

Dominion Churchman.

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[No. 3.]

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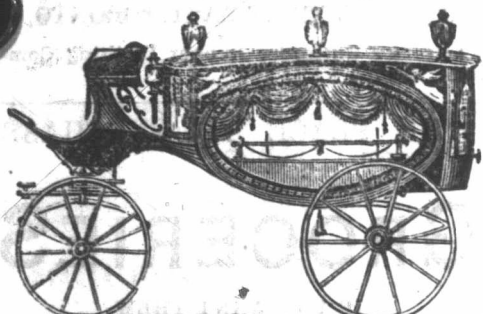
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THE WEEK.

IT is easy, we all know, to be wise after the event; but still there are events and accidents of such constant recurrence, in which cause and effect are so very potent, that it is really marvellous to find how little precaution or forethought is exercised regarding them. If a gun, loaded and capped, is left in the corner of a room which children frequent, sad experience teaches us that the chances of some one being shot are very great; and yet fathers and brothers go on leaving their guns in the corners. If we entrust young men of ardent temperament, expensive habits and social tendencies with the control of money, or that which represents money, and if, when they are seen to be indulging in luxuries and pleasures far in excess of what their obvious means of subsistence justify, no precautions are taken against the forfeiture of their trust, can we wonder that on some fine morning the little world in which they live is startled by the announcement that so-and-so has misapplied (to use a euphemism) the funds entrusted to his charge? It is not pleasant to act as a detective over your friends and acquaintances, in the same way as it is very disagreeable to the philanthropist to entertain suspicions of the truth of the piteous tales that are poured into his ears. But real charity involves the necessity of guarding against imposition; and so the duty of employers and real kindness towards those employed alike suggest and counsel the adoption of keen watchfulness over young men who are placed in positions of trust and responsibility. A miserable instance of what may occur when such watchfulness is not exercised has lately startled Toronto society. It is the old story of Strachan, Paul and Bates over again; excepting that they misappropriated other persons' securities to prop up a falling bank, whilst Barber did the same merely to gratify private speculation and to provide, as he hoped to do by that practice, a means for indulging in luxuries which his legitimate income was insufficient to provide. The sentence of five years' imprisonment is a heavy one, but, considering the circumstances, the severity was probably necessary. The whole case should be instructive alike to managers and subordinates. When good principle and honesty are losing their hold upon any section of society, a sharp lesson has to be taught, and not even the most thoughtless can refuse to admit, when the picture is presented to them of the indescribable agony which remorse and the enforced commingling with the lowest felons must cause for the first few months of imprisonment to a man born and bred as a gentleman, that a game which has such a conclusion is not worth the candle.

Of Canadian news there is not very much to record this week. Politicians have been busy with speculations as to the gentleman

to whose care the portfolio vacated by Mr. Letellier de St. Just may be confided. Whether M. Pelletier or M. Fabre obtain the coveted position is a matter that concerns us editorially very little, or whether the much-abused M. Cauchon be "kicked up stairs" again to the Senate Chamber. It is not our part to judge any man by anticipation, and there is no reason—the whole political press to the contrary, notwithstanding—why politicians should be exempted from the operation of this sensible and charitable rule. To secure and, when secured, to uphold a good honest Government is a work in which we can all take part. When corruption begins to show its head, when dishonesty mars the reputation and the usefulness of a public man, then every newspaper, connected or not connected with politics, ought to speak out; and, for our part, should such an occasion unfortunately arise, we shall speak out. But with the minor details of Government we have no call, and no intention, of ever interfering. By death and resignations some changes will be necessitated on the Quebec Bench, and we are only quoting the opinion of the Bar of that Province if we say that the opportunity of infusing some new blood into veins of the judiciary has not come too soon.

Mr. James, of Halifax, is gazetted as Judge of the Supreme Court of Nova Scotia in the place of Mr. Justice McCully, deceased; an appointment which, if rumour is to be credited, is not altogether satisfactory to some of the Government adherents in that Province. It is stated that Mr. Lawrence Power, son of Mr. Power, M. P. for Halifax, is to have the vacant Senatorship, and presumably, in such an unusual occurrence as a son being put over the father's head, the assertion that the Government, for reasons of their own, do not wish to stir up an election contest in Nova Scotia, may be tolerably correct. The Ontario Legislature, having paid to conventional usage the customary tribute of a wasted fortnight, may be supposed to be likely soon to get to work. The politician would deserve well of his country who could devise some more expeditious method of getting up steam in our Legislative machinery, for it is not only a loss of time at the beginning of the session that the country now pays for, but the necessarily hurried way in which ill-considered measures are pushed through and well-considered ones crowded out at the close is a blot upon our wisdom and a tax upon our pockets.

The Governor General and Lady Dufferin have spent a week in Toronto, during which time the inevitable addresses, meaning nothing, have been received, and the answers, meaning equally little, returned, dinners eaten, dances danced, and speeches made. For those who could honestly afford to take part in the festivities the relaxation has been an agreeable break in the monotony of impecunious existence which seemed to have settled down on the Western capital. That the Governor General's speeches and replies have

been uniformly felicitous and to the point was only to be expected from a descendant of Sheridan, a man of versatile genius and shrewd political insight. At the National Club, however, was the prevailing feature of His Excellency's speech, which appears to have been most thoroughly appreciated by his audience. At the Toronto Club dinner the exuberant spirits of the witty Irishman seem to have given place to the deeper thoughts of a reflective Statesman; but there is this to be said about Lord Dufferin's speeches, that his wit is not merely wit; underneath his banter lies a shrewd perception and a keen appreciation of more abstruse political and solid problems which, when presented in a humorous manner, are imbibed and appreciated by many to whom the dry enunciation of the same opinions would not only be distasteful but unintelligible. As regards the National Club, it is freely remarked upon that the only allusion that was made to the possible eventuality of Canada becoming independent was received with deep and suggestive silence, while every reference—and there were many—to the maintenance of our close connection with the British Empire was received with uproarious applause. The views which the absent President of the Club is supposed not only to hold, but to advocate, concerning our "manifest destiny," are obviously not shared by the members.

In the United States the uncertainty respecting the Presidential election still continues, each party straining every nerve to secure legal recognition of its having polled a legitimate vote in the doubtful States. Whatever may be thought of the dodges to which the wire-pullers are resorting in this their dire extremity, no one can fail to appreciate the calmness and self-control with which the nation at large is enduring this very alarming crisis. The better men on both sides feel that the situation is too serious to be trifled with, and the people, for once in a way, are inclined to put country above party. By hook or by crook Mr. Tilden or Mr. Hayes may obtain legal possession of the White House and all that its occupancy involves, but a President elected not only by a very narrow majority but by a vote which the other moiety of electors will persist in believing to have been obtained by fraud or intimidation, carries no weight; and under the irritation of defeat when victory seemed so near, what security is there that the leaders will control, can control, the black or white "residuum" which forms the very dangerous substratum of either of the two great parties? American society has been agitated over the horsewhipping—apparently richly deserved—of one noted New Yorker by another, and the rumours of a subsequent duel. "Affairs of honour" are rare in the United States, and this is not altogether due to the fact that they are illegal. Even that barbarous and unchristian system must be credited with some little good, for, when it

prevailed, the mean over-reaching of others which is now so prevalent was not considered the *ne plus ultra* of manhood. Notoriety and smartness seem in some latitudes to have taken the place of honour and honesty. But they are sandy foundations on which to build up a great nationality.

Bishop Whipple publishes another letter concerning the American treatment of its Indian population. The new treaty, he says, "provides for a policy very like to Canada, more carefully drawn and stringent, because we have years of wrong and misrule to overcome," and, if carried out honestly, secures "personal rights of property, Government, protection, labour, schools, and all which leads to civilization. With these the Gospel will do the rest. Give them Christian homes, hope for this world and for that beyond the grave." But the good bishop is overwhelmed by the thought of the meanness and treachery with which the Indians have been treated by his Government. The Commission sent out in 1868, with General Sherman at its head, to investigate the Indian question, laid the *whole blame* of the wars on the United States Government, and estimated, moreover, that each Indian killed in war cost the nation a million dollars! Let us thank God that Canada has hitherto been saved from the sin, misery and expense of waging wars for the extermination of fellow-creatures and fellow-subjects.

Our remarks of last week concerning the Constantinople Conference may almost stand good for another issue. "To-morrow" is always to be the decisive day on which the Porte will finally elect to accept or reject the advice of its European doctors; but with "to-morrow" invariably comes a little more delay. The Conference, however, is evidently become wearied and conscious that their concessions are only leading on the Turks to be more and more obstinate. The Porte is playing upon the admitted reluctance of Europe to make him stand at bay, and so far he has gained by his show of determination; but there is a limit to the successful playing of such a game.

THE THIRD SUNDAY AFTER THE EPIPHANY.

AS the Festival of Easter will come rather early this year, there are only three of the Epiphany Sundays; and on this last one, the church presents us with other manifestations of the glory of Jesus than those hitherto given, and which abundantly prove the Divine Nature of the Son of Man. The disease which is mentioned in the Gospel as having been healed by the Lord, may well be taken as the type of all the infirmities alluded to in the Collect, to which human flesh is heir. Leprosy is a foul, cutaneous disease, appearing in dry, white, thin, scurfy scales or scabs, either on the whole body or only on some part of it, and usually attended with violent pain and itching. The eastern leprosy was one of the foulest distempers, highly contagious, so as to infect garments

and houses, and, by human means, deemed incurable. By an attentive perusal of the thirteenth and fourteenth chapters of the Book of Leviticus, we may understand the position of a leper in the eye of the Mosaic Law. In the thirteenth chapter, the various circumstances under which the disease might appear, are detailed with elaborate minuteness; in the fourteenth chapter the two stages of the long process of purification from leprosy are minutely described. At a later period, the Jewish doctors even added to the already lengthy prescriptions of the law; and, in the eye of the Jewish system, leprosy was a physical evil, carrying with it a moral and religious as well as a social stigma. The disease has always been considered a typical illustration, obvious to the senses of mankind, of the pollution of sin; and neither high social position, nor yet theocratic privilege could screen the leper from the humiliation with which his disease was visited—while the disease was almost always a consequence of moral evil easily traceable. Even the heathen Naaman was willing to seek a cure from the prophet of the people of his captive slave, and to wash in the waters of the despised Jordan rather than endure the constant pain and humiliation of the disease. Especially to the Jews did the disease appear to be as a living death. Separated from the haunts of men, with his clothes rent, with his head bare, with his upper lip covered, the leper, day by day, and hour after hour, cried "Unclean, unclean!" conscious of his banishment from all that an Israelite could hold most dear. In healing this disease, therefore, Jesus manifested forth fresh rays of His glory, and directed the healed leper to bring the case immediately under the notice of the priesthood, so that they might learn something about the power given to the Son of Man on earth. His power over the palsy was shown to the Gentile race by healing the centurion's servant, and an intimation was given of the breaking down of the middle wall of partition in the eminent faith of the centurion and also in the emphatic declaration of the Saviour:—Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.

In the Epistle, the glory of Christ's religion is seen in the sublime elevation of character to which it leads, when its votaries have realized that control over themselves which would lead them to overcome evil with good, and to subdue every revengeful feeling in the sight of Him who has said:—"Vengeance is mine."

The sixty-second, sixty-fifth, and sixty-sixth chapters of Isaiah portray the final triumphs of Messiah's kingdom, when the righteousness of Zion shall go forth as brightness and her salvation as a lamp that burneth; while the wolf and the lamb shall feed together in the Lord's holy mountain; and the glory of Messiah shall be manifested forth to Tarshish, to the isles afar off and everywhere among the Gentiles.

THE MISSION CAUSE.

BEFORE the season of the Epiphany shall finally pass away for the year, there is one most important subject, very closely connected with it, which must by no means be overlooked. The duty—or shall we say, the privilege—of the Christian to extend the blessings of the Gospel is very pointedly suggested by the principal facts and principles which are brought before us at this time. The calling of the Gentiles, symbolized and even initiated by the visit of the Eastern Magi to the infant Jesus, is very evidently the great lesson of the season, so far as mankind are concerned. The extension of Christianity through the world was clearly intended to be the consummation of the series of events, the first act of which was the adoration of the Sages and the offerings of gold, and frankincense, and myrrh.

It was not, however, till after Messiah's ascension into Heaven, that the Church of God became that aggressive institution so absolutely necessary to attain her object in bringing the nations of the earth under the sway of Messiah. Her attack upon the kingdom of darkness, connected with the thorough exclusiveness of her system, was so novel a spectacle in the world that it led Pagans to speak of Christians as enemies to all men. They were said to hate mankind, because they opposed themselves to every form of religion save their own. And the offer of universal salvation was overlooked in the efforts of men to preserve the systems of false religion, tottering and quailing before a simple enunciation of the Christian Faith.

These two features of aggressiveness and exclusiveness were soon observed to pervade every institution of the Christian Church and every branch of her faith and morals. For she was specially designed by her Author to be expansive. Jesus Christ never meant that His Religion should stagnate in any remote corner of the earth's surface. He designed it to expand its sacred institutions and to spread its heavenly influences through all time, wherever the voice of man can be heard, and wherever the foot of man shall ever tread.

