

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JANUARY 3, 1878.

[No. 1.]

Legal Profession.

SPENCER, McDOUGALL & GORDON,
Barristers, Solicitors, Notaries, &c.,
39 ADELAIDE ST. EAST, TORONTO.
T. H. SPENCER, LL.D. JOS. E. McDOUGALL.
B. GORDON.

J. & E. HENDERSON,
BARRISTERS, SOLICITORS, &c.
JAMES HENDERSON. ELMES HENDERSON.
NO. 1 JORDAN STREET,
TORONTO.

MURRAY, BARWICK & LYON,
BARRISTERS, ATTORNEYS-AT-LAW,
Solicitors in Chancery Notaries Public, etc.
ROMAINE BUILDINGS, TORONTO.
HUSON W. M. MURRAY. F. D. BARWICK. J. L. LYON.

Engineers and Architects.

S. JAMES & CO.,
Architects, Civil Engineers and
Building Surveyors,
17 TORONTO STREET, TORONTO.

M'CAW & LENNOX,
ARCHITECTS, &c.
OFFICE, IMPERIAL BUILDINGS,
No. 30 Adelaide Street East,
(Next the Post Office)—P. O. Box, 986,
TORONTO.
W. F. M'CAW. ED. JAS. LENNOX.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS,
Draughtsmen and Valuators.
52 Adelaide Street East, Toronto. V. B. Wadsworth,
Chas. Unwin, R. M. Bonfellow, R. H. Coleman.

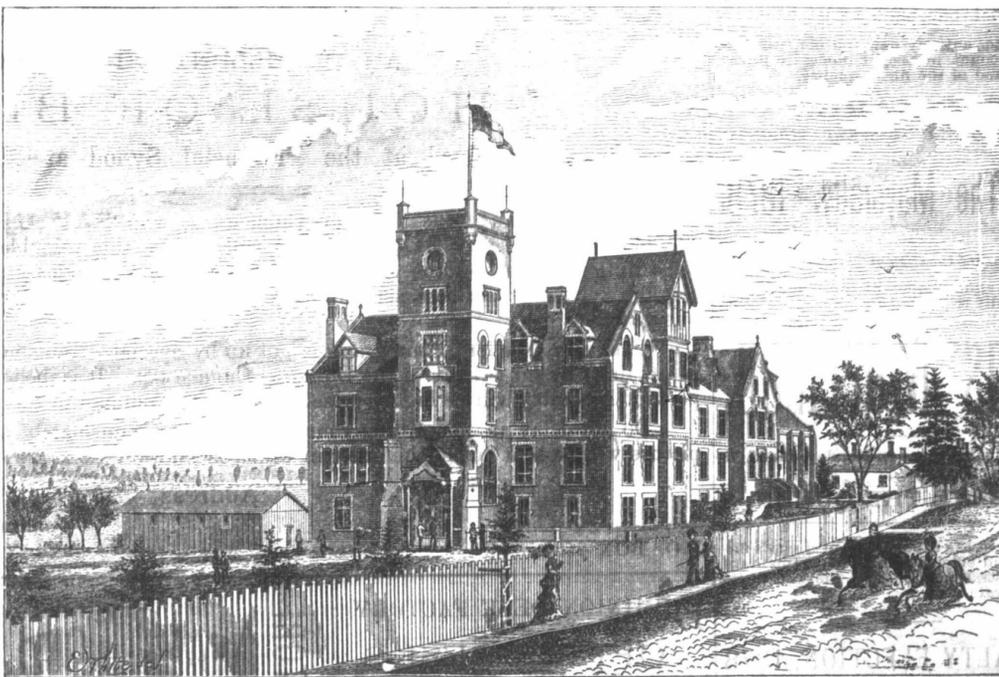
FRANK DARLING,
ARCHITECT,
56 KING STREET EAST,
TORONTO.

McDONNOUGH JAMES & CO.
CARPET, OILCLOTH,
and Curtain Warerooms.
31 KING STREET EAST, TORONTO.

PIANO-FORTE AND ORGAN.
MR. HALLEN,
480 Ontario Street, Toronto,
Receives or attends pupils. Terms moderate.
Satisfactory references, &c.

MISS HODGINS,
Having returned from New York, has now on
hand a splendid assortment of
AMERICAN MILLINERY,
Also direct importations of
FRENCH MILLINERY, &c.
Dressmaking Department complete with
first-class fitter, and Paper Costumes trimmed
for Ladies to select styles from.

REMOVAL.
H. & C. BLACHFORD,
Have removed to
187 & 89 KING ST. EAST.
Most reliable stock of
BOOTS & SHOES
IN TORONTO.
Be sure and give them
a call.

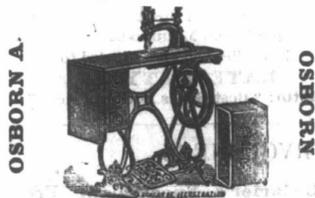


Trinity College School, Port Hope.

Lent Term will commence on **MONDAY, JANUARY 14th, 1878.** Terms (inclusive) \$225 per annum. A few more Boarders can be received.

Apply to **REV. C. J. S. BETHUNE, M.A.,** Head Master.

GUELPH Sewing Machine Co.



We can with confidence recommend our Machines and warrant
Entire Satisfaction to our Patrons.

Their universal success may warrant a trial. To be had from our Agents almost everywhere or direct from the Manufactory. Agents wanted where none have been appointed. Large reductions made to MINISTERS.

WILKIE & OSBORNE,
Manufacturers,
Guelph, Ontario, Canada.

CLOVER AND TIMOTHY THRASHER FOR \$30

I warrant by the application and use of my Clover Thrasher Attachment to convert any Thrashing Machine into the Best Clover and Timothy Thrasher in existence. Satisfaction guaranteed or money refunded. Send for certificates to **Jonathan Brown, P.O. Box, No. 211, Aylmer, County Elgin, Ont.** Wanted a good Agent in every Co. in Canada.

ESTABLISHED 1852. MUSIC EMPORIUM. P. GROSSMAN, wholesale and retail dealer in Music, Musical Instruments, and Strings for various Instruments, No. 49 James Street (opposite the Postoffice, Hamilton, Ontario, Canada), Agent for Novello's, Boosey's, Chappell's, and other English Sacred and Secular Music publications.

FURNITURE.

The Oshawa Cabinet Company
NO. 97 YONGE ST.
Have an immense stock of Furniture in New Designs.
CHAIRS, SETTEES &c., for CHURCHES and SCHOOL ROOMS, constantly on hand and made to order at low prices.

432.

LADIES FANCY SILK TIES,
FANCY COLORED RIBBONS,
WHITE REAL LACES,
SASH RIBBONS, all colors,
LADIES' CLOTH GLOVES,
LADIES' KID GLOVES.
Prices Very Low.

W. J. SOMERVILLE
432 YONGE STREET.

DISSOLUTION OF PARTNERSHIP.

CRAWFORD & SMITH,

Beg to inform their customers and the general public that in anticipation of the withdrawal of Mr. Crawford from the retail on the 1st of January next, and with the view of reducing the stock as much as possible before that date, they will offer for the next sixty days, the whole of their valuable stock of

General Dry-goods, Millinery, and Mantles,

at such prices as must effect a speedy clearance.

The stock is well known to be one of the best of its kind in the city, having been selected with great care and with a full appreciation of the wants of customers, and comprises full assortments of desirable and seasonable goods in all departments.

N. B.—No goods sent out on approbation during the sale.

49 King Street East, Toronto

GOLD MEDAL PIANOS.

Awarded ONLY GOLD MEDAL at World's Fair, Vienna. Also, highest at Centennial. Lowest prices in Canada. Send for list of Pianos and Organs.
3 Adelaide St. East, TORONTO.
NORRIS & SOPER.

BOOKS FOR THE HOLIDAYS.

Handsomely Illustrated Bibles.
The Poets and other standard works, in full calf and Morocco bindings.
Bibles, Prayer Books,
CHURCH SERVICES,
HYMN BOOKS,
DEVOTIONAL BOOKS,
Photograph and Autograph Albums
PRANG'S ILLUMINATED TEXTS, MOTTOES
CROSSES, &c.
Christmas and New Year's
Cards, etc.

ALSO,
A very large assortment of
BOOKS FOR THE YOUNG,
suitable for Gifts, Sunday-school Prizes,
Sunday-school Libraries, &c.
For Sale by
ROWSELL & HUTCHISON,
76 KING STREET EAST, TORONTO.

BUY YOUR CARPETS

FROM
PETLEY & DINEEN
TORONTO,

And Save Twenty five per cent.

WM. GORDON,
Has just opened a fine lot of
BRUSSELS,
TAPESTRY, AND
WOOL CARPETS.
184 YONGE STREET.
Ten per cent. off to Clergymen.

ONTARIO

BAKING POWDER.
White, Odorless, and does not discolor
Best Manufactured. Try it and be convinced
For sale at principal Grocery stores.

CHRISTMAS GOODS.

a fine assortment for the season's trade of
WATCHES, GOLD and SILVER,
Chains, Locketts, Necklets,
and a great variety of other kinds of Jewelry,
CLOCKS AND ELECTRO-PLATED WARE
consisting of
TEA SETS, SALVERS, CARD & CAKE BASKETS,
Epergnes, etc., entirely new (no old bankrupt
stock at discount prices), at moderate prices,
and warranted of the finest quality.

W. WHARIN,
23 KING ST. WEST TORONTO.

1878. The Mayoralty. 1878.

To the Electors of the City of Toronto:
Your vote and influence at the coming election,
are kindly requested for

Angus Morrison.

The Election takes place on Monday, Jan. 7, '78

GOD SAVE THE QUEEN.

ECONOMY in the expenditure of a city's finances and efficiency in all departments of civic administration should be the aim of its Chief Magistrate.

MAYORALTY ELECTION, 1878

Your Vote and Influence are respectfully solicited for

JAS. BEATY, Q.C.
AS MAYOR FOR 1878.

Election takes place Monday, Jan. 7th, 1878.

ST. JOHN'S WARD.

YOUR VOTE AND INTEREST
are respectfully solicited for

George L. Tizard,
AS ALDERMAN FOR 1878.

Election on Monday, January 7th, 1878.

J. YOUNG.



UNDERTAKER,
361 Yonge Street, Toronto.

TRAVELERS INSURANCE COMPANY OF HARTFORD, CONN.

Paid-up Cash Capital \$600,000
Cash Assets 4,054,000
Surplus for protection of Policy-holders 1,170,855

The Travelers is a STOCK COMPANY and writes Life Policies upon the Low Rate all-cash plan. No uncertain promises of impossible "dividends," but a reduction of the premium at the outset, equivalent to a "dividend" in advance. The Travelers writes Life and Accident Policies combined as cheap as most companies write life policies. It is the largest Accident Insurance Company in the world, having written 436,000 policies and paid in actual cash benefits to accident policy holders alone over \$2,565,000. An accident policy costs but a trifle. No medical examination required. Get a policy and share in the general benefit.

C. F. RUSSELL,
District Agent.
33 Adelaide Street East, Toronto, Ont.

Premium Photograph.

Size 17 x 14 in. Price (if sold alone), \$2.00.

FOR THE SUBSCRIBERS OF THE
DOMINION CHURCHMAN,

AN EXCELLENT PHOTOGRAPH OF THE
HOUSE OF BISHOPS,
Assembled at the Provincial Synod at Montreal, September, 1877.

All Subscribers of the DOMINION CHURCHMAN, who PAY UP ARREARS TO THE 31st DECEMBER, 1877, and pay \$2.50 for 1878, will receive this valuable picture. Those who have already paid their subscription for part of the year 1878, must pay the remainder and 50c. additional, to entitle them to the Photograph. New subscribers sending us \$2.50 will receive the picture and a copy of the DOMINION CHURCHMAN for one year.

This very excellent Photograph is got up by special arrangement with W. Notman, Montreal, and can only be obtained by subscribers of the DOMINION CHURCHMAN. It is believed that so valuable a memorial of this important Assembly will be highly prized by every Churchman in the Dominion.

Do not delay in forwarding your subscriptions immediately and getting your friends to subscribe, as the picture will be sent out in the order in which the subscriptions are received.

Address, —FRANK WOOTTEN,
Publisher and Proprietor, Dominion Churchman,
TORONTO, Ont.

P.O. BOX 2530.

DOMINION DESK FACTORY.

OFFICE DESKS,
and Office Furniture of all kinds. Large stock constantly on hand.

BOOK-CASES, CHAIRS, STOOLS, &c.
Counter and Office Fittings at shortest notice
Repairs at Public Buildings, Schools, Banks,
Government and Law Offices, &c.

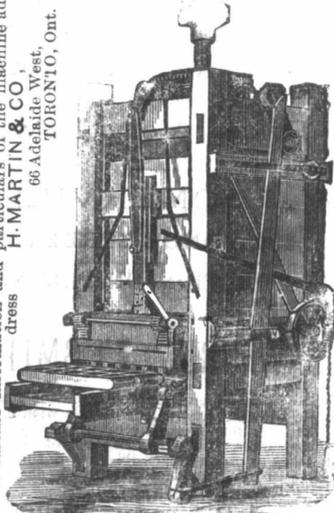
PEERLESS & FRASER.

Millicamp's Buildings,
31 Adelaide St. East, Toronto

PATTERNS AND MODELS OF EVERY DESCRIPTION.

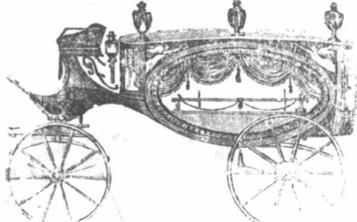
**THE MARTIN
SELF-ACTING STOCK
BRICK MACHINE.**

Has been in operation since 1865 and is adopted by leading Brick Manufacturers in the United States and Canada. For further information and particulars of the machine address
H. MARTIN & CO.
66 Adelaide West,
TORONTO, Ont.



ESTABLISHED 1838.

W. H. STONE.
(Late H. B. WILLIAMS.)



UNDERTAKER,
239 Yonge Street, Toronto.

PHENIX HAT STORE



For Fine Furs

129 YONGE STREET,
(Opposite James Shields & Co.)
Ladies and Gents Fine Furs a specialty.
Ready-made and Manufactured to order
Furs Cleaned and Altered to
LATEST STYLES.
Motto: "Best Goods Bottom Prices."

NERVOUSNESS.

Dr. Cularier's Specific, or French Remedy, for Nervous Debility, etc.
Attended with any of the following symptoms
Deranged Digestion, Loss of Appetite, Loss of
Flesh, Fitful, Nervous or Heavy Sleep, Inflammation or Weakness of the Kidneys, Troubled
Breathing, Failure of Voice, Irregular Action of the Heart, Eruptions on the Face and Neck,
Headache, Affections of the Eyes, Loss of Memory, Sudden Flushings of Heat and Blushings, General Weakness and Indolence, Aversion to Society, Melancholy, etc. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great MENTAL ACTIVITY will find this preparation most valuable.
Price \$1; Six Packets for \$5.
Address **JOS. DAVIDS & CO.,**
Chemists, Toronto,
Sole Agents for the above preparation.



Ladies' Furs,
IN
Dark Mink,
Real Seal,
Gray Lamb,
Black Dogskin,
Real Seal and Dogskin
Jackets, Buffalo Robes
W. & D. DINEEN, cor.
King & Yonge, Toronto

WEBER & CO.,

MANUFACTURERS OF
**Grand. Square, and Upright
PIANOFORTES.**
FACTORY AND WAREHOUSES:
Cor. PRINCESS AND ONTARIO STS.,
KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1872
Responsible Agents wanted in several unrepresented Counties of Ontario.

TORONTO CENTRAL FACTORY,
59 to 73 Adelaide St. West,
cheap for cash, first-class

DOORS SASHES, BLINDS,

Casings, Mouldings, Bases, Sceding, Flooring, Rope Mouldings, Chicago Sheathing, Felt, &c.; also, good second-hand Machinery. Having replenished his factory with the latest improved machinery, he can sell very much cheaper than heretofore, and also do Planing and Sawing at very low rates. All orders will be promptly attended to. **J. P. WAGNER,** Proprietor.



R. WALKER & SONS

are now selling their WHOLESALE STOCK together with all their Retail Stock of

DRY GOODS,

Millinery, Mantles, Carpets and other Goods. Retail at Wholesale Prices. A reduction of 10 to 20 per cent. Sole Agents for Dr. Warner's Health Corset only \$1.25.

THE GOLDEN LION,
33 to 37 King St. E., Toronto.



FURS! FURS!

XMAS AND NEW YEAR'S PRESENTS.

We offer great inducements and large reductions in our usual prices.

Ladies' Gents. and Children's FINE FURS

a specialty. Buffalo, Bear and Fancy Robes—a large assortment.

J. & J. LUGSDEN,
101 Yonge St., Toronto.

Dominion Churchman.

THURSDAY, JANUARY 3, 1878.

NEW YEAR'S GREETING.

