

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, DECEMBER 27, 1877.

[No. 52.]

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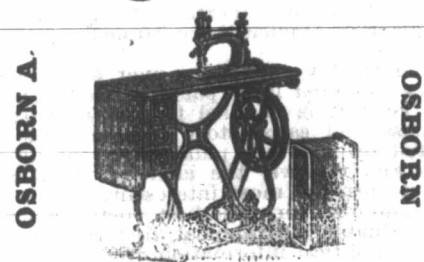
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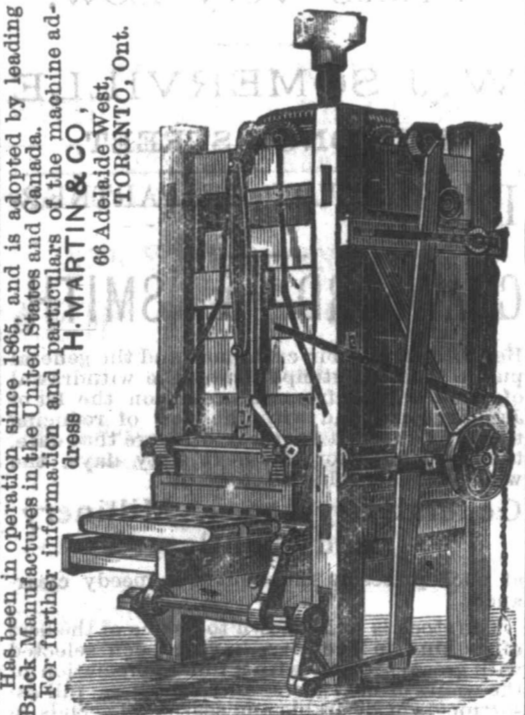
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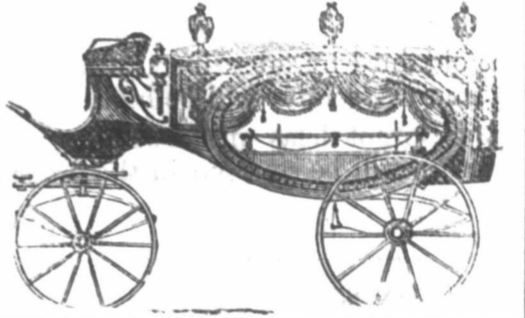
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# Dominion Churchman.

THURSDAY, DECEMBER 27, 1877.

## THE WEEK.

THE Vicar of St. Albans, Holborn, has had some correspondence with the Bishop of London in reference to a picture of the Virgin and child in his church, which it appears is ornamented with flowers, and before which candles are placed. It appears remarkable that the picture should have been there for five years without any official notice having been taken of it; indeed the Archdeacon says he has only recently seen it there. The Bishop objects to it on the ground that it was placed there without a faculty. He declines to enter into the merits of the question on any other ground. The Vicar, after several letters had passed between them, declined to remove the obnoxious picture, on the ground that it teaches his people the doctrines of the Incarnation and the Atonement. And indeed the people this clergyman has been instrumental in rescuing from absolute heathenism might well be thankful to have any measure of Christianity taught them at all. Although we should certainly be inclined to think that the Bishop's fear is not without foundation—that in addition to the doctrines of the Incarnation and the Atonement, there would be no slight danger of a tendency to Mariolatry encouraged by paying extra honor to a representation of the kind. The actual effect produced, however, and the exact nature of the danger to be guarded against, could only be learned by investigation conducted on the spot. In the meantime a "Public Worship Regulation" suit is threatened. It is possible the Vicar of St. Alban's may think that if a faculty is required to enable him to put up an ornament in his Church, a faculty would also be required to give him permission to take one down, especially after it has been up for five years, and is approved by his congregation.

The case against Mr. Bodington, Vicar of St. Andrew's, Wolverhampton, has broken down. The Bishop of the Diocese being patron of the living, it devolved on the Archbishop of Canterbury to put the Public Worship Regulation Act in force. His Grace has, however, refused to sanction the suit against the Vicar, on the ground that the Reverend gentleman has from the first sought to be guided by his Bishop, and to conform himself loyally to his lordship's decision and advice. The Bishop of Lichfield on his part has resolved that where a *bona fide* congregation is attached to an ornamental service, he will not interfere with it; and he has only stipulated that Mr. Bodington shall have a plain celebration at mid-day once a month for those who prefer it. The Bishop seems to think that the incumbent is the pastor not of a party, nor even of "three aggrieved parishioners" only, but of his whole flock; and that if it is therefore his bounden duty to make the best arrangements he can to provide for the spiritual wants of all.

The consecration on Michaelmas Day of the Church of St. Saviour's, as the Cathedral of the Diocese of Maritzburg, forms an epoch in the history of the Church in Natal. The Church was erected in a temporary manner in 1868, the site not being completely purchased till 1873. Since that time it has been considerably enlarged, furnished, and ornamented. At the recent consecration, the Lord Bishop formally declared it to be henceforth the Cathedral Church of the Diocese. On Sunday, the 30th of September, the eighteenth Sunday after Trinity, the Lord Bishop of Maritzburg, William Kenneth Macrorie, D.D., was enthroned by the Dean and Chapter in the episcopal throne in the Cathedral Church of St. Saviour, in obedience to the mandate of the Most Reverend the Metropolitan. The Church in that unfortunate Diocese is to be congratulated on every step taken to establish herself there on the immutable basis of Christian truth and Apostolic order.

At a recent meeting of the S. P. G. Society at Nottingham, the Bishop of Grahamstown (Dr. Merriman) was introduced as a Missionary Bishop, who had been for about thirty years toiling and laboring in Africa, and who had walked a thousand miles sleeping by night under an umbrella. He is a Bishop who works harder than a working man, but in the case of such men we rarely learn much of their great hardships until they have gone to their rest. Bishop Merriman warmly eulogised the late Robert Gray, Bishop of Cape Town, the Athanasius of South Africa. On going out with that Bishop as Archdeacon he had the Eastern Province, comprising Grahamstown, Kaffraria, and Bloemfontein, a district nearly half the size of Europe. He was now left with the Bishopric of Grahamstown, only a little larger than England and Wales. It appears that civilization and Christianity are making rapid strides in that remote region, and multitudes of immigrants of every shade of religious belief are flocking into that part of the world. It now appears that the reason why the Church Missionary Society did not help the late Bishop Gray was because he insisted on being chief pastor in his own Diocese.

A complete revulsion of feeling has taken place in some quarters in favor of St. James', Hatcham, even in those quarters formerly bitterly opposed to its Vicar. Disturbances were renewed in the Church at the beginning of the month; on which the *Daily News* remarks: "The ruffianly classes must be taught that illegal disturbances in Church are not a mere cheap Sunday amusement;" and the *Standard* asks the question, "Who are they that have instigated these riots? It is impossible to suppose that persons like Messrs. Eyenden and McClure act in this manner without being set on to it by other parties in the background. These poor men are to be pitied. The worst offenders are

those who keep studiously out of sight, and employ these persons to do the work which they are ashamed to undertake themselves." It is indeed passing strange that so many repetitions of the riots which used to take place at St. George's in the East should be permitted.

The British Parliament is to meet three weeks earlier than usual. The fact is regarded as possessing great significance in relation to the Eastern question, either as indicating to Russia that she must not attempt the incorporation of Turkish territory, or that England will not allow the peace negotiations to proceed without some interference on her own part. No one however appears to be in the secret; and the probability is that no particular motive actuates the Earl of Beaconsfield in calling Parliament together so early, unless it may be that he desires to be prepared for any emergency that may happen to arise. The *Spectator* believes the real meaning of the summons of Parliament is that Lord Beaconsfield desires to encourage the Turks to continue the struggle in the hope of ultimate British assistance, and that the Turks will so interpret it. It also thinks that when it comes to the point, England will decline to fight for the Turks, who will at last be compelled to purchase peace by withdrawing to their natural home in Asia.

"Sitting Bull" appears to have made his exit over the border and thus perhaps saved the Canadians a great deal of trouble. We have therefore every reason to congratulate ourselves on the event. It is not improbable that the warrior and his adherents might, in course of time, have settled down in peace and contentment among the other Indians of British America, but their presence among us must be regarded as a source of continual anxiety for some time to come. The United States authorities were anxious to get them over, or at least, they made great efforts and a multitude of promises for the purpose; although now they have achieved their object, they seem very little satisfied with the result. The reason of which is that while the Sioux warrior has returned to the Union as a peaceful subject, his soul is evidently bent on war; and himself and his adherents will doubtless ere long join some of the predatory bands of Indians now engaged in warfare with the United States government. In that case, we are well rid of the whole of them, and our best efforts will doubtless be employed in preventing their return on a future occasion.

Canon Carter has addressed a public letter to Mr. Mackonachie remonstrating with him on the course he has taken in his correspondence with the Bishop of London. The letter expresses deep regret at a communication the Vicar of St. Albans had addressed to the *Times*, which gave an explanation of his proceedings, and stated that all the ornaments

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now objected to were seen by the Bishop some time ago without remonstrance, and that the Archdeacon (Bishop Claughton) three years ago had distinctly said that he saw no objection to the very same ornaments against which he now makes so much complaint. The Canon's letter expresses regret that the conflict between the Vicar and the Bishop should be likely to be continued so hopelessly, and adds that the acts of one so prominent and important at the present crisis, and at such a centre of Church life as St. Alban's, cannot be done as in a corner, nor as compromising the Vicar alone. The Canon contends they were strong because they had felt they had the truth on their side, and that they might rightfully resist the Courts when suffering a popular cry to prevail in order to crush the demand for fuller teaching and a higher order of service, which they conscientiously held to be the true meaning of the prayer book, though hitherto not carried out as that book intended. But now the Canon observes that Mr. Mackenochie's present action goes on a different line, in taking his stand upon things which, to say the least, are of minor consequence. He says the Bishop is acting within his proper authority if, disapproving of the ornaments introduced into St. Alban's, he requires them to be removed, not having the warrant of a faculty; and that if he is forced to litigation he will, if he proceed in his Consistory Court, be calling into action his own proper Church tribunal. The Canon concludes his letter in these terms: "Is it too late, my dear friend, to urge you, on behalf of the great cause in which we have worked together, to recall your utterances, and reconsider this new question, and thus prevent a painful division among those who, for many years, have felt it their greatest joy to act in harmony for the development of the true principles of the Catholic side of the Church of our fathers?"

The latest despatches state that, should the present attempt at mediation fail, the Turks purpose to carry on the war with relentless fury. At the same time the Russians appear to be pursuing their advantages with all the ardor of which they are capable. They are said to be within six hours' march of Sophia. Twenty battalions of Russians have been seen north east of Erzeroum. Considerable Russian forces are also concentrated behind Deve-Boyun. The total Russian loss up to the present time is now stated to be 80,412. The Porte has issued a proclamation deposing Prince Milan of Servia. A despatch from Bucharest states that hundreds of Turkish prisoners and Russian troops perished in a snow storm at Cotroceni, a suburb of Bucharest. Diplomatic intercourse appears to have been carried on between Paris and London with a view to a mutual understanding on the Eastern question; and it is said that the chances for an agreement on the subject are believed to be favorable.

#### THE SUNDAY AFTER CHRISTMAS DAY.

THE Festival is carried on through the Octave of Christmas, and on the Lord's

Day, within that Octave, the connection is kept up by using the Christmas Collect, while the Epistle and Gospel present us with a new aspect of the results of the Incarnation. Here we have the exaltation of human nature arising from the condescension of the Son of God in becoming the Son of Man. The condescension is commemorated on Christmas Day: the exaltation of the nature of man is brought before us on this Sunday, in the Gospel, by the announcement, "He shall save His people from their sins;" and in the Epistle by the testimony to the fact of our adoption.

That the incarnation of a Divine Person should have taken place in a single human life has presented considerable difficulty to the minds of some thinkers in the present day. They contend that God, if exhibited in human nature at all, must be implanted in the race as a whole. The German writer, Schelling, put forward this opinion with great force. He would have it that the self-manifestation of God is distributed through all the races of men, through all the course of human generations; and that the Christian doctrine of the Incarnation of God specifically in Jesus of Nazareth, involves an unphilosophical limitation to a single personality of that which is properly an attribute and glory of humanity as a whole. The notion is held in various forms, and belongs only to the pantheistic opinion that God is not merely the author of the Universe, and as such seen through His works, but that He is the Universe; and that the human race being the highest form of universal life—the highest form of which we have any knowledge—manifests by its collective activity the entire life of God. This notion is after all as destitute of true philosophy as is contained in any of the silly modes adopted by unaided men of so-called science in feeling after the incomprehensible God if haply they may find Him. God is a moral being as well as a being of intelligence. And His moral perfection is the most fundamental in all our notions of the Divinity. He would not have been less Himself had He lived on in the solitary eternity which preceded creation; nor can we conceive that He could ever have been anything but a Being of perfect truth, justice, and love. And God could not have been manifested to the human race as a whole without doing violence to His most essential nature. He could not have done it without mingling His self-manifestation with all the impurity and falsehood, all the high-handed unrighteousness, all the degrading meanness which, alas! make up so large a portion of the history of our race. The human race being what it is, a manifestation of God in the flesh which is to become the means of rendering Him his due, which is really to enlighten and to save, must be in some sinless individual, in one whose life does not compromise the high sanctity of the manifested God. And this, the Church informs us in the Scriptures, has taken place once, and once only in the history of man. In Jesus of Nazareth, whose Nativity we are now commemorating, was revealed the perfection of the one true God. His supernatural birth of a virgin mother was strictly in keeping with this high

and peculiar office of His manhood to be thus the temple of the Deity, and inseparably united with it. And the record of His life, as we have it in the four Gospels, is unlike any other record in the world, because it is a history not merely of a perfect human character, but of God come down from heaven in the likeness of human flesh.