Every baptized Christian is therefore a pledged supporter of missionary institutions. When he is united to the Christian Church he becomes a member of a great association, the sole purpose of which is to evangelize the earth, and to extend Messiah's Kingdom everywhere. The cross is signed upon his brow "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." When the Church ceases to be missionary, she ceases to be Christian. She loses her living character, and drags on a miserable existence, with no warmth of devotion in herself, diffusing in spiritual life through the world. It is the unalterable birthright of every member of the Church to use all his influence and to devote all his energies to extend the Gospel of Christ by every legitimate means within his reach;

and the tide of time shall never remove the high and sacred privilege until Messiah Himself shall come, and with the fullest display of His Godhead, shall extend His sovereignty from sea to sea, from the river to the ends of the earth.

This is also the season in which the subject of missions is specially brought before the people of this country in missionary meetings and sermons, followed by parochial contributions. These efforts, however, are chiefly to extend the ministrations of the Gospel among ourselves. The population of the country is increasing much faster than the means adopted to supply the country with the word and sacraments. Surely every spot won by a churchman from the trackless forest ought to be dedicated to Christ and His Church. The subject has not yet received the attention it ought, or so many calls for the Church's services and priesthood would never have been so long unanswered. The weight of obligation, of duty, and of privilege has never been properly felt by any one of us, or so many dioceses of the Dominion would never have become encumbered with so much debt as we find to be the case. Scarcely any diocese among us but has a debt of several thousand dollars, contracted by its Mission Board in the efforts to meet as many as possible of the claims most righteously made upon the members of the Church.

There is no time so suitable as the season of the Epiphany for a deep and careful consideration of this subject, and there can be no time more advantageous than the present for every member of the Church, without exception, to begin afresh to do something more than he has ever yet done towards the extension of the Church in those parts of Canada where her ministrations have hitherto been defective, or have not existed at all.

THE CHURCH IN AUSTRALIA.

THE second general Synod of the Australian Church assembled towards the latter part of the year; and although its constitution and the powers of its several officers have, as yet, scarcely been settled, there are some tendencies it has unmistakably exhibited which call for a passing remark.

One of its most remarkable features was a decided feeling, universally prevalent, altogether opposed to any thing which would sever the ties which have hitherto bound the Australian Church to the Church of the Mother Country. It was decided some time ago by one of the highest law courts in England, that there can be no Church of England out of England; and so far as that branch of the church is one established by law, having certain immunities, privileges, endowments and emoluments, with territorial jurisdiction, having a corporate existence in connection with the government of the country, and with a certain amount of control exercised over its internal organization by the State, unquestionably the decision is one in which all must acquiesce. But a late decision of a court of equal authority has also decided that there may be a Church of

England in any part of the world; that is, of course, in any other country there may be an ecclesiastical organization deriving its existence, its apostolical succession from her, having its Liturgical services and its dogmatic teaching exactly like her own, and being in full communion with her, although it may not be under her control. At the meeting of the Australian Synod, it appears the question was continually cropping up—“Are we or are we not entitled to call ourselves by the name of the Church of England?” The discussion of the subject is said to have dispersed the mists which have hitherto enveloped it, by a recognition of the autonomy of the Church in Australia, as it cannot be identical with the church establishment in England; but at the same time admitting the fact that the Church of England would be just the same church if she were disestablished to-morrow; and therefore the church in Australia may be an integral portion of the church in England, so far as full communion with her is concerned, as well as in identity of orders, liturgy, and doctrine—in fact, just the same as we are in Canada.

The Metropolitan question is one which appears to have caused considerable discussion, which does not appear to have terminated when the Synod closed. The present Metropolitan is also Primate. But that is accidental. A considerable amount of haziness seems to have prevailed in the Synod, for more than one speaker used the terms “Metropolitan” and “Primate” as though they were convertible terms; whereas it is expected in the course of years that they will have as many Metropolitans as now there are civil governments. So that, to protect the Metropolitan in his ancient privileges, will be by no means to render perpetual the supremacy of the See of Sydney. The Primacy is a position the Bishop of Sydney has obtained by election; and it was expected that he would thereupon abandon any ulterior powers formerly supposed to belong to him as Metropolitan of Australia, which office he claims to hold by grace of the Crown. This expectation, however, has not been realized.

An act for the trial of Bishops was postponed for consideration at the next meeting of the Synod, five years hence; there was also a meeting of the Australian Board of Missions, some account of which we purpose giving at a future time.

THE FUTURE OF RELIGION.

THE question in the present day is not merely as to the future prospects of the Church; but, with the increase of atheistic sentiments among us, the existence of any religion at all in the future, has with some become a subject of most anxious inquiry. “I'd rather be” says Wordsworth,

“A pagan suckled in a creed outworn,
So might I standing on this pleasant lea,
Have glimpses that would make me less forlorn.”

Without something beyond, and some One above ourselves, the aspirations of man must ever remain unsatisfied and the demands of

human nature will never be met. The Bishop of Manchester, in his late charge, has given the subject some attention. His Lordship doubts the controlling influence of the new scientific substitute for the old idea of responsibility to a personal God. He says:—“If conduct has no sure chart or compass to direct its course by, and the sun and stars which once guided it with tolerable certitude are no longer recognised as guides at all; if all beyond the grave is represented, not only as dim but as inscrutable; if the Being to whom we once thought ourselves responsible is only an irresponsible, unintelligent will, or, as a recent thinker seems to hold, ‘a being in process of evolution, at first a blind influence projecting itself into matter, and afterwards gradually accumulating perfection by development of organism, until it attains its fullest expression in the human brain,’ there remains but a sorry basis for morality.” And he observes that men who discard the old religious basis of morals, which traced their source in the will and character of God—expressing itself in the human conscience, and more fully still in the revealed word—are obliged, from an uncomfortable feeling that the world will hardly get on very well without some basis, to cast about for a new theory of obligation. This obligation they say rests upon a scientific induction of facts; and they talk of a “tribal conscience,” to which a man is bound by his relations to society, while all obligations to his God are annihilated.

Dr. Maudsley thinks the impulse which displays itself in man by an upward struggling force, comes from the same unfathomable source as the impulse which inspires or moves organic evolution through nature. He says we recognize, in the workings of the world, a power from which all energy proceeds, which cannot be comprehended by human thought, but which controls the human will. “And cannot the Christian scheme,” asks Bishop Fraser, read itself in between these lines quite as naturally as Dr. Maudsley's hypothesis that this impulse *blindly projected itself into matter, and attains its fullest expression in the human brain?* For, as his lordship remarks, we too believe in an upward struggling force; and we too believe that the impulse which moves organic evolution throughout nature is the same impulse which evolves the powers of the human soul—that the God of nature and the Author of grace are the same. And we recognize a power outside ourselves working in our wills, which we cannot comprehend; while we also believe that this moving energy, which we call the Spirit of God, will continue to act through countless ages.

And so, we may repose on the old rock of the Christian faith, whether the nations are tumultuous or scientific men start new hypotheses. In the nature of things, ascertained facts cannot be denied; but in the consideration of theories, we are entitled to challenge our theory against others, and, as Bishop Fraser remarks, it does not appear to suffer by the comparison. It has been proved. It has been subjected to experi-

ment; and wherever the experiment has been fairly made, wherever the grace of God has had free course and has been perfected, it has not failed. "It is upon this proof," says his lordship, "of the truth of our religion that, in all probability, in the future we shall have more and more to rely. Men can argue against a theological formula; they cannot argue against a holy life. As long as there are evident tokens of correspondence between the religion we profess and the conduct we exhibit, and that conduct is high-minded, unselfish and pure, so long will the religion which is supposed to prompt the conduct be an influence in the world. But when the contradictions between the creed and the life are patent to every eye, and the religion becomes in fact 'an organized hypocrisy,' maintained only for selfish or sinister purposes, its influence, however great in the past, however capable of being great in the future, will become a thing 'which decayeth and waxeth old, and is ready to vanish away.'"

These are weighty words, and express a most important aspect of the leading question of the day. His Lordship might have added that, when the life is seen to be the expression of a system embodying the loftiest truths, furnishing the only approximate solution of the mysteries of the past and the future, affording the richest hopes in life and the most unflinching support in death, while all its parts, so far as they do not transcend our reason commend themselves to it—then the argument in support of such a system must be irresistible to every ingenuous mind.

THE PAROCHIAL MISSION—NO. VIII.

THE MISSIONER.—ONE OR MORE.

SOME difference of opinion exists among those who have given attention to this kind of work, as to whether there should be one only, or more than one Mission Preacher engaged in the same mission.

This diversity of thought is due, in part, at least, to the distinction between a simple series of special services and a regular mission not being sufficiently understood, and, by consequence, to some confusion in people's minds as to the results to be most particularly aimed at in the latter.

In a series of special services it is very generally the custom to have a different preacher for each evening's sermon. Sometimes two clergymen preach on the same subject, the same evening. This latter practice we consider, as a general thing, to be decidedly a mistake, tending to dissipate the spiritual efficacy of the work. The former suits very well with the limited and temporary effect which such services are adapted and intended to produce.

Here, however, we would make a passing suggestion. Where a reasonable congregation could be depended on attending without the repeated stimulus of mere curiosity, let the experiment be tried of such a series of sermons being delivered by one thoroughly competent preacher, preceded and accompanied by special united prayer. We are sure that the spiritual influence, of sound and practical

character, resulting from it would be found much greater and more satisfactory than when there is a variety of preachers.

But to return to our proper subject, the Parochial Mission. It is a very different—a much more extensive and effectual work; a work whose influence and effects ought to be deeper, fuller and more lasting. In relation to this, our own opinion, formed partly upon personal experience, is very decided, that it is much the best for one competent missioner to deliver all the preaching and teaching of the same mission. We have in mind a mission where some diversity of preaching that had been provided for was discontinued after consultation with the lay helpers as to its effect.

Doubtless, when a different clergyman preaches every evening, the appeal to curiosity is continually renewed, and so the attraction may be kept fresh in the minds of a larger number of persons than when the same preacher gives the instruction continuously throughout. And connected with this there will be a little more excitement. But a single missioner continuing the instruction day after day, though he may not attract throughout the course those who gather no motive to attend beyond their original curiosity, yet he will exert, with those who do attend, a continually increasing spiritual influence as, day after day, he carries them on from point to point in his scheme.

It may be urged that a variety of preachers, with each his own peculiar manner and style, will be likely to move and influence a larger number of persons than one preacher continuing throughout—the manner and style of each acting with more force upon some than upon others. We do not think that the practical force of this is as great as it appears in theory, at least, in relation to our present topic. It has its measure of truth. It has its bearing on facts and circumstances of life. But not so much perhaps on the preaching at a single mission as might be expected. Mission preaching should be instructive rather than exciting, and should aim at practical influence more than at mere emotional movement. The missioner who is competent for his work knows how to vary his manner and style to suit his subject, and to act upon different kinds of hearers. And in the case of a body of persons whose minds are being acted upon by public speaking, there is a wonderful force in the sympathy which, if the thoughts presented be effective at all, carries the effect throughout the body of people who are listening. For excitement a variety of speakers is effective on the ground under consideration, but not for instruction. For it must be acknowledged that when a variety of public speakers is brought forward in turn in the same series of services, a temptation is brought in to the hearers to listen rather with curious comparison of one with another, and criticisms of styles and manners among them all, than with serious consideration, devotion, and self-application. And beyond this, the very diversity of method with which the same, or closely connected topics are presented by different preachers may tend, in

some cases, to confuse and divert the minds of the hearers rather than to impress them profitably—to suggest questions and doubts—to lead them to set one point of view against another rather than to hold their minds to the Truth, in singleness and simplicity, so as to convince and govern them.

But the single missioner, having prepared each sermon with a view to its relation to the rest of the course, will, of necessity preserve unity and directness of aim throughout. Thus each discourse will add force to what has gone before, and preserve and press on, throughout the whole, one continuous and unbroken chain of spiritually influential thought.

The Parochial Mission, however, involves two or three distinct courses of preaching and teaching, of somewhat diverse character. The afternoon series is always devoted specially to the benefit of the lay helpers, and other spiritually minded persons. It consists therefore of quiet meditations or instructions on topics of spiritual life. The evening sermons are always distinctly evangelistic in character. They are addressed more particularly to the unconverted, the worldly, the sinful. They are therefore more stirring, more arousing in tone and style. And again the instructions of the after meeting admit of still another modification of public address. In some cases, in England, a different missioner has taken each of these courses, and the reports seemed to say satisfactorily and with success.

But we repeat our confidence that one experienced and competent missioner will deliver them all to the best advantage in relation to the true intent of the mission. He will make them all thoroughly to correspond, fully to harmonize, and mutually to help the common effect of the whole work. He will be able to secure a deeper and more lasting impression, and to establish a fuller and more practical spiritual benefit.

TO CORRESPONDENTS.—Received "Mission appeals and prayer," "Our Episcopacy," "Fasting Communion," "W. Simcoe Rural Deanery," "Cornwall Memorial Church," "Candidates for the Ministry."

