

# Dominion Churchman.

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No. 2.

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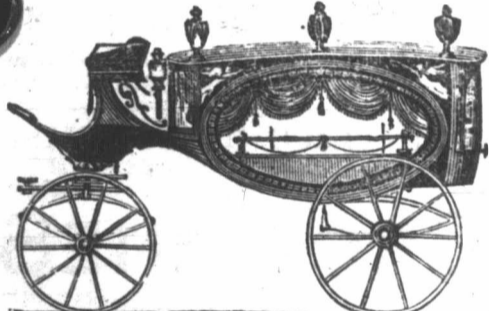
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# Dominion Churchman.

THURSDAY, JANUARY 11, 1877.

## THE WEEK.

ALMOST the only feature of interest in the Ministerial programme, as laid down in the Lieut. Governor of Ontario's speech, is the proposal to give the franchise to farmers' sons. The tendency of our agricultural population, unfortunately, is to gravitate towards the cities, or towards the Western States. We do not suppose that the power of voting for members of Parliament will have any very perceptible effect in checking the restlessness and migratory habits of our young farmers; but still it is a move in the right direction. The son who stays at home, works on, manages, and eventually inherits his father's farm is certainly as useful a member of the community as his more ambitious brother, who is too often found among the loafers at street corners, or who carries such energy and capital, as he may possess, to a foreign land. The first debate of the Session took place concerning the exemption from taxation question, about which so much has been said lately. There can be little doubt that the principle of excusing certain properties and individuals from contributing to the the general municipal necessities, however well meant in its inception, has been carried to excess, and if it is true, that in Toronto alone, there is property exceeding in value eight millions of dollars which does not contribute a cent to the City treasury, we need not wonder that the very heavily taxed citizens do begin to grumble. Still, if we admit that the extent to which the exemption has hitherto been allowed is indefeasible in theory and objectionable in practice, we must urge that all the private properties,—that is, all that do not belong to the Government—have been acquired or built on the understanding that such favour would be continued to them, and that withdraw it *in toto*, suddenly, would be an injustice. As things are at present, our churches, our institutions and our clergymen have quite enough, perhaps more than enough, to do to pay their way, and the addition of taxes would be a very serious burden. Still, we not suppose we are in a worse plight than our neighbours, and, provided all are equitably and impartially dealt with, we shall not be the first to grumble.

It was with an intense feeling of relief that the public learnt that an arrangement had been come to between the manager and the engineers, and that, consequently, the strike at the Grand Trunk Railway was ended. It had continued quite long enough to show us how dependant we all are upon the one main artery of the country. The strikers had opportunities of putting their case before the world, which the Directors did not possess, and so the public has only *ex parte* statements on which to form a judgment. Still, we shall probably do no injustice if we assume that the men had some real grievances, whilst

other supposed grievances might have been explained and removed by a little conciliation on the part of their superiors. All may be well that ends well, is a doctrine of comfortable unction, but these sort of occurrences, somehow, leave an unpleasant taste in the mouth. The rioting, at several important points on the railway, was very discreditable, and the inability of the authorities to promptly suppress it was rather humiliating; affording similiar evidence to that which the Guibord case afforded, that, in times of emergency, we are liable to be brought to a deadlock by a conflict with jurisdictions. Authority and responsibility being divided and sub-divided between Municipal, Provincial and Federal Government, rowdiness has much in its favour. One effect of the strike, no doubt, was a large accumulation of freight, and lost time has had to be made up. But we venture to hope that, at least after the arrears have been worked off, the G. T. R. will have more quiet and rest on the line on Sundays than was, for instance, the case in this neighbourhood last Sunday.

The continuance of frost and snow, in a manner somewhat unusual in the Lake region during the earlier part of winter, agreeable though the weather may be to the well-clad, and healthy though it may be for all, does, nevertheless, bring with it grievous want, paralyzing, as it does, many industries on which a large portion of our town population depends for its daily bread. In Toronto, and in other cities, there undoubtedly is a large amount of distress. We are sorry to have to believe that fraud and imposture keep pace with the real poverty. In this city, at least, there is almost a premium upon deception offered by the want of unity of action amongst our charitable Societies. There is a charity enough, liberality enough, workers enough to look after and provide necessaries for the deserving poor, if there was any concert and harmony between the several agencies; but each nationality, each congregation, each Society goes its own way, with supreme indifference as to the movements of its fellow-workers. Hence, the natural result—waste of time and money, the same ground gone over many times, the same persons receiving, haphazard relief from several quarters; and hence a thick crop of fraud and impostures, the crafty and loud-mouthed obtaining much, the reserved sufferers being comparatively neglected. We are glad to hear that an attempt is being made to establish cordial and valuable co-operation amongst the different workers. If it is too late in the season for an entirely new system to be developed—and we believe it is needed—an alphabetical list of the poor might yet be compiled, shewing the amount of relief afforded by each society, and we are confident that, even by such a simple plan, a vast amount of fraud would be detected. Such a tabulated statement, placed in a central position, or divided into three sections, for the East, Centre, and West of the City, would

be an invaluable aid to the District Visitors, to whom and the clergy *alone* it should be accessible.

The question of peace or war is not yet decided finally at Constantinople. If the Porte succumbs to the pressure put upon it, there is yet, and will be for some time, the chance that some fresh demand may be made by Russia with which the dignity of the Ottoman Empire may make it impossible for the Sultan to comply, whilst, on the other hand, if he rides his high horse and snaps his fingers in the face of the assembled plenipotentiaries, there is still a probability that, before matters reach an irremediable extreme, a cold shiver may come over the Turk and his increasing appreciation of discretion may be in inverse proportion to his own valour. The difficulty seems to consist in this, that the Porte will not give satisfactory assurances of an honest intention to reform his evil ways except under such pressure and intervention as practically supersedes his supremacy in his own territories; and if his supremacy is superseded and he loses respect for himself and his tributaries lose all respect for him, matters will eventually become worse than they are now. The Powers cannot for ever maintain either a corps of occupation or even a gendarmerie. We seem to be at the beginning of the end, but the end, if it is to be reached soon, will not, we fear, be reached but through blood. That the Turk, who has his good qualities and should, even in these days, have credit for them, will remain as a European Power for very long we do not believe; but we are content to let time and his own inherent vices work his expulsion across the Bosphorus. At present neither the Provinces constituting Turkey in Europe nor the other European Powers are ready for such a complete change as the ejection of the Moslems would involve. If it must come now, we must make the best of it, though bloodshed and war come with it; but if the crisis can be postponed the benefit of the change may hereafter be reaped without a sword being drawn or a shot fired. Sooner or later, possibly very soon, the Cross will once more shine on the summit of the dome of the grand old church of the Heavenly Wisdom.

In the meantime both the wishes and the power of Russia seem to be very imperfectly understood. At one moment we are told that her army is in splendid condition and that the enthusiasm of the country for war is so intense, that the whole influence of the Czar in favour of peace is barely able to restrain it. At another we hear of depleted arsenals, miserable skeletons of regiments, disaffection in the army and general rottenness in the whole political system of the Empire. Then we are asked to read a Bulgarian manifesto to the "Blissful Czar," imploring his immediate intervention; at another moment we are credibly informed that the Christian population is loyal to the Porte and much prefers Turkish to Russian supremacy. Then



Ignatieff blusters, while the Czar sends pacific assurances to the Queen that, on his word of honour as a gentleman, the seizure of Constantinople is the very last thing he contemplates. Antecedents are awakened sometimes, and as it happens that similar strong assurances were given in regard to Khiva, and that nevertheless Khiva was summarily annexed to the Russian Empire, England is just a little suspicious of His Majesty's profuse professions of disinterestedness. In the meantime we see very contradictory opinions still maintained in England. A popular meeting in London was addressed in the most vehement language by Sir George Campbell, Professor Fawcett, Mr. Freeman and others of that way of thinking, by whom Bismarck was designated as "diabolical" and Lord Beaconsfield was likened to the Roman banqueter who could not drink his wine with pleasure unless mingled with the blood of men. Lord Shaftesbury tried to introduce some little moderation, and observed that they had better say that they forgot and forgave the past. "Forgive?" shrieked Mr. Fawcett, "there is one Minister at least who ought never to be forgiven, and that is the Prime Minister." Verily intellect does not prevent men from losing their heads.

#### SECOND SUNDAY AFTER THE EPIPHANY.

THE idea of the Epiphany, or manifestation of the glory of Christ is brought out on this Sunday under a new aspect. The gospel gives the key note of the day in the account of the beginning of miracles by which Jesus manifested forth His glory in so marvellous and unmistakable a manner that His disciples believed on Him. This manifestation of Divine power was also connected with such a display of His sympathies with humanity that the glory did not repel the witnesses of it, but attracted them towards Himself with the warmest love. The change of water into wine revealed the Lord as possessing the power of a Creator; and showed Him to be identical with that august Being who, ages before, had taken the dust of the earth and elevated it from its original position in material nature by breathing upon it, so that it should become a living man. On this day, therefore, we celebrate the Epiphany of Jesus as the Lord of a New Creation by which the original creation is to be exalted to a much higher place and office in His dispensations of Providence and grace. In this act, He prefigured that work of re-creation which is now wrought in the ordinances of His Kingdom for the salvation of men's bodies and souls. In this miracle, simple elements come under the influence of His blessing, and then His servants bear forth that which at first was water but has now become the generous and enlivening beverage which is so highly extolled and honored in the sacred Scriptures. In like manner baptism exalts the souls and bodies of men from the kingdom of nature to the kingdom of grace; and the Holy Eucharist is the means by which our whole nature is built up into the fulness of the stature of a perfect man in

Christ, raised from one step to another. "changed from glory into glory." At a marriage feast was therefore taught the great truth of the union between the Lamb of God and the Bride, by which the virtue of the Incarnation of the Word is extended to fallen human nature. And Christ is still manifesting forth His glory, when He is present at the breaking of bread and in the distribution by His servants of that by which, when received with faith, the edification of souls is carried on, and a preparation is progressing for joining in the marriage supper of the Lamb.

The spiritual gifts vouchsafed to the church are imparted through the one great gift, the gift of Christ; and, as far as they are faithfully received and used, they serve to advance His glory and manifest His power and goodness.

The glory of Messiah, as prophesied by Isaiah, is also brought before us—in the everlasting covenant, the Witness to the people, the word proceeding from His mouth producing abundant fruit, causing righteousness and praise to spring forth before all the nations, and the anointing of the Lord to preach the good tidings of His grace and comfort.

#### THE FUTURE OF THE CHURCH.

ONE of the most important subjects that can engage the thoughts and attention of men is the prospect of the future with regard to the Church of Christ, as a witness and keeper of religious truth. Her ultimate triumphs are as certain as the continuance of the sun in the heavens, or even as the stability of the throne of the Great God Himself, because they are secured by the promise of the Father of angels and of men; but her immediate progress and the continuance of her benign and gracious influence in particular countries and among specified nations, may well be a source of anxiety to right-minded Christians. The dark pall spread over some of the brightest and richest lands of Christendom, for many a year, shows that such an anxiety is not by any means out of place; and indicates that without sedulous care and diligence in stirring up the gift of God bestowed upon the Church, there may be large regions where the light of the Gospel may be quenched in darkness, while its illuminations may take their flight to other lands. This subject was considered by the Bishop of Manchester (Dr. Fraser) in his late charge. The Bishop is what is usually termed a Broad Churchman; but his churchmanship has such breadth, that it embraces a great deal more doctrinal soundness and true churchmanship, combined with an unusual amount of that most uncommon faculty—common sense—than many so-called Broad Churchmen can lay claim to. The Bishop's remarks upon the subject were suggested by the answer given by one of his clergy, in his return to the Rural Dean, with reference to the hindrances found in his work. Amongst these, the clergyman reckons "social jealousies, and the fever of political and sectarian partizanship. Fostered by the luxury and

passion of modern life, these seem to me to present a most fatal obstacle to Christian influences. *Current representations of Christianity which create great prejudice by confounding the Divine kernel with the human shell* also deserve particular mention. In a word, the unreality of Christian profession, and the way in which it too often sets aside from the actual thought and life of men, are, in my esteem, a far greater influence than the reality of wickedness, terrible and awful as this may be." These remarks suggest the gravest consideration, and the Bishop directs his attention to the subject in a way which shows his full appreciation of their importance. He rightly says that even an apparent contradiction between doctrines taught and the moral nature of man, as well as a contradiction between the religion we teach and the lives we lead, shocks and alienates, not the ignorant and the brutal, but natures which, as natures, seem moulded out of the finest clay, and animated with some of the highest and noblest aims. His Lordship refers also to modes of stating Christian doctrine, which have been singularly repulsive to the intellect, and still oftener to the conscience of men; and he specially instances Luther's doctrine of justification, Calvin's doctrine of election, the theory of indefectible grace, and popular explanations of the Atonement. He adds that "men, with glib tongues, have expounded these deep problems to their own supreme satisfaction, and have neither known nor reckoned how many hearts they have hardened, how many intellects perplexed, or how many consciences revolted."

#### A NATIVE MINISTRY FOR THE HEATHEN.

THE fact that in the efforts made to evangelize the pagan world, a nation has not of late years been born in a day, has led some people to contrast the result of modern missionary work with that which existed in the early days of Christianity. It appears to be sometimes forgotten, in working for God, that it is God's great work; and for that very reason it must be carried on according to God's laws, and the conditions God has imposed upon it Himself. To set aside these laws and conditions is rather calculated to ensure failure than success. At the same time it must not be supposed that the amount of success is always to be in an exact proportion to the means employed, even though that may be of the best—as though it were a mere mechanical operation to evangelize the world and gather it into the fold of Christ.