The adoption of the baptized into the family of God and to a joint heirship with Jesus Christ, is the consequence of the Incarnation, and is therefore proper for our special contemplation now. The term *adoption* signifies the placing as a son of one who is not so by birth; and in the adoption of Christians the highest privilege in earth or heaven is secured. And so the event of the Incarnation is the most important that has ever distinguished the annals of the world. Indeed the period will arrive when this earth will be thought of as nothing but as it has furnished a stage for the manifestation of the Son of God; when His Birth, His Death, His Resurrection from the dead, His Ascension into glory, and His Second Advent, events inseparably connected, will concentrate within themselves all the interest of history; when war and peace, pestilence and famine, plenty and want, life and death will have spent their force, and leave nothing behind them but the indestructible, the unalterable results of Christ's manifestation upon earth; when every other distinction which has marked the men or the nations of our race shall melt away before the new and awful character of being associated in the same nature with the Son of God.

#### THE FESTIVAL OF THE CIRCUMCISION.

THE most important observance of the First of January as occupying a place in the Christian calendar is as the Octave of Christmas—the Nativity being the nucleus around which gather all the celebrations and events commemorated at this portion of the Christian year. As the Festival of the Circumcision, the observance should hold a very subordinate place, lest we should too closely assimilate our ceremonial to the Jewish ritual; but as having anything to do with the beginning of the civil year, the Church has nothing at all to say about it. The Christian year began a month ago, not with a festival, but with a penitential and admonitory season; and now that Christmas has come we continue to celebrate its wonders and its benefits until we come to another manifestation of the Saviour at the Epiphany, and the welcome He received from the Gentiles who came to the rising of this Sun of Righteousness, this Star out of Jacob. The observance of the day as the beginning of the civil year may be regarded in some respects as succeeding to the saturnalia as kept by the Romans; and it would be unfortunate should the attempt be made to obscure in any way the glories gathering around the Festival of the Nativity by any unchurchly regard for the First day of January, which indeed has only been received as New Year's Day for the last hundred and fifteen years. The circumcision of Christ, as an event

that took place, so connects itself with the Incarnation that it at once proved Messiah to have been born heir to all the ills of humanity, sin only excepted. It proved Him to be very man as well as very God; that He was born under the Law; subject to its regulations, which it was intended He should carry out until the time should come that He would fulfil its smallest jot and tittle, when He would disenthral Himself and His people from the bondage of its typical ceremonies—Himself seated upon His mediatorial throne, and introducing His Beloved Ones to the glorious liberty and the lofty privileges of the children of God.

The rite itself was an emblem of purity, and in our observance of the Circumcision of Christ as an event connected with the Nativity, we may well contemplate the exceeding purity of the religion He came to inculcate and to perfect, and may learn something of the claims of that Holiness without which none can see the Lord with joy at His appearing. The first and second chapters of the Epistle to the Romans show us something of the terrible empire of evil which the Lord confronted by His incarnation; while His precious death is the true measure of the mischief and malignity of human sin. If evil had never existed in the world, we cannot say whether the Only Begotten would have entered by Incarnation, though for other purposes, into the sphere of time and sense; but we do know that as it is, His Incarnation has furnished facilities for showing that His precious blood is the price as well as the antidote for sin; which at once forbids us either for one moment to underrate its strength or to despair of conquering it.

#### MISSIONS TO THE JEWS.

FOR many years the Church of Christ appears to have forgotten the principle involved in that part of her commission which bids her execute her high functions over the world and to all nations; but which adds, "Beginning at Jerusalem." St. Paul entered with all the zeal and ardour of his enthusiastic mind into this branch of the subject when he insisted on the Gospel being preached and the righteousness of God manifested, "to the Jew first and also to the Gentile." And we find the first disciples of Christianity uniformly proclaiming the unsearchable riches of Christ wherever they went, first to the beloved people who sojourned in those lands, and not till afterwards to the native inhabitants of the country. Scattered over the world—everywhere—are some remnants of this ancient and peculiar race, while Palestine is the land of their inheritance, where many of them are still to be found, and where, if the Word of God means anything at all, that intensely interesting race must again wave its banners on the hills, again worship in the Temple on Mount Moriah, and again luxuriate in the corn and wine and oil abounding in its valleys. Nor may we forget that to them "pertaineth the adoption, and the glory, and the covenants; and of them, as concerning the flesh, Christ came, Who is over all, God blessed for ever."

To them we owe the sublime effusions of a glorious literature which shall never die; and, in the imperishable characters of heaven, that nation has given to the world the loftiest examples of prophecy, the noblest flights of song. And whatever the statesman or the man of the world may think about the matter, the Christian cannot but regard the Jewish race as most deserving his admiration when ennobled, and most worthy his compassion when degraded. But so entirely has this truth been forgotten by the Christian Church that even that noble institution, the Church Missionary Society, among other mistakes we cannot but think it has made, stated in one of its annual reports that the primary object of the Society's Mission in Palestine is to the Mohammedans and the Heathen; not to the Jews. It has been found necessary also to establish a separate society, unfortunately on rather a narrow basis, in order to promote the conversion of the Jewish people to Christianity. This society has carried on its operations with considerable vigor, and has met with varying success. But whether successful or not, it has endeavored, in its way, to supply the deficiencies of the Church at large, and is therefore entitled to our favourable consideration.

We learn that a new society, on a more extended basis, to be called "Parochial Missions to the Jews," has come into existence; that it bids fair to do a great deal of good, and that therefore it deserves the support of all Churchmen. Its object is stated to be to extend the knowledge of Christianity amongst the Jews through the agency of the Parochial system of the Church. In the large parishes of London, and many other cities, a great part of the population is made up of Jews, and to such parishes, it is urged, clergymen with a good knowledge of Hebrew, acquainted also with the habits of thought and opinions of modern Jews, and possessing other necessary qualifications, ought to be attached for the special purpose of working amongst these Jew parishioners. This is the work which the society proposes to do; and to carry it out a fund has been opened under the auspices of a committee of clergymen and laymen, which shall be applied either to the special training of men who, after their ordination, shall be willing to devote their time to this particular object; or towards providing stipends for licensed curates specially qualified. The President of the Society is the Dean of Lichfield. The Committee includes among others the Dean of St. Paul's, Rev. G. H. Wilkinson, Rev. Canon Walsham How, Rev. J. H. Snowden, Rev. A. J. Ingram, Mr. Walter Lovell; the Secretaries are the Rev. Sir James E. Phillips, Vicar of Warminster, and the Rev. R. Sutton. The plan is supported by Earl Nelson, Canon Liddon, Prebendary Sadler, Canon Gregory, Rev. D. T. W. Elsdale, and others; several Bishops having also consented to be Patrons. The basis of the Society is understood to be as broad as that of the Church herself, and that no party bias will induce the members of the Committee to refuse help to any applicant

simply because his "opinions" do not coincide with theirs on every minor question. There are already openings, applications for men, promises, &c., &c., so that it is hoped the operations of the Society will meet with every encouragement.

#### WOMEN HELPERS IN THE CHURCH.

DEAR MR. EDITOR,—I am very sorry not to have been able to be at the Sunday-School Convention lately held at Toronto. The following valuable paper was kindly prepared for it by Wm. Welsh, Esq., of Philadelphia; but, in consequence of the unexpected and very sudden appointment of his elder brother, John Welsh, Esq., to be the Ambassador from the United States to Great Britain and Ireland, and the necessary business arrangements which that appointment involved, they being business partners in an extensive mercantile firm in Philadelphia, he was unable to look over his MS., and had to send it to me as he wrote, with some few pencil alterations and interlineations. It is more surprising that he had time to prepare it at all, than that he should have sent it as he did; but "where there is a will there is a way;" and Mr. Welsh's heart is in this work. Had it not been for his brother's appointment he would have read his paper, and the members of the church would have seen and heard a man who is the foremost man in the Church of the neighboring country in all good works. I now send you a copy of the paper which came into my hands just as I was starting by train for Toronto and when there was no possibility of having it copied, and I trust that you will be able to print it amongst the other valuable papers presented before your very successful Sunday School Convention. I am, sir, yours very faithfully,  
T. B. NIAGARA.

Bishophurst, Hamilton, 10th Nov., 1877.

Let us briefly consider whether there is at this time any special need in the Church for increased personal service by the laity, and whether women are the most available and efficient helpers.

It is conceded that the Church is not ministering successfully to the great producing classes; and it is equally evident that there is an increasing determination on the part of ministers and people to benefit all sorts and conditions of men.

Public preaching has been intensified and popularised to the utmost capacity, especially in connection with what is termed the "revival system." On the other extreme, ornate ritual and the sacramental system have also been stretched to the utmost. Still, all ordinary characters have realized the fact that the great body of the people, even in our large cities, are not likely to be incorporated, as living members into the Church of Christ, by any of the means hitherto relied on. The most intelligent and observant Christians have become convinced that VISIBLE RELIGION is the great agency, established by the Divine Founder of the Church for the successful preaching of the Gospel to every creature. It has been found that the wiles of the devil, wrought through human philosophy, scepticism, or even infidelity, lose their power in the presence of VISIBLE RELIGION. It has also been found that the Church has been neglecting the older Divine institution, the Family; and that through its agency, the Church can have tenfold more power over her people. Woman's influence in the family is everywhere acknowledged. Therefore, to reach it, and to sanctify the household, women helpers are found to be necessary.

Communities of sisterhoods and deaconesses are essential for women without families, or with certain characteristics, that make a community life helpful. There are classes of work that can be performed only through the members of such communities. This, however, comprises but a small portion of the great work entrusted to the Christian Church. The ordained Minister, being viewed as a man specially called of God to a peculiar work, cannot always reach the minds and hearts of those who class him with the members of other professions. So the woman set apart to a special work, when peculiarly habited, is less successful in moulding family life than the wife or the mother, or the daughter, who comes fresh from her own home, with all its cares and perplexities to lighten the load of some sister over-wrought or over-perplexed with the cares of this life. Our Lord and Saviour sympathised with fallen beings so as to take their nature and their sins; but he asks fallen beings to go one step beyond what was possible to Him, and as actual penitent sinners to have perfect sympathy with others in like trouble, that they may comfort them with the very comfort, wherewith they themselves have been comforted. Any experienced, intelligent, sympathising woman, whether she be wife or daughter, can become invaluable in carrying the hopefulness of christianity to the homes of the sons of toil, both in sickness and in health. From a large experience the writer can state with confidence that one woman can, through sisterly visits, lift up and enable hundreds of those, who are now viewed as beyond the pale of the christian church. In one parish 700 of such families are systematically visited, and in another 800; and in many of them the toil worn house mother has become hopeful, and with her husband and children is drawn churchward and Christward. It is true years are often required to reach successfully those, who have been long neglected, or gospel hardened, through the extravagant use of what are known as "Revivals" in religion. Men have often watched for years to discover some sinister motive on the part of such visitors; and when at last convinced that the grace of the Lord Jesus Christ was the sole incentive religion became a visible reality, influencing both heart and life even in those, who were called infidels. Wives and mothers who had become heartily disheartened because of the drunkenness of the so-called head of the family, have time and again been so lifted up and ennobled, that they have refused pecuniary help, when living on dry bread alone, saying that "nothing gets my man out of a drunken spree but the realization that his wife and children were almost starving!" These intelligent, devoted, sympathizing Christian visitors seem to infuse their very nature into many of those who were almost hopeless.

Difficulties between the husband and wife, parent and child, neighbor and neighbor, are readily adjusted by sisterly visitors, who have had the like experience, or have known

of it in others. Nearly all the devoted women engaged in this work under the observation of the writer, have improved in bodily as well as spiritual health and happiness, and in no one instance have these women without distinctive dress, been insulted by day or night; but they are always treated with the utmost reverence. Social distinctions are never interfered with, by their condescending to those of low estate, although a true sisterly intimacy very often arises; for there is frequently real refinement of feeling in the lowliest cottage. The coming of these visitors is the joyous event of the household, and their presence at the Mothers' Meeting, in the Sunday-school, at the adult Bible-class, and in the large worshipping assembly, changes the whole character of the Church. The prodigal did not return home, because of his elder brother's propriety of conduct, but because he knew something of the beatings of a father's heart yearning after the absent one. A long neglected people cannot be drawn into their father's house by the proprieties of elder brother Christians; but it is found through a wide experience, that with the welcome, the cordial welcome and sympathising women, lanes and alleys, with the highways and hedges, yield up to the Church, those who were estranged from the House of God. Where pews were rented those women helpers have paid for a little cluster of seats, welcoming by their presence the invited guests; until such become sufficiently interested to procure seats for themselves. This is but a temporary expedient, as it is seldom that any but chronic paupers, can become permanently united with the Church, into which they are not cordially welcomed by the mass of worshippers. In other instances free services have been established, but the only means thus far as estimated for promoting a permanent incorporation of laboring people into the Church is when the more cultivated welcome them and worship with them.

Mother's meetings, sometimes beginning in a cottage, with two or three women, have steadily grown until they embrace two or three hundred women, now meeting in the Lecture room of the Church.