Diocesan Intelligence.

NOVA SCOTIA.

THE Bishop requests the clergy to send him their returns for the current year immediately after its close. Their attention is requested to the question No. 3, in answer to which they should state, the actual number of Services, &c., during the year, and not merely the general rule, which may not have been strictly observed owing to absence or other circumstances.

PUGWASH.—St. George's, although adorned in a similar manner to last year's work, looks even better,—the chancel having this year more richness of verdure than the nave, and the sentence on the walls of the latter, "Unto us a child is born," being better divided. The "Banner of the Cross" again surmounts the Altar, and "Glory to God in the Highest" &c., encircles the apsidal chancel. "God is love" adorns the front of the gallery, while shields of monograms and crosses are placed between the windows and the walls on each side of the chancel arch, reminding the worshippers, "No Cross, no Crown" in symbolic form.

FOREIGN MISSIONS.—The Board of Foreign Missions most earnestly ask means to enable it to prosecute its work from every member of the Church in the Diocese. Contributions may be general or special—if the latter the Mission should be named—*e. g.*, for *Algoma, India, Africa*. If general the Synod resolved at its last session "that the funds be reserved" "to enable the Board to send a missionary" from the Diocese. *Treasurer*, Wm. Gossip, Esq., 103 Granville Street. *Secretary*, Rev. D. C. Moore, Rectory, Pugwash.

ST. GEORGE, JAN. 1st.—Christmas day was observed as a holiday. There were services in the different places of worship. The Church of England is handsomely decorated with evergreens; the designs are magnificent. The trimming this year is not so extravagant as on former occasions; this, however, does not detract from its splendor. The ladies of the congregation who designed the trimmings certainly displayed their artistic attainments and deserve credit for so tastefully decorating the house of God. Christmas week was very quiet, there being no occurrence worthy of note. *Halifax Church Chronicle*.

CLIFTON altogether excels the last year's work of Mr. Chamberlain. That gentleman's taste and single-handed work deserve special mention. The Altar has at its base, "*Holiness to the Lord*" and in lieu of the superfrontal "*Light of Light*," on the reredos is a large label with the one word "*Jesus*" marked with straw and palm on gold, red, and white, and surmounted by I. N. R. I. "*Christ*" "*Mas*" on two labels cross the Eastern triplet. "*The Lord our King*" crosses the transept arch. The shields which ornament the *Literary Churchman* are enlarged and copied; and a Bishop's chair of pure white, with Maltese Cross in red, and a velvet kneeling stool with golden aureola in ictus form, have been made and presented by Mr. and Mrs. Chamberlain.

THE Executive Committee of the Diocesan Church Society have decided to place before the Churchmen of this Province the following statement of the resources of the Society, and the responsibilities assumed for the support of Missionaries:—

At the December meeting a statement was submitted showing that the sum still required to meet all engagements for the year 1876 was \$2,310; while the money in hand, and expected, would amount to more than \$1,500. This would leave a deficiency of \$630 for the year.

In addition to the above, it was stated that it had been found necessary to withdraw \$1,000 from a reserved fund. The work of the Society has therefore been carried on, in part, by what may be called its funded capital, being reserves from former more plentiful years.

The Society have, in common with others, felt the depression in business which has prevailed during the past few years, while they have been obliged to increase several of their grants. This has caused the present difficulty.

It must be remembered also that the parent Society—the Society for the Propagation of the Gospel—still contributes nearly \$11,000 toward the support of the Missionaries. This should be an additional stimulant to the liberal offerings of those who are thus assisted.

The Executive Committee therefore lay this plain statement of their position before Churchmen, and appeal to their sense of right, and to their love of the work of Christ, for a large increase in the number of subscribers and amount of subscriptions in the year 1877. H. Nova Scotia, President, D. C. S.; Edwin Gilpin, Secretary, D. C. S.

The clergy are requested to bring this appeal before their congregations.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC.—The second annual meeting of the Quebec Church Missionary Union was held in the Board Room of the National School, on Friday, afternoon last, at four o'clock, the Lord Bishop (Patron) in the Chair.

After the reading and confirming of the minutes of the previous meeting, the Secretary read his

report for the year, which was received, adopted and ordered to be printed in the local papers.

The meeting then proceeded to the election of officers. All the existing officers were re-elected for another year; the name of Mr. R. R. Dobell being added to the list of Vice-Presidents.

The Treasurer of last year, Miss Fatvoe, declining re-election, Mr. J. H. Richardson was unanimously elected to fill that office.

A hearty vote of thanks was then passed to the retiring Treasurer for the zeal and energy with which she had discharged her duties during her period of office. Some further business followed, and among other things, some steps were taken towards the formation of a Library for the Union, and the meeting closed.

Secretary's report:—The Church Missionary Union may fairly look with a measure of satisfaction over the work of its second year. Interest and zeal in the propagation of the Gospel and the extension of the Church throughout the world are not the living, active, personal influences amongst us which they ought to be with every Christian; but we cannot but hope that they are at least in some measure growing and extending amongst us. The Church Missionary Union by her monthly meetings for intercession on behalf of the Heathen world, and for study of the Church's work, has been quietly and faithfully making use of the instruments provided by her organization for making the Saviour's desire that all might be brought to know Him, the personal aim of every individual amongst us.

The attendance at the monthly meetings has been good, and the papers which have been read have been full of interesting information. A warm personal love for the Saviour cannot fail to be accompanied by a warm personal love for His Church and her work; but this love needs to be nourished and directed by a knowledge of what the Church's work is, and how she is doing it in the various regions of the earth.

The knowledge can only be acquired through lectures, or through books and missionary publications. It is hoped that a missionary library may be formed in connection with the Union. Members will then be able to follow up for themselves the study of various countries and peoples, and the Church's progress amongst them, as the desire to do so may be awakened by any paper or lecture.

Hitherto, the clergy and those who have kindly undertaken to read papers have been obliged to borrow from one another and from their friends any chance volumes of information which might be in their possession.

The following wide and attractive scenes of the Church's missionary efforts have been brought before the Union during the past year:—Central Africa, in connection with the labours of Bishop Mackenzie; Japan, Southern Africa and the Cape of Good Hope, in connection with the life of Bishop Gray; India and her early missionaries, down to, and including, Henry Martyn; Metlakatla and the North American Indians of British Columbia. The peculiar history and prospects of the Jews formed the subject of one monthly meeting. Another was devoted to Canterbury as the scene of missionary life in the early days of Christianity, and its nursery in modern times. The story of the Church's life and extension in sub-Apostolic and mediæval times was told on another evening.

No practical effort has been made during the past year to afford assistance through the Union to the Church's missions amongst the heathen Indians of North America.

Intercession and study;—these are the two duties to which the Union has invited her members and their friends during the past year.

Let us hope that these will result during the coming year in some definite practical effort in addition to the wider and deeper interest which is being extended throughout our congregations, and which is exhibiting itself in some measure through their increased contributions to the Mission Fund of the Church Society of our own diocese.

The following officers were then elected for the year ensuing:—Patron, the Lord Bishop; President, Rev. G. V. Housman; Vice-Presidents, Messrs. Robert Hamilton, H. S. Scott, R. H. Smith; Hon. Geo. Irvine, G. H. Taylor, Col. J.

B. Forsyth, Dr. Marsden and R. R. Dobell; Secretary, Rev. George Hamilton; Treasurer and Librarian, Mr. J. H. Richardson; Standing Committee, the Patron, Rev. G. V. Housman, Messrs. Geo. Hall, W. C. Scott, C. Judge, Rev. M. M. Fothergill, Rev. Charles Hamilton, Mr. James Hamilton, Mr. H. S. Scott, Dr. Marsden, the Secretary, and the Treasurer.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

WATERLOO.—Rev. D. Lindsay, Rector, left for Portland on the 4th inst., whence he sails to England. He expects to be absent until about the 1st of March.

BEDFORD.—On Tuesday evening, the 26th ult., the Christmas Tree for St. James' Church Sunday School was erected in the Town Hall. A large assembly gathered to see it, and enjoyed a very pleasant time with the happy children.

NORTH ELY.—The members of All Saints' have put a new organ, worth \$180, into their little church. It is only about five years since the church was erected. This is their first organ, and they will greatly appreciate it. They have worked well, and God prospered and blessed their efforts.

MONTREAL.—The Rev. E. Wood received from his people on Christmas Day the handsome gift of \$345, accompanied by a letter expressing sympathy for him in the trials to which his feelings are subjected by the misrepresentations made concerning him from various quarters. The services on Christmas were taken part in by large congregations. Over one hundred persons communicated. Services were held at midnight, 6:30, 7, and 11 a.m., and at 5 p.m. The church, of course, was elaborately decorated.

MONTREAL CITY CHURCHES.—St. Jude's structure has been sold, and the congregation has a new church in prospect, to be erected on the corner of Vinet and Coursol streets.

ST. LUKE'S TEMPERANCE ASSOCIATION gave a very successful concert on Friday evening, the 29th ult. Canon Baldwin addressed the meeting in his usual earnest manner, and was listened to with marked attention. Mrs. Thomas gave some readings. The musical part was rendered by Mrs. W. Thornloe, Miss Young, Mr. W. Young, and Mr. J. W. Kirkup, aided by the church choir. At the close a number of persons signed the pledge.

ST. LUKE'S.—At a vestry meeting held on the evening of the 3rd inst., Mr. Lamb, who occupied the chair, announced that with the consent of His Lordship the Bishop, the Rev. Mr. Rexford will take charge of this church and parish next spring. Mr. Rexford has been only lately ordained Deacon. His college conferred honours upon him, and the church has given him a responsible post. He is a young man of much promise, and will no doubt be equal to his charge.

IN ST. JOHN'S, THE EVANGELIST, on New Year's Eve a watch-night service was held. The Rev. E. Wood, preached, and in the course of his sermon, he remarked that for the past sixteen years similar services had been held in this church, and that it was the first in the diocese to adopt the custom of holding these services.

ST. STEPHEN'S.—At eleven o'clock on New Year's Eve, a combined service for St. Stephen's, Grace and St. Luke's, was held in St. Stephen's Church. The church was decorated for the occasion. The Rev. Canon Evans, Rev. S. Belcher, and Rev. J. H. Dixon delivered short addresses.

THE CATHEDRAL.—A very large congregation was assembled here at eleven o'clock on New Year's Eve. The service was conducted by Dean Bond, Canon Baldwin, Rev. James Carmichel and Rev. Mr. Bales. At the stroke of the clock which ushered in the New Year, the audience knelt in silent prayer. The solemnity of the occasion was very marked. After rising, the Rev. J. Carmichel delivered an earnest address.

—Religion is a new life; not merely a new direction to the old life. Ye are married to Christ. The bride leaves her old home and all her old relations; and begins a new existence, with new hopes, new love, new purposes. Old things have passed away; behold, all things have become new.

ONTARIO.

KINGSTON.—Missionary appointments, Kingston and neighbourhood.—*Deputation No. 6.*—Rev. J. H. McMorine, Convener. All Saint's Church, Thursday, January 18th; Wolfe Island, Friday 19th; Cathedral, Sunday, 21st, at 11 a. m.; Catarqui, Sunday at 3 p. m.; Barriefield, Sunday, 7 p. m.; Birmingham, Monday, 22nd; Portsmouth, Tuesday 23rd. All at 7 p. m., unless otherwise mentioned.

BELLEVILLE.—On Sunday, the 7th inst., the annual Diocesan Missionary meetings were held, in the St. Thomas' parish, in St. George's Church in the morning, and the Town Hall in the evening. At both the attendance was large. The congregations were addressed by the deputation, the Rev. K. L. Jones and the Rev. J. H. Nimmo, in earnest and able speeches. Offertory in St. George's was \$6.50, in the Town Hall \$30.00.

SOUTH MOUNTAIN.—An entertainment, in aid of the completion of St. Peter's Church, was held on the evening of the 19th ult. The Rev. K. L. Jones presided. Owing to the severity of the weather the attendance was small. An address by the Rev. Mr. Spencer, of Kemptville, and the presentation of a beautiful silver cake-basket to Miss Eager, (who for the past year has laboured with incessant perseverance to promote the interests of the choir), were the two principal features of the entertainment. The presentation to Miss Eager was an act consistent with the duty of all connected with the Mission, and we trust she may long be spared to serve the church in her capacity. The writer regrets his inability to procure a copy of the address. Miss Eager's thanks were tendered to her many friends by her brother Mr. W. Eager.

WESTWOOD.—OPENING OF A NEW CHURCH.—On Wednesday, the 3rd inst., the opening services of a very beautiful little Church, now completed, were held at Westwood. The Church is of brick, and consists of Nave and Chancel, with open roof style and pointed gothic. Celebration of Holy Communion was held in the morning, at which the Incumbent was assisted by the Rev. J. MacLeary and the Rev. C. P. Mulvany. The Rev. E. Soward spoke of the exertions of his predecessor, the late Rev. Mr. Farrow, to whose exertions the building of the Church was mainly due. There were crowded congregations both morning and evening. A good work is being done in this parish by Mr. Soward, whose ministrations are being blessed to the increase of the Church in Norwood, Westwood and Belmont.