There are dogmatic truths, there are sacraments and other services of the sanctuary, and there is a three-fold ministry in connection with the church, and without which we can hardly say that Christianity can have any existence at all. There are also other things which are exceedingly desirable as far as they can be obtained, and which may very materially assist the progress of the church in her march onward; but which we can scarcely place among the things absolutely essential to success. Among those may be reckoned a native ministry. The inner



thoughts, the feelings and the traditions of a people can no doubt be most effectively appealed to by a native using the language of the country, and himself equally familiar with the religion he designs to teach and with the people among whom he labors. But we would not say, as the Bishop of Peterborough is reported to have said at the Grantham Conference, that: "Above all things, it was plainly necessary to success in missions that the work should be carried on by a native ministry, and by native churches." Dr. Magee, looking at the rapid success of the early churches, and comparing it with the slow progress of modern missionary work, thinks we are apt to attribute the success of the early work far too much to the exercise of miraculous powers; and that it was from the comparative weakness of the foreign element that first introduced Christianity, and then was rapidly absorbed in God's providence that brought about the institution of native churches and the rapid spread of Christianity. While in our day the foreign element—in English missions, for instance—was so powerful that we could not, and would not if we could, obliterate or dispense with it. We must confess that we are rather inclined to seek the causes of modern want of the desired success in the apathy of the church in her corporate capacity to the high duties she is called upon to fulfil, and to the tremendous responsibility resting upon her in the cause of evangelizing the heathen. It is surely one of the laws Almighty God has laid down that the evangelization of the world should be carried on by the church as a body; and one of the conditions he has imposed, that the Church, feeling her responsibility, should endeavor with all earnestness and zeal to be faithful to her high trust.

#### LOVE FOR THE PRAYER BOOK.

IN the Grantham Conference, to which we have alluded in another column, a remark was made by one of the speakers to the effect that a great mistake had been made by keeping the native churches too long in Anglican swaddling clothes, and that it would be much safer to leave them to themselves. He hoped the day was far distant when the English people would cease to place the prayer book next to the Bible; and added: "Why was it that the prayer book had such hold on our hearts? Because it was our own; because it was surrounded by historical and religious memories. Such," he said, "was not the case with the natives. They would never have a prayer book that would be utterly loved and go home to the hearts of the native portion of the church as our prayer book comes home to us, until that prayer book was the product of the native mind, and reflected the native feelings, tradition and history." But we would ask, What proportion of our venerable Book of Common Prayer embodies the local history and traditions of the English people? All the State services but one were expunged from the book without a pang of regret from a soul on earth, with the exception of a very small batch who entertained a fear lest that

respected individual Guy Fawkes should be forgotten. And now we have left only the "Accession" service, and two or three prayers for the Queen and Royal Family to represent the entire history, traditions, feelings, and religious memories of the greatest Empire in the world! No; the Book of Common Prayer stands on a basis infinitely broader and deeper than any thing so local or national as that. Its religious memories lead us to ascend a stream more ancient than the English Throne; and it addresses itself to feelings, sentiments and aspirations deeper and nobler far than the politics or the ballads of the British State. An eminent Non-conformist preacher understood the secret of its sympathies better when, just before his departure from the world, he said: "Sing to me the Te Deum; it seems to unite me to the whole Church of Christ, in heaven and earth."

#### ASSYRIAN ANTIQUITIES.

THE work of research into the Babylonian Archives still goes on, notwithstanding the death of the late lamented George Smith. We learn from the London *Times* that the cases of Assyrian, Babylonian, and Aramaean antiquities collected by him during his last expedition to the East, which was brought to so unfortunate a termination at Aleppo on the 19th of August, are now being examined at the British Museum by Mr. Smith's successor, Mr. William St. Chad Boscawen. Most of them are of the class known as contract tablets—small baked clay slabs, written on both sides, and recording acts of bargain and sale, duly attested by witnesses, and bearing very precise dates. Sometimes they are done in duplicate, a second copy of the cuneiform or arrowhead inscription being found inside on splitting the slab. The exact dates upon them are of the utmost importance in settling the chronology; and the store of proper names, including those of buyers, sellers, and witnesses, is of great philological value. The number of contract tablets already recognized among the new treasures is about 3,000. Of these no fewer than 1,800 were found together and must have formed part of the archives of a single great firm of Babylonian bankers, whose transactions extended over more than a century, since the dates of their vouchers and securities range through the reigns of Nabopolassar, Nebuchadrezzar, Belshazzar, &c., down to those of Cyrus, Darius, Hystaspes, and Nidintabel, who revolted against him. Of more strictly so-called historical tablets about a score have already turned up. Besides, there are several bricks bearing the legends of very early Babylonian Kings. For the lovers of art may be mentioned, besides vases of some merit, fragments of a seated figure in black basalt, and a couple of bronze statues of hitherto unidentified gods. The same class will be delighted with the fine lion couchant in gray granite, a foot and a half long, and standing on a pedestal of the same material about four inches high. It was found at Bagdad, and was purchased by Mr. George Smith for the

British Museum, during his last expedition but one; but has only now reached Great Russell street. When it is added that this Bagdad lion bears on his breast the royal ring and hieroglyphical name of one of the famous Shepherd kings, who ruled Egypt during 511 years, it will at once be seen that this monument is quite as likely to interest the historical and chronological student as the enthusiasts for ancient art. The name of the Pharaoh in question, who must have been master of both the Euphrates and the Nile, and whose reign thus seems to furnish the desiderated very early synochronism between the Assyrian and Egyptian annals, is, in its classical form, Sethos. The hieroglyphical escutcheon is that of the Pharaoh, from whose accession the famous stela of San or Tanis in Egypt dates an era just 400 years from which had run down to Ramses II., the Sesostris of the Greeks. In the list of Assyrian Kings in Syncellus, a Sethos actually appears with a reign of half a century, which is made to begin in that historian's year of the world 3637, or B. C., 1857; and in his Egyptian list a Pharaoh of the same name, with 50 years of reign, which began, according to Syncellus, in the same year, A. M., 3637, is also to be found. Mr. George Smith was the first to find the cuneiform name of the same king on a ring in the British Museum. Another unique find in the new collection is a complete Babylonian Calendar, noting all the lucky and unlucky days of the year.

#### CHILDRENS' HOSPITAL.

IN a recent number we referred to this excellent institution, in which we stated a meeting was to be held to lay before the public an account of some of the good already accomplished. The committee of ladies were fortunate enough to have one zealous in good works for their chairman, the Hon. V. C. Blake. There were several prominent ministers who advocated the cause, but possibly the one who would carry the most weight was Dr. Hodder. His testimony to what has already been done and the need of the Hospital was enough to encourage all desirous of relieving the afflicted. He pointed out most clearly how impossible it was for any medical man to make a speciality of all diseases—or to deal especially with all ages, and how there was a special work in the treatment of children. He pointed out how this theory was being so widely accepted, and clearly showed the necessity for such an institution as this in Toronto. He thought that a more central point might be more convenient for the parents, but none more beneficial to the children than the present locality. He then gave a detailed account of the medical services, and the great success which had attended, through God's mercy, their efforts.—the Rev. Mr. Potts spoke of the principle on which the Institution was supported, viz., like that of Muller's in Bristol in England. The laying their wants before God in prayer, but using no canvassers or collectors. The Rev. D. J. Macdonnell said that he did not think the use of collectors was contrary to



the principle of faith, but that the present system adopted by the ladies of this Institution was possibly a higher grade of faith. The Rev. Dr. Jackson gave an interesting account of the inner life of the Institution, and of the comforts which the little patients had, and also how some had been impressed by the teaching which had been given.

The Rev. A. Baldwin referred to one cot which was called the "Consolidated" which had been supported by nine young ladies, but latterly had wanted money owing to marriage and other matters which had directed their attention to other things. He thought that we might adopt an idea from our American neighbors and make an appeal to the children of the Dominion, acknowledging each week the young contributors in the DOMINION CHURCHMAN and other religious papers or by the secular press. He stated that already many of our children were contributing to one in New York, and that it would be as well to use these contributions in Toronto. This was, however, referred to the ladies committee, as it seemed, to the minds of some, rather to interfere with the plan of faith on which the hospital was being carried on. If this is adhered to, we only hope the children will contribute unasked, and unacknowledged. The meeting was brought to a conclusion by an earnest address from the Vice-Chancellor, and by Mr. Macdonnell, with a short prayer for the Divine blessing.

#### NOTES ON INFIDELITY—PROPHECY AND HISTORY.

THE fulfilment of the prophecy of our Lord concerning the total destruction of Jerusalem, and the dispersion of the Jews, is one of the most interesting portions of the world's history that can fall under the contemplation of the Christian.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee and keep thee in on every side, and shall lay thee low with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."—St. Luke xix. 45, 44.

"And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh. For these be the days of vengeance; for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led captive in all nations: and Jerusalem shall be trodden down of the Gentiles."

Josephus, a Jew, an enemy to Jesus Christ and his religion, and who was yet unborn when this prophecy concerning Jerusalem was uttered by our Saviour, was raised up by God to be an eye-witness of the events, and to record the fulfilment of it. So clear is his account of the misery and suffering of his countrymen, that there is not a single expression of our Lord in the prophecy which does not appear to be exactly fulfilled. The words of the historian and the prophecy are sometimes the same. Whilst giving a truthful record, the historian avoids mentioning the

Christian sect, or any thing that would be likely to advance its interests.

Our Saviour predicted that Jerusalem should suffer the evils of a siege. "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."

Josephus gives a graphic account of the siege of Jerusalem, the suffering, misery and slaughter of his countrymen, the throwing up of trenches against the city, the surrounding it with a wall, "keeping them in on every side," the destruction of the city and temple by the Romans, under Titus Cæsar.

The complete success of the enemy is foretold. "They shall lay thee level with the ground." Many cities have been taken, and nations subdued without feeling the vengeance of their conquerors, but have again risen and flourished as before. Jerusalem had herself been several times in the hands of strangers, and had survived. There was no example in the history of the Roman conquest to warrant the expectation of the utter destruction of the city and the slaughter of her inhabitants. But the prediction of Jesus was express; and fire and famine, pestilence and division and the sword did their work thoroughly; and young and old, women and children, became involved in one common ruin. "His blood be on us and our children," was fully realized. Truly, "There was distress in the land and wrath upon that people, and they did fall by the edge of the sword," by hundreds of thousands.

The hand of God was against her, and Titus, though he greatly desired to do so, could not save even the temple from ruin. "Her towers, her walls, her palaces, the beautiful gate of the temple and her holy place were all thrown down and laid even with the ground. Even the very foundations of the temple were dug up, and the ploughshare passed over the glory of that house which the wisdom of Solomon had built, and the wisdom of Jesus adorned." In deed and in truth they left not in her "One stone upon another," to tell the traveller the spot where those goodly buildings stood. "Her house is left unto her desolate." Titus laboured to avert a destruction so signal and so sad, but he laboured in vain, because he laboured against the sure word of prophecy. It came to pass as the Lord had spoken. L.

#### Contributions.

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

(Continued.)

But tell me, that you may clear up several doubts which occur to me at this moment; "have those men who decreed such a prohibitive precept also prohibited the people to eat meats?"

"Yes, Sir," you would reply to the apostle, "we have been prohibited from eating meat, eggs, and all milk pottages on certain days of the year, called 'Vigils,' and the only way in which we can obtain the privilege of eating eggs and dishes made of milk is by paying the church for it. But do not suppose, holy apostle, that my subjects suffer much on account of this prohibition to eat meat, as these days called 'Vigils' are really merry days, when many nice and savory dishes

are placed on the table, which make this prohibition much more tolerable, especially by the rich, who during those days which are called fast days, sit down at one o'clock and often do not rise from the table till five o'clock, after having enjoyed a good hearty meal, washed down with the most generous and delicate wines."

"Well," said the apostle, "I have no longer the doubts I lately had about you. For in the same Epistle to Timothy, chapter four, you will find all these things foretold in the clearest manner. You will find the following words in the first verse: 'And the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.' I must tell you plainly that I see this prophecy most clearly fulfilled in ourselves, who have manifestly apostatized from the faith, which teaches us that the sacrifice of the cross was of infinite value, and more than sufficient for the redemption of mankind. But I find you affirming quite the contrary. You tell me that you daily offer up to God this very same sacrifice. You listen also to the doctrine of devils, when you forbid marriage to the priests and the use of meats to the people. You know right well the scandals which many of your own priests have brought upon the holy religion which they profess, and you turn a deaf ear to my words as found in the third verse of the same chapter, wherein I warned you of those false teachers, who would forbid men to marry, and who would command them to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth. You have evidently not known the truth; for this reason you abstain from meats on certain days; and your superiors are those wicked men of whom the Holy Ghost has assured us that they would prohibit both matrimony and the use of meats. But tell me, who is that beautiful young lady who is kneeling down and speaking so confidentially with that man, who appears to belong to this church. They seem to me to be love-making, or at least they are in great danger of mentioning that matter, as these two persons, of different sexes, are separated by a very slight partition only?"