THE publisher of the DOMINION CHURCHMAN in offering the readers of this journal the customary salutations and compliments of the Season, takes the opportunity in this first number of the New Year to say a few words upon the subject of the undertaking to which his unremitting energies have been devoted. He must first, however, express his unfeigned thanks to Divine goodness for the uninterrupted health and strength which he has enjoyed in the midst of the labours and anxieties of his position, and also acknowledge his obligation to the Clergy and Laity of the Dominion who have in any way encouraged and aided his endeavours to maintain and circulate the CHURCHMAN by their subscriptions, recommendations, or literary contributions. The Publisher has the gratification of stating that the paper has been steadily gaining ground in the confidence and good-will of the Church people throughout Canada. This is evidenced by the very numerous letters he has received from all parts during the past, as in the previous year, expressing satisfaction with the manner in which the journal has been conducted, and with the principles and tone by which it has been characterized. Another proof of its growing popularity is exhibited by the continued increase of the subscription list, and this increase seems to have been greatest in those places where the paper has been best known. The Publisher of the DOMINION CHURCHMAN does not desire to conceal the fact that the prosperity of his undertaking, in common with business of every description, has been affected by the severe monetary depression which has prevailed throughout the commercial world. And perhaps public journalists suffer more than others at such times, because their support depends upon numerous small amounts, which appear to individual subscribers so trivial as to make it a matter of small consequence whether their payment is delayed or forgotten altogether. Let the CHURCHMAN'S subscribers, whose consciences prick them on this point, remember that they can materially lighten the burdens and anxieties of those who issue the journal by paying their subscriptions punctually and regularly. Another effect of hard times upon newspapers is to check the extension of their circulation; people say they cannot afford to subscribe. Notwithstanding this drawback, however, the subscribers to the DOMINION CHURCHMAN have, as above stated, increased. But we know not how many more might have been added if the clergy and laity of the Church generally had exerted themselves in furtherance of this object, as some few have done. Will they not endeavor to spread the circulation of a paper which by the showing of so many testimonials needs but to be known in order to be valued by all sound and moderate

churchmen? It would, the publisher is persuaded, require but a slight effort on the part of the friends of the journal to double or treble the list. If the many would follow the example of the few there is nothing to hinder the DOMINION CHURCHMAN from flourishing in this Canada of ours. The publisher, while thanking contributors for their past valuable aid so kindly and freely rendered, begs that they will "not be weary in well doing," but will continue to forward during the present year items of church news and articles on church subjects connected with the topics of the day. As for himself he would say that he will endeavor to merit a continuance of the confidence which his patrons have reposed in him, and trusts he shall be spared to prosecute and achieve the object which he has at heart, and for which his conscience testifies he has labored faithfully and self-denyingly, viz.: to establish and conduct such a journal as shall, while shunning all extremes and discouraging party contentions, foster and propagate attachment to the true and broad principles of the Church as well as diffuse information upon church work and movements, especially such as take place in our own dioceses, so that a loving zeal and rivalry may be provoked among Canadian church people whereby the Church may be edified and God glorified.

THE WEEK.

IT is surmised in some quarters that the British Government have called Parliament together in order to submit a plan for the purchase of the Suzerainty over Egypt, now held by Turkey. The scheme, it is alleged, is freighted with considerable difficulty. It is urged that in searching for the title of this claim, it will be found to rest on the right of conquest, which was repudiated by Mehemet Ali forty-six years ago, when he would have made Egypt independent, and probably have blotted from existence the Ottoman Empire, if England had not interfered. But should the settlement of 1866 be deemed conclusive, Great Britain would be able to purchase only the right to a tribute amounting to about three and a half million dollars annually, with authority to call on the Khedive for military and naval aids, while any further encroachment on the sovereignty of Egypt would amount to an act of war. In the event of hostilities, England would have to deal with a fierce and revengeful race. It is believed, however, that the gravest contingency arising from the purchase of the Suzerainty of Egypt would be that she would awaken the hostility of France and Italy, and give the signal for the further partition of the Ottoman Empire; and that Russia, feeling released from all further obligations, would arouse the energies of the Greek and Slavonic races, and would move at once by land and sea upon Constantinople.

While we have been enjoying an unusually balmy air, with roads as soft as batter pud-

ding, we are told that the early and severe winter in Europe threatens to add a new horror to the Eastern war. Roumania and a great part of Bulgaria are exposed, precisely like Russian Turkestan, to the full force of all northern and easterly winds, which produce a change of temperature amounting, as we sometimes find in Canada, to fifty or sixty degrees in a day. Wherever these winds blow, the same severe hurricanes occur as in Minnesota and on the plains in the United States, more destructive than almost any amount of quiet Arctic cold. Such a hurricane has now fallen upon the half famished garrison of Plevna and the Russian convoy near Bucharest. Wagons, horses, and men have been entirely buried in snow within half a mile of a place of shelter; while the snow on the ridges and in the passes of the Balkans must put a stop to military operations for some time. In America, however, it appears that the first violence of winter has exhausted itself and moderate weather now prevails. This region, although rough and lofty, is protected by the immense wall of the Caucasus. It is subject to deep snows rather than to violent storms or great extremes of cold, and the winds of the Black Sea and the Persian plains, meeting on the highest ridges, make the climate uncertain during winter. The operations at Erzeroum have hitherto been retarded by the difficulty of bringing the siege guns from Kars.

The intrepid African explorer, Stanley, is on his way to Europe. He has telegraphed from Aden his arrival there from Zanzibar, and also his departure for Suez; so that he is expected in England soon, when he will probably be lionized more enthusiastically than when he returned successful from the search for Livingstone. And he cannot do better than call for Cleopatra's Needle on his way. It would furnish one of the best, and certainly one of the most lasting trophies he could pick up. In the minds of the people of England we doubt not that the solid results of his recent triumphs will overtop the brilliancy of his first happy stroke for fame. In an interview with the Sultan at Zanzibar, he obtained promises for the suppression of the slave trade. The Sultan, Syed Barghash, appeared to be much moved by Stanley's expostulations in reference to the infamous traffic, and appeared to comprehend the gravity of the situation, when informed that the civilized world was determined to put it down. The Sultan also promised to recall Said Ben Salm, the governor of Unyanyembe, on account of his participation in the slave trade, and encouraging others to do the same. He engaged to send a governor there who could be trusted to refrain from such practices, and to lend his co-operation in the suppression of the trade in human beings. Mr. Stanley paid off and discharged the native members of the Expedition, who left him with many demonstrations of entire satisfaction.

oh.
N,
DECEM
v paid their
to the Pho
RCHMAN FOR
id can only
of this im-
ibe, as the
an,
TO, Ont.
FACTORY,
West,
LINDS.
ing, Flooring,
ing, Felt, &c.;
Having rec-
est improved
cheaper than
nd Sawing at
be promptly
Proprietor.
SONS
LE STOCK
of
OS,
ther Goods.
uction of 10
Dr. Warner's
LION,
ronto.
YOUR
TER
RS!
EAR'S
arge reduc-
ildren's
y Robes—a
EN,
ronto.



The Archbishop of Canterbury is not always so strong a partizan as some people may imagine. At the beginning of last month, his Grace not intending to follow the guidance of those who object to mixed assemblies, summoned a hundred and twenty clergymen, "more or less," of all schools of religious thought to Lambert Palace for the purpose of discussing the question—"How, under present circumstances, unity of prayer and action may be best promoted in the Church." Some idea may be formed of the various composition of the meeting from the names which have been given of those who took part in the proceedings. They were the Archbishop, the Bishops of London, Winchester, and Rochester, Canon Farrar, the Revds. T. T. Carter, Arthur Brook, G. W. Herbert, J. C. Ryle, H. M. Villiers, J. Bardsley, F. H. Murray, W. G. Humphrey, W. Boyd Carpenter. Holy Communion was celebrated at the beginning of the Conference; which was a good sign of success. We trust that the results will be satisfactory; and we shall doubtless be favored in a few days with further accounts of the proceedings. A contemporary reminds the Bishops, however, of the Shakespearian aphorism, that "the remedies oft lie within ourselves which we ascribe to Heaven"; and it adds, "if they wish to bring about unity, they have nothing to do but to declare that they will have no more attempts to force the consciences of earnest and religious men; or to settle controversies of the faith by means of bailiffs and prison cells."

Since the capture of Plevna, inquiries have been instituted as to the treatment of Russian prisoners taken by Turkish soldiers, suspicion having been aroused by the fact of very few prisoners being found there. It turns out that most of them were massacred as soon as captured, it not being an essential part of Turkish warfare to be plagued with such very useless appendages to an army. Altogether the state of affairs discovered in the captured city must serve to detract very considerably from the praise to be awarded to Osman Pacha as the gallant defender of Plevna—that is to say, if there is any humanity at all still left in Christendom. Eighteen hundred prisoners were huddled together on the banks of the Vid, and it is said that the horrors of their position equalled those of a plague. Living and dead were piled together promiscuously in heaps like wood, and carted away. The bravery of the Turkish Commander is sadly blackened by his treatment of the Russian prisoners that fell into his hands. His gallant defence of Plevna for so long a time and under circumstances so unfavorable, united with the skill he manifested in thwarting the attempts of the Russians excited the admiration of Europe, while they were ignorant of the fact that nearly all prisoners were butchered by the troops under Osman's command. When the city was taken, multitudes of famished dogs and birds of prey were found feeding on the corpses of the dead and on the bodies of the still living wounded. The most harrowing details circulated in reference to the horrible state of the city, and

which at first were scarcely credited, have been confirmed by later accounts.

At last Turkey consents to strike her colors and sue for peace. Russia is preparing to put forth all her strength; the reinforcements ordered for her army exceed two hundred and fifty thousand men; the army of the Baltic, numbering ninety thousand men, is also being formed, and she has bought two hundred thousand rifles in Berlin. All this argues a determination on her part to do little more in the way of talking in the cabinet and to carry on in future her operations in the field with all the forces at her command. Probably, in view of these demonstrations, the Turkish government has solicited Great Britain to approach the Czar, with a view to bring about negotiations of peace. It is said that no basis has been laid down for a peace settlement, and that no more is involved than to test the willingness of Russia to enter into negotiations—the terms of peace being a matter for subsequent consideration. It is also stated that England has consented to try what can be done towards putting an end to the war.

But, in the meantime, England is said to have addressed a warning note to Russia against her approach to Constantinople, and the war party in England is increasing in violence. Twenty thousand English regulars and eighty thousand native troops in India are ordered to be in readiness to leave at short notice for Turkey or Egypt; in fact a considerable amount of bluster is manifested by those who wish to bring on another edition of the Crimean War, which began in incompetency, diplomatically as well as otherwise, and ended in a practical failure. But England has now no ally in the shape of Napoleon the Third, and the Czar will surely smile at the idea of twenty thousand Englishmen being sent against the myriads of his own army! A powerful and enthusiastic force might doubtless be raised against Russia among the Mohammedan population of India.

THE EPIPHANY.

THIS festival falling on a Sunday this year is likely to receive more attention than in ordinary years, when happening to come on a week-day. It is not, however, one of the principal festivals of the Church, being subordinated to Christmas; indeed, the Epiphany was originally regarded as that part of the Christmas Festival on which was commemorated the baptism of the Saviour by St. John the Baptist. It appears to have acquired a more independent position, and to have been observed in memory of our Lord's manifestation to the Gentile Magi, in the Western Church, about the Fourth Century. This was perhaps a development of the original idea; and although it has become the most prominent feature of the festival, it has never altogether superseded the original principle connected with it. The primitive name of the day was "Theophany," which is still retained in the Eastern branches of the Church. It is also called *The Lights*, from the array of torches and

tapers with which the Benediction of the waters is performed on this day, to symbolize that spiritual illumination to which our Lord by His Baptism in the Jordan, consecrated water. This name of the festival appears to be as old as the time of Gregory Nazianzen, and probably originated in the idea of the illumination of the world by that true Light, which, coming into the world, enlighteneth every man; and to which the Magi were led by the light of the star.

Tradition has always asserted that the Magi were three in number, and that the remainder of their lives after the events recorded in the Gospel, was devoted to the service of God. They are said to have been baptized by St. Thomas, to have themselves preached the Gospel, and at length to have been crowned with martyrdom. The names ascribed to the Magi in medieval art and literature are, Gaspar, Melchior, and Balthazar.

The season of the Epiphany, whether regarded as commemorating the manifestation to the Gentiles, or the Baptism in the Jordan, carries us back to one among a number of the instances in which the lowly humiliation of the Saviour was mingled with the beaming forth of the illuminations of His Godhead.

Connecting it with the visit of the Eastern sages, there is very much to learn from the short account given us of the event. In the worship of the Eastern sages there was much more than reverent outward homage. They proved their sincerity practically by their gifts of gold, of frankincense, of myrrh—material symbols of things infinitely more precious—of love, of piety, of self-denial. Their inquiry ended in discovery; and when they had found their Lord, they did not curiously examine Him, as if He had been merely the solution of an intellectual puzzle; they worshipped Him as their King and their God. We may look on the material sun in his brightness, or in his eclipse, as day by day we learn to know more of him, and our highest knowledge ever must stop at the stage of an intelligent wonder, for this sun is but a creature after all, and he only at best reflects the glory of the uncreated and awful Being who really made him. But at the feet of the Sun of the moral world—the Sun of Righteousness—it is, it must be, otherwise. At His feet we have reached the very frontier and source of being, and to gaze without worship, without true, inward, utter self-annihilation before Him, is to deny the truth of what our spirits see. May He grant to each who needs it at this blessed season, some star of His Epiphany—some tongue of fire that shall speak from Heaven! And may we watch till we follow, and follow though it be amidst discouragements—follow perseveringly—Him whose message and evangel it is.

GOODNESS AS SEPARATE FROM CHRISTIANITY.

WERE it not to be seen every day that mankind are oftentimes more affected by the most paltry trifles than they are by the gravest realities, it would appear

almost incredible that the entire English nation and the English Church throughout the world should be thrown into the most violent agitation at the introduction of unauthorized ornaments in a small and obscure church in the back slums of London, while rank infidelity can be preached in the sanctuary at Westminster with the immediate sanction of her who is "supreme over all persons and in all causes ecclesiastical as well as civil"—and no steps be taken either to put a stop to such profanity or to bring the offending Dean before the tribunals of the Church! It may be all very well to talk, as some of our contemporaries are doing, about the "rigid and straight-laced dogmatists in the English Church, who raise the cry of 'infidelity' at every expression which savors of liberalism in religion;" but if a man believes in nothing he must be an unbeliever; and an unbeliever, we opine, must be an infidel, whether he likes the name or not—for the terms are identical in signification. In a sermon preached by Dean Stanley on the 23rd ult. in the Abbey, he delivered himself of the following sentiments, as distinguished for their arrant nonsense as for their profanity. He said: "All goodness belongs to Christ regardless of creed or Church. Christ's cross is everywhere. It belongs to no sect, and the true Church knows no Turkey, no Russia." Then the true Church is to be found as much in the Koran as in the Bible, in Mohammedanism as in Christianity, according to the dictum of a man who is paid to teach the Christian faith as the only way of salvation! And according to the same authority, Christ knew nothing about the matter when He laid so much stress upon a creed as to bind up the everlasting salvation of every man in a belief in Himself and in the truths He taught, and to consign to eternal perdition all those who should reject the same creed! But according to "the law" which we are expected to obey (if anybody knows what that law is) to preach infidelity in the pulpits of the Church is a venial offence hardly worth noticing as an offence at all; but to wear a colored ribbon—intending thereby no particular doctrinal significance—is so shocking a crime that no punishment in use at the present day is supposed to be severe enough to compensate for the gravity of it!

The expressions made use of by Dean Stanley (supposing them to have been correctly reported) place him in the category of those who hold that *belief in the truth* has nothing whatever to do with Christianity or with goodness. Had the Dean lived in the days of Pontius Pilate, and had he been moreover on terms of intimacy with that accommodating personage he might have asked with him, "What is truth?" Is there such a thing in the world? And if it can be found, is it worth the finding? Is it worth troubling one's brains or putting one's self into circumstances of inconvenience on account of so abstract, so undefinable, so uncertain and unimportant a thing as dogmatic truth? Had the Dean been called upon to take his side in the Prætorium, when Jesus stood before the

Roman Governor, he could not have avouched himself a follower of that Majestic Being Who in His zeal for belief in the truth, that is for a dogmatic creed, declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Every one that is of the Truth heareth My voice.*" The Dean would rather belong to the party of the man who, when he heard this statement, asked either contemptuously or incredulously, "What is truth?" and having so said turned abruptly upon his heel without waiting for an answer, and then gave the Jews his opinion about the nature of the case before him.

We cannot conceive of any goodness belonging to Christ in His mission on earth if we separate Him and His teaching from all that may be necessary to adapt them and their manifestations to the requirements of man, arising from the evil, moral and natural, to which he is exposed, and of which he is the subject. Man is a sinner and needs forgiveness; hence the need of the Atonement by the sacrifice of the Saviour—the highest and the noblest act of goodness which He could possibly manifest. But whether man is a sinner or not, it is indisputable that he is liable to a multitude of natural and moral evils from which he groans to be delivered; and Christ as the personification, as well as the Author of all the goodness that can flow to man, brings Himself, His life and death, His glorious Resurrection and Ascension as the objects of our Faith, as the mass of highest and holiest truth, as the Divine creed in which we must believe in order to become the recipients of His goodness and to obtain eternal life.