NORTH AUGUSTA.—St. Peter's Church was beautifully decorated for the Christmas season. On entering the Church the first thing to be seen, on each side of the Chancel window, is a scarlet banner bearing the following inscription in gilt letters: "There shall come a star out of Jacob." "A Scepter shall rise out of Israel." At the top of the window is a large circle with the words "Emmanuel," "God with us," in gilt letters on a blue ground, surrounded with white stars, in the centre of which is a triangle. Over the Chancel window, on a scarlet ground, with white letters, are the words "Day—Arise," between these words may be seen a gold star just peeping above a festoon of evergreens. Around the church is the sentences "To-day is born unto you a Saviour," "His name shall be called Wonderful." Over the Communion Table, "Holy, Holy, Holy," on blue ground, bordered with gold. From the centre of the Communion Window to the top of each window is a festoon of evergreens, which adds greatly to the beauty of the decorations. Over the door are the words "Peace be within Thy walls," in evergreens. The Incumbent must have had good workers, as all is so well done. The singing on Christmas Day was very good. The church was crowded and the offertory larger than on any previous occasion. The Incumbent, the Rev. T. Godden, who has only had charge of the parish since November, is, we are glad to learn, doing a good work among the people.

ARNPRIOR.—On few days in this remarkably fine season has the weather been so lovely as it was on Christmas day. A goodly congregation

assembled in the Church to offer up their devotions to the Most High for the inestimable blessings of the Incarnation of his Son. The service was said by the Rector, Rev. E. W. Beaven, M. A., and the chants and hymns were joined in heartily by the people. Chapple's anthem "I will wash my hands in innocency," being well rendered by the choir, the solos and duets being taken by Mr. and Mrs. E. A. Bates and Mrs. Beaven. The Church was beautifully decorated with greens and mottoes in coloured and gilt paper. The splendid taste of Mr. John Osborne and his excellent wife was amply shown in a magnificent scroll on the East end of the Church, bearing the angelic song, and round and over each window in the Nave, all of which were trimmed in green, was one of the Beatitudes. The execution of these is simply admirable, being arranged in pairs, corresponding on the two sides of the Church—but no two alike in colours. The Chancel screen, heavily decked with greens, had one on it in scarlet and blue letters, "Hosanna to the Son of David," and was flanked on the choir side with "O praise God in His Holiness," in old English, and on the opposite side with "One Lord, one Faith, one Baptism." The font, the gift of Mr. Osborne, was tastefully trimmed with wreaths, and in it was placed a wire basket filled with white primulas and hanging plants, such as tradescantias and passion flower, which hung very prettily down its sides. The altar was vested in white, trimmed with light wreaths of hemlock, and on the frontal was a very handsome monogram of the Sacred Name. The super altar, also in white, bore the text "I am the bread of Life, in blue and red, while its edges were surrounded with a blue border. Above the screen was a long triangular banner of scarlet paper, bearing in white letters the words "Glory to the New-born King." When the Christmas offering was made, a present for the clergyman was placed on the Holy Table, which had been collected in the parish without his knowledge, and which with the offerings, anonymously given, on the plate, and gifts in kind, amounted to, at least, the sum of \$100. The service concluded the celebration of the Holy Communion, in which the "Gloria in Excelsis" was heartily and reverentially sung to the American Chant.

EDWARDSBURG.—A children's service was held in Christ's Church, on Thursday, the 28th ult, being the Feast of the Holy Innocents. Shortly after 10 o'clock, a number of children belonging to St. Peter's Church Sunday School, South Mountain, arrived here, having driven the long distance of eighteen miles—and were hospitably received at the residence of the Incumbent. Here they were joined by the Sunday School children of Christ's Church. A procession was then formed which proceeded to the Church bearing banners ornamented with beautiful devices. As the children entered the Church they sang the processional hymn "Brightly gleams our Banner." The Christmas carol, "Cradled all Lowly," was then sung, which was followed by "The Litany of the Holy Childhood." The Lesson was read by the Rev. G. W. White, of Iroquois. Several beautiful hymns were then sung, after which an appropriate sermon was preached by the Rev. W. Lewin, of Prescott, urging upon the children the necessity of love and obedience, and trusting that they would—taking the Infant Jesus as their example—"increase in wisdom . . . and in favour with God and man." The Rev. K. L. Jones presided at the organ. From the church the children proceeded to the Hall where they partook of a picnic-dinner, at which great joy and happiness was manifested. The exertions of the Incumbent to promote unity and love in the hearts of the young soldiers of the Cross under his charge, is deserving of all praise, and it is to be hoped he may receive encouragement by seeing his work bringing forth its fruits. The offertory on Christmas Day amounted to \$19. At the close of the morning service the Incumbent was presented with a purse containing the handsome sum of \$18, together with an address, which reads as follows: To the Rev. K. L. Jones.

DEAR SIR,—On behalf of the congregation we beg your acceptance of the accompanying purse, as a slight token of our high appreciation of your labour amongst us.

A. MURDOCK.

R. McMANNIS,

The Incumbent, in reply, thanked them heartily for the handsome purse and address. It was the more welcome, because so unexpected. He assured them that his labours amongst them were a source of great pleasure to him, and hoped he might be rewarded by a constant increase in the number of the congregation and communicants, and that each Christmas they passed together might be happier than the previous one.

TORONTO.

TORONTO.—On Sunday last their Excellencies Lord and Lady Dufferin attended Divine Service at St. James' Church, accompanied by Captain Ward, A. D. C., and Captain Hamilton, A. D. C. In the morning they visited the Sunday School, and appeared to take a deep interest in the Infant class, conducted by Mr. George Harcourt, complimenting the Superintendent, Mr. Gillespie, on the intelligence of the scholars.

EAST SIMCOE MISSIONARY MEETINGS.—January 22, Atherley, 2 p. m., St. James', Orillia, 7 p. m.; January 23, St. Mark's, Oro, 11 a. m., Saint Luke's, Medonte, 7 p. m.; January 24, Shanty Bay, 2 p. m., Barry, 7 p. m.; January 26, Christ's Church, Vespra, 2 p. m., St. James' 7 p. m. Deputation.—Archdeacon of York, Revs. Messrs. Porter, Anderson, Morgan and Stewart. January 25.—*Sunday School Convention.*—Discussion 10 a. m. and 2.30 p. m. Subjects for discussion:—1st. "The Sunday School is the place in which to train children for the Church." 2nd. "How best to keep the young faithful to the Church after leaving the School." In the Evening Divine Service will be held in the Church, when the Archdeacon will preach to the Sunday School children of Barrie, and a collection will be made to defray the expenses of the Convention.

CREDIT.—The churches in this parish are tastefully decorated for Christmas. The congregations large, and services hearty. The Christmas offertory in the parish was \$95.35. The parish also presented the Incumbent with a horse which cost \$100. The children of St. Peter's Church Sunday School held their Christmas Tree, in Taylor's Hall, Springfield, on the 28th Dec., which was largely attended and enjoyed by all. The carols were beautifully sung by the children, and reflected much credit on the taste and skill of Miss Dixie, who had taken great pains with the children. A successful Christmas Tree festival was also held for the children of Trinity Church, Port Credit on the 9th inst. St. John's Church, Dixie, provided handsome books for their Sunday School children. It is highly gratifying to notice these instances of thoughtfulness on the part of the congregations to give Christmas joy to all.

HALIBURTON.—The meeting of the Rural Deanery of Haliburton was held in St. George's Church, on Wednesday, January 3rd; and commencing with Divine service at noon. The Ante-Communion service was said by the Rev. William Jupp, the Incumbent; the Rev. Rev. Philip Harding, of Apsley, being the gospeler. The sermon was preached by Mr. Jupp, from Romans viii. 15. Holy Communion was administered by the Rural Dean, assisted by the Incumbent. The business meeting was held at the parsonage. The Rural Dean in the Chair. Present: the Revs. W. Jupp, P. Tocque, P. Harding and J. E. Cooper. It was arranged that Mr. Cooper be the Secretary; that the Rural Deanery meetings be held on the third Wednesday of July and January, in the East and West portions of the Deanery, and that the Missionary meetings be held at the same time; that the next Ruri-Decanal meeting be held at Cardiff, and that the Rev. Philip Tocque be the preacher; that the collections at the Ruri-Decanal meetings be devoted to the Mission fund of this Diocese.

PETERBORO.—The decorations in St. John's Church were more profuse and in better taste than usual. There was an abundance of green in all directions,—wreaths entwining the pillars and windows, festoons depending from the spring of the arches, and devices of various kinds—triangles, circles, &c., hanging on the walls. The best attention of the Decorators had, very properly,

been devoted to the East end, where a white star of Bethlehem, upon a blue shield, surmounted the whole. The large window, of three lights, was covered with emblematic red drapery, to which were affixed an illuminated legend and golden monograms. Above the Holy Table, on a blue ground, was the text, in beautifully formed white letters, "Do this in remembrance of Me," while beneath it, on *Christmas Eve* and on *Christmas Day*, appeared a well-proportioned plain Latin Cross, "*Hinc ille lacrymæ*," for, on the following Sunday I was surprised and pained to notice that this Cross had disappeared. It seems that two or three ultra Protestants had taken offence, and had appealed to the Churchwardens for protection from some impending evil, that the Churchwardens had suggested to the Rector the advisability of removing the emblem of our Faith, and that the Rector had given his assent—an unwilling assent as I have reason to believe. The *modus operandi* was as follows: The services of some person were obtained to frame a device to cover the obnoxious cross, and a figure intended, I suppose, to represent the monogram I. H. S., was cut out and pasted over it. But as the S is turned the *wrong way*, the effect, when I first saw it, reminded me somewhat of an ancient *Cubiceps*, only there is but one *snake*, and the whole thing being too large and heavy in proportions to the letters above it, and not corresponding in size exactly with the defaced cross, looks an unmeaning white blotch.

B. A.

ASHEURNHAM.—The temporary building at present used for Services was very nicely decorated at Christmas—willing hands being busy at work all the preceding week. Between the windows were the words Messiah, King of Kings, Lord of Lords, Emmanuel, God with us, Redeemer. Over the Chancel, beautifully worked in evergreen, and dotted in red, appeared in text, "Unto us a Child is born; unto us a Son is given," and above the Holy Table appeared, in old English text, the words: "The Prince of Peace. The attendance on Christmas day was very large, the number of Communicants being 42, and the offertory in the parish, besides many gifts in kind, amounted to over \$42 in cash. The Sunday School fete was held on the 22nd ult, in the Town Hall. After service in the church, the children were marched down in classes, and gifts, prepared by the teachers, were distributed to every child belonging to the School—numbering now over 80. After all had partaken of refreshments, an excellent series of views was shown to the little ones by means of a magic lantern. An interesting feature of the entertainment was the sweet carols which the children rendered, under the able and careful leadership of Miss Peck. On New Year's Eve a midnight service was held, commencing at 11.30 p.m. The Rev. W. C. Allen, of Port Hope, being in the neighbourhood, kindly assisted the Incumbent in his arduous duties. Nearly one hundred persons were present, all of whom were highly pleased with the manner of beginning the New Year, and many contrasted it with the heathenish mode, so lately in vogue, of spending it in feast and carousal. The festival of the Circumcision was also duly observed in this parish. A full morning service having been held at 10 o'clock. The communicants are regularly and rapidly increasing throughout the entire parish. The number present at the regular monthly celebration in St. Luke's, on the first Sunday after Epiphany, was forty-eight. This, for a parish only organized some six months, is very encouraging.

TORONTO.—A special ordination was held by the Lord Bishop of the Diocese, in the Church of All Saints, on Sunday, January 7th, 1877, when the following gentlemen were admitted to the Diaconate: Anthony Hart, Divinity Student, Trinity College; Charles Edmund Sills, B. A., Divinity Student, Trinity College; William Henry French. The beautiful Church had been most tastefully decorated for Christmas and Epiphany, and retained its symbols and texts and chaste ornamentation appropriate to the glad season. The Incumbent of All Saints, the Rev. Arthur Baldwin, has evidently among his congregation many zealous workers, whose hearts are in unison with their Pastor; and to all of whom it is manifestly a delight and labour of love to make the Lord's House

glorious. It is very refreshing to have in our midst a Church where the services are conducted with such becoming solemnity without extravagance. Morning Prayer having been read, previously, at 11 a. m., after the presentation of the candidates by the Bishop's Examining Chaplain, Rev. Canon Stennett, of Cobourg, the Litany, with its proper suffrage, was said by the Rev. Dr. Scadding, and the Ante-Communion by the Rev. A. Baldwin. Appropriate hymns from "Hymns Ancient and Modern" were introduced at intervals, and the choir was very effective. The sermon, which came between the Litany and the ordination, was preached by the Rev. Canon Stennett, from St. John xx. 21: "As my Father hath sent me, even so send I you." The discourse was listened to attentively by a very large congregation, and it is hoped that many Churchmen who heard it, or may read it, (as it will be published in the DOMINION CHURCHMAN), will have a clearer conception, than they previously had, of the strong claims of the Church on their loyalty and devotion; and that others may be led to look into and investigate for themselves those assertions of authority which, by the ignorant and unthinking, are so frequently attributed to arrogance and bigotry. At least 50 joined in the Eucharistic celebration. The Lord Bishop has licensed Rev. Mr. Hart as Missionary to Charleston and other parts adjacent in the County of Peel, and Rev. Mr. French to Waubaushene, Coldwater and parts adjacent in the County of Simcoe. The precise destination of Rev. Mr. Sills his Lordship has not yet announced.

