

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, JANUARY 22, 1880.

[No. 4.]

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Dominion Churchman.

THURSDAY, JANUARY 22, 1880.

THE Archdeacon and Rural Deans of the Diocese of Lichfield have presented Mrs. Selwyn with a bust of the late Bishop as a mark of their esteem for him and also in affectionate remembrance of Mrs. Selwyn's great kindness on occasions when they visited Lichfield.

The late Bishop Utterton whose death we announced last week, undertook on the 15th and 16th to conduct the devotions connected with the two "Quiet Days" for clergy at Winchester, which involved much anxiety and fatigue. In addition to a number of the clergy there were present on the second day, three hundred lay church members of Winchester.

The death of the Bishop has created a void in the Diocese of Winchester, which will not be easily filled. Since his consecration as Suffragan Bishop of Guildford in 1874, he threw himself heart and soul into all good Diocesan works, among which the effort made for supplying the spiritual destitution of South London absorbed the greatest measure of his interests and exertions.

The Rev. Dr. W. Bitwell, Vicar of Deanington, Hastings, near Rugby, has returned fifty per cent. to his farm tenants and cottagers holding allotments. Archdeacon Woolcombe has returned 10 per cent. on his Cornish and Devon rents.

The Bishop of Bath and Wells in a letter to Prebendary Stephenson says that no abatement ought to be made of tithe rent charge inasmuch as in point of fact it is really paid by the landlord and not by the tenant.

At the monthly meeting of the Society for the Propagation of the Gospel, on the 19th Dec., the Secretary on behalf of the Standing Committee, gave notice that at the meeting to be held Jan. 16th, they would propose a resolution having reference to Dr. Colenso and McColey, the last paragraph of which would be:—"The Society hereby solemnly reaffirms the several resolutions by which it ceased to recognize the Episcopal authority of Dr. J. W. Colenso, and records its firm determination to uphold and maintain, as far as lies in its power, the sole Episcopal authority of Bishop Macrorie within the colony of Natal, as committed to him by the Church in South Africa."

The Mission recently held in the Isle of Man, to which allusion has already been made, and which had the hearty co-operation of the Bishop, was very successful. So general a stirring up of Church life has perhaps never before been witnessed in this ancient Diocese. A real and solemn impression appears to have been made; and there is every reason to believe that the results of the spiritual awakening that had taken place in so many souls will be real and lasting.

Through the kind assistance of friends in England, the choir of the Mission at Portugal Cove, Newfoundland, wore cassocks and surplices for the first time on Advent Sunday.

The Churchmen of Worcester, Massachusetts, have acknowledged the receipt of a fragment of the English Cathedral in the city from which their own town takes its name. The Churchmen of Boston have also received a similar relic, which is a portion of the tracery of a disused widow in the Church of St. Botolph's, Boston, the lantern of which is one of the many architectural glories of Lincolnshire.

A temporary church (St. Teilo, Cathay's, Cardiff) has just been opened. It is said that no town, unless it be Barrow-in-Furness has grown so rapidly in population the last twenty years.

As an attempt to settle the Ceylon difficulty, the Bishop of Colombo has proposed that the whole case should be decided by the Metropolitan of the Province at his Visitation in February. Or if this be not agreed to, the Bishop proposes that the Church Missionary Society should invite three or more of the Archbishops and Bishops administering English Dioceses who are Vicars, Patrons, or Vice-Presidents of the Society, to allow the Bishop of Colombo to confer personally with them, that after hearing their wishes and advice, he may endeavour to arrive at conditions under which license and ordination may be granted to members of that Society.

The predictions of Jeremiah and Ezekiel as to the conquest of Egypt by the Chaldeans as far as Syene are supposed by Sceptics never to have been fulfilled, because no heathen historian mentions it. Amongst hieroglyphic inscriptions recently deciphered is one on a statue in the Louvre which brings unimpeachable and contemporary Egyptian testimony to the fact of the conquest and to its having extended as far up Egypt as was foretold.

The Income of the Clerical Pastoral Aid Society at the end of October last, was no less than eight thousand pounds in arrear. This does not arise from "hard times" alone; it also arises from the excessive party direction its late movements have taken. The Curates Aid Society, on the contrary, appears to have a single eye to the glory of God with no reference to party interests.

Every Churchman in England is recommended to subscribe one shilling towards the erection of Truro Cathedral—the first since the Reformation.

The subject of Apostolical Succession has been tolerably well ventilated in the Secular papers. No Churchman need be informed that his Church teaches the doctrine—both as an historical fact and also as essential to a valid ministry in any part of the Church or in any age; and that her positive teaching on this subject is derived not only from "Ancient Authors," but likewise and primarily from "Holy Scripture." The man who holds the historical fact to be unquestionable, but knows of no scriptural authority for the doctrine, has read Scripture to very little purpose, and has formed a very low estimate of the care the great Head of the Church has taken in preserving intact so important a doctrine for more than eighteen centuries. There

are some who cannot find the doctrine of the Trinity in the New Testament, because the word is not there. But the whole Bible is constructed upon it, and admits of no opposite principle. Apostolical Succession is in precisely the same position. Presbyterianism receives Apostolical Succession as positively as does the Church—but only, lacking the Episcopal succession, it has to make the best shift it can with a Presbyterian one.

It is said the Tay Bridge will be rebuilt considerably lower than before.

Her Royal Highness the Princess Louise will leave England for Canada this week.

The Duc de Gramont, the principal instigator of the Franco-Prussian war is dead.

The choir of St. Jude's Church, Liverpool, one of the most Evangelical in that town, is now supplied.

The Queen has become Patron of a movement promoted by a Church Sunday School Committee for commemorating the establishment of Sunday Schools a hundred years ago.

There was a choral celebration on Christmas Day at Harford, Bristol, Marbeck's setting being rendered at the 8 a. m. celebration. Before the altar were taken up, Mr. Worlock, an active parishioner, presented a set of altar vessels, with red silk veil and burse, on behalf of the communicants of the Church to the rector, the Rev. Fanshawe Bingham, who pronounced a blessing on all who had thus united to supply a recognized want.

The Church Association have learned that they have to wait for the termination of Mr. Mackonochie's three years' suspension, before they can take fresh proceedings against him, and rumour says they will try to keep up their spirits till the end of that time.

The Lord Mayor of London has joined the City Church and Churchyard Protection Society as its Vice President; also Professor Prichard, Savilian Professor of Astronomy; Professor Westwood, Hope Professor of Zoology; Professor Richmond, Slade Professor of Fine Art (Mr. Ruskin's successor), and the Provost of Worcester College; all of Oxford University. A member of the Society has made a drawing of the interior of St. Mildred, Broad Street, which for carving is one of the richest churches; although it is only opened once a week. The drawing was forwarded to the Archbishop of Canterbury, who has since expressed his interest therein.

Bishop Macrorie and Archdeacon Underwood have paid a visit to Isandula to hold a solemn funeral service on the scene of the massacre.

SEPTUAGESIMA SUNDAY.
A VERY short season is afforded us this year for the contemplation of the subjects immediately connected with the Birth of the Saviour—His manifestation to Jews and Gentiles. And now we

prepare for the season of humiliation and penitence intended to introduce to us the glorious triumphs of the Redeemer over sin and death.

We are first to think of our offences and to be delivered from them; and then to survey the work that lies before us. This work is regarded by the Church as a race, a fight, and a labor. But we can engage successfully in none of these without self-discipline—"I keep under my body and bring it into subjection." There is the same necessity for this self-discipline, whether we regard man's physical or his moral nature; and this discipline is absolutely necessary to fit us for the part assigned for us to act, both in this world and that which is to come. It is this fitness for this future post that has to be prepared for, and the acquirement of which necessitates first the removal of offences and then the running, the fighting, the labor of the Christian course—not forgetting the endurance of adversities and afflictions, to be considered on Sunday next, and the exercise of all Christian virtues, especially Charity, to be brought before us on the Sunday next before Lent.

There is then a necessity for moral preparation as well as physical and intellectual. And an important distinction which gives superior interest to man's moral progress is that it can to a great extent be effected in his present state of existence. Much depends upon ourselves. It is true that we cannot by the mere exertion of our will prepare our bodies for a glorified condition. Nor can we raise our intellect to angelic eminence; but with respect to morality and holiness, fitness for eternal blessedness is, by the grace of God, within the reach of all. We are unable by taking thought to add one cubit to our stature; we cannot, by taking thought, expand our minds to a comprehension of all mysteries; yet, by taking thought, we are able, through the wisdom and goodness of our Creator, to make continual advances, morally, towards fitness for the Kingdom of God.

And this fitness corresponds exactly with the moral training which prepares the heart in childhood for the duties of manhood. In order that he may be safely entrusted with the cares and duties of domestic and social life, he must acquire habits of obedience, docility and subjection to authority—habits of justice, truth and charity—habits of attention, industry, and self-control. Now these moral requisites must be yet more indispensable for admission to the society of celestial beings. Man, in the infancy of an immortal existence, must be trained to higher degrees of moral excellence, in proportion to the character of the community to which he aspires. And for this purpose he must be ardently engaged in the running, the fighting, the laboring inculcated on this Sunday, the endurance on the next Sunday, and the charity on the Sunday following.

PREACHING SHOPS.

THE churches (and I use the word in its largest sense) have been made too much mere *preaching shops*. The service has been regarded but as the overture before the great performance—the sermon. This method of procedure carries with it the seeds of its own destruction. In the town from which I am writing there is a striking case in point. A large central church, built in the days when art was at a discount and the aesthetic in ecclesiastical matters was a thing, if not infernal, not far removed, is ministered to by an eloquent, earnest, Evangelical churchman. The music is wretched, and the *ensemble* the lowest of the low; but when the preacher is at home

many hundreds swallow the inartistic service (some with semi-visible contortions) and feed on the sermon. If, however, the attraction be absent,

a beggarly array of empty and half-empty pews meets the eye of the curate, or the supply, if he happen to be inferior to the incumbent. The church is simply what we have described as a *preaching shop*. If the incumbent should break down, or leave, and a poor preacher get the living, the edifice is at once emptied, as it has been during some former tenancies. The people do not go to worship God, but to hear the preacher. And this is, if anything, more true of Nonconformist places than of the one I have described. The idea is there more than ever—"Who is to preach?" and the attendance depends largely upon the reply to this query. This state of things I consider a mistake. A church should be built primarily for worship, and secondarily for preaching. The emotional and active elements in worship are if anything more important than the intellectual and passive (which are exercised in listening to a sermon), and the worship of the sanctuary is more likely to enkindle these than any didactic discourse. The cultivation of the aesthetic in worship would, I am convinced, of itself draw many to church who now go nowhere.—*Modern Thought*.

A GOOD EXAMPLE FOR OTHERS.

AMONG the almost numberless satisfactory communications we are continually receiving, there are two or three received this week, which are so decidedly in the right direction that they would seem to demand a special notice.

A lady in Hamilton and a gentleman in Toronto have sent One Dollar each for copies of the DOMINION CHURCHMAN to be forwarded to the Rev. W. Crompton, Aspdin, Algoma. Another lady in Hamilton writes;—"I enclose our subscription for the present year. Mamma will be glad to subscribe for another number to be sent to any outlying Mission Station, where you think it would be acceptable, and they will be glad to receive the paper regularly."

These examples are well worthy of extensive imitation and probably there are many of our friends who would gladly have done the same before now, had the idea been suggested to them. Mr. Crompton's Mission is so extensive, and the people there are so needy, that scores and even hundreds of copies of the paper would be serviceable; and there are many other outlying Missions of a similar character. We have observed that in some of the poorest Missions in the United States, hundreds of dollars are expended in this way; and now the price of the DOMINION CHURCHMAN is reduced to ONE DOLLAR a year, there is additional inducement for the adoption of the same practice here. We therefore trust it will be immediately and extensively taken up and carried out.

CLERICAL LIFE ASSURANCE.

THE letter on this subject by the Rev. C. R. Bell, in a recent issue of the DOMINION CHURCHMAN is one of so much importance to the Church generally that we desire to invite correspondence on it. We purpose having an article in reference to its benefits in an early issue.

ACCESSIONS TO THE MINISTRY OF THE CHURCH.

WE call attention to Mr. Fletcher's letter in the correspondence columns, on the subject. Mr. Bradshaw was kind enough to furnish us with a list some time ago; but Mr. Fletcher's

list is more complete than any other we have seen. It plainly shows that the alarm attempted to be got-up, by certain enemies of the Church within her pale, is totally without foundation.

BOOK NOTICES.