In this separation of goodness from a creed or from the Church, Dean Stanley totally ignores the teaching of Jesus Christ Himself, and lays himself open to the strictures contained in the Brampton Lectures of 1866, page 3. The lecturer says in reference to those who would make a distinction between religion and theology (which is equivalent to separating goodness from Church and creed): "It has been often maintained of late that the teaching of Jesus Christ Himself differs from that of His apostles and of their successors in that He only taught religion, while they have taught dogmatic theology. This statement appears to proceed upon a presumption that religion and theology can be separated, not merely in idea and for the moment by some process of definition, but permanently and in the world of fact. What then is religion? If you say that religion is essentially thought whereby man unites himself to the Eternal and Unchangeable Being, it is at least plain that the object matter of such a religious activity as this is exactly identical with the object-matter of theology. Nay, more, it would seem to follow that a religious life is simply a life of theological speculation. If you make religion to consist in the 'Knowledge of our practical duties considered as God's commandments,' (Kant) your definition irresistibly suggests God in His capacity of universal Legislator, and it thus carries the earnestly and honestly re-

ligious man into the heart of theology. If you protest that religion has nothing to do with intellectual skill in projecting definitions, and that as it is at bottom a feeling of tranquil dependence upon some higher power, you cannot altogether set aside the capital question which arises as to the nature of that Power upon which religion thus depends. Even if you should contend that feeling is the essential element in religion, still you cannot seriously maintain that the reality of that to which such feeling relates is altogether a matter of indifference. For the adequate satisfaction of this religious feeling lies not in itself but in its object, and therefore it is impossible to represent religion as indifferent to the absolute truth of that object, and in a purely æsthetical spirit concerned only with the beauty of the idea before it, even in the case where the reflective understanding may have condemned that idea as logically false. Religion, to support itself, must rest consciously on its object; the intellectual apprehension of that object as true is an integral element of religion. In other words, religion is practically inseparable from theology. The rich Mohammedan sees in Alla a being to whose absolute decrees he must implicitly resign himself; a theological dogma then is the basis of the specific Mohammedan form of religion. A child reads in the sermon on the Mount that our Heavenly Father takes care of the sparrows, and of the lilies of the field, and the child prays to Him accordingly. The truth upon which the child rests is the dogma of the Divine Providence, which encourages trust and warrants prayer, and lies at the root of the child's religion. In short, religion cannot exist without some view of its object, namely, God; but no sooner do you introduce an intellectual aspect whatever of God, nay, the bare idea that such a Being exists, than you have before you not merely a religion, but, at least in some sense, a theology.

UNIFORMITY IN DIVINE WORSHIP.

ATTENTION has been drawn to the fact that, in the late Church Council held in the United States, all who took part in the discussion in reference to the adoption of shortened services in the Church, appear to have forgotten that Acts of Uniformity and similar castiron devices for cramping the energies of the Church are of comparatively modern origin in Church History. The New York *Churchman* calls attention to the fact that for fifteen hundred years after the establishment of Christianity such things were scarcely if at all heard of in the Church, and that what may be called the patent for the thing belongs strictly to the Church of Rome, England having borrowed it, somewhat in the way of self defence, about three hundred years ago. All Church History, indeed, shows that every Bishop in former times almost always directed the form of service to be observed in the Churches of his own Diocese pretty much as he chose, provided he kept within the limits of Orthodoxy prescribed by the entire body of the Church. In fact until a late period in the history of the English

FROM

day that more af- than they d appear

Church, such a thing as absolute uniformity in the mode of performing Divine Service and celebrating the Holy Communion was altogether unknown. When Augustine came to Britain, he found the customs so different from his own that he wrote to St. Gregory on the subject, whose reply is worthy of close attention and imitation:—"You my brother," said he, "are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the faith, whatever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select therefore from each Church those things that are pious, religious, and correct; and when you have made these up into one body, instil this into the minds of the English for their Use." The next attempt at uniformity that we know of was at the Council of Cloveshoo, 747; and another vigorous effort was made at the time of the Conquest when Osmund, Bishop of Salisbury, and Chancellor of England, remodelled the offices of the Church, and left behind him the famous Portiforium or Breviary of Sarum, containing the Daily Services; together with the Sarum Missal, containing the Communion Service; and probably also the Sarum Manual containing the Baptismal and other occasional Offices. These and some other Service books, constituted the "Sarum Use," or the Prayer Book of the Diocese of Salisbury. It was first adopted for that Diocese A. D. 1085, and was introduced into other parts of England so generally that it became the principle devotional rule of the Church of England, and continued so for four centuries and a half. "The Church of Salisbury," says a writer of 1256, "being conspicuous above all other churches, like the sun in the heavens, diffusing its light everywhere, and supplying their defects." The extensive adoption of the "Sarum Use," however, did not prevent other Uses in the Dioceses of Lincoln, Hereford, Bangor, and London; and probably the Roman system was adopted in others, as well as in most of the monasteries. The Salisbury Use, that of York, that of Bangor, and that of Hereford were so different from the Roman Breviary that they must have come from a different source, which was, most probably, an Oriental one. Cardinal Wolsey, who made considerable efforts towards promoting a Reformation, is believed to have been influential in issuing a new edition of the Salisbury Pontiforium. It was printed in 1516, and it appears that it contains a distinct initiation of the principles which were afterwards carried out in the Prayer Book in 1549. Holy Scripture was directed to be read in order, without omission, and the Lessons were restored to their ancient length, which was about double the length they had been in some editions of the Breviary.

Our present Prayer Book is chiefly compiled

from the several Books of Sarum,—Hereford, York, and Bangor; and a considerably increased amount of uniformity is required in the services—rubrical directions, however, being reduced so as to avoid multiplicity and complication; and adopting the principle of expressing only the most essential things in the Rubric, many other things, unfortunately, being left to tradition. As Bishop Cosin states it: "The book does not everywhere enjoin and prescribe every little order, what should be said or done, but takes it for granted that people are acquainted with such common things as are used already."

The uniformity required by the Book of Common Prayer has been sometimes overrated. It certainly never meant that its services should be gone through with precisely the same nasal twang all the world over, nor that they should be read in a conversational tone, even although a congregation may be musical and may be able to appreciate the pure church music of the Gregorian tones, untainted with the corruption of Roman adaptations or with the unmusical varieties of Anglican barbarism. Although just now, we are taught to pin our faith to advertisements, injunctions, and excrescences of that kind; and in that view it may be well to bear in mind that the latest official utterance on the subject is to be found in the "Injunctions" of Queen Elizabeth, A. D. 1559, which enjoin "a modest and distinct song in all parts of the service of the Church."

THE OLD COURT OF ARCHES— WHERE IS IT?

THE remarks made by the Archbishop of Canterbury in reference to the statements of the Judges declaring that the Court over which Lord Penzance presides is one altogether new, and is in no sense a succession to the Arches Court, are causing a great deal of comment in the Mother Country:

It is an extraordinary circumstance that in all the appeals which have lately been made to the Privy Council on questions concerning ritual, while some unexpected decisions have gone against the defendants, other equally unlooked for admissions have been made by the Judges, of a totally contrary character. And, wonderful to relate, every appeal to the Committee of Privy Council has presented similar anomalies. So great, indeed, have these inconsistencies been that by selecting certain portions of the several judgments which have been given by the Privy Council Committee, the most extreme ritualistic practice and teaching would be pronounced legal; while, on the other hand, by adopting the remaining portions of the same judgments, all extreme ritualistic teaching and practice are declared illegal, contrary to the doctrine and practice of the Church of England, and then to be at once put down, stamped out, and destroyed.

Churchmen are told to obey the law. But what law? It would probably be answered, Why, of course, the law of the Church. Well, they point to the rubrics, which they say are plainly in favor of their practices. In reply to this they are told that it is not

their own private opinion of the Law, but the Law as given by authority that is, as declared by the Prime Minister (whether he be Jew, Turk, Infidel, or heretic), and by the Parliament, and ratified by the Judges of the Law Courts. It is replied that the decisions of these said Judges are inconsistent with each other that the Privy Council at one time declares one thing to be the Law and at the other time it declares another thing to be the Law. And in answer to this we are informed that, in all legal circles, it is perfectly well understood that the latest decision of the highest Court is *the Law* until such decision shall be set aside by another judgment from the same Court—*THE LAW ITSELF REMAINING precisely the same all the time!*

And now comes another remarkable feature of the case. The Archbishop of Canterbury has been one of the foremost in urging those who have differed from him to obey "the Law"—meaning thereby the latest decision of the Committee of Privy Council: so that however contrary to the plain regulations of the Church, and although the decision may, quite evidently have been given in order "to promote peace or secure a compromise," yet the Archbishop, and those who agree with him, would require instant and universal obedience to it. But we have gone too far. We should have said that his Grace requires implicit obedience to such judgments as are in accordance with his own ideas. For, in reference to the last decision of the Committee of Privy Council, the Archbishop has, unmistakably expressed his dissent. The Privy Council decided that the Court of Lord Penzance was a new one, and not at all connected with the old Court of Arches, which now has no existence anywhere under the sun. But the primate more than insinuates that the Judges are all astray—that they know nothing about it—that he and he only is capable of deciding the question, and that he himself, in the person of the ex-Divorce Judge, Lord Penzance, is sitting in the ancient Court of Arches as formerly. Well, now! what are we to think? Many of us were inclined to go with the primate considerably further than our own conviction would lead us, simply because he is the *Papa alterius orbis*; but when we find his Grace adopting the very principle he condemns in the extreme men with whom we have no sympathy, we are almost inclined to think some change in the ultimate Court of Appeal, in the Anglican communion, is most desirable.

Diocesan Intelligence.

FREDERICTON.

CHRISTMAS EVE.—In the Cathedral and the Parish Church of Fredericton, service was held, as usual, on Xmas Eve. It is to be hoped that soon this will be the case universally.

PRESENTATION.—On Xmas Eve, the parishioners of the Rev. J. F. Carr, Rector of Kingsclear, presented him with a valuable new sleigh.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."—The following Ottawa despatch is copied from the St. John "Daily Telegraph":—"A difficulty has arisen in the Reform Episcopal Church here, between several leading members of the vestry

and the Rev. Mr. Callinson, pastor. He has formulated a charge for impropriety of conduct against some of them. The disaffected members demanded his removal, or they would secede. He has since resigned.

"KINGSCLEAR LECTURES." The second annual course of these lectures was successfully opened on Thursday Evening the 21st inst. The musical programme, which consisted of choruses, duets and solos was under the direction of Prof. Cadwallader, organist of Christ Church Cathedral. The accompaniments on the piano were by Miss Richards, organist of the Parish Church, Fredericton. Mr. Tippet gave two humorous readings, and Mr. Wilson delivered a lecture on "Books, their origin and use."

The course this winter, as last winter, includes five lectures, each accompanied by music and readings.

"TRINITY" OR "HOLY TRINITY"?—The following letter, written for the *St. John Telegraph*, will be interesting to many readers of the *DOMINION CHURCHMAN*:—*St. John Trinity Church*.—SIR: The question has been raised as to the name of the church of which the Rev. Canon Brigstocke is rector. In Barnes' Almanack it is called "Holy Trinity." As it should be the desire of all that the edifice to be erected on the spot where the "old church" stood shall bear the name of its honored predecessor, it is of the first importance to know what is the legal title. On that point the following will remove all doubts: At the session of 1789 the following was enacted: "That the parish of the church, commonly called and known by the name of Trinity Church, in the city of St. John, shall comprehend all the lands lying and being in the city of St. John, and shall be known and called by the name of the Parish of St. John; and be it further enacted, that the present Rector, Church Wardens and Vestry of the said church, and their successors forever, shall be a body politic and corporate in deed and name, and shall have succession forever by the name of 'The Rector, Church Wardens and Vestry of Trinity Church in the Parish of St. John,' and by that name shall sue and be sued, implead, and be impleaded, answer and be answered unto, in all courts and places in this Province."

The use of any other name than "Trinity" is, therefore, irregular and contrary to law, as well as to the usage of nearly one hundred years. In the Madras School Charter, 1819, the terms used are "The Rector, Church Wardens and Vestry of Trinity Church." The same designation is applied in the several acts establishing the Parishes of Carleton, St. James' and St. Mark's. The name "Trinity" was likely chosen from the Rev. Geo. Bisset who died here March, 1788, having been Rector of "Trinity Church," Newport, Rhode Island. Bishop Inglis, who laid the corner stone in August of the same year, was the last Rector of "Trinity Church," New York. Numbers of the leading loyalists at St. John, had worshiped in one or other of these Churches, and these circumstances would naturally suggest the name.

My motive in offering this brief contribution to the history of a Church, which, for a number of years, was the only ecclesiastical edifice in St. John, and around which many historic associations cluster, is to preserve the name "Trinity Church," pure and simple, the name given to it by its founders, and by which for generations it has been known, and the name by which its successor, in accordance with the laws of the Province, must be called.

Yours, etc.,

J. W. LAWRENCE.

St. John, Dec. 18, 1877.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BRIDGEWATER.—Holy Trinity Church is trimmed with great care and taste. Much musical practise has been gone through not only for the festival, but for a Sunday School feast.

LUNENBURG.—The lovely interior of St. John's church is, we hear, something "wonderful" in the way of Christmas decorations—ready made material having been imported at considerable

cost, and many willing hands engaged for the last two weeks in advent.

DAERMOUTH.—The Xmas decorations in Christ's Church are of the most handsome and elaborate character, including a quasi "chancel screen," and compare favourably with any on the city side of Halifax Harbour.

NEW GLASGOW.—The idea of opening church services here is taking a practical form—a *Union* Presbyterian meeting having been built, the place of worship in which Mr. Stewart preached is for disposal and there is a bold attempt being made to purchase it for the church—one gentleman (not in New Glasgow) has promised \$200 we believe, and it will be an excellent way of making a Christmas offering, to send to the Rev. Dr. Bowman assistance towards raising the \$1800 which are still needed.

PUGWASH.—The Christmas dressing of the church is a success, the congregation on Christmas morning was in excess of the ordinary Sunday gatherings.

HALIFAX.—*Bishop's Chapel*.—At this church Christmas day services were held as follows: Prayers and Holy Communion, with a sermon by the Bishop, at 11 a. m.; full Choral service, with a short address, by Rev. Mr. Brown, at 4:30 p. m.

Received December 22nd, from Rev. Dr. Nicholls Parish of Liverpool, collection Day of Intercession thirteen dollars for Algoma. Also December 22nd, from Rev. J. T. T. Moody, Trinity Church Yarmouth, Offerory on Day of Intercession seventy dollars, of which forty dollars for Algoma, thirty for Foreign Missions.

Wm. Gossip, Treasurer B. F. M. Diocese N. S. Halifax December 28th. 1877.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

THREE RIVERS.—*St. James' Church*.—The members of this congregation, were very busy during the week before Christmas, preparing to beautify the sanctuary in honour of the Saviour's Birthday, the work was very creditable to all who took part in it.

The nave was adorned with appropriate texts in colours in a which ground, with borders of evergreens, white were also wreathed round the windows and festooned along the walks. The decorations of the church were entrusted by the Rector to the members of the choir, who fully justified the trust reposed in them. At the entrance to the choir, three arches were erected, trimmed with hemlock, and being in gold letters on a scarlet ground the inscriptions, "Sing unto the Lord and praise His name," and "Let heaven and earth praise Him." These on the side arches; and on the central one, "Alleluia!" "King of Kings," and "Lord of Lords"—Alleluia! On the last wall were suspended two handsome banners bearing in gold letters on a scarlet ground the words of the angels' hymn, "Glory be to God on high. On earth, peace, good-will." The lectern, which is also used as prayer desk-pulpit was wreathed with ivy, through which holly-berries showed brightly. The church rails choir stalls, organ were also very tastefully trimmed with evergreen.

These decorations were completed in time for the children's service on Christmas eve. The office used was that in the S. S. Hymnal, by Rev. C. S. Hutchins, Bedford, Mass., with the addition of the Confession, Absolution, and a few appropriate collects. The children (at least, as many of as there was room for) sat in the choir stalls and sang their carols very nicely indeed, and all who were present seemed to enjoy the service thoroughly.

On Christmas Day, there were three services, as is usual in this church. An early celebration of Holy Communion at 8.30 a.m., mattins with second celebration at 11 a.m., Evensong at 7 p.m. The services were attended by large congregations, and a goodly number of communicants partook of memorials of their Saviour's love to the strengthening and refreshing of their souls, though

it was matter of very great regret that so few men were found among the communicants.

The singing was particularly good, the way in which the Te Deum and the Evening Anthem were sung showed that the choir had profited by the careful training they had received.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—Christmas week, with all its merry-makings and festivities has come and gone. The due religious observance of the season has not been neglected by the churchmen of Montreal, who supplemented the joyous services of the church by appropriate church decorations, and classic music artistically rendered. Prominent in these respects among our city churches stand St. George's, and St. James the Apostles. In the latter church, the Lord Bishop of Algoma, who preached the Sunday before Christmas, made special allusion to the musical part of the service, acknowledging that he had not for a long time been so deeply affected by the church's service. The choir of St. George's Church, under the leadership of Mr. Harrison, gave an entertainment on Friday evening the 28th inst., consisting of Christmas carols. The following composers' works were represented:—Dykes, Steggall, Barnby, and Onseley. The musical portion of the entertainment was prefaced by a descriptive sketch of the progress of music, and the origin of Christmas carols by the Rev. Jas. Carmichael. On Christmas eve the same choir revived an old-fashioned English custom by serenading His Lordship the Metropolitan, and the clergyman of St. George's Church. The Christmas offerings at all the churches were large. At the Church of St. John the Evangelist, they reached the sum of \$490, a truly large amount for so small a congregation. The Rev. Canon Evans was presented on Christmas eve with a purse of \$125, and the Rev. J. P. Dumoulin, with a handsome gold watch as tokens of esteem from the members of their respective congregations. The presentations were accompanied by appropriate addresses. On Thursday the 27th inst., Mr. Thomas White the popular managing editor, and proprietor of the *Montreal Gazette*, delivered a lecture in the St. George's school-room to a large audience. The lecture which was under the auspices of the St. George's Y. M. A. was entitled, "The Ladder of Life," and as its name would imply, was full of sound advice to young men. The lecturer instanced Sir Richard Arkwright, James Brindley, Allan Cunningham, Hugh Miller, George Stephenson and others as examples of men who had risen from comparative obscurity. Whilst recommending total abstinence to young men and anxious to acquire renown, he disavowed all sympathy with fanatical temperance advocates who denounced *in toto* the use of wine. He closed his lecture with the reading of Lowell's poem, the "Heritage," amidst loud applause.