"Sir," you would quickly answer, "that man whom you see is a priest. The vase, in which he is seated, is called a 'confessional,' and the young lady whom you see is a penitent, who has come to open her mind to this priest, who is her father confessor, though not much older than herself. "She will tell him all her most secret thoughts, many of which she has not communicated even to her husband. This lady subjects herself to all this degradation and shame to obtain the pardon of her sins at the hands of that priest, who has power to open and shut the gates of heaven, and who stands towards her as Jesus Christ himself. How unfortunate you are! How much you have adulterated our holy religion," the apostle would say. "Are you not aware that all you are telling me is utterly unworthy of the majesty of God, and that only an atheist could have imagined such sacrilegious and blasphemous conceptions, which are so offensive to all pious ears? Do you not know that God alone can pardon sins, and that He actually pardons everyone who believes with lively faith in the sacrifice offered once for all on Mount Calvary, and assures us, most clearly, that this all sufficient sacrifice satisfied the Divine justice, paying all that mankind owed for their sins?"

"Holy apostle," you would triumphantly reply, "we are aware of all that, but we also know that we too have the power conferred upon us of pardoning sins, for his Son the Lord Jesus Christ said: 'Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.'" But who has taught you that this text should be understood in the literal sense you have given to it. You should interpret Scriptures by themselves. By comparing them fairly together you will arrive at the truth regarding them. This declaration of the Son of God should be compared with what he has said on other occasions. See what he says as recorded in St. Mark, chap. xvi., verses 15 and 16; St. Luke, chap. xxiv., verses 46 and 47, and St. Mark, chap. xxviii., verses 19 and 20. What did the Lord Jesus Christ command his disciples to teach when he commissioned them for their errand of mercy. Without doubt,



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the great doctrine of justification through faith in His blood. You will find this declared throughout the gospels. This same apostle, St. John, tells us on another occasion, that the blessed Saviour declared: *He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him.* Therefore the text which you bring forward with so much triumph does not contradict the many passages in my epistles, which declare most distinctly that the pardon of sins is not obtained by good works, but by unfeigned faith in the Lord Jesus Christ. Thus in Romans iv. 3, *What saith the Scriptures, Abraham believed God, and it was counted to him for righteousness*; and in fifth chap., first verse, *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* Again, fifth chap., ninth verse: *Being now justified by his blood, we shall be saved from wrath through him.* Again, third chap., 28th verse, *A man is justified by faith without the deeds of the law.* Again, in Gal. 2nd chap. 16th verse, *A man is not justified by the works of the law, but by the faith of Jesus Christ.* You can and should call upon all sinners to repent them of their sins, to believe in Jesus Christ to the saving of their souls, and to seek the sanctifying and strengthening influences of God's Holy Spirit; and to those who will not be converted, and even to those who say they have faith, but by their carelessness and ungodliness show that they have it not, you can and should say to them, *You are infidels, and if you die in your sins the wrath of God will abide with you for ever.*

It is in this way that you will "open the gates of heaven" to the former, and will "shut" them to the latter. But when a sinner repents, you must not in any way place a priest between him and Jesus Christ. If you do this, the influence of the priest will imperceptibly increase, whilst that of Jesus Christ the Lord will decrease. He will soon not know how to find Christ without looking first to the priest.

You should never think that God has relinquished the power of forgiving sins, which is one of his most spiritual attributes, and has conceded it to you, who are no more than frail and weak beings, and subject to commit sin."

But tell me, what is the meaning of that metallic sound which I hear, and which seems to be produced by silver coin." "Sir, the faithful are only paying for the masses which are being celebrated on 'the altar of pardon,' so that the souls of those for whom the masses are being celebrated may escape from Purgatory."

What do you mean by that word PURGATORY? I can well comprehend that the payment of money for masses signifies that, unworthy priests and bishops, in receiving money for masses do their best to imitate the unfaithful Judas Iscariot, who sold his Divine Master for thirty pieces of silver, with this important difference, that he did it once, and then went and hanged himself, whereas you commit this great sin every day without shame or apparent regret. But do explain to me what you mean by the word PURGATORY."

Sir, Purgatory is an unintelligible and gloomy place, where the souls of those who die without having satisfied God for their sins whilst on earth, remain undergoing the most terrible torments until their relations pay money enough to secure the said mass to be celebrated, on which being done, the soul is rescued from those terrible torments."

"I do not know what conscience you have," the apostle would answer, "if you are robbing the public in such a scandalous manner, and I am surprised that the competent authorities of the church have not long before this interfered to protect the people from being so grievously fleeced. But tell me, who has taught you that fable about PURGATORY, which is no more than an old woman's tale; for you will find nothing of it in the Scriptures. On the other hand, I find that you are in a most grievous error in supposing that mankind can satisfy God for their sins, which is absolutely false. Read in the Epistle I addressed to the Ephesians, chap. 2, verses 8 and 9, what the Holy Ghost saith, *For by grace are ye saved through faith, and that not of yourselves it is the gift of God: not of works, lest any man should boast.* Besides, the pure and most precious

blood of Jesus Christ cleanses every soul from all sin, if it trust and believe in His Divine Majesty. If this be the case, why should the Church of Rome (whose sons ye are) invent a PURGATORY, where souls are to be purified from their sins. But I see plainly enough why your church invented Purgatory. It was for the purpose of bleeding the people and making yourselves rich, in order to satisfy your gross appetites, to maintain your many sacrilegious children. Tell me what does your frightful picture represent?" "It represents *Purgatory*," would be your unwilling answer.

The Holy apostle, full of indignation, would exclaim, "You seem to have fallen into the deepest degradation possible. Those images, too, which I some time ago called for an axe or hammer to destroy, were not put up by those ancient heathens, the Aztecs, but by you, who, though professing to be christians, are nevertheless idolators; for know, that all who worship graven images are idolators, and it would have been much better if I had returned to heaven before entering this place, where I have found the greatest abominations."

(To be continued.)

#### THE APOSTOLIC CHURCH; WHICH IS IT?

To the Rev. Thomas Witherow, Professor of Church History, Londonderry.

##### LETTER X.

MY DEAR SIR,—Let us glance again over the ground we have passed in Letter IX. We see that St. Paul in writing his epistle to the Church at Philippi, sent it by the hands of Epaphroditus the *Apostle* (i.e., Bishop) of this Church, and addressed to the *Bishops* (i.e., the Presbyters and Elders) and the Deacons, thus recognizing the existence of *three orders* in the ministry of the Apostolic Church. We have seen also that although there were *Elders*, also called *Bishops*, both in this Church and that of Ephesus, yet there is not the slightest hint in the New Testament to lead us to suppose that there was not also a separate and distinct congregation for each separate Presbyter or Elder. And we find also that St. Luke in Acts XIV. 23, does not state that the Apostles Paul and Barnabas "ordained them Elders in every Church," but simply *in, through, for, or among* the Church, or "in accordance with," or "in conformity to Church usage or custom." These facts, therefore, completely destroy your *third principle*. We will therefore turn to your *fourth*, which you state to be "that in the APOSTOLIC CHURCH ORDINATION WAS THE ACT OF THE PRESBYTERY—of a plurality of elders:" p. 34. Ordination you define to be the solemn designation of a person to ecclesiastical office with (or rather by) the laying on of hands;" p. 32. I make the above correction on the authority of the Presbyterian "Form of Church Government," published in Glasgow, 1843, with the "Confession of Faith, &c.," p. 360. "Every minister of the word is to be ordained *by* imposition of hands and prayer, *with* fasting, *by* those preaching Presbyters to whom it doth belong." That is to say, they were to be ordained *by* the laying on of hands, *by* prayer, *with* fasting, and *by* those to whom the right of ordination belongs. Please bear the distinction between *by* and *with* in mind, as I purpose referring to it again.

The "laying on of hands" is declared to be one of "the principles of the doctrine of Christ," (Heb. VI. 1-2) and was used in conferring both ordinary and extraordinary gifts of the Holy Spirit (Acts VIII. 17; IX. 17; XIX. 6) in the miraculous healing of the sick (Mark XVI. 18; Acts XXVIII. 8) in commending persons to the grace of God (Acts XIII. 3; XIV. 26, perhaps also XV. 41); and it was also used in the solemn investment of persons to ministerial functions in the Church of God (Acts VI. 6; 1 Tim. IV. 14; V. 22; II Tim. I. 6), and this laying on of hands in Ordination was always considered as not only conveying *jurisdiction*, but also as conferring the gifts of the Holy Spirit for the fulfilment of the work of the ministry to which the person was then set apart. You must acknowledge that all power and authority is vested in the great Head of the Church. From Him came the original

commission to the ministry of the Christian Church in the words (St. Matt. XXVII. 18-20): "All power is given unto Me both in Heaven and in Earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even to the end of the world." This may be called their jurisdictional commission, the whole earth was to be their Diocese, and the discipling of all nations their ministerial work. While that as given by St. John (XX. 21-23) was the conferring upon them indelibly their ministerial character in the words, "Peace be unto you, as my Father hath sent Me even so send I you;" and when He had said this He breathed on them and said "Receive ye the Holy Ghost, whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." The ambassador of Christ, therefore, does not derive his official character from the men of the world, nor yet from professing Christians in the Church, but from our Lord Jesus Christ Himself through the order He established to transmit and propagate it to the end of the world. Indeed, it would be hard to find in all human transactions a more explicit appointment of particular men to a particular office, or a more distinct conveyance of authority and power for the fulfilment of the duties connected with that office than is found in these solemn words of our Lord to the Apostles whom he had chosen. And the inspired writers when speaking of this ministry refer to it as the gift of God thus, "the ministry which I have received of the Lord Jesus," (Acts XX. 22). "God hath committed to us the ministry of reconciliation. Now then we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God," (II Cor. V. 19-20). Again it is stated that the gift of the apostles, prophets, &c., for the work of the ministry, &c., was from Him "Who hath ascended far above all Heavens," namely, Christ, (Eph. IV. 10, 11.) And our Lord in His own words states the same thing, "Ye have not chosen Me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain," (St. John XV. 16.) The Elders of Ephesus, though undoubtedly ordained by St. Paul, are stated to have been made Overseers of the Church by the Holy Ghost, (Acts XX. 28.) St. Paul also in speaking of the ordination of Timothy calls it "the gift," (I Tim. IV. 14.) "The gift of God;" and what gift was that? It was the gift of the Holy Spirit conferred *by the laying on of hands* at his ordination, (II Tim. I. 6.)

But to return. The instances you adduce from Holy Scripture in support of your fourth principle are from 1 Tim. iv. 14; Act xiii. 1-3, and Acts vi. 6. In reference to the first you say: "The Apostle exhorts his son in the faith to employ to good purpose the gift of the ministry that had been conferred upon him. He intimates that this gift had been given by prophecy—that is, in consequence of certain intimations of the prophets who were numerous in that age of spiritual gifts, making him out as one who would be an eminent minister. He adds that the gift was conferred *with the laying on of the hands of the presbytery*—that is by the presbyters or elders in their collective capacity. The words of the Apostle are: 'Neglect not the gift that is in thee which was given thee by prophecy WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY.' These words are decisive as to the parties with whom the power of ordination is lodged."

Before I enter upon the examination of this passage I would ask you to turn to page 18 of your tract and read it through *carefully*. You there condemn the practice of those visitors who "select some one of our modern churches which happens to be a favorite, delineate its characteristic features and then proceed to show that they are a reflection of the pattern presented in the word of God." And you state as a reason for your "grave objections" that it "produces the fatal impression that the writer has determined in the first place that his view of the subject is right, and then goes to Scripture to search for proof of it." And you continue: "Besides, it affords opportunities for viewing passages of Scripture



apart from their connection, and tempts writers to quote in their *favourite texts, the sound of which only is upon their side.* Your plan of procedure you state to be to examine the Holy Scripture with a view of ascertaining from them the various facts that bear on the government of the Apostolic Church. We will produce the passages, contemplate them in their immediate connection, unfold their meaning, and try if by their aid we can arrive at GREAT PRINCIPLES. The italics above used are mine, and I have used them simply to call your attention more especially to the fact that those who disclaim the mode you so gravely object to are still tempted "to quote in their favourite texts the sound of which only is on their side." You say you will "produce the passages," yet in this case at least you have not produced all the passages. One very distinct and important passage you have totally ignored from the beginning to the end of your work, namely, II. Tim. i. 6, where St. Paul says to "his son in the faith:"—"Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by (dia) the putting on of my hands." How are we to reconcile these apparently contradictory statements of St. Paul that St. Timothy was ordained "with the laying on of the hands of the presbytery," and also that it was "by the putting on" of his hands? The distinction between the words *meta* with and *dia* by as used in these two passages is best seen by referring to the lexicon. According to Greenfield *dia* when used with a genitive, as here, signifies "through, by, by means of, with, referring to the means or instrument," while *meta* signifies "with, together with," thus denoting concurrence. Therefore, in the place where "the presbytery" is spoken of the preposition *meta*, denoting concurrence, is used, while in the other, where the imposition of St. Paul's hands are referred to, the preposition *dia*, signifying the efficient or instrumental cause, is used, thus showing most conclusively that no matter what may be the meaning of the words "with the laying on of the hands of the presbytery," it was "by" the laying on of the hands of St. Paul as the instrumental cause or means that "the gift of God" referred to in the passage was conferred upon St. Timothy. St. Paul therefore was the prime or efficient agent in the ordination, while the act of "the presbytery," whatever it was, was simply in concurrence with, together with St. Paul. There is also another mode of reconciling these two passages, viz: that "the presbytery" here spoken of was not a presbytery in the modern sense at all, that is, a body corporate of elders or presbyters, but denotes the office to which St. Timothy was ordained. And this mode you cannot consistently object to, as I find it favoured by John Calvin, the founder of the Presbyterian polity, who says: "*Sed Paulus alibi se non alios comptures, &c.*" But Paul speaks of himself as having laid hands on Timothy without any mention of many others having united with him. "I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands." For the words in the other epistle, concerning "the laying on of the hand of the presbytery," I do not understand as if Paul spoke of a college of elders; but by this name (*i. e.* presbytery) I understand the ordination itself, as if he had said: "Take care that the grace which you received by the laying on of hands when I created you presbyter be not in vain." (Instit. lib. iv. c. iii. sec. 26.) Evidently John Calvin did not consider your "favourite text the sound of which only" is on your side as being decisive, for he plainly and positively contradicts your position. These passages may, according to Calvin, be reconciled thus: "Neglect not the gift of the office of a presbyter to which you were ordained by the laying on of my hands," or, "which is in thee by the laying on of my hands." So much then for your first "favourite text," for the sound only is with you; the sense, when compared with the other, is decidedly with us. St. Timothy therefore was not ordained by a presbytery or college of elders in their collective capacity, but by St. Paul himself.

