

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, DECEMBER 20, 1877.

[No. 51.]

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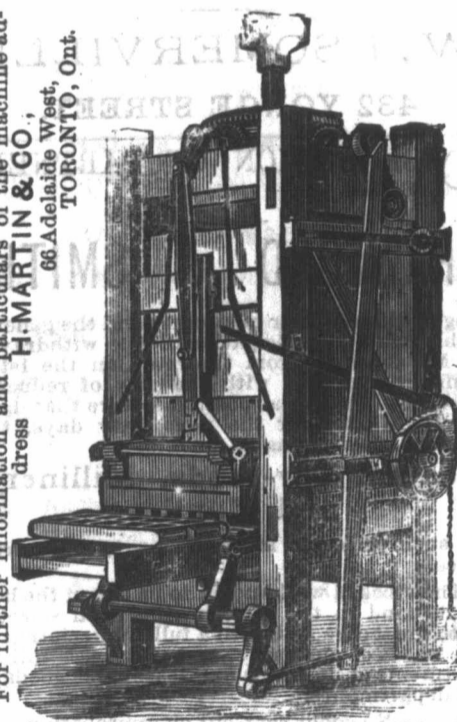
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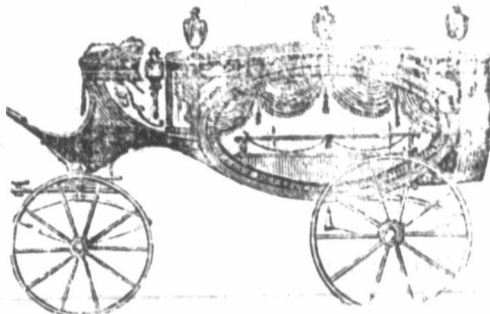
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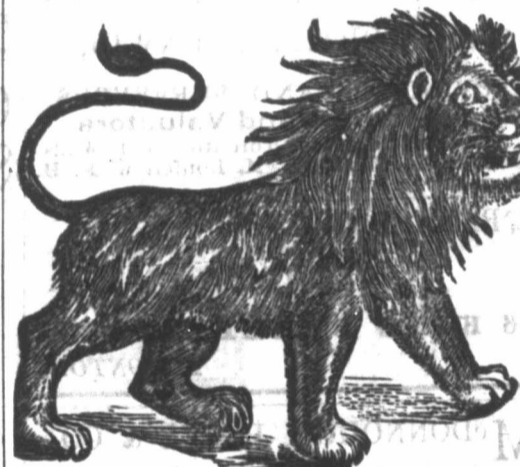


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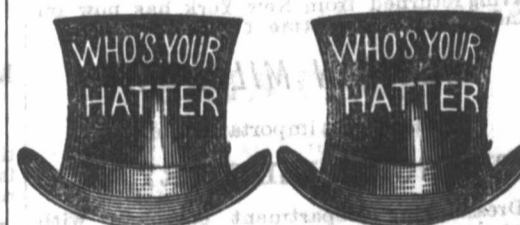
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Dominion Churchman.

THURSDAY, DECEMBER 20, 1877.

THE WEEK.

THE Chefoo Convention with China is occupying considerable attention in Great Britain. It is a treaty engagement with the Celestial Empire, and was drawn up by our English diplomatist. It exacted from the Chinese Government some important concessions; it obtained an indemnity for the murder of Mr. Margary, and opened up five new ports to English commerce with China—at the same time regulating the mode of diplomatic intercourse between representatives of the two Empires. The Treaty appears to have been signed on the spot, and was sent to England for ratification. That ratification, as far as the English Government was concerned, was deferred until the opinion of the Indian Government could be obtained upon such clauses of the Treaty as touched the accursed opium traffic, which the Chinese Government has always discouraged, but which the English Government has as persistently demanded permission to carry on, so that the Convention has not yet been ratified in England. But in the meantime, strange to say, the Chinese have acted with extraordinarily good faith in the matter. They have paid their indemnity for the murder of Mr. Margary, have opened their ports, and have practically fulfilled the obligations which they undertook. And now the question is very naturally asked whether England ought to make the fulfilment of her obligations dependent upon the Government of Calcutta in regard to the demoralizing traffic in opium. The English people have received the good things promised by the Chinese authorities, and it is certainly scandalous not to reciprocate their good faith. Nor is there anything more discreditable to a Christian government than the way in which for a number of years England has enforced the traffic in opium—a drug infinitely more mischievous, both in body and soul, than all the alcohol in the universe.

President MacMahon has surrendered at discretion and the Dufaure ministry is gazetted. The Paris press approve of the result, and congratulate the country upon the moderate Republican cabinet which has now assumed the reins of power. The President's Message was read in both the Chambers, and has given satisfaction to the majority. The whole Budget for 1878 was expected to be voted before the Chambers separate. The state of things has caused great and universal satisfaction. The message states that the elections in October affirmed afresh the confidence of the country in Republican institutions. The message continues:—

"In order to obey Parliamentary rules, I have formed a Cabinet selected from both Chambers, composed of men resolved to defend and maintain these institutions by the sincere exercise of constitutional laws. The interests of the country im-

peratively demand that the crisis shall be set at rest, and not renewed. The exercise of the right of dissolution is in effect nothing but a supreme consultation before a judge from whom there is no appeal, and could not be established as a system of government. I believed it to be my duty to exercise this right, and I conform myself to the reply of the country."

The message is much applauded by Senators of the Left. Of the Deputies the members of the Left Centre principally applauded, but the message on the whole made a deep impression. The Right were silent.

Later intelligence states that the Senate voted "urgency" for the bills authorizing the collection of direct taxes and granting a sixth of the Budget.

Ministers have informed a deputation from the Left they would immediately stop the payment of all fines and suspend all pending proceedings and sentences for press offences.

The question of peace in the South-east of Europe is variously estimated. After the capture of Plevna the English papers indulged in a vast amount of bombast about the immediate necessity of interference on the part of England, stopping Russian aggression, and all the rest of the nonsense usually indulged in on such occasions. Now, however, we are told that Mr. Layard, the British Ambassador, has informed the Turkish Government that England will preserve her neutrality. An unusual stock of rumors is current. One is that a Bucharest correspondent states, it is known to many that the Czar was privately warned last August if Russia entered on a second campaign, it would be impossible to restrain England from hostile action; and that influential Russians consider the present to be a highly favorable moment for direct negotiations between Russia and Turkey.

Turkey's first efforts to obtain the mediation of the Great powers appear to have failed. Germany is said to have replied that treating directly with Russia would be the shortest way of coming to an understanding. When the Turkish Note was first introduced, the Austrian Government is said to have replied that it could hold no hope of successful mediation on such a basis. Speculation on the only basis of a durable peace is, of course, at present, premature. Probably Russia will be content with nothing less than the independence of Serbia, the autonomy of Bulgaria, Hertzegovina, Montenegro and Bosnia, and the cession to herself of at least Kars and Batoum, with the neighboring country.

At the Diocesan Conference held in Manchester, November 21st, Bishop Fraser congratulated his Diocese on the peace and harmony subsisting among them. He was pleased with the good and earnest work going on; in fact churchmen in that Diocese were too much intent in carrying on the work of the Church to think of turning aside in order to persecute those who wished to work in somewhat different way from them-

selves. He noticed some complaints which had been made in the papers to the effect that all "burning questions" had been excluded from the programme of the Conference; but he thought there were subjects to be brought up of such a nature that if any gentlemen had an inclination to burn their fingers they would find abundant opportunity of doing so. He designated the programme as being at least practical. He was inclined to think that the least practical subject to be introduced was on "The relations of Church and State." He spoke of narrow views and extremes as disorganizing the Church's functions and causing ecclesiastical parties. He said the three objects the Church has in view are truth, edification, and government; and of these three he thought edification was the most obtainable.

The Bishop referred to an article in the *Nineteenth Century*, by a Nonconformist teacher, who tells us that it is an idle dream, an impertinence almost an insolence, for Churchmen to imagine that the Church will ever again comprehend Nonconformists. "If so," said the Bishop, "let us turn our attention nearer home, and make the Church strong by making her as useful and as comprehensive as we can. There are certain things which it is right and wise to do whether we can gain proselytes by doing them or not. It is always right to follow after the things which make for peace, and whereby one may edify another. These things I hope we may do, without exciting envy or opposition. Though these Conferences cannot actually effect much, they help to generate public opinion on matters affecting the Church; and that opinion should be large, liberal, generous, and tolerant. *We feel that we have inherited a great trust; and we desire to discharge ourselves of it in the highest interests of the commonwealth, and as men acting in the sight of God.*"

The recent decision of the Court of Queen's Bench is producing some important results. The decision is no doubt "a heavy blow and great discouragement" to those who have given themselves up to a system of active persecution, although that decision was given on purely technical grounds, and was in no way intended as a justification of the ritual Mr. Tooth had employed. In reference to remarks made by the Judges as to the absolute novelty of Lord Penzance's Court, and that it is in no way a continuation of the Arches' Court, the Archbishop of Canterbury has directed attention to an important "Memorandum," reminding us that the *obiter dicta* of the Chief Justice and his colleagues must be separated from their judgment on the technical omission of the name of the place in which the Judge was directed to sit, and that there is an express provision in the seventh section of the Act, declaring that the proceedings under it in the Southern Province "shall be deemed to be taken in the Arches' Court of Canterbury." The exact technical value

of such a proviso does not appear. But whatever that may be, in the estimation of those who refuse to yield submission to the Public Worship Act, the aforesaid declaration would be of no value at all. It would be regarded as *ultra vires*, being made by the temporality alone, without the consent of the spirituality: and, therefore, not altering the nature of the question one iota.

Among the important results of the above-mentioned decision may be mentioned the action taken by the Bishop of Rochester. His Lordship has very decidedly forbidden any further destruction to the interior decorations of St. James' Church, Hatcham. It is said that almost immediately upon the late decision of the Court of Queen's Bench being known, he requested the present Curate in charge to obtain possession of the Church keys from the Churchwarden who had been directing the acts of sacrilege which have taken place there. Indeed the proceedings of these violent men remind us of the wanton destruction of Church property by the Puritans in the days of Cromwell, of whom they have shown themselves to be most worthy successors! It would hardly be believed that the said Churchwarden has contemplated the appropriation of the offertory to the purpose of paying for a faculty for removing the interior decorations! The Bishop has forbidden any portion of it to be used for that purpose.

THE FOURTH SUNDAY IN ADVENT.

THAT particular feature of the character and mission of the Baptist which indicates him as the immediate herald of the King of Glory, renders the commemoration of his life and labors peculiarly appropriate for this Sunday. The entire voice of the Church to-day is: "The Lord is at hand"; and the testimony of the Baptist as to himself was: "I am the voice of one crying in the wilderness, Make straight the way of the Lord." He came in the spirit and power of Elijah. The Jews of that day had studied the prophecy of Malachi, who had declared that before the great and terrible day of the Lord should come, He would send Elijah the Prophet to turn the hearts of the disobedient to the wisdom of the Just One; and they expected a literal fulfilment of the prediction. They believed that Elijah the Prophet would personally re-appear on earth before the Advent of the Messiah; forgetting, or rather not perceiving, that Malachi alluded to the appearance of Elijah before the coming of the "great and terrible day of the Lord"; and doubtless the prophecy will be literally fulfilled before the Second Advent. Although it might be urged, in opposition to this interpretation, that such an appearance does not seem to be alluded to in the Book of Revelation; and it is not the custom of the sacred writers to express a later revelation of the same event in more enigmatical terms than a former one.