BUCKINGHAM.—St. Stephen's Church Christmas services this year have been more than usually interesting. To this several causes contributed. The congregation is steadily increasing; deeper interest prevails, and a sounder church spirit is growing up. Advent lectures were well attended, and through them the genius and spirit of the observance of Christmas as a church festival is becoming better appreciated. The day was exceedingly fine; the congregation was much larger than the usual Sunday attendance. The church was most beautifully and tastefully decorated with evergreens, Christian symbols and Scripture texts, surpassing anything of the kind ever seen here, in artistic effect and quiet rich beauty.

Among the decorations was most observable a gorgeous house plant in full bloom on the altar presented by a lady of the congregation. The wardens and friends who so cheerfully assisted them deserve praise, and are to be congratulated on their faultless success. The singing rendered by the choir was excellent and appropriate; an anthem by the Sunday-school children was greatly admired. After an appropriate sermon by the Incumbent, Dr. Clarke, from Ex. 13:10, the Holy Supper was celebrated at which a large number was present. It was felt and remarked by many that it was truly a Christmas festival.

In the afternoon the new church of St. Thomas was opened with appropriate services. This is a station connection with St. Stephen's Church at a distance of six miles in the adjoining township of Lochaber. It is a neat church-like structure; is nearly finished and free from debt. It was erected during last summer and fall. The little church was suitably decorated for the occasion and crowded to excess by an interesting audience. The sermon was preached by the Incumbent from Gen. 28: 22, which from the attention paid to it must have been listened to with much interest. The people of Lochaber are deserving of commendation for their zeal and for having accomplished so much in the face of many difficulties, and now that they have a church in which to worship, it is reasonable to look for more satisfactory progress in the future than in the past. The members of the church in the parish have reason to thank God and take courage at seeing His work prospering among them.

ONTARIO.

(From our own correspondent.)

OTTAWA.—The Church of St. Alban the Martyr was on the fourth Sunday in Advent the scene of a ceremony of unusual interest to the members of the Church in Ottawa. No more appropriate edifice could have been chosen for these exceptional services than the unpretending building which combines elegance without ostentation, and is an all its equipments symbolical of the faith professed by the members of its congregation.

AN ORDINATION SERVICE

is not one of common occurrence, even in the capital city, and it therefore did not surprise us to see the Church well filled by the Anglican members of this diocese.

THE ASPIRANTS TO THE DIACONATE

were Mr. J. R. Serson, of Pakénham, and Mr. Joseph Elliott, of Hungerford. Both of these gentlemen have been students of Trinity College, Toronto; the former having taken his degree of B. A. During the past week the two candidates have been under examination by the Rev. Canon Jones and the Rev. Canon Bleasdel, Chaplains to His Lordships the Bishop of Ontario; the latter of whom carried at yesterday's service.

THE EPISCOPAL STAFF,

of which we make mention "per parenthesis." This handsome emblem of Episcopal power was recently presented to the Lord Bishop of the Diocese by the clergy of his diocese, and deserves more than passing mention from the fact that it is modelled from an ancient Irish crozier, a drawing of which is to be found in a work of Petrie's, the celebrated Irish antiquarian. The staff is of black walnut, banded at intervals with handsome silver circlets. The head contains a richly chased Maltese cross, which carries the following inscription:

In the name of the Father, the Son, and the Holy Ghost,
Presented to the Right Reverend Father in God,
JOHN TRAVERS, D.D.,
First Bishop of Ontario,
by the Dean, Chapter, and Clergy of his Diocese,
Advent, 1877.
"Feed My Sheep, Feed My Lambs."

Considering the Irish descent of His Lordship, there is something very appropriate in the model selected for the pastoral staff by his subordinates of the Church. But to return to our theme—

THE SERVICE YESTERDAY

opened with the Advent Hymn, "O come, O come, Emmanuel," used as a processional, the music by Gounod, admirably rendered, Mr. Tiepke presiding at the organ, evidently having the choir well under control, and the congregation cordially following their leaders.

THE SERMON BY THE BISHOP

was preached by the Bishop. His Lordship took his text from the 6th verse of the 6th chapter of the Acts of the Apostles, "whom they set before the Apostles, and when they had prayed they laid their hands on them." His Lordship eloquently and logically argued that the Church orders of bishops, priests and deacons were a divine institu-

tion; that other systems, ignoring any of these degrees, came into vogue long after Christianity was an organized body. The Christian Church, in these orders, was but the perfection of the Jewish Church, in which the High Priest, the Priest, and the Levite, were fresh adornings of the three Christian sacerdotal orders.

The Church of Christ is the oldest corporate body in the world.

THE CHARTER OF THE CHURCH

could not exist without episcopacy. "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it." These are the words of the Redeemer, but they must not be applied to St. Peter alone. The original of the Bible showed that they were addressed to all of the twelve. To each of them authority was given to preach the Gospel to all nations, and each one had unlimited powers in his own territory.

THE DIACONATE WAS FIRST INSTITUTED

When the number of the disciples was multiplied, and there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said: "It is not reason that we should leave the Word of God and serve tables." Such were the words of St. Luke, and there was no reason to doubt that he had given the true reason of the institution of the Diaconate.

The chosen Twelve had up to that period dispensed the alms of the Church, but it was evident from the language used by St. Luke, that this work of distributing alms had interfered with their special duties; hence their complaint against the complainants. "It is not reason that we should leave the Word of God and serve tables;" but they desired the institution of the Diaconate, saying, "But we will give ourselves continually to prayer and to the ministry of the Word."

DISPUTANTS OF CHURCH AUTHORITY

had attempted to show that the institution of Deacons was an incidental circumstance—a matter of expediency, and done to appease the discontent of the Grecian members of the Church. There was nothing in Scripture to warrant this idea.

HEBREW AND HELLENISTIC JEWS

had for years a feud betwixt them, and had the Diaconate been confined to the Grecians alone it is hardly possible, the Greek and Jew should have agreed in its institution. It might seem to many that it was a trivial matter as to whether the order of the deacons was one of divine institution or not, but on that question hinged many of the arguments relating to Episcopacy.

THE NEW TESTAMENT

did not lay down explicit laws for church government, but its most casual allusion to events which have transpired should be taken by induction as authorities. Every Christian should remember that the Church is older than the New Testament. The New Testament is a record of what had been done by the Christian Church in its primitive organization, and instead of dictating to the Christian world what it should do, in regard to temporal matters and church government, leaves many points on such subjects to be reduced from casual references.

CLERGY AND LAITY

had their relative positions. The laity should esteem the clergy. He did not demand that they should esteem the man, but contended that they should esteem the office. If all members of the Church would accept their proper positions, we should hear no more of High Church men and Low Church men. They would both be united in the high respect and earnest devotion paid to their Creator, and the lowly spirit of contrition in which they appeared before Him. His Lordship concluded his discourse by requesting the prayers of the congregation for the candidates for ordination of the Diaconate, of which St. Stephen, he remarked, the first martyr of the Christian Church, was one of the first members.

The above is a most imperfect summary of an elaborate and highly interesting sermon, which we should wish to see in print for the benefit of a wide circle of readers.

THE MAKING OF DEACONS,

as the service is termed in the Church of England

ritual, was now proceeded with, the neophytes being presented to His Lordship by Canon Bleasdel, one of the Bishop's chaplains. The remainder of the service was conducted in accordance with the printed rubrics of the "Book of Common Prayer" with one exception, that concerning the

"OATH OF SUPREMACY,"

which, in keeping with the recent imperial and colonial enactments, is now administered in private. The greater portion of the service was choral. The Litany was very feelingly sung by the Rector, and both choir and congregation performed their part well, the responses being heartily made by all those present. The Rev. I. R. Serson read the Gospel. The Bishop was the Celebrant, and was assisted by his Chaplains and the Rev. W. Fleming, Rector of March.

KINGSTON CHRISTMAS SERVICES.—The Christmas services in Kingston were well attended, and the churches more or less tastefully decorated. On Christmas eve, the choir of All Saints' Church and a number of the members of "A" battery band, under the leadership of Mr. Creggan, lay delegate, went out carol singing. They visited several of the clergy and one or two prominent citizens. The five instruments of the band combined with the melody of the voices had an excellent effect, the night being fine. Some of the "old time" carols and some modern ones were sung by them. Arriving between one and two o'clock, a. m., at the residence of the Rev. Mr. Bousfield, the Incumbent of All Saints', and after singing one or two carols, they were invited to partake of the good things provided by Mrs. Bousfield. When the viands had been discussed, the Incumbent, on behalf of the donors (through Mrs. Bousfield), made a short address to Mr. Charles Creggan, organist of the church, expressing their appreciation of his services, and the kindly feeling felt for him, and placed on his finger a fine signet ring as a token of their good will. Mr. Creggan replied appropriately with earnest words, congratulatory of the harmony existing between the members of the congregation, and the hearty welcome which they would extend to all comers. One or two more carols being sung, they departed for their homes.

ST. GEORGE'S CATHEDRAL.—On Christmas Day there was early Communion at 8, a. m., and upwards of 80 communicants. At 11 o'clock there was a full service, when the Dean preached a sermon appropriate to the occasion. The Rev. H. Wilson, assistant minister, took part in the services, and the number of communicants who received at this service swelled the total amount for the day to upwards of 230. The church was decorated in and around the chancel. The congregation was very good. On Christmas Eve the Sunday school children had a choral service, and were addressed by the Rev. Mr. Wilson.

ST. PAUL'S.—There was a large congregation at the service. The sermon was preached by the Rev. Mr. Carey, the Incumbent; the Venerable Archdeacon Parnell, D. C. L., who was present, assisting. The church was decorated with texts and mottoes, stars and triangles, etc.; the font with evergreens, maple leaves and berries. At the chancel arch was a very fine temporary screen of evergreens put up in the Gothic style.

ST. JAMES' CHURCH.—Here, also, there was a large congregation. The Rev. Mr. Kirkpatrick, Incumbent, officiated. His text was taken from the 85th Psalm: "Mercy and Truth have met together, Righteousness and Peace have kissed each other." The church was very nicely decorated.

ALL SAINTS' CHURCH.—Here there was a very good congregation. The Rev. T. Bousfield, Incumbent, officiated. The text was taken from the second lesson and was a short meditation, and exhortation based thereon, on the glad tidings of the day. Holy Communion was administered by the Incumbent, and the services were of the usual hearty character of this church. The rood screen was tastefully decorated, the cross surmounting it being wreathed with white flowers interspersed with berries and evergreens. At the point of the

centre arch and just under the cross was a shield with the ancient design of the Lamb standing on the Mount of Paradise, the four rivers of the Gospel flowing forth from the hill under His feet. Around His head was a gilt circlet or glory enclosing the Constantine Monogram, and the Alpha and Omega. On the four principal beams were shields having devices; the windows were decorated with evergreens and berries, and the walls with the emblems of the Incarnation of the Deity, of Eternity and of Justice, etc. Over the vestry door was a crown, and above the choir on the east wall was an illuminated banner bearing the words: "Let us keep the Feast. Alleluia." On the Super-altar, and in the bays of the rood-screen were pots of flowers. The font was ornamented with evergreens, and the canopy was surmounted with a cross worked in white flowers and evergreens. Altogether the decorations of this church were very tasteful, and reflect great credit upon Mr. Creeggan, lay delegate, who had the management of the evergreens, and who spent both time and money in the work, and on Mr. Geo. Bousfield who designed the banner and shields.

PORTSMOUTH.—*St. John's*.—The Rev. Mr. Dobbs officiated. The church was artistically decorated. The musical part of the service was Jackson's, full, and there was an elaborate anthem. The advance in this church is very marked.

EGANVILLE.—The Church of St. John the Evangelist is very prettily decorated. Each window has a wreath of evergreens around it. There are illuminated texts on the sides of the building; and facing the congregation (when there) are the appropriate words beautifully illuminated and trimmed with an edging of evergreen, which is decorated with white roses: "Glory to God in the Highest," "And on earth, peace, good-will towards men." These words form a sort of oval, in the middle of which are three letters signifying "Jesus Hominum Salvator." Behind the altar, in silver letters upon crimson cloth are the words, "Holy, Holy, Holy." The communion rails are decorated with evergreen festoons and white roses. Above the vestry and above the choir are two wreaths of evergreens, with white roses, having in the center of each of them a star in silver with an edging of blue. All the young people belonging to the English Church were determined to make their church look well, and they have done so.

PORTAGE DU FORT.—An entertainment consisting of apron sale, concert &c., took place in aid of the organ fund of St. George's Church, in the Town Hall, Portage du Fort, on the 19th, inst., which proved a decided success in every way. Last September an Estey Organ was purchased for the Church, and through the exertions of Mrs. Motherwell, Mrs. Agret, Mrs. Rimer, Mrs. Allen and Mrs. Thompson, more than half the money required was collected and paid before the organ was used. The balance due on it has now been paid from the proceeds of the entertainment and there are over \$40, left which are to be used in repairing the church. Much praise is due to those who took part in the music, tableaux &c., from the manner in which each did their respective parts.

OSNABRUCK.—The Christmas offertory form this parish amounted this year to the sum of \$40.00. A short time since, our section of the congregation presented their clergyman with a handsome set of furs valued at \$52.00. The congregation at Aultsville have also shown their goodwill by presenting a beautifully bound Dore Bible. For all these outward and visible signs of the kindly feeling entertained for him by his people, the Incumbent desires to return his sincere thanks.

KINGSTON.—*St. Paul's Depot School*.—The children of St. Paul's Church, branch Sunday School at the G. T. R. Depot were treated to an entertainment and distribution in Frontenac School House. The School classes are now in a flourishing condition, under the superintendence of Mr. Geo. C. Kemp, ably seconded by all of the teachers. The walls were decorated with evergreen, and "A Happy New Year" greeted every one. Mr. Kemp presided, and opened an en-

tertaining programme in a neat speech. Miss Ella Elliot, a petite speaker, made an address of real merit, very appropriate to the occasion. Then followed songs by the Misses Robinson, Miss Hutton, Miss Mary Woolard, Miss A. E. Elliott, Miss M. A. Funnell, and Miss Donaldson, Choruses from the Sunday School children, a recitation from Miss Etta Elliott and a reading by Mr. J. Trenamin added appreciably to the programme. A very pleasant surprise following was the unveiling of a large, well lighted and laden Christmas Tree, the very generous contribution of Mr. R. T. Burns, Mrs. Burns and their family, and the work of many months. Santa Claus came scrambling in at an interesting stage, and told of his journey thither, and how difficult it was to travel without his reindeer and sleds. He distributed his bounty and departed with a much greater brilliancy and astonishment than that in which he arrived. The young ladies of Mrs. Burns' class presented her through Misses E. Clarke, R. White and S. Little, with an elegant silver service piece, accompanied by an address, thanking her for assisting in the good work of leading the young in the right way, and expressive of their esteem and regard as well as that of the parents, teachers and friends of the children. Mrs. Burns, who was completely surprised, accepted the gift as from dear friends. An excellent address was made by the Rev. Mr. Carey, and short addresses by Mr. A. Chown and Mr. Pense. Votes of thanks were given to Mrs. Burns and family, to Mrs. Funnell for the use of the organ, to Mrs. Campbell for her assistance, and to Mr. Trenamin for kindness.

ST. GEORGE'S SUNDAY SCHOOL.—The annual distribution of prizes to the scholars of the above school took place in St. George's Hall. The proceedings were opened by prayer by the Rev. H. Wilson, and an orchestral piece, "The Blue Ribbon Brigade March," by Oldham's Orchestral Band, followed by a Christmas carol, "Christmas Awake," sung by the Sunday-school choir of girls and boys, accompanied by the orchestra and organ, numbering altogether forty voices and instruments. Mr. Richard T. Walkem made a brief address and distributed the Bible class prizes. The prizes for the Sunday-school here and at Catarqui were distributed by the Very Rev. the Dean, with a few encouraging remarks to each recipient. During the course of the proceedings the Curate (the Rev. H. Wilson) Mr. Spriggs and Capt. McGill were commended for their earnest and untiring efforts in the interests of the Sunday-school, Mr. Wilson being presented with a purse from the members of the Bible class, and four large volumes of books by the scholars of the Catarqui Sunday-school. The proceedings were closed by the singing of another Christmas carol, "Once in Royal David's City," and the benediction pronounced by the Very Rev. the Dean.

Leeds and Landsdowne rear. The A. H. Coleman, Incumbent of this parish, was presented at Christmas with a nice coonskin coat, by the congregation of Trinity Church, Landsdowne.

TORONTO.