Through this small beginning these neglected women, in almost every case, have become united with the great worshipping assembly. When religion became visible in their conduct, it was comparatively easy to induce the husband to care for the household one evening in the week, then to visit the Adult Bible class; and through its agency to be drawn churchward and Christward. When the husband and wife thus become interested in the Church, the Sunday School overflows with children, and the parish Church becomes permanent. This great work cannot be thoroughly successful where there is only one long morning service, and especially when the invitation to the Lord's supper is at the very hour for the noon day meal, at which the bread winner can be present.

In one parish, through agencies like these,

the number of communicants is nearly double the number of sittings in the Church; and yet there is room for further increase.

The following extract from the Pastoral letter of the House of Bishops endorses fully this paper prepared as a basis for discussion:

"Religion in action has more force in this world than religion in theory. The life of God, if it be in a Church, will manifest its vital activity through the members thereof. If it flows through means of grace it will flow into persons. It will show its power in the individual, as well as by the organized parish. Living members will not be content with cultivating personal holiness, but will work for Christ by every means which the Church sanctions."

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

NEW GLASGOW.—An important meeting was held in the Mechanics' Hall on Tuesday evening, the 11th inst, the Rev. Dr. Bowman, the Rector, in the chair. The object of the meeting was to arrange for establishing regular services in the place, and to provide proper accommodation for the people. A committee was appointed, consisting of Messrs. Townsend, Drake, and W. Betts, to look out a site for a church, and to ascertain the expense of building. It was understood that two thousand dollars would be required to be raised, and a committee was formed for the purpose, consisting of Messrs. Townsend, W. Betts, C. E. McKenzie and Pritchard. Mr. Carew also engaged to exert himself for the same purpose.

HALIFAX.—In the Bishop's Free Chapel, at the four o'clock choral service, on the Second Sunday in Advent (December 9) the sermon (appropriate to the season) was preached by the senior chaplain to H. M. Forces in this garrison, the Rev. A. J. Townsend.

HALIFAX.—*St. Luke's Association.*—A great disappointment awaited the large audience which gathered in St. Luke's Hall, Dec. 10th, to hear the paper on "A Fortnight's Flirtation"—the author, Mr. A. P. Silver, having been suddenly taken ill. The other literary and the musical part of the programme, however, were gone through with. The songs by Miss. Wyld and Mr. Fraser, and the recitations of Rev. Mr. Morrison, chaplain to H. M. Forces, especially the rendition by the latter gentleman of the American version of "The House that Jack Built," made amends for the loss of the first part of the programme. The meeting was brought to a close shortly after 9 o'clock, by singing the National Anthem.

Received from Rev. P. J. Filleul, Weymouth Parish, six dollars twenty-six cents offertory, St. Andrew's Day, towards missionary to the heathen. Wm. Gossip, Treas. B. F. M., N. S. Halifax, Dec. 15th, 1877.

NEW GLASGOW.—This part of the parish of Albion Mines,—a busy and wealthy little town, the point of junction for the Eastern Extension Railway with New Picton Line has never till now had any place of worship other than Presbyterian. The Baptists have just put up a "Vestry" and we are glad to see that the Rector, (Rev. C. Bowman D. D.) is making a move towards establishing regular Church of England services in New Glasgow with suitable accommodation for the same. "God speed!"

HALIFAX.—In proof of the good feeling amongst churchmen of various "schools of thought" in this city and Diocese we are glad to notice that the pulpit of the Bishops Free Chapel at the Choral service on Sunday last was occupied by the Rev. Geo. Hill, L. L. D. Rector of St. Pauls, who is also Chancellor of the unsectarian "University of Halifax." At the Cathedral the sermons were by

the Lord Bishop and the Rev. J. L. Keating late Rector of Horton.

The Rev. J. C. Edghill, so much beloved and regretted in this Diocese has been appointed one of the special advent preachers in the Metropolitan Cathedral of Canterbury.

SPRING HILL.—The Rev. E. Ball being absent on a visit to the old country. The services on the 9th December was taken by Rev. D. C. Moore (formerly missionary of this place)—since his last service here, more than a year ago,—the church population has increased by removals from Joggins Mines, Amherst &c., and the need for the new church (now erecting) has consequently become greater. The poor miners need outside help to complete the little House of God, they have commenced to build.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—On Sunday, 16th inst., His Lordship the Metropolitan held a confirmation service at the church of St. James the apostle in this city. The rite was administered to fourteen persons, and an appropriate address delivered by His Lordship. The ladies of St. Thomas' church held a bazaar in the lecture room of the church on Tuesday, 18th inst. An address on the eastern question, by the Rev. Jas. Carmichael, was delivered in the evening, which served to attract numbers to the sale. The seventh annual meeting of the Protestant institute for deaf mutes took place on Thursday, the 20th inst. The Most Rev. the Metropolitan, the Right Rev. the Bishop of Algoma, and many of our leading citizens, both clerical and lay, were present. From the report presented it would appear that the number of pupils last year was twenty-two (twenty males and two females); of these twelve were free, and four partly so. Mr. Jos. Mackay, of this city, having erected at his own cost a suitable building for the use of the Institute, it has been resolved to change the name to that of the "Mackay Institute for Deaf Mutes," and application has been made to that effect to the Local Legislature. His Excellency the Governor General will formally open the new building in January next. The Metropolitan, in speaking to a motion, alluded to the need of a suitable place for the holding of divine service for the deaf mutes, and pledged the hearty co-operation of the Church of England in effecting such object. Trinity Church bazaar, which was held on Thursday and Friday, the 20th and 21st inst., was, as far as appearances could indicate, a decided success. The hall seemed like an enchanted place, being gaily festooned with bunting, while the tables were literally overcrowded with beautiful articles suggestive of fairy workmanship. A noteworthy feature of the bazaar, and a profitable one, judging from appearances, was the serving of hot lunch from 12 to 3 each day. The throng was so great as to keep the young ladies, to whom were allotted the duties of waiters, in constant attendance for upwards of two hours. Doubtless many young men—and old ones, too, for that matter—were attracted to the lunch tables by the tidy appearance and smiling looks of the waiters, who certainly did not betray any awkwardness in the discharge of their duties. The most important item of church news this week is the announcement that plans and specifications are in preparation for the erection of a French Episcopal Church in the west end of the city. The Sabrevois mission has in a noiseless, unobtrusive way effected much towards the evangelization of French Canadians. There has been no parading of long lists, purporting to be true returns of persons abjuring the Romish faith; nor have the clergymen connected with the mission evinced their zeal for the cause of Protestantism by inditing column letters filled with abuse of Rome and everything Romish. They have simply contented themselves with doing the Church's work in her own dignified, orderly way, and have never been placed in the humiliating position of having doubt cast upon their reports of the work accomplished. In this respect the Sabrevois mission presents a favorable contrast to similar organizations outside the Church.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

NORTH MARYSBURGH.—St. John's Church was opened for Divine Service on Thursday last, Dec. 13th, by the Ven. Archdeacon Parnell. The service began with a processional hymn. The Rev. E. Loucks said Matins, and the Ven. Archdeacon was celebrant, assisted by the Rev. E. A. W. Hanington, Incumbent; "special proper Lessons and Psalms" and some prayers from the "Office for the consecration of a Church" were used. The Church was well filled, and the service was hearty and joyous throughout.

The day was bright and beautiful; there was "sunshine without and sunshine within," for every one present rejoiced and was glad at the completion of the beautiful little Church.

In his address, the Ven. Archdeacon warmly congratulated the Incumbent and the congregation on the great success which had crowned their efforts; "he knew the old Church very well, and little did he think, when he learned that attempts were being made to replace it by a new and more suitable building, that those attempts would result in such a beautiful and thorough Church as we to-day have the privilege of offering to Almighty God for 'His House of Prayer.'" "It is a building which I do not hesitate in saying would reflect credit upon any congregation, and I am sure it could not have been erected without much faith and liberality. And if this Church is the fruit of your liberality, it is in an equal degree the fruit of the faith and zeal of your energetic Pastor, who has 'called out' and 'directed' your liberality to an end it might otherwise never have attained. And there is one thing that I specially like about this Church—it is not only a beautiful building—it is not only well designed and well and substantially built, and in every respect Church-like, but better than all, it is paid for! You have a Church which you can offer to Almighty God, for there is no mortgage on it—there is no claim of any kind against it!" At the conclusion of the service the clergy and a large number of the congregation were entertained at luncheon by the ladies of Marysburgh, who had laid their tables in the Town Hall. The collections and contributions toward the building fund amounted to \$100.55, besides which a Corona was promised by one person.

The corner-stone of this Church was laid in August last; it is built of brick and stone, and consists of a Chancel, Nave, Tower and Spire, and Vestry room. The inside is finished in stained pine. The Chancel furniture and font are of varnished Ash; the windows are filled with stained glass, manufactured by J. C. Spence, Esq., of Montreal. The building stands East and West, and in design and workmanship is both Church-like and beautiful. The East window is of Gre-saille patterns in thick Cathedral glass, the centre lancet contains a figure of the "Good Shepherd," the top of the window is a hexagon, the centre of which contains a chalice and pattern, and in a pannel, below the centre piece, is the sacred monogram. The colours are very rich and well blended, and the window is decidedly beautiful. It was erected by Miss Cumming in loving memory of her mother and brother. The West window is of thick rolled Cathedral glass, ornamental pattern and very rich coloured borders. This window is a memorial to Miss McGrier, to whom the Church is indebted for the gift of \$500. The tower windows are also of thick rolled Cathedral glass, and the side windows of the Nave are of plain quarry with coloured borders; these are only temporary, as most of them are soon to be filled with good stained glass as memorial windows, and it is to be hoped that before long every window in the Church may be made a memorial. Great praise is due to the builder, Mr. J. Spurr, of Allisonville, whose work has been most carefully and honestly done, and who spared neither trouble nor expense in carrying out the design of the Church as fully as possible. The Church has been paid for as the work progressed, and the building committee hold the contractor's receipt in full. A portion of the subscriptions was not payable until next autumn, but the sum so secured was advanced by a liberal member of the congregation. We can truthfully say that the Church is altogether paid for and ready to be consecrated,

by our Lord Bishop, to the service of Almighty God. *Laus Deo.*

AN APPEAL.—"Be kindly affectioned one to another with brotherly love."—(Rom. xii. 10.) Billing's Bridge is a small suburb of Ottawa, distant three miles. It is not quite a year since the ministrations of the Church were extended to this mission. The Church of England members feeling the pressing need of a church edifice have resolved to make an earnest effort to supply this deficiency by at once beginning the erection of a house to be consecrated to the praise and glory of the Triune God. The congregation being weak in point of numbers, the undertaking is to a large extent one of Faith. Despite the difficulties to be overcome the parishioners are doing all they can to help themselves, and they would most earnestly appeal to their brethren in the common faith—in the words of the man of Macedonia, to "Come over and help us." Any donation you may feel disposed to send (however small) will be thankfully received and duly acknowledged by

HERBERT B. PATTON,

Incumbent of Billings Bridge.

I hereby recommend this appeal to the liberality of churchmen.

J. T. ONTARIO.

The Lord Bishop has appointed the Rev. K. L. Jones B. A. to the mission of Arnprior, and the Rev. W. J. Muckleston M. A. to the mission of Edwardsburg.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending December 22nd. 1877.

ALGOMA FUND.—Day of Intercession Collection. Toronto, Holy Trinity \$37.00; St. George's \$46.79; (Shanty Bay) St. Mark's, Oro \$1.37; Kelly's School House 60c; Barrie \$10.00; Cookstown \$2.00; Whitfield \$1.29; Elba 78c; Honeywood \$1.10; Batteaux \$2.50; Duntroon \$1.37; Singhampton 62c; Cardiff & Monmouth \$1.00; Aurora \$2.50.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Toronto, Grace Church \$18.00; Cookstown \$4.00; Pinkerton's \$1.50; Braden's \$1.50; Batteaux \$4.15; Duntroon \$4.05; Singhampton \$5.45; Colborne, on account \$7.90; Brighton, on account, \$4.10; Newmarket \$35.64; Oakridges \$9.50; Cardiff and Monmouth \$1.00.

MISSION FUND.—Special Appeal.—Hon. Chancellor Spragge, first payment on account subscription \$25.00.

July Collection.—St. Luke's, Toronto \$25.00; (Brooklin) Ashburn 25c; Cardiff and Monmouth \$1.00.

Thanksgiving Collection.—West Mono \$1.05; Grafton \$1.00; Cookstown \$3.00; Batteaux \$1.95; Newmarket \$8.44.

For the Widows and Children of two deceased Clergymen.—Toronto, All Saints \$92.08; Grace Church \$71.00; Carleton \$1.00; (Brooklin) Ashburn 83c; Weston \$2.85; Shanty Bay, St. Thomas's \$2.00; St. Mark's, Oro \$1.24; Kelly's School House 53c; St. Philip's, Unionville \$2.00; Holland Landing \$2.58; Sharon \$1.00; Cookstown \$2.00; Omeme \$2.45; Cardiff and Monmouth \$2.00.

