O. has made. Since his arrival no important alterations have been made in the ordinary Sunday morning and evening services, except turning to the east at the Creed and preaching in the surplice. The monthly late celebration of the Holy Communion is retained, and at this service, with the exception of the eastward position, the proper offering of the bread and wine, and the ablu-

tions, it does not differ in any important point from the service as it was before Mr. Ommanney's appointment. The Holy Communion is celebrated twice every Sunday and nearly every day, and the ritual is of the moderate character. "Hymns Ancient and Modern" have been introduced, but only as an appendix to the existing hymnal (Mercer's), and it is chiefly used on week-days. The congregation has readily provided new surplices and cassocks for the choir, as the old ones were worn out. The difficulties have been mainly caused by Mr. Ommanney's teaching the people Church principles, and he has done this in a most careful and moderate manner. The frequent services and the teaching now given at St. Matthew's have proved a great blessing to many of the poor parishioners who are most thankful for the spiritual advantages they have received. Many Sheffield Churchpeople, too, are very thankful for a church where evening Communion is not celebrated, where they have the privilege of Holy Communion at least on all Sundays and saints' days, of daily service, and where some attempt to observe the rubrics is made. Subjoined are some statistics of the work in the four and a half months of Mr. Ommanney's incumbency as compared with those of the preceding year:—

	From Easter, 1881, to Easter, 1882.	From June 15, to present date, 4½ months.
Communion made	520	864
Weekly average	10	45
Baptisms	65	178
Alms	about £165	about £140

Sunday-school children increased from about 70, on June 25, to from 200 to 250.

THE CLERGY OF THE DIOCESE OF EDINBURGH AND THE "ENGLISH EPISCOPALIANS."—The following address has been presented to the Bishop of Edinburgh, and it will, we believe, form the subject of a communication by him to the Episcopal Synod:—

*The Right Rev. the Bishop of Edinburgh.*

MY LORD BISHOP,—In response to the informal communication made to us by your Lordship on the subject of the possible union between some of the congregations known as English Episcopalians and our own Church, we, the undersigned clergy of the diocese of Edinburgh, beg leave to assure your Lordship of the lively pleasure and deep thankfulness with which such union would be welcomed by us.

We would also declare our belief that the liberty of worship now possessed in England by those of the clergy commonly designated "Evangelical" has as a matter of fact, been enjoyed to the full in our own communion without hindrance and without reproach. Yet we would express the hope that the bishops, without relinquishing such safeguards as are really necessary, may be able to take measures to convey to the clergy and others who are now disposed to approach our Church with a view to union, a sense of the security which in this respect they may count upon with confidence.—We remain, my Lord Bishop, yours truly and obediently.—(Signed) James F. Montgomery, D.D., Dean of Edinburgh; J. A. Sellar, M.A., Synod Clerk; V. Grantham Faithful, M.A., Incumbent of Holy Trinity, Dean Bridge; J. G. Cazenove, D.D., Sub-Dean and Chancellor of S. Mary's Cathedral; T. N. Wannop, Incumbent of Holy Trinity, Haddington; Daniel F. Sandford, LL.D., Incumbent of S. John's, and Canon of S. Mary's Cathedral; John Newhan, Incumbent of Christ Church, Falkirk; Francis Ed. Belcombe, Incumbent of Christ Church, Morningside, and many others.

## Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

The Rev. R. S. Radcliffe, of Luther, writes: If any of your readers have borrowed a book of mine called "The Vicar of Morwenstow," by S. Baring Gould, bound in cloth boards, I should feel much obliged if they would return the same.

The Mission House, Luther P. O., Ont.

## ALGOMA HARDSHIPS.

The Rev. C. R. CLERK, of Huntsville, writes: Surely the clergyman whom you mention in your last issue, as having been deterred from applying for work in the Diocese of Algoma by the hard terms of our Bishop's appeal, must have received a wrong impression therefrom. I think his Lordship simply meant to make it clearly known that he could make no use of "carpet knights." In the army or navy the difficult post is looked on as the post of honor. Shall it be only in the army of the Cross that the officers seek an easy post in battle? God forbid.