That a Messiah should have a forerunner or herald at all might seem remarkable. We might imagine that our Saviour would be

best able to introduce Himself, and that one who was inferior to Him would be most inadequate as well as most unfit to herald on this earth the coming of Him Who is the King Eternal, Immortal, Invisible. The arrangement, however, appears to be very much in harmony with the usual mode of God's dealing with men. Great truths and great blessings are most frequently heralded with some kind of preparation. Prophecy and St. John the Baptist were both of them employed in preparing the way of the Lord. Prophecy trained the minds of men up to the general principles to be enunciated on and in the appearance of Christ, and when He came St. John was there to point Him out. In some respects St. John in the kingdom of grace may be likened to those gifted men in the world of practical life, whose aspirations and whose train of thought are in advance of the age in which they live. They are, in grace and nature; the lofty mountains whose summits the sun has already lighted up, while it has not yet risen on the plains beneath. The practical discoveries of which every one will proclaim the high importance in another generation, these advocate now amid the discouraging criticisms of friends who advise them not to risk their capital upon a wild venture. The social improvements or the public reform which no one will think of challenging when it has become at no distant date law or custom, they plead for now when it is denounced as reaction, novelty, innovation, or revolution—when perhaps it is generally unpopular. Many such men repeatedly present themselves and sometimes in the same generation. They abound in literary, professional, political and commercial life; and sometimes they are to be found in the Church. For however stable and fixed may be the organization and the truths which she is intended to spread and to enforce, yet in the various modes of their application to the constantly changing aspects of man's requirements, new developments are constantly arising. And these instances may be regarded as illustrating the law of God's Providence. Rarely does He so take us by surprise as to dispense with some preparation for what He is about to teach us or to do for us. There are indications and hints, more or less plain, of His coming work and of His will. We see signs of the Son of Man, whether in the course of events or in the intellectual heavens—we see the streaks of dawn which tell of the coming day. And happy are those whose spiritual sight has been so enlightened as to discern the signs of approaching good and to turn aside from the infinite number of counterfeits—the false Christs and false Prophets which are continually forcing themselves upon our attention.

CHRISTMAS DAY.

THE Day on which the Son of God became the Son of Man must ever be remembered, in the history of man, as one of the most remarkable as well as one of the most deeply interesting which has taken place; and its annual recurrence may well be

be looked forward to with a satisfaction and pleasure the most intense. All the sympathies of our nature are gathered around this central point of attraction; and we find all the more genial features of humanity largely expanding in the contemplation of the subjects the event suggests. The good will of God to man is abundantly shown in all the works of nature and of providence; but how much more abundantly in this His greatest work of grace—the gift and incarnation of His Blessed Son, Jesus Christ our Lord! And the song of the angels, in the hearing of the shepherds of Bethlehem, furnishes a theme for our devout contemplation of the glorious results of this most precious gift. By it, the glory of God is shown forth resplendently in the exhibition of perfections and attributes, which must have been unknown in the Heavenly world itself from all eternity. For where could mercy have found a place in those pure realms of light and truth? And in the regions of perdition, justice dire and awful has ever reigned supreme. By this manifestation of Divine love, peace is shown on earth to men of good will; or as we generally read it, "Peace on earth, good will towards men." Peace was thus proclaimed by celestial messengers from Heaven on the Advent of a Messiah, peace was the gift He labored to bestow while He sojourned on earth; and at His departure, when He ascended up far above all Heavens, peace was His last, His best, His greatest blessing. And herein was the richest expression of His good will to man, the most profound manifestation of it, and a means the most effectual to secure it.

The annual observance of so hallowed a day as this has been kept up in the Christian Church from very early times; nor was there any question in the first ages as to the day of the observance. Doubts were raised in after times respecting it, but the twenty-fifth day of December is that which has the earliest as well as the most general claim to be received as the day of Christ's nativity. Some have supposed that the shepherds would not have been in the fields at this season of the year. But to this it has been replied that had the event taken place in the summer season, the shepherds would have been further from the town, whereas if it had been in the depth of winter, they would not have been in the fields at all; so that no argument can be drawn from the season of the year against the fullest confidence in the day the Church has observed from very early times indeed, in celebration of the Nativity of our Lord and Saviour Jesus Christ.

It is of some consequence that we feel a measure of satisfaction in the time that has been fixed upon for celebrating this event. It will aid us very considerably in the interest we feel in it, and in the warmth of our devotion in the services of the Festival. But it is of infinitely more importance that we accept the provisions that have been secured to us by the coming of the Saviour, and that we cultivate the dispositions most suitable to so great an event in the history of the world. Sacred to the present season are the virtues

and the sentiments which best serve to adorn human nature, and to manifest the characteristic features of the religion Christ came from the throne of His Father to give us. "If God so loved us, we ought also to love one another." The benevolence so remarkable in all God's dealings with men ought to be sedulously imitated by every man who names the name of Christ. Although the season is exceptionally favorable this year for the poor and the destitute, yet there are multitudes of opportunities for exercising our benevolence. And, for many a year to come, the spiritual necessities of millions of our fellow men will furnish abundant opportunity for the display of all the prayers and of all the charity it will be in our power to give. The Indian heathen of this continent, the Missionary Diocese of Algoma, our own newly settled districts, as well as hundreds of half starved clergymen, will readily occur to those who are both able and willing to devote their means to the glory of God and the prosperity of Christ's Church.

EVENSONG ON CHRISTMAS DAY.

WE insert in the correspondence columns a letter on the subject of the use of Evensong on Christmas Day, or rather on that of its non-observance in all the Toronto Churches except that of St. James. If our correspondent has correctly stated the case, we cannot but think it exceedingly strange; and no doubt it has only required to be pointed out in order to ensure a remedy. As he observes, this highest of the Church's Festivals which can possibly occur on a week day, ought to receive the attention which the Church has plainly designed it should. The lessons to be taught, whether dogmatic or practical, are too numerous and too important to be condensed into one service; and we are sure there must be many a sound churchman in Toronto who has desired to consecrate both morning and evening of this day to the service and worship of Him "Who though He was rich, yet for our sakes became poor that we through His poverty might be rich." We imagine our correspondent is a little mistaken as to the practice of the rural parishes. Most of these having three churches, and nearly every every one of them having two, it is necessary to observe Evensong, in order to give each of them a service on Christmas Day. And indeed the custom of omitting services and portions of the service, belongs rather, we imagine, to churches in the towns rather than to those in the rural districts. About three or four years ago we knew of a church in a considerable town, having two or three clergymen, uniformly omit the Litany on Communion Sundays. There is only one clergyman for that church now, and we are not able to say what is the present practice.

WIDOWS' AND ORPHANS' FUND.

LAST week we inserted a communication on the method of raising this Fund in the Diocese of Nova Scotia—by the kindness of our correspondent in that Diocese. We

are now favored, by a correspondent from Quebec, with a statement of the regulations adopted there, which it is said have been proved to be eminently successful. The subject is one of great general interest, and it concerns the Laity far more than it does the Clergy. For the Clergy could easily have made provision for their widows and orphans by adopting any other pursuit than that of the ministry; and it is of great importance to the Laity that their clergymen should be enabled to minister to them in holy things without distracting cares for the daily necessities of life, and without anxiety for the support of those they may leave behind them. By a comparison of the modes adopted in different Dioceses, an extensive interest may be excited in the subject, and some general scheme may be devised in which the whole of the Ecclesiastical Province may unite. If only one or two active men in each Diocese would take the matter up in earnest, the fund would no doubt become in a really flourishing state.

As an example of what can be done, we find that in the Diocese of Quebec, in 1865, the Fund amounted to a little more than \$17,000 invested; in 1876, it had grown to nearly \$40,000, and, in the meantime, every claim had been righteously paid from the Fund itself. So that the capital produces independent of subscriptions and donations, about \$2,600 annually, while the claims so far have rarely exceeding \$1,000 per annum.

THE "CLERICAL GUIDE."

THE editor of the *Clerical Guide and Churchman's Directory* desires us to announce that, in conformity with what he believes is the wish of a large number of the clergy, he has decided not to make the *Guide* an annual publication at present. The Canadian Church, it would appear, is not yet sufficiently strong to maintain such a publication yearly, and however much we, and perhaps others, may regret this, yet, at the same time, it is not to be expected that the editor is to assume, and in the end himself bear the heavy expenditure the issue of such a work must entail, in addition to the great labour involved in its publication and circulation amongst the clergy. We are aware that Mr. Bliss has, at very great inconvenience to himself, brought this work through two editions; that it has on each occasion required, for two months previous to its issue, his unremitting attention, and this, too, at a time when his official duties demanded the closest application. We do not think, therefore, that we can urge too strongly Mr. Bliss' claim on the Canadian clergy for all the encouragement it may be in their power to give him. Henceforth the *Guide* will be issued every two years till such time as it appears that a yearly publication will meet with the encouragement and support necessary to maintain it. We appeal to all Churchmen, Clergy and laity, to encourage this work, and cannot urge too strongly, *on the Clergy at least*, to send, without delay, their names to the editor as permanent subscribers, that he may know beforehand what he has to rely

upon. It is, we believe, the intention to make one or two improvements in the next edition, though not in any way enlarging the book. The work has received the cordial approbation of the Metropolitan and other Bishops, and we cannot but hope that the clergy will be unanimous in their support of it.

THE SCOTTISH CHURCH AND THE OFFICE OF METROPOLITAN.

THE gradual steps by which the Church in Scotland has been advancing of late years to a "state of satisfactory, even if not complete, organization," must have been watched with feelings of the deepest interest and sympathy by all loyal Churchmen. Our Scottish brethren cannot fail to share the feelings thus expressed by the Primus at the commencement of his Charge delivered last August:—

"In looking back to the history of our Church during the last fifty years which followed its disestablishment, or, at its condition in the year 1792, when the penal statutes which had crushed it were repealed, and comparing its position at either of those periods with that which it now occupies in the country, we cannot but feel deeply thankful for that kind and wonderful Providence, which has watched over and guided our fortunes."

The method of advance to the present well-ordered state of things has been worked out according to primitive models. Synodal action has been the key-note of Church progress in Scotland. "The Bishop and presbyters," says Hooker, "who, together with him governed the Church, are for the most part by Ignatius jointly mentioned." The latter calls them "counsellors and assistants of the Bishop." So Bishop Eden, in the Charge above quoted, says, "The history of our general Synods is, in fact, the history of the gradual reorganization of our Church." Regulations as to diocesan, Episcopal, and general synods form an important element in the canons of the Scottish Church. Diocesan and Episcopal synods must be held every year, and may be held oftener: a general synod may be convened when a majority of the Bishops decide that the circumstances of the Church require it. Such a method of procedure, even if it appears to some to be dangerous to the stability of the Church, at any rate preserves its vitality and freshness of life.

But with all that has been done towards the restoration of a complete organization, the metropolitanical dignity is still in abeyance. The irregular government of the Church after the disestablishment, when the Bishops formed themselves into a college rather than a body of diocesan rulers, led to the appointment of one of their number as Primus, who presided at the synod, but possessed no metropolitan or vicarial powers. Bishop Eden asserts that there was a secret understanding at this time between the Bishops and the exiled prince that the powers of the Metropolitan should be placed in abeyance, and the Archiepiscopal Sees of St. Andrew's and Glasgow left unfilled, so that in the event of his restoration he might appoint to

them. Although this was done without the consent of the presbyters, and although at that time, and subsequently also, attempts were made to revive the metropolitanical dignity, nevertheless the Church of Scotland has ever since remained without Archbishops and without a Metropolitan. That such a state of things is considered unsatisfactory by the Bishops, the most important resolutions lately adopted by them in conference only prove. In these resolutions the Bishops declare the office of Metropolitan to be "desirable for the more complete order and organization of the Church;" they point to the expediency of ultimately connecting it with one of the two ancient Archiepiscopal sees, though they suggest that during his lifetime the present Primus should hold the office himself; and they further commend the whole question to the Diocesan Synods for consideration. The Bishops rightly hold that the constitution of their Church is incomplete without a Metropolitan and a primatial see. The election of a Primus, however useful as a temporary expedient, is really an anomaly, and not in accordance with primitive usage. The early Church was governed by Bishops, Metropolitans, and Primates or patriarchs. "Certain prerogatives there are," says Hooker, "wherein Primates excelled other Metropolitans."