COLBORNE.—The ladies of Trinity Church in this village held a bazaar or sale of useful and ornamental work, in the Town Hall on Thursday 20th. December, which was a most successful affair both financially and otherwise. The bazaar was opened at 11 a. m., and during the day the several tables were liberally patronized. The refreshment table also attracted a large number. In the evening the hall was quite filled. And the Fish-pond, Post office and Grab-bay created quite an excitement and a good deal of amusement. A very handsome dressing gown and cake were voted on during the evening the winner of the dressing gown very thankfully presented it to the Incumbent. The cake after being won was returned and sold, and realized a handsome sum. By the untiring zeal of the ladies, the proceeds amounted to a little over \$225.

*Christ Church Yorkville.*—The Rev. Mr. Trew, Rector of this church and family are spending the winter in Southern California. On leaving home, some weeks ago he was the recipient of a purse of \$760, from his parishioners and friends in the city, as a contribution towards the expense of the voyage. His address is "Anaheim, California." This is a small village near Los Angeles, and we understand that Mr. Trew is officiating there as missionary for the present. The Rev. T. W. Paterson is curate in charge of Christ Church during Mr. Trew's absence.

### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

A meeting of the Mission Board was held at the Secretary's office on Thursday, the 18th inst. Present: The Lord Bishop, in the chair; the Rev. Rural Deans Osler, Bull and Thomson; the Rev. W. J. Mackenzie, and Messrs. Hy. McLaren, B. R. Nellis, W. Y. Pettit and T. Rixon.

The following resolutions were adopted:

1. That a grant of \$150 for one year be given to aid the Rev. Rural Dean Bull to continue the services of the Church in his parish after the opening of the new Church of the Holy Trinity in the township of Barton, provided his parish contributes the \$200 for which it is assessed; said grant to take effect from the 1st January next.

2. That in as much as the Lord Bishop desired the offerings on Thanksgiving Day to be appropriated to Diocesan Missions, this Board must decline to be a party to making any alteration or diverting the offerings of Christ Church, St. Catharines, to any other object, and therefore directs the Secretary to hold the remittance of that parish subject to their further order.

3. That the assessment having been made by the Synod, the Mission Board cannot recognize the principle of allowing any parish to withhold its parochial contribution on the plea of applying those funds towards the support of a lay reader or missionary for any parish; but the Board will allow the interest of the endowment of Amaranth from Oct. 1st, 1877, to be appropriated towards the payment of lay readers' services, and will favorably consider any application from the people of Amaranth, they contributing towards the support of the missionary or lay reader.

4. That the Mission Board fully approve of the re-arrangement of the parishes of Grantham, and Homer and Merritton so as to form one parish of these three churches, and that Queenston be joined to Clifton and that a grant of \$200 per annum to Grantham, Homer and Merritton be made.

5. The subject of the supply of missionary services for the townships of Guelph and Puslinch having been brought before the Mission Board by the Lord Bishop, this Board would desire to express their readiness to make a grant for this purpose as soon as the funds at their disposal will permit. The Board trusts, therefore, that not only the parish of Guelph but the parishes throughout the Diocese will use every endeavor to raise the amount of assessment imposed by the Synod.

6. The Secretary was instructed to write to the churchwardens at Hagersville respecting the amount claimed by the Rev. J. Francis.

7. The Secretary was instructed to write to the Rev. N. C. Martin respecting the settlement of his claim for services at Merritton and Homer.

8. The Secretary was instructed to write to W. R. Tiffin, Esq., Palmerston, respecting the stipend of the missionary there.

9. The Secretary was instructed to write to the Secretary of the Toronto Synod respecting the amount due by the Synod of Niagara to the Mission Fund of the Synod of Toronto.

A meeting of the Special Trust Committee was held at the Secretary's office on Friday, the 14th inst. Present: The Rev. Rural Dean Holland in the chair; the Rev. Canons Worrell and Houston; the Rev. C. L. Ingles, and Messrs. Geo. Elliott, C. Cremer and E. Martin.

The following resolutions were adopted:

1. That the Treasurer is instructed forthwith to request payment of the interest due upon the bonds to increase the Episcopal Endowment Fund in accordance with the tenor thereof; said bonds are made by Messrs. C. Brown, J. B. Plumb and D. McInnes and Mr. D. McInness separately.

2. That the Committee deem it imperatively necessary that steps be immediately taken to collect the amount shown by the statement now laid before them to be due to the Episcopal Endowment Fund, and with that view they authorize the Chairman, with the sanction of the Bishop, to appoint a collector to call upon the parties in default and to fix such remuneration as may be reasonable for such service, said collector to make a monthly return of collections to the Treasurer of the Synod, and such collector to give such securities as the Bishop and Chairman may deem advisable.

3. That Mr. Martin and the Secretary be authorized to make such settlements in respect of the Hamilton mortgages as they may deem necessary.

4. That steps be taken to recover the amount of the Henderson mortgage.

5. That the Secretary be authorized to take certain steps with regard to the Stamford Glebe lands.

WELLINGTON COUNTY.—The Lord Bishop of Algoma has, at the request of the Deanery, promised to address missionary meetings at the following places: Palmerston, Jan. 18; Moorefield, Rothsay and Drayton, Jan. 20; Alma and Fergus, Jan. 21; Elora, Jan. 22; Guelph, Jan. 23. The offerings at the meetings will be given as usual to the Diocese of Algoma, and will go towards making up the apportionment of the parishes in accordance with the resolutions passed at the last Synod of the Diocese.

APPOINTMENTS.—The Rev. Harry L. Yewens has been appointed to St. John's Church, Elora; and the Rev. R. Cordner to Mount Forest, North Arthur.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

INDIAN WEDDING.—Truly to restore man to that high estate from which he had fallen no human efforts could avail. In religion only as revealed by the Omniscient are the promises for this life, even if we had not the assurance for that which is to come. She it is who has restored to man who had fallen and been redeemed the great blessings of social life and has sanctified the relations of matrimony. How delightful it is to see those, whose fathers knew nothing of the sacredness that blesses the Christian home, putting away from them the darkness of paganism and works of darkness, determined henceforth to lead the life of believing. Even in this life what an entire change!

St. John's Church, Kettle Point, was the scene of an Indian marriage of more than ordinary importance last week. Mr. Isaac Shawnuoo, Jr., son of Chief Isaac Shawnuoo was joined in holy matrimony to Miss Mary Nemabin, both of the Indian Reservation. The marriage ceremony was performed by the Rev. J. Jacobs, an Indian clergyman, who had been educated in Huron College and ordained by the Lord Bishop of Huron. A large congregation of Indians witnessed the solemn ceremony. The bride was attired in an elegant wedding costume, and all admitted that she looked very pretty. A large party were invited to partake of the marriage feast at the residence of the chief, by whom they were most hospitably entertained.

EXETER.—We hear with pleasure of the continued progress of Church work in the parish of Exeter, though the number of Church members is not large. That locality was principally colonized by emigrants from Devonshire, the birth place of the "Bible Church"; and Exeter, the Devonshire settlement, is their strong hold in this Diocese. The Church, however, is at least holding her own there. In Hensall, a new town on the H. & B. R. R., a new church was opened for Divine service last autumn. The rector of Exeter had been for some time holding Divine service there, and the result of his faithful labours was the building of the new church. A few days since his Lordship the Bishop of the Diocese held confirmation in Exeter, when Rev. F. Ryan, the rector of the parish, had the pleasure of presenting to him forty candidates for the laying on of

hands. The Bishop delivered an appropriate address, as he always does on such happy occasions. He was assisted in the services by Rev. J. Gemley, assistant minister of St. Paul's, London.

LECTURE IN AID OF ST. JAMES' SUNDAY SCHOOL.—In St. James' Hall, Westminster, Rev. John Gemley, of St. Paul's, delivered a very interesting lecture on Tuesday, the 18th inst. His theme was, "The Friendships of Women." The lecture was a very interesting one, and was thoroughly appreciated by the large audience. The result was a handsome addition to the funds of the Sunday School.

LONDON EAST.—The Festival of St. Luke's Church, which was held in the Town Hall on Wednesday evening, the 19th inst., was very successful. The hall was filled with happy guests, who enjoyed heartily the pleasures of the evening. The ladies had provided refreshments. St. Luke's is a chapel of ease in the parish of the Memorial Church. There is a large congregation, mostly mechanics and others engaged in the oil refining, car works, and other industrial pursuits in the vicinity of St. Luke's. The Rev. J. B. Richardson, rector of the parish, presided at the festal meeting. The musical part of the entertainment was: "The Coral Insect," by Mrs. White's class of children; a Glee by the Memorial Church choir; "Mavourneen," by Miss Clare Atwood; "The Englishman," by Mr. Gould; a Quartette by members of the choir; a Song by Miss Gould. There were addresses by Rev. J. B. Richardson, Rev. Mr. DeLom, and Dr. Orantriateka. The singing of the National Anthem brought the happy meeting to a close.

C. E. Y. M. A.—The third of the series of winter entertainments given by the Church of England Young Men's Association, was held at the Chapter House on last Friday evening. The week being a week of preparation, now at the eve of Christmas, some who would otherwise have taken an active part in the proceedings of the Y. M. A. were absent; the large room, however, was full, and we enjoyed a pleasant evening. Miss Raymond, organist of the Chapter House, presided over the musical part of the entertainment. Miss Raymond and Mr. Burton's singing was justly appreciated. The anthem, 2 Sam. 12: 22, 23 was delightfully sung by Miss Raymond; her expression of the intense feeling of the sorrow-stricken was true to nature. There were readings by the Rev. Mr. DeLom, Messrs. Winlow, Luscombe and George Laing. The President, Mr. Laing, in his address spoke of the work of the Association, and referred especially to the reading room. There are now, he said, other reading rooms open to young men; but the reading room of the C. E. young men has its distinctive features which entitle it to the support of the members of the Church. Our literature is of a character worthy of the distinctive appellation "Church of England."

After singing "God Save the Queen" the very pleasant meeting was brought to a close.

## British News.

### ENGLAND.

Since the Bishop of Truro's consecration, he has confirmed eighty-nine boys of H. M.'s ship "Ganges," in the restored church of Mylor, near Falmouth. At the mouth of the creek is a small dockyard in connection with the ship. Here the candidates with the choir (forty-six in number) were landed and marched to the church. When the Bishop, accompanied by his chaplain, the Rev. T. Phillpotts, had taken their seats within the altar rails, the choir entered at the south door singing, "Onward, Christian Soldiers." The Preface was read by the Chaplain, after which the Bishop delivered his first address. Before the laying on of hands, his Lordship gave out the first line of *Veni Creator*, which was chanted by the choir and congregation to a peculiar and devotional rendering of the Sixth Tone. At intervals, while the boys were proceeding to and returning from the altar rails, verses of Hymns 305, 348, A and M., were sung. The laying on of



hands was followed by Hymn 224, and was succeeded by the Bishop's second address. In both addresses, his Lordship spoke earnestly, simply, and affectionately to the boys of their duty to God, their Church, their country, and themselves. After singing Hymn 280, the service was brought to a conclusion, the choir marching out and singing No. 274 as a recessional.

The death of the Rev. William Fraser, D.C.L., vicar of Alton, is announced. He was a celebrated proctor in convocation, elected for the diocese of Lichfield, and had great weight in the assembly on account of his extensive knowledge of constitutional Church law, a branch of information in which he had few competitors. He wrote a *Plain Commentary on the Book of Psalms*, much of the type of Neale and Littledale's larger work, though in no way borrowed from it. He was a sound and earnest Churchman, and took a deep interest in all Church movements. He did not introduce any elaborate ceremonial into his parish. He was only fifty-three years of age.

The Right Reverend Dr. Benson, the new Bishop of Truro, has already shown that the spiritual advancement of his diocese is to be his first care. His Lordship has announced his intention to create in his cathedral a stall for a "Canon Missionary," who is to act as a central secretary for parochial missions, the Bishop of course being the real centre from whence all missionary action shall spring.

The consecration of the Archdeacon of Stow as suffragan Bishop of Nottingham, will take place in January. As chairman of the committee of the Lower House of Convocation on the spiritual wants of seamen, he will, next session, present an elaborate report on the state of the mercantile navy.

The Venerable Archdeacon Allen was presented on the 29th ultimo, at Shrewsbury, with an illuminated address and two hundred pounds sterling, in recognition of the way in which he has performed the duties of his office for thirty years. In compliance with the Archdeacon's wish, the sum subscribed will be expended in rebuilding a portion of Whixall Church in his parish.

The restoration of that magnificent and venerable relic of mediæval England, Tewkesbury Abbey, has made such progress, that on Sunday, the 18th ultimo, the restored choir was reopened for Divine service.

The *Oxford Undergraduates' Journal* states that "Father Ignatius is to hold a week of Mission services in Oxford, chiefly intended for Undergraduates, but open to all comers. His original name was Leicester Lyne, and he is we believe, almost the sole monk the Church of England possesses. How many undergraduates he will convert from the error of their ways, we hesitate to say, but there is undoubtedly plenty of room for reformation in Oxford."

MINSTER, ISLE OF SHEPPEY.—The Church is fast going to ruin for want of repair, and no clergyman has yet been appointed to fill the place of the late vicar, the Rev. Dr. Willis, who died several months ago. The Archbishop of Canterbury says no one can be prevailed upon to take the living under present circumstances. It is the largest parish in the county, bringing eighteen hundred pounds a year in tithes, which it appears chiefly go into the pockets of a lay rector! Disestablishment would produce a better state of things than that.