But as a matter of fact, I do not think any clergyman who may take service in these Canadian Highlands will ever regret such a step, even on the score of comfortable living. All the necessaries, and many of the luxuries of life, are readily attainable; while the hardships—if you call them such—are only those sought eagerly as the greatest pleasure by our thousands of summer visitors, i.e., travel by land and water—riding, canoeing, sailing, amid the most beautiful scenery in the world. Certainly you have occasional bad weather and some hard work, but the missionary spirit must have passed sadly away from the servants of the Holy Church if they cannot endure some "hardships" as good soldiers of Jesus Christ.

Hoping that our Bishop will write again on this subject and correct the fearful impressions which our cautious brother seems to have received from his last letter.

MR. ROBT. HAMILTON, of Emsdale, writes on the above topic a very sympathetic letter, urging the duty of sending assistance to Rev. Mr. Crompton, whom he styles "our poor old parson." Mr. H. says "Mr. Crompton when he comes home after a long distance of travelling, has to be lifted from his horse half-frozen," and his years should stir up people of means to send him help after his labours in establishing eighteen churches.

## HURON WIDOWS AND ORPHANS' FUND.

SIR,—Permit me to answer Mr. Dyke's communication in your issue of Dec. 14th. Though his challenge was to Mr. Reed, I feel so indignant that I ask for space to enter a "protest" from a Huron clergyman.

1. Mr. Dykes should read his Synod Journal. Ignorance of the law is no excuse for breaking it, nor is ignorance of fact any excuse for misrepresenting the truth. Huron Synod Journal for 1882, page 65, has the following items among the receipts for Widows' and Orphans' fund:—July 1881, \$487.83; Jan. 1882, \$504.89, representing the semi-annual collections.

2. Any layman that does not know the condition of his diocesan Church funds, ought to be ashamed to reflect how little real, healthy interest his ignorance proves him to have taken in affairs ecclesiastical.

3. I was under the impression that "some oppressed and suffering clergy" were "carrying on an indefinite number of law suits" against the Synod, and naturally premised that they had the "ample means" Mr. Dykes speaks of; and I should not be surprised should that patient body be mulcted in costs, Mr. Dykes himself being a Churchman may be invited to subscribe towards the defence of the diocese. Would he rise to such a "self-sacrifice?" I speak not "officially," but surmisingly.

While on this subject I would like to take up one or two points in Rev. J. T. Weight's letters of Nov. 9 and Dec. 7 issues, so as to correct what might convey false impressions to those who, like Mr. Dykes, do not read their Synod journals.

1. The clergy have never paid anything unless as voluntary contribution or entrance fees to the Widows' and Orphans' Fund. Their widows are entitled to annuities if the clergy pay \$5.00 per annum to the funds of the Synod. (W. & O. Canon xxviii. clause 3.) Therefore no injustice is done, no misappropriation is made, if the Synod sees fit to transfer no part of its general funds to that particular fund. Reference to the journal will show that all entrance fees, &c., are duly credited direct to the fund.

2. The clause is only suspended, and if need should by some means occur to suddenly increase our pension list, with 184 clergy on the roll, \$1,840 could immediately be called for from the funds of the Synod, which, added to an average annual balance of \$700, would provide for an increase of say eight families (widows and orphans) at \$250 a family; and as widows are also liable to decease, one might not unreasonably calculate upon an occasional decrease in our present pension list; and the "ghoul" conjured up by Mr. Wright prove to be no more substantial than Professor Pepper's ghost.

3. What a false argument our rev. brother summons to his aid in lamenting the anomaly of every missionary clergyman contributing to his own stipend by his annual subscription to the general purpose fund. Of course he does indirectly, and so does every mission in the same subscription list, contribute to their own annual grant. But if that is not the true Scriptural principle of religious giving and a modified community of goods in Church life, then perhaps Mr. Wright will propound a better and more profitable one.

I have written at greater length than I at first intended, but trust you will grant me space in your columns, and thus show yourself willing to further

the "real good work" that Mr. Wright attributes to the influence of your paper.

The Rectory,  
Ingersoll, Dec. 14, 1882. EDWARD M. BLAND.