PORT HOPE.—*Trinity College School*.—The annual Christmas examinations were concluded on Thursday, the 20th ult. In each form a prize is awarded for general proficiency in all the subjects of examination, provided that at least sixty per cent. of the total marks be obtained. The following were the successful competitors: 1st form, Lampman; 2nd form, Hague, major; upper second, Fidler, major; lower second, Hugel; upper first, Robin; lower first, Griffin.

The following boys obtained honourable mention in their respective forms, the same standard being required as for the prizes: Fourth form, Davidson, max.; Freer. Third form, Clarke, maj.; Hinds; Cayley, max.; Saunders. Modern form, Campbell, max.; Simpson. Upper second form, Gibb, maj.; Hague, max.; Cameron, Topp, Austin, McInnes max., Cooper, Stranbenzee. Lower second form, Fauquier, Kirkpatrick, Hodge, Mowry, Thompson max., Jarvis maj., Douglas, Irving. Upper first form, Macdonell, max.; Cole, max.; Holland; Macdonald, maj.; Gibb, max.;

Allan, maj. Lower first form, Ogilby, Cayley maj., Sowden, Worsley, Gamon, Thompson quartus, Rowan.

Ivy.—At Christ's Church the Christmas decorations this year were very effective. They consisted chiefly of wreaths and festoons of evergreens and texts of various colours. Over the prayer desk were the words, "After this manner, therefore, pray ye;" over the pulpit, "The glorious Gospel;" above the chancel arch, "Holy, Holy, Holy, Lord God Almighty;" beneath this, "I am the Bread of Life;" and under this were the words, "Will ye also go away?" Just above the Holy Table was the text, "The Word was made flesh." The colours used were gold, green, white, silver, and crimson. At this church, and also at St. Jude's, the Christmas offerings, as usual in this mission, were devoted to the stipend fund.

COBourg.—*St. Peter's Church*.—The Christmas services in this church were conducted in the usual hearty manner. At eight o'clock a.m., the Holy Communion was administered to a large number. At the eleven o'clock service the church was filled to its utmost capacity, a very large number remaining to partake of the Lord's supper. Prayers were said by the Rev. Canon Stennett, and a very beautiful and appropriate sermon was preached by the Rev. C. J. Bethune, Trinity College School.

The musical portion of the service was most beautifully rendered by the choir and organist, Mr. E. B. Doward. The following was the programme:—Vol. "Pastoral Symphony Handel;" Opening hymn, "Hark the Herald Angels Sing," Tune, Mendelssohn; Venite, Turner in D; Psalms, Battishill in D; Te Deum, Jubilate, Sullivan in D. Anthem, "Let us now go even unto Bethlehem," by Hopkins, organist of the Temple, London. Hymn, "High let us swell our tuneful songs;" Hymn, "While Shepherd's watch their flocks." Kyrie, Mendelssohn. Voluntary at the offertory; the St. Cecilia offertory by Baptiste and Schumanns Traumeri. At the Communion Service, Tallis, Sanctus and Gloria in Exelsis was sung. A handsome sum was taken at the collection as a Christmas offering to the Rector. The decorations were most tastefully arranged, composed of flowers, green wreaths and shields, banners, and appropriate mottoes and designs; indeed, the universal remark is that the church never was so beautifully decorated before or the music so appropriate and good. The choir has made wonderful improvement and is now second to none in the Province, owing to the excellent training under their accomplished choirmaster and organist Mr. Doward.

TORONTO.—*St. Paul's Church, Bloor St.*—Great taste has, this season, been shown in the Christmas decorations of this beautiful little church. The double festoons corresponding in curve with the heavy stone arches display throughout a unity and simplicity of design one does not often see, and their somewhat sombre hue is happily diversified by the many-coloured light that falls on them through the stained glass windows. On the whole those who are too fond of elaborateness and complexity of ornamentation might well take a lesson from the simple beauty of St. Paul's this year.

The School House, which is close by, and is also very tastefully decorated, was the scene on Thursday evening last of a very joyous Christmas festival for the children of the Sunday school.

Wintry looking old Santa Claus, with his well loaded Christmas tree, shewed that notwithstanding his venerable age he still has a warm heart and a liberal hand for his numerous claimants.

The Bishop of Algoma addressed the children on the wants of his Diocese, in which this school takes a special interest, happily contrasting the privileges enjoyed by those before him with the forlorn condition of the Indian children in his own Diocese, and drawing thence for his young hearers the obvious lessons of thankfulness and missionary charity. The singing was particularly good, and not least so, that of the numerous infant school, to the indefatigable teachers of which it is evident too much praise cannot be given.

PENETANGUISHINE: All Saints' Church.—A large congregation assembled on Christmas Day, when the Rev. S. Mills, who is doing a great work in the parish, performed the usual services for the day, in celebration of the Nativity. The decorations of the church were admirably executed. The concert in aid of the building fund was very successful.

On the morning of Christmas Day the Rev. Mr. Anderson, Chaplain to the Provincial Reformatory, and his wife, the organist of the chapel, received an address suitable to the season from the members of the choir. Mr. Anderson replied in suitable terms.

SYNOD OFFICE.—Collections, &c., received during the week ending December, 29th, 1877:—

MISSION FUND.—*Thanksgiving Collection.*—Toronto, St. George's, \$35; (Perrytown) Elizabethville, 22 cents; Albion and Mono: St. James', \$1.02; Mono Mills, 25 cents; St. John's, \$1.52.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—(Vespra) Midhurst, \$6.33; St. James', \$2.78; Christ Church, \$1.33; Minesing, \$1.56.

ALGOMA FUND.—*Day of Intercession Collection.*—Perrytown, \$1.72; Elizabethville, 75 cents; Albion and Mono: St. James', \$1.23; Mono Mills, 64 cents; St. John's, 56 cents; Ballycroy, \$1.39.

THE DEANERY OF NORTHUMBERLAND.—The following is a list of the missionary meetings for this deanery, with the date and hour of each meeting: Cobourg, Sunday, Jan. 13, 7 p. m.; Grafton, Monday, Jan. 14, 7 p. m.; Colborne, Tuesday, Jan. 15, 7 p. m.; Brighton, Wednesday, Jan. 16, 7 p. m.; Cambellford, Thursday, Jan. 17, 7 p. m.; Percy, Friday, Jan. 18, 7 p. m.; Hastings, Saturday, Jan. 19, 7 p. m. Deputation, Rev. Rural Dean Osler, and Thomas Benson, Esq.

Gore's Landing, Monday, Jan. 14, 3 p. m.; Harwood, Monday, January 14th, 7 p. m.; Alnwick Tuesday, Jan. 15, 7 p. m.; Westwood, Wednesday, Jan. 16, 3 p. m.; Norwood, Wednesday, Jan. 16, 7 p. m.; Peterboro, Thursday, Jan. 17, 7 p. m.; Otonabee, Friday, Jan. 18, 3 p. m.; Ashburnham, Friday, Jan. 18, 7 p. m.; Lakefield, Saturday, Jan. 19, 7 p. m. Deputation—Rev. C. C. Johnson and Mr. Poussette. The clergy of the deanery are requested to give the necessary notice of the meetings in their respective parishes and to use every means in their power to preserve a good attendance. A collection at the close of each meeting in aid of the mission fund.

HALIBURTON.—On Christmas day Divine Service at St. George's, Haliburton, was held, at the close of which we celebrated the Holy Communion. The service was opened by singing the 42nd Hymn A. M., and during the course of it a beautiful Te De Um specially prepared for the occasion was sung. The music accompanying it was beautiful and effective. The church decorations were superb. The motto round the chancel window was "Unto us a child is born, unto us a son is given." At the Church of the Ascension, West Dysart, was held an afternoon service with Holy communion; this church was also beautifully decorated with the significant motto right over the Communion table, "Do ye this in remembrance of me" done in red letters. All the services were hearty and effective. On Thursday night 27th, we held the Christmas tree entertainment for the children which proved a grand success. Thanks to the ladies of St. George's congregation for the strenuous efforts they put forth to make it such, and to Mr. James Dover for the economic way he expended the money entrusted to him by the ladies when he went to Toronto, and to the Rev. Dr. Smithett of Lindsay, and Charles James Blomfield Esq., of Toronto, for the kind and appropriate donations they sent us for it, and to all the friends of the church here for the interest they took in it.

ASHBURNHAM.—*St. Luke's Church.*—This model Church of England held its first Christmas service on Tuesday morning at eleven o'clock, a very large congregation being present. The church was very tastefully decorated with palm and holly, which were entwined round the pillars, pulpit, baptismal font, and communion rails, and gave to

the church a very beautiful appearance, reflecting credit on the persons who had the management of this duty. The service commenced by singing a Christmas hymn which was entered into very heartily by the whole congregation. The morning prayers were then said, the "Te Deum" being chanted. Then came the ante communion service and afterwards the sermon. The Rev. Mr. Bradshaw preached from St. Luke ii. 14. He said that amid all our rejoicings we should think of the origin of this joyous festival, and also of those in distress who were homeless and friendless. It was a beautiful, plain and simple sermon, short and to the point. The sacrament of the Lords' Supper was administered after the service. This beautiful little church meets with approval from everyone. The Rev. Mr. Bradshaw, is loved and respected by all who know him.

MISSIONARY MEETINGS, 1877-78.—*Proposed Deputations and Places of Meeting.*—Revs. John Parson and John Langtry, Christ Church (York township), Carleton, Weston, Grahamsville, and Castlemore.

York Mills, Thornhill, Richmond Hill, Oakridges, and Newmarket, Woodbridge, Bolton, Tullamore, Sandhill, and Charleston; Rural Dean Smithett, Holland Landing, Bradford, Middletown, Coulson's Corners, and Allandale (Jan 7 and following days); Revs. W. C. Bradshaw and John Langtry, Collingwood, Batteau, Duntroon, Stayner, Banda, and Creemore. Rev. I. Middleton and Mr. T. Moberly, Ballinascreen, Ivy, Thornton, Innisfil, and Churchill. Rev. Canon Morgan and Mr. J. C. Morgan, Cookstown, Pinkerton's, St. John's, Christ Church, and Trinity (Tecumseth), (Jan. 21 and following days). Rev. E. W. Murphy, Alliston, West Essa, Rosemont, St. Paul's (Mono) and Adjala (Jan. 14 and following days). Rev. H. B. Owen, St. James's (Albion), Mono Mills, St. John's (Mono) Whitfield, and Honeywood. Rev. S. W. Young and Mr. W. H. Howland, Atherley, Jan. 7; St. Luke's (Medonte), Jan. 8; St. George's (Medonte), Jan. 9; Orillia, Jan. 10; and Barrie, Jan. 11. Rev. Canon Tremayne and Mr. John Holgate, Waverley, Jan. 14; Allanwood, Jan. 15; Wyebridge, Jan. 16; Midland City, Jan. 17; and Penetanguishene, Jan. 18. Rev. W. W. Bates, St. Mark's (Oro), Jan. 21; Craighurst, Jan. 22; St. James's (Vespra), Jan. 23; Shanty Bay, Jan. 24; and Christ Church (North Orillia), Jan. 25. Rev. C. C. Johnson and Mr. A. P. Poussette. Gore's Landing, Jan. 14 (3 p. m.); Harwood, Jan. 14 (7 p. m.); Alnwick, Jan. 15; Westwood, Jan. 16 (3 p. m.); Norwood, Jan. 16 (7 p. m.); Peterboro, Jan. 17; Otonabee, Jan. 18 (3 p. m.); Ashburnham, Jan. 18 (7 p. m.); Lakefield, Jan. 19. Rural Dean Osler and Mr. T. M. Benson, Cobourg, Jan. 13; Grafton, Jan. 14; Colborne, Jan. 15; Brighton, Jan. 16; Seymour, Jan. 17; Percy, Jan. 18; and Hastings, Jan. 19. Rural Dean Givins and Mr. John R. Cartwright, Bowmanville, Newcastle, Perrytown, and Port Hope. St. John's and St. Mark's (Jan. 14 and following days.) Rural Dean Cole and Mr. Charles James Blomfield, Millbrook, Omeme, St. James's (Emily), St. John's (Emily), Fenelon Falls, Lamb's School House, Minden, and Haliburton, Feb. 11 and following days, commencing at Fenelon Falls. Rural Dean Stewart, Baillicborough, St. John's (Cavan), St. Mary's (Manvers), St. Paul's (Bethany), Lindsay, Bobcaygeon, Cambray, Cameron and Cobocok. Rural Dean Cole, Scarborough, Christ Church, Jan. 7; St. Jude's, Jan. 8; St. Paul's, Jan. 9; Unionville, Jan. 10; and Markham, Jan. 11; Uxbridge, Jan. 14; Sunderland, Jan. 15; Cannington, Jan. 16; and Port Perry, Jan. 17. Rev. J. D. Cayley, Columbus, Jan. 21; Ashburn, Jan. 22; Whitby, Jan. 23; Port Whitby, Jan. 24; and Oshawa, Jan. 25. Note.—All meetings to be held at 7 p. m., unless another hour is expressly mentioned.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH, ST. GEORGE'S.—This beautiful Church was decorated with excellent taste, a triple arch spanning the Church, with the word "Immanuel" suspended in a rustic frame for center. The

pulpit was decorated with holly and ivy, and the font with flowers, &c. The chancel rails, pillars, &c., with wreaths of evergreens. Canon Dixon preached on Christmas in its two-fold aspect religious and social. There was a very large congregation, and the singing admirably rendered by a very strong choir.

The Christmas festival for the children was probably the most successful of the kind ever held in the spacious school-room. At half-past six o'clock when the proceedings commenced there were between six and seven hundred children and their parents present. The room was beautifully decorated with evergreens and illuminated texts and scrolls. The mysterious grotto, draped over with flags, was, however, an object of intense excitement to the juveniles, and attracted their attention from everything else. Canon Dixon commenced with a brief prayer and a short address, in which he spoke of the great increase in the school, now having three hundred and fifty children on the books, and a steady increase from month to month. Comparing the school with those in this and other dioceses, he showed that there were scarcely any that exceeded it in importance. This satisfactory condition he ascribed to the active interest taken in it by the leading lay members of the congregation. Without such support freely and earnestly given, Sunday-schools could not flourish. He then urged the parents to co-operate with teachers, by seeing that the children were punctual in their attendance, and that they learned the lessons that were given them.

Then was sung the ancient Christmas carol, "We three Kings of Orient Are," Miss Foster, Miss Holliday and Miss Taylor taking the lead, and the mass of the children joining. Miss F. Dixon, the school organist, presided at the organ. This was followed by another beautiful carol "In Excelsis Gloria," and a magic-lantern exhibition. The flags were then rolled up, and disclosed "The Grotto," which presented a most beautiful appearance. It was built of evergreens, and the interior lit up with lamps and wax tapers, was hung with beautiful dolls, balls, boxes, etc. There was also a couple of bushels of candies in bags. Then commenced the distribution, and between six and seven hundred different articles were distributed, a number of young lads handing them to the children, as they were arranged in classes. Mr. Smith, the architect of the "grotto," Mr. E. Morris, Superintendent; Mr. Geo. Murton, Librarian, and Mr. McKenzie, also worked most energetically. After the grotto was emptied more carols were sung, and the delighted assembly was dismissed with the benediction.

On Epiphany there is to be a Sunday-school service in the afternoon in the Church with singing of carols and appropriate address.

HAMILTON.—The holiday season has not passed away without a due observance on the part of the churches here. The Cathedral is beautifully dressed up and presents a fine appearance throughout. The handsome interior is wreathed in festoons, while holly, lilies and other flowers bear an important part in decorations. There is some talk of a new curate being engaged, but the name is not given. The dean is greatly in need of assistance.

The Church of Ascension is without the rector's services just now, owing to the severe illness under he is laboring.

For the past few Sundays the pulpit has been supplied by clergymen from a distance. It is to be hoped that the worthy Canon will soon be restored to health.

The new Rector of St. Thomas', the Rev. M. Curran, is getting along well. He is just the man to make himself popular. Yesterday Canon Innis, of London, preached the annual masonic sermon to a large congregation.

Owing to the division in All Saints' Church the congregation was greatly diminished, but under the Rev. M. Thompson, the new Incumbent, it is gradually increasing. The church was very neatly decorated on Christmas eve; and on Thursday last the Sunday-school children had their Christmas tree. The attendance was large, and the entertainment was one of the best of the kind ever given here. The curate was presented with an album from the Sunday-school. In acknowledging it Mr. Thompson expressed the hope that the

ivy, and the rails, pillars, Canon Dixon old aspect re-ry large con-rendered by

children was and ever held half-past six nenced there red children n was beauti- illuminated otto, draped ect of intense cted their at- Dixon com- hort address, rease in the and fifty chil- ncrease from school with showed that led it in im- n he ascribed e leading lay out such sup- anday-schools d the parents ing that the ndance, and e given them. istmas carol, Miss Foster, ing the lead- ng. Miss F. at the organ. ul carol "In n exhibition. closed "The beautiful ap- ens, and the c tapers, was s, etc. There dudies in bags. and between es were dis- ding them to d in classes. to;" Mr. E. eo. Murton, worked most emptied more ssembly was

unday-school h with sing-

as not passed e part of the ifully dressed throughout. in festoons, bear an im- is some talk the name is eed of assis-

t the rector's e illness un-

lpit has been. ce. It is to ll soon be re-

the Rev. M. just the man Canon Innis, sionic sermon

' Church the d, but under ument, it is as very neatly on Thursday their Christ- , and the en- he kind ever ted with an acknowledged- hope that the

portraits of the teachers would be the first to appear in the album.