TRINITY COLLEGE, TORONTO.—The annual meeting of the Convocation was held on Monday, the 15th inst. We are obliged, from want of space, to defer till next week a full account of the meeting. As this was the twenty-fifth anniversary of Archdeacon Whitaker's connection with the College as Provost and Vice-Chancellor, a piece of plate, with the sum of one thousand dollars, and the following address, were presented to him:—

Venerable and Dear Sir,—

The commemoration of the twenty-fifth anniversary of the opening of Trinity College has seemed a fitting opportunity to those connected with the University either as graduates, undergraduates, or members of the Corporation, as well as to many amongst the clergy and laity, of expressing their appreciation of your long and faithful services in connection with the College, and of assuring you of the personal esteem and regard in which you are held by them.

Most of those who now address you have in times past, as students of Trinity College, been under your guidance and instruction; they have spent under this roof many happy, and they hope, profitable days. In you they had an example of earnest and conscientious discharge of duty and of blameless living. It was your constant effort to encourage them to aspire to a high and noble ideal of a Christian gentleman, and they would fain hope that they are better men for having been under your tutelage at an age when the mind is most open to impressions, and is more or less moulded by them.

The members of the Corporation, who also join in this address, desire to express their strong sense of the singleness of heart and zealous care with which you have discharged the duties of your office. Coming amongst us twenty-five years ago a stranger, having left behind you friends and all, in a new country you have won the friendship and esteem of those with whom you have come in contact, whether in the performance of your official duties as Provost, in your position as a clergyman of the Church, or as a valued member of the Church's councils when assembled in Diocesan or Provincial Synod.

We all, therefore, unite, graduates, undergraduates, members of the Corporation of Trinity College, and your friends, both of the clergy and laity, in the wish that you may long be spared to live and labour amongst us, and that happiness and prosperity may attend you and yours in the land of your adoption.

We also ask you to accept as our united gift a more substantial token of our regard in the accompanying deposit receipt for \$1,000, and as a memorial of the day we hope to present to you a piece of plate, which we trust will be valued by

you as an evidence of the esteem and affection of those who have joined in addressing you to-day.

Signed on behalf of the subscribers by the Committee—

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|-------------------------|-------------------------|
| G. W. Allan (Chairman), | G. A. Mackenzie, (Sec.) |
| Wm. Jones, | Henry Ed. Maddock, |
| Samuel B. Harman, | Saltern Givens, |
| F. W. Kingstone, | Rich'd W. E. Greene, |
| W. B. Geikie, | James Henderson, |
| S. J. Vankoughnet, | H. W. M. Murray, |
| Albert W. Spragge, | C. J. Campbell, |
| Edward Hodder, | John Langley, |
| W. P. Atkinson, | William Ince. |

The Provost responded as follows:

Mr. Vankoughnet, My Lord Bishop, and Gentlemen—

You will readily believe that, in looking back on the long years which this anniversary recalls to our recollection, my feelings must be of a very varied character, and that I must have many remembrances, which, however seriously they ought to be cherished in private, would by no means find fitting expression here.

Surrounded as I now am by so many kind friends, and having just received so marked a proof of their generous interpretation of the record which twenty-five years have left behind them, I would first desire to avow my deep gratitude to Almighty God for the great goodness which he has shown, in thus associating me with those to whom I have owed and still owe so much.

I came, as you have said, a stranger among you, but I found here a second home. Few men, probably, under the like circumstances have received from strangers equal kindness and consideration.

I have here known men, to be associated with whom must have been in itself an honour and a delight; while in my position of anxious responsibility their wise counsels and steadfast support have been of priceless value.

Some of these have long been taken from us, and it is a profound satisfaction to be conscious that the lapse of time has not enfeebled, but rather enhanced, my appreciation of their excellence. It is delightful to be assured in their instance how true it is that

"The actions of the just
Smell sweet and blossom in the dust."

and to know that we are permitted, through God's bountiful goodness, to contract friendships here, which, if we are but faithful to Him by whose holy name we are called, may never be dissolved. But, thank God, I still see around me many tried friends, to whom I trust that I may long look for counsel and support, and to whom I have been deeply indebted, in days past, for patient co-operation in difficulty and for generous sympathy in perplexity or trouble.

The like grateful acknowledgment is most justly due and most gladly rendered in respect of one whose recent and unlooked-for death we still deplore, and whose loss must long be felt very deeply and very widely, alike by the Church to which we belong and by the community at large.

For this cheering of the heart, then—for this strengthening of the hands during many years, I owe most humble and hearty thanks to Almighty God, and the warmest gratitude to those whom He has made the instruments of His loving kindness.

A large proportion of those who have this day addressed me are late or present students of the College, who consequently stand or have stood in a very near relation to myself. From them it cannot but be most grateful to me to receive the tribute of affection and respect which is offered in your address, and I feel that the sentiments which they have expressed are to themselves most honourable. I have, not unfrequently, been made keenly sensible of the very generous construction which individual students have put upon my conduct towards them, and I have repeatedly felt that only an honest and loving heart could thus charitably interpret the motives of one who, whatever may be his faults in his intercourse with his pupils, cannot accuse himself of wilfully "speaking unto them smooth things or prophesying deceits."

To all then, whether older or younger, graduates, undergraduates, members of the Corporation of Trinity College, and my friends of the clergy and

laity, I tender my heartfelt thanks for words of friendship which bear no hollow sound, and for a most indulgent estimate of services in respect of which it would be a work all too easy to point to many an error and defect. I would thank you also for the material token of your regard which you have placed in my hands, I can well understand and appreciate the feeling which has prompted you to supplement in this manner your address of congratulation and confidence. Yet you will, I am assured, permit me to say that, as no gold could purchase the esteem which that address indicates, so must my conviction of your affectionate regard be far dearer to me than any gift by which you seek to give to that regard substantial expression.

I would thank you once more for your kind wishes for the future of myself and my family. If there are faculties which time matures, I cannot but be conscious that there are also faculties which time impairs. Yet so long and so far as God shall give me ability, it will be my delight to labour on behalf of His Church within the walls of the College and beyond them.

I greatly desired, for the sake of the College, that this day should not be allowed to pass by without some public recognition. It carries me back to an assembly gathered in this room at the inauguration of Trinity College twenty-five years ago. I felt then and I feel now, that the aim of the wise and good men who presided over, or took part in, the proceedings of that day was a noble aim. I believe that it has not been wholly frustrated. I rejoiced to hear the witness borne in your address to the benefits which our students, laymen, as well as clergy, have received within these walls. I believe that many have gone forth from us to tread a higher, purer path, to lead a nobler life than they could have chosen had they been left destitute of the special training of a Church University. If we feel that these priceless benefits have hitherto been enjoyed by too small a number, if the sanguine expectations of the earliest friends of the College have not been as yet fully realized, let us still hope on and work on in the love and peace of God, trusting that through His gracious blessing on our faithful endeavours, the Jubilee of Trinity College may furnish abundant proof that we and those who shall hereafter follow us have not hoped nor wrought in vain. (Applause.)

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—We have much to be thankful for that the season has followed suit with the times, for had we had another soft winter every one would undoubtedly have been harder up than ever. Thanks, however, to a merciful providence the means of moving about and bringing in the country folks have been furnished us, and our towns are sounding merrily with the silver tinkle of the sleigh bells, and awakening, as they do, many happy responses in the hearts of our almost despairing merchants. Hamilton shows most marked signs of liveliness, and vigour seems instilled into every work. Church matters go bravely on and our clergymen cannot but be encouraged with the cheerfulness with which they are helped by their flocks. The Cathedral have had a most successful bazaar and are again at work with their fortnightly Readings. These latter have been most satisfactory, and while furnishing a really entertaining evening, have been providing means for the purchase of a new school library. It may be a matter of doubt as to whether bazaars in any way answer the purposes for which they were intended and whether in their case the end justifies the means. To me they always appear the keenest satire on men who require the fair fingers of the fairer part of the congregations to unloose the strings of the purses they hold so lightly when called on the debts incurred in erecting churches which they have themselves alone decided on putting up regardless of their ability to pay for them. A capital move has recently been made towards organising an Association for the Young Men of the Church of England. To a great extent the arrangements will be similar to those of the Y. M. C. A., now existing, the main object being to furnish a club where a profitable and pleasurable leisure hour may be spent at any time. In my next letter I

shall give a full account of its organization and the proceedings of the meeting held on the 12th.—
ERALC.

PORT COLBORNE.—Perhaps it is not too late to say a word concerning St. James' Church, the Christmas decorations, the services, &c. The Church was tastefully decorated with evergreens, illuminated texts, mottoes, devices of different kinds, &c., and presented a beautiful appearance. The Incumbent, the Rev. J. H. Fletcher, delivered an excellent discourse on "This is the day the Lord hath made: we will rejoice and be glad in it." The musical part of the service was rendered by a Quartette choir. Miss Boyle, Organist. I am glad to say the attendance at this Church is on the increase, every seat often been filled. Your readers were agreeably surprised at the great improvement in the DOMINION CHURCHMAN. It is becoming a household necessity and must win its way to a large circulation. Our local paper, the *Free Press*, refers to it this week as follows:

THE DOMINION CHURCHMAN.—Mr. Frank Wootten, publisher and proprietor of the above excellent weekly, has dressed his paper in a complete new outfit, and enlarged its dimensions. It now presents a handsome appearance, and may with all truthfulness be styled the best appearing and best conducted church paper in Canada. Considerable improvement has also been made in the contents of the CHURCHMAN. Able writers have been added to the editorial staff, and the result is that from the first column to the last the matter is such that all classes of its readers will find abundance to satisfy. Mrs. W. A. Rooth, a prominent member of the Church, has been very ill for the past few weeks, in Toronto, but is now on a fair way of recovery. A new organ was recently placed in the Church, by a few members of the congregation. It was manufactured by the Mudge and Yarwood Co., and gives good satisfaction. Improvements in the interior of the church are contemplated. T. H. Nasmith, Esq., Manager of the Imperial Bank, Church warden, has been laid up for three weeks, but is considered out of danger.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CLINTON.—The Christmas offertory in St. Paul's Church reached \$44.56. In addition to this, the father of the rector's church warden sent from England the handsome gift of £5 stg., expressive of his appreciation of a published sermon of the rector's forwarded to him a short time since.

MEAFORD.—OPENING OF CHRIST CHURCH.—The event of the last Sunday in the old year was the opening of the Church for divine service. In the morning and evening the Bishop of Huron officiated and in the afternoon the Rev. Mr. Hinds, of Clarksburgh. At confirmation service there were 53 persons confirmed, and 113 partook of the holy communion. The attendance is estimated at 600 in the morning, 350 in the afternoon, and 750 in the evening, when many had to go away unable to get even standing room. The collections on Sunday amounted to \$119, the proceeds of the concert the following night to \$51.11 and there were subscribed the same evening towards the reduction of the debt \$167. The sacred concert on Monday evening was the finest musical treat ever enjoyed by the people of Meaford. The organist Mr. James Geddes, was assisted by the regular church choir and other amateurs of the town, and by Mr. Bowell and Mr. Rawson. The singers were Miss Pollard, Miss Brown and Miss Chapman.

The illuminated window in the chancel in the eastern gable—the gift of that most generous churchman, A. Maclean Howard, of Toronto—is especially chaste and beautiful.

Some ten years ago, we are credibly informed, nine or ten people have been counted in the Meaford church. The congregation gradually increased to an average of a little over a hundred, and the idea of a new church began to be mooted. The old church held all that came, and during the great depression of trade, it was thought that a small and struggling congregation should not attempt an expensive church.

However, vestry meetings were held, committees appointed, an architect's services secured; and the work began.

Only the nave of the church has been built. It presents the appearance of solid, carefully dressed granite, with freestone copings and sills. No one could imagine that the materials used were the common boulders that encumber our back streets, broken with a hammer. The church is of the severest Gothic, with an open arch ceiling; and what is a novelty in this diocese at least, an elegant chancel screen.

The interior has been pronounced, by competent judges, to be more aesthetically correct than any thing in Western Ontario.

It is not in a mere spirit of boastfulness or even thankfulness that we write. It is rather to impress the lessons, 1st, that it pays under all circumstances to receive the services of an architect, and, 2nd., that if a church is begun, the subscriptions will come; and when it is built the congregation will come.

No one among us could have believed that the Meaford church people could have raised over \$4,000 for such a purpose. No one outside our limits could easily believe that such an edifice was erected for less than \$6,000. Many a congregation now gloomily attending some barn-like structure of the *Early Canadian decorated* order, might do as we have done, and learn a "new song of thanksgiving" thereby.