RITUAL, Religious and Secular, a primary law of man's nature, by Alfred Meadows, M.D., Fellow and Examiner of the Royal College of Physicians, &c., &c. I. Masters & Co., London, p. p. 19.

This is a paper read at the annual Conference of one of the numerous Church Societies in England. In concise, clear, yet comprehensive language Dr. Meadows treats his subject. The perusal of a work like this would be exceedingly valuable to those who from a purely one-sided reading are wont to harshly condemn those who endeavour to "uphold the dignity of Divine worship" by such "outward acts and gestures" as are calculated to set forth great and glorious truths, which might otherwise be lost sight of. The writer states it to be his object to give his hearers "some reflections on the subject of Ritual in the broadest and most Catholic sense of the word, to trace out if possible the principle which seems to underlie the practice of it; and to suggest reasons for believing, that in adopting external forms commonly called Ritual as modes of expressing reverence in the ordinance of worship, we only obey a law which seems to pervade all nature—the law namely, that spirit is superior to matter, and that the man of science, from his assumed high stand-point of intellectual superiority, is bound by the law of his existence, and in the spirit in which he so prides himself, to concede the whole principle which underlies the practice of some kind of Ritual, and that however extreme his antipathy to it may be, as a matter of fact he is practising it every day of his life."

Our author puts the subject in this way:—"Suppose I want to show respect and reverence, or even simple recognition of a person, does not bodily gesture become almost necessary for this purpose? Why? It is the distinct recognition and the natural outcome of a law which dominates our whole being in the relation of man to man. It is not that matter—the material body—recognizes matter, but it is the soul of man speaking in bodily gesture to the soul of his fellow-man." This being so in every-day life "Why then, I ask, when you come to the higher exercises of man's soul, where you come into those regions of thought in which we might well look for and expect yet clearer and more decided evidences of this law—why, in a word, when you stand upon holy ground, and the soul of man is stirred to its inmost depths—why then is there to be no "outward deed and gesture," no sign or symbol of the fact that the soul of man is holding Communion with its God, is praising Him, adoring Him, loving Him, in humbly supplicating Him on bended knee, as a man pleads with his fellow-man for forgiveness of an injury?" Dr. Meadows thus concludes "I might adduce numerous instances to prove how general is the acceptance of the principle of Ritual in the common affairs of life, but I will only take one. Let any tell me, if he can, what difference there is in principle between the man who dips his flag in the sea to salute a royal person and the Priest who kneels at God's altar in adoring salutation to the King of Kings? * * * It should be remembered too, that we, the laity, have not much to do with the details of the Ritual, which belong properly to the clergy, and it is surely of far

greater moment that our practice should be intellectual rather than formal, that it should be guided by some principle even if we are not minutely correct as to detail, for the latter may vary with local and other circumstances, while the principle which guides it is always the same and admits of no deviation; its axiom is, respect and reverence for Holy things; its motive, love and devotion to our Blessed Lord."

The pamphlet may be had through any Canadian Bookseller, price ten cents, and we bespeak for it wide circulation. And it must be distinctly understood that our Author's advocacy is not enlisted on the side of what some may term fancy Ritual, but such Ritual only as would be authorized in accordance with the book of Common Prayer.

VISITATION CHARGE BY THE LORD BISHOP OF ONTARIO.—Delivered in Christ Church, Ottawa, October 28th, 1879. Printed at the request of the Clergy, Kingston, 1879. To give anything like an adequate idea of this admirable charge without transferring the greater part of it to our own pages would be impossible. On reading it, we fully intended to make extracts of the more striking portions; but on reviewing the copy we had been reading we found we had marked by far the larger part of it for that purpose. We must refer the reader to the charge itself, a copy of which every Churchman in the Dominion should possess. The principal subject of the charge, though not the only one on which judicious hints are given, is the crucial question of the day—the Holy Eucharist. Every one knows that his Lordship is no tyro in Theology; and veteran as he is in the cause of the Church he has a right to speak with more authority on such a subject than many others whose flippant statements excite nothing but contempt for their ignorance. The Bishop carefully and forcibly lays down the teaching of the Church in contradistinction to Roman dogma and Protestant "views," and there are few among us, especially of those who esteem themselves wise, who would not rise from a careful perusal of the charge much better informed than they ever were before. There are two or three other matters alluded to in the charge on which some excellent suggestions are made, and to which we propose on another occasion to direct the attention of our readers. Copies of the charge may be obtained by communicating with Messrs. J. Durie & Son, Booksellers, Ottawa; or with the Rev. Henry Pollard; or with Canon T. Bedford Jones. The price of a single copy is 20 cents, of six copies, \$1.00, to be enclosed with the order.

THE PROTESTANT EPISCOPAL ALMANAC AND DIRECTORY for the year of our Lord 1880. T. Whittaker, 2, Bible House, New York. This publication becomes more and more useful every year and contains a large amount of information on the Church of the United States.

SUNDAY SCHOOL HYMNS.—Caledonia: William Keyes, Publisher. This collection is said to supply "a long felt want, and should be used in every Sunday School." The price in paper cover is nine cents, or \$1 for a dozen copies. It is also got up in cloth and leather.

EVAN'S ADVERTISING HAND BOOK.—9th edition. 242, Washington St., Boston, Mass. This pamphlet contains a list of literary and other productions in Canada and the United States, and is exceedingly useful for printers and publishers.

VICK'S FLORAL GUIDE.—James Vick, Rochester, N. Y. A first-class production, obtainable by sending five cents to the publisher. We have been receiving seeds from this establishment for several years. They have given entire satisfaction.

Show this paper to your friends.

APOSTOLIC SUCCESSION.

Some years ago, I became acquainted with Edward Collins who at that time was acting as Assistant to Mr. Robins, the Congregational Preacher. There he was allowed to preach and pray, but neither to baptize nor to administer the other Sacrament.

His ordination was often talked about; and up to a certain point we seemed to agree very well. We were both convinced that a true and lawful Minister of the Church of CHRIST, ought to have not only an inward, but also a lawful outward call to the office just as Aaron had, who was called of God, but publicly received the Divine Commission at the hand of Moses.

No man, we argued, would dare to take upon himself the office of ambassador, or magistrate, or even of constable (however well qualified) without a lawful outward call, and a commission from the Head of the State. Just so, no man could properly obtain and execute the office of a minister in the Church of CHRIST unless he had received a commission from the Divine Head of the Church.

We were both quite convinced, from the New Testament, that members of the Church never took upon themselves the office of the ministry, but received it from those who had the power to give it.

Then came the question "What method was established and put in practice by the Apostles in transmitting the Divine Commission which they had received?"

Here my friend and I began to differ. Feeling sure, however, that the right principle was feally though secretly rooted in his mind, I, one day, proposed the question to him in the following manner: "Your ordination has been put off for a long time. How inconvenient it must be for you."

"Why, yes," he replied, "it is. I wish it could be done soon; I have often spoken to Mr. Robins about it, but he says he is waiting to obtain the assistance of some other ministers who have promised to attend the ordination."

"Well," said I, "I wish you would let me do it at once for you."

He looked at me with surprise and exclaimed, "You do it!"

"Yes," I said, "unless you have some objection to me; if you have, I will say no more."

"Well, but how could you do it?"

"But why should I not? Or, if you have some objection to me, there is Mr. Croft, the saddler, or Mr. Smith, the miller; they are both older men than I, men too in whose piety you have confidence: Why not ask them to do it? They are members of your congregation."

"Well, but how could they do it?"

"Why could they not?"

"Why not! Because they are like yourself; they are not, you know, ministers; they are not, I mean, ordained."

"Indeed! Then you think it is necessary that they should be ordained themselves before they could ordain you?"

"Why, yes, to be sure I do; does not everybody think so?"

"Then you hold the doctrine of the APOSTOLIC SUCCESSION."

"That I certainly do not."

"Pardon me, but you have just declared it."

"How do you make that out?"

"You said that you believed Mr. Croft, the saddler, could not ordain you to the ministry because he was not ordained himself, did you not?"

"Well, I believe that, but what then?"

"Why, you believe that a man cannot be ordained to any Sacred office except by one who is already ordained to that office?"

"Yes, that is the same as you said before."

"Then, at least you believe in the doctrine of a succession. That is, people, you believe, cannot ordain one another at their own pleasure;—there must be a succession of some sort; the Sacred office must be derived from one who holds it himself. You cannot ordain me, nor can I ordain you."

"Well, that is right enough. Of course a man cannot give any spiritual office to another unless he himself has received power and authority so to do."

"Now, suppose Mr. Croft, Mr. Smith and myself were to ordain a man, would he be really ordained, do you think, according to God's will?"

"Why no; I can't say that he would."

"Suppose, however, that we were to ordain twenty men; and then that they were to ordain others; would these last persons be really and truly ordained, according to the will of God?"

"I can't say that they would."

"But, suppose this were to go on for one hundred years, would the length of time or the continued succession of the pretended ordination, make any difference?"

"No; I don't see that the mere length of time adds any strength or validity to the pretended ordinations."

"Do you think that the last man in the series ordained in this manner would be any more rightly or truly ordained than the first?"

"No; I don't see that he would. The whole series has nothing to hang upon; it is all without any authority."

"Well, then, where should the chain hang?"

"Where should the chain hang? Let me see."

"Yes, on whom should it hang, in order that all these persons, whom we have been supposing, should be really and truly ordained?"

"Well, I suppose that if we were to follow that reasoning, the chain ought to hang upon the Apostles, and then the First Link of the series would be our LORD JESUS CHRIST Himself."

"To be sure; from Him alone, the Divine Head of the Church, must be derived all spiritual office and authority to minister in sacred things from Him it must come by continual succession, thro' the Apostles."

"I never saw the thing in that light before."

"Then now you must say that I am right; you hold the fundamental doctrine of the Apostolic Succession. You believe that there must be an orderly and regular succession, and you believe that succession must begin with the Apostles. And if you search the New Testament you will find ample proof that this method of handing on the original Divine Commission was the one established and practised by the Apostles; and you cannot find the slightest trace of any other method."

"Stay, stay; you must give me time to think. If what you say is true, we are in the wrong; we have no truly ordained ministers; ist; our chain has nothing to hang upon."

"Well, don't be afraid of the truth; follow it wherever it leads you; never allow yourself to argue from consequences; take more time to think upon it. But of this I am fully persuaded, that you must either believe that all men may ordain one another, just as they please, or else you must believe in the doctrine of the Apostolic Succession. There is nothing between the two."

NOTE.—The comparison of the continual succession of Bishops from the Apostles to the continual succession of links in a chain is a defective one. As three Bishops at least are required for each consecration, it is plain that at every step the links are increased threefold. A better illustration would be found in the continual succession of the meshes of a very large and broad net; if one intermediate mesh is broken, the last row depends firmly on the first all the same.

[Copies of the above re-printed for the Church Book and Tract Society, can be obtained on application to the Secretary, Box 2654, Toronto, B. C. Price 25 cts. per 100, post-paid.]

Diocesan Intelligence.

NOVA SCOTIA.

HALIFAX.—The success which attended the representation of the Churchman's Tableaux and Pantomime, for Falkland Moor, may be a source of great satisfaction to those engaged in their preparation. The hall was very much crowded and could hold no more, whether sitting or standing. The musical performances were most pleasing and the pieces were very gracefully presented. We have no doubt that the Falkland Mission would be materially aided in a financial point of view.

MONTRÉAL.

THE MISSION FUND.—Since the date of my last letter additional meetings in aid of this fund have been held at St. Martin's, St. John the Evangelist's, St. Stephen's, and Grace Church, all in the city, and, in the case of the meetings held the week previous, the Bishop presided at each. The attendance at these missionary gatherings has been very good indeed—some 1400 persons in all (up to date) having been present. This gives an average attendance of nearly 200 persons at each meeting. Some few more are yet to be held. The meeting at St. Martin's was addressed by several clergymen and by Mr. Strachan Bethune, O. C., Chancellor of the Diocese. Mr. Bethune is a most faithful churchman, and the Church in this Diocese has great reason to thank him for his unwearied labours in her behalf. As a lawyer Mr. Bethune stands amongst the very first in Montreal, still he can always find time amidst the pressing duties of his profession to say and do something for the Church of God. In Synod Mr. Bethune has, as may be supposed, an immense influence, which is ever exerted on the side of moderation and peace. At St. John the Evangelist's, the speakers were the Bishop, Rev. Messrs. Wood, French, Clayton, Bolton,

and Brown (Iron Hill). Mr. French spoke upon "Work in the 'Black Country' in England"; Mr. Clayton upon "Work in the Townships," and Mr. Brown upon "Work up the Ottawa." The meeting at St. Stephen's was a very warm and hearty one, as indeed are all the meetings held in connexion with that congregation. The Bishop complimented Canon Evans and his people on the fact. The Friday night meeting at St. Luke's was a very pleasant one. Mr. Des Brisay, the Bishop, and others being the speakers. Week ending Saturday, 24th inst., will finish the series. There cannot be a doubt of the great good these meetings are doing, and it is a very gratifying fact that the laity are manifesting so great an interest in the work.