St. Mark's is drawing near completion and will be opened next Sunday. It is quite a handsome building, but smaller than it should be. Monday evening the rector, choir and congregation united in the service at the Cathedral, which was a full choral one.

ACTON, *St. Alban's*.—An entertainment was given in the Temperance Hall, under the auspices of St. Alban's. The tables were furnished with an abundance of good things, and reflected great praise on the ladies who had charge of that department. A number of scenes were shown on a canvas which afforded unbounded amusement to the little folks. The tree fairly groaned under the weight of toys, etc., which Santa Claus had hung on, and it seemed as though he had been very liberal with his presents this year. After all the presents were distributed from the tree, the Incumbent of the church Rev. C. R. Lee, was made the recipient of a beautiful eight day clock from the members of the congregation. Mr. Lee thanked them for their present, after which the meeting broke up. The door receipts amounted to about \$23.00.

HURON.

(FROM OUR OWN CORRESPONDENT.)

KINCARDINE PARISH, the Rev. J. C. Mackenzie, Rector.—The Rector of this northern parish has the great pleasure of presenting to His Lordship the Bishop of Huron a class of candidates for the Apostolic Rite of the Laying-on-of-hands from each of his two churches on the last Sunday of Advent. His Lordship delivered a lecture on "the Jews" on the 22nd of December in the Town Hall of Kincardine. On the 23rd he held confirmation service in the Church of Messiah, Kincardine, admitting by the Laying-on-of-hands to the full communion of the Church twenty-six candidates. The Bishop preached on the occasion a very impressive sermon, exhorting the newly confirmed, and encouraging them as young soldiers of the cross to fight manfully in the army of the captain of their salvation having renounced the Devil, the world and the lusts of the flesh.

Afternoon of the same day His Lordship the Bishop held confirmation service in St. Luke's Church, Parish of Kincardine, when thirty-five candidates presented by the Rector were confirmed, being sixty-one confirmed on that day in that parish by the Bishop.

CHATHAM.—The Rev. J. P. W. Smith, Rector of Christ's Church, London, preached in Christ's Church, Chatham, on the last Sunday of Advent, the Rev. Canon Innes, of St. Paul's, occupying his pulpit at morning service, and the Rev. Dr. Darnell at evening service, Canon Innes officiating at St. George's, Petersville.

On Christmas Day, in all our churches there were large congregations at morning service. At St. Paul's the congregation was very large; there were many present from the denominations, occupying the places of many of the members who were absent. The Rev. Canon Innes preached from John 1, 14—an excellent Christmas sermon. He impressed on his hearers the duties incumbent on them, more especially at this season of Christian rejoicing, referring to the meeting of families, that had been separated perhaps for a time, to hospitality, to the kindness to the poor, to the cause of our rejoicing, and inviting to the great Christian feast the Lord's Supper.

The number of communicants was very large. The Church was beautifully and chastily decorated with wreaths of evergreens twining around the pillars, incircling windows and doors and gallery. The reading desk, pulpit, lectern and font were very tastefully decorated. All the decorations were the work of a few ladies—all credit to whom credit is due. For long days till after the midnight hour they laboured cheerfully at their work of love. Not only in St. Paul's, but in other churches as well, the work is left to a few.

The Chapter House was beautifully decorated. As in St. Paul's, there, too, wreaths of evergreens and mottoes, all spoke of the joys of the Christian heart at this the time of the great festival. Time forbids us for the present telling of Christmas re-

joicings at the Memorial Church, St. George's, and our other Forest City Churches.

Appointment.—The Rev. George W. Racey, lately Incumbent of the Markdale Mission, County of Grey, has been appointed by His Lordship the Bishop, Incumbent of Wroxeter, and Gorrie. His address is Rev. Geo. W. Racey, Gorrie.

ALGOMA.

The Bishop of Algoma acknowledges with thanks the following sums received for mission work in his diocese during the month of December: For "Algoma Missions," \$3; St. Ann's Sunday-school, Richmond, P. Que., \$6; Mrs. Hardy, per Rev. J. M. Thompson \$1; Mrs. Trew's Sunday-school, \$25.31; friends of Algoma, per Rev. G. C. Mackenzie, Kincardine \$5.

MARY LAKE MISSION, MUSKOKA.—A very pleasant and successful social was held in the Church Hall, Huntsville, one of the stations of the Mary Lake Mission, on the evening of the 20th of December. A capital supper was prepared by the ladies of the congregation, to which between two and three hundred sat down. After supper an excellent programme of music and singing by the local amateurs, with Christmas carols by the Sunday-school children, made the evening most enjoyable. Nearly forty dollars was netted, which goes toward removing the debt on the church building, which has just been completed and furnished.

PORT SYDNEY.—Another station in the same mission, there was a Christmas tree on the 26th for the Sunday-school children. The tree was very tastefully decorated, and gifts to the value of nearly \$25 dollars distributed to the children of the Sunday-school by old Santa Claus, who, to the great delight of the children appeared in full costumes. Besides the Sunday-school, which numbers forty or more, there was something for every child present. A large number of people were present to witness the distribution of gifts. The yoke of the new bell, which has lately been purchased for Christ Church, Port Sydney, was unfortunately broken in transshipment, so that it could not be hung in time to ring out the "merry, merry bells at Christmas" much to the disappointment of us all.

BRUNEL.—The new church in this place, the third station in the mission, has just been completed, and though small, presents a very neat and comfortable appearance inside.

Correspondence.

NO DISCIPLINE.

DEAR SIR.—Can it be credited that the reproach of a "Plain Man" is needed? That church people even believe that our "laity are not amenable to discipline." Is not repulsion from the Lord's Supper discipline! and does not the Book of Common Prayer provide that in the case of "an open and notorious liver, or have done any wrong to his neighbours by word or deed so that the congregation be thereby offended, the Curate having knowledge thereof, shall call him and advertise him, that in anywise he presume not to come to the Lord's table until he hath openly declared himself to have truly repented and amended his former naughty life," &c? and is not further provided that, "the same order shall the Curate use with those behoveth whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lord's table until he know them to be reconciled, and the Curate is "obliged to give an account of the same to the Ordinary, (who is generally the Bishop), within 14 days after at the farthest, and the Ordinary shall proceed against the offending person according to the Canon." And what says the Canon? (No 65) "All Ordinaries shall in their several jurisdictions carefully see and give order that * * * those who "stand lawfully excommunicate * * * be every six months ensuing as well in the parish church as in the Cathedral Church of the Diocese in which they remain as well by the minister openly in the time of Divine service upon some Sunday, denounced and declared excommunicate," and further the Archbishop must also be certified. Let any one read also Canons

2 to 12, 66, 95 to 100, 109 to 122, and say that in the Mother Church there is no "discipline!" In the American Church there is discipline—I know one Diocese in which a frequenter of the Theatres could be excommunicated.

Our Provincial Synod will in all probability endorse canon 99, of A. D. 1603 at its next session. And the diocese in which I write has a canon "of the Discipline of the Laity," endorsing the directions of the rubric on repulsion from the Holy Communion, giving a court of appeal etc. See journal of 13 session of the *Diocesan Synod of Nova Scotia* page 55. As regards the clergy there is in the same book a canon of 22 clauses! Surely here is discipline enough to satisfy even

A PEDAGOGUE.

CHRISTMAS TREE.

DEAR SIR:—Will you kindly allow me room in your next issue to thank all those friends who have forwarded articles for our Christmas Tree. The response to our appeal has been a most liberal one, and we are sure our friends at the front will be pleased to hear their gifts were highly appreciated.

Our Christmas Tree "came off" on Wednesday evening with every success. The prizes were most artistically arranged under the superintendence of Mrs. Bromly, who has been indefatigable in her labors to assist the S. S. managers in their catering for the pleasure of the young of our Church. When the curtain was drawn and the tree exposed in all its brilliancy, the crowded room of people were struck dumb, they could not applaud for some time, but when they could give vent to their feelings the applause was strong and hearty. Every child carried away a prize and it was not the least attractive part of the programme to see the smiling eyes and burning cheeks of joy of our young folks as each got his or her gift from the tree. After the distribution the Rev. Mr. Crompton spoke a few affectionate words to the children and those assembled, and the remainder of the time was occupied in the voluntary efforts of our friends and neighbors in the way of singing and recitation.

Such a sight was never before seen so far in the bush, and many of the elders, once more became children, and with tears confessed they had had a happy time.

We could say more would space allow, but we must content ourselves by again saying "thank you" to those who have helped us, and leaving the rest to Him who knows how to reward those who have given the cup of cold water in His name better than we can. We beg thankfully to remain, Yours &c.,

WILLIAM CROMPTON, curate in charge.
Beatrice, 27th Dec., 1877, Richard Lane,
George O'Hara, churchwardens.

ACKNOWLEDGMENT.

DEAR SIR:—I wish to acknowledge with thanks the following contributions to the fund which has been established for the building of churches in the poor and scattered mission of West Mono, a mission which is destitute of church accommodation. The money has been forwarded to me by Mrs. Lefroy of Aghaderg Gleble, Loughheck land, Ireland, through the Lord Bishop of Toronto:—Dean of Dromore, £10, 5s.; Lady H. Trench, £10; Mrs. Lefroy, £5; Thomas Lefroy, Esq., Q. C., £3; Lord Rathdonnell, £2; Mrs. West, £2; Sir Henry Lefroy, £1, 1s.; Revd. Henry Stewart, £1; Rev. F. A. Lefroy, £1; Mr. James Geoghegan, £1; Mr. Samuel Hill, £1; Mr. John Geoghegan, £1; Mr. Samuel Waddell, 10s.; Miss H. M. Lefroy, 10s.; Miss M. F. Lefroy, 10s.; Mr. Robt. Thompson, 10s.; Dr. Sanderson, 5s.; Mrs. S. A. Curtis, 5s.; Mrs. Porter, 5s.; Mr. John Hudson, 5s.; Mr. Thomas Senior, 5s.; Mr. J. Morrison, 5s.; Mr. George Dixon, 5s.; Mr. James Macaulay, 4s.; Mr. Teggart, 2s. 6d.; Mr. Thomas Mathers, 2s. 6d.; Mr. John Teggart, 2s. 6d.; Mr. John Teggart, Junr., 2s. 6d.; Mr. James Hudson, 5s.; Mrs. Isaac Sands, 2s. 6d.; Mr. Peter McAleery, 2s. 6d.; Mr. David Kinney, 2s. 6d.; Mr. George McNaughton, 2s.; Mr. William Tuft, 2s.; Jas. Mapaffy, 2s.; Mr. Pat Hughes, 1s.; Mr. Ed. Cunningham, 1s.; Mr. Joseph Tremble, 6d. Collection in L. B. Land Sunday School, 1£, 4s.; Capt. Caldwell, £1.

It is refreshing to see the Church of Ireland

after all her own trials putting forth her hand to help her struggling sister in Canada, to each of the above I wish to return my most sincere thanks,

THOMAS GEOGHEGAN,
Missionary West Mono.
Orangeville, Dec. 28th, 1877.

WIDOWS AND ORPHANS FUND.

DEAR SIR.—“Laic” has my best thanks for sending to your columns ARTICLE XV of Quebec Diocese on this subject: but this Article refers to former arrangements in such a way that I am constrained to ask him to send also the by-law of March 7th, 1865, so that the case may be entirely before the Church in the Dominion.

I am glad “Laic” thinks our Nova Scotia rules “very liberal” I believe they are, and that in one respect, at least, they are more so than those of Quebec—which say (8) all clergymen who shall remove from the Diocese, whether they have completed the required number of payments to the Fund or not shall forfeit all the rights and privileges of the Fund,

While the tenth Nova Scotia rule is “permanent removal of the clergymen from the Diocese to any place beyond the limits of B. N. America or the United Kingdom except with the leave of this sub-committee expressed in writing or under such conditions as they impose forfeits all claim to the pension. The restrictions in Fredericton Diocese we were told in the Provincial Synod are similar. If Quebec would assimilate their rule, the Bishop of Algoma would no longer have room to complain (as he justly did) that a penalty was imposed on Clergy who went to help him.

On the other hand I should be glad to see in Nova Scotia, the allowance made in Quebec to “each child under the prescribed age, but not more than four in one family making a maximum of \$360; and this not as a favour but of right.”

You say in your editorial notice that the Quebec Fund in 1865 was 17,000 invested in 1876 \$23,152.

In 1865 the N. S. Fund was \$16,314; invested in 1875, \$23,152.

The Quebec capital produces about \$2600 a year, the Nova Scotia capital \$1480.65.

The Quebec claims so far have barely exceeded \$1000 per annum. The payments in Nova Scotia for 1876 were \$1868.70.

We are not informed as to the other sources of Quebec income, but in Nova Scotia,

Premiums of the clergy are.....	\$503 18
Collections	297 84
Donations and Legacy.....	490 67
These with the Investments.....	1480 65

Make Income.....	2792 84
------------------	---------

Leaves to be invested.....	\$ 903 64
----------------------------	-----------

Yours faithfully, CLERIC.

MR. DAWSON ON THE FOURTH CANON OF NICÆA.

DAER EDITOR.—Mr. Dawson, in support of the attitude of a party in the Provincial Synod with regard to the Canon on consecration of a Bishop has met with a stumbling block in the fourth Canon of the First General Council, which rests the authority as to the election of a new Bishop in the Bishop's own Metropolitan of the province. The Bishop of Ontario has announced this, taking as his ground the records of the Primitive Church, in a way that leaves little room for further examination of that part of the question. Allow me however to notice one part of Mr. Dawson's statement, to the effect that all modern exponents of the Canons of Nicæa agree with his opinion that the Fourth Canon is one merely of ordination.

Mr. Foulks (Ecclesiastical History p 37) states it seems as clear as daylight that it was election or suffrage, not imposition of hands or ordination which was voted in the provincial Bishops by the Fourth Canon of the first Nicæa Council.

According to Selden the privilege given to the Provincial Bishops was that of election, not of ordination which they certainly did not possess and could not transfer.

I am Sir, yours,
C. P. M.

“EPISCOPAL RESIDENCE.”

SIR,—In reference to the question of an Episcopal residence I can inform “Observing Churchman” that it was not the Mission Board, but the Executive Committee, which has undertaken to vote away the funds of the diocese, and that a house is about to be purchased, if it has not already been purchased with the \$7,000. If “Observing Churchman” will turn to page 270 of the journal of the Diocese of Ontario, he will find that this same committee also gave away \$3,000 of the commutation fund to the late Dean Lauder on the occasion of his resigning the Rectory of Kingston.

Can you inform me whether any journal of the last Synod has been published? X.

LETTER OF COMMENDATION.

DEAR MR. EDITOR,—In reference to your correspondent—“A. J's”—query in last week's “CHURCHMAN, I beg to send the following excellent specimen of a “letter commendatory,” taken from the *Clergyman's Magazine*. It has been my constant habit to employ some such note in the case of migratory parishioners, and I adopted the subjoined form ever since its first publication. I hope its appearance in your columns will prove useful to many of my brethren. And am, yours truly,

Peterboro, Dec 31st, 1877.

FORM.

Marshford Rectory, Norfolk.

DEAR SIR:—Permit me to commend to your pastoral care and sympathy the bearer of this note, by name——, a former parishioner of mine at the above mentioned parish.

I append a few particulars concerning him, and remain, your faithful brother in the Lord,

J. R. SANDLEY, M. A.

Baptized, *yes*; Confirmed, *yes*; Communicant, *yes*; Church attendance, *regular*; Lay-helper in in parochial work.—*Choir singer*.—Length of residence in last parish, *four years*; occupation, ———; Future address, ———; General character, etc.; *Steady, respectful, and intelligent*. Possesses a fair tenor voice, which will be of use in a choir.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XV.—IN THE WAGGON.

In the midst of her meditations Daisy met Miss Manent, accompanied by Mr. Tudor. She was warmly greeted by both; but Miss Manent asked, in a fright, if she were late, since Daisy was on her way home. Daisy explained why she had left the castle earlier than usual, and went on. We must leave her for a short space, and join the parson and the governess, as they walk side by side.

When Lord Penruddock went to school, Mr. Tudor, left the castle to reside with his mother, who lived with her family at the Steward's house, some two or three miles from the sea, but in the heart of the earl's property, and in Cragavon parish. When Mr. Tudor gave Ap Adam notice to quit the vicarage, he was in hopes that the earl might help to repair it; but he did not. On the contrary, he suggested in other words ordered—that Mr. Tudor should live with his mother, and aid her in the stewardship until his brother was of age, promising to build him a new vicarage when that period was reached. Mr. Tudor demurred, but the earl said that he must procure another steward if he could not fall into this arrangement. A fresh steward meant ruin to Mrs. Tudor, and his brother and sisters; so Mr. Tudor consented. He had hoped to be free to attend to his parish, but he was still hampered by secular work. He was also further than ever from Monad, which he felt to be a blot in his parish, and the poor vicarage, his proper home, was falling more and more to decay, and tenanted by one of the earl's bailiffs. He still officiated as chaplain at the castle, and could, therefore, only give one service at the church; so that, without any fault of his own, save that of irresolution, his parish was

neglected. It was reported that he was attached to Miss Manent, but if so, irresolution, or fear of the omnipotent earl, still prevailed; for, if he had “told his love,” there were no declared results.