MARKDALE.—On Thursday evening, December 28th, there was a very successful Christmas Tree entertainment held in the Orange Hall, in connection with Christ Church Sunday School. The hall was very comfortably filled, not only by the scholars but also by outsiders who came to see the sight and enjoy the fun. At about a quarter to eight the Rev. Geo. W. Racey, having ascended the platform and taken the chair, the entertainment was opened by the choir singing "What will the harvest be." An appropriate prayer having been read, the chairman made a few happy remarks welcoming the friends who were then assembled and wishing them the compliments of the season. He also gave a slight sketch of the school since his advent amongst them and expressed the pleasure he felt in seeing it progressing so very favourably. The Xmas carol "Gather around the Xmas tree" was then sung, and then the great event of the evening took place—the distribution of gifts. About ninety presents were given away. After the tree had been stripped, order having been restored, the chairman called upon the choir to sing "Precious Name," after which Miss Josephine Hollingshead assisted by one or two other young ladies sang in most melodious strains that beautiful song, "Silent Night, Holy Night." Then the choir was called upon to sing "Jewels" after which Miss Fanny Ford, assisted by a few other young ladies sang "We have a home up yonder" which elicited a hearty encore. Five minutes intermission was then given, after which the choir sang "Washed in the blood of the Lamb" "Whoever will may come" and "Farewell to thee O Xmas Tree," after which the National Anthem being sung and the benediction being pronounced the meeting was broken up; each one feeling that a first-rate time had been spent and hoping that the next would be as pleasant. Too much praise cannot be given to Mr. S. Fuller for the admirable way in which he led the singing, and to Mrs. Thos. Hill for presiding at the organ which was kindly lent by Mrs. Burns for the occasion, also to those ladies and gentlemen who assisted in decorating the tree which was most beautifully got up; and to those who formed the choir too much cannot be said, as the brief time they had to practice the pieces, proved beyond doubt what masters they were in the musical art. It is a most satisfactory thing to notice that every person vied with his neighbour to give pleasure and to show how happy they were to meet there, how sorry they were to part, and how very happy they would be to meet again.

LONDON.—The past week has been marked by a continued series of church festivals and lectures. At Trinity, of Lambeth, on the 10th, lecture in the City Hall, by the Rev. S. W. Young; on the 11th, soiree in connection with St. George's, Petersville; on the 11th also, Sunday school feast; St. George's also on the 12th; Christmas tree, St. James', Westminster, on the 12th also. It would seem as if the good old times had returned

when our fathers held high festival during the *twelve days of Christmas*. We might add to the list the great lecture by Mr. White, of Montreal, but this one is not a subject for *THE DOMINION CHURCHMAN*, loyal son of the Church though the lecturer be.

Rev. S. W. Young had given a lecture at the request of the C. E. Y. M.-A. some weeks previously on "The Men of Shakespeare," and at the request of many friends, he gave a lecture on the minor characters. It was a very able and learned lecture. In vindicating the drama of Shakespeare and the other great masters from aspersions cast upon it in connection with the dark shadows from which it was quite distinct, he painted the great English dramatist with the most exquisite skill and tenderly as the touch of one who loves that which he touches.

We hardly know what characteristic most claimed our admiration, the painting vice in all its horrors and false pretences when exposed, in their hideous realities, or the shrewd common sense and implanted principle of the peasant born on the darker scenes where the pangs of sorrow lead us to look with longing eyes to that Home where all sorrow shall be swallowed up in everlasting joy. But we must confess, to us the sweetest and dearest, of all the enchanting scenes he depicted, was that of loving and altogether lovely woman. For nearly two hours did the poet lecturer hold his audience spellbound, but at no time so thoroughly so as when depicting the charming innocence of Lucretia.

"Never," said the lecturer, "be ashamed to love Shakespeare, be bold to commune with that gentle spirit, to sit at the feet of the wise master who knew the world so well, its evil no less than its good, and yet, unsoured by the knowledge, saw good in everything. The stage is frowned on by the religious, and is indeed full of corruption and it may be a long time before a purified theatre takes its place as a school of morals; it may be never! But Shakespeare's pages are not polluted, his writings you may safely study, his children you may unhesitatingly love. My Bible and my Shakespeare were the only books I brought over the Atlantic, and with them the exile need never be lonely, with them the ignorant may become wise. The world, in five thousand years, has produced but one Shakespeare, in all probability she will never produce another; you can not then value him too highly. I am proud of being an Englishman, proud of our Queen, proud of our constitution, proud of being a citizen of the finest country on earth, proud of our noble language and our glorious literature, proud, not least of all, of being fellow countryman to Shakespeare."

A hearty vote of thanks was given to the rev. lecturer, and another to the Dean of Huron, who presided at the meeting.

ALGOMA.

A circular has been issued by the Rev. E. F. Wilson, Shingwauk Home, Sault Ste. Marie, Ontario, stating that tenders are invited for building a *New Home for Indian Girls*.

FOREIGN MISSIONARY NOTES.

SOUTH AFRICA.—The Rev. Dr. Thurston, of the Clydesdale mission, writes: "It is a great waste to have people out from England who want training. We have neither time nor opportunity for that. We want trained men. England has every appliance for teaching and training, and we must look to the old country for workmen, who have only to learn the language and how to apply their already acquired knowledge. I fear many people romance about mission work. It is a reality, and some find this to their cost when they enter upon it. I do hope our bishop's hands will be abundantly strengthened from home. He wants at least twelve clergy more at once, and how will he get them?"

TUTICARIN.—This part of India has been visited by an epidemic, called by the people "the water-drinking disease." It seemed from the accounts received to be a sort of low fever. The native minister says in his report: "I went to see a candidate for the communion, the head man of a

poor village near; who, with his wife, two sons, and a daughter-in-law, were all afflicted with this disease. It was sad to see them stretched almost unconscious on their mats, unable to seek any remedy except the earthen pot of water from which each was drinking in turn. The old man kept a firm faith in the Saviour through all his trials."—*Ibid.*

JAPAN.—Although the Japanese Government have done some things of late which enlightened friends of Japan regret, yet on the other hand they have done some things favourable to the propagation of Christianity. Native converts, who have been arrested by local officials, have been released by orders from the Council; and Christian missionaries have sought and obtained from the Central Government permission to reside at Kiato and other places, from which other foreigners, except those in Government employ, continue to be excluded; and recently the missionaries at Osaka received pressing invitations from some of the natives of Shikok to visit that island and preach the Gospel. This is the only one of the four large islands on which there are no missionaries residing and no ports open for the residence of foreigners. But when one of the missionaries lately applied for permission to go to the island to preach, it was not only granted but instructions were sent from Tokio to the officials to grant facilities for the services, and to notify the people of willingness on the part of the Government that they should attend the services. The missionary was surprised and delighted at the large attendance of all classes of the people. We are inclined to think, therefore, that if the Government of Japan is about to take more formal action than hitherto it will be in favour of, and not against, religious freedom.—*Spirit of Missions.*

INDIA.—Life and death of Anabi, a Tsnil Christian woman—Anabi was born of heathen parents and converted to Christianity after her marriage by Mr. Rhenins, a C. M. S. missionary. She became a widow about thirty years ago, when her three sons were still quite young, and wisely settled at Edeyengondy that they might be brought up under the care of Dr. and Mrs. Caldwell. Her humble demeanour, her simple faith, her kindness to the sick and needy, her love of peace and purity, her spirit of prayer, and liberality to those who came to her house, will long be remembered. She died as she had lived, unto the Lord. One of her sons, a native minister of the Tinnevely district, has sent home this account of her death: "Until my dear mother was entirely laid on a sick-bed she loved to be in the sanctuary of the Lord. She was bedridden for nearly eight months, her strength failing from day to day, and her pains being intense; but when asked concerning them she would say: 'True, I feel much pain, but my Saviour will help me to bear all pains.' She was always calm and resigned, begging her granddaughter to read the Scripture and religious books when she could bear them, asking her friends to pray with her, and receiving the communion with great devotion. On the morning of the 11th of March two messengers came to me, running, with a letter from my brother saying that our mother wished to 'take leave' of me. I went with them immediately and found she was almost suffocated. When my brother and I showed our grief she said: 'Don't be sorry; the Lord is with you. I am going to my Saviour.' When words of comfort were spoken to her she replied: 'I have no other hope except on Jesus, my Redeemer.' She lifted her eyes to heaven and seemed to be praying. One of the native pastors who was present prayed aloud, and she joined in a hearty 'Amen' and repeated the Lord's prayer with us. A few minutes after this her spirit departed to be with Christ."—*The Gospel Missionary.*

BASATOLAND.—NEW MISSION TO THE HEATHEN.—The Rev. John Widdicombe writes: "We have just returned from a most successful visit to northern Basatoland, where our bishop wishes us to establish a mission. We hope to take up our residence permanently in that country before the rainy season sets in. We have selected Massatucosy for our new station because of its central position and from the fact of its being surrounded

by a large heathen population and most convenient to reach the scattered Europeans in the northern part of the country. It is likely also to become the northern capital, as the chief magistrate of the district has resolved to fix his residence there. Our interview with Molappo, the great chief of the north, was very satisfactory. He is probably the wealthiest chief in the whole country, and has just built a large house of cut stone of good design at a cost of nearly £3,000 pounds sterling in which to entertain his European guests and visitors. His wives number nearly sixty, but he was baptized in his youth by French Protestant missionaries. The chief, sitting upon his throne of sun-dried clay, listened attentively while I told him, through an interpreter, the object of our visit. I spoke of the Church's love to the Basato as the reason of our advent amongst them. In reply the chief said:—"Your words are good, and I am glad to welcome the church into my country. I have often heard of the church of the Queen, and now I am rejoiced to find that teachers belonging to it have come here. Hitherto I have only seen two kinds of Christians in the country, the *Ma-frause*, (French Protestants) and the *Ma-roma* (the Romanists.) I have also heard of the *Ma-wesley*, (the Wesleyans) who have stations on the borders of my country. But I am now glad to see the representatives of *Ma-churche* (the ordinary name amongst the native tribes of the church) at my house. It is good to have these four kinds of Christians near. It is like a man having *four cows*; sometimes he can milk them all, and when some fail him he can always reckon on a supply of milk from the others. So *Ma-frause*, and *Ma-wesley*, and *Ma-churche*, and *Ma-roma*, all supply us each in their own way with good things out of the Word of God."—*The Mission Field.*

British News.

ENGLAND.

SCHOOL QUESTION.—The school question is receiving a large amount of attention in England, and strong efforts are being made, and successfully in many cases, we are sorry to see, to make the schools entirely secular.

MISS SELDON.—Bishop Staley, late of Honolulu, has written a letter to the *Guardian* acknowledging the services rendered by Miss Seldon in the mission work of the church in that diocese, in the assistance she rendered in the carrying on of industrial schools for girls.

COLOURED BISHOPS.—It is suggested that coloured coadjutor Bishops should be appointed for India. They would be of great assistance in the enormous dioceses; understanding the native mind and language, and being easily maintained.

BRECHIN.—The lately appointed Bishop of Brechin, makes an appeal to churchmen in England to assist him in carrying on the great work in Dundee which his predecessor the late lamented Bishop Forbes commenced, and advanced by his own personal resources, and which is now languishing for want of men and means.

CURATES' AUGMENTATION FUND.—The average stipend of a curate who has laboured fifteen years as such is only one hundred and ten pounds, and it is the praiseworthy object of this society to add fifty pounds a year to that amount. 352 curates have been aided during the year 1876, with a sum amounting to £14,480. The claims of the Society have a very limited advocacy, arising from the delicacy the clergy feel in making known their own pecuniary difficulties. These difficulties can only be made known by the clergy, and when made known seldom or ever fail to call forth a generous response. There is great significance in the fact, that though the population has increased from six to seven millions during the last twenty years, yet the ordinations fall considerably short of what they did twenty years ago.

THE NATIONAL CONFERENCE.—A Conference, at which all classes of the nation were represented, has just been held in order to support a Christian

policy for the East. Much dissatisfaction has been felt at the complacent manner in which the government have treated the outrages which the Christians in Bulgaria have suffered at the hands of their Mahometan fellow subjects. From 12,000 to 20,000 of defenceless men, women and children have been barbarously massacred and their villages burnt. This dreadful state of things was first brought to light by an English correspondent. The government affected not to believe the report and pooh-poohed it. It was forced upon their notice, and an inquiry scornfully granted. "As the noble Duke has thought the evidence in this matter sufficient to justify him in bring the subject before the House, I will make inquiry," said Lord Derby, and the Premier complained that "gentlemen attacked him very often for want of sympathy with imaginary atrocities." These "atrocities," however, were found, on inquiry, to be a sad reality, and the nation seeing the remissness of the government in the matter, and feeling that the protection of the lives and property of the Christian subjects of Turkey was of more importance than the maintenance of the integrity of that rotten Empire, has taken the case into its own hands.