The next passage you quote in support of your fourth principle is Acts xiii. 1-3. The passage I will give in full: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen which had been

brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." In reference to this passage you say: "The act of ordination was here evidently not the work of one teacher but of several. A plurality took part in it." (P. 34.) You undoubtedly consider the act or ceremony above referred to an ordination. I do not, and for the following reasons: 1st. Whatever position Simeon, Lucius and Manaen held in the church at Antioch was also held by Saul or Paul, and Barnabas. They are all spoken of as prophets and teachers. They are stated to have "ministered to the Lord" as well as the other three. They, therefore, on Presbyterian principles, possessed the power of ordination equally with the others. If it was an ordination, then it was an ordination to a higher order than they possessed before, which you on Presbyterian principles must deny, as you hold but one order in the ministry of the Word and sacraments.

2nd. While I readily admit that a special personal call by the Holy Spirit for the purpose of ordination would make that ordination, even though "the laying on of hands" had been performed by laymen specially designated for that purpose, to all intents and purposes valid. Yet from the wording of the text itself compared with others I am compelled to declare this ceremony to be no ordination. The words are: "The Holy Ghost said: 'Separate Me Barnabas and Saul for the work whereunto I have called them.'" And what work was that? It is only necessary to read this xiii. chapter and the xiv. to the end of verse 26 in order to be able to answer this question. Immediately after this ceremony they entered upon that work and departed on a missionary tour through several countries of Asia and islands of the Mediterranean ordaining elders, confirming the souls of the disciples and exhorting them to continue in the faith, and commending them all to the Lord on whom they believe and came on to Attalia and from thence "sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled." This ceremony then was not an ordination, but a solemn recommendation to the grace of Almighty God for a special work, which work they fulfilled (c. xiv. 26.) Besides, if you still say that this recommendation to the grace of God was an ordination notwithstanding; I reply, in that case we have another instance of St. Paul's ordination a short time afterwards, before starting on a similar missionary tour (Acts xv. 40): "And Paul chose Silas and departed, being recommended by the brethren to the grace of God."

3rd. This ceremony could not have been an ordination because St. Paul most distinctly and clearly declares that he was "an Apostle, not of man, neither by man, but by JESUS CHRIST AND GOD THE FATHER." (Gal. i. 1.) So much for your second attempt to prove your fourth principle.

As to the ordination of the seven deacons in Acts vi. 6, "whom they set before the Apostle, and when they had prayed they laid their hands upon them," it is nothing to the purpose, for from the place under consideration we cannot learn whether it was seven of the Apostles who laid their hands each upon one of the seven deacons; or whether one ordains one deacon and three other apostles ordained two each; or whether two of them ordained two each, and one the remaining one; or whether one apostle ordained four and another three; or whether one ordained four and the remaining three were ordained by three of the apostles, and so on, any one of which cases would be opposed to your theory.

Now, sir, let me glance back at the ground over which we have passed. You concede (p. 34) that "it was the practice of an apostle, or one directly appointed by an apostle for this specific purpose, to perform alone the act of ordination." Timothy, Titus, and those "faithful men" to whom they committed or transmitted that power, alone had the right to ordain. We have seen that St. Timothy was not ordained by a presbytery or body of elders in their corporate capacity but by St. Paul himself personally. We have seen also that the ceremony recorded in Acts xiii. 1-2 was not an ordination, and that the ordination of the deacons

is nothing to the purpose. Therefore, we are justified in saying that in the Apostolic Church ordination was not the act of the presbytery of a plurality of elders.

I remain, &c.,

T. G. P.

To CORRESPONDENTS.—Haliburton Ruri-decanal meeting; Edwardsburg and South Mountain; Algoma News.

## Diocesan Intelligence.

### NEWFOUNDLAND.

On Wednesday evening, Nov. 29th, a meeting was held in the British Hall, for the purpose of giving information respecting the Constitution of the Diocesan Synod of Newfoundland, and the work of the Church of England in this colony. Meetings for this purpose had already been held in the missions of Brigus, Port-de-Grave, Upper Island Cove, Heart's Content, and on the South Side of this town. In many places the addresses were preceded by short services and sermons, and on every occasion the meetings were crowded, and much interest in the subject was manifested. On Wednesday the British Hall was completely filled and many could not obtain seats. The meeting having been opened with singing and prayer, the Rev. J. M. Noel introduced the Rev. F. Murray, of the Cathedral in St. John's, and the Rev. A. C. F. Wood of St. Thomas's. The Rev. Mr. Wood then clearly stated the reason for the establishment of Diocesan Synods in the Colonies, and especially in Newfoundland. After dwelling on the past and present financial condition of the Diocese, he warmly urged on Churchmen the duty of greater exertion and united effort, in carrying out the provisions of the Financial Act of the Synod. Another hymn having been sung, the Rev. Mr. Murray spoke at some length, and in impressive terms on the Mission of the Church of God from the earliest age, showing that her purpose and duty remained the same at the present day, viz., to carry out the commission given her by the Lord, "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He lamented that much more had not been done by Churchmen in this Colony, in carrying out this command, and he eloquently appealed to those present to engage in united action for the furtherance of the work of the Church. After a few remarks from the Chairman, the Evening Hymn was sung, and the meeting was closed with prayer and benediction.—Halifax Church Chronicle.

### NOVA SCOTIA.

BEAR RIVER.—We are happy to acknowledge the receipt of Ten Dollars from H. C. Harris, Esq., to be given to the Bishop of Algoma for his Indian boys and girls.

### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC.—The festival of our dear Lord's nativity was duly celebrated in the ancient capital. The congregations in the several churches were large and the services most impressive. There was a manifest increase in the number of communicants at St. Peter's Church, due, no doubt, to the mission services noticed in my last.

The decorations in the cathedral, St. Matthew's, St. Peter's and St. Michael's, are effective. Some really handsome silk banners have been introduced into the chancel of St. Matthew's, which have greatly enriched its appearance. On Christmas day the altar of this church was vested in a costly white cloth, and beautiful bouquets of flowers with a cross of white camellias were placed on the table. The Rector with his two assistants and large band of lay workers spare no pains in making the sanctuary at all times beautiful. Banners have also been introduced with very striking effect into the cathedral.



QUEBEC.—ST. PAUL'S.—This quaint little building under the frowning rock of Cape Diamond has been made to wear a new aspect. The old pews have disappeared and given place to well shaped open benches; the large unsightly pulpit and reading desk have given way to a handsome lectern. The altar has been raised and credence table introduced. The opening services were well attended. The sermon on Sunday was taken by the Lord Bishop of the diocese, and on Friday the Rev. G. V. Housman was the selected preacher. The Revs. J. Rice, Chas. Hamilton, M. M. Fothergill, and J. Walters, took part in the service. It is to be hoped that now that St. Paul's has been restored, the old gallery removed and seats made free to all, the sailors visiting our port in summer will attend in larger numbers than heretofore. Great credit is due to the Rev. J. Rice for his untiring efforts on behalf of the welfare of St. Paul's.

QUEBEC.—ST. PETER'S.—The Christmas Tea in connection with the Sunday-school of this Church was most successful. The room was very tastefully decorated. The children to the number of 150, appeared to thoroughly enjoy themselves. During the evening Mr. Hatherly, Master of the National School, with his usual kindness, exhibited his magic lantern, which gave great delight to the young folks.

QUEBEC.—THE FESTIVAL OF THE CIRCUMCISION.—The usual services were held in all the churches during the morning, while the afternoon was devoted to the time-honoured custom of making New Year's calls.

QUEBEC.—The new and popular Lieutenant-Governor held a levee in the Council Chamber of the Parliament Buildings, which was very largely attended by all classes of citizens. The weather being all that could be desired, a very large amount of visiting was done, and it is earnestly to be hoped that the New Year begun so auspiciously, may be continued in peace and harmony.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

CLARENCEVILLE.—The ladies of St. Thomas' Church a few days ago presented the Rev. Mr. Hepburn with a splendid pair of sleigh robes.

WATERLOO.—St. Luke's Church Association is making arrangements for a series of semi-monthly lectures during the winter.

DUNHAM.—A meeting of the corporation of the Dunham Ladies' College was held on the 19th ult. in the college to consider the most expedient way the building could be completed.

MANSONVILLE.—ST. PAUL'S CHURCH.—The congregation of this church gave their pastor, Rev. H. Kittson, as a Christmas present, a splendid set of silver-mounted harness.

GLEN SUTTON.—About \$1,000 has been subscribed towards the proposed new church. On the 15th ult. the Bishop confirmed twenty candidates, the first fruits to the Lord of the labors of the earnest and faithful missionary Rev. J. Ker.

ST. JOHN'S.—St. James' Church was very tastefully decorated for Christmas, under the supervision of Mrs. L. Jones. Some members of the congregation were not satisfied, however, with Mrs. Jones' work. A white dove which she had put up was removed before Christmas dawned.

STANBRIDGE.—St. James' Church Guild gave a very successful concert on the 28th ult. The programme opened with an organ solo by Miss Minnie Constantine. Then followed a duett by Miss Julia Baker and Mr. F. Z. Corey; another by Mr. and Mrs. Welch, &c., &c. Rev. J. Constantine closed with an address of thanks.

BOLTON CENTRE.—St. Patrick's Church was neatly trimmed and the Christmas services were devoutly attended to. Holy communion was celebrated at 7:30 on Christmas morning. The tea for the Sunday School, on Christmas eve, was a great success. Besides the entertainment of distributing the numerous gifts, the Rev. F. H. Clayton, incumbent, gave some humorous read-

ings that were well appreciated. A midnight service was also held in St. Patrick's Church on New Year's eve. The old year was tolled out, and immediately after 12 o'clock the Holy Communion was celebrated with great solemnity. The people in this mission are very thoughtful about the wants of their energetic pastor. They spare no pains in making himself and family comfortable and happy among them. Their good example is worthy of notice, and should be followed by others.

MONTREAL CITY CHURCHES.—In St. Jude's Church, on the 24th ult., His Lordship the Bishop held an ordination, when Mr. E. L. Rexford, B.A., of Magill University, and Mr. Josiah Ball, were admitted to the Diaconate.

ST. JOHN THE EVANGELIST.—On the 27th ult., St. John's day, the services were special for the celebration of the festival. Evensong was full choral. The sermon was preached by Rev. D. F. Bogart, of Napanee, Ontario. After the service the Lay Association enjoyed a pleasant time in the way of a conversation, with music, &c.

GRACE CHURCH.—Last evening, the 29th ult., the Sunday school scholars of the above church held their annual Christmas festival in the school room. Mrs. C. J. Bridges had generously donated an immense Christmas tree neatly arranged for the presents. The presents were handsome and numerous, (some 300), consisting of books, dolls, toys of all kinds, and a packet of sweets for each one of the 300. The cheers and happy faces of the little ones showed their interest in this old custom of the land of their fathers; may it long continue. The Rev. Mr. Belcher and his wife are to be congratulated on the success attending their efforts to make happy those who are placed in their charge for religious instruction.

THE CATHEDRAL BAND OF HOPE concert, on the 29th ult., was a grand success. The Synod was crowded, numbers being unable to obtain seats. The decorations were got up with great artistic effect, and in addition to rare hot house plants and cut flowers, were mottoes and various devices formed of evergreens and mountain ashberries placed here and there. The programme was well selected. The hymns and choruses by the children reflected the greatest credit on the training of a lady on the committee who will not allow her name to appear. Rev. Canon Baldwin, President of the Society, addressed the young people of the Band of Hope with much deep earnest eloquence on the reality and all-importance of the work they had undertaken; he also spoke very forcibly on the power of habit, and illustrated his remarks with several striking anecdotes. Rev. James Carmichael addressed the audience with earnestness on the temperance cause, and also spoke to them on the subject of the collection about to be taken up, and with such successful pleading on behalf of the claims of the society, that when the plates were passed round the audience contributed most liberally. A lady amateur of great talent executed two pianoforte solos in a manner that elicited well merited applause. Mr. Houghton also rendered "Lieder," by Schumann, and a selection from Mendelssohn's "Songs without Words" with taste and brilliancy of execution. A lady gave a song from "Lurline" with sweetness and expression. Messrs. Maltby and Elliot each sang twice, and were heartily applauded. Before the close of the evening a vote of thanks was passed to Mr. George Prowse for designing and presenting the wire work of the mottoes and devices, and to the ladies and gentlemen who took part in the programme. The ladies of the committee also deserve great credit for the admirable way in which the entertainment was carried out. After the benediction several names were added to the pledge book.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PRINCE EDWARD.—The Rev. C. P. Mulvany has removed from Millford and been appointed missionary of Carryingplace. The Rev. Mr. Harrington, late of Nova Scotia, will probably occupy Millford.

BELLEVILLE.—Last month (December) a very successful concert was held in connection with St.

George's Church, in charge of Rev. J. R. Jones. The ladies of Christ Church provided for the children of the Sunday School of this church an entertainment and Christmas tree. A concert in aid of St. John's church will be held upon the 16th inst.