We would fain hope that the general synod will second these resolutions of the Bishops, and so place the coping-stone on that edifice, which has risen grandly from its ruins, and defied the storms and tempests which have again and again threatened to destroy it. The whole question has been reopened at a critical time. The assumption of the ancient Archiepiscopal titles of the Church of Scotland is said to be in contemplation elsewhere than in "the realm of England." The resolution of the Episcopal conference which points to the connection of the Metropolitanical dignity with the Archbishopric either of St. Andrew's or Glasgow, is at least a protest against the latest exhibition of the arrogance of the Vatican. We observe that the Primus was absent through illness when the Bishops adopted the resolutions. His hearty agreement with them may be assumed from his own deliberately expressed opinion:

"My own conviction is, that the time has now come when there should be no longer delay in calling out of abeyance the office and powers of the Metropolitan, for the perfecting of our ancient Episcopal organization; and which, in view of the growth and progress of our Church, will be found, I believe, to be essential to the preservation of order and unity."

Diocesan Intelligence.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC.—The usual monthly meeting of the Quebec Missionary Union was held on Monday, the 3rd, in the National School Hall. An admirable paper prepared with great care by Mr. Heber Budden on the Life of Bishop Field was read by Rev. Charles Hamilton. Mr. Budden, having been personally acquainted with the late Bishop of Newfoundland, was enabled to give a very interesting account of the life of the noble-hearted

and self-denying Bishop. At the conclusion of the paper, the Bishop of Quebec in a few well chosen words spoke of the great loss the Diocese of Newfoundland and the Church at large have suffered in the death of Bishop Field, "he was truly," said the Bishop, "a many sided man, and first rate on all sides, and that his personal holiness carried a halo around him withersoever he went."

APPOINTMENTS.—The Rev. M. M. Fothergill, Rector of St. Peter's Church, Quebec, has been appointed Rural Dean of the Deanery of Quebec, and the Rev. C. P. Reid, Rector of Sherbrooke, Rural Dean of St. Francis.

DANVILLE.—The Lord Bishop of the Diocese visited the mission of Danville near Tingwick, last week. On the 6th. the Bishop took part in a large social gathering in the Town Hall—nearly three hundred persons were present.—The evening commenced with a substantial tea at 6 o'clock, which was followed by songs, duetts, glees and readings. All seemed to enjoy themselves most thoroughly, and appreciated the great honour of having the Bishop amongst them. The proceedings were brought to a close by the singing of the grand old National Anthem.

On the 7th the Bishop held a confirmation in St. Augustine's Church in Danville, when five were admitted to that Apostolic rite: this, by the way, is the second confirmation within the year. In the afternoon the Incumbent, Rev. H. J. Petry, drove the Bishop to the settlement of Troutbrook.

TINGWICK.—A large congregation had assembled in the handsome little church erected by this willing congregation aided by the exertions of Mr. Petry, when ten candidates were presented to his Lordship for confirmation.

EASTERN TOWNSHIPS.—On Sunday morning, Dec. 9th, the Right Rev. the Bishop of Quebec preached in St. Peter's Church, Sherbrooke. His text was taken from Eph. ii, 19-22. He dwelt on the foundation spoken of by the Apostle, and the superstructure reared thereon. In the afternoon the Bishop held a Confirmation in St. Peter's Church, when 35 were confirmed, 18 males and 17 females. The majority of these will become regular communicants, and will bring the present number of enrolled communicants in St. Peter's up to about 260. Since November, 1873, the total number confirmed in the parish amounts to 112; 55 males, 57 females. In the evening of Dec. 9, a sermon was preached by the Rev. Isaac Brock on Confirmation as a renewal of the Christian covenant, and on the special blessing which the Church offers in increased measure to her children from Confirmation onward in their Christian lives, namely, spiritual help.

The Bishop held a Confirmation on Sunday evening, Dec. 9th, at St. George's, Lennoxville. On Tuesday, Dec. 11, the Bishop consecrated a new church at Dudswell, a neat ecclesiastical edifice, erected by the indefatigable exertions of the missionary of the district, the Rev. T. C. Chapman. Dudswell is a village about 24 miles north of Sherbrooke on the recently opened line of the Quebec Central.

ST. FRANCIS ASSOCIATION OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—On Wednesday December 12th, the Anniversary of the above Association was held in Sherbrooke. The Anniversary Service was held in St. Peter's Church at half past ten. Morning Prayer was read by the Reverends Issac Thompson, M. M. Fothergill and A. C. Scarth. The Psalms, for the first time in St. Peter's Church, were chanted by the efficient choir. The singing throughout was hearty and good. The Holy Communion was celebrated by the Right Reverend the Bishop of Quebec, assisted by the Bishop of Algoma, the Reverends A. Mountain and C. P. Reid. The Sermon was preached by the Right Reverend the Bishop of Maine. It was a most able and thoughtful Sermon on "The Radicalism of Our Lord's teaching."—He referred to the good and bad senses of radicalism, and showed how the teaching of Our Lord and the Church which He founded were in the truest sense radical, going down to the root of man's nature and man's disease, and intended to

carry out the regeneration, the renovation, and the progressive sanctification of the entire man. The offertory at this service was for the missionary work of the Church in the Diocese of Algoma. It amounted to \$85.

In the evening a Missionary Meeting was held in the City Hall, presided over by the Bishop of Quebec. It was the largest and most enthusiastic meeting which we ever remember to have seen held in Sherbrooke in behalf of the Missions of the Church. After the usual opening service, a brief report was submitted by the Secretary who stated that notwithstanding the prevailing financial depression, the St. Francis Association had raised more this year than last for the Missionary work of the Church. The Bishop of Quebec then introduced the Bishop of Algoma, who gave a most interesting address, containing a full account of his great Missionary Diocese, which extends from the Muskoka territory along the Georgian Bay, and the Northern shores of Lake Superior to Prince Arthur's Landing, embracing a coast line of 800 miles, with a depth, varying from 50 to 150 miles. The Bishop stated that in this extensive Diocese, into which emigrants were rapidly pouring, he was only able at present, from lack of funds, to have nine ordained missionaries, seven among the white population, and two among the red men. He referred also to the great hope of the missionary work among the Indians, in the training up of Indian boys and girls in the homes, under the Rev. E. Wilson, near Sault St. Marie. He appealed very earnestly to the Church people to sustain a missionary work in their midst, for the carrying on of which they were responsible through the action of the Provincial Synod. The next address was given by the Rev. James Carmichael of Montreal. It was marked by his usual eloquence and persuasive power. He dwelt on the need, in reference to the missionary work of the Church, of prayer, self-denial and personal effort. The last address was given by W. Mayo, Esq., of Cookshire. It was pleasant to hear a layman speak out so boldly and forcibly as did Mr. Mayo on the principles and privileges of the Anglo-Catholic Church. R. W. Heneker, Esq. then moved a vote of thanks to the Bishop of Quebec, for his happy and genial presidency, to the Bishop of Algoma, Rev. J. Carmichael and Mr. Mayo, for their valuable addresses, and to the Bishop of Maine for his able sermon in the morning. The Rev. C. P. Reid seconded this well deserved vote of thanks which was carried by a unanimous rising of the audience. The organist and choir of St. Peter's Church rendered valuable assistance by leading the singing of several appropriate hymns during the meeting, which were heartily joined in by the greater number of those present. The closing benediction was pronounced by the Bishop of Quebec. The offering at the meeting which was for the Diocese of Algoma, amounted to \$74; making a total of \$109 raised in Sherbrooke for the Missionary work of the Church, in Algoma, on Wednesday last, under the auspices of the St. Francis Association.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

VISITATIONS BY HIS LORDSHIP THE METROPOLITAN.—On Sunday, 10 inst., His Lordship confirmed a large class of candidates at Knowlton, in St. Paul's Church, presented by the Vicar, Rev. C. Bancroft.

In the afternoon His Lordship drove to Waterloo, a distance of twelve miles, and preached in St. Luke's Church at evening service.

Next morning, the 11th inst., His Lordship took the train for West Farnham—where he presided at a meeting of the deanery held at 2 o'clock p. m., and in the evening of the same day occupied the chair at a missionary meeting.

DUNHAM LADIES' COLLEGE.—On the 11th inst., at the meeting of the Deanery held at West Farnham, the report of the Committee appointed at a former meeting to audit the accounts of Rev. Wm. Henderson, in connection with the building of the College, etc., was received. The Committee consisted of the Archdeacon and Rural Dean and Rev. F. Robinson. The report showed that the College

was nearly completed, but a considerable sum of money is required yet to furnish it and make it ready for the reception of scholars.

DUNHAM.—The Rev. P. Delgruchy, missionary of Milton, etc., has been invited to take the charge of rector.

WEST FARNHAM.—On the evening of the 11th a missionary meeting was held in the church here, at which His Lordship the Metropolitan presided. Addresses were given by Revs. W. L. Mills, of St. Johns; — Craig, of Trinity Church, Montreal; F. Robinson, of Abbotsford.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PRESENTATION OF A PASTORAL STAFF TO THE LORD BISHOP OF THE DIOCESE.—On Thursday the 16th ultimo, during morning service in St. George's Cathedral, after the lessons, the Very Reverend the Dean presented the Bishop of Ontario with a richly ornamented and engraved pastoral staff, in the name of the clergy of the Diocese. The Dean read the following address:

"In the name of the Father, Son, and Holy Ghost—Amen."

Right Reverend Father in God, John Travers, D. D.:

I have a truly pleasing office to execute this morning, to present unto your Lordship on the part of the Dean and Chapter of St. George's Cathedral and the clergy of your Diocese of Ontario, this pastoral staff, one of the emblems of your episcopal office and authority, to be used by you and your successors for ever. We pray that you may long be spared to carry it at our head, and when translated from the Church militant to the Church triumphant, may you receive a crown of glory that fadeth not away.

On behalf of the Chapter and clergy, I remain your faithful and obedient servant in Christ Jesus.

JAMES LYSTER, LL.D.,
Dean of Ontario,
Rector of Kingston.

St. George's Cathedral, Advent, 1877.

The Bishop replied, thanking the Dean and clergy for their gift, and expressing the pleasure and satisfaction it gave him. He accepted it as a token of respect for his office and for himself personally on behalf of the clergy, with whom he had been on terms of harmony and cordiality since the period of his consecration, sixteen years ago. After some further remarks, the Dean, in a short office at the altar, consecrated the staff, after which the Bishop handed it to the Rev. Dr. Boswell, his senior chaplain; after which the service proceeded. The *Te Deum* was sung by the choir and the Bishop pronounced the Benediction, holding the staff in his left hand.

The staff is a beautiful piece of workmanship. It is of black walnut, and though nearly six feet in length, it can be taken in three parts for the convenience of transportation. The crook and staff are elegantly surmounted with silver ferrules, elaborately engraved with ornamental designs. A Maltese cross fills the crook, the centre piece containing the following inscription;

"In the name of the Father, and the Son and the Holy Ghost.