St. John's, P. Q.—Last week the Rev. Mr. Wells—a minister of the American Presbyterian body—delivered a lecture here in connexion with the course of lectures organized by the Rector of the parish, Rev. W. L. Mills. The attendance was fair. Mr. Wells' subject was "Westminster Abbey," and he treated it in a most masterly and interesting manner. Mr. Wells, though very decidedly a Yankee, has all the love of the scholar and the antiquarian for the grand old building upon which he lectured. The next lecture of the course will be delivered by the Rector himself.

Bedford.—Rev. T. W. Fyles, of Cowansville, lectures here shortly. His subject will be "Insects." The reverend gentleman has made this department of nature a special study, and has in his private museum the best collection of moths and insects in Canada.

Windsor, P. Q.—Mr. C. C. Monk, the eminent lawyer of Montreal, lectured before the St. Luke's Church Association last week. Mr. Luke Robinson in the chair. The attendance was large. The next lecture of the series will be delivered by Rev. John Ker, of Glen Sutton. Subject, "The Story of a Successful Life."

Lacuna.—The Rev. Henry Evans, Incumbent, has been in Montreal for some days past, attending Missionary meetings, and looking after the interests of his proposed new church at Lacute.

Montreal: St. George's.—The Rev. James Carmichael, for many years assistant minister at this church, and now Rector of the Church of the Ascension, Hamilton, lectures for the Young Men's Association on 5th prox. There will be an immense audience for Mr. Carmichael is a prime favourite with the people of Montreal. And truly he deserves to be a favourite, for not only is it given to move the hearts of men as Mr. Carmichael can do it. He is an earnest, devoted churchman,—who believes in the Church and who loves her with no lukewarm attachment. It is true that he used to belong to what was known in this Diocese as the Low-Church or Evangelical party, and probably his sympathies are still with that school of thought to some extent where it exists. Be it so, every man is entitled to his own opinion; we only wish that there were more Evangelicals in the work like Mr. Carmichael.

Laws.—This solemn season will soon be upon us. Would it not be possible to have, in every parish church in this Diocese, a celebration of the Holy Communion on each Sunday during the Lenten season? In the rural parts the number of communicants at an 8 a.m. service would probably not be large; the rubric, however, is satisfied with three persons, and surely in all our parishes these three are to be found. The present writer is far from wishing to take upon himself the office of Dictator to his brethren of either the laity or clergy—all he wishes to do is to make a humble suggestion in the hope that it may fall upon congenial soil. In attempting the weekly celebration some of the clergy would undoubtedly have a hard task before them—a task calling for all their patience and tact. In some of our country parishes an idea is abroad that the weekly communion and service on Saints' days are not good Protestantism. Without discussing whether this idea is correct or not, the Prayer Book itself will be a sufficient apology for the observance of both these practices. In some of the city churches the Holy Communion is administered every Sunday, and upon every other day throughout the year for which the Prayer Book provides a collect, epistle and gospel. This is assuredly the fullest and fairest way of presenting the Church, and bringing home her blessings to the hearts of the people. Why should not the like custom prevail in the country? Many of our rural clergymen complain that, for some cause or other, their congregations do not turn out on Sunday as they

ought to do; that it is easy to attract them away to meetings and preachments held by unauthorized persons, even to the neglect of service at the parish church, and so on. These complaints will always be made, and with cause until we have the Church presented—in her integrity, not by piecemeal—to our people. The wonder is that with monthly communions and churches closed from Sunday to Sunday the Church has as many living children as, thank God, she has. If the Methodist preacher is not afraid, and does not hesitate to press upon his people the whole order and discipline of Methodism whether they like it or not, and if the Roman priest exacts from his flock a full compliance with the regulations of Romanism;—why should our clergy hesitate to give us the full measure of sacramental privileges, plainly authorized by the Prayer Book? The Lent season may be a good opportunity for some of us making a new departure in this matter.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA: St. John's Church Sunday School Festival.—There was a large attendance at this festival, Jan. 8th, which was held in the By Ward Market Hall. It was a decided success. Over three hundred and fifty children were present and partook of the refreshments laid before them. After supper, a programme consisting of choruses, songs, recitations, etc., was successfully carried out. The choruses were exceedingly well rendered by the children. Mr. Topley very kindly delighted the children by exhibiting some very select diopticon views. At the close Rev. Mr. Pollard distributed two very nice and costly silver medals to the successful candidates, and also a number of other very appropriate prizes to those who were deserving of them for proficiency. The following were the recipients of the prizes:—Silver medals, Hannah Welch and Elise LeBeau; prizes, Maggie Armstrong, Carrie Armstrong, Percy Bate, Robert Jones, Frederick Steacy, Olive Bentley, Thomas Turley, Minnie Inglis, Charles Emery. A very pleasant evening was spent, and will be long remembered by the children.

GOULBURN.—About a week ago the congregation of St. Thomas' Church, met at the parsonage, Bell's Corners, and presented the Reverend S. McMorine with an address, a fur coat, a purse, and a quantity of provisions. The following is a copy of the address:—

To the Reverend S. McMorine:—

REVEREND AND DEAR SIR,—We, your parishioners of St. Thomas' Church, Goulbourn, desire at this festival time of the year, to express, though in a very slight degree, our kindly feelings toward you as our spiritual adviser. We have not failed to mark during your short stay amongst us the lively interest you have at all times taken to uphold and advance that church which was from the beginning, still is, and ever shall be, and of which we feel proud to have our names enrolled as members. Our sincere and prayerful hopes are that it may please our Heavenly Father long to spare you and your much esteemed wife with us, to guide us in that road which leads to life eternal. We now ask you to accept this coat and purse as a small memento of our affection towards you, wishing you and yours a very happy New Year in the true sense of the word.

Signed on behalf of the parishioners,
ROBERT FOSTER, Churchwardens.
JONATHAN FEATHERSTONE,

Mr. McMorine, in reply, expressed his high appreciation of these unexpected tokens of esteem and kindness.

KEMPTVILLE.—Parish of St. James' Church.—Cash per Xmas offertory, \$40 07. Buffalo robe from Messrs. Bower, Porter & Bower \$12 00. Total \$52 07.

MARLBOROUGH.—St. Paul's Church.—Cash per Christmas offertory, \$5 15. Raccoon overcoat, \$35 00. Total \$40 15.

Wilson's School House, South Gower, about thirty bushels of oats, say, \$10 00. Total \$102 22. The price of the over coat was collected from the congregation of St. Paul's Church, Marlborough, and the coat itself purchased in Montreal, some time previous to Xmas by the exertions of Mr. John McIntyre and of the Churchwardens, Messrs. Henry James and William Hinton; and at the service on Xmas evening, it was presented by Mr. McIntyre in the name of the congregation, at the same moment the Churchwardens presented the offertory, which in itself came as a complete surprise to the pastor, from whom the matter had been kept a profound secret. May the Example of St. Paul's congregation stimulate others throughout the Diocese to give their pastors a surprise of like nature if they have not yet done so!

SYNOD OFFICE.—Collections, &c., received during the week ending January 17th, 1880.

MISSION FUNDS.—Missionary Meetings.—Galway, Swamp Lake, 70 cents; Minden, \$8.05; Stanhope, \$3.00; (Cardiff) Chedidar, \$8.04; (Apsley) Chandes, \$1.08; St. Mark's, Port Hope, \$2.50; Cartwright, \$2.00. Missionary Services.—St. Bartholomew's, Toronto, \$4.25; Beaverton, \$3.14. January Collection.—Haliburton, \$1.46; Cookstown, \$2.08; St. Luke's, 70 cents; Braden's School House, 40 cents; Credit, St. Peter's, \$3.76; St. John's, \$1.73; Trinity, \$1.62. Thanksgiving Collection.—West Dysart, 40 cents; Guildford, 35 cents.

PERMANENT MISSION FUND.—Charles James Blomfield, balance of subscription for 1879, \$80; Rev. Professor Jones, one-half of annual subscription for 1880, \$20.

WIDOWS AND ORPHANS FUND.—Annual Subscription.—Rev. Chas. L. Ingles, 1st payment, \$5.00. October Collection.—Church of the Redeemer, Toronto, in full of assessment, \$101.65.

EAST YORK RURAL-DECANAL MEETING was held at the Parsonage, Uxbridge, on Friday, January 9th, 1880. The clergy present were the Rev. Dr. John Fletcher, M. A., Rural Dean, in the chair; J. Davidson, M. A., Uxbridge; J. Carry, B. D., Port Perry; F. Burt, Brooklin; Anthony Hart, Markham Village; John Vicars, M. A., Cunnigham. The Rev. Dr. Hodgkin, Miss. Sec., who had come to address the Mission Meeting in the evening, was also present during a part of the meeting. After prayers by the Rural Dean, the Secretary, the Rev. E. H. Mussen, being absent Mr. Hart was appointed to perform his duties for the day. It was agreed that his Lordship, the Bishop be requested to make his Confirmation tours in this Deanery as soon as possible after the meeting of the Synod. A very profitable discussion followed with regard to the necessity of thorough preparation for the rite; the great harm and scandal which had been brought upon our holy religion by the want of it in times past, and many helpful suggestions as to the best manner of preparing candidates were made by several of the elder clergy. It was also decided that a form of prayers and set of rules, appropriate for the circumstances of the candidates, printed on a card or leaflet, would be of very great benefit; and Rev. J. Carry was requested to prepare them (which he consented to do) and to submit them to the Rural Dean for his approval; the Church and Book Tract Society to be requested to print them. The afternoon session was occupied in a discussion on the various phases of modern infidelity and scepticism, the best means of combating them in our various parishes. The next meeting of the Chapter will be held at Port Perry, on Wednesday, May 12th. The subjects for consideration will be the reading of a portion of the Holy Scriptures in the original, 1 Tim. vi from verse 1; the rubrics of the Office of the Holy Communion, beginning at the prayer of humble access, and the first chapter of Gray's "Creed of Christendom."

ANTHONY HART, Sec. pro tem.

KING: All Saints' Church.—The Sunday School entertainment was held on St. Stephen's Day. The Church was filled with children and teachers. Even-song was said, and the Rev. E. Soward gave a very admirable address. The children then adjourned to the School House where was a splendid Christmas Tree with a present for each child—about one hundred in number.

MARRHAM.—The Missionary Meetings in this parish were held at Grace Church, Tuesday, Jan. 6th, 7.30 p. m., and at Stouffville on Wednesday, Jan. 7th. At Grace Church a very large number were in attendance, filling up every seat in the Church. After the usual opening service, the Rev. A. Hart, Incumbent, read the statement showing the contributions of the congregation for the past year slightly in advance of those of the year before. The following gentlemen were then introduced to the congregation as the deputation: W. H. Howland, Esq., Rev. Dr. Hodgkin, Miss. Sec., and the Hon. V. C. Blake, who spoke in the order mentioned. The speeches were all that could be desired; the singing most hearty, the audience delighted, and we hope, profited. The collection, \$14.57, corresponding to the size of the congregation, was the largest ever taken up at a Missionary Meeting in this Church. On the plate was a bag containing the contents of the Missionary Boxes of three of the Sunday School scholars, Maggie Nicholson and Nellie and Maggie Armstrong. The united savings and self-denials during the past year amount to \$1.72. May they find many to imitate their example!

STOUFFVILLE.—The annual Missionary Meeting was held in Daley's Hall. After the opening services the Incumbent referred to the heartiness and fervour of the congregation as an evidence that the services in-

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the Bishop Church of tory, of th labour am the parish Paul's the We note v has suffere of St. Johr was more l the offertoi following To the Unap-SHITT time of the for the reci of kindly su closed sum and esteem you and Mi mases amoi may reap a now existin

roduced were needed and appreciated, and thanked the congregation for their liberal warm-hearted support, stating that their permanency there was guaranteed by the acceptance of the bonds of the congregation by the Synod. The Rev. Dr. Hodgkin was the first speaker. The Hon. V. C. Blake in a very earnest and forcible address urged upon the people the necessity of building a church, and stated he was authorized by friends in Toronto to promise \$100 towards the undertaking. Mr. W. H. Howland then spoke in his genial manner, pointing out the need of greater efforts to help our brethren less favourably situated. Miss Leaney, the organist, efficiently led the musical part of the service, ably seconded by the united choirs of Stouffville and Grace Church, Markham, the ladies, having kindly driven eight miles to assist. The collection amounted to \$16.12. The hall was crowded by a pleased and attentive audience.