MERRICKVILLE.—A Christmas Tree Festival for the Sunday-school scholars was held in Merrickville on the 2nd inst., and in Burritt's Rapids on the 3rd. The members of Christ's Church in the latter place presented the Rev. G. J. Low, the Incumbent, with a valuable racoon-fur coat; while the previous evening Mrs. Low received a handsome mink muff from the ladies of Trinity Church, Merrickville. On Christmas Day the offerings were, Merrickville \$89.85, Burritt's Rapids \$24.48; total \$63.78.

THE LATE MR. JOHN FENNINGS TAYLOR.—An error occurred in transferring from the Ottawa Citizen a notice of the death of the late Mr. John Fennings Taylor, which we gladly correct. In the second column, 43rd line, after "colonies," the three following paragraphs should read as follows:—

"Discontent in England soon took the shape of tumult, for in 1779 the revolt known as the 'Lord George Gordon riots' took place. The regular forces at that time stationed in London were unequal to the task of putting down the rioters, consequently the incorporated militia were ordered from distant counties to the capital. Among the regiments so ordered to London was a battalion of the West York Militia, one of the officers of which was a Capt. John Denison, a cadet of the great Yorkshire family of that name."

STIRLING.—The congregation of St. John's Church gave an entertainment in Craige's Hall, Dec. 28th, for paying off the debt of the church. Messrs. Bull and Boldrick took a prominent part in securing an attendance, with Mr. Finch, choir master, and Miss Craske, the talented organist. The abundant provision was contributed by about twenty liberal householders. The Revs. Messrs. Burke and Forneri entertained the audience with readings and speeches. Mrs. Read, Mrs. Forneri, and Mrs. Lockwood, of Belleville; and Mrs. Clute, Mrs. Williams, Mrs. T. Chord, and Mr. Mundell, of Stirling, gave vocal and instrumental performances. Miss Mary Murrell, a little girl from the United States, afforded much pleasure by her singing. The entertainment realized \$140.

PLANTAGENET.—A very successful sixpenny entertainment, the first of a fortnightly series in aid of the funds of the Church of the Good Shepherd here, took place on Tuesday, the 26th ult. Our congregation is very small, and is just emerging from a heavy debt, which, with other circumstances, has been exercising a depressing influence. Courage is now beginning to revive, and there is a determination to push forward in the good cause with new vigour. The entertainment of last Tuesday evening was, I believe, the first of the kind ever held in the village. Among those who have kindly promised their assistance in making winter lively to the church's benefit, are members of all the different denominations. If anyone should feel inclined to send us a few dollars to help in wiping out the balance of our debt—some fifty dollars—his gift would be heartily appreciated. The old debt out of the way, we would order an organ for the church at once on the strength of our winter entertainments, and if any one of your readers has ever happened to visit us on a Sunday, he will admit that an instrument is not a luxury but a necessity in our case.

SHANNONVILLE.—A most agreeable and successful soiree was held in Roberts' hall upon the evening of Jan. 5th. A most abundant supply of edibles had been provided for the occasion by the ladies of the congregation, one or two of whom baked for as many as fifty guests. About 300 were present. After ample justice had been done to the provisions the musical and literary part of the entertainment commenced. Professor Whish and his talented pupil, Mr. McMurray, from Belleville, furnished the "lion's share" of the vocal music to the great delight of the audience. M. Elliot sang "The Maid of Athens" with sweetness



and taste. The Rev. Messrs. Burke and Forneri, and the local schoolmaster, Mr. Emerson, gave suitable readings. The juvenile choir, which is being trained by the Rev. W. Roberts, the Incumbent, sang the "Hymn of the Fishermen's Children" and another piece in a manner which did themselves and their instructor credit. The choir was ably occupied by Mr. Lewis Roberts, the owner of the hall, a widely known and respected churchman. A social was announced to be held in the parish at Reynolds' Corners on the 10th inst. The entertainment was brought to a close by singing "God Save the Queen." The proceeds, about \$75, are to be expended on the parsonage. The Rev. W. Roberts has had charge of the parish only a short time, but long enough to gain the affection and good will of his people.

KINGSTON.—A very pleasant incident took place last evening in St. Paul's school room at the close of the usual weekly Bible Class and meeting of the Sunday-school teachers. A handsome copy of the English edition of "Smith's Dictionary of the Bible" in three volumes, was presented to the Rev. W. B. Carey. The presentation was made by Mr. R. T. Burns, who said, that having spent many pleasant and profitable evenings at a Bible Class with Mr. Carey, and feeling that they were indebted to him for a large amount of time and labour so cheerfully given by him for their benefit, they could not allow the year to close without acknowledging the care and trouble he had taken for them, and they hoped that he would long remain with them to carry on the good work, and to continue to instruct them in the way of salvation. Mr. Cary said in reply that he was taken quite by surprise. The work he had to do in such a large parish as St. Paul's had so entirely occupied his time that he had not always been able to devote as much of it as he thought proper in preparation for the Bible Class, but still he was pleased to know that what he had done had been appreciated. He could not have received anything that he would prize more highly, as to a clergyman the work was very valuable, but he thought more of the very cheerful and happy spirit in which it had been given to him. He fully reciprocated all the good wishes, and trusted that the attendance at the Class would continue to increase, that he would strive to the utmost to retain that good will now so manifest amongst them.

#### TORONTO.

TORONTO.—The following are the amounts of the Christmas offertory in the city churches as far as the amounts have been received:—Christ Church, \$62; St. Matthias', \$70; Holy Trinity, \$104; All Saints', \$108; St. Stephen's, \$70; St. George's, \$146; St. Luke's, \$147; St. Matthew's, \$25; St. James' Cathedral, \$146; Church of the Ascension, \$40; Grace Church, \$26; Little Trinity, \$65; St. John's, \$100; St. Philip's, \$53.

TORONTO.—Two or three liberal members of St. Matthew's Church have presented the congregation with a very handsome font, which is said to be one of the most artistically finished in the Dominion. It was executed under the supervision of Messrs. James Vick and James Bather. It has a noble base, shift with Gothic panels, supporting a magnificent bowl of suitable dimensions.

TORONTO.—ORDINATION IN ALL SAINTS' CHURCH.—Morning Prayers having been said at 9 a.m., the Ordination Service alone was used at 11. The candidates were presented by the Rev. Canon Stennett, M.A., Cobourg. The Litany was read by the Rev. Canon Scadding, D.D., Cantab.; the Ante-Communion by the Rev. A. Baldwin, Vicar; the sermon by the Rev. Canon Stennett; and the Lord Bishop was the Celebrant. The candidates who were ordained were Messrs. Sills, Hart, and French. The Christmas decorations looked very beautiful, especially the sacred name in flowers over the Communion table. In the evening people were unable to find seats, the church being so full, and some had to turn away. The sermon was from Rom. xii. 1., by the Rev. A. Baldwin.

\* PORT HOPE TRINITY COLLEGE SCHOOL.—The annual Christmas Examinations at this institution com-

menced on Monday, the 11th ult., and terminated on Friday. The customary "breaking up" supper was held in the dining hall on the latter evening, at the close of which the Head Master read the following results of the examination:—

General Proficiency Prize.—Form V, Cruttenden; Form IV, Coldwell; Form III, Lampman; Upper Form III, Hague; Lower Form II, Fidler, major; Form I, Taylor.

The following boys obtained "Honorable Mention" for general proficiency in their respective forms:—

Form IV.—Moore, max, and Campbell, max.  
Form III.—Broughall, and Ross, major.  
Upper Form II.—Hinds and Murray.

Lower Form II.—Gibb, minor, Hime, Cameron and Topp.

Form I.—Douglas, Langstaff, Marling, Kirkpatrick and Hodge.

No prize or honorable mention is awarded unless at least sixty per cent. of the total number of marks in all the subjects of examination has been obtained.

In making the announcements, the Head Master referred especially to Cruttenden, who, he stated, had passed a splendid examination, having obtained 2,117 marks out of a total of 2,700, being a little over seventy-eight per cent. of the whole; in three subjects he had obtained the maximum. He further remarked that the prizes throughout the school had been creditably won, and that the examinations now completed compared most favorably with those of preceding years, showing that the work of the term had been very satisfactory.

After the awards, which were received by the boys with prolonged applause, had been all announced, two of the senior prefects advanced to the high table and presented to the Rev. W. E. Cooper, on behalf of the boys of the school, a very handsome marble clock, suitably inscribed, and an address expressing their affectionate regard for him, and their appreciation of his continued efforts for their welfare and improvement. Mr. Cooper, in reply, thanked the boys most warmly for their unexpected Christmas present, and in happy terms referred to the good feeling and excellent tone that prevailed throughout the school. "God Save the Queen" was then sung, and the proceedings closed. The school, we are happy to say, continues to attract boys from all parts of the Dominion, and steadily increases its numbers in spite of the "hard times."—*Times*.

CHRISTMAS DECORATIONS.—No one who has been acquainted with the Canadian Church for that length of time, can contrast the appearance presented by most of our Churches at Christmas and Eastertide holidays ten or even five years ago with their appearance at these sacred seasons now, without feeling that a great change has been brought about. Then in many cases there was nothing, in others but very little, to recal through the outward eye, the joy in opening events which we then commemorate. Now, there are but very few churches, and they only of the fossil genus, which are not decked with very abundant outward manifestations of a bright and joyous festival. Every year, if we mistake not, witnesses a very marked improvement in the taste and effectiveness of these decorations, and we confess ourselves of the number of those who are glad to see it and rejoice at it. We are persuaded that it is no mere outcome, as some have imagined, of an æsthetic taste which is expectancy itself in high and beautiful things in all departments of life, but is the expressions of a more definite and practical belief in the great facts of the Incarnation and Resurrection of our Lord. At all events its growth wonderfully changing with the revived faith in these facts in their practical bearing on our own lives, and we are sure that a beautifully decorated Church does far more than some people are at all aware of, to impress upon the minds of the worshippers, the vital significance of the facts we celebrate. For this reason we are glad to see the great pains that have this year been taken in the adornment of most of the city churches we have been able to visit.

St. MATTHEW'S is a model of chaste and effective decoration, especially the chancel and the altar frontal are adorned with beautiful and appropriate scrolls. The panels of the reredos

have been filled in with beautifully painted flowers and evergreens, and festooned wreaths hung from all the rafters. The most effective part of the decorating is a beautiful white marble cross which has been presented as a permanent ornament to the Retafle. The chancel screen would, however, be greatly improved by giving it a more solid appearance.

St. JOHN'S Church is also beautifully decorated much after its usual style with evergreens, scrolls, and banners, which greatly brighten and adorn this otherwise rather sombre church. St. Stephen's though chastely decorated, falls behind its usual attainments both in the quantity and effect of its decorations.

St. GEORGE'S is elaborately, we should say expensively decorated. The wreaths are abundant and beautiful, but the shields both in shape and color strike us as not good. The font is beautifully and highly adorned. We cannot however, understand why all the glory is bestowed upon the nave of the church and the chancel left so bare. A little bit of distinctively christian symbolism would add to the beauty and instructiveness of the ornamentation.

THE HOLY TRINITY is as usual beautifully decorated. It strikes us, however, that it rather falls short of its former glory. The nave seems to have received more attention than usual at the expense of the chancel, which ought surely to receive the abundant honour, not only because it is the centre of observation from all parts of the church, but because it is the scene of the highest mystery of our Faith. The church is, however, chastely and beautifully adorned.

ALL SAINTS' is elaborately and neatly decorated. The chancel, however, would have been improved by bestowing upon it some share of the attention which the nave and transepts have received. The wreaths and festoons are abundant and very effective. The chancel is adorned by a temporary reredos, which is surmounted by an evergreen and floral cross, and the retable has the word Emmanuel beautifully wrought in preserved immortelles, while festoons and ecclesiastical devices are pendant on the walls. The result of all is very greatly to relieve the usually dull appearance produced in the chancel of this, otherwise beautiful church, by the bare brick walls. The beauty of this part of the church might, however, have been greatly increased by the free use of bright colors and a more abundant display of evergreens.

St. PETER'S has very abundant and chaste decorations this year. They have also much more that marks them as being the expression of Christian, and not mere wordly rejoicing, than on some former occasion. The symbol of our faith is, however, carefully excluded.

St. PAUL'S, the most beautiful church in the city has a large display of evergreens. There is, however, a want of unity and design about it, which very greatly mars the effect. Altogether it falls short of the glory in which we have seen it arranged at this season.

St. LUKE'S is very completely decorated this year, with wreaths, banners, and scrolls. The choir screen with its lofty arch surmounted by a pure white cross is very chaste and effective. The temporary reredos and abundant adornments of the chancel, immensely improve the appearance of this otherwise unpretending little church. Altogether, as far as we have seen, St. Luke's is the gem of the city in its decorations this year, and ought to be seen as a model of chaste design, and effective result.

GRACE CHURCH was tastefully though plainly decorated with evergreens, mottoes and festoons.

THE CHURCH OF THE REDEEMER, Yorkville.—This quaint old church was prettily adorned with an abundance of festoons, shields, stars, and other devices, together with the usual Christmas scripture texts.

St. BARTHOLOMEW'S, like St. Luke's, is completely transformed by its decorations. The wreaths and shields and banners are arranged with great taste, and have made the whole interior of the church bright and beautiful, and wonderfully expressive of the source of the Christian's Christmas joy.

St. JAMES' CATHEDRAL, the largest and wealthiest church in the city, seems to have been the most sparing of its money. At least there is less to impress the worshipper's mind with the conviction



that the doctrine of the Incarnation and manhood of Jesus is a loving and abiding reality, than in any other church we have visited.