"Presented to

The "Rt. Rev. Father in God,

"John Travers, D. D.,

"First Bishop of Ontario,

"By the Dean, Chapter and Clergy
of his Diocese,
Advent, 1877.

"Feed my Sheep,—Feed my Lambs."

The silver work is the entire manufacture of Mr. J. D. Froiland, of Wellington street, who has not only exercised great taste, but has finished the excellent design in a thoroughly artistic manner. We trust the Bishop may be long spared to continue the excellent work which for sixteen years he has been permitted to carry on so successfully in his new Diocese.

MILLFORD AND MARYSBURG.—On Thursday a beautiful new brick church built during the summer by the Rev. Mr. Hannington was opened for Divine service. Particulars in next week's issue.

KINGSTON.—Arrangements are being made to purchase a residence here for the Bishop of Ontario. The Bishop is expected to remove here from Ottawa early in the spring.

TORONTO.

We are requested to call attention to the advertisement in our columns of a clergyman desiring temporary duty.

PRESENTATION.—The Rev. C. H. Mockridge, B. D., was presented with a handsome ice pitcher and goblets, as a Christmas gift, by the pupils of St. George's Private School.

SYNOD OFFICE.—Collections &c., received during the week ending December 15th, 1877.

ALGOMA FUND.—*Day of Intercession Collection.*—Campbellford, \$3.70; St. Bartholomew's, Toronto, 75 cents; Oakridges, \$5.00; King, \$5.12; Aspley, \$1.98; Penetanguishene, St. James's, \$5.04; St. Luke's, \$1.07; Coulson's Corners, \$1.58; Middletown, \$2.22; Bradford, \$4.44; Lakefield, \$6.80; Hastings \$1.03; Alnwick, \$1.40; Cavan, St. Thomas' Church, Millbrook, \$6.00; St. John's, Cavan, \$2.00; Christ's Church, Bailieboro', \$2.00; St. Paul's, (Bethany), \$2.00; St. Mary's, (Lifford), 75 cents; Alliston, \$3.31; West Essa, \$2.86; Fisher's, 88 cents; Norwood, \$2.30; Westwood, 86 cents; Bowmanville, \$10.76; Colingwood, \$4.90.

MISSION FUND.—*Thanksgiving Collection.*—Toronto, St. Bartholomew's, \$5.25; Lakefield, \$5.80; Cartwright, \$3.70; St. Paul's, (Bethany), \$1.50; St. Mary's, (Lifford), \$1.00; Alliston, \$2.87; West Essa, 78 cents; Norwood, \$2.20; Westwood, \$1.60; Bowmanville, \$6.58; Enniskillen, \$2.50. *July Collection.*—Richmond Hill, \$2.50; West Mono, \$1.57; Craighurst and Waverly, \$2.35. *Parochial Collections.*—Bradford, \$27.00.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—Richmond Hill, \$2.50; Oshawa, additional, \$9.85; St. Anne's, Toronto, \$8.00; Lakefield, \$7.23; Alliston, \$1.25; West Essa, 65 cents; Fisher's School House, 50 cents; Craighurst, \$1.90; Waverly, 49 cents; Allenwood, \$2.00; Phelpston, \$1.33. *Annual Subscription.*—Rev. W. M. C. Clarke, \$5.00.

CHRISTMAS OFFERING.—*To the Lay Members of the Church of England in the Diocese of Toronto.*—My Dear Brethren: I feel that it is only necessary for me to remind you of the recurrence of the occasion,—the day of our blessed Lord's Nativity,—on which your offerings are placed in the hands of your respective clergymen, to ensure their customary liberality. And, in soliciting your continuance of them at the approaching festival, I feel that I am addressing those who esteem it a privilege thus to testify their appreciation of services which are of the highest character that can be rendered, and which gifts of this world's wealth cannot be considered adequately to repay. But the labourers in the Lord's vineyard, here as elsewhere, must receive from those for whom they toil, the means by which to devote themselves to their work; and, in the circumstances of the Church in this Diocese, these special offerings on Christmas Day, may help materially to relieve in many cases hardships and struggles which are caused through an inadequate, and perhaps irregularly paid, stipend.

I trust that the benefit of the better times, which are returning to us through the late abundant harvest, will be experienced by those who are to receive your thankful offerings on Christmas Day. I remain, dear brethren, your faithful, humble servant in Christ,
A. N. TORONTO.

Toronto, December 5, 1877.

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

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

COLBORNE.—The next regular meeting of the Ruri-decanal Chapter of the Northumberland Rural Deanery will (D.V.) be held in the village of Colborne on Tuesday, 15th Jan., 1878. Morning prayers with holy communion in Trinity Church at 10.30 a. m. Preacher, Rev. C. W. Bradshaw, Incumbent of Ashburnham. Business meeting at 2 p. m. The clergy are requested to bring surplice and stole, &c., and to notify the undersigned, Incumbent of the parish, of their intention to be present.—H. D. COOPER, Sect. Treas. N. R. D.

COBourg.—The rectory of St. Peter's Church having become by reason of its age so out of repair and uncomfortable for our worthy rector, the Rev. Canon Stennett, and his family, the congregation met last spring and at once set to work to raise money, and contracted for the building of a handsome and commodious dwelling, which is now just completed. The building, which is of white brick, 40x60, with a handsome porch and tower, and all modern conveniences, costs about \$5,000, and we are happy to say all paid for. Early last week the house was taken possession of by several members of the congregation, and the cellars, larder and pantry were well stored with provisions, groceries of all kinds, and coal, which had been contributed by members of the congregation generally, much to the surprise and pleasure of Mr. and Mrs. Stennett when they entered into the occupation of their new house. Wishes are universally expressed that they may be spared many years to enjoy their new home, and that the people may long have the benefit of their pleasure and ministrations among them.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CONFIRMATION.—Last Sunday His Lordship the Bishop of Huron held confirmation service at St. Paul's Church, Wingham, and administered the Apostolic Rite of confirmation to a class of 34 candidates presented by the Rector, Rev. W. Davis. The Bishop declared St. Paul's a Synodical Rectory, and the Incumbent, Rev. W. Davis, its first Rector. On the same day, p. m., the Bishop administered the rite of confirmation to 24 persons in the church in Belgravia. He also consecrated the church, it being now free from debt. In both places the churches were crowded and all were evidently impressed with the earnest, affectionate addresses of the Lord Bishop.

ORDINATION AT THE CHAPTER HOUSE OF THE HOLY TRINITY, LONDON.—Dec. 14th, the Lord Bishop of Huron held ordination service at the Chapter House. Mr. Joshua P. Lewis and Mr. Wood, son of Rev. Mr. Wood, of Port Rowan, were ordained deacons. Mr. Lewis had been a Methodist minister and became a member of the Church of England some time ago. He has since been officiating in Christ's Church, Chatham, as lay reader.

"THE CHURCH OPENING."—"Economy" has read amiss or misunderstood the report of your correspondent on the opening of St. James's Church, Westminster. That the chancel is not eastward in the edifice is not given as an illustration that the Church is ecclesiastical in design and completion. On the contrary it had been said in the DOMINION CHURCHMAN that it was unfortunately not so, and regretted by the Incumbent of the parish as well by the writer, but unavoidable.

on account of the position and limits of the site. We may fairly describe an object as magnificent, a tree as graceful in its proportions, a woman as beautiful, though there may be slight defects, with which the hypercritical may find fault. And so we may fairly say of a church that it is ecclesiastical in design and completion, though untoward circumstances may have, as in this instance, forbidden the chancel being to the east. What would "Economy" have done under such circumstances? Would he have made the position of the site—the only one for the purpose—a pretext for doing nothing? The congregation of St. James's acted differently; "They offered freely for the House of God." They gave liberally of their silver and their gold. Despite unpropitious circumstances, they have now a goodly church "ecclesiastical in design and completion." Who does the best his circumstance allows does well, acts nobly: angels could do no more.

INVERMAY.—The new church was opened on Sunday, Dec. 9th, for divine service. The Dean of Huron preached most excellent sermons in the morning and afternoon. The Rev. Rural Dean Mulholland preached an eloquent sermon in the evening. The prayers and lessons were read at each service by the Rev. Rural Dean Cooper, B. D., the incumbent of the church. It was expected that the Ven. Archdeacon Marsh, would have assisted, but owing to an accident from which he was suffering he was unable to attend. The church is a purely gothic structure, and one of the most beautiful in the Diocese of Huron. The architects were Messrs. Ware & Sons, of St. Thomas, Ontario. The building consists of nave, aisles, tower, chancel, and apse with a porch and comfortable vestry. Cost of church and furniture, \$5,200. The windows are of stained glass, and the tints exquisite. It will seat upwards of 300 people. The church was crowded to excess at all the services on Sunday. In the evening there could not have been less than 500 in the building and a large number left, being unable to get in. The offertory amounted to \$103. On the Monday following there was a social gathering, and refreshments were furnished in an adjoining building, where upwards of 500 persons sat down to tea. Addresses were delivered in the new church by A. Freeborn, Esq., the Reeve of Arran, by Mr. Creighton, editor of Owen Sound *Times*, and M. P. P., for North Gery, by the Rev. W. Sheratt, Rector of Walkerton, and the Rev. Rural Dean Cooper, B. D. The choir of the church was complimented on its excellent music, which consists of anthems and sacred pieces. The audience appeared to highly appreciate the music and speeches, and the amount realized was about \$121. So liberal were the contributions of refreshments, that the children of all the Sunday-schools in the immediate neighborhood were invited to meet together on Tuesday afternoon to consume the fragments that remained.

Upwards of 300 children were present and enjoyed themselves amazingly. Upon being catechized by the Rev. Rural Dean Cooper, they answered very intelligently showing that their teacher's labors had not been in vain. Notwithstanding the sacred feast there still remains something for the poor families in the neighborhood, and it was arranged that baskets full should be sent to them. The liberality of this congregation has been extraordinary. The Dean declared it to be unprecedented. Very little money has been obtained outside the congregation, which is by no means numerous or wealthy. Several of those who have given from \$40 to \$120 are living in rough log buildings with board partitions and have no luxuries. If our people would only give in the same proportion throughout Canada our church would be in a different position.

ALGOMA.

TWO HOMES TO SUPPORT INSTEAD OF ONE.—Dear Mr. Editor,—Will you allow me through your columns to address a few words to the friends of the Shingwauk and Wawanosh Homes at Sault St. Marie. Already have the reports of our two Homes appeared—the third annual report of the Shingwauk Home in the "Algoma Missionary News" for last November, &

the first report of the Wawanosh Home in the December number.

Our finances are now at a low ebb, and our work, I need scarcely assure you, is largely on the increase. This time last year we were supporting 40 boys only, whereas now, boys and girls together, we have to find maintenance for 55.

The opening of the new Home for girls cause, an additional annual expenditure of \$1000, independent of the support of individual children—This \$1000 meets the salary and board of the Lady Superintendent, the wages of a man and his wife, the cost of fuel, insurance, and other general expenses.

I had intended to look *entirely to Canada* for this extra \$1000, and, during my tour through the provinces last summer, solicited the smaller Sunday Schools to take this matter up, and raise the amount among them by ten dollar subscriptions.

Of this \$1000, about \$550 only has been promised, by 40 Sunday Schools and subscribers, and of these 40 subscribers, 18 only have as yet paid us anything. Of the supporters of girls also, *one only* has yet paid us anything on account of the support of their protege, although the first quarterly subscription in advance was due the 1st September last.