After Evensong on Advent Sunday, the Rev. Walter M. Hatch, Fellow of New College, Oxford, and Rector of Birchanger, Essex, died suddenly, from spasm of the heart. He fell a victim to his enthusiasm in his thirty-fifth year. Single-handed he undertook six services every Sunday in his parish church. On Advent Sunday he had already taken five services, and had preached an impressive sermon at Evensong. The bell that should have rung for the last Evensong was tolled to announce his death.

Dr. Schliemann has brought the whole of his Hissarlik collection to London, and is arranging it for exhibition at the South Kensington Museum.

The next Bishop of Newfoundland is expected to be the Rev. Wm. Thos. Thornhill Webber, M. A., Incumbent of St. John the Evangelist, Holborn, London.

FOREIGN MISSIONARY NOTES.

SWITZERLAND.—Since the days of the Reformation the Canton of Basel, has been "Protestant," in which only the reformed confession has been acknowledged, but by the constitution of 1875 it was declared a "paritatic" Canton or one in which Catholic and protestant were equally under the protection of the state. The old Catholics of Basel have availed themselves of this change, and have obtained legal recognition, a subsidy for their pastor, and a church which has been restored at the cost of the city. The Roman Catholics refuse to apply for legislation, and so are left out in the cold.

The Pope has written an autograph letter to the Queen of England, thanking her Majesty for the liberty accorded to the church in regard to the project for extending the Roman Hierarchy to Scotland; so ends Lord John Russell's clap-trap about the papal aggressions.

AUSTRIA.—The acknowledgment by the state of the old Catholic communities in Austria is an act of tardy justice. The only condition laid down by the state, appears to be that the body shall call itself, "Old Catholic," and not merely Catholic; and that the titles on its religious books shall be in accordance therewith. The struggle upon the question has lasted for seven years. The old Catholics have now to proceed to the extension of their Constitution, and to the legal construction of their congregations, in which they will no doubt find abundant labor and difficulty.

The *Rooski Mir*, has compiled from official sources a list of the Russian trophies during the present war. The Russian army has captured from the Turks, 617 cannon, 19 Pachas, 38,840 officers and soldiers. The question is asked, how many Russian prisoners the Turks have taken alive?

A "heathen Chinese" has found his way to England as a Missionary, having gone thither in order to teach the English people some morality on the wretched opium traffic,—and not a moment before they need it.

UNITED STATES.—Every movement of the new Bishop for China will be regarded with much interest. On the day following Bishop Schereschewsky's consecration, he delivered an address and celebrated the Holy Communion upon the occasion of the annual matriculation of the students of the General Theological Seminary. It was his first official act, he receiving his training in the institution; and he hopes to make the characteristic feature of his episcopate the establishment of a school, college and seminary for the training of a native ministry, and spreading the gospel in connection with the instrumentality of Christian education.

SERMON.

Preached by the Lord Bishop of Bloemfontein, in the cathedral, Bloemfontein, on Sunday, Sep. 16th, 1877.

1 St. John, i. 8, 9, "If we say that we have no sin we deceive ourselves and the truth is not in us; if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I propose to-day to state as briefly and plainly as I can what is the doctrine and rule of the Church of England with regard to Confession and Absolution.

If any one asks you what the Church teaches upon this point, send him to the Prayer Book for information. With that book, agreeing as it does with the mind of Christ as expressed in holy

scripture, we stand or fall. I shall be glad if all will carefully notice what I say; and if on any point I seem not so to agree, or not clear in my expression, I hope they will refer to me afterwards for fuller explanation. I am glad that, before the discussion began which is now attracting so much attention, I had occasion to state before the Synod what I believed to be the true line of the Anglican Church. I abide by what I then said.

There is no need now to allude to any particular book. If any book formally approved by the clergy, or acted upon by them, be contrary to the spirit and teaching of the church, then it would be my duty to express a judgment on that book.

Nor again need I speak of any particular society. I am concerned now with the one great society of all, the Church of God.

It would be the Roman policy to begin by prescribing the members of certain societies, such as the Good Templars or Freemasons. We, however, are not Roman Catholics, but freeborn citizens of the Apostolic Anglican Church, and a Bishop must maintain a freedom within certain limits. If a society by its conditions of membership pledged all its members to a line contrary to the teaching of the Church, then, indeed, there would be reason to discuss it. The case is not before us now.

I would consider Confession and Absolution separately, for they are separate subjects; and I would take the latter first. Plainly, then, our Lord did commit a power of absolution to His Church, a power different from that of preaching the Gospel. And necessarily, for every society must exercise some such power. The Good Templars' Society has a power of absolution, that is of expelling an offender and of receiving an offender back into fellowship through an appointed form and an appointed officer.

This power was committed by our Lord to the Church in well-known words. It belongs to the whole Body of Christ. This is plain from the manner in which it was committed. But the power, as in the natural world, is through organs. As hands are used for holding, feet for walking, eyes for seeing, so the Church acts through organs, by which she blesses, by which she absolves. The commission to exercise the power is derived to the Church's representatives from the Great Head.

This power of absolution our Church dispenses in public, and by so doing has done away with the necessity of dispensing it in private. I can have no question that the Church does intend to dispense this power even in the more general form used in morning and evening prayer, but more especially at communion time, when those present have joined, or are supposed to have joined, in the very humble confession of sins then used. The absolving power of the Lord may take effect at other times, as sometimes when the Word of Reconciliation is preached, sometimes when the message is read from Holy Scripture, but very specially when the priest stands and says: "He pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." "Almighty God have mercy upon you, pardon and deliver you from all your sins." We may apply our Lord's own words to the case of each individual heart, "If the Son of Peace be there, your peace shall rest upon it." Each one that is duly prepared is then and there absolved, and admitted to join with saints and angels in the holy worship.

But the Church is willing, also, to administer absolution particularly, because she has to deal with souls separately and individually, and not merely in a mass. She does let fall the blessing broadcast to be taken in and made his own by each who can, but if any man cannot quiet his own conscience, cannot overcome his bad habits, cannot live without an assurance of peace with God, then the Church says, "Let him come to me or to some other discreet and learned minister of God's word, and open his grief, that he may receive the benefit of absolution together with ghostly counsel and advice."

Again, at the great time when the soul is about to enter into the presence of its Judge, when it is about to be ushered into the solemn realities of the unseen world, the Church directs the minister of God to see if the sick man's conscience is bur-

dened with the remembrance of any sin, and if so, then to move him to make confession, and, after confession, if he desire it, to give him absolution. She directs him to say, "Our Lord Jesus Christ, Who has left power to His Church"—mark that; he is acting as an organ of Christ's body, the Church—"to absolve all those who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority committed to me, I absolve thee from all thy sins in the name of the Father and the Son and the Holy Ghost. Amen." Now, if the ministry of absolution is blasphemy anywhere, it is there, there by the margin of death. If the Church of England does not mean here to sanction the principle of absolution, let us in God's Name, move heaven and earth to get those words out of the Prayer Book. If the clergy are dishonest now because they believe in the reality of such ministrations, why have the great divines and saintly souls of our Church, all who have fought and died for the faith, why have they not long ago expunged those words?

But we must carefully notice this. In the giving of Absolution there is no assumption of the prerogative of Christ any more than there is in Baptism, Confirmation or Ordination. It is indeed perhaps a greater thing to say, "I baptise thee," than to say, "I absolve thee." We teach our children to declare, "in my baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Can mortal man make another a member of Christ? Did our Lord make over to His Apostles the power he had as God? He knew the hearts of men, He knew the future, He knew what human language was imperfect to express the deep things of God; but he knew also that it meant what it said, so far as it went, and He deliberately used words which have but one plain meaning. And the question of absolution had been before him already. He had had power on earth to forgive sins. Because then our Heavenly Father wants us to have the assurance of His peace he speaks to us in different ways. It may be in the silence of our own hearts as we stand before the great power of nature, with a "still small voice." It may be in the notes of a hymn, or the words of a lesson or collect. Or it may be through its ambassador that the message will come to the individual soul: "Son, be of good cheer, thy sins be forgiven thee!" Then he will say:—

It is the voice of Jesus that I hear,  
His are the hands stretched out to draw me near,  
And His the blood that can for all atone,  
And set me faultless there before the Throne.

Oh Great Absolver, grant my soul may wear  
The lowliest garb of penitence and prayer,  
That in the Father's court my glorious dress  
May be the garment of Thy righteousness.

To him the soul speaks. His power it acknowledges. The great question then is: "Is the soul prepared for its lowly garb?"

Since then, as I have said, the Church does mean to dispense absolution publicly, she frees her children from the necessity of any compulsory confession in private. She puts each soul upon its honor to come before God only after having made confession of its sins. She puts the clergy on their honor not to insist on private confession and absolution, nor to make use of moral compulsion by letting it be considered that the man who comes to private confession is better than the man who does not come. If he be not giving open scandal as the rubric before the Communion Office says, each may come to Communion without; but the Church maintains the liberty of each person to come for the private absolution if he wants to be, in that way, assured of forgiveness.

2. Therefore, as to confession, the English, the Catholic, the Primitive, the common sense view is also the truest, the deepest, and the most spiritual.

The Church had three courses open; she might have adopted the Primitive practice and insisted on public confession, keeping the penitent for two or three years, perhaps, near the door of the church—not allowing him to enter further. Or she might have adopted the Roman practice of making private confession necessary. This would have led, as it has in too many cases with them to a mere formal enumeration of sins without real

contrition. Or she might have adopted the Wesleyan practice of the class meeting and require each member to lay his soul bare and tell his experience before a select number. This would have led, as it has led, to unreality; Wesley made this a central part of his system. The Church has said, "Kneel down in church and make your confession." "If you feel your conscience is not yet still, if you want more assurance, if you need counsel come, then, and open your grief; you are at liberty to do so, you are invited, you are free. But whether you come or do not come, you must confess to God."

I acknowledge that elsewhere, in some quarters, there has been a tendency to take too rigid a line, to say that the Absolution in Morning and Evening, is no absolution at all, but only a declaration of God's willingness to forgive, and to say that confession in private is necessary. I can only say I do not believe that is the line of the Church of England. I know, also, that the same rigidity has been shown in other directions—that fasting before Communion has been taught as requisite, and not as it should be, a good and pious practice. I know that books of devotion have been published containing expressions which I cannot think loyal and true. I know all this; but the abuse of any practice ought not to frighten us from its true use.

What has made Englishmen come when they have come to private Confession? I speak of men, not only of women and children. For children, certainly all must agree the best confidants are, first the parents, and those in whose charge the parents have placed them. No clergyman would receive a child for confession without the sanction of parent or guardian. I speak of men, of the legal and military, the medical and mercantile professions. Why have they come? Because they wished to humble themselves before God. Because they knew they were not all the world thought them. Because they would be true at all events before One. Because, perhaps, in times of sickness they have come to know themselves and have wished to anticipate the Judgment Day. Then all their sins will be known; all will be known then. They have wished to get the pain and humiliation over. Because they were conscious of having been ill-tempered, discontented, and so on, and their conscience was so sensitive that they were troubled by these which many would think very light sins. Because they wanted to come to Holy Communion with a quiet mind. Because, too, there may have been deeper sins still. We cannot ignore them. Certain writers have lately been saying that these sins have been suggested and learnt in the holiest times. But they know how widely spread are the sins which are eating out the heart of society. They know what every public school-boy, what every University man knows. Affectation of ignorance! Device to strengthen the Kingdom of Satan! Thankful we may be that in our children there is comparatively little knowledge of evil. Yet it must be watched against. How is it likely to be acquired? The poison is spread through newspapers. (I speak not of those published amongst us in this place.) Much is brought by means of newspapers before the innocent and pure, from which the fatal knowledge may be gathered. So too by books. Fashionable novels, which pass through many editions, trap up vice in attractive garb, and are continually sapping the foundation of morality. We are too refined in these days for the plain language of the Bible. We are not too refined for those odious books. So too by servants. I have heard children use language to make one shudder. Is it because they go to some clergyman or minister? Hypocrisy! From the servants they have learnt the evil. Is it true this danger cannot be avoided? But it must be closely watched, if not, the evil will grow, and then, by whatever means possible, it must be rooted out. "If thy right hand offend thee cut it off. If thy right eye offend thee pluck it out." Have I spoken too plainly? What I have said is true. You know it. What are we to do then? Let there be frank dealings and trustful intercourse between clergy and laity. The Church is one. Their interests are one. Let them combine together to make these things better, and to preserve, in their innocence those who are yet pure.

We cannot but feel anxious when we see so

many men keep back from Holy Communion; and is it not the case more in churches where the ritual is what is called low than when it is high? Often, surely, it is because the conscience is not quiet; some business transaction is of doubtful honesty, and so on. They are too true to say to their souls, "Peace, peace," when there is no peace. They are in doubt and perplexity. What we have to say to them is, have you confessed to God? I do not know that you will be asked on the Great Day, "Have you confessed before a priest?" But you will be asked, "Have you acted as if you had no sin? or have you confessed your sins?" Or, on the other hand, "Have you been satisfied with the absolution of an unenlightened conscience or the absolution of a worldly society?" If you have not been so easily satisfied, but have been led to make a confession of your sins before God, and received His peace, praise Him, thank Him. But can you find fault with those who are not so strong as you are, more sensitive, because they use the liberty which the Church affords them, because they come for the word of peace to Christ's minister, who acting in His Name, taking Him at His word, and in obedience to His Church, believes still that He is with us as with the Apostles, to "give strength unto His people, yea, to give unto His people the blessing of peace."