**THE ASCENSION.**—The large upper room occupied by this congregation is prettily decorated; and indicates a refined and correct taste in the designer.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

**YORK.**—**ST. JOHN'S CHURCH.**—On the evening of Christmas day the annual festival of the above school was held in the town hall. A. A. Davis, Esq., Superintendent, presiding. There was the usual Christmas tree, containing an abundance of presents for the scholars. Miss Davis ably presided at the organ, and the children sang their pieces in a very pleasing and creditable manner. A special address made by the Rev. H. F. Mellish was listened to with very great attention. The Superintendent stated that about 100 children regularly attend the school, and that he was assisted by a good staff of teachers, who not only freely gave their aid in teaching, but also contributed by far the largest part of the necessary expenses. There was a larger attendance than usual—the sleighing being good would perhaps account for it.

**MOUNT FOREST.**—The Christmas festival of the Sunday School of St. Paul's Church, Mount Forest, was held in the town hall on the evening of St. Thomas' day. It was largely attended, and passed off very pleasantly. There were readings, dialogues, and humorous tableaux, and the children sang several hymns and carols. One novel feature was a whistling chorus that was really very well performed. Another novelty was the substitution of a "Jacob's ladder" for the customary "tree." It was unanimously voted "very pretty." Altogether the festival was a very agreeable one, and also profitable to the school funds. St. Paul's Church is very well decorated, chiefly with sentences. Over the entrance door is, "The Word was made flesh, and dwelt among us." The chancel arch is lined with "Thou art the King of Glory, O Christ," with a crown at the apex. On the two sides of the chancel window is "Glory to God in the Highest," and "Alpha and Omega," "Emmanuel," "Prince of Peace," "Wonderful," "Counsellor," occupy the walls of the chancel.

The Christmas morning congregation was unusually large, and there were fifty communicants. Thirty names have been added to the roll of communicants in the year just closed.

On the last Sunday evening of 1876 the Rev. H. L. Yewens preached the annual sermon to young people. The congregation contained a large number of those specially addressed.

**WEST FLAMBORO.**—The annual Xmas tree and social in aid of Christ Church took place on Thursday last and was a great success, the Rev. F. L. Osler, the Rector, in the chair. The evening began with a processional hymn round the hall, which was full, singing "Onward, Christian Soldiers," by the children of the Sunday School. The dialogues of many of the children came next and were very good, and showed they must have been carefully trained; then there were songs, etc., from several ladies and gentlemen. The Xmas tree was a great delight to the children assembled, the presents being of a very good and useful character. There was also a sale of needlework in aid of a Sunday schoolroom, as the Rector appropriately remarked the church was God's own house, consecrated for prayer and praise, and a Sunday schoolroom is much needed, as West Flamboro E. C. Sunday School under the able teaching of its masters and mistresses is quite large. I need only say the evening closed with the National Anthem after a most sociable and pleasant evening. I hear the Rev. A. B. Chafee, B. A., has been asked to be the Incumbent of West Flamboro, but it is a little uncertain whether he will or not. The rev. gentleman was formerly curate here, and by his Christian conduct and many kind actions won all the hearts of not only the people belonging to the church but of the denominations to himself. The Rector, the Rev. F. L. Osler, M.A., finds he is unable to carry on the services here with his numerous calls as Rector of Dundas, but

he has kindly consented to take service for them until they can get a clergyman for themselves.

ONE WHO WAS THERE.

**CALEDONIA.**—**ST. PAUL'S CHURCH SUNDAY SCHOOL.**—On Thursday evening last the teachers, friends and children of this school held their annual festival in the town hall. The Christmas tree was the first thing that attracted attention, which presented a beautiful appearance, and we think was more heavily laden than in former years. W. Keys, Esq., the superintendent, first addressed the meeting, and was followed by the Rev. H. F. Mellish. The children sang some new carols suited to the occasion, which were much applauded. Miss Cannon, Miss Vincent, Mr. Chapman and Master Willie Jackson sang pieces during the evening, and were each and all well received. Tea and cake were supplied in abundance. The distribution of the presents from the Xmas tree was the event of the entertainment, and which were dispensed by James Old, Esq., Jr. The ladies of the congregation made use of this occasion to present Mrs. Mellish with a most beautiful and valuable writing desk, as a memento of their love and esteem, which was duly acknowledged by the Rev. H. F. Mellish. The school at the present time has fourteen teachers, 154 scholars' names on the rolls, an attendance varying from 70 to 120 each Sunday. Lesson papers and magazines to the number of 3380 were given to the children during the year. The library is large, well chosen, and yearly increased by the proceeds of these festivals. About \$42 is now available for a further increase. Total sum received for past year, \$93.78. Expended, \$92.90.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**STRATHROY.**—The members of the Church of St. John have not yet become weary of well-doing. The ladies of the congregation have presented Rev. James Smythe, rector of the parish, with a purse of \$90.

**GODERICH.**—**ST. GEORGE'S.**—Messrs. R. Radcliffe and A. Wiley, on behalf of the congregation, presented the Misses Maud and Bertha Trainer each with a purse as an expression of the appreciation of their services in the choir. The festival of Christmas was duly observed in St. George's, as the other churches of the Diocese. The church was very handsomely decorated, and the members of the church on that northern shore joined in the service first sung on the plains of Bethlehem.

**BRANTFORD.**—We are happy to note the continued prosperity of Grace Church, Brantford. The new organ lately purchased at the cost of \$3,500, is said to be one of the most effective on the continent. The lately erected extension of the gallery, first opened on Christmas day, reaches the entire length of the building. It is of a semi-elliptical form, very neat and substantial, and having pannelled front. It is intended to accommodate a large choir, and has seats at either extreme for the further accommodation of the congregation. The Rector, Rev. R. H. Starr, we see is doing good service in Brantford.

**SIMCOE.**—Church matters seem going on well here. The Rector on Thursday preached an excellent sermon, and also a stranger here, the Rev. Mr. Finlay, preached an eloquent Catholic sermon to a congregation who appeared deeply interested in all he said. The church itself for the most part is strong and substantial, being of brick, with two beautiful crosses on it, about five feet high; the chancel is frame. The church people of Simcoe should build a new one, so as to have all in unison. Their good Rector, Rev. Mr. Grassett, seems much esteemed by his parishioners. I have always heard Huron diocese is what is called Low Church, but I can assure my friends that both Toronto and Niagara can learn things from the Huron diocese as regards neatness and order.

**ST. THOMAS' CHURCH.**—The town of St. Thomas, county Elgin, has promise of soon having a church worthy of her growing importance. The new church is expected to be finished by the first of February. The plastering of the chancel only

is unfinished. The church will, it is said, seat eight hundred worshippers, though there will be no side galleries; if need be, one thousand persons can worship beneath its roof. The building is 128x55 feet. It is a handsome ecclesiastical structure. The contract price for its erection was \$17,000, but it will probably have cost \$20,000 by the time the work is completed. The Church of England has not, till of late, made such headway in the neighborhood of St. Thomas as in other parts of the Diocese, the place having been colonized by Scotch emigrants. The new church now built bears testimony to its present progress.

**LONDON.**—**REV. DEAN BOOMER'S RETURN.**—**CONGRATULATORY ADDRESS FROM HIS CONGREGATION ON HIS RETURN FROM HIS EUROPEAN TRIP.**—To the Very Rev. Dean Boomer:—We, the members of the congregation of the Chapter House of the Holy Trinity, hasten to bid you a cordial welcome on your return amongst us. We trust that the visit from which you have just returned has been in every way beneficial to you, and that our Heavenly Father has so blessed it to your health and energy that you may be long spared to lead us both by precept and example, as hitherto, in all Godly virtues. While welcoming you as one ministering amongst us in spiritual things, we desire at the same time to convey to you personally the sincere and affectionate regard of every member of your flock. And that the Great Head of the Church may enable us all to profit by your faithful ministrations, is our sincere and earnest prayer. Signed, on behalf of the congregation,

JAMES JOHNSON.

Rev. Dean Boomer, in reply, said:—

MY DEAR CHRISTIAN FRIENDS,—I assure you it is to me most gratifying to receive on my return this very kind, and, I may say, unexpected address; for when I consider the short period of time in which I have been absent, and the fact that my intercourse amongst you, especially of late, has been of necessity much more limited than I could have wished, I feel I had no reason to expect such an expression of kindness on your part, and such a hearty welcome as you have just now been pleased to convey to me. I need not conceal the truth that when I left for England I was so depressed, both in body and mind, that I felt most sensibly the absolute need of a change, and it is no small comfort to me to learn from the whole tone of this friendly greeting, that I must have had your sympathy in the distressing circumstances in which I had been placed. Whilst it is no less a pleasure to be able now to inform you that the hope you have expressed as to the benefit of my visit has, with the blessing of God, been fully realized, and that in His gracious providence I have been permitted to return thoroughly invigorated for the discharge of those pleasing duties which necessarily devolve upon me in connection with the Diocese, and especially with the congregation of the Chapter House. I hail therefore this address as an omen of the continuance of those happy relations that have hitherto existed between us—for when such relations do not exist there can be little prospect for good—and I consider that your prayer, that my ministrations amongst you may be blessed by the Great Head of the Church is the very best earnest that it shall be heard and answered. And whilst in that prayer I most earnestly unite, I would also express the hope that when all earthly ministrations, as regards ourselves, have closed forever, it may be the privilege of each and all of us, in the light of eternity, to see how the services in this Chapter have been promotive of our highest, because our spiritual, interests.

#### FOREIGN MISSIONARY NOTES.

**JAPAN.**—We have been favoured by Major Shaw with the following communication from his Son, addressed to a brother:

**AUSTRALIA AND INDIA.**—**BISHOPS OF MELBOURNE AND CALCUTTA.**—The Rev. James Moorhouse was consecrated Bishop for the Diocese of Melbourne, Australia, on Sunday, October 22nd. Mr. Moorhouse was "Hulsean Lecturer" at Cambridge in 1865, and has, frequently, at other times, preached before that University; he also preached in Westminster Abbey on the occasion of the last anniversary



sary of the S. P. G. While Vicar of Paddington, a post which he has filled from the year 1867 to the present time, Mr. Moorhouse has shewn a great interest in Mission work, which he has helped, as well as in other ways, by his counsels in Standing Committees of the S. P. G., and of the S. P. C. K. Another appointment of great importance to the work of the Church abroad has recently been made. The Ven. Archdeacon Johnson, M. A., of Wadham College, Oxford, Rector of North-inden, in the Diocese of Chester, has accepted the See of Calcutta.—*Mission Field.*

JAPAN.—“I gives us great pleasure to state that, while the embarrassed pecuniary condition of the Foreign Committee renders it impracticable for them to increase the missionary force abroad, the urgent call from Japan for an additional female teacher is met by a special contribution for this object from the Rev. Dr. Sorel. The same generous friend to Foreign Missions, supports, also, one of the Female Missionaries in Shanghai, China. Are there not many laymen and christian women able and willing to represent themselves in like manner in Foreign work?”—*Spirit of Missions.*

MR. TANAKA, the Japanese Minister of Education, is now in the United States. Through his efforts, and those of Rev. Mr. Verbeck and other Americans, there are no less than twenty thousand schools in Japan, and the attendance upon them is one out of every five of the population. This is exceeded by none of the States of the Union, save Massachusetts. In a public address at Hartford, Mr. Tanaka expressed himself in favour of religious freedom, and said that he thought Japan would soon be a christian nation.—*Ibid.*

DIocese of CALCUTTA.—In a charge delivered at Calcutta, in the year 1848, Bishop Wilson said: “There are now ten Sees, with as many Bishops, in the large and unwieldy diocese, or rather region of the globe, in which I stood alone, when I came out in 1832, and continued so for four years.” Notwithstanding the changes which Bishop Wilson noticed, the reputed Diocese of Calcutta, (1876), includes the whole of the country between Peshawur and Singapore, places nearly as far distant, one from the other, as London is from Jerusalem. The area, in this large diocese, is more than five times the size of Great Britain, and the number of distinct languages spoken within its limits amount to thirteen. With varying languages are joined widely differing types of national character; to all these difficulties is added that of alterations in temperature, which test the health of travellers; and of unhealthy climates, which sap the strength of those who are obliged to remain exposed to their influence; while important questions constantly arise requiring, for their satisfactory adjustment, a minute local knowledge, which no Bishop of an unwieldy diocese can always acquire. There is, however, now, a prospect of two new Bishoprics being formed, which will relieve Bishop Johnson, (the newly appointed Bishop of Calcutta), from the episcopal care of great and important districts; the one for the North West Provinces, with Lahore for its centre, the other for Burmah, having its seat at Ragoon. The needed funds have been provided for to a considerable extent. For the remainder a committee has been formed to collect subscriptions in England. While, however, an increase of the Episcopate is felt to be necessary for the evangelization of our Eastern Empire, it is, of course, to the quiet labours of almost unknown men, who have been inwardly called to the work to which they cheerfully devote their lives, that progress has been and will be mainly due.—*Mission Field.*

YEDO, JAPAN, November 8th, 1876.—My dear Norman,—We have had trouble here in Japan. Two years ago there was a rebellion among the farmers, who, in Japan, are generally very poor, and heavily taxed. This time there is one among the class called Samarai; they were the soldier retainers of the nobles or Daimios, and when in the revolution, that took place some years ago, (in 1869 I think), the old feudal system was overturned, the Government took possession, or, as it is said, made over to them all landed property belonging to these two classes, agreeing to pay, in lieu, a fixed yearly pension to each member from

whom it had received property. The Government became financially hampered, and found itself unable to meet this charge, so that it was obliged to considerably reduce the pensions originally promised. This caused much dissatisfaction among the recipients, but it was borne with, as was also the announcement, made later on, that instead of paying life pensions, these must be commuted for a lump sum, to be paid by instalments, I think seven years. When, however, quite recently, the Prime Minister informed these pensioners that the Government was unable to pay either the pensions or the commutations the non-active members of the Samarai class determined to take steps to overthrow the present system of government, and to revert, if possible, to the former condition of things, when they, next to the nobles, were the most important members of society, and lorded it as they pleased over the merchants, farmers, and such inferior beings. The consequence has been an outbreak of rebellion in many different parts of the country. These have not been very formidable, as yet, though I heard that, in one engagement, three days ago, the Imperial troops were defeated, and 200 killed. I do not think that, eventually, the Government will have much difficulty in quieting the disturbance, nor is there, I believe, the least danger to be apprehended in Yedo, which is well under Government control, with a well organized Police force and several regiments of soldiers. The Samarai have, undoubtedly, been treated very badly, and have just ground of complaint, but whether they will better their condition by their present course is more than doubtful.