ROSEMONT.—The parishioners unexpectedly dropped in on the evening of the 17th, loaded with all kinds of eatables, and having taken possession of the Parsonage enjoyed a pleasant evening, after which followed an address, accompanied by valuable presents. The following is the address:—

To Rev. George Nesbitt, M. A., Rosemont:

REV. AND DEAR SIR,—Now that your ministrations, in this parish, have been brought to a close, and as you are about to enter upon another field of labor in God's vineyard, we desire in this humble manner to manifest our loving attachment and high appreciation of your faithful, earnest and self-denying services in our behalf. Please accept through us, from your many friends, these simple presents to Miss Nesbitt, Mrs. Nesbitt, and yourself, as tokens of the sincerest expression of thankfulness for your estimable qualities, for the pleasant relations existing between us and your family, and as tokens of our heartfelt regret at your departure. We are also pleased to hear of your success in your new field of labor, and may your parishioners there long enjoy the pleasure and blessing of the association of your exemplary wife and family, and your own invaluable services as the minister and steward of God's mysteries.

JOHN HOEY, Churchwardens.
ANDREW MURPHY.

January 9, 1880.

The address was replied to in suitable terms.

SHAWNEE BAY.—The Christmas Service with Holy Communion was well attended. Offertory, \$27. Also Services at St. Luke's, with offertory, \$4.50.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

CAYUGA.—The congregations are most encouraging here. A good substantial fence has been put around the Church property. A Christmas Tree has recently been got up for the Sunday School, well laden with presents for the scholars. Music, tableaux, recitations, &c., were given by some excellent local amateurs, assisted by some valuable Toronto talent. There is a great need of a Parsonage in this old settled Parish. It is hoped that so desirable an aid to Church work will soon be forthcoming. The offertory on Christmas Day was \$24.23, and was, as usual, given to the Incumbent.

The Rev. Canon Given's address is 21 Barton St., Hamilton.

HURON.

(FROM OUR OWN CORRESPONDENT.)

STRATHROY.—The annual Christmas pastoral from the Bishop of this Diocese reminds members of the Church of the long established usage that the offertory of that Holy day is to be given to them "who labour among us, and are over us, in the Lord." If the parish have an assistant minister, as in our St. Paul's, the offertory is given to him by the Rector. We note with pleasure that the liberality in giving has suffered no diminution in the good Church folks of St. John's, Strathroy. The Christmas offertory was more than usually large. At the morning service the offertory amounted to \$122.85. With this the following address was laid on the plate:—To the Rev. A. C. Hill, M. A.—Rev. and Dear Sir, Your parishioners taking advantage of this time of the year, a time universally recognized as that for the reciprocation of good feeling and expressions of kindly regards tender for your acceptance the enclosed sum of money as a slight token of the respect and esteem in which you are held by us. Wishing you and Mrs. Hill may enjoy many happy Christmases amongst us, and that the work you are doing may reap a rich harvest and the bonds of friendship now existing may be still further strengthened, we

are, Rev. and Dear Sir, on behalf of your parishioners, Yours very truly—Signed, H. L. DEWAR, S. V. GOODWIN.

The Diocese of Huron represented in the Diocese of Michigan. Seas and rivers and mountains, or nationalities and forms of government may be a sufficient barrier to separate empires; but the Church is one. Her empire knows no dividing limit—"One Lord, one faith, one baptism." Every Churchman rejoices over every manifestation of this truth. The subjects of our Queen the and citizens of the U.S. Republic are brethren and sisters in the Church. At the consecration of Grace Church in Detroit, Diocese of Michigan, the Church in Canada was well represented. A large audience was naturally attracted. The interior of the church was decorated to some extent. The chancel windows were darkened and the gas was lighted. Upon the rear wall of the chancel was a large five-pointed star wrought in Lake Superior moss, and in the centre of it a solid star wrought in the same material, while festoons were suspended from the ceiling to the side walls. The font was a mass of foliage and flowers, while flowers and floral devices were profusely displayed upon the altar and pulpit. A beautiful floral harp ornamented the front of the choir gallery. The services opened at 10:45 a. m., when the Wardens, vestry men and Young Men's Association of the church ranged themselves in the centre aisle in open ranks and received the Bishop and clergy, who entered in procession. The clergy comprised Canon Innes, of London, Ont., and the Revs. Dr. Darnell, of Dufferin College, London; Dr. John Fulton, of Milwaukee; John A. Eichbaum, of All Saints Church, Brooklyn, Mich.; Mr. Gemley, Bishop's Chaplain, of London, Ont.; Dr. Caulfield, of Windsor; Dr. C. H. W. Stocking, rector of the church, who immediately preceded Bishop Harris; and about forty Michigan clergymen were also present. The Bishop advanced through the long double row of laymen, vestrymen, wardens and clergy to the altar, while Mrs. Cicotte played upon the organ. The Bishop being seated, the Rev. Dr. Stocking, rector of the church, standing between his wardens, E. W. Hudson and W. J. Waterman, presented to him the instrument of donation in accepted form and duly signed and sealed. Then followed the service of consecration. The sentence of consecration was pronounced by Canon Innes, of London, Ont., representing the Lord Bishop. The order of morning prayer was then said, several of the clergy participating. The music was one of the features of the service. It was rendered by a carefully trained choir of twenty-five voices, assisted by the organ and Spell's full orchestra. Dr. Sippi and Mr. G. B. Sippi, organist of St. Paul's, participated in the music.

PROGRAMME OF MISSIONARY MEETINGS.—City of London, February, Monday 9th, Tuesday 10th, Wednesday 11th, Thursday 12th, Friday 13th; Petrobia and Wyoming, Sunday 15th; Pt. Edward, Monday 16th; Perche, Tuesday 17th; Camlachie, Wednesday 18th; Forest, Hillsboro and Thedford, Thursday, Friday 19th and 20th; Mooretown, Corunna, Collinsville, Fromfield, Sunday 22nd; Alvinston and Brooke Mission, 23rd, 24th, 25th; The Rectory of Warwick, 26th, 27th; Simcoe, Sunday 29th; Port Rowan, March, Monday 1st; Rowan Mills, Tuesday 2nd; St. Williams and Walsingham Centre, Wednesday 3rd; Delhi, Thursday 4th; Lyndock, Friday 5th; Port Dover and Woodhouse, Sunday 7th; Vittoria and Ryerse, Monday 8th; Norwich, Tuesday 9th; Otterville, Wednesday 10th; Tilsonburg, Thursday 11th; Dereham, Friday 12th; Millbank, Crosshill and Elma, Sunday 14th; Mitchell, Monday 15th; Dublin, Tuesday 16th.

PARKHILL.—The Rev. William Johnston, Incumbent, has announced his intention of admitting a "Baptist" preacher to the pulpit of St. James' Church, and of preaching himself in "Knox Presbyterian Church." This is unfortunately a specimen of the churchmanship displayed by some in this Diocese.

ALGOMA.

The Rev. Mr. Crompton, Travelling Clergyman, desires gratefully to acknowledge \$2 from Mr. G. Hallen, Toronto; \$10 from Mrs. and \$10 from Miss Girdlestone, Galb; for Dufferin and the work of his mission in answer to his appeal in the DOMINION CHURCHMAN. He would at the same time renew his request that used copies of the DOMINION CHURCHMAN be sent to him at once so that he may be able to distribute them during his journey with the Bishop in the Nipissing District.

HOODSTOWN.—On Friday evening the Rev. Mr. Crompton, wife and family were honored with a surprise party formed by his congregation here. They were headed by the two Churchwardens and came marching in singing "When Good King Wincelans," &c. As the words "Give me flesh and give me wine"

were sung, a piece of pork was put into the hands of the reverend gentleman, and a bottle of home-made wine into those of his lady. A handsome present of oats was also part of their burden, and they brought all the good things of this world which the bush affords by the way of creature comforts. The Churchwarden, Mr. Malkin made a few remarks expressive of the joy they had in thus paying their respects to their pastor, by whose energy they had been enabled to raise their church, and whom they hoped long to see amongst them. Mr. Crompton, for himself and family, thanked the good people who had come so far to do him honor; he was grateful they had brought something to eat with them or he would not know what he could do with so many. However, as they had taken possession of his Log Parsonage, they were welcome, and he begged to assure them he was glad to see them and that the cellar floor was perfectly dry, so they need not fear, if in their frolic the old floor did give way. As the reverend gentleman's family are all musical a return treat was given to the strangers, many of whom had come sixteen miles, and none less than nine, and a most agreeable evening was spent until the wee sma' hours about 2 a.m.

Correspondence.

All Letters will appear with the names of the writers in full.

CHRIST CHURCH SUNDAY SCHOOL, OTTAWA.

The annual Christmas Sunday School Festival of Christ Church was held on the evening of Jan. 9th, that in connection with St. Albans was held on the previous Tuesday, the Epiphany, and St. John's was held on Thursday. I attended these last two as a spectator,—the Christ Church one as superintendent of the school, and I am impelled to send you a few impressions created by the occasions. There is no doubt that the importance of the Sunday School as a handmaid of the Church is being better understood and more fully appreciated as the years pass by. That in the Church in Canada, its supreme value as a promoter of Church influence has not been perfectly recognized either by clergy or laity is now becoming apparent. The reason is not far distant. As to the clergy, they, as a rule have been gentlemen educated in England or Ireland, where the Sunday School is looked upon as an institution rather for the children of the lower classes, than one for the children of all classes. As these classes do not in these countries constitute the power of the Church either in wealth, culture, education, or social or political influence, the education of these children is naturally relegated to the perfunctory performance of a few religious duties on Sundays compressed within an hour's attention. When they arrive in Canada they find a far different state of society, for here the children of the highest classes as well as of all other classes flock to the Sunday School. But what do these young seekers after knowledge find? A clergyman at the head inoculated with his foreign views, and really incapable for a long time at least,—and possibly during his life, of thoroughly identifying himself with a system which differing so materially in its social elements from that to which he had been accustomed in his own country, he is incompetent, thoroughly and effectively to work. The want of adaptability of the clergyman operates in a reflex manner upon the laity, and the result has been that the Sunday Schools of the Church of England has not been so popular, so attractive, so useful, so valuable as their wonderful power as Church organizations would under more favourable circumstances have rendered them. The evil however is being remedied. Our clergy are becoming more alive to the importance of the Sunday School—the laity are being aroused and a wave of activity is now flowing through the system in Canada. I can speak thus of Ottawa, and I do not doubt that hundreds of other superintendents can speak in a similar strain. About a year ago a society was formed called the "Ottawa Church of England Sunday School Teachers Association," having for its chief objects the adoption of a uniform system of teaching, and the working of what may properly be termed a Normal School. It has had great success. It has increased the interest in Sunday School work, and the status of teachers is being gradually improved. One of the indirect results of the organization has been the introduction of the medal system into Christ Church Sunday School, whose example has been followed in St. John's School. The experiment has worked so successfully that it has been determined to continue and extend its operations. The plan was this—There are in the school five divisions—the Infant, Junior, Intermediate, Senior, and Bible classes. A silver medal has been provided for each division. Every fourth Sunday the teacher of each class sent up for oral examination by the Rector in presence of the whole school, the best pupil of the class. For instance, there are, say, twelve Infant