Many of the supporters of boys are also very much in arrear with their payments, some still owing us for last June, and we have three or four boys in the Institution without any support at all. We have called in vain so far for more Sunday schools to come forward and take our Indian boys as their proteges.

The fire in St John has also told upon us; we still have, we feel persuaded, the warm interest of friends in that stricken city, but their contributions are necessarily for the time withheld. Just this period of the year is generally of all others the most trying to us, as we have to lay in all the stores required for the winter; 2000 lbs of beef, and 60 bls of flour, besides meal, groceries &c., make a large hole in one's pocket.

But not only is there the annual support of our Homes to think about,—but the Wawanosh Building is at present only about one third built. The back wing is completed and occupied,—but the main building, fronting the road, has at present only its foundations appearing just above the ground level,—and in order to complete and furnish this, we still require about *two thousand dollars more*.

I have endeavoured to set forth a plain statement of our position,—and now I pray God earnestly to put it into the hearts of his people to increase their efforts on behalf of our work. I desire ever by the grace of God to maintain the position which we have endeavoured from the first to hold in regard to the support of these Homes for Indian children, *i. e.*, to have them supported, not by endowment, but by *voluntary contributions*.

So long as I have life and strength and am permitted by God to occupy the place which I at present fill, I hope to keep to this principle. Amid much weakness and many personal shortcomings, I am satisfied that the work is of God and this gives me strength. God has blessed us. God has poured His Holy Spirit upon us. Many of our boys are already bearing fruit to His glory. We may have difficulties to humble us, and may thank God for them, but are assured if God bless us we shall be blessed;—if for a time we sink, we shall rise again rewarded and refreshed.

Yours faithfully,

E. F. WILSON.

P. S.—Those who cannot contribute money may assist our work by procuring fresh subscribers to our little Algoma paper.

British News.

ENGLAND.

The Bishop of Ely has held his primary visitation. He condemned the Public worship Regulation Act as a serious inroad upon the ancient ecclesiastical constitution of the Church of England. He advises churchmen to seek for the amendment of the Act.

On the completion of the restoration of the nave

of Exeter Cathedral, a pastoral staff has been presented to the Bishop by a distinguished body of noblemen and gentlemen of the Diocese.

The temporary Church Congress Hall at Croydon, which cost £2,500, has been sold for £600.

The "gin and water" case which was appealed, has been upheld, the court holding with the bench of magistrates "that gin so adulterated was not as required by the Act, an article of the 'nature, substance and quality' demanded by the purchaser and affirmed the conviction with costs.

ENGLAND.—It is estimated that the two suits of St. Vedast, and St. James's, Hatcham, will cost the Persecution Company about twenty thousand dollars. The company has generously expended this amount in order to show that the Public Worship Regulation Act is a shameful aggression on the rights of the church, as she herself has laid them down.

The new edition of Hymns Ancient and Modern is now used in Chichester Cathedral.

CHELTHENHAM.—A member of the congregation of All Saints' Church, as an appropriate offering for All Saints' Day, has undertaken to fill in the two west end windows with stained glass, representing a martyr of the Reformation, John Wesley, Charles Simeon, and John Keble, as representatives of the four great epochs in the history of the Catholic and Reformed Church of England.

CHURCH CONGRESS FOR 1878.—The consultative Assembly has unanimously resolved to select Sheffield as the next place of meeting. A letter from the Archbishop of Canterbury was read at one of their meetings recommending such selection, and another from the Archbishop of York promising his Grace's hearty support as patron and president. The permanent secretary, the Archdeacon of Ely, is also engaged in preparing a digest of rules and regulations derived from the experience of the past seventeen congresses.

SCOTLAND.

At a brilliant conversazione held in Gray's Assembly Rooms, Dundee, the Bishop spoke of the benefit of such gatherings in spreading the interest in the affairs of the Church. He observed that the Episcopal Church in Scotland had lately made a remarkable growth. "Three and-twenty years ago he left it after having spent seven years in it as a priest, and when he came back he found that it was not merely a body that was tolerated, but a body that was respected, recognized as a great power in the country, and known to be the great growing religious body in Scotland."

The Earl of Glasgow stated that the church council—a new organization for collecting the church's wealth and applying it for her growth—had been little more than a year in active operation, and they had collected £12,000 (nearly \$60,000), which would fall to be divided among the clergy of the Church. The noble speaker wound up his speech with these forcible words: "Clergymen might be discouraged and fancy the church was waning; but it was of the utmost importance that the clergy and laity of the respective congregations should realize that they are not a mere federation of congregations, but one United Kingdom."

At a recent meeting of the Scottish Church Synod, held in Edinburgh, the Bishop of St. Andrew's presiding, the thanks of the Synod were expressed to the convocation of the Provinces of Canterbury and York for the brotherly sympathy shown to the church in Scotland by passing resolutions in reference to the proceedings of Bishop Beckles.

FOREIGN MISSIONARY NOTES.

CHINA.—At Duane Hall, Hong Kew, there are eight native Divinity students now fit for ordination. Two of these were appointed lay readers by Bishop Williams about three years ago, and faithfully

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HAITI.—The Church of England has the largest list of native clergy of any christian body in Haiti; of the ninety-three clergy of the Church of Rome at work in Haiti, only two are native.

SOUTH AFRICA.—The progress of the Church in South Africa has been very rapid. Since 1847, Grahamstown, Natal, (now Maritzburg), St. Helena, Bloemfontein, Zululand, Kaffraria (or St. John's), have been added to Capetown, and the Transvaal, recently annexed, will not long be without a resident Bishop.

CAPETOWN.—One fifth of the population of Capetown is Mohammedan. A great struggle is going on here between Mohammedism and Christianity. The following cut from a daily paper shews the vitality of Islam:—"A Mohammedan priest is wanted, possessing a perfect knowledge of the Koran," salary, £240.

GRAHAMSTOWN.—Every branch of church work in this Diocese appears to be in a flourishing condition, especially the education of the native youth, on which the future of the church depends in every purely mission field.

BLOEMFONTEIN.—The Bishop in his last charge says: "The church will not take deep root in the affections of the people of the land, until we are prepared to offer for the ministry of the church our own children born in the land."

Concerning the Basutoland mission, the Bishop writes, that out of a population of 32,000 only 600 have become converts to the French mission; only eight were baptized in 1875. 30,000 are in the grossest state of heathenism. "Whole tribes, says the Bishop, wish for the English Church, and do not want the French. The heathen chief took especial pains to give me a courteous reception on the occasion of my visit."

The Bishop's directions to the clergy: (1) minister to our own people, and strengthen them; (2) evangelize the heathen; (3) do not proselyte French converts; admit them when brought in by conviction.

THE TRANSVAAL.—Up to the present time six clergymen, under the superintendence of Bishop Webb, have been engaged in pioneer work among Europeans. On the erection this important region into a Episcopal See, the mission work will become more settled and extended.

KAFFRARIA.—At the opening of St. Michael's Church, Tsonjana Fingoeland, the following offerings were made by natives: 160 sheep and goats, valued at 7s. (£56); 10 head of cattle at £4 10s. (£45); cash, £54 10s.; cash at foundation, £88 10s.; fowls, including several pairs of duck, £1, total, £195. Church beautifully decorated on Christmas Day, with 100 communicants. At Kafir service, the church overcrowded; at English service, church well filled.

CENTRAL AFRICAN MISSION.—Bishop Steer, and the fifty-five freed people and others who had accompanied them from Zanzibar, "had converted a wild forest into a christian village." The bishop thus describes: "Our own house is laid out as an oblong, with circular ends, twenty feet wide, and seventy-six from end to end. One end, which commands no view, is walled round as a store-room. There are three bed-rooms, each twelve by ten, and the other circular end is to be half open, and we thought to use it as a dining-room. A passage leads through to a backyard and kitchen; and a large verandah, about forty feet by ten, is to serve a public room in front." The Bishop took back with him the sons of several chiefs for instruction at Zanzibar.

THE PONGAS MISSION.—The results of the Pongas mission during a period of twenty years: The aiding in the extinction of the foreign slave-trade from one of its chief strongholds; the mitigation of domestic slavery; the christian chiefs generally promise not to sell christian slaves, and not to separate members of the same slave family; civilization of the coast and opening of the rivers

to trade; improvement in dress, houses, cultivation of the soil; churches, schools, mission-houses built; observance of the Lord's Day; portions of God's Word translated into Susu; part of the Liturgy translated; dialy service; frequent celebration of the Holy Communion; many conversions of heathens and Mohammedans; many hundreds of heathen children baptized after careful preparation; four good schools maintained; large number confirmed, (1876) 64; many cases on record of the converted who have departed this life in peace.

MELANESIAN MISSION.—The following letter (printed in Auckland Church Gazette), has been written to the Bishop of Auckland by Melanesian scholars, and tells its own simple tale of gratitude: "Our father, this is our letter of thanks to you, of us who staid as guests under your wing at Parnell. We joyfully thank you because you took so much care of us, while we were staying with you, and not only you alone, but your three children, who made friends with us. But you helped us in every thing, as you wished to do, considering that some of us were brought down to be confirmed by you. And we joyfully thank all those others who assisted you and took notice of us, for all of you shewed perfect love to us according to this religion, and thought always of us: and we think it well for our part to write you a letter about it.

Our father, since we have come back here we still think of you because you confirmed us, and said that we always should think of that confirmation. You said, 'you are to keep careful guard over this, the confirmation.' It is as if you were in the place of God, because you touched us with the hand of God, and with the power that belongs to God. We can't write at length to you about it, father of all of us.

Our father, this is our letter of thanks to you because you took care of us when we were confirmed, and were staying at Parnell in your place, and we still think of you father Bishop.

Our father, we write a letter to you, we your children whom you confirmed, and I thank you, father, and I still think of the very weighty words you spoke to us, and we shall not forget you; and I know you will not forget us. It is finished, father.

Our father, this is a letter to you because we still think of you, because you received us kindly; and I still remember your words you said to us on the day you confirmed us, and I shall not forget you, father, and I know you will not forget us. God Almighty protect you at Parnell. It is finished, father Bishop."

The number of scholars now at St. Barnabas, (Norfolk Island) gathered from 19 islands is 186; 132 males, and 47 females. The school is in a flourishing condition, and a number of the advance scholars is employed as teachers in the school.

WELLINGTON, New Zealand.—"The progress this Diocese is making," writes the Bishop, is in many respects satisfactory. Churchmen are taking much more interest in church work than they did. Our chief difficulty has recently arisen from the government scheme of immigration, which has suddenly introduced many thousands of people with no pecuniary means, and without habits of self-reliance, especially in matters of religion. With an established church in England, it must be difficult for people there to realize at how great a disadvantage we churchmen work out here, until new comers have had time to realize the different status of the church in this country.

Of the 52,000 persons in the Diocese, 23,500 are members of the church. The amount of money raised in the Diocese last year, \$9,400, (\$45,000.)

UNITED STATES.—Bishop Tuttle reports that the church is decidedly the favorite of all the christian bodies in Montana, and her future prospects are most encouraging.

Bishop Whitaker has a prosperous school for girls in Virginia city, Nevada, with forty boarders and twenty day scholars.

Progress of Indian civilization from the report of the Board of Indian Commissioners:—

Of the 266,000 Indians in the United States, 104,818 now wear citizen's dress; they have 55,717 houses; 344 schools on Indian reservations, 437 teachers, and 11,328 scholars; expended on education during the last year, \$362,496.08; the number of Indians that can read, 25,622; church buildings on Indian reservations, 117; Indian church members, 27,215; acres cultivated, 318,194; products of labour, wheat, 463,054 bushels; corn, 2,229,463 bush.; oats and barley, 134,740 bush.; vegetables, 278,049 bush.; hay, 13,215 tons; besides cotton, sugar, coal, wood, and lumber. Stock, horses and mules, 310,043; cattle, 811,308; swine, 214,076; sheep, 447,295. How is it that the church with all her zeal for the Indian has done next to nothing for the Negro?