Yedo, Japan, November 25th, 1876. The rebellion has been quite put down, and the leaders captured, and, I suppose, soon to be beheaded. People in Yedo were not much alarmed, though, for a time, the authorities advised *foreigners* not to go into the streets at night.

Your loving brother,

ALEX.

## British News.

### ENGLAND.

THE Council of University College, London, has awarded the scholarship in jurisprudence to a lady who had already taken the first place in all the classes attended by women at the institution.

COMMANDER Cheyne, R. N., an old Arctic officer, lecturing at Tunbridge Wells, on Arctic exploration, expressed a strong belief in the practicability of reaching the North Pole; and as a forlorn hope, he would, if it came to the worst, be prepared to proceed to the farthest extreme-north possible by a vessel, and then by ballooning would probably be enabled to surmount the ice difficulties.

A week's mission was opened by the Bishop of Peterborough at Daventry in December.

Another of ten days at Burghelere. Two missions were employed. Fifty-five services were held in the two churches of Burghelere and Newtown, and in various rooms in the Parish.

Also, another at Boston, at which services were organized for various classes of people. At one for men on the afternoon of the second Sunday of the mission, there were probably nearly a thousand present. At a special confirmation held subsequently by the Bishop of the Diocese, 188 candidates were presented from the Parish of Boston. The mission has also produced an earnest movement to provide funds for additional clergymen in the Parish.

At the first meeting for the season of the Biblical Archaeological Society, a paper was read on the “Life and labours of the late George Smith,” by his successor at the British Museum, Mr. H. St. Chad Boscawen. Mr. Boscawen made especial reference to the meeting, December 3, 1872, Mr. Gladstone in the chair, when Mr. Smith's discovery of the Chaldean legend of the Flood was first made known to the world; to the results of his labours on Tiglath-Pileser's annals; and to his discovery, in 1867, in the Chronological Canon of Assyrian Kings, of the record of a solar eclipse,

which was identified by the Astronomer Royal with that seen at Nineveh in June (Assyrian Sivan) B. C. 763, thus giving a fixed point for determining the chronology of the canon. Mr. Smith's fame, as an Assyrian scholar, will ultimately rest on his great work, “The Annals of Assurbanipal,” which occupied the author from 1866 to 1871.

MALVERN.—Miss Sellon, who first introduced sisterhoods into the Church of England, has just passed away at the comparatively early age of fifty-nine. Miss Sellon was the daughter of a naval officer, whose early training of her to systematic employment, resulted in the great work which she was enabled in mature years to perform. In the establishment and conducting of the sisterhood of Plymouth and Davenport for the training of nurses for the sick and the aged, she met with much blind opposition. The establishment of these sisterhoods found employment for young ladies of strong religious feelings in the Church of England, and prevented their going to Rome in search of that congenial kind of work which the Church of England had either entirely neglected, or left to isolated and individual effort. Miss Sellon, on an appeal of the late Bishop of Exeter, for nurses for the sick and the poor, gathered around her a number of ladies of the same mind and feeling as herself, and formed them into a trained band of ministering angels for the sick and needy of the larger towns of the Diocese of Exeter. Her exertions were not confined to the Diocese, but she supplied to Miss Nightingale many nurses who served in the Crimea. The storm of public indignation which greeted the establishment of this sisterhood as “Popery in disguise,” was much abated by a fearful visitation of cholera, which happened about the time it was at its height. This gave the public an opportunity of judging of the character of the fruit the tree produced. Public clamour was effectually silenced, and numerous sisterhoods established all over the kingdom. It had escaped the notice of those who took the alarm and so loudly gave vent to their feelings, that for some time previous a sisterhood of Protestant Deaconesses had been in active operation at Kaiserworth, in Russia.

## Correspondence.

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

### FASTING COMMUNION.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR.—Perhaps the most concise answer that can be given to the queries of your correspondents respecting the custom of communicating fasting may be found in the “Ritual Reason Why,” and which I transcribe for their information:

“Why ought we to communicate fasting?”

From motives of reverence. So Bishop Taylor says: “To him that would honour the Sacrament of Christ's Body and Blood, let it be the *first* Food he eats, the *first* Beverage he drinks.” It is a custom of such antiquity and of so universal observance, that St. Chrysostom, when accused of having administered the Eucharist to those who had broken their fast, said: “If I have done such a thing, may my name be blotted out from the roll of Bishops!”

Nevertheless, did not our Lord institute the Holy Eucharist “after Supper?”

He did so, and some hold that the custom continued till St. Paul, in consequence of the sacrilegious abuses that obtained in the Corinthian Church, commanded early (and fasting) celebrations, amongst other things which he “set in order” when he came; a belief that the *antiquity* and *universality* of the practice certainly favour. Besides which, the original institution of the Eucharist was an altogether *exceptional* case; for in it, as Bishop Taylor notes, our Lord made use of the supper that was wont to follow the Paschal celebration, to consecrate it to an excellent mystery.”

Peterboro, Dec. 30th.

B. A.



## COMMUTATION SURPLUS.

To the Editor of THE DOMINION CHURCHMAN.

SIR,—The clergy of this Diocese accepted their position with the understanding that they would derive benefit from this Fund as soon as, in the Providence of God, their turn for relief should come.

After having been kept from their just expectations for years by the effects of past mismanagement, Divine Providence has, at last, brought a large number within the range of its benefits, notwithstanding certain efforts which were being made to the contrary.

Can it be true that an effort is now again being made to reduce the large capital thus made available, and crush the "hopes long deferred," and break hearts that have been made sick by unnecessary delays in the distribution of the surplus?

There is a rumour, also, that the Commissioners of the Dioceses of Toronto and Niagara are placing impediments in the way of distribution to the instant necessities of those who have just claims, and actually proposing expensive litigation over the Fund. This would be mismanagement with a vengeance! Have they not confidence in each others common honesty and common sense?

EXPECTANT.

## FASTING COMMUNION.

To the Editor of THE DOMINION CHURCHMAN.

SIR,—I think that the question of Fasting Communion, lately broached and discussed in your columns, may be helped to solution by the following considerations, chiefly drawn from the standard tracts of Ashwell and Rodwell on "Evening Communion."

1. The general consideration of *propriety* in such a custom. Let it be granted that it is a proper, wholesome, and pious custom to devote our earliest waking hour of each day to religious meditation and prayer (as in family worship), before we launch ourselves upon the billows of business life, and the whole thing is conceded: for the arguments for such a practice apply *a fortiori* to that sacred rite instituted by our Lord Himself. If it be the *proper thing* to begin the day with God, and consecrate to Him the first fruits of a new lease of life, how can we so well do it as by Eucharistic Communion? The thing follows as a piece of irresistible logic.

2. The fact that the Communion was instituted "after supper" is no argument for our modern fashion of celebrating it "after breakfast": but the contrary. This Paschal Supper was no ordinary supper, but belonged precisely to the same class of meals as our Holy Communion itself—a sacred and solemn feast; not even a "feast" in the common acceptance of that word, inasmuch as it was strictly ceremonial and had among its significant ingredients bitter herbs and unleavened bread. In a word it was not for bodily refreshment, but religious edification. More than that, it was preceded by a long fast, and was itself a prolonged abstinence from ordinary refreshment. In fact it was substantially what the *AGAPE* was afterwards in conjunction with the Eucharist; the degeneration of which into an ordinary social meal under the name of the "Lord's Supper" is so severely condemned by St. Paul in 1 Cor. xi. Hence it is impossible to argue seriously on this ground for after breakfast Communion; the whole analogy requiring that we should separate our Communion by as long a period as possible from any ordinary meal before it, even a religious meal, such as the *Agape* or the Paschal Supper, preceding it being conducted with special solemnity and abstemiousness, so as to be in itself a religious *preparation* for the still more solemn ceremony of the Eucharist.

3. The fact that the institution took place "in the evening" is no argument (but the contrary) for late Communion. As a matter of fact, clearly, the institution was not in the evening at all, but *after the evening had come*, and night itself was well advanced. The *slaying* of the Paschal Lamb did not take place till "between the evenings" (twilight; 6 to 8 p.m.), Exod. xii. 6; between the disappearance of the sun's dusk (sunset) and the total vanishing of light. Slain thus late in the day, the Lamb was not eaten till *sera nocte*, Exod.

xii. 8—late at night. The ceremonies of using bitter herbs, searching for leaven, singing at intervals the six Hallel psalms, participating in the series of cups of wine then used &c., explanations, benedictions, &c., would under ordinary circumstances carry the members of the Paschal circle well into *midnight*. To all this, moreover, we have to *add* what the Gospel tells us of our Lord's significant interpretations—the Washing of the Feet, the solemn conversations, &c.; and it is impossible to understand how all this could conclude till well *after midnight*, on the night of the Institution. This rationale utterly subverts the idea of Evening Communion, as having any ground in the scriptures. Let those who will follow the scriptures closely in this matter begin their religious "exercises" about sunset and continue them in solemn preparation till midnight, and then celebrate the Eucharist—nothing less than this will satisfy the logic of the case and fulfil the analogy of the institution by our Lord. No greater contrast to such a scene can be conceived than the ordinary after breakfast, or after dinner, or after tea celebrations.

4. It was the custom of the ancient Church to celebrate *very early in the morning*. We all know Pliny's reference to their ante-lucan (before daylight) assemblies for the sacrament. It was universally recognized as connected with the celebration of our Lord's Resurrection, and as such proper in the very earliest hours of the morning—"ante omnem cibum," before any ordinary food. There were such things as *afternoon* Communion in those days; it is true, but they were still *before breakfast*; because they were only permitted on the *Fast-days* of the week (not the Lord's day) after 3 p.m., at which time the fast proper on Wednesdays and Fridays closed. These afternoon Communion on "Station-days" were to be participated in "esuriens" and "ante prandium." So in the case of the Easter Eve Communion of the new baptized; Easter Eve in Holy Saturday being one of the most solemn *fast-days* of the Christian year. A portion of the African Church had a *singular* custom of having a sort of Evening Communion on one evening in the year, namely, Maunday Thursday, in supposed commemoration of the Institution, but this only serves admirably to *prove the rule*, both as to the universal custom during the rest of the year, and as to the absence of this African singularity in the other portions of the Primitive Church. Elsewhere in the Fathers, we find such Communion described as "*strange* customs of singular sects."

5. Your correspondent, "More Suo" inveighs with Bishop Wordsworth whom he quotes, against *Lord's-day fasting* and making fasting a *necessary* pre-requisite. Proper, decent, reverent, pious, wholesome, as the custom of Early and Fasting Communion is; it cannot be said to be absolutely and invariably necessary, and a prejudice in favour of it should not be allowed to spread gloom over any portion of the Lord's Day which is always a Feast. All that is required is that we should, whenever possible, make *this the first act* of every day, so occupy our first hour of the morning; but to *abstain from Communion at noon*, because we have not been able to communicate before breakfast, or to *fast till noon on the Lord's day* in order to participate is to "make the word of God of none effect through our traditions."

Yours,  
R. H.

Dec. 29, 1876.

## Family Reading.

## ONE LIFE ONLY.

## CHAPTER X.—Continued.

From that hour Lilith had shut herself up in the rectory, and had been seen by no one—even Una had been excluded, although their intimacy had ripened into a strong friendship, and she felt by no means certain that Lilith would receive her even now. Anything was better than staying at home however, so, wrapped in a long waterproof cloak, she battled her way through wind and rain to the parsonage gate. Here she encountered the rector, who had just arrived from the opposite direction, and he welcomed her with a warmth very unusual to him, and said he was truly glad

she had come to see his sister, as she did not appear to be well, and was certainly too much alone. Without consulting Lilith at all, he took Miss Dy-sart at once into the room where she was, and left them alone together.

For a moment Una stood looking in silence at the young girl, who did not seem conscious of her entrance. Lilith was sitting at the window, framed in by the heavy crimson curtains which hung on either side of her, and so perfectly still and motionless that she looked in her white dress much more like a marble statue set in a niche than a living human being. Her fair face had the waxen purity of a white camellia—entirely without colour, and wearing an expression of passionless calm, such as is rarely seen except on the face of the dead, who have done forever with the world and its cares. An open book lay upon her knee; but her hands were clasped over the unread pages, and her blue eyes, fixed and dim, gazed out through the window with a vacant look, which showed that they saw nothing of the objects to which they were turned.