## Correspondence.

### DAY OF JUDGMENT.

DEAR MR. EDITOR,—In answer to the query of your correspondents, respecting the length of the Day of Judgment, allow me to give you an extract from a tract of B. W. Newton, upon the fourteenth chapter of Zechariah. Commenting on the sixth and seventh verses he says: this awful day of visitation shall it is said be *one* day. "It shall be *one* day known unto the Lord, not day, nor night; but it shall come to pass that at evening time it shall be light." It shall be a day that shall not have the accustomed light of day, for all natural sources of light shall be withdrawn. "The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine," (Isa. xiii. 10.) Hence there will not be ordinary lights of day. Neither on the other hand will there be the darkness of night. The earth, indeed, will be as it were hidden in the womb of darkness—darkness that may be felt—such darkness as rested on the formless void before God said: "Let there be light:" yet in the midst of this black intensity of darkness will be present the brightness of heaven's own glory, (St. Matt. xxv 31, Psalm xxvii 3, 4.) Hence there cannot be darkness though there be no natural light. There will not be the light of day, neither will there be the darkness of night. It will be a day that will suddenly break in upon the course of nature. Yet this awful interruption shall not be so extended as to break the appointed succession of day and night; for God made a covenant with Noah and said: "While the earth remaineth day and night shall not cease." Accordingly the day appointed for this act of visitation shall be strictly a day, duly preceded by night, and duly followed by night. Indeed, the intervention of wrath shall have ceased before the evening has run its course; for it is said: "At evening time it shall be light." At evening time the natural sources of light shall be restored; the moon and the stars shall again shine peacefully on the stricken earth." I am sir, yours truly,  
READER.

December, 21st, 1877.

DEAR SIR:—In your issue of Dec. 18th, "Querist" wishes to know if there is anything to prevent one holding the view that the Day of Judgment is not a literal day of twenty-four hours, but may be a period of a thousand years. Your correspondent will not attempt to answer the question, for the plain and simple reason that he feels himself utterly unable to do so; one thing, with regard to the Day of Judgment, is happily beyond the limits of cavilling or questioning; it is this: As death leaves us, so will the Day of Judgment find us, and it will be of little importance to any person whether that Day is literally of twenty-

four hours or a period of a thousand years. Instead of raising questions, which will neither edify nor instruct (if answered), would it not be acting the wiser part for each to ask a few home questions? Am I improving the talents committed to my charge? Am I daily endeavoring to walk in the straight and narrow way? Am I trusting *alone* in the merits of a crucified Redeemer for acceptance in the last Great Day, so that when the closing scene of our earthly pilgrimage arrives we may hear the welcome invitation: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world?"

#### AFTER THE CONFERENCE.

DEAR SIR:—It appears to me that your correspondent, "A Synodman," is rather wide of the mark in comparing the object of the Conference with that of the Synod with a view to show that they clash, and so question the *raison d'être*. And perhaps, in the opinion of some, slightly presuming in designating that Conference as an impertinence. Is there not sufficient difference in the object of each to justify the separate existence? The object of Synod is business, real legislation, and although legislation for the Church by the Church must, to a great extent, be based upon the doctrine of the Church, still the meeting of Synod is not strictly a meeting to decide what are the doctrines of the Church. Whilst a conference, although not having power to decide, certainly is a means whereby we may approximate an agreement thereon, but legislation or making business an object is no part of a conference. The difference existing between the various schools of thought in the Church is as great as any existing between the Church and many sects of the Non-conformists. And these differences are aggravated by the want of a proper understanding of each other's ideas, by a misapprehension of the meaning of terms common to each. The object of Church conferences is to remedy this, and so doing they will not only be productive of good in general but will make the business of Synod easier by lessening the difficulty of legislation by reason of greater agreement in doctrine. I surmise that "Synodman" is a layman, and as such he must know that his sixth paragraph would render any meeting for the transaction of business utterly useless. Where doctrine and legislation are both to be decided, Synod will too commonly be a very unsatisfactory contest indeed. "Synodman" knows well that in all legislative assemblies, county, provincial or national, where party spirit reigns, any attempt to pass laws for the general good is spoiled by party bias, and, unfortunately, religious differences are apt to be more violent than political. There is much good in the 4th and 5th paragraphs, but pointing rather to the wisdom of conferences as helps to Synod than the reverse. The 5th is quite to the purpose as to the absence of controverted subjects, as I conceive the highest object of such meetings is to promote as far as possible an agreement thereon; but Church conferences here are in their incipency and that want will no doubt be remedied. The "rap" at "the peculiar fancy of the recent Toronto Conference managers" is illiberal; let the thing have a fair chance and good will come of it. All may not be so well informed on all subjects as a "Synodman" and may be glad to meet at a Church conference to add to their knowledge, and the late Church Congress in England is a good go-by—honestly, but courteously and calmly ventilating the "terrible dissensions among us." Yours faithfully,  
PHI.  
Dec. 19, 1877.

#### PRAYERS FOR COEMUNION.

DEAR SIR:—Could you or any of your subscribers, kindly inform me, what prayers are used by communicants, before and after communion?  
INQUIRER.

#### PRIMITIVE BISHOPS.

DEAR SIR:—I greatly fear that at the request of your correspondent, "R," cannot be fully complied with, since from the scantiness of the information that has reached us on the subject on which he makes enquiry, it would be impossible

to enumerate the Episcopal succession of many an ancient See; in fact with the exception of a few of those which were considered "Apostolical," to the succession of whose bishops a reference was frequently made by the early fathers as prescriptive evidence of the truth of Christian doctrine, the names of any, except the most celebrated of their bishops have scarcely come down to us. The earliest ecclesiastical historian, Eusebius, says he was "totally unable to find even the bare vestiges of those who may have travelled the way" of history before, and speaks of the "slight intimations," and "partial narratives," which formed a great part of the material compiled; as he does not give lists of the bishops of several of the cities respecting which your correspondent enquires, I incline to think that it will not be easy, if not altogether impossible, to comply with his request as far as those cities are concerned, with the exceptions of Lyons, the names of those bishops I have been able to obtain from another source. The list of the bishops of Rome, respecting which we would suppose there would be the fullest information, is hopelessly confused, so that it is impossible to ascertain the order of the succession of some of the first bishops, or even the actual existence of one of them. I give the names of the first six occupants of that See, as I find them in different lists: LABBE AND COSART; (who are looked on as leading authorities by Roman Catholics,) Peter, Linus, Cletus, Clement, Anacletus, Evaristus: AN ANONYMOUS WRITER of the third century, (who wrote a matrical treatise against Marcion,) Peter, Linus, Cletus, Anacletus, Clement, Evaristus: EPIPHANIUS; Peter and Paul, Linus, and Cletus, Clement, Evaristus: OPTATUS: Peter, Linus, Clement, Anacletus, Evaristus, Alexander: EUSEBIUS in the list given below omits Peter, Cletus and Anacletus, gives Anacletus, Alexander and Xystus. THE APOSTOLICAL CONSTITUTIONS say that Clement was the *second* Bp. of Rome; EUSEBIUS, that he was the *third*; and JEROME, that he was the *fourth*. Is it not probable that Cletus, Anacletus, and Anacletus were the names of one and the same person, as we see from two of the lists given above, Cletus and Anacletus are given as the names of two distinct individuals? There is not the least shadow of a shade of proof from contemporaneous or nearly contemporaneous authors that St. Peter was Bishop of Rome even for a day; therefore, though his name stands at the head of the list of Roman bishops, even in Protestant ecclesiastical histories, I must consider that Linus, and not Peter, should head that list. The succession in the following lists terminate with the end of the third century, with the exception of that of Lyons, which is continued to the time of Augustine of Canterbury, as it was through them, and not through the bishops of Rome, that the apostolic succession was conferred on him, and through him on the Church of England. If your correspondent requires a continuation of the lists of the other Sees, he can find it—to the beginning of the fifth century—in Theodoret's Ecc. Hist. Book 5, chap. 40.

ROME.—Linus, Anacletus, Clement, Evaristus, Alexander, Xystus or Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, Eleutherus, Victor, Zephyrinus, Callistus, Urbanus, Pontianus, Anteros, Fabianus, Cornelius, Lucius, Stephanus, Xystus or Sixtus II, (Dionysius, Felix, Eutychianus, Caius, Marcellinus, Miltiades.

ANTIOCH. Evodius, Ignatius, Heron, Cornelius, Eros, Theophilus, Maximus, Serapion, Asclepiades, Philetus, Zebinas, Babylas, Fabius, Demetrianus, Paul of Samosata, Domnus, Timæus, Cyrillus, Tyrannus.

ALEXANDRIA. The Evangelist Mark established the Church there, and after him come Annianus, Avilius, Cerdo, Primus Justus, Eumenes, Marcus, Celadion, Agripinus, Julianus, Demetrius, Heraclius, Dionysius, Maximus, Theonas, Peter, Archillas, Alexander.

LYONS. The first bishop in this line was consecrated by Polycarp, of Smyrna, and he by Saint John. Pothinus, Irenæus, Zacharias, Elias, Faustinus, Verus, Julius, Ptolomy, Vocius, Maximus, Tetradius, Verissimus, Justus Albinus, Martin, Antiochus, Elpidius, Sicarius, Eucherius. I. Patiens, Lupicinus, Rusticus, Stephanus, Vivenotius, Eucherius II. Lupus, Licentius, Sacerdos, Nicetus, Priscus, Aetherius. This bishop with the

assistance of others consecrated Augustine, first Archbishop of Canterbury.

Yours truly,  
JOHN FLETCHER.

Unionville, Dec. 20th. 1877.

#### APPEAL FOR CLERGYMAN'S WIDOWS.

SIR.—I have just received a printed circular over the signatures of Archdeacon Parnell and of the Bishop of Ontario, asking for the help of the clergy in the case of Mrs. Preston, widow of the late Rev. J. Preston. My parish is one of the *eighteen* which *have* sent help in this case, and before I am again solicited I think it is only fair that the great majority of parishes in the diocese which have given *nothing* should take up a collection for this purpose. For the future, surely such cases would be best dealt with by a Canon, providing that in the event of the decease of any priest with an income of less than \$1000, said priest being at time of decease in charge of a parish, a collection for benefit of his widow be taken up within the month in every parish in the diocese, and sent to the Clerical Secretary.

Yours.

#### ORGANIST.

SIR.—I humbly apologize to your correspondent "X" (if he is the person to whom I alluded in a former letter) for saying that he was "well paid" and retract that rash assertion. I observe that he does not deny being "operatic," which I consider a more serious offence against propriety than being well paid. But of course I don't know anything.  
Y.

#### LETTER OF COMMENDATION.

SIR.—Can any of your correspondents suggest a suitable form of letters of commendation, such as might be used in compliance with the recommendation of the joint committee in intercommunion with the church in the U. S. (p. 38 Journal of Provincial Synod 1877.) There is no need of invoking an act of uniformity on the subject, though we might have something more *churchly* than the conventional letter of introduction.

If you would advertize, that *some* such printed form might be had at the office of the DOMINION CHURCHMAN, I feel sure you would supply a want felt by many of the clergy. Yours, etc.,  
A. J. AULTVILLE,  
Aultsville, Dec. 18th, 1877.

#### THE "DEBT-ENCUMBERED PARSONAGE."

SIR.—I am sure that every clergyman must sympathize with his reverend brother who writes in this week's paper "about those Funds." I cannot help thinking, however, that he has mistaken the character of the communication to which he replies. I regarded it as ironical; it could never have been meant for anything else. I am not sure but the signature was a strange jumble of Latin and English indicating the same idea. As to parsonages, and churches, too, let parishes build what they can pay for, and, I may add, pay for in the fair, direct, honest way of christian devotedness. Certainly do not let them make the clergyman the person to go begging for his own habitation; for this he is not "the most proper person." Then let the parish study convenience, and not build a house that will cost twelve hundred dollars a year to keep up when they only intend to allow six hundred. I like his suggestion which will not be generally appreciated, that the parson makes the greatest sacrifice of money for the church, of the whole parish. This could easily be shewn; but too frequently it is thought that he is the man hired to do the work, and his masters think they can do as they please.

#### A PARSON WITHOUT A PARSONAGE.

#### EPISCOPAL ROBES.

MR. EDITOR.—The presentation to the Bishop of Ontario of that most appropriate and telling symbol of his office, the pastoral staff, leads me to ask, is it not time for his lordship of Ontario, and the other bishops as well, to adopt a more graceful costume than that which they use now. All of them admit that there is no statute or canon

prescribing such a dress, and that it is by no means graceful or dignified, and yet not one of them seems to have the courage even to follow the example of the late Bishop Hopkins of Vermont; who, without discarding the black satin or the lawn, so modified or rearranged their cut, as to make what was hideous, graceful. Any one who saw him walk up with solemn step the chancel of Christ Church Cathedral in Montreal, on the day of its consecration can not but remember what a dignity the train he wore, along with the open and richly embroidered lawn sleeves, gave to him. Surely some of our Bishops might trench somewhat on their conservatism in this matter at least. The pastoral staff will be not quite in keeping with a dress that looks as some one has said, "from behind like the church's washer-woman." Their outdoor dress would be the better for a change too, as it now looks like the dress of a footman.

It is to be hoped the staff will be used by his lordship of Ontario and not merely an ornament to the Episcopal throne, as it is in the Cathedral of Montreal.

TASTE.