## HURON WIDOWS AND ORPHANS' FUND.

SIR,—Will you allow me to reply, through your columns, to the enquiry of Mr. J. G. Dykes, of Galt, respecting the Widows and Orphans' Fund.

I desire simply to state that the collection made in our churches for that fund, have always been devoted to the object for which they were given; our printed annual accounts give the fullest publicity to the receipts and expenditure of this fund.

I remain, yours truly,  
E. BAYNES REED.  
The Chapter House, Sec. Treas. Synod of Huron.  
London, Ont., Dec. 18, 1882.

## Family Reading.

### THE THREE CULPRITS.

Who has been kissing my wee little girl,  
Out in the meadow to day?  
Who has been tangling each soft, golden curl,  
While she was busy at play?  
Who has been tearing the dainty white dress?  
Call on the culprits to come and confess,

Down came the sunbeams, so merry and bright,  
And danced o'er the pathway along.  
Oh! we kissed your baby with loving delight;  
And who dares to say it was wrong?  
It was the deep, laughing dimples in cheek and chin  
That enticed us to snuggle our kisses within.

Then rustled the breezes, and, whispering, they said,  
"We tangled your darling's soft hair."  
We frolicked so lovingly round the dear head  
And toyed with the curls bright and fair;  
And we'll do it again, should she come in our way,  
For there's nothing we love like a baby at play."

And who tore the dress? Then the bushes around  
All lifted their blossom-wreathed arms.  
We watched her come tripping by over the ground,  
And we trembled with sudden alarms.  
Lest the darling should vanish, and we loved her so  
That we held her wee dress and would not let her go.

### WHAT CAN WEALTH DO?

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "You are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well, what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance nor wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture and costly pictures and fine horses and carriages—in fact, anything you desire."

"And after I have bought them," replied Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man, who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I 'desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth can't buy a single day more of life—cannot buy back my youth—cannot procure me power to keep afar off the hour of death, and then, what will all avail, when, in a few short years at most, I lie down in the grave and leave it all for ever? Young man, you have no cause to envy me."

## Children's Department.

### A WINTER SONG.

Oh, Summer has the roses  
And the laughing light south wind.  
And the merry meadows lined  
With dewy, dancing posies;  
But Winter has the spirits  
And the witching frosty nights.

Oh, Summer has the splendour  
Of the corn-fields wide and deep.  
Where scarlet poppies sleep  
And wary shadows wander;  
But Winter fields are rare  
With diamonds every where.

Oh, Summer has the wild bees,  
And the ringing, singing note  
In the robin's tuneful throat,  
And the leaf-talk in the trees;  
But Winter has the chime  
Of the merry Christmas time.

Oh, Summer has the lustre  
Of the sunbeams warm and bright.  
And rains that fall at night  
Where reeds and lillies cluster;  
But deep in Winter's snow  
The fires of Christmas glow.

### STRAIGHT PATHS.

SOME of my readers, no doubt, never lived out on the prairie; so perhaps you would like to hear a short story about some of the little folks who live on the prairies of Western Iowa.

When I commenced teaching, my school consisted of quite a number of boys and girls who were always busy; in fact I never knew one of them to be idle. The time of which I speak was early in the winter, and cold weather had just begun. One evening a light snow fell, and next morning the children were very busy making snow balls or snow men, and were all having a very good time, when Johnnie cried out:—

"Let's make a wheel!"

So at it they went. Selecting a hazel bush as the centre, they all started out in different directions, each taking twenty steps from the bush. This being done, they looked behind to see their paths, which were to be the spokes of the wheel. But alas! there was only one straight track.

"Charlie," said the others, "how did you keep your track so straight?"

"Why, that is easy enough to tell," said Charlie. "I took that pole for my mark, and kept my eyes on it, and never looked down once."

"But," said Joe, "I took that bush for my mark, and didn't get my path as straight as yours. Why was that?"

"Because you kept looking at us," said the others, "instead of keeping your eyes on the mark."

So remember this, boys, and girls too. You all have a path to make, and the steps are your actions. They will show more plainly than you think. Better begin right, then, and make a determination to live a Christian life; asking help from the Lord, and doing all the good you can. Then you will make straight paths in life, as Charlie did in the snow. Instead of looking at others' imperfections, keep your eyes on your perfect mark.