Correspondence.

SUNDAY-SCHOOL INSTRUCTION.

SIR: "In the thorough honest teaching of the catechism is to be found the answer to the question so often asked: 'How shall I keep my children true to the Church?'" was the utterance of Mr. Cartwright, in his paper, before the Sunday School Convention at Toronto. May I be permitted to add, "In the same is also to be found the answer to the parallel and, perhaps, more important question: 'How shall I teach my children the gospel of Jesus Christ?'"

The catechism is the Church's explanation of the doctrines of Christianity as contained in the inspired revelation of God's word. The Church, in her corporate capacity as the Body of Christ and the Kingdom of God on earth, is surely a more trustworthy exponent of the "ways and means" of conveying to young minds the grace of learning than any private person. As the Anglican branch of the Church Catholic inculcates the ancient creeds as 'indexes' of the doctrinal teachings of the Bible, so she further collects the 'moral and doctrinal' essentials of 'The Faith once delivered to the saints.' Where the catechism is honestly taught, the teacher depends upon a sure support, the Church; and any specific or further explanations are saved from the dangers of wildness or speculation.

On the other hand, when Sunday school instruction is confined to learning by rote so many verses of Holy Scripture, not only is the child learning 'parrotwise,' but also entire dependence for explanation is placed upon each teacher's private opinion. It is not difficult to perceive the injurious effects which must, in the majority of cases result from such an unorderly *modus docendi*. First, a teacher's views may be very well put, but, at the same time, be very unsound; or they may be very 'sound in the faith' but very ill and unconvincingly put; and secondly, as the child rises from class to class, the same doctrines are brought before his mind by men of very diverse opinions. From this latter cause there must arise confusion in the mind at that very period of life when it is a matter of paramount importance to lay a sound foundation, of weighty stones, plumbed, levelled and squared, in exact order. In order to secure more interest in the homes, I would suggest that on Sunday a few questions be put to the senior children on the Church's Lessons for the past week, as laid out in the Lectionary.

Dec. 10th, 1877.

THE S. P. C. K. PSALTER AND CANTICLES.

SIR:—Several of my brethren having complained that they were unable to procure the excellent Psalter and Canticles published by the S. P. C. K., I lately communicated with the Society, and have now received a supply of the books in both the large and small forms. Feeling satisfied that after a practical experience of thirty years that no book of Prayer Book Music so fully comprises the maximum of excellence with the minimum of price, as no book is so thoroughly an exponent of the breadth of the Church of England, meeting the views of all sections without any compromise of principle I do heartily commend the S. P. C. K. Psalter to my brethren both lay and clerical. I believe that it only requires an unprejudiced trial to become the most popular chant book of our

Church, if only for this one reason—that quite apart from the superiority of the musical arrangements and the profusion of all kinds of chants, Gregorian, single and double Anglican, the pointing is wonderfully well managed, so that the singing of prose need no longer be a painful infliction and torture to both proper pronunciation and common sense; and yet it is so simple that a few minutes study will master the whole arrangement. If any of my brethren wishes to see the book and will pay the trifling book-postage, I shall be happy to forward a copy as a specimen, simply in the interests of his choir and congregational singing; for I do not wish it to be supposed that I am in any sense of the word an agent of the Venerable Society for promoting Christian Knowledge. I am only anxious to bring into general favour the best and most comprehensive book of prayer book music I have yet seen or used (and, I believe I have seen most of those published in the last twenty-five years), and I can honestly say about this one, *crede experto*.

T. BEDFORD JONES.
Canon and Precentor

Ottawa, Dec. 10th. 1877.

EPISCOPAL RESIDENCE.

SIR,—Reading a paragraph in the *Mail* of the 10th to the effect “that the Mission Board of the Diocese of Ontario had voted the withdrawal of seven thousand dollars from the Episcopal Endowment Fund for the purchase of a See House in Kingston” induces me to ask through your columns, what right the Mission Board, or any other committee, have to vote away money without the consent of Synod? I cannot think that the Synod, when they meet, will allow such an infringement upon their rights, or that his lordship, when he hears of it, will permit such an idea to be entertained, even though it is for his comfort. Granting, however, (for there is no doubt that it is a desirable thing that the diocese should have a See House) the Synod gave their consent to an act which would be nothing less than malappropriation of funds, would they not be giving the lawyers a delicate question to decide (when on the decease of the present bishop, his successor, being a good business man, discovers that he is minus about one hundred and fifty pounds per annum, and demands that the principal and interest be returned) as to whether the family of the late Prelate, the Synod, or those gentlemen who started the scheme, are responsible for the amount abstracted. The diocese certainly would not do anything towards refunding money that had been given for a certain object and been misused. Allow me to suggest that a fund might be raised for a See House without encroaching on the rights of others, by the bishop of the diocese giving twelve hundred dollars, the archdeacon of Kingston six hundred, the archdeacon of Ottawa four hundred, the Dean and Chapter six hundred. Now, if this sum of two thousand eight hundred dollars were paid into the hands of honorable and trustworthy gentlemen, such as Judge Jarvis, Mr. G. Kirkpatrick, &c., who would consent to act both as canvassers and trustees, the Mission Board would then find that there was no difficulty in getting a See House. The clergy would do all they could out of their pittance of five and six hundred dollars a year to assist such an object, more especially if they felt as they ought, and should do, that they were providing a home not only for their bishop but for themselves, to which they were lovingly and cheerfully welcomed when needing not only advice but far more often bodily rest and refreshment. I remain, Mr. Editor,

AN OBSERVING CHURCHMAN.

CHURCHWARDENS.

SIR,—A number of communications having recently appeared in your columns respecting the powers of Churchwardens, I beg leave to add my mite to the mass of information, more or less reliable, that has been furnished by your correspondents on the subject.

For myself, I entertain no doubt, whatever, as to the illegality of the course pursued by the churchwarden, whose action, as recorded in your impression of the 1st, ultimo, gave rise to this somewhat voluminous correspondence.

It has been distinctly laid down, over and over again, that the Freehold of the church is vested in the Incumbent, and there is no doubt that he alone has a right to the custody of the keys of the church, subject to “the granting admission to the churchwardens for purposes connected with the due execution of their office,” i.e., the keeping of the church in repair, and providing all things necessary for the due celebration of Divine Service, and the administration of the Holy Sacraments.” Again, “The possession of the church being in the Minister, he is entitled to the possession of the key, and the Churchwardens have only the custody of the Church *under him* and if he refuse access to the Church, (even) on *fitting occasions*, it will be irregular for the Churchwardens to procure a key for themselves: complaint must in such case, be made to the proper authorities.”

With respect to the suggestion submitted by “Phi,” in your last issue, as to the rescuscitation of the obsolete “Parish Clerks”—“peace be to their voices!—As substitutes for Churchwardens, there is this insuperable objection, that that functionary could have no legal status, that he would not be the legal representative of the congregation, and that he could not either sue or be sued. The 91st Canon provides that the clerk shall be appointed by the Minister: so that, in the event of the suggestion thrown out by “Phi” being adopted, the congregation would have no legal representative, a state of things which, in these days of ultra liberalism, would scarcely be tolerated, and which therefore it would be unwise to assay.

VINCENT CLEMENTI, B. A.,

Peterboro, Dec. 13th. 1878.

A CHURCH PAPER.

DEAR SIR:—Your correspondent of the 6th, Rusticus, seems to me to strike the key note of success for a church paper, when he speaks of the D. C. being “a medium for the interchange of thought throughout our ecclesiastical Province.” For my own part, I detest a mere party paper, in whatever direction its partizanship lies, and I am not partial to *ex cathedra* leaders, or to dogmatic teaching done anonymously. The true office of a church-paper seems to me to be just that of a medium—of news, and of thought. And as such, I think we might make more use of the *DOMINION CHURCHMAN* than is done. If it be a great pleasure to meet one another, as it can be the privilege of only a few to do, in Synods, or conference, may we not come together and confer spiritually and intellectually in the columns of a common periodical; and thus as it were carry on correspondence with minds in sympathy, where bodily presence and even personal acquaintance are impossible? If we wish to maintain a *live* paper, should we not contribute something more than the paltry \$2.00 a year, for which you, sir, are kind enough to place the means, the machinery for such inter-communion at our disposal? To contribute of our influence, our knowledge, and, if we have any, our brains? Are not too many subscribers, when they have paid their five cents for sixteen pages of letter-press, rather apt to consider that they have put the church in general, and the proprietor in particular, under an enormous obligation to them for their self-denying liberality; and, after, to toss the paper aside with “nothing in it”—when the obligation is the other way, and it is just as much their duty and privilege to *put* something in it, as it is the Editor’s? Might not our bishops also descend sometimes to its columns, and give them not only the cold sanction of their names in the fly-leaf—but a touch of inspiration and warmth from their apostolic pens?

These questions can have but one answer. If a church newspaper is to be merely the enterprise and speculation of a spirited layman, he should at least be paid in a manner which would enable him to command the highest ability and the best sources of information. If, on the other hand, it is to be carried on at a cost altogether unremunerative, it should be regarded as the joint-stock concern, if not of the whole church, at least of the subscribers, in and for the success of which each reader was deeply interested, and in his degree responsible.

Pardon me, if I ask leave to add, that I humbly

endeavored to practice as I preach. Yours faithfully,

St. John, N. B., Dec. 11th, 1877.

PARISH REGISTERS.

DEAR MR. EDITOR,—Having had occasion at sundry times to refer to Parish Registers for information in different Parishes, I have been struck with the imperfect manner in which some of the entries are made.

To make a correct entry every column should be filled in, in full, no commas (referring to the date preceding), or the word ditto (for the signature of the officiating clergyman) should ever be used; as it is certainly incorrect to make such marks or signs; and they would in all probability endanger a cause, if produced as evidence in a court of justice.

PRESBYTER.

TRINITY COLLEGE.

DEAR SIR,—In common with most of your readers I am very glad to hear that Trinity College is in such a prosperous condition financially; that the appointment of additional professors or lecturers has already been determined upon. I am not sure, however, that the custom of getting out men from England to fill these positions is the wisest or best that could be adopted. Unless large salaries can be offered only very third rate men will be induced to come. It will utterly discourage any pursuit of learning as such if vacancies of this kind are always to be supplied from the old country; and if as efficient men can be obtained among the graduates of the college as she is able to import, it is clearly her interest and duty to employ her own men. I do not know all the departments in which further assistance is desirable, but I certainly think that if ever any man desired relief in his arduous and, of late, greatly increased labors, that man is the Provost. But, in addition to this, the range of subjects in the Theological Department ought, in my opinion, to be greatly enlarged. Pastoral Theology, Ecclesiastical History, Moral Philosophy, ought to receive more attention than one professor, with all the other departments of Theology to teach, can possibly give to them. Then, if we reflect upon the circumstances of the times in which we live, the renewed and widespread assaults of infidels and Atheists, we must feel that some such subject as that which the Presbyterians call Apologetics, or better, perhaps a Lectureship on Revealed Religion, including both its offensive and defensive aspects, ought to receive the attention of one lecturer at least. Now, in each of these departments, unless the college is in funds to secure the services of really good and tried men from home I think the best plan would be to appoint lecturers from her own graduates. The highest classical attainments are not so necessary for an effective lecturer in any of these departments as a sound faith, a clear head, and earnest industry, and we feel confident that the men could be found in this city; who would feel it to be a help to themselves in their parochial work, and a great privilege to give their earnest endeavors to aid their *Alma Mater* in this most important work. Again in the various departments of Natural Physical Science, where much more ought to be done than has heretofore been attempted, I am informed that there are more than one of the graduates living in the city who have acquired sufficient knowledge to make them good and effective lecturers on one or other of these subjects, and if in the departments of classics or mathematics additional help is needed I doubt not that among the graduates of Trinity better men could be secured than could be got from England for anything like the same salaries. At all events thorough loyalty and a house at unity within itself would be the result of adopting this, instead of the course that has heretofore been pursued. Yours,

B. A.

CHURCHWARDENS.