THE NEW FINAL COURT OF APPEAL IN ECCLESIASTICAL CAUSES.—The constitution of this Court, since the reign of Henry VIII, has been various and always fraught with difficulty, it would be premature to affirm that, by the present arrangement the problem has received a satisfactory solution. Appeals under the *Public Worship Regulation Act*, lately enacted, are simply to the Queen in Council. But by an order in Council which comes into operation at once, the Bishops in turn are to take their places in this court as assessors in place of the lay element. Laymen have been objected to as judges in spiritual matters; and on the other hand it has been argued that in all appeals the several cases must be decided on evidence which a temporal judge is as able to understand as a spiritual. However this may be, this Court, in our day, has always been so constituted as that the fair and righteous decisions of the Court of Arches have, in almost all important cases, been revised. This was the case in the Gorham appeal, and also that of Colenso. The one set aside the doctrines of the Church and the other the authority of the Scriptures. The committee of the Privy Council that heard and decided the Gorham appeal, was composed of Lord Brougham, a free-thinker; Lord Campbell, a presbyterian, and the Archbishop of Canterbury, who, if he had not been a weak man, as he was, would have been powerless to defend the church.

IRELAND.

DUBLIN.—The Archbishop of Dublin has so far recovered from the effects of an accident as to be able to meet his clergy.

DUBLIN.—A number of graduates and students of Trinity College have presented an address to a Mr. Irving, an actor. "Acting such as yours," they say, "ennobles and elevates the stage, and serves to restore it to its true functions as a potent instrument for intellectual and moral culture."

MEATH.—At the consecration of the Rev. Lord Plunket, as Bishop of Meath, instead of the *old conge d'lire* was read a certificate of the election, and the mandate of the Episcopal Bench for his consecration. The usual service in every other respect was used.

Correspondence.

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

SHORTENED SUNDAY SERVICES.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—It seems very desirable that some steps were taken by the Provincial Synod—who, I believe, have the power—towards shortening our usual Sunday morning service. Of course some objections would be raised on account of a bad custom having put three services into one,

but are we to continue an unauthorised custom merely because objections might be raised to "any change?" or if custom will unite the three services could not the Synod make it lawful to omit all repetitions that occur in those separate services? I believe they have sanctioned a shortened week-day service, but this was not so much required, as so few churches in this Dominion have daily service, and some of those few, I know, separate the services as intended in the prayer book; besides it is a noticeable fact, that in most churches the Litany is omitted when there is a mid-day celebration of the Holy Communion, and in some churches the Litany and ante-communion services are said alternately, all of which shows a feeling in favour of a shortened service; and I also think if the services were separated, or the many repetitions omitted, the prayers would be said in a more reverent manner than, in some churches, they are at present.

Yours, &c.,

A LAYMAN.

CLERICAL PROMOTION.

To the Editor of THE DOMINION CHURCHMAN.

SIR,—Are our bishops acting fairly with their clergy in the matter of appointments to the several *cures*, the appointment to which lies, as it ought to lie, in their hands? Perhaps I should not speak of more than I know, but certainly as regards the diocese of Montreal the appointment or selection is virtually left to the congregations themselves, even when it is the bishop's place to appoint on his own judgment. The consequence is that men who have fairly served their time in the backwoods may stay there their life-time. Men, fresh in deacon's orders and fresh from the Theological College, are elected to city churches or to parishes around. The plan followed, I understand, by the late Bishop Strachan was one that, in spite of the voluntary system by which the clergy are supported now, could be still used with advantage by the people at large, namely: the bringing forward to easier and more advanced missions or parishes, from time to time, those who were in the more backward parts of the diocese, keeping always in view, of course, the length of time in orders, their talents and their fitness. But under the present system that seems to obtain in the diocese of Montreal, how are the clergy of its country parts to be known except they are brought forward by the bishop? Indeed, just now, for a vacant post in or around the city a clergyman from another diocese runs a better chance than one in it all his life-time.

OBSERVER.

BROTHERLY SYMPATHY.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—As a pleasing instance of the brotherly sympathy which exists between members of the Anglo Catholic Church in the United States and Canada, I may mention that W. H. Pars, Esq., of Brooklyn, N. Y., has lately caused a very handsome communion table to be placed in St. John's Church, Elora, in memory of his deceased wife. Mr. Pars has for some years past been an occasional visitor to his friend, E. H. Newman, Esq., of Elora.

The communion table was made by Mr. John Barbour, cabinet maker, of Galt, and does great credit to his establishment. It consists of a heavy but elegant framework and "mensa" of oak oiled and dead finished. In front are three pointed trefoil arches, and one at each end. These arches in front are filled with panels of wood covered with crimson, on the centre one of which is a very large I. H. S. with the H and S intertwined, and the I rising high above the H into a floriated cross. On the north panel is Alpha and on the south Omega. These monograms are made of oak about half an inch thick. The communion table is 6ft. 10in. long, 2ft. 9in. wide, and 3ft. 6in. high, and it stands upon a foot pace about 8 x 4 feet and about five inches high. It thus looks well from every part of the church almost, being well elevated by steps, and having but little to obstruct the view of it. There is also a suitable oak desk for the communion service book.

I write this, hoping that perhaps some who read it may be induced to do something of the

same sort as a contribution to the beauty of holiness.

I am, dear sir,

Yours, very truly,

C. E. THOMSON.

Elora, Jan. 19, 1877.

EXTRAVAGANCE VS. MISSIONS.

Which shall go to the wall, three-button gloves for Christian women or the missions of God's holy Church? Which shall be abandoned, one or two of the new hats a year, with their master shapelessness and ugliness, with their fixings and feathers, or the pioneer work of Christ's kingdom on the earth? Which shall be given up under this pressure of hard times and business uncertainty, one of the expensive dresses for the season, or the missionary who has been stationed out upon the frontier, and is fighting the battles of his God and his country. Which shall be deserted, our selfish extravagances, or the mission of Christ's Church to the poor, the friendless, the ignorant, and the lost?

What say you, Christian men and Christian women, who, before God and His angels, and in the presence of the congregation of His people, have solemnly promised to renounce the "vain pomp and glory of the world, with all covetous desires of the same," shall the field which this Church of the Apostles is occupying in the West, in the East, and in the South of this land be surrendered to the world and to the Devil, or will you try to get through the winter with a little less expensive gloves, and hats, and boots, and coats?

You laugh on reading this, and say to yourselves: What fool has got his folly spread abroad in the columns of *The Churchman* now; to suppose that the little expenditures which we make upon our persons can be sufficiently curtailed to be of any service to missions, provided the missionary treasury received the benefit of every reduction in expenses that we could make? But think a little. How much does it cost to have new hats and new gloves and new coats as often as we like? How does the sun compare with the amount we give for missions when the offering is made in our parish church? Could we not be tolerably comfortable, and be tolerably decent in our appearance, if we dispensed with something from the usual supply for our wardrobe, or else bought a little less expensive article? Dr. Stephen H. Tyng, Jr., is reported to have said to the women of his congregation recently, that he needed \$4,000 for a church orphanage, and that if they would buy one-button gloves instead of three-button gloves, the difference in price would support the institution. Now, suppose it actually came to pass that the Christian women of that congregation must give up their three-button gloves, or else give up the orphanage, which would they surrender? Which would *we* surrender, if we were the congregation?

I know not what answer would be made to this question if it could be brought directly home to our hearts; but this I know, that when the "Son of Man shall come in His glory," and the nations shall be gathered before Him, He will say, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." I know not what answer the men and women of the church are going to make to the appeal which the Domestic Committee set forth last Advent, for means to sustain the work of Christ submitted to their care; but this I know, that the Great Master has said something about His disciples "bearing a Cross and following Him," something about "forsaking houses and lands and brethren for His name's sake," something to the effect that "he that loveth father or mother more than Me is not worthy of Me."

It seems to me, therefore, that if we have really made up our minds that we cannot give up a single pair of kids, or leave the feathers off our hat, even though they take the last penny and leave nothing for Christ and the Church; if we have really determined to let the Domestic Committee call, and the Foreign Committee call, and the Indian Commission call, and the Freedman's Commission call, and the Bishops call, and the Church call, and Christ call, and answer *none* of them because we must have our feathers and finery, we must put our last dollar on our backs or into our mouths, that

we had better no longer call ourselves really Christian; but for consistency's sake profess to be what we are in practice, namely, Christian, so long as our selfish extravagance is not interfered with, but the moment it is, deniers of Christ and His Church.

We have actually forced the Domestic Committee into a position in which they are obliged to write to the Bishops of different dioceses who have depended upon them for aid, that as "prudent men, they cannot at this time increase their obligations by any fresh pledges for the future." Oh, shame that it has come to this! Well has a writer said, "What a commentary upon our Christian character is this! With what sin-polluted garments are we entering upon that solemn Advent season which speaks to us continually as a Lord who will speedily come to reckon with His servants, and to render to every man according to his works!"

The Bishop of one of our New England dioceses, since receiving notice from the Domestic Committee that they could not pledge him at present the stipends for his missionaries, said to me that he knew not what he was to do, or how his missionaries could be sustained; the responsibility thus thrown upon him caused him the greatest anxiety. And now many of our Bishops are to-day labouring under the same burden, not knowing whether they are to turn, or what they are to do, to find means to carry forward their missionary work, which is the work of the Church in this country.

But I believe that the missions of the Church will be sustained. Perhaps it was necessary that the Board of Missions should be thus straitened in their finances, in order to make our people know and feel that they are responsible, *individually* as well as collectively, and not the committee, if the work is not done, and the workmen not supported. Communicants of means, with their good incomes sufficient for all the demands of comfort, and a plenty to lay by for the future, doling out their pennies for missions, pledging their twenty-five cents a quarter, as I have known one lady communicant of wealth to do, while a poor washer-woman, with an invalid husband and a family of children to support, pledged fifty cents a quarter for the same object—why, it is enough to make the heart sick to think of such faithlessness to trusts which God has given us, such utter shuffling of responsibilities, such betrayal of interests the most sacred and Divine. The man or woman that is a Christian has something to do in these days besides eating and sleeping and looking pretty; something to do even besides going to church on Sunday morning, in the full consciousness of making a fine display of the latest fashions, and striking envy into the hearts of the miserable sinners that occupy the free pews.

Yes, thank God, we have the noblest work to do; we have a Cross to bear; the standard of Christ and His Church to set up in the towns and hamlets of this mighty nation; the souls of lost men to seek and to save by bringing them to Christ through the door of His Church. The whole land is thrown open to this Church of the Apostles; everywhere, from the East to the West, people are ready, as they were never ready before, for her to become their teacher in things spiritual. "The night is far spent, the day is at hand." The Advent call is yet ringing in our ears. The coming of the Lord draweth near. It is ours to hasten his coming by doing our full duty to make ready a people prepared to meet Him.—*The Chureman.*

Family Reading.

THE LITTLE BOY THAT DIED.

The following touching and beautiful poem, written on the occasion of the death of a young son greatly loved, cannot fail to find a place in the heart of every bereaved parent:—

I am alone in my chamber now,
And the midnight hour is near,
And the fagots crack, and the clock's dull tick,
Are the only sounds I hear;
And over my soul in its solitude,
Sweet feelings of sadness glide,

For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden gate,
And softly the door to the hall,
My mother came out to meet her son,
She kissed me and then she sighed,
And her head fell upon my neck, as she wept
For the little boy that died.

I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have decayed,
I shall see his toys, and his empty chair,
And the horse he used to ride;
And they will speak with a silent speech,
Of the little boy that died.

We shall go home to our Father's house—
To our Father's house in the skies,
Where the hope of our souls shall have no blight,
Nor love no broken ties,
We shall roam on the banks of the river of peace,
And bathe in its blissful tide,
And one of the joys of heaven shall be
The little boy that died.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

II.

REPLY.

I am rejoiced that anything, even a trouble, has re-opened our correspondence, closed for too many years. And with all my heart I throw myself into your position and its difficulties, and, so far as my experience of clerical life—now a pretty long one—may make me a safe adviser, I am yours as counsellor and guide. God direct us both aright in this and every matter—but specially in this, for it is one of great moment, and demands the utmost caution and forbearance.

The Church of England is, as it appears to me, in a wonderful transition state; passing onward and upward, as I believe, at every step. I know there are heads, wiser than mine, which look upon her in these times with feelings of despondency, but I must confess that all my feelings are those of thankfulness and hope. She has in my own memory made such strides, has struck her roots so deeply into the soil of men's hearts, and spread out so widely her branches over their heads, that I have no doubt of her vigour and healthfulness. I do not mean to say that there are no causes of anxiety in connection with her. On two extreme sides there exist two extreme influences which are dangerous. Some think her incapable of improvement in the way in which all her true lovers would desire to see her improved, namely, by the greater elevation of her people to that standard of doctrine and practice which our fathers secured and uplifted in our Book of Common Prayer at the Reformation, and below which, during long years of carelessness and deadness, she has sunk. I dread them much. Others think they can improve her order and service, and make her a better and more Catholic Church than our fathers left her at the Reformation. I dread them more.

With the latter, however, I have nothing now to do. They may, and no doubt will, crop up in the course of our correspondence, and then we can discuss them. It is with the former, and their injurious influences, I have at present to deal.