Undoubtedly the best medicine to keep on hand for Colds, Coughs, Asthma, Bronchitis and Pulmonary troubles generally, is Hagyard's Pectoral Balsam. It will not cure Consumption, but it will cure those troublesome conditions leading thereto.

### TO CORRESPONDENTS.

We regret having been unable to insert all the items of Diocesan news which were so kindly forwarded. The Christmas number having been exclusively devoted to seasonable reading, compelled us to throw over a whole week's items, which appear in this number. Next week we shall be again abreast of the time in news. We thank our friends all around for their hearty expressions of appreciation of our Christmas issue.

### GIRLS ON THE FARM.

A great deal has been said and written concerning the rights of farmers' boys, but nothing about the girls. It is a common thing for farmers to pay their sons, fair wages for their work; yet the daughters do not receive a dollar from month to month. Why should this difference exist between the farmer's girl and the boy? The former is quite as much entitled to a reward for services as the latter. In truth, the farmer's girl is frequently the more valuable of the two. She is expected in many cases to arise very early, get breakfast, clean up the house and prepare the other meals required through the day, or if not, to at least largely aid in all these household duties. In addition, she is looked upon by father, mother and brother to entertain company—to act the hostess at least a creditable second to the mother, and while she may be the pride of the family, and regarded as a sort of privileged character, yet much is expected from her in ten thousand smaller features of home life. Why, then, should she not be encouraged with at least as much pay as the boy? In addition to that, the farm house should be made as attractive as possible—with a piano, plenty of books, newspapers and pictures; cultivate a taste in the girls for flowers, etc. These features, with a moderate amount of work, should produce a happy and contented home farm life.

### CONSUMPTION CURED.

An old physician, retired from active practice, having had placed in his hands by an East Indian Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections; also a positive and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to  
DR. J. C. RAYMOND,  
164 Washington Street, Brooklyn, N.Y.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

The Rev. I. Fielding Sweeny's, address will be in future, 4 High St, Toronto.

## ENGLISH WATCHES!

Important to every Reader of this Paper.

## STEWART DAWSON & CO.,

Of LIVERPOOL, ENGLAND.

The Eminent and World Renowned English Lever Watch Manufacturers have the pleasure to announce that they have opened a

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for the convenience of their old and new customers in Canada, who can pay them a personal visit and where all who forward their orders by post may rely on the same being executed by return, thus dispensing with the delay contingent upon writing to our S. D. & Co. manufactory in England.

There are few British subjects who are unfamiliar with the name of STEWART DAWSON & CO., and as few who have not heard of STEWART DAWSON & CO.'S English Watches which are not only worn daily by tens of thousands

Al over England, Ireland and Scotland,

but are also ordered daily from Liverpool for ALL QUARTERS of the CIVILIZED WORLD.

The enormous patronage thus extended to Stewart Dawson & Co. has grown from simple but original and effective causes, and which extends to all who patronize them, advantages not to be had from watch manufacturers in the world.

Firstly—Several years ago Stewart Dawson & Co. adopted in England the original system of selling the whole of their manufacture direct to the public for cash instead of continuing to sell to retail dealers on the credit system.

Secondly—The public were and are thus enabled to buy direct from the manufactory for cash at a less price than dealers have to pay on credit.

Thirdly—Stewart Dawson & Co. manufacture only the very highest quality of English Watches, containing many improvements not to be had in any other English Watch; and for finish, handsome appearance, excellence, utility, durability, and time-keeping qualities, Stewart Dawson & Co.'s English Lever Watches have no equals, in proof of which Stewart Dawson & Co., two years ago, challenged every watch manufacturer in England for £500, by announcement in over two hundred British newspapers, to show the same proof of quality from their customers for their watches as could S. D. & Co., but none could take this challenge up, and which has now been extended to £1000, and stands in Stewart Dawson & Co.'s watch pamphlet for the acceptance of any watch manufacturer in the world to take up.

Fourthly—Notwithstanding the unequalled quality and excellence of Stewart Dawson & Co.'s Watches, their customers are enabled by S. D. & Co.'s system of business to purchase these

### Magnificent English Levers

at about one-half the usual prices charged by retail dealers for watches of common manufacture, hence the extraordinary business extended to Stewart Dawson & Co. all over the world.