SIR:—My letter, which appeared in your issue of the 6th instant, seems to have drawn forth two replies.—It has, however, accomplished its object, for one of your correspondents says: “It would certainly have been better” (from “A Constant

Communicant's" point of view) "for 'X' * * * not to have made such an exposure of the real point at issue." But whether light or darkness has been thrown upon it, "A Constant Communicant" has now been obliged to say: "I admit that I was, as I saw the account, under a misapprehension; I thought that the door was locked through a zealous warden being very jealous of anything that looked like ritualism." And again: "The doors were not closed through even a mistaken regard to the interest of the Church, but merely to gratify personal spite on the part of the warden." To bring this out was the object of my letter.

But the letter of "A Plain Man" touches on a question of very general interest, though, unfortunately for the English Church in Canada, my statement is practically true. A clergyman may exclude from the Communion "an open and notorious evil liver," or "those betwixt whom he perceiveth malice and hatred to reign," reporting the same to the Ordinary within fourteen days. Yet even here the question might be raised as to how much of that Rubric is English Canon Law. But over the non-communicants the Church has no control whatever. On the contrary, they control the Church, as she generally depends to a very great extent upon their contributions for her support, and some of our vestries are chiefly composed of non-communicants. I quite agree with "A plain Man" when he says, "I do not like it to go just as 'X' makes it." Only I did not make it so. But it would be of no use for me to say anything else than what is the case, nor for the most learned of your readers to say what is the law of the Church in theory, when it is impossible to apply it. Let me suggest one interesting query: Why does the Church of England find it more difficult than any other Christian body to exercise discipline? Yours truly, X.

EVENSONG ON CHRISTMAS DAY.

SIR,—I hope it is not too late to call the attention of the clergy, and of churchmen generally, to a reform which consistency, as churchmen, and loyalty to the directions and requirements of the prayer book loudly demand in a matter in which great laxity, if not complete neglect, has been the "use" of most if not of all the churches in Toronto, except St. James'. It is to be feared that the bad example of the capital has been followed in other towns and in the rural districts. I allude to the total omission of Evensong on Christmas day. On this the highest feast of the Church, which can fall on a week day, and in the face of special provision being made for proper psalms and lessons at Evensong, that service has fallen into entire, or almost entire, neglect and disuse. Whence has this arisen, if not from supineness, self-indulgence, compliance with worldly usages, and forgetfulness of the calls of religion and of the Church? On what day would a bright and hearty Evensong, say at eight o'clock, be more appropriate than on Christmas day? Or if that be not convenient or suitable in every parish and under all circumstances, let there be at all events a quiet evening service, without sermon, at four or five o'clock, where many would go, who, having perhaps attended an early celebration, or from other causes, had not been at matins. This last named time would have the advantage of not breaking in upon family and social festivities which form a most proper part of the observance of the day, but which ought not to thrust out the service which the Church prescribes. In some churches, which could be named, in Lent and particularly in Holy Week, numerous services are provided, which, however excellent and desirable, go beyond the requirements of the Church. No secular festivity or social gaiety is interfered with at that season; and so it happens that services are multiplied and people flock to church.

For the sake of common consistency, and for many much higher motives, let steps be taken this Christmas and forever after to show that clergy and congregations are willing to go to church not only when *nothing else comes in the way*, but even although attendance there should diminish the number of visits paid, or abridge the time spent over dessert. This is an era of increased earnestness and more careful attention to the voice of the Church. Let an immediate

and thorough reform in this matter furnish one more proof that the Church is battling successfully with the world, the flesh, and the devil. I am, yours faithfully,

A LAYMAN.

Toronto, 3rd Sunday in Advent, 1877.

WIDOWS' AND ORPHANS' FUND.

DEAR SIR,—I have read with much interest the letter of "Cleric" in your issue of 13th inst., together with the very liberal rules laid down for the management of the Widows' and Orphans' Fund in the Diocese of Nova Scotia. Believing that the publication of the rules of other Dioceses will have a good effect, by calling attention to the matter, I beg to enclose the by-law governing the fund in the Diocese of Quebec. I cannot but think that the diffusion of such information throughout this ecclesiastical province will have a tendency to assimilate the rules in all the Dioceses, so far as local circumstances will permit and the hope that such may be the result must plead my excuse for venturing to occupy so much of your space.

I may state that the present pension to widows' in this Diocese is \$200 per annum, with an allowance for each child under the prescribed age, but not more than four in one family, making a maximum sum of \$360—and this is not as a matter of favour but of right. If a similar provision could be made in all our Dioceses, I feel persuaded it would gladden the heart of many a poor over-worked, underpaid clergyman, and help to smooth his dying pillow.

I should perhaps mention that in the Diocese of Quebec, the Widows' and Orphans' Fund has always been a favourite with the laity, who have from time to time contributed most generously to it, and there is very little doubt if the claims upon the fund continue so light for the next few years as they have been in the past, a still more liberal allowance will be justified to the widow and orphan.

LAIC.

Quebec, Dec. 15, 1877.

ARTICLE XV.—FOR THE MANAGEMENT OF THE WIDOWS' AND ORPHANS' FUND, PASSED 5TH JUNE, 1877.

1. Clergymen now in the Diocese, irrespective of age, who have served not less than 10 years within the Diocese, who are not at present subscribers to the fund, and who wish to secure for their families the full benefit of the Widows' and Orphans' Fund, may do so by producing the medical certificate adopted by the central board, and by paying a contribution of \$5 per annum—provided they qualify within 12 months after the passing of this by-law, on the expiration of which time they can only qualify by contributing in accordance with the scale hereinafter mentioned.

2. Clergymen of less than 10 years service within this Diocese, and those who may hereafter come in, who are desirous of securing for their families the full benefit of the Widows' and Orphans' Fund, may qualify by producing the medical certificate, and by paying contributions in aid of the said fund, which are fixed at the following rate:

Age of clergyman 30, rate \$5 per annum; 31, \$5.10; 32, \$5.20; 33, \$5.30; 34, \$5.40; 35, \$5.50; 36, \$5.60; 37, \$5.70; 38, \$5.80; 39, \$5.90; 40, \$6; 41, \$6.15; 42, \$6.30; 43, \$6.50; 44, \$6.75; 45, \$7; 46, \$7.30; 47, \$7.65; 48, \$8.05; 49, \$8.50; 50, \$9; 51, \$9.50; 52, \$10.05; 53, \$10.65; 54, \$11.30; 55, \$12.

No qualification for the full benefits (except as provided for in clause 1) can be made after attaining the age of 55.

Any clergyman coming into the Diocese after the age of 55, not to receive any benefit from the fund.

All contributions must be paid before the first day of May in each year. But any clergyman failing to pay his contribution by that date, shall, by a vote of the central board, be allowed to qualify himself by paying his subscription within six months from the 1st of May. In case of death the arrears of any clergyman, otherwise qualified, may be paid by his executor, provided those arrears do not exceed one year's subscription.

3. Clergymen who have contributed ten (10)

payments to the fund, under the by-law passed 7th March, 1865, or those who may hereafter complete that number under this by-law, shall be exempt from further contributions.

4. The widows' and orphans' of such clergymen only, as shall be at the time of their decease, in the performance of missionary or parochial duty, under license from the bishop of this Diocese or engaged in educational establishments, under the control of the Synod; or superannuated after at least ten (10) years service within this Diocese; and who shall have complied with the requirements of this by-law, shall be entitled to receive a pension from the Widows' and Orphans' Fund, in accordance with a general scale to be established by the Central Board. Which Board are empowered to make a new scale whenever the altered circumstances of the Fund shall appear to require it, due notice of any alteration being given at a previous meeting of the said Board.

5. Provided that the families of clergymen who may, at the time of their decease, be stipendiaries of the Government to the amount of \$800 per annum, shall have no claim upon this Fund—and that no widow, whose income shall amount to \$600 per annum, shall be entitled to pension for herself, though her children shall be entitled to the yearly pension allowed to children receiving from this Fund.

6. The pension to orphans to cease as each boy attains the age of 18, and each girl the age of 21, or at their marriage, if such an event happen at an earlier period. But such pension may be extended at the discretion of the Central Board in case of children who are mentally or physically unfit to earn their own living, if it be so ordered by a majority of not less than three-fourths of the members of the Board present when such vote is taken. In the event of children losing both parents the pension of each to be increased fifty per cent. The allowance to any one family not to be more than for four children. The pension to widows to cease on their re-marrying.

7. That in cases where the requirements of this By-law have not been complied with, the widow and her children shall receive one half of the sum paid to widows and orphans of subscribers.

8. No pension shall be permitted to be transferred, commuted, sold or disposed of. Certificates signed by a clergyman, to be furnished to the Central Board every year, previous to the payment of the pensions, to the effect that the persons for whom pensions are drawn, are alive and unmarried.

9. All clergymen who shall remove from the Diocese, whether they have completed the required number of payments to the Fund or not, shall forfeit all the rights and privileges of the Fund, but this rule shall not apply to the case of a clergyman who is superannuated, unless he shall be licensed to the cure of souls in another diocese.

10. It shall be the duty of the Secretary to ascertain after the 1st November in each year, whether the clergy have paid their contributions in accordance with this By-law, and have complied with its other requirements, and to report thereon to the Central Board, at its next meeting.

11. The By-law passed on the 7th of March, 1865, and the amendments thereto shall be and the same are hereby repealed.

DEATH OF A PUPIL IN THE SHINGWAUK HOME.

MR. EDITOR,—The accompanying extract from a letter was lately received from the Principal of the above excellent institution—and as I know your readers feel a deep interest in the Rev. Mr. Wilson's trials and successes—I beg you will give it an insertion in your valuable paper. S. G.

"I am sure you will be very sorry to hear that one of our boys has died—one of the biggest—who had been with us in the first institution before the fire. His name was John Rodd, about fifteen years old, and he was employed in the printing office.

It makes me very happy to feel the assurance that John was prepared for the great change, and I feel sure that he is now safe in Heaven. He was one of the boys, who last spring came in to see me, and dedicated himself to Christ, and shortly after that was confirmed. It has been of

great interest to me, and much comfort, to have watched and cared for him all through his illness. It began with his catching cold when he went with me to Garden River on the 27th October, and we all got drenched to the skin. He took to his bed on the 18th November, with severe headache. About eight days after the pain moved to the back of his neck and spine; we did not, however, think seriously of him, until the evening of the 22nd. When I went my rounds about 10:30 p.m., I found him in great agony with his head thrown back and could not put it forward, with signs of delirium coming on. I woke up two boys and sent them for the doctor, who arrived about 2.30 a.m. He pronounced it to be, cerebro spinal meningitis, and gave slender hopes of his recovery. By this time he was quite unconscious and continued so with occasional gleams of consciousness until his death at 10 p.m. on Wednesday, 28th ult.