She slowly rose as Una came towards her, and yielded passively to her embrace, without any of the eager affection she had always hitherto shown to her friend, and then dropped back into her seat and turned again to the window, as if to resume her gaze on the unseen far-off vision which seemed to occupy her. Una hardly knew how to address her; she was so unlike the loving, child-like Lilith who had always welcomed her with eagerness, and spoken so freely of all the little interests of her life; of Rupert Northcoate, it is true, they had not often talked, for Una respected her delicate reserve on the subject which lay so near her heart; but there had been a tacit understanding between them that Lilith would certainly one day be his wife.

Determined at last to break the oppressive silence in any way, Una began to speak of the gay little flower-garden which lay spread out before the windows, and had been one of Lilith's favourite amusements.

"I see your gardener has been making some alterations," she said; "I hope you did not forget to tell him to carry out my special wish, and have a bed prepared to be entirely filled with snowdrops next spring."

"Hervey told him, I believe," said Lilith in a low, measured tone.

"Then, when the time comes for them to appear, you will have a multitude of little likenesses of yourself just under the window. You will only have to look at them to know exactly how you appear to us commonplace mortals."

"I shall not see them," said Lilith.

"Why not? have you any plan for travelling next year?"

"No; but I shall not see them—because I shall be dead," she answered composedly.

"My darling! what are you saying?"

"Yes, it is true; and I am very glad of it."

"Oh, Lilith! you must not speak in that wild way; you are simply depressed and morbid. You will live to a good old age, I hope and believe."

"Do you remember the little singing bird Rupert shot?" said Lilith, turning her great blue eyes, with their unnatural calm, on Una's face.

"I remember the dead bird on the hillside, you pined so much; but we do not know that Mr. Northcoate shot it, do we?"

"Yes, it was his hand that killed it; he told me he was out with his gun in that very place a few hours before we went to it, and for want of better sport, he took aim at a little bird soaring up through the sunny air on its happy wings, and brought it down all faint and wounded to the earth, where it beat about, helpless and quivering, till it died."

"He might have been better employed, certainly; but why think about that poor little bird now, Lilith? I am afraid it only shared the fate of thousands in this sporting county."

"Doubtless; and so shall I; but I shall die as that bird did, Una." She spoke with such a set, rigid face, and so much quiet certainty, that it seemed impossible to answer her.

Happily, Una was spared the necessity; a quick, eager step came to the door, and Hervey dashed into the room, his handsome face glowing with excitement and pleasure.



## CHAPTER XI.

"What wonderful good fortune to see you here, Miss Dysart!" said Hervey Crichton, as he found the two girls together. "Who could ever have hoped for such a visitor on this miserable day? and I so nearly escaped missing you altogether!"

"That would have been a tremendous misfortune," said Una. "How were you saved from the fatal occurrence?"

"By the good offices of an old fairy, in the shape of Martha, Lilith's ancient nurse, who now acts as the benevolent guardian of the whole family. Would you like to know what she said? She came to me, when I was lounging in the verandah in a state of the deepest despondency, and solemnly remarked, 'Muster Hervey, you doesn't know what I thinks you'd like to know—as how Miss Dysart's in the drawing-room, bless her pretty face.' She is gifted with penetration, you see; and I repaid her kind offices by nearly upsetting her altogether, for I flung my arms about wildly in my surprise, and I believe I jumped over her; but anyhow, here I am."

"Well, I am glad I am in her good graces," said Una; "she is the dearest old woman possible. But, Mr. Crichton, why do you not take better care of Lilith? she is looking very ill."

"I only wish I could," said he, "but she baffles me in every way; she has become a regular sphinx. However, it must do her good to have you with her, Miss Dysart; I hope you will come to us as much as you can. We have not shown you half the wonders of our neighbourhood yet, and we are sure to have fine weather for walking or riding parties after this rain. By-the-way, there is one expedition you must positively make; you have never yet seen the 'Eagles' Nest.'"

"Yes, I have," said Una, a sudden gravity settling on her bright laughing face.

"You do not mean to say so!" exclaimed Hervey, looking much surprised; "when, and how? In what possible way did you get up the cliff?—not alone, surely?"

"Alone, on my two feet, as I told you I should," said Una; "but it was an exploit entirely of my private arranging, and I do not mean to tell you anything about it, Mr. Crichton."

"Did you see the spirit of Fulke Atherstone, as you expected," said Lilith, suddenly turning her white face towards them.

For a moment Una remained silent, with a rather strange expression in her eyes, then she said, "I almost think I did."

"What a pity you must say 'almost,' Miss Dysart," said Hervey, "otherwise we might hope for quite an orthodox ghost story; but if he was visible in any shape, did you ask him to tell you what your future fate is to be? I hope if he did reveal it, he mentioned me," continued he, dropping his voice to a low whisper on the last words; not so low, however, but that Una might have heard him, had she not been absorbed in the thoughts to which his careless question had given rise. Her future fate! Had not the voice she had heard at the "Eagles' Nest" been prophetic at least of a great change in her existence? Could the world ever again wear the same aspect to her as in the days closed but yesterday—when it seemed a realm all sunshine and brightness, with free airs blowing through it, and shining rivers bearing joyous spirits on through banks of flowers to the haven of a deep, serene sea? Could it ever look thus again, when the great cloud that hung over Humphrey Atherstone's life had cast its shadow on her path, and made her feel that to disperse that gloom for him, in ever so partial a degree, were a fate more desired by her than all the visions of a happy love, which once had charmed her girlish fancy? She remained silent, thinking on these things with thoughtful eyes and serious lips, while Hervey Crichton watched her anxiously.

At last he spoke. "I really believe the ghost did foretell your future fate, Miss Dysart; you look so serious."

"Yes, I believe he did," she answered very gravely, turning her eyes full upon him. Then she rose somewhat abruptly, and saying she would come to see how Lilith was very-soon again, she took her leave, declining Hervey's escort in her homeward walk.

Mr. Cunliff duly arrived next day; he was an astute, hard-headed lawyer, who had so long been

employed in administering justice with that inflexible impartiality which is the special characteristic of English judges, that he had become exceedingly expert in adjusting the balance between the intricate developments of good and evil, as they appear in the complex human nature; and Colonel Dysart thought very wisely that he could have no better guardian of his daughter's interests in the event of his own death. He had, therefore, asked Mr. Cunliff to become trustee for her property, as well as his own executor, jointly with Mr. Northcote. Of course these arrangements involved the transaction of a good deal of business, and Una was left quite to her own devices, while the two gentlemen were closeted with Mr. Knight in Colonel Dysart's study the whole afternoon.

(To be continued.)

## Children's Department.

## A CHILD'S PRAYER.

Lord, look upon a little child,  
And teach me how to pray;  
Make me obedient, gentle, mild,  
And lead me day by day.

Keep me from every thought of harm,  
From every thought of ill;  
Protect me with thy guiding arm,  
And make me do thy will.

So as I grow up, year by year,  
May I increase in grace,  
That, when my work is finished here,  
I may behold thy face.

Lord, without thee I could not live;  
Without Thee fear to die;  
Oh, then, thy blessed Spirit give,  
When my last hour draws nigh.

## THE CHILD'S FAITH.

BY MARIA BRUCE LYMAN

"Now, Willie, you'd better take your basket out on the Common, and try to sell something. I am sorry to have you go without your breakfast, but I have nothing for you."

"But you know, mamma, I never sold anything yesterday, and perhaps I can't to-day."

"Go in faith, my child; I shall pray for you all the time, and God is good; He will hear us!"

So Willie obeyed his mamma, who was too ill to leave her bed, and taking his basket, containing some letter-paper, pins, etc., he went out.

As he passed some of the fine houses on his way to the Common, he glanced in the windows and saw little boys about his own age eating nice breakfasts; his little heart was sad, and he thought, "Oh, I wish my mamma had a good home, and we could sit at a table like that! Mamma says God can do everything, and that He hears our prayers, so I guess he could do such a big thing as to give me as good a home as these boys have, just as easy as He could give us money enough for a little bread and tea. I guess I'll go down under that tree and ask God to give us a good home right off. I'm so glad that he can hear a little fellow like me."

So Willie hastened off with a happy heart, and sat down under the large shade tree, and there he prayed to God, and told Him just what he wanted. Then he sprang up and began his work; he did not sit there and wonder how the Lord would answer his prayer, but he began to do his work faithfully.

"Please buy some pins, sir," said he, holding out his basket as a man passed rapidly by giving no answer, not even a glance in reply, but Willie ran back and met a lady he saw coming.

"Please, ma'am, buy something."

"No, little boy, run away."

Again and again, but with no better success, did Willie try to dispose of some article which would bring him even a few pennies. Tired and hungry, he leaned against a tree, and for a moment the large tears rolled down his cheeks; but brushing them off with his coat sleeve, he said, "Mamma

said she would pray, and God is good, so I know He will answer; I will try again."

Seeing a feeble old gentleman coming, carrying a bag and umbrella, Willie ran to him, saying,—

"Please, sir, buy a little from me; I'm hungry, and mamma is sick."

"Well, little boy, I want to rest on one of these nice seats, so bring your basket to me and I'll see."

Taking a seat, and placing his bag by his side, he took Willie's basket on his knees, and looking over the contents, he said,—

"I will take all your letter-paper, for I see you have only two quires here."

"All of it!" exclaimed Willie, for he had generally sold only one or two sheets at a time. "Why that will be forty cents!"

"Well, I will give you fifty cents; that will be near enough."

"Oh, thank you, sir. Can't I carry your bag across the Common for you?"

"Yes, you may. What is your name?" asked he, as they walked off together.

"My name is Willie Snow."

"What!" exclaimed the old man, stopping and gazing at him.

"Willie Snow," repeated the child. "Papa is dead and mamma is sick. We haven't any money, so I have to work to get money to buy bread with."

Willie did not understand why the stranger stood wiping the tears from his eyes, but when he finished his simple story the man exclaimed:—

"Thank God, my child is alive! Willie take me to your mother; she is my daughter Mary; I am your grandfather."

"Oh, how glad mamma will be! She talks about you a great deal."

Very soon Willie and his grandfather stood by his mother's bedside.

"Mary, forgive your father. I was too worldly to forgive you for marrying that young minister. I have known how you have plodded on, since his death, supporting yourself by your needle, but I hardened my heart. Now God has opened my eyes. I have learned to love Him and pray to Him, and I have asked Him to lead me to you. For many days I have been searching this city to find you, and I was on my way to the depot when I met Willie. All my wealth is yours and Willie's; now come with me and make my home happy."

In a few days Willie and his mother were settled in their beautiful home, surrounded by every comfort and luxury, and Willie did not forget to thank the Lord for answering his prayer.

Willie is no longer a little boy; he has grown to manhood, and is a minister of the gospel, preaching the blessed word to many people. He knows that the good Lord hears and answers prayer, and urges all to ask for great blessings, for all things are possible to him that believeth.

## HEAVEN.

A little boy was walking in the fields with his mother one day. He looked up to the sky and said, "Oh, mother, heaven is so far off, I'm afraid I shall never get there."

"My dear," said his mother, "heaven must come to us, before we can go to it." He didn't understand what she meant. Then she told him what Jesus said when He was on earth. These were his words: "If any man love me, my Father will love him; and we will come unto him, and make our abode with him." Jesus is willing to come into your heart. He is standing and knocking for you to let him in. And when He comes in, He brings heaven with Him. He will make a heaven in your heart if you will let Him come and dwell there. But if we don't let Him come and dwell in our hearts here, He won't let us go and dwell with Him in heaven hereafter. "Heaven must come to us before we can go to it."

## THE LITTLE BIRD.

Luther sat by his window one evening, and, while watching a little bird arrange itself for the night, exclaimed, "What an example of perfect faith! The little fellow perches upon his twig, tucks his head under his feathers, and goes to sleep, leaving God to take care of him."



Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHURCH OF THE ASCENSION.—King street West, near York street. Sunday services, 11 a. m. and 7 p. m. Rev. Jos. Williams, Incumbent.

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

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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.

KINGSTON, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success. J. T. ONTARIO.

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.

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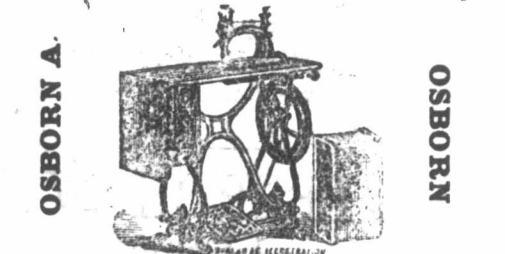
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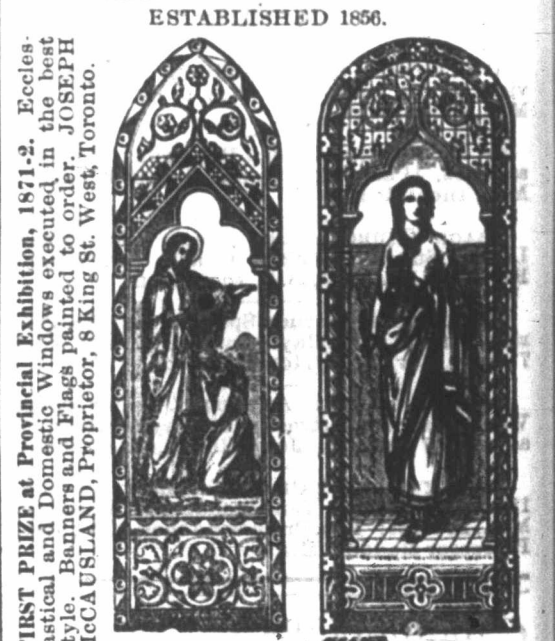
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