Fifthly—Stewart Dawson & Co., on receipt of remittance, supply every watch on a week's free trial, and return the full price paid to any customer dissatisfied. All are supplied with guarantee and full printed instructions how to use and wind them.

Stewart Dawson & Co. do not expect or solicit flattery or any gratitude for their exertions in placing within the reach of their Canadian customers facilities for purchasing their Watches at the same prices as they are now daily sold at all over Great Britain. Still S. D. & Co. consider that on account of the very high prices prevailing in all parts of America it must be a great boon to all requiring a FIRST-CLASS WATCH to know that they are now able to purchase at their Canadian Branch ENGLISH WATCHES of the very best description for the SAME LOW PRICES as if they resided in England, and purchased the watches there.

S. D. & Co. therefore beg respectfully to request the readers of this paper to compare the Canadian and English shop prices as under with those charged by the makers, STEWART DAWSON & CO.

Usual English Prices	Usual Canadian Prices	S. D. & Co.'s Direct Prices	For their World Famed Watches.
£ 5 5	7 7	£ 3 10	Gent's English Silver Levers, very best.
6 6	8 8	4 10	English Silver Hunting Levers, very best.
7 7	9 9	5 10	Gent's Keyless English Silver Levers.
8 8	10 10	6 10	Gent's Keyless English Hunting Levers.
6 6	8 8	4 10	Carriage Levers, Patent English, very best.
5 5	7 7	3 10	Ladies' English Silver Levers, best in America.
6 6	8 8	4 10	Ladies' English Silver Hunting Levers.
10 10	12 12	6 10	Gent's English Gold Levers, very best.
11 11	13 13	7 10	Gent's English Gold Chronographs.
14 10	17 10	12 10	Gent's English Gold Levers, very best.
30 0	45 0	18 18	Gent's English Gold Chronographs.
10 10	12 12	8 10	Ladies' English Gold Levers, very best.
6 10	8 10	4 10	Ladies' Elegant Carriage Gold Watches.
7 7	10 10	5 10	Ladies' Keyless Carriage Gold Watches.
2 10	3 0	1 10	Ladies' Marvelous Silver Defiance Hunting Watches, £2 worth £1 10s.

Gent's Marvelous Silver Defiance Hunting Watches, £2 worth £1 10s.

An Eight Guinea Hunting Lever for £4 10s.

Stewart Dawson & Co.'s Matchless Eight Guinea English Hunting Levers—our price £4 10s—

are the finest and most serviceable Watches in the world, all with full-capped movements,

beautifully finished English Hall marked Sterling Silver Cases, plain or engine-turned,

and are supplied in three sizes (for which see pamphlet) price £4 10s or £2 10s, worth £4

Same Watch, open face, £3 10s, or £16.8s; ditto

to Crystal front, high bezel, £4, or £16.8s.

Stewart Dawson & Co.'s Ladies' Magnificent English Levers, same quality and price as above,

are unequalled for elegance, durability and time-keeping.

Stewart Dawson & Co.'s Superb English KEYLESS LEVER, winding by a New, Sure and Complete Perfected system—Air-tight, Dust-tight and Damp-tight.

These unique and perfect watches wind and set hands without the trouble of carrying a key, and will be found the very watch to suit customer in all parts of Canada. These watches never require to be opened, which also prevents all chances of dust getting in. They would positively cost from a retail dealer in Canada from £10 to £12 at the very lowest. Our price direct to the public in Hunting Cases is only £6 10s, or £31.2s—just half price; in Open-Face £7 10s, or £35.4s.

Stewart Dawson & Co.'s English Hunting Chronographs—A £13 10s English Silver Chronograph for £7 10s, or £36.0s, worth £70. Open-face, crystal front, £6 10s, or £31.2s. The Highest Grade, the Acme of Perfection, £ Flat-Lever Movements, Jewelled in every Action, Gold Chronometer Balance, Decimal Dial Centre seconds Outside Stop, Crystal Front, of a quality that defies all imitations.

For full particulars of all the above Watches see Stewart Dawson & Co.'s watch pamphlet.