classes—a pupil from each class would be sent up, and after an examination the one answering best will get the medal. The pupils from the Junior classes would then be sent up, and the medal for that division would be awarded in the same manner, and so on until the five medals were disposed of. I may here mention that these medals remain the property of the school. A record of the awards being kept, until Christmas, the pupil who had won a silver medal most frequently becomes entitled to a gold medal, which is kept as his own property. The effect of this constant competition was very salutary: More interest was taken in the duties of the school both by teachers and pupils, and this interest extended outside the walls of the school room, as each parent becomes anxious that a member of his own family shall carry off the glittering prize. A young girl, Edith Fripp, a pupil of Miss Bellina Yelding, one of the best teachers of the school, has won the first gold medal ever given in a Sunday School in Canada. To add dignity and impressiveness to the occasion, His Lordship the Bishop of the Diocese was requested to attend the Festival, and make the presentation, a request to which His Lordship most kindly and warmly acceded. Last evening after the children and their friends had paid the usual attention to the refreshments, Mr. Leggo the superintendent having called on Miss Fripp to take a position in front, the Bishop briefly addressed the audience; explained the system under which the medal had been won, and intimated that it was intended to extend its operations by providing a silver medal for each class, instead of one for each division—by directing the teachers to award the medal to the best pupil of each Sunday, to abandon the monthly examinations before the Rector, and at Christmas to give the gold medal to the pupil who had most frequently won the silver one of his class. It was, he said, also proposed to institute a scale of marks, and with the gold medal to award to such pupils as had during the year secured a certain number of marks, say 250 out of possibly 312, a valuable book or other prize, and so those who had secured, say 200, a smaller prize. He hoped in this way to render the competition stronger, and to increase the interest of teachers, pupils, parents, and all members of the congregation in the most valuable assistants now under the control of the church—her Sunday Schools. He added that in a school of 200 pupils, Miss Fripp had by regular attendance, good conduct, and accuracy in her lessons won the silver medal of her division—that of the senior classes, seven times, while no other pupil in any division had succeeded in securing it more than once. Then handing the medal to His Lordship, Mr. Leggo begged him to present it to the young girl who had so worthily become entitled to it. The Bishop then rose and addressing the audience, said he had very great satisfaction in taking part in the annual Sunday School Festival of Christ Church, especially when he was about to perform the very pleasant duty of crowning the system which had been so successfully marked, by presenting to the young pupil before them the beautiful prize won, no doubt, by untiring industry, and patient perseverance. He could speak personally of the great value attached to medals won in public schools, as he himself possessed two which he cherished to this day, though they were won many years ago, and in a foreign land. He was deeply gratified to see that the system had been introduced here, and he was especially pleased to hear from the superintendent that it was intended, not only to continue, but to extend its operations. The system was a good one, and properly worked must result in great and lasting benefits to all concerned. After a few words of advice and encouragement to the teachers and pupils he addressed Miss Fripp, and said, "I have very sincere pleasure in presenting you with this medal, and I pray that your future life may be as industrious and exemplary as it must heretofore have been to enable you to win this valuable testimonial of your virtues. Let it be a monitor when you are tempted or encouraged in the struggle of the future, a solace and a source of honest pride in the years to come." He then placed it around the neck of the blushing girl amid the deafening cheers of her two hundred school mates, who all admitted the "best had won." The usual magic lantern amusements were then proceeded with, after which the festival was closed. I may add that in order to bring the Sunday School of Christ Church to the utmost excellence attainable, a conference of teachers will be held on Thursday next, which His Lordship the Bishop has kindly consented to attend, for the purpose of discussing some very important improvements, which he had himself suggested. His large experience as a most successful Sunday School teacher while Rector of Brockville, will be of great value in arranging the proposed improvements, and I shall take care that their nature shall be published in your paper for the benefit of the thousands of church people who read it, and who are anxious to see every church organization brought up to its highest state of excellence. The medal is about an inch and a half in length by about the same in breadth. Its shape is taken from one of the handsome ecclesiastical medals found in Cox. On one face is engraved the following:

"Miss Edith Fripp, for highest merit in C. C. S. S., Xmas, 1879. From W. Leggo Supt." On the reverse is engraved a dove, representing in Christian symbolism, "Love, Innocence, Meekness, Purity."

Sincerely yours,

W. Leggo, Supt. C. C. S. S., Ottawa, Jan. 10, 1880.

ACCESSIONS TO THE MINISTRY OF THE CHURCH.

DEAR SIR,—I was greatly surprised about twelve months ago by the publication in your paper of the list of one year's accessions to the ministry of the Church. From my acquaintance with some members of our sister Churches in the United States, I had some idea of the influx of Non-Conformists to the ranks there, but I had no idea it was so extensive and general as your article made it appear. I therefore thought that I would direct my attention to the subject during the year, and see if the accessions you mentioned were abnormal or only a portion of a continuous stream. I append to this letter the result of my observations, but must observe that the list I give is exceedingly incomplete. We do not blazon out accessions to the world. Those who come to us generally drop into the ranks quietly and are received without ostentation or parade; they leave Dissent, enter some theological college, and are ordained in due course; but if the records of those colleges were made public they would show an extraordinary number of Dissenting ministers, or of their children who have made them the means of procuring the education necessary to qualify them to enter the ministry of the Church. If one theological college in England, as appears from your paper of the 11th ult., can show that a tenth of its alumni came from the ranks of Non-Conformists, what must be the number in all the theological colleges and universities in that country? I think we have in our own Diocese an illustration of the universal practice of the Church in this matter. We have at present four clergymen labouring in it who were originally Dissenting Ministers, and eight more whose parents now are, or formerly had been Dissenters, but we make no boast of receiving them; they were received because the Bishop was satisfied that they came with an honest conviction of their former errors, and a confident belief in the truth of the doctrine and discipline of the Church, and, as they were duly qualified, they were admitted to the ministry. I do not think that the following list is anything like even an approximation to those actually received if I may judge from articles clipped from different papers, viz., "A very eminent Independent Minister in the North of England has lately joined the Episcopal Church, resigning valuable preferment. There have been many other Non-Conformist accessions to the same establishment."—*Mail*, May 24th. "The Bishop of Llandaff, in opening a new church in Cardiff, said that a considerable number of Dissenting Ministers were applying to him for ordination."—*Illustrated London News*, Aug. 9. "The Bishops of England report constant accessions both from Rome and Dissent and many applications from the ministers of various Protestant bodies for admission into the Church's fold."—*Hull Free Contem.*, Dec. 18. In the accompanying list I have confined myself altogether to ministers of different denominations, who, during the past year, had made application for admission to the ministry of the Church, and who had been ordained to that ministry within the year; omitting the names of such persons as were published in your list of January 30th, as applicants for the ministry but who were since ordained. I have seen references to nine others who made application to be received as candidates for orders, but whose names were not published; to several who had been confirmed but not recommended for orders; to the reception of an entire congregation of Cumminites in England with their minister and to the transfer of their house of worship to the Vicar of the parish to be used as a chapel of Ease; to the applications of four congregations of Baptists to the Bishop of Haiti for reception into the Church; and the admission of the entire denomination of the Zion's Union Apostolical Church in Virginia with its Bishop and other ministers. I have been anticipated in this matter by the Rev. W. C. Bradshaw, but our lists are in some degree different, as he included in his the names of some who had appeared in your list of last year as applicants for the ministry during the previous year, but who were afterwards ordained; these names, as before observed, I omit. As the following list contains several additional names, I think your readers will not be dissatisfied at having the subject again brought under their notice. It will be seen that the accessions have not been confined to one locality, but have been general throughout the bounds of the Church,—in England, in Wales, in the Colonies, and in the United States; and they have not been confined to one body, but include within them Romish priests, Methodist preachers,

Non-Conformist ministers of different denominations.

I am, dear sir,

Yours faithfully,

JOHN FLETCHER.

Unionville, Jan. 8th, 1880.

LIST OF PERSONS ADMITTED TO THE MINISTRY OF THE CHURCH OR APPLICANTS FOR ORDINATION FROM THE MINISTRY OF VARIOUS DENOMINATIONS DURING THE YEAR 1879.

- CONGREGATIONALISTS.—1—Allen, F. B., U.S.; 2—Brush, Jesse, U.S.; 3—Faulkner, Bishop, U.S.; 4—Fray, I. M., U.S.; 5—Jenkins, David, Wales; 6—Jenkins, E. T., Wales; 7—Kirk, Robert, U.S.; 8—Lunt, Thomas, Eng.; 9—Martin, H. J., Eng.; 10—Rard, E. A., U.S.; 11—Robinson, J. W., Eng.; 12—Palmer, Mr., U.S.; 13—Vaughan, Robert, Eng. METHODIST.—14—Acomb, J. C., U.S.; 15—Anderson, W. H., U.S.; 16—Chapman, A. P., U.S.; 17—Chapman, H. B., U.S.; 18—Downing, Robt., U.S.; 19—Edmonds, M., U.S.; 20—Fitch, G. W., U.S.; 21—Fitchett, R. R., Dunedin; 22—McClintock, Thos., U.S.; 23—Meridith, J. E., U.S.; 24—Smythe, S., Jamaica; 25—Widgery, J. E., Eng. BAPTIST.—26—Appleton, Mr., U.S.; 27—Blackwood, John, U.S.; 28—Boxer, J. R., U.S.; 29—Easterbrook, Isaac, U.S.; 30—Gordon, C. J., U.S.; 31—Hayden, Chas. A., U.S.; 32—Malcolm, C. H. Dr., U.S.; 33—Morae, J. B., U.S.; 34—Whitmarsh, W. L., U.S. ROMAN CATHOLIC.—35—Case, Rev. Dr., Eng.; 36—Ellis, Rev. F. W., Eng.; 37—Hill, Rev. E. M. W., U.S.; 38—Kascher, Rev. John K., U.S.; 39—Pare, Rev. H. J., Eng.; 40—Passalinti, Rev. Dr., Eng.; 41—Roberts, Rev. R., Eng.; 42—Young, Rev. C. R., Eng. PRESBYTERIAN.—43—Baird, Dr., N.B.; 44—Jop, Jared A., U.S.; 45—Leavitt, Ed. H., U.S.; 46—Pittenger, J. McK., U.S. UNITARIAN.—47—Bosanquet, F. C. F., Eng.; 48—Knapton, W. J., Eng. ADVENTIST.—49—Cole, F. L., U.S. COMMUNIST.—50—Cowan, F., U.S. LUTHERAN.—51—Harberg, Marcellus, U.S. SWEDISH CHURCH.—Hidman, John, U.S.

EVENING COMMUNIONS.

DEAR SIR,—Although on most ecclesiastical points I am a conservative *Non-Churchman*, I must confess that I prefer the moderate and non-partisan tone of your paper to the excessively extreme principles of some other Church periodicals. However, a sentence in your issue of 8th inst., leads me to ask of you a little information. Referring to a proposal to extend the legal marriage hours in England to 6 p.m., you say, to quote accurately, "The canonical hours for marriage (from 8 a.m. to 12 noon) partly for the reception of the Holy Communion, which always, as the *Guardian* remarks, up to 1662, concluded the ceremony, and which was of course to precede the wedding feast. In fact, the legal hours as they now are in England, are one of several silent but marked protests against the innovation of 'Evening Communion.'" There is evidently some little *lapsus calami* in the composition of the foregoing quotation, but the sense is clear enough. Your style evening communions "an innovation." If I mistake not, the term "innovation" implies a *cessante*. Churchmen are called "innovators" because they meet together at night to celebrate the Lord's Supper, as did their Divine Master and His disciples ages ago. Need I quote 1 Cor. xi. 23? "The Lord Jesus the same night in which he was betrayed, took bread." Now, Sir, I ask, why are evening communions called innovations, in the face of such an example? Was the return to primitive usages at the time of the Reformation "an innovation"; and is the present return to first usage in the Lord's Supper an "innovation"? Being Rector of a quiet country parish, I have no need of Evening Communion, nor have I any desire to introduce them, but I have elsewhere, on various occasions, enjoyed them very much, and it pains me to think that when I join in that Blessed Eucharist in the quiet of a Sunday evening, my brother-churchmen must taunt me as "an innovator." I am too young and inexperienced to engage in a controversy with older and better men than myself, but have I the least wish to do so, but I have written you, Mr. Editor, for information, which, I doubt not, you will, with your usual courtesy, supply.

Yours truly,

GEORGE FORNABERT.

Dunham, P. Q., Jan. 15, 1880.

P. S.—Permit me to add a question which has no connexion with the foregoing. Can any brother clergyman inform me whether there has ever been published a reply to "The Creeds of Christendom," by W. Rathbone Gregg. If not, what work or works would best meet his arguments.

G. F.

TO CORRESPONDENTS.—Considerable matter has to be held over for want of space.

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Family Reading.

THE CURATE OF ST. MATTHEWS.

CHAPTER I.

"No, Johnny Ludlow, I shall not stay at home, and have the deeds sent up and down by post. I know what lawyers are; so will you, sometime: this letter to be read and answered to-day; that paper to be digested and despatched back to-morrow—anything to enhance their bill of costs. I intend to be in London, on the spot; and so will you be, Mr. Johnny."

So said Mr. Brandon to me, as we sat in the bay-window at Crabb Cot, at which place we were staying. I was willing enough to go to London; liked the prospect beyond everything; but he was not well, and I thought of the trouble to him.