Miss Manent, however, was much brighter and prettier than when we first made her acquaintance. Whether she was engaged to Mr. Tudor or not, hope had appeared at the bottom of her very deep well; and, strange to say it dawned with Daisy. She generally either fetched the child from the farm, or took her back, and on these occasions she was always hospitably welcomed by the Pennants, and usually met, by some singular coincidence, Mr. Tudor. We will take up the thread of their conversation just where Daisy broke into it.

“I believe they really are going to London in the spring, and I am to remain with Lady Mona until then,” said Miss Manent. “I hope I may not have followed your advice quite in vain.”

“How did I advise you?” asked Mr. Tudor. “You said that it would be a grand thing to make of those children a noble man and woman; and I have tried to do my best,” she replied. “I trust I may do better in another situation. The countess promises to procure me one.”

“Another situation! You must not—you shall not! The vicarage——” stammered Mr. Tudor. She evidently did not understand him.

“I have no home, no relatives, and few friends, she said, simply.

“Oh, Miss Manent! but for the meshes the the earl winds round us, I should have spoken to you long ago——”

“Hush! there is his lordship! Good-by,” she cried, and hurried away, as Lord Cragavon appeared in the distance.

“I must summon courage and ask him at once,” soliloquised Mr. Tudor. The earl was riding down the principal road to the castle, and Mr. Tudor had parted with Miss Manent on the side-path, so he hoped that she might have escaped notice. But nothing escaped Lord Cragavon. Although his eyes seemed ever turned earthward, he saw and knew everything. Mr. Tudor went towards him and after the usual salutations, began his request with resolution, as he turned and walked by his side.

“I have been wanting to speak to you for some time, my lord, about the vicarage. You were so good as to say you would either repair it or build another when my brother was old enough to take the stewardship.”

“What can you want with a vicarage? You are living in your parish?” asked the earl.

“I wish to settle, my lord.”

“Not to marry Miss Manent. She is not suitable.”

“Your lordship must know she is a lady,” said Tudor, hotly.

“I know nothing about her, except that she is not a fitting wife for the vicar of this parish. However, that is not to the point. I am too poor to do anything to the vicarage at present; for this London journey and season will take all my ready money; besides your brother knows nothing of his work. You must help him to do it, or we must find some more efficient steward.”

“I have my own stewardship, my lord, and I dare no longer neglect it.”

“See to it by all means, and I will see to mine. But I hear Lord Penruddock has returned, and I cannot lose more time.”

The earl rode off haughtily, without even a good-day, and Mr. Tudor resumed his way, with a sort of hopeless pensiveness in his face. What was he to do? Brave the earl, and perhaps ruin his family, or continue the middle course he had kept so long without definite results? Let the girl he loved go forth upon the pitiless great world or marry her in spite of the little world that surrounded him?

As he was debating these questions he entered upon the large farm of Brynhafod, which was separated by the brook before mentioned from what was called the park. Sauntering up the meadow he came upon the wheat-field, nearly cleared of his sheaves. This had been one of David Pennant's experiments, which had so answered as to increase tenfold the value of the property. It had been originally common land to the top of the hill, and he had reclaimed it, and turned it into profitable wheat-land. There was an empty waggon and four horses at the bottom

was attached
tion, or fear of
d; for, if he had
lared results.
h brighter and
er acquaintance
Tudor or not,
f her very deep
d with Daisy.
child from the
these occasions
ed by the Pen-
ingular coincid-
p the thread of
y broke into it.
g to London in
th Lady Mona
"I hope I may
e in vain."
l Mr Tudor.
grand thing to
n and woman;
he replied. "I
situation. The
ne."
not—you shall
red Mr. Tudor.
d him.
and few friends,
ne meshes the
ave spoken to
ood-by," she
Craigavon ap-
k him at once,"
rl was riding
e castle, and
Miss. Manent
hat she might
d Lord Craiga-
er turned earth-
g. Mr. Tudor
ial salutations,
as he turned
o you for some
You were so
pair it or build
enough to take
icarage? You
the earl.
she is not suit-
s a lady," said
ept that she is
is parish. How-
too poor to do
; for this Lon-
all my ready
ws nothing of
o do it, or we
ard."
ny lord, and I
ill see to mine.
eturned, and I
ut even a good-
ay, with a sort
What was he
haps ruin his
se he had kept
Let the girl be
great world or
e world that
ns he entered
d, which was
entioned from
tering up the
at-field, nearly
l been one of
ch had so an-
due of the pro-
nmon land to
laimed it, and
d. There was
at the bottom

of the hill, surrounded by a little group of people. Mr. Tudor made for it, and found the three Pennants, Ap Adam, and Daisy, who were all going up the hill for the last load.

"Here's the parson!" cried old Pennant just in time for the last load, Mr. Tudor. Come with us to fetch it, and then return and have a bit of supper. Not the harvest-home to-night, but just a snack by way of whetting the appetite."

Mr. Tudor assented, and the party were soon in the waggon, Daisy jumping up with the ease of one who had been used to such feats all her life. She sat down on the rungs between the old man and Michael on one side, the three others opposite; the two Bens were walking by the horses. The hill was steep and difficult of ascent, so they were well jolted over the furrows. Now Daisy was hurtled against the farmer, who put his arm round her; now against Michael, who never ventured such a familiarity.

"Something had gone amiss with you, parson," said David Pennant. "Is it the earl? or the parish? or Harry? or the world in general? Out with it."

"It is the vicarage, farmer. I want it repaired or rebuilt, and can't get it done," replied Tudor.

"In other words, the earl declines, and you ejected me to no purpose," said Ap Adam drily.

"It was not my fault. I wish you were there still," returned the despondent parson.

"But the parish should have a voice in the church and vicarage, and it is time we saw to the old barns," said David Pennant. "I wager the earl would not object to our doing his work. A lady in the case—eh parson?"

Mr. Tudor coloured uneasily.

"I know all about it. A very decent respectable young woman. Very kind to Daisy. Make a good parson's wife," continued the farmer. "If she should want a home for a short time, now Lady Mona's grown up, she can come to Brynhafod."

"You will have a houseful of us!" ejaculated Ap Adam. What a jolt! Beg your pardon, Daisy couldn't help it."

Daisy had been thrown over into the parson's lap, and there was a general laugh.

Mr. Tudor's face cleared; and a discussion ensued as to the possibility of doing up the vicarage; all being of opinion that the earl's permission must be obtained first.

"Then you will never rebuild it," put in Ap Adam significantly. "It is well suited for a bailiff's residence, and overlooks a point that brings salvage."

"The earl called you a witch to-day, master," said Daisy, "and said you knew too much."

Whereupon Daisy was requested to detail the conversation she had had with his lordship, which she did; not forgetting his demand upon Michael.

"Since you are so glib with lords and ladies, Daisy," remarked Ap Adam, "you can tell his lordship, in your next interview, that I hope to have the pleasure of bewitching him, and shall be glad to have a dance with him, 'round about the cauldron stout,' upon the White's Nose."

Daisy laughed, but Michael looked grave. He little knew that there was secret intelligence between Ap Adam and his Daisy.

"Is it right to jest about the supernatural, master?" he asked. "I think, father, if you have no objection, I might sometimes help poor old David by playing for him at the castle. Not for money, but for him," he added, flushing; for Michael had the family pride.

The farmer's resolute negative was stayed by another jolt, and a resonant "Whoa! whoa!" from Big Ben. They had reached the top of the hill, and the remaining wheat-mows. The sheaves had been stacked, as a safeguard against the weather, for in the late hill-side harvest they could rarely count upon carrying the wheat at any particular time, so it was put into small pointed mows, grain inward, for security. The harvesters were "waiting for the wagon," seated in a group on the hill top. Below lay the peaceful farm; around, the sea. The heavens were aglow with blue, purple, and gold, of a glorious sunset, for a great globe of fire hung over the western ocean, about, as it would seem, to sink into it. Our friends paused before setting to work, to gaze on the grandeur of the scene.

"Sustained by the Almighty's hand!" ejaculated

old Mr. Pennant, removing his hat reverently, and pointing to the sun.

The wagon was quickly filled with the remaining sheaves, while many a gleaner started up to glean after them, as they were laid upon it. Women and children had already arms and aprons full. Daisy set to work with them.

"Better not, Miss *fach*; you'll be spoiling your gown," remonstrated the women.

"It is well tucked-up," replied Daisy, filling the chubby hands of a four-year-old child with corn-ears.

Gwylfa suddenly joined her and the little girl. He had been sleeping with the shepherd's dog, near a sort of improvised cradle in which slumbered Big Ben's youngest born.

The day's work was done just as the sun actually set, and the great hill-side wheat-field was cleared.

"Let us praise the lord of the harvest," said the old farmer, as they stood round about the wagon.

"Parson, gave out the harvest-hymn. Eye of Day, pitch the tune. Then, my friends, all to the farm to supper."

Mr. Tudor recited a verse of a fine old Welsh psalm, and Daisy began to sing it. Simultaneously a volume of sweet full sound filled the evening air, and mounted to the sky. A chorus of larks, hovering above—far, far out of sight—joined the melody, which seemed more of heaven than of earth.

"So shall we sing in the eternal city, my Daisy, when the last great harvest has been gathered in," whispered Michael—words which Daisy never forgot.

(To be Continued.)

A FEW PRECEPTS FROM CONFUCIUS.

"Be severe to yourself, and indulgent to others; you thus avoid all resentment."

"The wise man makes equity and justice the basis of all his conduct; the right forms the rule of his behavior; deference and modesty mark his exterior sincerity, and fidelity serves him for an accomplishment."

"Love virtue, and the people will be virtuous; the virtue of a great man is like the wind; the virtue of the humble is like the grass; when the wind passes over it the grass inclines its head."

"Children should practice filial piety at home, and fraternal deference abroad; they should be attentive in their actions, sincere and true in their words, loving all with the whole force of their affection."

"Return equity and justice for evil done to you, and pay goodness by goodness."

"Without the virtue of humanity, one can neither be honest in poverty, nor contented in abundance."

"Real virtue consists in integrity of heart and loving your neighbour as yourself."

"What I desire that others should not do to me, I equally desire not to do to them."

"Think not of faults committed in the past, when one has reformed his conduct."

A MODEL PARISH.

The Parish Magazine of St Peter's, Euston-square for this month, contains some interesting particulars relative to the offertory at that church. The Vicar and churchwardens have published an account of the money that passed through their hands during the year 1876, from which it appears that no less a sum than £5,788, 9s. derived from the offertory, and although apart from pew-rents, was expended on various charitable objects last year. Under the head of "Church Work at Home" we find £1,418 disbursed, out of which three poor parishes, one in the East, one in the West of London, and one in the "Black Country," received between them £326; the Additional Curates' Society got £257; the Curates Augmentation Fund £126; while the Bishop of London's Fund is credited with no less than £462. The remainder is made up of smaller collections for several well-known societies. Foreign missions received £869 out of which the diocese of Bloemfontein took £207; the Society for the Propagation of the Gospel £156; the Indian Bishopric Fund £96; besides which three of the South Africa dioceses, viz.,

Capetown, the Mackenzie Memorial Mission, and Maritzburg, received substantial aid from the congregation of this church. For "Penitentiaries" £256; was expended, out of which £215; went towards the maintenance of a House of Mercy in St. Peter's parish. "Hospitals, refuges, &c., account for £574, of which the greater part, viz., £120; went to the London Hospital Sunday Fund Upon the church and the various charitable institutions of the parish itself £2,683; was laid out. The relief of the sick and poor cost £684; the church expenses, £704; the decorations at Christmas, Easter, and other church seasons, \$47; the choir fund, £293; the fund for the assistant clergy, £189; national schools, \$217; Sunday schools, £85; the maintenance of St. Peter's chapel £180; the remainder being accounted for by several parish guilds and minor charities. In addition to the foregoing we find that the district church of St. John's, Wilton-road, has also its parish magazine and its published offertory account. This church was built to accommodate the inhabitants in the poorer and more populous neighbourhood lying near Victoria Station, and they seem to make good use of it, as the offertory received in the year ending at midsumemr 1877, amounts to £911 14s. 7d. A minute account of the expenditure of this sum is also printed, but the items cannot be added to the foregoing, as they have not been classified in the same careful manner. But the broad fact remains, and is sufficiently remarkable: in the wealthy and in the poorer districts of a single parish, taken together, £6,700 was raised by means of the offertory in a single year. Readers and speakers on church finance at any Church Congress may usefully take a note of this fact. It is, perhaps, the most signal instance of the successful working of the offertory system in London; but there must be plenty of parishes, smaller and less wealthy, where the same system works equally well, though upon a smaller scale.

Children's Department.

"BLUE SKY SOMEWHERE."

We were going to a picnic, and of course the little ones had been in ecstasies for several days. But the appointed morning broke with no glad sunshine, no song of birds, no peals of mirth. There was every prospect of rain—even Hope hid her face and wept.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"O look out for the blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he, when the tedious day had at length numbered all its hours, "if I haven't seen it, I know there is blue sky somewhere."

The next morning there was blue sky, such as only greets us after a storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head bowed for a moment in silent thought.

"Mother," exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it, 'cause you see, there ain't no place where it could have gone to. God only covered it up with clouds, didn't he?"

FRED'S FAILING.

"Why is Fred like a cat's tail?" The whole family—father and mother, brothers and sisters, all except Fred—stood waiting, muffled and gloved, for him to be ready to go with them to the lecture. Tardy Fred had been loitering about, doing nothing in particular, in a dreamy, aimless fashion, and had yet to brush his hair, don his boots, overcoat, cap, muffler and mittens, when roguish sister Mary propounded this conundrum, as a sedate old family cat walked across the floor to take possession of the cushioned chair.

"Don't you see? Because he is always behind." Fred turned from the glass with his cheeks a little flushed by the laugh which Mary had raised,

hurried into his outer clothes, and by the time the rest had waited for him full five minutes, he was ready.

"Always behind." Yes, that is his great failing. He is as quick-motioned as other boys: can run as fast, jump as far, and can skate as well; but he is always the late one. He is seldom ever ready to sit down at meals when the rest are; perhaps he will get absorbed in a book, and forget to wash or brush his hair till the rest are taking their seats. I should be sorry to tell you how often tardy-marks stand against his name on the school register, such a habit has he fallen in of waiting till the last minute before he starts. And on Sunday morning he will sit reading, or dreaming over something, and never seem to think of getting ready for church till it is almost time to go. Then he is in a great flutter, and can't this, that and the other; the whole family have to help him, and he generally brings up in the rear, after all.

Well, it is only a habit; but it is a very bad one. Fred must leave off dreaming, and fall to doing instead. Promptness in action has done untold good and saved multitudes of lives, while tardiness has destroyed myriads.

GOOD LUCK FOR ALL THE WEEK.

It was early on Monday morning that little Carrie received a bundle from the teamster passing by the house, which her aunt had sent her from town. It was just the very thing she wanted most, a neat little suit of silver gray and blue all made up, and in the band-box a hat with a wreath of forget-me-nots, which just matched the dress. The little girl's eyes and feet both danced for joy, for mother's eye-sight had not been strong all winter, and so her spring dress had been greatly delayed.

"Mother," said Carrie, after awhile when she had fairly settled to work again. "Noah says if you have good luck on Monday morning before breakfast you will be sure to have it all the week."

"I don't think much of Noah's fortune telling, Carrie," said mother, "but I will tell you something in a similar line that I have almost always noticed come true."

"Please tell me, mother," said the little girl who had a child's interest in "signs" and fortune-telling generally.

"I have noticed this," said Mrs. Neal, "that I generally had a good or bad week according as I spent the Sunday that began it. If I honored God as I ought by strictly keeping His Holy day, shutting out as far as I could worldly thoughts of all kinds, and avoiding as much as possible all week-day work, the week has gone well with me. If I have been careless in these matters I had troubles and difficulties enough through the week to keep me well in mind of my Sunday breaking all through the days. The best way to insure good success through the week is to start it right. A celebrated lawyer said that he could commonly estimate his success, or failures through the week by observing how he spent the Lord's Day that preceded it. It is the same with all of us, I think. We may spend the day very strictly outwardly, and yet break it all the time in our hearts. If we sit in church and take sharp notice of all the clothes in sight, and in our minds trim over and fashion our own the same way, we have just as really sewed and trimmed, as if we took out our work-box and scissors and went to work at the goods. Heart worship is what God requires of us all, and heart sins are what we must avoid if we would be acceptable in his sight. Heart communion with God and our loving Saviour, who is like an elder brother to us, is the right way in which to spend the Lord's Day so as to bring down God's blessing upon the whole week."

DEAN STANLEY'S ADVICE TO CHILDREN.

Once a year Dean Stanley preaches a sermon to children in Westminster Abbey. Addressing himself directly to children who wished "to please their parents, to please God, and go to heaven," he used these plain and homely words;

"Love honest work, love to get knowledge, never be ashamed of saying your prayers morning and evening. It will help you to be good all

through the day. Always keep your promises; do not pick up foolish and dirty stories; never tell a lie; never strike, or hurt, or be rude to a woman or girl, or any one younger or weaker than yourselves. Be ready even to risk your own lives to save that of a friend, or a companion, or a brother or a sister. Be very kind to your dumb animals—never put them in pain; they are God's creatures as well as you, and if you hurt them you will become brutal and base yourselves. Remember always to be tender and gentle to old people. Listen and do not interrupt when they are talking.