NOTE.—Each Watch sent on a week's free trial on receipt of remittance as per Coupon below;—

### "DOMINION CHURCHMAN" COUPON.

Stewart Dawson & Co. bind themselves to supply either of the above Watches at the reduced price and on the conditions stated, on receipt of this coupon and remittance for amount. (Signed) STEWART DAWSON & CO. P.O. Orders payable at the G.P.O., Toronto.

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## STEWART DAWSON & CO.,

15 Toronto Street, Toronto.

NOTICE TO OUR CUSTOMERS IN CANADA.—Our prices being quoted in English money as in England, we take the Dollar in payment at its full value, reckoning it at 4s 2d as above. All orders will also be delivered free, carriage paid in full by us, and each order delivered safe at S. D. & Co.'s own risk by first return of post.

Write for Stewart Dawson & Co.'s Watch Pamphlet, 100 pages, post free, for 5 cents in stamps, containing full particulars and illustrations of all our English Watches, as sold in hundreds daily all over England, Ireland and Scotland, together with 40 pages of the most wonderful testimonials from recent purchasers, never equalled in the world where authenticated truths pure and simple from the pens of purchasers in all parts of the universe will convince every intending watch buyer that Stewart Dawson & Co., of Liverpool, England, are the firm to apply to.

CANADIAN BRANCH—15 Toronto Street, Toronto.

AUSTRALIAN BRANCH—25 Royal Arcade, Sydney.

CREeping UP THE STAIRS.

In the softly falling twilight
Of the weary, weary day,
With a quiet step I entered
Where the children were at play:

Oh, it touched the tender heart-strings
With breath and force divine,
And such melodies awakened
As no words can e'er define.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering
Like the magpies of the trees:

YOUNG INDIAN MAIDENS.

Among the north-western tribes of
Indians innocence is as marked among
the girls as their color. Educated in
the faith that she was ordained to
work, she trained herself to hard labour,

stands that he is making a good choice.
The courtship is left entirely to the
mother.

GAINING A WORLD WIDE REPUTATION.—
About 150,000 bottles of medicine and
3,000 Spirometers, the invention of M.

The present season is rich in gifts,
hence we may be doing a service to our
readers by referring to the firm of Messrs.

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There was seen yesterday at Messrs.
Knabe & Co.'s factory a magnificent

AN ONLY DAUGHTER
CURED OF CONSUMPTION.
When death was hourly expected, all
remedies having failed, and Dr. H.

A. Chard, of Stirling, in a recent letter
states that he met with an accident
some time ago, by which one of his

THE JEWS.—Davison in his Discourses
on Prophecy, uses the following beautiful
illustration when speaking of modern

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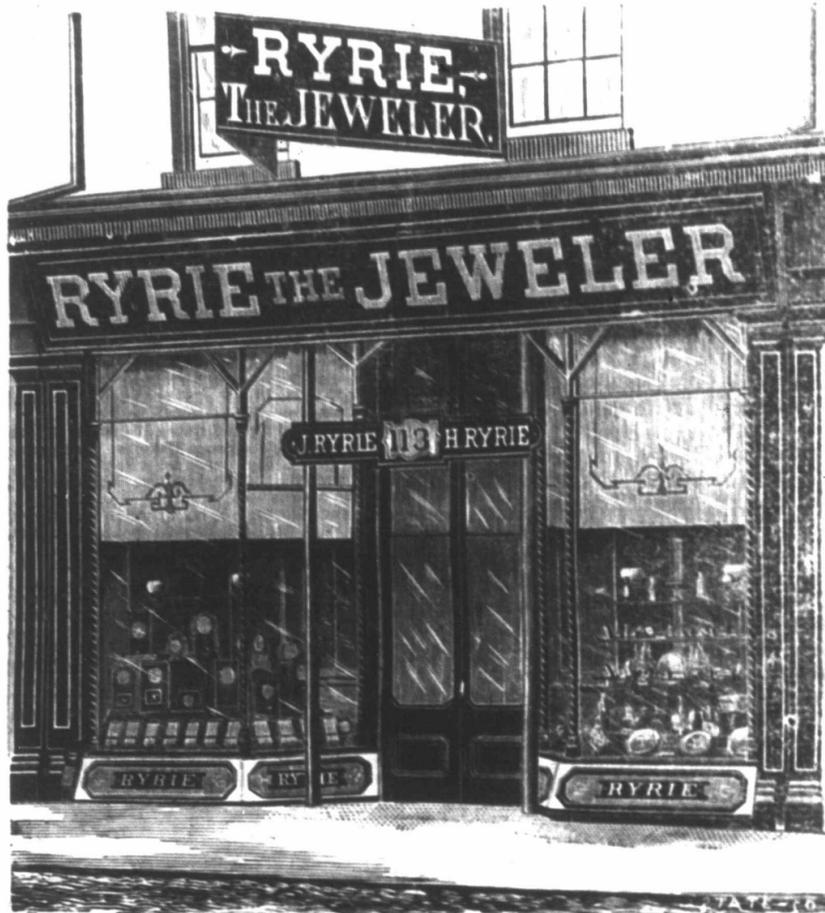
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Or Common Windows Changed to Bay Windows.  
New in Theory, New in Principle, New in Application. The  
Latest Architectural Idea. Universally Endorsed.  
Exceedingly Popular, and Selling Rapidly.