"Of course, sir, if you consider it necessary we should be there. But—"

"Now, Johnny Ludlow, I have told you my decision," he interrupted, cutting me short in all the determination of his squeaky little voice. "You go with me to London, sir, and we start on Monday morning next; and I daresay we shall be kept there a week. I know what lawyers are."

This happened when I came of age, twenty-one; but I should not be of age to my property for four more years: until then, Mr. Brandon remained my arbitrary guardian and trustee, just as strictly as he had been. Arbitrary so far as doing the right thing as trustee went, not suffering me, or anybody else, to squander a shilling. One small bit of property fell to me now—a farm; and old Brandon was making as much legal commotion over the transfer of it from his custody to mine, as though it had been veined with gold. For this purpose, to execute the deeds of transfer, he meant to take up his quarters in London, to be on the spot with the lawyers who had it in hand, and to carry me up with him.

And what great events trivial chances bring about! Chances, as they are called. These "chances" are all in the hands of one Divine Ruler, who is ever shaping them to further his own wise ends. But for my going to London that time and staying there—however, I'll not let the cat out of the bag.

He started with us at Crabb Cot until the Monday, when we started for London; the squire and Tod coming to the station to see us off. Mr. Brandon wore a nankeen suit, and had a green veil in readiness. A green veil, if you'll believe me! The sun was under a cloud just then; had been for the best part of the morning; but if it came out fiercely—Tod threw up his arms behind old Brandon's back, and gave me a grin and a whisper.

"I'd not be you for something, Johnny; he'll be taken for a lunatic."

"And mind you take care of yourself, sir," put in the squire to me. "London is a dreadful place; full of temptations; and you are but an inexperienced boy, Johnny. Be cautious and watchful, lad; don't pick up any strange acquaintances in the streets; sharpers are on the watch to get you into conversation, and then swindle you out of all the money in your pockets. Be sure don't forget the little hamper for Miss Deveen; and—"

The puffing of then engine, as we started, drowned the rest. We reached Paddington smoothly and safely—and old Brandon did not once put on the veil. He took a cab to a Tavistock Hotel, and I another cab to Miss Deveen's.

For she had asked me to stay with her. Hearing of my probable visit to town through a letter of Helen Whitney's, she, ever kind, wrote at one, saying if I did go, I must make her house my home for the time, and that it would be a most delightful relief to the stagnation she and Miss Cattledon had been

lately enjoying. Of course that was just her pleasant way of putting it.

The house looked just as it used to look; the clustering trees of the north-western suburb were as green and grateful to the tired eye as of yore; and Miss Deveen, in grey satin, received me with the same glad smile, and the warm kiss of welcome. I know I was a favourite of her's; she once said there were few people in the world she liked as well as me—which made me feel proud and grateful. "I should leave you a fortune, Johnny," she said to me that same day, "but that I know you have plenty of your own." And I begged her not to do anything of the kind; not to think of it; she must know a great many people to whom her money would be a god-send. She laughed at my earnestness, and told me I should be unselfish to the end.

We spent a quiet evening. The grey-haired curate, Mr. Lake, who had come in the first evening I ever spent at Miss Deveen's, years ago, came in again by invitation. "He is so modest," she had said to me in those long-past years, "he never comes without being invited;" and he was modest still. His hair had been chestnut-coloured once; it was half grey and half chestnut now, and his face and voice were gentle, and his manners kindly. Cattledon was displaying her most gracious behavior, and thinnest waist; one of the roses I had brought up with the strawberries was sticking out of the body of her green silk gown. For at least half-a-dozen years she had been setting her cap at the curate—and I think she must have been endowed with supreme patience.

"If you do not particularly want me this morning, Miss Deveen, I think I will go over to service."

It was the next morning, and after breakfast, Cattledon had been downstairs, giving the orders for dinner—and said this on her return. Every morning she went through the ceremony of asking whether she was wanted, before attending herself for church.

"Not I," cried Miss Deveen, with a half smile. "Go, and welcome, Jemima!"

I stood at the window listening to the ting-tang: the bell of St. Matthew's church could be called nothing else: and watched her pick her way across the road, just deluged by the water-cart. She wore a striped fawn-coloured gown, cut straight up and down, which made her look all the thinner, and a straw bonnet and white veil. The church was on the other side of the wide road, lower down, but within view. Some stragglers went into it with Cattledon; not many.

"Does it pay to hold the daily morning service?"

"Pay?" repeated Miss Deveen, looking at me with an arch smile. And I felt ashamed of my inadvertent, hasty word.

"I mean, is the congregation sufficient to repay the trouble?"

"The congregation, Johnny, usually consists of some twenty people, a few more, or a few less, as may chance; and they are all young ladies," she added, the smile deepening to a laugh. "At least, unmarried ones; some are as old as Miss Cattledon. Two of them are widows of thirty-five: they are especially constant in attendance."

"They go after the curate," I said, laughing with Miss Deveen. "One year when Mr. Holland was ill, down with us, he had to take on a curate, and the and Cattledon came in."

"Yes, Johnny, the young ladies go after the curates; we have two of them. Mr. Lake is the permanent curate; he has been here, oh, twelve or thirteen years. He does the chief work, in the church and out of it; we have a great many poor, as I think you know. The other curate is changed at least every year, and is generally a young deacon, fresh from college. Our rector is fond of giving young men their title to orders. The young fellow we have now is a nobleman's grandson, with more money in his pocket to waste

on light gloves and hairwash than poor Mr. Lake dare spend on all his living."

"Mr. Lake seems to be a very good man."

"A better man never lived," returned Miss Deveen warmly, as she got up from the note she was writing, and came to my side. "Self-denying, anxious, painstaking; a true follower of his Master, a Christian to the very depths of his heart. He is one of those unobtrusive men whose merits are kept hidden from the world in general, who are content to work on patiently and silently in their path of duty, looking for no promotion, no reward here, because it seems to lie so very far away from their track."

"Is Mr. Lake poor?"

"Mr. Lake has just one hundred pounds a year, Johnny. It was that Mr. Selwyn offered him when he first came, and it has never been increased. William Lake told me one day," added Miss Deveen, "that he thought the hundred a year riches then. He was not a very young man; turned thirty; but his stipend in the country had been only fifty pounds a year. To have it doubled all at once, no doubt did seem like riches."

"Why does not the rector raise it?"

"The rector says he can't afford to do it. I believe Mr. Lake once plucked up courage to ask him for a small increase: but it was of no use. The living is worth six hundred a year, out of which the senior curate's stipend has to be paid; and Mr. Selwyn's family is expensive. His two sons are just leaving college. So, poor Mr. Lake has just plodded on with his hundred a year and made it do. The rector wishes he could raise it: he knows his worth. During this prolonged illness of Mr. Selwyn's he has been most indefatigable."

"Is Mr. Selwyn ill?"

"Not very ill, but ailing. He has been so for two years. He generally preaches on a Sunday morning, but that is about all the duty he has been able to take. Mr. Lake is virtually the Incumbent; he does everything, in the church and out of it."

"Without the pay," I remarked.

"Without the pay, Johnny. His hundred a year, however, seems to suffice him. He never grumbles at it, never complains, is always contented and cheerful: and no doubt will be contented with it to the end."

"But—if he has no more than that, and no expectation of more, how is it that the ladies run after him? They can't expect him to marry upon a hundred a year."

"My dear Johnny, let a clergyman possess nothing but the white surplice on his back, the ladies would trot at his heels all the same. It comes naturally to them. They trust to future luck, you see; promotion is always possible, and they reckon upon it. I'm sure the way Mr. Lake gets on after is as good as a play. This young lady sends him a pair of slippers, her own work; that one embroiders a cushion for him; Cattledon painted a velvet fire-screen for him last year—'Oriental tinting.' You never saw so gorgeous a screen."

"Do you think he has—has—any idea of Miss Cattledon?"

"Just as much as he has of me," cried Miss Deveen. "He is kind and polite to her; as he is, naturally, to every one; but you may rely upon it he never gave her a word or look that could be construed into anything warmer."

"How silly she must be!"

"Not more silly than the rest are. It is a mania, Johnny, and they all go in for it. Jemima Cattledon—stupid old thing!—cherishes hopes of Mr. Lake: a dozen others cherish the same. Most of them are worse than she is, for they course about the parish after him all day long. Cattledon never does that: with all her zeal, she does not forget that she is a gentlewoman; she meets him here, at my house, and she goes to church to see and hear him, but she does not race after him."

"Do you think he is aware of all this pursuit?"

"Well, he must be, in a degree; William Lake is not a simpleton. But the very hopelessness of his being able to marry must in his mind act as a counter-balance, and cause him to look upon it as a harmless pastime. How could he think any one of them in earnest, remembering his poor hundred pounds a year?"

Thus talking, the time slipped on, until we saw the congregation coming out of church. The service had taken just three quarters of an hour.

Young Chisholm has been reading the prayers to-day; I am sure of that," marked Miss Deveen. "He gabbles them over as fast as a parrot."

The ladies congregated within the porch, and without: ostensibly to exchange compliments with one another; in reality to wait for the curate. The two appeared together: Mr. Lake quiet and thoughtful; Mr. Chisholm, a very tall, slim, empty-headed young fellow, smiling here, and shaking hands there, and ready to chatter with the lot.

For full five minutes they remained stationary. Some important subject of conversation had evidently been started, for they stood around Mr. Lake, listening to something he was saying. The pew-opener, a woman in a muslin cap, and the bell-ringer, an old man in a battered hat, halted on the outskirts of the throng.

"One or other of those damsels is sure to invent some grave question to discuss with him," laughed Miss Deveen. "Perhaps Betty Smith has been breaking out again. She gives more trouble, with her alternate repentings and lapsings back to the tap-room, than all the rest of the old women put together."

Presently the group dispersed; some going one way, some another. Young Chisholm walked off at a smart pace, as if he meant to make a round of morning calls; the elder curate and Miss Cattledon crossed the road together.

"His way home lies past our house," remarked Miss Deveen, "so that he often does cross the road with her. He lives at Mrs. Topcroft's."

"Mrs. Topcroft's! What a curious name."

"So it is Johnny. But she is a curiously good woman—in my opinion; worth her weight in gold. Those young ladies yonder turn up their noses at her, calling her a 'lodging letter.' They are jealous; that's the truth; jealous of her daughter, Emma Topcroft. Cattledon, I know, thinks the young girl the one chief rival to be feared."

Mr. Lake passed the garden with a bow, raising his hat to Miss Deveen; and Cattledon came in.

I went off, as quick as an omnibus could take me, to the Tavistock, being rasher beyond time, and preparing for a blowing up from Mr. Brandon in consequence.

"Are you Mr. Ludlow, sir?" asked the waiter.

"Yes."

"Then Mr. Brandon left word that he was going down to Lincoln's Inn, sir; and if he is not back here at one o'clock precisely, I was to say that you needn't come down again till to-morrow morning at ten."

I got into the strand, and amused myself with looking at the shops, getting back to the hotel a few minutes after one. No; Mr. Brandon had not come in. All I could do was to leave Miss Deveen's note of invitation to dine with her—that day, or any other day that might be more convenient, or every day—and tell the man to be sure to give it him.

Then I went into the National Gallery, after getting some Bath buns at a pastry-cook's. It was between five and six when I returned to Miss Deveen's. Her carriage had just driven up; she and Cattledon were alighting from it.

"I have a little commission to do yet at one of the shops in the neighbourhood, and I may as well go about it now," remarked Miss Deveen. "Will you go with me, Johnny?"

Of course I said I would go; and Miss Cattledon was sent indoors to fetch a small paper parcel that lay on the table in the blue room.

"It contains the pattern of some sewing-silks that I want to get," she added to me, as we stood waiting on the door-steps. "If—"

At that moment, out burst the ting-tang. Miss Deveen suddenly broke off what she was saying, and turned to look at the church.

"Do they have service at this hour?" I asked.

"Hush, Johnny! That bell is not going for service. Some one must be dead."

"In truth, I heard that, even as she spoke. Three times three it struck out, followed by the sharp, quick strokes.

"That's the passing-bell!" exclaimed Cattledon, coming quickly from the hall with the little packet in her hand. "Who can be dead? It hardly rings out once in a year."

For, it appeared, the bell at St. Matthew's did not in general toll for the dead; was not expected to do so. Our bell at Church Dykely rang out for anybody who could pay for it.

Waiting there on the steps, we saw Mr. Lake coming from the direction of the church. Miss Deveen walked down the broad path of her small front garden, and stood at the gate to wait for him.

"Who is it?" she asked.