Your parish seems to me to be just in that position in which, if it has wise guidance and will follow it, great and lasting blessings are upon its threshold for acceptance. But if on the other hand, it take a mad wild fit, and will fly from what it fears, rather than watch and pray for what it needs, it is certain to make mischief for itself and others, and to delay its own reformation for an indefinite period. I am therefore most thankful that it has in you a moderator so kind and wise, and trust that, through God's blessing on your influence, all will go well.

You ask me two questions—first, about the man himself, of whom you hear that he is likely

to be your Vicar; and next, about an appeal to be made to the Bishop against his probable appointment.

First, then, about the man. I know him well—and, if ever any parish had a blessing in a pastor, yours may have that blessing, if it be fortunate enough to receive him. I say, "may have that blessing," because, though he is the very being formed to be a blessing to his people, still, if they will not receive him cordially, they may never know the sweetness of those good things he has to give.

He is, in the first place, a very holy man. This is, in my mind, the chief essential of a good clergyman. No ability, no education, no system, no energy can do without this. Even the sacred powers which his orders confer are enhanced in value by the personal holiness of him who holds them. Every rite is celebrated with more faith, every word spoken with more unction, every act done with more reverence. Men glorify God in him. And therefore, whenever I am looking for a curate, the one question I always put first is this—Is he a pious man? If not, I'll have none of him. But if he be indeed a true lover of Christ and souls, then I feel sure he must be valuable, and even though we may not at first in all things exactly agree in our dogmatic teaching, still I doubt not but that time, and God's grace, and the fellowship of God's work, will make us both one;—I getting perhaps from him, in the little friction which precedes such unity, as much benefit and blessing as I, though the elder, and no doubt in my own opinion the wiser, could on him bestow.

Your expected Vicar is a holy man, and he is moreover a wise and experienced man. He is no novice in practical theology. He has devoted all the powers of a singularly fine mind, and all the energies of very warm affections, to his sacred work, and I know no clergyman—if I may use the expression—more accomplished. I have often met him in assemblies of his brethren, where the weightiest matters have been discussed. His voice, when raised, charmed all into silent attention; and though, of course, all did not yield to his opinions, yet all acknowledged their wisdom and worth, and many a weighty word was borne away, as it dropped from his lips, to be food for after meditation. In addition to all this, he is a man of great tact and kindness. Some very good men, wanting these qualifications, knock their heads against every corner. He will be found as careful of others' feelings as he would be of their reputation. Quite aware of the existence of strong prejudices, and of the need to deal with them gently, it will never content him to have his own way even in a good matter, unless he can get those, with whom he would have it, to be themselves consenting parties. The brute force which sweeps away a difficulty, is not his: rather that persuasion which feels that it gains nothing, unless it gain over the opposer to be a willing instrument in his hands. It is in men and by men, not against men and over men, that he loves to prevail.

Now surely all this should be good news to you. One objection, however, I anticipate—and not an unnatural one—namely, all these fine qualities only make him a more dangerous man, if those principles which he holds, and those practices which he would establish, be not sound and good. Granted. To that, therefore, I address myself.

Compare the Church now with what it was twenty-five years ago. How much more clear in her doctrine, fervent in her faith, glowing in her zeal, earnest and devoted in her action! She was almost dead, and is alive again. She was lost, and is found. Those who honestly live in, and love the Reformed Church of England, seek to make her people what their Prayer-book teaches them they should be.

I know well the faithful English heart of the pastor your fortunate parish is about to have,—that it rejoices in his Church *as she is*, and considers it the duty of his life to teach her children how truly, fully, simply she can lead their souls to Christ. One yearning after aught beyond her pale never disturbed him. He has no Romanizing tendencies, and never had. And you will find, the longer you know him, that, though his teaching may not, and will not, be of that aggressive character which some deem so essential an element of orthodoxy, its sound infusion of positive truth

will give the most healthful tonic to the system, and keep the mind most secure against the assaults of every error.

How little hold upon men's hearts and convictions has so much of the teaching of the present day, simply because it has in it *so little positive truth!*

The mind is occupied, and disturbed, and drawn out of itself by controversy. The sensational novel on the week-day cherishes an unhealthy taste, which demands the sensational sermon on Sunday.

"The harvest of a quiet eye
That broods and sleeps on its own heart"

is comparatively unknown. My friend will not, I am sure, give you in his teaching any other controversy than that which every man should be carrying on with and in his own heart from day to day. And the consequence will be, that in a short time you will all get so interested in your own progress, that you will not have leisure for the supposed errors and shortcomings of others. And so far from being weakened in your attachment to the Church of England, you will love her more, simply because you will understand her better, and will find, in her doctrines held in their fulness, and her practice carried out in its integrity, the best defence against Romanism that men can have.

I shall say no more about the personal qualifications of him whom you are likely to have so soon amongst you, simply because I have such reliance upon the success which his worth and excellence will secure. All I ask is, that you will give him an unprejudiced reception, and be his interpreter to those whose less educated and less candid minds require such a help. Err upon the side of charity, if you are to err at all. "Hope all things," and trust me you will never repent it. I shall watch with the deepest interest for your next letter, as I have pretty good reason to know, from a private source, that the appointment has been made; and that you will have amongst you, ere many days, your dreaded pastor. I know your old candour and honesty, and, having much reliance on the same, commend you to God's good keeping, and shall often think of you and your parish in my prayers.

(To be Continued.)

"THE KING COULD NOT SLEEP."

I was reading in the Book of Esther, and at the first sentence of the sixth chapter, a picture came before my mind; a picture of poverty amid boundless wealth, of want, and longing, and unsatisfied desire, where everything was gathered that the earth could give. The peasant comes home from his daily toil and falls asleep. The child, weary of its play, falls asleep. But the Satrap of the East, "which reigned from India, even unto Ethiopia, over a hundred and seven and twenty provinces," could not sleep. He had couches of gold, covered with tapestry of purple and fine linen, but on them he could find no rest. He had costly wines, but they failed to steep his senses in repose. He had singers and players upon instruments, but none of them had any effectual lullaby for the unhappy king. The best boon of Providence to this weary world was denied to its mightiest monarch. He could order the execution of thousands and be obeyed; but when he summoned sleep to his eyes and slumber to his eyelids, his mandate was in vain. How powerless, then, this despot. He could not secure, at will, one of the commonest of all blessings. How dependent on God, "who giveth sleep," this proud idolater, with the sceptre in his hand, and the crown upon his brow! And how suggestive this picture is of the poverty of riches, of the insufficiency of rank, or station, to make their possessor happy. How suggestive of the worthlessness of all mere earthly good, and of the value of the peace of God, of His love shed abroad in the heart by the Holy Spirit. "He giveth His beloved sleep." Those who are His children can cast themselves into His arms anywhere, under any circumstances, and find rest to their souls. Then he who trusts in God is richer and mightier than Ahasuerus was. He can get freely, and for the mere asking, what all the king's wealth and power could not secure.

Children's Department.

FEEDING TIME.

Come here, pretty chickies:
I want you to eat
These nice crumbs of bread,
So fresh and so sweet.

One handful I've thrown,
And there is another,
For the pretty brown hens
And their kind little brother.

He never is selfish
And chooses the best,
But waits till they finish,
Then eats up the rest.

Remember, dear children,
That chick-a-dee-dee
A lesson may teach
To you and to me.

Infant's Magazine.

RAIN AND FINE WEATHER.

"I don't like the rain," said little Octavius: "it hinders my running about and getting a good game of play in the garden."

"I like it," answered Colin, the gardener's little boy. "It comes just in time to spare my father the trouble of having to water the flowers and vegetables."

This is a history of the world—what pleases one displeases another; but nothing God does is wrong, and when you are inclined to grumble at the rain coming to hinder your out-of-door amusements, think of the poor gardener, who is, perhaps, old and weak, and who now will not have the trouble of watering the plants.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had none.

"Mother told me to whom to go, before she died," answered the little orphan. "I go to the Lord Jesus; He was my mother's friend, and He is mine."

"Jesus Christ is in the sky. He is away off, and He has a great many things to attend to in heaven. It's not likely he can stop to mind you."

"I don't know about that," replied the orphan. "All I know is, He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the child is enough for us all.

BY AND BY.

There's a little mischief-making
Elfin, who is ever nigh,
Thwarting every undertaking;
And his name is By and By.

What we ought to do this minute
"Will be better done," he'll cry,
"If to-morrow we begin it.
Put it off," says By and By.

Those who heed his treacherous wooing
Will his faithless guidance rue;
What we always put off doing,
Clearly, we shall never do.

LIFE IN DEATH.

BY FAITH LATIMER.

Grace, will you ride to the woods?" said Uncle Paul, an invitation never likely to be refused, for the wise old man was a lover and student of nature. In a long practice of medicine, going frequently on horseback, he knew every hill-side and forest for miles around. In that pure mountain air the dwellers among the hills, with their regular and natural habits of life, made no engrossing demands upon medical skill. So Uncle Paul, "the beloved physician," found time to help the young in their studies, and to show Grace all the beauties of nature. He took her to clusters of white lilies with pure white spikes of bloom, filling the air with fragrance; for in that region of caves and rocks are luxuriant beds of wild lilies that would grace the garden of a prince. Uncle Paul knew

where to find the choicest ferns, the long feathery fronds waving over beds of velvet moss, and on the hill-side nooks where shining black stems of maidenhead fern bear up its delicate spread banners of light green; and he knew the rocky mounds where were walking ferns, with long, sharp leaf piercing the moss, only to reproduce itself, a sort of fairy banyan-tree. "But we must not linger here," said he. "Yesterday I made you sad by the mournful sight of a dead soul in a body which, though yet in life, bears the touch of death. I brought you to-day to see a strange sight in nature,—life in death."

Going nearer the unfrequented road, he showed Grace an immense stump of a dead tree, whose gnarled, decaying roots extended far out on every side. The trunk itself was several feet high, its sides moss-grown and hoary with age, but coming directly from its centre, growing straight and vigorous, was a peach-tree, its boughs drooping with the weight of the luscious fruit.

"Now, uncle," exclaimed Grace, "tell me how this tree could have come here, away from any house or orchard, here in the woods. Who planted it in such a strange tree-box?"

"Let us sit down," said Uncle Paul. "You must eat some of the peaches, to be sure there is no delusion."

"Do you see, on the side of that hill opposite, a pile of stones and logs? Those are the ruins of a chimney and of a little log-house. There I spent one night, thirty years ago, for the first time, by the death-bed of a patient; the only son of his mother, and she was a widow. During a storm he died. Without, the fury of raging winds, torrents of rain, thunder, and lightning; within, a heavenly smile, a few calm words, a trustful prayer for his mother, and he was gone. That solemn night, kneeling by his dead body, was the birth of hope for my soul. There I consecrated my life to Him whose love could make death so joyous or life a blessing.

"Like the calm peace which morning brought me, was the 'clear shining after rain,' when I started, as the sun made jewels of the rain drops, to go for friends to come to the bereaved mother. Just here I found the road impassable. The lightning had spared the cottage, and the trees all around it, but had shivered this one, which in its fall had borne down others, so that it needed time and combined strength to remove the wrecks. It is now five years since I discovered a young seedling peach-tree growing up out of the dead heart of my old memorial tree. I visit it occasionally to note its growth, and was pleased last spring to find it beautiful with blossoms; you can testify as to the quality of its fruit."

"Yes, uncle; but you have not explained how the tree was planted, nor how it grew."

"The seed was probably deposited by a large bird or a squirrel, more likely than that it was thrown by a boy; passers-by are few, and there is not a fruit-tree, a school-house, or a dwelling near. How it grew is not so strange. The rich deposit in the great shell from the decay of the lifeless wood, and the annual falling of leaves, furnished the best nutriment to the young tree."

"Now, uncle, you can find and read a Father's handwriting on all nature's works, what lesson would you carry to your Sunday-school class from this incident?"

"I would tell them that nothing comes by accident, and that nothing is lost. In every seed which grows, a wise hand brings life from death. Even from the fern, whose blossom and seed can scarcely be discerned without a microscope, an invisible powder is strewn, which after a while rises again in feathery forms of beauty."

A plate of apples was being passed to some children, when a little girl took a fine large red one.

"How greedy you are, to take the biggest!" said a companion; "I meant to have had that myself."

—Be economical of your time. Do not waste a minute. However long we may live, our lives will be but short at best, and the vast realities of the coming world require that we should spare no pains in getting ready to meet them. Labor, pray, watch, play—do all things always in their right proportion. But do something. There is no time for moping.

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, P. D., Rector. Rev. C. R. Matthew and Rev. K. H. E. Greene, Assistants.

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, M. A., Assistant.

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

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

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

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

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

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

ST. LUKE'S.—Corner 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., Incumbent.

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

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

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

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

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

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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.

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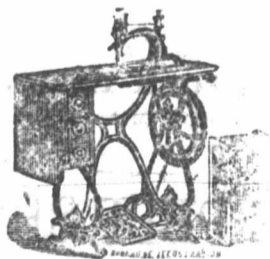
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