"If you have an old father or grand-father, or sick uncle or aunt, remember not to disturb them. You cannot think what good it does them and if it should happen that any of you have a poor father or a poor mother who has to get up early, to go about their business and earn their bread—remember what a pleasure it will be to them to find out that their little boy or girl has been out of bed before them on a cold winter's morning, and has lighted a bright, blazing fire, so as to give them a cup of tea. Think what a pleasure it would be to them, if they are sick, if they are deaf or blind, to find a little boy or girl to speak to them, or read to them, or to lead them about. It is not only the comfort they have in having help; it is a still greater comfort in knowing they have a good little son, or a good little daughter who is anxious to help them, and who they feel will surely be a joy, and not a trouble to them, by day and by night. No Christmas present can be so welcome to any father, or mother, as the belief that their children are growing up truthful, manly, courageous, courteous, unselfish and religious; and do not think that any of these things are too much for any of you. I know that many of you may have great temptations; perhaps you may have homes where it is very difficult to be tidy and clean; perhaps, as you go to school along the streets, there may be wicked people who try to lead you astray, and make you steal and swear; and yet I am sure that if you will do your best, you will find such delight in doing your duty and in what is going on, that whoever doeth these good things, saith the Bible, whether he be young or old, boy or girl—shall never fail. Let the good frighten the bad; let the light drive away darkness; let the whole world know that there are little English boys and girls who are determined to do their duty, whatever befalls them."

I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which I may, within a few days, dissent myself. Where we desire to be informed, it is good to contest with men above ourselves; but to confirm and establish an opinion it is best to argue with judgments below our own, that the frequent victories over them may settle ourselves in a confirmed opinion of our own. Every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity; many, from ignorance of these maxims, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth. In philosophy, when truth seems double-faced, there is no man more paradoxical than myself; but in divinity I love to keep the road; and, though not in an implicit, yet an humble faith, follow the great wheel of the church.—*St. Thomas Broomie.*

Make not the consequence of virtue the end thereof. Be not beneficent for a name or cymbal of applause; nor exact and just in commerce for the advantages of trust and credit, which attend the reputation of true dealing: for these rewards, though unsought for, plain virtue will bring with her. * * * Live by old ethics and the classical rules of honesty. Put no new names or notions upon authentic virtues and vices. Think not that morality is ambulatory; that vices in one age are not vices in another. And therefore, though vicious times invert the opinions of things, and set up new ethics against virtue, yet hold thou old morality. And since the worst of times afford inimitable examples of virtue, since no deluge of vice be so general but more than eight will escape—look well to those heroes who have held their heads above water, who have touched pitch and not been defiled.

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smiles and electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.

Dr. Wilks, in his recent work on Physiology remarks that, "It is estimated that the bones of every adult person require to be fed with lime enough to make a marble mantle every eight months." It will be perceived, therefore, that in the course of about ten years each of us eats three or four mantle-pieces and a few sets of front door steps. And in a long life I suppose it is fair to estimate that a healthy American could devour the Capitol at Washington, and perhaps two or three medium sized marble quarries besides. It is awful to think of the consequences if a man should be shut off from his supply of lime for a while and then should get loose in a cemetery. An ordinary tombstone would hardly be enough for a lunch for him.

—An eminent Brahmin, while travelling not long ago among the Australian colonies, was appalled at the fearful prevalence of drunkenness among the "Christian" settlers. He returned to India, consulted with other thoughtful Brahmins, collected money, and organized a society for the conversion of these Christians to what they consider the purer and better faith of Brahminism.

The last words of Goethe, expressed in the briefest manner the passionate quest of his life. He is generally remembered only as a poet and a dramatist, but possessed the rare quality of being not so much supreme in one walk as eminent in many. He was a man of science, of letters, of the world, of politics—a many-sided man, and his last words were, "More light."

—"Ma" said a six-year-old last Saturday, "you don't want me bothering around, do you?" "No, my son." Then mayn't I go over to Thompson's?"

—A bright little girl of our acquaintance asked the following conundrum: "How many letters are there in a postman's bag?" We gave it up, and she said there were three—b-a-g.

—Johnny lost his knife. After searching in one pocket and another, until he had been through all, without success, he exclaimed: "O, dear! I wish I had another pocket. It might be in that."

—Men give nothing away so liberally as their advice.

—We have more indolence in the mind than in the body.

MARRIAGES.

At Whitfield, Mulmur West, December 24th, 1877, by the Rev. George Ledingham, Samuel McLean, Esq., to Miss Hanna Hunter, all of Mulmur.

DEATHS.

Pictou, N. S., December 16th, Charles Wyatt, younger son of Charles E. and Letitia Davies, aged 2 years. *Diphtheria.*

Pugwash, N. S., December 22d, Harry, second son of Mr. David Henry Read, aged 1 year and 9 months. *Diphtheria.*

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Brookton. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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

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

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

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

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

A CLERGYMAN Six Years in Holy Orders, would be glad to hear of temporary duty during the MONTH OF JANUARY NEXT. Address ALPHA, Dominion Churchman office Toronto.

STUDENTS

preparing for Christmas Holidays, and wanting anything in

CLOTHING

OR FURNISHINGS will find our stock the most complete to select from, and terms liberal as usual.

R. J. HUNTER & CO., Merchant Tailors, CORNER King and Church St.

DIOCESE OF NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS. Contributions and offertory collections are earnestly requested. REV. DAVID C. MOORE, Pugwash, Sec. P.O. Orders made payable to W. GOSSIP, Esq., Treasurer, Granville St., Halifax.

THE DOMINION CHURCHMAN IS AUTHORISED AND SUPPORTED BY THE BISHOPS, CLERGY AND LAITY OF THE CHURCH.

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

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

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

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

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

SEND FOR IT.

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

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

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

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

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

Address Editorial Matter, Remittances, and all Business Correspondence to

FRANK WOOTTEN, Publisher and Proprietor, P.O. Box 2530, Over the Synod Rooms, Toronto St., Toronto.

A MERRY XMAS TO ALL! LANCEFIELD BROTHERS BOOK SELLERS, Hamilton Ont. Have now in stock full lines of Books, Annuals, Xmas Cards, &c suitable for Xmas Gifts, Sunday School Prizes, or for Presentation. Goods sold for Cash only. Special discount allowed. All enquiries promptly answered.

KEY TO THE PHOTOGRAPH OF THE HOUSE OF BISHOPS.

- Commencing from the Left Hand side. No. 1. The Rt. Rev. the Lord Bishop Fauquier, of Algoma. 2. The Rt. Rev. the Lord Bishop Binney, of Nova Scotia. 3. The Rt. Rev. the Lord Bishop Fuller, of Niagara. 4. The Rt. Rev. the Lord Bishop Bethune, of Toronto. 5. The Rt. Rev. the Lord Bishop Hellmuth, of Huron. 6. The Rt. Rev. the Lord Bishop Oxenden, Metropolitan, of Montreal. 7. The Rt. Rev. the Lord Bishop Lewis, of Ontario. 8. The Rt. Rev. the Lord Bishop Medley, of Fredericton. 9. The Rt. Rev. the Lord Bishop Williams, of Quebec. * This can be cut out and pasted on the back of the photograph.

Anstie Bros. & Company,

226 Dundas Street London, Ont.

AND 36 King St. East,

At Lyght's Book Store, Hamilton, Ont.

Sole Agents in Canada for KIMBALL & MORTON'S

IMPROVED Sewing Machines

Wax Thread and "Elastic" Sewing Machines.

FRANZ & POPE

Knitting Machines

BUTTERICK PATTERNS of Garments of every description.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

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

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

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

The Scholastic year is divided into four Terms of ten weeks each. Christmas Term begins on Saturday, 10th November.

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

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

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,

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

The School will re-open after the Christmas Holidays,

January 13th, 1878.

Circulars on Application.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Term Term will commence on

MONDAY, JANUARY 14, 1878.

Terms (inclusive) \$225 per annum. Twenty Bursaries for the sons of the Clergy.

A copy of the Calendar will be sent upon application to the

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

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

ANNUALS. — VOLUMES FOR 1877.

- The Adviser, 25 cents.
- Band of Hope Review, 30 cents.
- British Workman, 45 cents.
- British Workwoman, 45 cents.
- British Juvenile, 45 cents.
- Child's Companion, 40 cents.
- Child's Own Magazine, 30 cents.
- Cottages and Artizan, 40 cents.
- Children's Friend, 45 cents.
- Chatterbox, 90 cents.
- Infant's Magazine, 45 cents.
- Kind Words, 90 cents.
- Little Wide Awake, 90 cents.
- Peep Show, 90 cents.
- The Prize, 45 cents.
- Sunday at Home, \$1.75.
- Leisure Hour, \$1.75.
- Sunday Magazine, \$2.
- Good Words, \$2.
- Quiver \$2.

FOR SALE BY
JOHN YOUNG,
Upper Canada Tract Society,
102 YONGE ST.

DOMINION CHURCHMAN READING ROOM,

11 York Chambers,

OVER THE SYNOD ROOMS,

A FREE READING ROOM

Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal.

Their letters can be addressed, care of DOMINION CHURCHMAN.

Office hours from 9 a.m., to 6 p.m.
FRANK WOOTTEN,
Proprietor and Publisher.

TEAS! TEAS!! TEAS!!!

Fresh new crop of Teas at the *Empress Tea Store*; also, a fine stock of

GROCERIES.

Try our 65 cts. per lb. mixed Tea.

SELBY BROS., 527 Yonge St.

ALGOMA MISSIONARY NEWS and Shingwauk Journal.

Published Monthly. Price 35c. pr. annum mailed

By subscribing for the above paper, you will gain information about our work, and help to support our cause, and afford us the means of teaching our Indian boys a useful trade. We want 200 subscribers in each Diocese. Address—REV. E. F. WILSON, Sault Ste. Marie, Ont. Send postage stamps.

MISSION LEAFLETS.

The following progressive set of Leaflets and Prayers for distribution in connection with Mission Work can be supplied at 40 cents a hundred of each, postage included.

- No. 1. Living or Dead.
2. Jesus Christ the Friend of Sinners.
3. What is this Mission?
4. Are you Satisfied?
5. A Prayer for use before the Mission.
6. A Prayer for use during the Mission.

Apply to

REV. H. L. YEWENS,
Mount Forest, Ont.

HOMOEOPATHIC MEDICINES.

D. L. THOMPSON,

CHEMIST & HOMOEOPATHIC PHARMACIST
394 YONGE STREET, TORONTO.

Keeps in Stock, pure Homoeopathic Medicines in Dilutions and Triturations, Pure Drugs, Pharmaceutical Preparations, etc. Homoeopathic Cases from \$5 to \$10. Cases refilled. Vials refilled.

N.B. — Homoeopathic Books kept in stock. Pure Drugs.

CITY FOUNDRY.

The Boynton Improved Gastight Furnace (From New York)

Over 100 set up in Toronto.

The most powerful and durable furnace known. The leading architects in Toronto are recommending them in preference to all others.

J. R. ARMSTRONG & CO., Sole Agents,
161 Yonge Street.

THE NEW YORK SINGER SEWING MACHINES ALWAYS TRIUMPHANT.

AT PHILADELPHIA IN 1876,

Two Medals of Merit,

Two Diplomas of Honor, besides the PEOPLE'S GREAT VERDICT for 1876, when we sold

262,316 MACHINES,

being **153,022 MORE MACHINES** than any other Company sold.

NONE GENUINE

WITHOUT BRASS TRADE MARK

On Arm of Machine.

Warranted to outwear two of any other make.

ASK YOUR AGENTS FOR **NEW YORK SINGER,** and take no other.

The Singer Manufacturing Company, 22 Toronto Street, Toronto, Ont.

R. C. HICKOK,
Manager.

UNION MUTUAL Life Insurance Co'y.

ASSETS.....\$10,000,000

SURPLUS OVER LIABILITIES..... 867,653

PREMIUMS RECEIVED FOR TEN YEARS \$14,308,916

DIVIDENDS TO POLICY HOLDERS..... 447,547

RATIO..... 24.99 per cent.

J. H. McNAIRN,
General Agent,
Toronto St., Toronto.

TORONTO Fuel Association, G. & J. KEITH, Proprietors,

Offices—124 King Street East, and No. 1 Union Block, Toronto Street.

Coal of all kinds always on hand. City orders promptly delivered. Orders from country dealers will receive prompt attention.

Quotations given on application.

Yard—Esplanade St., near Nipissing station.

TORONTO STEAM LAUNDRY.

LACE CURTAINS,

AND

WINDOW BLINDS,

got up in a superior manner.

65 KING ST. WEST.

HOMOEOPATHIC TINCTURE PODOPHYLLIN.

For Biliousness, Acid Risings, Bilious and Sick Headaches, Bilious and Rheumatic Fevers, Constipation, Piles, Nausea, Giddiness, Diarrhoea, Dysentery, Rheumatism, Pains in the Back and Kidneys, and Inaction of the Liver, &c. It has no equal, price 25 cents.

PREPARED ONLY BY

D. THOMPSON,

HOMOEOPATHIC PHARMACIST,
394 YONGE ST., TORONTO.

BIRD CAGES.

A large assortment selling cheap

AT

Toronto Wire Works

116 King Street West.

W. H. RICE.

J. W. ELLIOT, DENTIST,

Nos. 43 and 45 King Street West,

Over E. Hooper & Co's Drug Store, TORONTO.

REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

THE British American Assurance Co.,

FIRE AND MARINE.

Incorporated 1833.

Head Office: Cor. Scott & Front Sts., Toronto.

BOARD OF DIRECTION.

Hon. G.W. Allan, M.L.C. Hugh McLennan, Esq.

George J. Boyd, Esq. Peter Paterson, Esq.

Hon. W. Cayley, Esq. Jos. D. Ridout, Esq.

Peleg Howland, Esq. John Gordon, Esq.

Ed. Hooper, Esq.

Governor—PETER PATERSON, Esq.

Deputy Governor—HON. WM. CAYLEY.

Inspector—JOHN F. MCCUAIG.

General Agents—KAY & BANKS.

F. A. BALL, Manager.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never overblowing. Numbers having been tested for the last four years, are now proved to be a most decided success. For an equal Balance Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, **WM. BERRY, Engineer,** 22 Anderson St., Montreal. P.O. Box 270.

BELLS

BUCKEYE BELL FOUNDRY,
Bells of Pure Copper and Tin
for Churches, Schools, Fire
Alarms, Farms, etc. FULLY
WARRANTED. Catalogue
sent Free. **VANDUZEN & TIFT, Cincinnati, O.**

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells.

Special attention given to CHURCH BELLS.

Illustrated Catalogue sent free.

M'SHANE BELL FOUNDRY

manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free.

HENRY McSHANE & CO., Baltimore, Md.

A FARM AND OF YOUR OWN HOME

Now is the time to secure it. Only **FIVE DOLLARS** for an Acre of the **BEST** land in America.

2,000,000 ACRES

in Eastern Nebraska now for sale. **TEN YEARS' CREDIT GIVEN; INTEREST ONLY SIX PER CENT.** Full information sent free. Address **O. F. DAVIS,** Land Agent U. P. R. R., OMAHA, NEBRASKA.

COOPERS' are showing the choicest goods in WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS.

Scarfs, Ties, and Umbrellas.

MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

A Large Stock to Select from.

Liberal terms to the Clergy

109 YONGE STREET, TORONTO.

ORGANIST.

A Gentleman lately from England, is desirous of obtaining an appointment in the above capacity. Address **CHARLES S. CARTER,** Acton West, Ont.

W. H. FITTS & CO., REAL ESTATE AGENTS, have a demand for City Property at low prices.
181 KING ST. EAST, TORONTO.

CANADA STAINED GLASS WORKS, TORONTO.

MEMORIAL WINDOWS,

and every description of Church work executed

Designs and estimates furnished.

JOSEPH MCCAUSLAND.

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES,

DWELLINGS,

PUBLIC BUILDINGS,

&c., &c.,

In the Antique or Modern Style of work. Also,

MEMORIAL WINDOWS

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont

WOLVERHAMPTON HOUSE.

WM H. SPARROW,

Importer and Dealer in General House Furnishing Goods, Stoves, Grates, Willow, Wooden and Hollow Ware, Chandellers, Kerosene Lamp Goods, Oils, etc.; Manufacturer of Water Filters, Refrigerators, Meat Safes, Children's Cabs, Planished Tea and Coffee Pots, Urns, and every description of Tin, Sheet Iron, and Copper are. No. 87 Yonge Street, Toronto, Ontario.

S. R. WARREN & SON,

CHURCH ORGANS.

Factory—47 & 49 William St., Montreal.

Builders of all the largest organs and any number of small ones throughout the Dominion.

Specifications promptly furnished on application.

CHURCH AND HOUSE DECORATORS.

KIDD & McKEGGIE,

PLAIN, ORNAMENTAL AND

FRESCO PAINTING

SIGN WRITING, GRAINING,

PAPER-HANGING, CALCOMINING & GLAZING.

30 TORONTO STREET, TORONTO.

H. J. MATTHEWS & BRO.,

NO. 93 YONGE STREET.

GILDERS,

PICTURE FRAME & LOOKING GLASS MAKERS,

AND IMPORTERS OF

Fine Engravings, Chromos, Photographs,

Illuminations, General Fine Arts Goods.

TROUT & TODD Printers, Church St., Toronto