"Oh it is a grievous thing!" he cried, in answer, his gentle face pale, his blue eyes expressing their tears. "It is no other than my dear rector; my many years' friend!"

"The rector!" gasped Miss Deveen.

"Indeed it is. The complaint he suffered from has increased its symptoms lately, but to one thought of attaching to them the slightest danger. At two o'clock to-day he sent for me, saying he felt very ill, and found him so when I got there; ill, and troubled. He had taken a turn for the worse; and death—death," added Mr. Lake, pausing to command his voice, "was coming on rapidly."

Miss Deveen had turned as white as her point-lace collar. "He was troubled, you say?" she asked.

"In such cases as this—meeting death face to face unexpectedly—it is hardly possible not to be troubled; however truly we may have lived in preparation for it," answered the sad, soft voice of the curate.

"Mr. Selwyn's chief perplexity lay in the fact that he had not settled his worldly affairs."

"Do you mean, not made his will?"

"Just so," nodded Mr. Lake; "he had meant to do so; he said to me, but had put it off from time to time. We got a lawyer in, and it was soon done; and—and—I stayed on with him afterwards to the end."

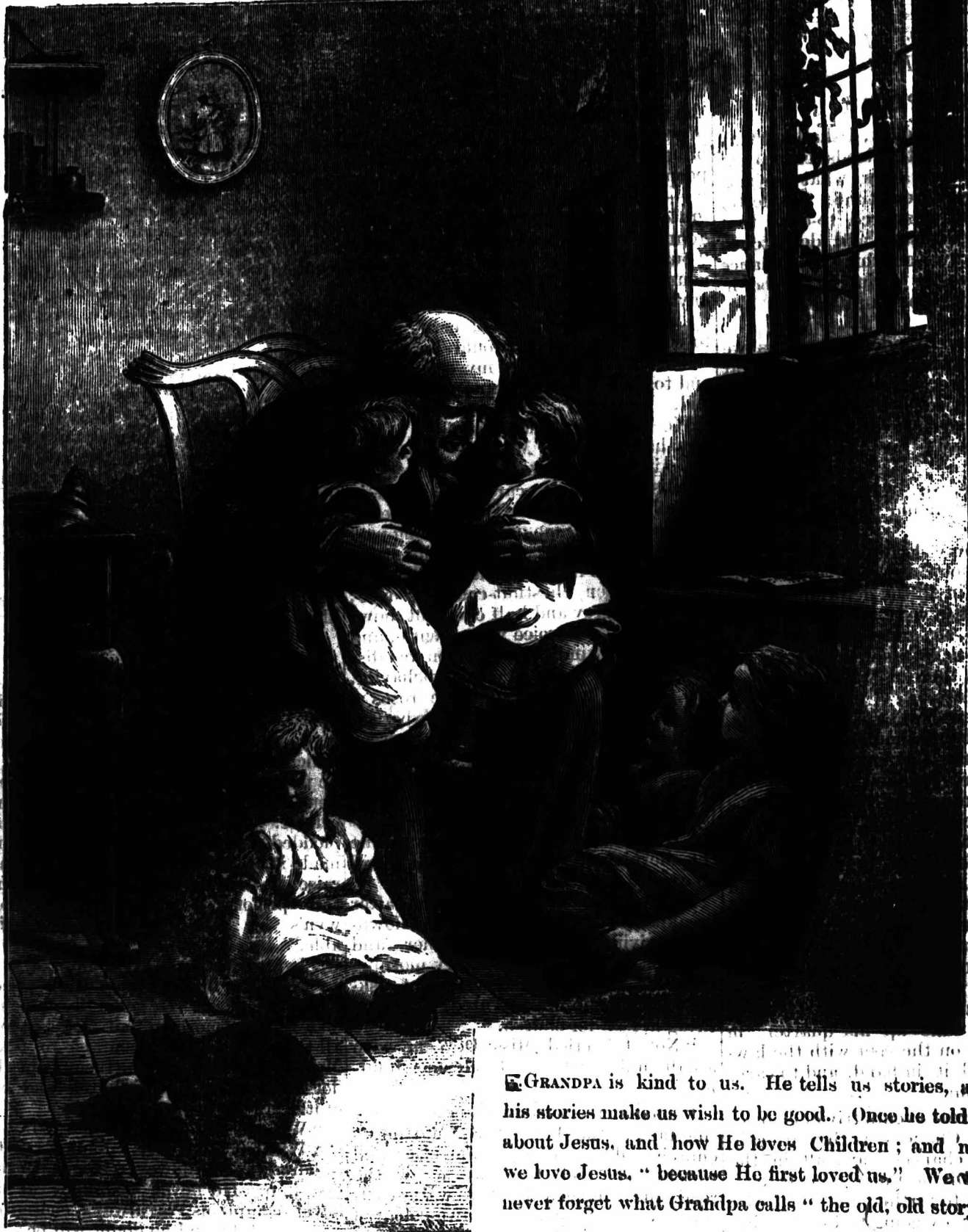
"Oh dear, it is a pitious tale," sighed Miss Deveen. "And his wife and daughters are away!"

"They went to Oxford last Saturday for a week; and the two sons are there, as you know. No one thought seriously of his illness! Even this morning when I called upon him after breakfast, though he said he was not feeling well, and did not look well, such a think as danger never occurred to me. And now he is dead!"

(To be continued.)

I very often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ to be led by him through the wilderness of this world.—Jonathan Edwards.

Presumptions are the fogs in Christendom which turn the bright sun itself into a dull copper ball. A bad heart is like the jaundice that sees its own dingy yellow in the purest lily, and in the comeliest face.



GRANDPA is kind to us. He tells us stories, and his stories make us wish to be good. Once he told us about Jesus, and how He loves Children; and how we love Jesus, "because He first loved us." We will never forget what Grandpa calls "the old, old story."

I HAVE CHRIST! WHAT WANT I MORE!

In the heart of London city,
Mid the dwellings of the poor,
These bright golden words were uttered—
"I have Christ! what want I more?"

By a lonely, dying woman,
Stretched upon a garret floor,
Having not one earthly comfort,—
"I have Christ! what want I more?"

He who heard them, ran to fetch her
Something from the world's great store;
It was needless—died she, saying,
"I have Christ! what want I more?"

But her words will live for ever;
I repeat them o'er and o'er,
Praying I may learn their meaning;
"I have Christ! what want I more?"

Oh, my readers, children, dear ones!
High and low, and rich and poor;
Can you say with deep thanksgiving,
"I HAVE CHRIST! what want I more?"

Look away from earth's attractions,
All earth's joys will soon be o'er;
Rest not, till each heart exclaimeth,
"I HAVE CHRIST! what want I more?"

Under our greatest troubles often lie
Our greatest treasures.
He that can compose himself is wiser
Than he that composes books.

"Avarice in old age," said Cicero, "is foolish; for what can be more absurd than to increase our provisions for the road the nearer we approach the end."

KNOWLEDGE.—Knowledge is not wisdom; it is only the material from which the beautiful fabric of wisdom is produced. Each one should not spend his days in gathering materials, and live and die without a shelter.

The only really bitter tears, are those which are shed in solitude.

RUSSEAU'S praises of the Scriptures remind us of the high encomiums bestowed by Balaam on the tabernacles of Israel. It is no unusual thing for men to admire that which they do not love.—Andrew Fuller.

ONE who prides himself that "I am a plain, blunt man, who always say what I mean," and accordingly goes about saying all things at all times, without regard to courtesy, discretion, or Christian kindness, is not a model of frankness but rather a social pest.

RELIGION in its deepest form is always sacrifice; and the necessity of offering something to God is a peculiar characteristic of grateful love. But that sacrifice can only be well-pleasing to him, which is not only well-meant, but is, besides, presented according to his will and in agreement with his design.—Van Oosterzee.

WORKY.—Though the life of a man falls short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand.

Children's Department.

THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER II.

"What seek I here to gather into words? The scenes that rise before me as I turn The pages of old times. A word, a name,

Conjures the past before me, till it grows More actual than the present."—L. E. L.

In the first place Ann bent her steps to the school,—a pretty building, with projecting gable ends and ornamented large boards, whose whitewashed walls, a vine and China rose vied, with each other which should conceal the fastest Louisa Copeland, the schoolmistress, a delicate-looking person with a low voice and quiet manner, contrived to keep the fifty or sixty urchins of both sexes committed to her care in order, by the mere lifting up of her finger, as effectually as one of rougher mould might have done by a birch rod. Ann's class formed round her at a sign, with slates and pencils, and were soon in the midst of puzzling out Bessie Gray's clever discoveries, which wonderful little book Ann read aloud to them, working out its problems as she went on, by way of giving them a pleasant help in their dry summing lesson. Ann's own attention was absorbed in her task, and she quite started when the cuckoo clock struck twelve; and after "grace" (singing

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to the tune of the Hundredth Psalm) the little flock dispersed to their dinners and their play. After a few kind words of interest and encouragement to the teacher, (a bright spot, it may be, they would prove for her to look back upon, when her day of exertion and excitement was over,) Ann proceeded to the parsonage.

The house and inhabitants breathed the very essence of cheerfulness, and both Ann and Alice always felt the happier for a visit there, and the joyous kindly welcome which never failed to greet them within those walls. Mr. Hayter, though a learned man, was not what the world would call a *clever* man; but his unfeigned piety and his extreme simplicity of manner, joined, as it was, to innate kindness and cordiality, inclined the most fastidious to revere and like him.

Mrs. Hayter was one of those rarely-gifted beings who seem to lighten this dark world as they pass through it. She was turned thirty, but her pleasant intelligent face still retained a very youthful look and smile; and her blue eyes beamed with happiness. Her dress was always made of the very plainest materials, but remarkable for its extreme neatness, and her fair hair was never seen ruffled or out of order. No one could quarrel with Mrs. Hayter;—she was the general peace-maker in all village difficulties; smoothed down the most intractable churchwardens to assist in the repairs of the church; and even prevailed on the old village clerk to consent to certain improvements and alterations in the psalm singing, which (with many quavers and extraneous flourishes) he had resolutely led for years, to the great discomfort of his hearers.

The parsonage at Avonhurst was a small white house, and a very unpicturesque one it would have been, had not a large old jessamine tree, which had lived and bloomed for many years upon its walls (apparently unconscious of the many changes time had worked within them), covered its unsightly angles, and crept over its staring green porch. "Ivy," Mrs. Hayter declared, "made it damp for the children," so its long green branches were torn away without mercy from the wall they had grown to, and to which their fibrous fingers clung so closely, that half of them were wrenched off sooner than loose their hold. But nasturtiums crept up over the green lattice-work which covered the lower part of the house, and convolvuluses twined about it. Mr. Hayter was on the top of a ladder, nailing some straggling branches of the aforesaid jessamine tree, when Ann entered the little approach; but the well-known click of the green gate, as it fell to after her entrance, made him turn his head, and he speedily descended to give her a cordial greeting. Mrs. Hayter soon appeared in her gardening apron and gloves, (for she was hard at work in her geranium bed,) and her two little fair-haired girls, Fanny and Ellen, flew at once to Ann, and then held, half shyly, half fondly, by her gown, till she had spoken to their mother and stooped to kiss them.

"Oh, there are the tippets!" said Mrs. Hayter joyfully, as she peeped into Ann's basket; "we wanted them particularly to be ready by Sunday week, and I am so glad you have cut them out. I will take them down to the school this afternoon; and where are Alice's aprons?—she said they would be ready first."

"Alice will be so sorry, dear Mrs. Hayter," replied Ann, with a deep blush for what she was conscious was the fault of her sister's character; "but she has been very busy lately, and I am afraid they are not begun; she admired the aprons at Mrs. Wilson's school so much, that she said she would have hers like them, and has been intending, I know, to drive over and get one as a pattern."

"Won't you come into the house and rest yourself, Ann?" asked Mrs. Hayter; but Ann declared she had much rather pay her visit in the garden, and

produced the cuttings, which were duly admired, and planted in a box which fitted into the parlor window, and was always filled with tender plants in winter.

"And I have not forgotten the story-book I promised to lend Fanny," continued Ann, taking it out of her basket; "I think you will all like it; I will give it to you, Mrs. Hayter, to read aloud to the little ones."

"And now I must go," said Ann, when she had walked round the little garden with her friends, and admired the growth of many a well-known plant or flower. "I am always sorry to go when I come here; but it is my day with old nurse, and I know if by any chance we neither of us go, it is a blank day to her."

"I will not detain you from so good a purpose, I am sure; but you know you are always a welcome visitor when you have a few minutes to spare;" and Mrs. Hayter, as she spoke, gently disengaged the tiny hands, which would fain have detained Ann by a tightened grasp.