**THIS** great building improvement is becoming very popular wherever introduced. It adds greatly to the comfort and appearance of new buildings and makes old buildings have the appearance of modern ones. Is very ornamental. Makes rooms cooler in summer and warmer in winter. Creates a circulation of the air and keeps the heat of the sun from the room. The old blinds are used as part of the improvement. No change made in the glass or sash. Carpenters and Builders that want to make from \$20 to \$30 per day instead of the regular wages, will find it just the thing.

Parties with Means looking for a business that pays largely, can purchase 10 to 20 counties and sell out by counties to carpenters and builders or realize a steady income from royalty.

I employ no Agents but sell territory in quantities at low prices, so that the profits are very large, in some cases exceeding \$500 per month. I furnish models and drawings to purchasers and give full instructions. It is not necessary to be a carpenter to sell territory. Send stamp for circulars, engravings and terms. I make easy terms with carpenters on first county to introduce it.

No postals answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp.

W. S. GARRISON, Patentee, Cedar Falls, Iowa.

HAVING acquired the sole Patent right (patented in Canada, March 6th, 1882,) from Mr. W. S. Garrison, for all the counties west of Ontario, in the Province of Ontario, I am prepared to dispose of the same to Builders, Carpenters, or parties with moderate capital, who will find large returns by the purchase of the rights for one or more counties.

Communications, enclosing stamped envelope for reply, addressed to FRANK WOOTTEN, P.O. Box 2640, or 11 York Chambers, Toronto St., Toronto, will receive prompt attention.

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Best Quality Brussels Carpets,  
Only \$1 per yard, worth \$1.50.

Fine Axminster & Wilton Carpets  
Only \$1.50 per Yard, worth \$2.25.

**Startling Value in Mantles!**

Handsome Cloth and Seal Mantles at \$8,  
REGULAR PRICE, \$12.

Elegant Cloth Mantles & Dolmans, at \$15,  
REGULAR PRICE, \$25.

*The Stock must be reduced before  
JANUARY the 8th, as the rear portion of  
the building will be pulled down at that date.*

**Petley & Petley (GOLDEN GRIFFIN) King St. East**  
**TORONTO.**

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With 18 full pages wood engravings, beautifully executed, and a large picture, presented in color, entitled, "CINDERELLA," from the painting by J. E. Millars, R.A.

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With 14 full page illustrations in colours, and large presentation plate, by J. A. Meilas, entitled "LITTLE MRS. CAMP."

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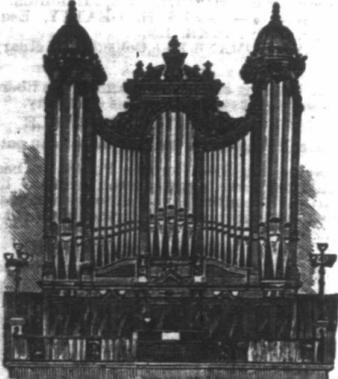
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