## INQUIRY.

DEAR SIR,—I wish to call attention to St. Stephen's Church, Vaughan, which was erected forty years ago or more, a congregation organized, and the ministrations of the church continuously carried on until Dec., 1874, since which time no service has been held in the church. Surely the authorities of the church who have control in such matters ought to see that a church under such circumstances should not be closed. It is difficult enough to build churches and pay for them; but to see them closed after long use does indeed seem lamentable!

Parishioner.

## ERRONEOUS AND STRANGE DOCTRINE.

MR. EDITOR.—The prayer book says: "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." A certain sect says, "Nonsense, children can't believe, can't repent, therefore it is contrary to common sense to baptize them at all." Surely this is what a churchman must consider "an erroneous and strange doctrine."

A college belonging to this sect needs funds to rebuild after a fire. A meeting is called to promote the collection of these funds, and the opening prayer is offered by a clergyman of the church of England!

Will some one suggest to me any process of reasoning by which the Rev. gentleman has probably explained the following promise made by him some years ago.

"The Lord being my helper I will be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines." I am,

TOO STUPID.

## Family Reading.

## THE PENNANT FAMILY.

CHAPTER XVIII.—Continued.

"Here's Morris—the castle," were the words that suddenly roused her inopportune studies; and Marget put her head in at the door. "She says she wants you, and I said you're busy, but I didn't tell the lie knowingly, for I thought you were at work." Daisy started as if taken in a crime. There was dew in the violets as she glanced up at Marget. She had just come upon "The Braes of Yarrow," by Logan and was interrupted in this verse:—

"No longer from thy window look,  
Thou hast no son, thou tender mother;  
No longer walk, thou lovely maid,  
Alas, thou hast no more a brother!  
No longer seek him east or west,  
And search no more the forest through,  
For wandering in the night so dark,  
He fell a lifeless corpse in Yarrow."

"Suppose it had been Carad or Michael, Marget?" she cried.

"I'm thankful I can't read," was Marget's rejoinder. "I see no good in books but to make one idle. Read instead of dusting! read instead

of spinning! read instead of mending the stockings! That's what Miss Daisy and other learned magpies do. When I put her into the tub that night I never could have believed she'd turn into such a lazy cuckoo."

"Who did you say wanted me, Marget?"

"Morris—lady's maid—the castle."

"What for?"

"I didn't ask her. I'm not liking her well enough. She's as smooth and fine as a peahen in her grey and white, and talks about as squeaky."

Daisy laughed with a ring that started the curiosities.

"Fine for you to laugh while missus does the work!" said Marget, offended, and hurrying down the passage.

Daisy found Lady Mona's maid, Morris, in the hall awaiting her. She shook hands with her; but Daisy had a way of her own that repelled familiarity when she did not desire it, and of this, Miss Morris was only too conscious. She was always trying to patronise Daisy, and trying to no purpose. She made a point of speaking English when she could, and her accent and idioms were decidedly national.

"Lady Mona is sending me to ask you to come to the castle this afternoon, Miss Pennant. Her ladyship is feeling dull now the company has gone."

"Is Lady Mona better?" asked Daisy.

"Well, she is feeling better, Miss Pennant, when she is being amused; and that is why she is sending for you. Her ladyship the countess is requesting you to come."

Daisy's spirit rebelled at the manner of the summons, but she did not venture to disobey.

"At what hour, Miss Morris?"

"As soon as you can after luncheon, Miss Pennant. Sure, my lady is very condescending to be asking you. Quite an honour, as everybody is saying; but then her ladyship do like to be hearing the news."

"I am sure I never have any; but I am glad if I can be of use to Lady Mona," said Daisy, rather abruptly, for she had a singularly straightforward manner, and seldom hesitated to speak her thoughts. "I will just run and ask mother first."

She found Mrs. Pennant in the dairy.

"Mother, Marget has been scolding me for idling; and now I am come to ask if I may go to the castle. It sounds grand, but I think I would rather not go. I don't like entering by the postern as if I were a servant."

"You might take the tenants' door, Daisy. But you must not be proud."

"It is not pride, mother; but the men look at me as I pass, and make their remarks. They are grander than my lord, and much more familiar. It was as well while Carad was at home, and took me, for they were afraid of him. He was really more noble than the earl, and conducted himself as well as Lord Penruddock."

"Is the young lord at home, Daisy?"

"They never send for me when he is at home, mother; and you know he has not been at the castle for two or three years. I should like to speak to him, he looks so free and handsome."

"Fie, Daisy! it is not befitting young girls to talk so of young men, especially their betters. You must tell Miss Morris you will be very happy to wait upon Lady Mona. Besides you will see Lady Manent."

"Come and say it for me, mother. No; I am not sure that I shall see Miss Manent. She goes sometimes to Maesglas to visit Mrs. Tudor."

"Sure they say Mark Tudor is fond of her, but that the earl won't let them marry. They've been acquainted long enough."

Mrs. Pennant accompanied Daisy to the hall, and made a formal speech to Morris, to the effect that Daisy should "wait upon Lady Mona."

"You will surely stay to take a little refreshment, Miss Mona," said Mrs. Pennant, with customary hospitality; for none were thought to do their duty at the farm who declined to eat and drink there.

"It is rather early, Mrs. Pennant, but I've no objection," replied Morris, in Welsh this time. "A glass of mead, if you please."

Daisy went to a cupboard in the wainscoted side of the hall, and took out a decanter and glasses, which she placed on an elaborately-gilt

tray that stood on end on a neighboring table, then, producing some rich home-made cake, she carried the tray to the large table. She then poured out two glasses of mead, or metheglin, as it was called, and gave one to Morris, the other to Mrs. Pennant, who would not have considered it polite to allow her visitor to drink alone.

"Your good health, Mrs. Pennant," said Morris, elegantly sipping the strong home-made honey-sweet mead.

"The same to you, Miss Morris, and better health to my Lady Mona," returned Mrs. Pennant.

When Morris had departed, Mrs. Pennant's first and womanly idea was Daisy's dress; so—as Marget expressed it—"More time was lost in trying on that new silk gown than Daisy were worth." Nevertheless, Daisy had resumed her ordinary attire for the twelve o'clock dinner, when the men, Ap Adam inclusive, came in hot and tired from the wheat-harvest. It must therefore be conceded, in spite of Marget's counter-opinion, that Daisy had done a good day's work between the time when she stood on the Esgair and the mid-day meal. She looked, too, as girls who work with a will usually do, all the better for it; and it is not surprising that Michael should take her hand and say, with his soft voice and gentle manner, "You look as fresh as a rose, my daisy."

## CHAPTER XIV.—FEARLESS.

Ever since that first visit, when she lost her locket and chain, Daisy had been in the habit of going from time to time to the castle. When Lady Mona's life was unusually dull and monotonous, she sent for Daisy to enliven it; and the fearless *naivete* of the child of the farm amused the young lady of the castle. As Daisy grew up, the countess also admitted her to the somewhat melancholy grandeur of her apartments, and so she became, in some sort privileged, if not exactly as guest, at least as familiar dependent. Not that she would have owned herself a dependent. She belonged to the principal farmer of the district, and was as independent as the Lady herself; but she was willing to subservise to the rank she had been taught to honour. Her peculiar education and surroundings gave a tone to her mind and manners, that made her sufficiently ladylike never to offend even the refined taste of the countess; and when, now and again, she accidentally met the earl, he failed to find any special flaw in her conduct at which he could take exception. And he did perseveringly seek such a flaw; for he objected to her visit to the castle, though he could give no sufficient reason why, the more especially as she never came without messages of duty from Mrs. Pennant, and a basket of the choicest produce. Of course it was impossible always to conceal her presence from the earl when she came to the castle, so he was given to understand that she not only amused his daughter, but helped on her education, and prevented her pining for other companions. But it was easy to see that he disliked Daisy, and was more moody than usual when he by chance stumbled upon her.

In spite of clever arrangements to the contrary, he met her as she was tripping over the stony road on the day we have just reached. He was on horseback, and would have been at a distance but for an unexpected delay; his groom was behind him—and Daisy thought him a very grand-looking gentleman, albeit she did not like him particularly. But she did not fear him, as did everyone else. Why should she? she had never done anything to injure or offend him.

She was about to pass him with the country curtesy she somehow managed to make graceful, when he stopped to speak to her. He knew that English was as familiar as Welsh, thanks to Ap Adam and the Lady Mona, so he addressed her in that language, which his groom could not understand.

"Morning, Miss Pennant. I hear that Madoc, my harper, was at Brynhafod last night," he began.

"Yes my lord. He was overtaken by the storm, and grandfather made him stay," replied Daisy quietly, but without hesitation.

"He is past work. Will you tell Farmer Pennant that I should like his son, who, I hear, plays the harp, to take his place occasionally."

"Yes, my lord; but Michael is not strong. He seldom goes out at night."

"Some one goes out at night if he does not. But you will deliver my message. Where are you going?"

"To the castle, my lord. My Lady Mona has sent for me."

"What have you in your basket?"

"Some new-laid eggs and fresh butter, and a bottle of cream, my lord, which mother hoped my Lady Mona will be pleased to accept, because she says unexpected food pleases the sick."

"Nonsense! Lady Mona is not sick."

"Oh, my lord!"

As Daisy uttered this interjection she raised her eyes to the earl and met his. There was a sort of reproach in her tone and look, but nothing disrespectful. His eyes fell instantly, and his countenance changed. Still he did not move on, but continued in a low severe voice.

"That Ap Adnm was also with you last night. Where did he come from?"

"Maesglas, my lord."

"What was he doing there?"

"Surveying the country, I believe, my lord."

The earl was now treading very near Daisy's secret; still she was fearless, for she knew that she could keep it.

"Surveying? I thought he was a doctor."

"He knows everything, my lord."

"He knows too much. Does he know the nature of the light on the Esgair?"

"I think so, my lord."

"What does he say it is?"

"He calls it the witch's bonfire."

"Does he say why it is there? He has the reputation of a wise man of the mountain."

"He says it burns to save the ships, and circumvent the wreckers."

Daisy, in her fearless truthfulness had circumvented the earl, even while her heart beat rapidly with terror lest he should ask what she dared not answer. His face looked grim and ghastly, she thought, as he rode on, and put no more questions; and hers was more thoughtful than it had been, as she pursued her way. She was grieved that Michael should be asked to do what he would dislike, and distressed that even the earl should misrepresent the master. Although, during all these years, no one had learnt Ap Adam's history, she and her friends were sure that he was a good and true man, and were annoyed that, owing to the ignorance and superstition of the peasantry, he should be reputed supernaturally wise. He laughed at this, and used his knowledge to do such good as he was able, regardless that some of his experiments were before his age and the people amongst whom he dwelt.

When Daisy had passed through the ordeal of crossing the side court and being stared at by the servants, she was escorted by Morris to the tapestried chamber, where she found the countess and Lady Mona. To tell the truth, Morris was jealous of Daisy, and when she left her within the door with the words "Miss Pennant, my Lady," she closed it unwillingly, with the addition of "I wonder what they can have to say to such a pert chit!"

Daisy made her pretty curtsey, and stood still a moment, her basket on her arm. The countess was seated at her embroidery in the window, as usual; Lady Mona was lying on a couch, a book in her hand. But Lady Mona started up quite briskly, and said, "Come here, Daisy. What have you got? Butter? I cannot eat ours. Eggs? We never get fresh ones. Cream? We are never allowed cream. And such sweet flowers! Did you grow those carnations and roses, Daisy? mine die under the east winds and the sea air."

"I planted them myself. And, if you please, my lady, said Daisy, turning from Lady Mona, who had seized upon her, to the countess, "mother asks your pardon for the liberty, but she sends this with her duty, thinking Lady Mona."

"Yes, Daisy, I will eat it all;" interrupted her ladyship, laughing. "But where did you get that lovely silk gown? It is quite new, and so becoming. Look, mamma, how it suits her. I haven't one half as pretty. I never have anything pretty."

"You really should not say so, darling," remarked the countess. "But it is pretty. How long have you had it, Daisy?"

"Father brought it me from town last June fair, my lady, and Miss James the dressmaker has just been to make it up," replied Daisy blushing.

"Put your hat and cloak on the table in the corner, Daisy," said Lady Mona. Look, mamma, she is quite like a lady in her new dress."

In those days the aristocracy alone said "mamma," it was their privilege; now, we are reversing it.

"Daisy always looks nice," said the countess, smiling and nodding.

"You never say that of me!" said discontented Lady Mona.

"Ah, but your ladyship is so beautiful!" exclaimed Daisy, quite naturally, and looking admiringly at Lady Mona.

Daisy was not far from the truth. The Lady Mona had grown up into a woman so delicately fair and elegant, that it was impossible not to admire her. Even the discontented peevish expression that sometimes passed into her face scarcely disfigured it, because it was supposed to arise from ill-health, and was excused or humoured accordingly. Her mother adored her; Miss Manent worshipped her, in a way; the servants yielded to her least wish; and even her father rarely contradicted her. He was always ready to promise to pleasure her, though he rarely kept his promises.

"Pray sit down," said the countess, for Daisy was still standing.

Young people stood long in those times in the presence either of rank or age.