Down a green lane Ann went (when the parsonage gate had closed behind her), across two fields, and through a flowery copse, which brought her to Mrs. Barlow's cottage,—"Nurse Amy," as the Foresters ever fondly called her. It was a long, low, whitewashed building, half hid in a perfect nest of creepers, and containing two good-sized rooms, opening out of each other, and neatly, though plainly furnished; the windows of the little porch, which was covered with a luxuriant woodbine of Alice's planting, looked across a small common, and the low grey tower of Avonhurst church was seen through an opening in the trees beyond it.

The day was a warm one, and Nurse Amy was seated in her great chair at the open door, with a large old-fashioned Bible lying open on the little table beside her; her grey hair was neatly folded back under a plain mob cap, and her print gown, with its muslin apron and starched white neckerchief neatly pinned over it, looked just as Ann always remembered it in her childish days. The pale face flushed for a moment, as Nurse Amy extended her tremulous hand to Ann, who throwing off her bonnet and tenderly kissing her old nurse's faded cheek, complied with the old woman's earnest invitation, "Sit down, where I can look at you, darling!"

"Where is Lucy, Nurse Amy?" she exclaimed, looking round for the little niece, who lived with the old woman; "and why have you not got your dinner to-day?—it is past the time, I am sure, that it ought to be ready."

"It is the market-day at Ellesmere, my dear," said Nurse Amy, "so I told Lucy she might just walk over and get the bit things we wanted. She went at ten o'clock, and she forget to mend the fire (child-like, you know) so it went out for want of sticks, and the pot is not boiled; for I get weaker, Miss Ann, and can hardly stir about much now, and would rather wait for my dinner than try to crawl out after the sticks; for it makes my heart flutter so when I move."

"Well, nurse, you shall have your dinner now, at any rate, for see, I have brought you some jelly," said Ann, taking a small cup from her basket and going to the cupboard for a plate and spoon and some bread. "This will be just the thing for you this hot day, and I see you have got a glass of water by you."

"Bless the dear child!" cried Nurse Amy, "how she manages things! and now sit down and rest after your hot walk, and tell me how Miss Alice does to-day, and the mistress, and your company."

"They are well, all quite well, dear nurse," replied Ann; "aunt Arden and Henry leave us, you know, on Monday, and to-day is Tuesday; so we have not many days left, and we are rather busy, Alice and I, finishing two drawings of the church we are doing for them. We only got the sketch yesterday, and I doubt if we shall finish them now."

"Yet you found time to come and see old nurse, dear child," said Amy, with a fond look, which more than repaid Ann for the exertion.

"I did some of my drawing before breakfast," returned Ann, with a blush. "and Alice was late this morning—(you know she is not so strong as I am);—and now let me read you the Psalms and chapters."

It was the 15th day of the month, and Ann proceeded to find the proper psalms for that day's morning service, and read them out aloud, in a clear soft voice; the seventy-seventh was one of her favourite psalms; and though not possessing Alice's gift of most impressive reading, she yet gave an emphasis to the words by her earnest and reverent manner of pronouncing them. To the Psalms succeeded the 9th chapter of Ecclesiastes and the 3rd of St. John, which bring forcibly to the mind of every thoughtful reader's mind the blessed contrast of the Christian and the Jewish dispensations, especially comparing the 11th and 12th verses of the former chapter with the 16th, 17th, and 18th of the latter.

"What is the matter, nurse?" exclaimed Ann, interrupting herself suddenly, as she looked up, and saw the tears slowly rolling down her nurse's cheeks, as she leaned back on her cushion, and looked full upon her.

"You are ill—I am sure you are very ill!"—she continued, startled out of her usual quietness of manner by observing the increased paleness of her nurse's cheek, and the transparent thinness of the feeble hand that rested on the table before her.

"No, my child, I am not very ill," replied Nurse Amy, calmly; "I am better than I was yesterday; but I am getting an old woman, love, and must take every little increase of illness as a warning to prepare myself to leave this world. I have felt weaker, too, lately; and perhaps that is the reason I am so foolish to-day," she continued (wiping her tears away as she spoke); "for, I was thinking of this day fifteen years ago. It is my seventieth birth-day, my child; is it not meet, then, that I should, like the great King David in the psalm you have just read to me, 'Consider the days of old, and the years that are past?' It seems but yesterday, that day. There was a school feast, Miss Ann, on the lawn at Avonhurst, opposite your nursery window; and your dear papa stood at the head of the table and said grace; and you and Miss Alice (you were but six years old then, and she five) came pattering round the table after me, with plates of buns for the children; and poor Miss Katherine—she was fourteen—sat making tea at one of the tables, and your dear mamma at the other. I fancy I can see them all, even now!"

Nurse paused, exhausted by so much speaking, and Ann felt a choking sensation in her throat, when she thought of former days, and remembered her dear father with his grey head and tall erect figure, and her beautiful sister Katherine, whose lovely face and dark chestnut ringlets had been the admiration of her childhood. That dear father had gone to his rest,—the "rest that remaineth for the people of God," five years before, even as the ripe corn is not suffered to remain in the field, but is gathered to the garner; and Katherine had contracted an imprudent marriage, and estranged herself from her family; so there was melancholy in both recollections,—though the last was the bitterest, as any grief springing from the faults and follies of those we love, or have loved, must ever exceed in sharpness that which attends any dispensation from the hand of God.

Ann's heart sank, too, as she looked upon her nurse, for she could not conceal from herself that she was weaker and less well than she had ever before appeared, and she shrank with a natural dread from the prospect of losing that dear and early friend,—one of the very few who remembered former days, and Avonhurst as it used to be.

"There is another very beautiful

verse in what you have just read to me," resumed Nurse Amy, after a long pause—"the 10th of the 9th chapter in chapter in Ecclesiastes: 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' You are young, my dear child; oh, bear it in mind, and impress it on your sister. She was ever more volatile than you, and may need reminding often. To you both, just entering into life, it may bear a bright promise of future activity,—me it can but remind of that grave whither I am going, and press more home to my heart the awful question—*have I worked in the day?—for the night is almost come upon me, when no man can work.*"

At this moment Lucy returned from her errand, and Ann finished her reading, and rose to go. She longed to see Alice, to communicate to her all her thoughts and fears about her dear old nurse, who was equally beloved by both of them, and to urge her not to let any minor consideration prevent her stated visits to her; for she could not bear that Nurse should think her dear Alice less attentive to her than herself. She reached home as the luncheon bell rang, and looked in vain for Alice;—the drawing-room, the dining-room, and their own dressing-room, were visited in vain; and the very little progress made in the drawing which lay upon the table, told that Alice had not spent much time on that.

At last, hot and weary, Alice made her appearance, and confessed that she had left her drawing rather abruptly, for "the garden did look so beautiful, she could not help just going to her flower-beds, and there she found first one thing to do, and then another; so that she was quite astonished to hear the call-bell."

Her enthusiastic nature was apt to take the brightest view of doubtful cases; there were some things she so deeply dreaded, that she succeeded in putting her own fears aside with the declaration, they could not, *must not be*; and amongst these was the danger of old Nurse, whose decline had been long creeping on, but so very gradually as to be invisible to one who, like Alice, was wilfully blind.

"Oh, Ann!" she said, in rather a reproachful tone, "you are always creaking. You know Nurse has been thin and pale for these last ten years, and she had always occasional fits of low spirits. I dare say she is not feeling a bit worse than usual; you know I saw her yesterday, and she was quite brisk,—yes, brisk—(you need not shake your head)—and walked from her door to the side of the house to get me a rose; she did, indeed! But, however, I will go to her, if not to-night, the very first thing after breakfast to-morrow. So now, let us come to luncheon."

At luncheon, Mrs. Forester proposed a drive, and as the carriage could only hold four, and Ann had her singing class to attend to, it was settled that Alice should accompany the rest of the party, and Ann should take her place the next day.

"And then," said Alice, merrily, "I shall be able to draw!"

(To be continued.)

BIRTHS, MARRIAGES and DEATHS.

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DEATHS.

PANGMAN.—In Collingwood, on Wednesday, the 7th inst., Harriette, beloved wife of Charles Edward Pangman, Bank of Commerce, and daughter of the late Rev. Rural Dean Lett.

BOWN.—Entered into his rest Dec. 10th, 1879, in the 25th year of his life, Henry, second son of Wm. W. Bown, Cow Bay, and grandson of the late Revd. W. Y. Potter.

KEARY.—Dec. 31st, William G. Keary, Post Master, Little Glace Bay.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church Streets. Sunday services, 11 a.m., 3.30 and 7 p.m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants. ST. PAUL'S.—Bloor street East. Sunday services, 11 a.m. and 7 p.m. Rev. Canon Givens, Rector, Rev. T. C. DesBarros, incumbent. TRINITY.—Corner King East street and Erin street. Sunday services, 11 a.m. and 7 p.m. Rev. Alexander Sanson, incumbent. ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a.m. (except on the 2nd and 4th Sundays of each month) and 11 a.m. and 7 p.m. Evensong daily at 5.30 p.m. Rev. J. D. Gayley, M. A., Rector. Rev. C. H. Mockridge, B. D., Assistant. HOLY TRINITY.—Trinity square, Yonge street. Sunday services, 8 and 11 a.m., and 7 p.m. Daily services, 9 a.m. and 5 p.m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant. ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a.m. and 7 p.m. Rev. Alexander Williams, M. A., Incumbent. ST. STEPHEN'S.—Corner College street and Bellevue Avenue. Sunday services, 11 a.m. and 7 p.m. Rev. A. J. Broughall, M. A., Rector. ST. PETER'S.—Corner Carlton and Bleeker streets. Sunday services, 11 a.m. and 7 p.m. Rev. S. J. Boddy, M. A., Rector. CHURCH OF THE REDEMPTION.—Bloor street West. Sunday services, 11 a.m. and 7 p.m. Rev. Simeon Jones, M. A., Rector. ST. ALAN'S.—Dufferin and Dundas streets. Sunday services, 11 a.m. and 7 p.m. Rev. J. McLean Ballard, M. A., Incumbent. ST. LUKE'S.—Corner Broadbent and St. Vincent streets. Sunday services, 8 and 11 a.m. and 7 p.m. Rev. J. Langry, M. A., Incumbent. CHURCH OF THE SACRAMENT.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. T. W. Patterson, M. A., Incumbent. ALL SAINTS.—Corner Sherbourne and Boscawen streets. Sunday services, 11 a.m. and 7 p.m. Rev. A. H. Baldwin, B. A., Rector. ST. MARY'S.—River St. West of Wilton Avenue. Sunday services, 11 a.m. and 7 p.m. ST. MATHIAS.—East of Don Bridge. Sunday services, 11 a.m. and 7 p.m. Rev. G. I. Taylor, M. A., Incumbent. ST. MATTHEW'S.—Strachan St., Queen West. Sunday services, 8, 11 and 12 a.m., and 4 and 7 p.m. Daily services, 6.30 and 9 a.m. (Holy Communion after Matins), and 2 and 5 p.m. Rev. E. Harrison, M. A., Incumbent, 38 Lumley street. ST. THOMAS.—Rutherford St., north of Bloor. Sunday services, 11 a.m. and 7 p.m. Rev. J. H. McCollum, M. A., Incumbent. CHURCH OF THE SACRAMENT.—Elm street, near Price's Lane. Sunday services, 11 a.m. and 7 p.m. Rev. J. P. Lewis, Incumbent. ST. PAUL'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. and 7 p.m. Rev. W. Stone, Incumbent. CHURCH OF THE SACRAMENT.—Richmond St. West, near York street. Sunday services, 11 a.m. and 7 p.m. ST. MARK'S.—Cowan Ave., Parkdale. Sunday services, 11 a.m. and 7 p.m. C. L. Ingles, Incumbent. TRINITY COLLEGE CHURCH.—Sunday services, 11 a.m. and 3.30 p.m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boyd, M. A.

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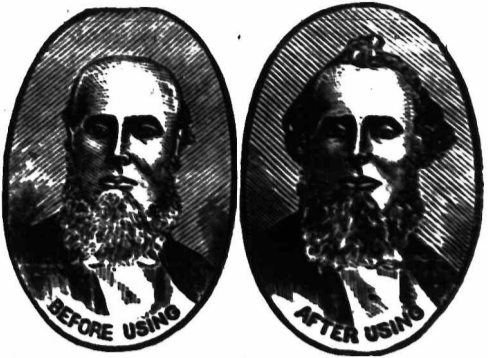
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