Daisy seated herself near Lady Mona's sofa, and her bright healthful face contrasted with her ladyship's pale languishing beauty. Both were "fair as fair could be," but wholly different in person and mind. There was contrast even in the grace of their figures, which bespoke the contrast within. The one was light, easy, unconscientious movement; the other dreamy, wearisome, selfish repose—results of a healthy and unhealthy life. Farmer Pennant roused and made useful all Daisy's good qualities; the earl depressed the Lady Mona's. Still she was not deficient in them, and, with more freedom of life, would have been as happy in her station as Daisy in hers. Although some five or six years older than Daisy, she looked as young; for she looked younger, Daisy older, than her years. If she were really an invalid it was more from *envui* than illness, for her father's peculiar habits rendered friendly intercourse with their equals difficult, if not impossible; and the stately interchange of visits that took place at regular intervals were rather wearisome than amusing.

The picture in the tapestried chamber was a pretty one: the countess at her frame in the oriel in her rich brocade and lace, her hair just beginning to whiten beneath her cap; Lady Mona, half reclining on the sofa, in some soft silken pink gown, and hair drawn off her fair face; and Daisy in her high-backed chair, demure and *posee*, her mob cap on her stately head, her basket at her side. The white poodle was no more, and had been replaced by a dainty King Charles, actually named Puff in remembrance of Daisy's first ejaculation at sight of Blanche, and the new pet slept on Lady Mona's sofa.

Lady Mona inherited her father's inquisitiveness, so she set to work at once to ask questions concerning every person and thing she knew either by sight or name.

"When is Farmer Pennant's eldest son, Caradoc, coming back?" she began. "Surely they must have made a doctor of him by this time."

"Mr. Ap Adam says that 'walking the hospitals' is a very long walk indeed," replied Daisy, "but it must end in time. Carad is walking them still."

The countess laughed gently.

"I wish I might have Mr. Ap Adam to prescribe for me. Morris says he cures every one, and practises charms and curious arts. That would be amusing."

"Indeed, she is mistaken. Mr. Ap Adam is a God-fearing man, and I assure your ladyship that he only uses herbs and such medicines as he procures from the druggist's."

"What do you mean by a God-fearing man?" You use very Puritanical language, Daisy."

"I mean that he fears God and believes His Holy Word too sincerely to deal with witchcraft, which the Bible forbids. You remember how that

Simon and Elymas, the sorcerers, gave up their craft when they believed, and the men who used the 'curious arts,' burned their books. Indeed, Mr. Ap Adam is a true Christian."

"Pray do not preach, Daisy. I suppose you learn that from old Mr. Pennant and young Michael, who, they say, preaches to the people at Monad."

"Because they are so wicked, and will not go to church," said Daisy, gravely. "If you had ever seen a drowned man, Lady Mona, you could not help preaching. But then your ladyship was never nearly drowned, as I was, and never lost all that belonged to you in the deep waters. When I think of it, I also long to bear my testimony against those who defy the Lord."

"Your education has made you too learned for your position, Daisy," interrupted the countess. "You must not excite Lady Mona with such subjects."

"Very well, my lady," replied Daisy, obediently, at which Lady Mona laughed, and rejoiced her mother's heart.

"You shall come to London with me in the spring," cried Lady Mona. "The earl has positively promised to take us at last. You shall let me see, what can you do? You shall nurse Puff when I am at theatres and balls, and drive with me sometimes. You would create a sensation in your Welsh costume."

"I should be afraid to go to London, the journey is so long; I could not part from mother," returned terrified Daisy.

"It is only three weeks. We can post the whole way in three weeks. But you must go if I wish, you know, for no one dares to disobey us."

Lady Mona emphasised the monosyllable haughtily. Daisy coloured, and did not feel so humble as perhaps she ought. It was not unusual for the young people to disagree, for they had not much really in common; and Daisy had by nature a resolute spirit, not easily put down when it was a question of justice.

"You shall have all you wish, darling," said the countess, soothingly.

"All I wish! never! never!" cried Lady Mona, starting up with sudden energy. "I have nothing that I wish. We live the lives of nuns and hermits, and I would exchange all the grandeur of Craigavon for Daisy's freedom and Daisy's health."

Lady Mona sat down again, and began to sob hysterically, as she often did when anything crossed her. The countess was instantly at her side.

"Say you will go to London if she wishes," she whispered to Daisy.

"I cannot, your ladyship, for I do not know that I should be allowed," replied Daisy firmly.

"What a fool I am! There is nothing the matter really," said Lady Mona. "Daisy, ring the bell, and we will order your basket to be removed, and the flowers to be put in water. We can settle the London question when the time comes. The earl says that all at Brynhafod are obstinate mules."

She spoke disdainfully, as if ashamed of herself, and annoyed with her companions. The bell was rung, the basket removed, the flowers arranged, and she returned to her inquiries nonchalantly.

Daisy was soon tolerably at her ease again, and was answering some indifferent question in her clear musical voice, when the door, towards which her back was turned, opened suddenly.

"Penruddock!" exclaimed the two ladies, rising simultaneously.

Daisy also rose, and turning, saw the countess and Lady Mona embrace a gentleman, whom she recognised as Lord Penruddock.

"And no other!" he answered, gaily, looking at his mother and sister. "But, Mona, you are not so ill as you report yourself. I have actually come from the sweet south because your letter made me think you dying."

"I am glad of any exaggeration that brings you back," said the countess, roused into unexpected life and cheerfulness. "She is ill, but not dying."

"She only wants a change. I have asked lots of people down for the hunting, and they will soon cure her," said Lord Penruddock.

"Who?" asked Lady Mona eagerly.

"The Staveleys, and Colonel Egerton, and Lord Fitz George, and Everard, and—"

While a vivid flush overspread Lady Mona's

face, Lord Penruddock suddenly perceived Daisy. She had moved to put on her hat and cloak, feeling intuitively that her presence was no longer required.—He saw her first in profile, as she stood near the table, her scarlet cloak in her hand. He judged her, from her carriage and dress, to be a visitor, but was puzzled when she hastily put on her cloak and hat.

"Who is that?" he whispered to his mother.

"Miss Pennant," she replied.

"The little waif?"

The countess nodded.

Daisy paused irresolute, then turning, perceived that she was the object of attention for the moment. With a sort of distinguished manner, peculiar to her in an emergency, she advanced towards the countess, and said, "I think I had better go, my lady."

"Perhaps so, Daisy. Good morning."

"Won't you introduce me mother?" asked Lord Penruddock, looking with surprise at Daisy.

"Miss Pennant—Lord Penruddock," said the countess, smiling, though annoyed.

Daisy blushed, and made her peculiar reverence, while his lordship removed his hat, forgotten in the hurry of greeting his relations. So Daisy saw him near at last. She looked towards Lady Mona, who was preoccupied, apparently, with her dog; then she went to the door. Lord Penruddock opened it, and walked by her side down the corridor.

"Is Caradoc Pennant at home," he asked, abruptly.

"No, my lord, he is in London," she replied.

She was about to turn down the passage by which she always went and came, when he stopped her, and said that she was taking the wrong turning.

"I always go this way, my lord," she replied.

"But I do not, and shall accompany you to the gate if you will allow me," he rejoined.

"I have left my basket, and mother enjoined me to bring it back."

Lord Penruddock smiled.

"I will order it to be sent after you," he said.

But Daisy, trained by the law of obedience as well as love, hesitated. He saw it, and added, "I will have it brought to you, if you will come this way. You are not a Pennant, but I see you have their obstinacy."

"They are not obstinate, my lord, but true to the right," she returned, firmly, yet with no assumption.

"All truth would be pleasant from your lips," he said, and led her down the chief corridor to the grand staircase; thence to the great hall, with its painted ceiling and men in armour.

"Ask for Miss Pennant's basket," he said, to a servant in waiting; then, turning to Daisy, added, "It is strange that I should never have spoken to you before. Did Caradoc or Michael Pennant ever tell you of our encounters by flood and field?"

"Never, my lord."

"Did they ever tell you how beautiful you are?"

"Certainly not, my lord. They would not be so bold."

Daisy's face flushed, and her manner became so dignified, that Lord Penruddock gazed at her with some surprise.

"Others have probably made you acquainted with the fact?"

"No, my lord. I am not used to compliments. Here is my basket."

Her manner was quite self-possessed, and as she advanced to meet the man who brought her basket, his lordship wondered more and more. The liveried menial wondered also, but did not venture to speak or look in return for Daisy's "Thank you. I am sorry to have given you trouble." She passed through the hall, her basket on her arm. When she reached the ponderous doorway, she turned, curtsied, and went into the court. This was quadrangular and battlemented, light being admitted through each eyeleted merlon. Lord Penruddock followed her, and opened the great gate. He held out his hand as she went through, but she did not give hers in return. She curtsied again, and with a "Good afternoon, my lord," pursued her way homewards, saying to herself proudly and hotly, "Mother was right. I wish I had not seen him. I am punished for my curiosity and forwardness. Did he think me bold that he said such words to me? Carad and Michael,

indeed! They love me too well to be so silly. I shall go no more to the castle while he is there."

(To be Continued.)

## Children's Department.

### SIMPLE RULES FOR LITTLE ONES.

Who made all things?

God made all things on earth or sky,  
From worms that creep to clouds that fly.

Where is God?

I cannot find a lonely spot,  
Where the Almighty God is not.

What is God?

God is a spirit, just and wise,  
We cannot see with mortal eyes.

Can God see you?

He sees me in the darkest night,  
As well as in the noonday bright.

Can you hide from God?

I cannot from his presence fly,  
Nor hide me from his piercing eye.

How long has God lived?

Before the sun; he lived always—  
I cannot count eternal days.

Is God great?

He must be very, very great!  
Who could such mighty works create.

Is God powerful?

He holds the lightnings in his hand,  
And thunders roll at his command.

Is God holy?

He is so holy and so pure,  
He can't the smallest sin endure.

Is God good?

How good he is no man can tell,  
Nor angels, who in glory dwell.

What good has God done you?

He sent his only Son to die  
For such a sinful worm as I.

Is God merciful?

If I repent, he will forgive—  
My sinful soul, and let it live.

### PARENTS' PARADISE.

We were much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host, and he pointed to a paper pinned on the wall, on which were written some excellent rules. He said he gave each child who obeyed the rules a reward at the end of every month. We begged a copy for the benefit of our readers. They were called "Rules and Regulations for Parents' Paradise":

1. Shut the door after you without slamming it.
2. Never stamp, jump, or run in the house.
3. Never call to persons upstairs, or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants, if you would have them do the same to you.
5. When told to do, or not to do, a thing, by either parent, never ask why you should or should not do it.
6. Tell of your own faults, not those of your brothers and sisters.
7. Carefully clean the mud and snow off your boots and shoes before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table or in the parlor with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last and best confidante be your mother.—*Oliver Optic's Magazine.*

### MY LITTLE PILGRIM.

As Autumn's sun descended  
Far in the distant West,  
And, hushed day's noisy battle,  
While all things sank to rest;

A little pilgrim stranger  
Came knocking at the door—  
So like an angel's presence  
Ne'er came to me before.

With joy I bade her enter,  
And strove with ceaseless care  
To banish all her weariness,  
By loving deeds and prayer.

As time with noiseless footsteps  
Sped onward with me there,  
With winning smiles and graces  
She stole away my care.

And the days were all more radiant,  
And the hours were passing fair,  
With my pilgrim—strange no longer—  
Beside me, everywhere.

Another Autumn's sunset,  
With beauty flooded o'er—  
Another guest unbidden,  
Stood at my cottage door.

\* \* \* \* \*  
And now, when death declineth,  
And the twilight hour is nigh,  
Alone, in sadness sitting,  
With the shadows flitting by,

A strain of heavenly music,  
Its rapture o'er me flings;  
And my heart responsive whispers,  
"Tis your little pilgrim sings."

—Bob was considered a stupid fellow, but the following anecdote shows that he was not so stupid as he was thought to be. He was working in a garden one day when two workmen came up and thought to have a laugh at his expense; so they asked him how many were present. Bob coolly exclaimed, "One hundred." They burst into laughter, and asked him how he made that out. "Oh," says he, "I'm the one and you are the two nothings."

### MARRIAGES.

In All Saints' Church, Blandford parish, N. S., on Dec. 11th, by Rev. W. M. Groser, Curate of St. Margaret's Bay, Rev. John Manning, Incumbent, to Lucy, daughter of the late Capt. John Creighton of H. M. 19 Reg., Lunenburg. The marriage ceremony concluded with celebration of Holy Communion.

### DEATHS.

On Sunday morning, the 25th ult, at Castle-town, Isle of Man, calmly fell asleep in Jesus, Fred. Lamothe Gelling Esq., in the 81st year of his age. Deceased was senior member of the Manx Bar; son of the Rev. James Gelling for 40 years Vicar of German; and father of the Rev. W. E. Gelling of Bridgewater, N. S.

At the Parsonage, Rosemont, on the 6th of December, Joanna, the beloved wife of the Rev. G. Nesbitt, after a lingering illness of three years, which she bore with Christian fortitude. The congregation of "Trinity," where she was interred had the church in mourning out of the great respect they had for the deceased.

In the city of Boston, Simon Levi, Esq., a native of Plymouth, England, and brother-in-law of the Mr. Philip Toeque of Kinmount. The deceased gentleman, during the last twenty-eight years had been clerk in the office of the Supreme Court of the United States.

At Picton, N. S. Oct. 24th, Aged 53 Edward youngest son of the late Captain McArthur, Royal Marines.

At Komoka, Ontario, killed while walking on the Railroad Francis, only son of the late Francis Pulham, Esqre., Surgeon, H. E. I. C. S. aged 52 and grandson of the late Charles Moore Esqre., also of the Company service.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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

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

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

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

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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