The night before he died when he was evidently sinking, I had all the boys in to bid him farewell; he was lying in a sort of stupor (active delirium having ceased.) When the last dormitory boys gathered round his bed, we had singing and prayer. We sang "The Sweet-by-and-by," "Safe in the arms of Jesus," "Over there," and "There is a fountain filled with blood." Esquimaux, William, and Adam, besides myself offered prayer. It is indeed a comfort at such times to feel that there are some among the boys who will join with me, and in whom I can feel confidence, that they are treading in the Saviour's footsteps. I was sitting beside him on the bed, holding his hand and felt the last beat of his pulse as his spirit quietly fled. Riley and Adolphus were in the room attending on me but did not know he was dead until I had closed his eyes.

On Thursday evening he was laid out in his coffin, his hands folded over his breast holding a geranium, and all the boys came in to take a last look at their comrade, and some of them kissed him. Then we again sang the same hymns we had sung at his dying bed two nights before.

The following day (Friday) was the funeral at 8 p. m. Esquimaux Adam, William, Joseph, James, and Pedahjewin were the pall-bearers, each with a white sash crossing the breast; his younger brother Pilate was chief mourner; the rest of the boys with white badges on their arms followed. I was glad we had had our little cemetery done up a little while ago; it looks so nice now, with its grass, gravel walks, and flower-beds, and though so late in the season there was only the barest sprinkling of snow on the ground; and so we committed John's body to the ground: "Earth to earth, ashes to ashes, dust to dust," in sure and certain hope of the resurrection to eternal life. I shall place a neat slab at the head of the grave, with his name, age, place of abode, etc., and the verse: "Them also which sleep in Jesus shall God bring with Him." E. F. WILSON.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XII.—ON THE ESGAIR.

One evening in autumn a figure stood at the extremity of the Esgair, on the point familiarly called *Twyrn y Witch*, or the "Witch's Nose." The signs both of sea and sky indicated a stormy night, and the wreckers were preparing their false lights for their diabolical work. The Esgair, as has been said, was the ledge of rocks that ran the farthest into the sea of any on that coast—farther even than the promontory on which Craigavon Castle stood. It was difficult and even dangerous of access, on account of the slippery nature of the rock in some parts, and irregularity in others; still it was not unapproachable, though shunned by the superstitious on account of its name and the legends that appertained to it. Its highest point was a cone, surmounted by a sort of shelf of overhanging rock, which looked towards the sea, and was called *Cader y Witch*, or the "Witch's Chair." The back or concave of this chair alone was dimly visible from the land; the hollow or front from the sea. Latterly, the country-folk and fishermen declared that witches, fairies, corpse candles, and all sorts of strange sights were visible on the Esgair. As the fairies were universally believed

in, most people imagined they had taken compassion on the mariners, and were struggling with evil, in order to save them from destruction. The "little men in green" were supposed to be the souls of such human beings as were not good enough for heaven, nor bad enough for the other place, so had their purgatory here, while permitted to aid in saving life and doing good. But their haunts were never invaded, though many a dweller amongst the vales and hills was said to have frequently seen them.

The fairy, or witch, as may be, that stood on the Esgair, was clad neither in green nor black, the fabled colours of the species, but wore the Welsh costume. She—for it was a woman—was dressed in the striped woolen of the country manufacture. The short petticoat and looped-up gown not only enabled their wearer to climb the rocks like a roe, but displayed a beautifully-shaped foot and ankle, while the short-hooded scarlet cloak and high black beaver hat protected her both from sun and shower. The figure beneath was tall, lithe, and graceful; the face—oh, what a face it was!—"beautiful exceedingly." Bands of sun-brown hair lay below the full lace border of the cap, and dark straight eyebrows between the high white forehead and drooped eyelids. The cheeks were pink and round as health and youth could make them, while the line of features was straight and regular. The eyes were not visible, for she was bending over some object with which her hands were engaged. These ungloved hands were sunburnt, and, though delicately shaped, seemed not unused to labour.

She stood near the Witch's Chair, on what would have appeared to most people a dangerous ledge of rock, but was to her evidently a place of security. Here and there patches of soil dotted the Esgair, and she had reached one of these; so that whatever the danger of her scramble, she considered herself safe. She was stooping over some sort of hole, from the opening of which she removed a flat stone, and whence she drew carefully what looked like an enormous lantern. Placing it within the Witch's Chair, she took from a large pocket, that lay beneath her short tucked-up gown, two packages: one containing a flask of oil and a wick, the other a tinder-box. From these she supplied and trimmed her monster lantern, and with much difficulty struck a light to kindle her wick. In days when there were no lucifer-matches or such-like appliances, some skill was needed to strike the flint with the steel so as to let the sparks fall on the tinder beneath, and produce the desired flame. It was, however, done successfully on this occasion, and a powerful light soon blazed within the big lantern. Happily there was no wind with the brooding storm. Had there been, so fragile a figure could not have stood on the Esgair, and the tinder would not have kept alight. As it was, however, our young witch managed not only to keep her footing, but to hang her giant lantern beneath the stone canopy of her chair.

When this was done, she knelt down, and, clasping her hands and uplifting her eyes to the darkening sky, said aloud, "Bless this beacon, O Lord, and save yonder ships from destruction; for His sake who stilled the tempest. Amen."

The upturned eyes were deeply blue and lustrous, and gave expression to a face of singular loveliness. Rising, she examined the fastenings of her lantern, and muttered, "Once more, Carad bach."

Apertures were chiselled in the rock, both above and at the back, to receive the iron holders of the lantern, which were so inserted into them as to steady it, and which, being cast with the girders, were capable of resisting the winds. It was a wonderful contrivance, and must have cost the inventor much time and pains. Under no circumstances could the simple machinery have been seen from a distance without a telescope, and in the twilight that would not serve. That the light was at least dimly visible from afar was certain, because of the reputation the spot had suddenly again acquired for supernatural appearances. Will o' the wisps, or, as the Welsh call them, corpse candles, are common enough in all damp mountainous districts; so the sensible may have attributed this and similar lights to natural causes, but the ignorant to supernatural.

The sea raged below and the sky darkened above, when the young lamplighter turned from

her work, and fearlessly re-crossed the Esgair. She was sure of foot as a mountain sheep, and seemed to dare the precipices as if they were common field-paths. She evidently knew every step she had best take, and in less than ten minutes was beyond the steep slippery rocks, and safe on the hill at the back. Then she ran up the rough mountain-road, between serried ranks of prickly yellow gorse and heather, across a sheep-path on the down where, like Scott's Ellen, she scarcely crushed the harebell which rose "elastic from her airy tread"—and finally reached the road to Brynhafod.

"Good evening, miss; I know you by your whistle. Make you haste, or the storm will be upon you," said a cheery voice. "We're looking for a wreck to-night, and master has told us to be ready."

"Good night, Moses; I didn't know I was whistling so loud," was the reply.

Our witch had been whistling a Welsh air, softly as a sleepy blackbird, and now turned it into a song. *Ar hyd y Nos* suddenly pierced the heavy air in a sweet clear treble voice. No sooner had it begun, however, than it was interrupted by a joyful bark, and a big dog was upon her.

"Gwylfa! bad Gwylfa. Where have you been? Suppose I had fallen into the sea? Ah, I understand; you have been down to help. No wreck to-night, Gwylfa. Here comes the rain!"

"Where have you been, Daisy?" interrupted a voice, and a young man stood beside her. "You should not be out so late. I have been seeking you ever since I came in from the field. We have been obliged to stack the corn again, because of the threatening weather, and I worked till sunset, or I should have been after you before."

"I have been looking for the fairies again, Michael, as Mr. Ap Adam says," laughed Daisy. "They keep me from harm. Oh, if I could but see them, and catch one, and bring her home, and put her in—in—a lantern! But how it pours!"

"Take my arm, Daisy, and let us run."

"Oh Micheal, you know you must not run. And now you will catch cold again, and it will be my fault. Mother, told me not to let you be out in the rain. If you have another of those horrible blisters, and have to be bled, I shall never, never forgive myself."

Michael and Daisy hurried through the rain, arm-in-arm, and finally reached Brynhafod, followed by Gwylfa. They were met in the passage by Mrs. Pennant and Marget.

"What have you been about, Daisy?" asked the one.

"I'll tell you what it is, Miss Daisy?" began the other, "if you get wet you shall be drying your own clothes."

"Oh, mother, I was only caught in the rain just in the road. Now, don't scold, Marget, I will dry them all myself—but look to Michael," replied Daisy, whispering the last part of the sentence aside to Marget.

She ran up to her room, while Marget got possession of Michael.

Doubtless the reader knew from the first, despite the cunning of the writer, that the witch on the Esgair was Daisy.

And the maiden was assuredly a witch and a daisy in one—the witch in the scarlet cloak and conical hat; the daisy when they were removed. Her delicate cheeks were pink and white, her pretty lace cap had pink ribbons in it, and her muslin apron was white as daisy petals. The furniture of her little room was also of white dimity; while a pink patchwork quilt of a most elaborate pattern covered the bed.

"It will be a horrible night," she said, glancing out of the window that faced the sea. "Shall Carad or the wreckers have the best of it? Why will the earl keep that light in his tower? He can't be dressing for dinner, or undressing for bed."

She ran down to the hall, where she was greeted by old Farmer Pennant, who had been ruminating in the chimney-corner, with—"Ah, my Eye of day, thou hast been much backbitten by thy elders! Why dost stop out in rain?"

"I am not very wet, grandfather," she cried, as she kissed the old man.

He was still hale as ever, though perhaps his hair was whiter than of old. There was a loud

knock at the front door, and Daisy ran to open it. "Will you give an old man shelter, Miss Daisy?" said a voice. "I shall never reach the castle in this rain."

"Madoc, dear old Madoc, come in. What! you have your harp? then you shall play for us. Grandfather, is it not delightful?"

A white-haired old man, bending under the weight of a harp, staggered into the hall. He was nominally the castle harper, for even into the present century the Welsh nobility and country gentry maintained their harpist, who played in the hall, during dinner. The earl's stipend was not large, and Madoc sometimes earned money elsewhere, by playing at the neighbouring farms.

"Put down your harp and come and dry yourself man," said old Farmer Pennant. "'Tis almost time you and I stopped work. We're near eighty, and when you die of age, I shall quake for fear."

"You'll neither of you die yet a while. Give me the damp neckerchief, Madoc," said Daisy, taking a piece of swathing yellow calico from the old man's neck, and hanging it before the blazing fire. "How does the sea sound to-night?"

"Fearfully rough. Wind rising north-east," replied Madoc.

"On purpose to blow the ships on the quicksands," returned Daisy, pettishly, "just to favour the wreckers!"

"Thee must not say that, child. Thou knowest who holds the tempest in the hollow of His hand," remarked the farmer.

"Yes, grandfather. But the wrecks are so awful; the drowned men so horrible. I cannot bear them."

Michael came in. He had grown into a man—thin, pale, and thoughtful-looking. His hair was black and long, his eyes large and lustrous. It was no wonder that his poor mother was always anxious about him—she, who had lost so many children from that mountain scourge, consumption. His eyes turned instinctively on Daisy.

"You did not get wet, dear?" he said.

"No, Michael; and if I had I should not have minded. I am so strong, and love the wind and rain so much, that nothing hurts me. Is father at the bay?"

"He is on the look-out somewhere. Madoc, are there lights about among the cliffs?" asked Michael.

"I saw none to-night. But what is the fire on the Esgair that the fishermen talk of? Farmer Morris told me that Twm the oyster dredger told him it had saved a brig from Cardiff on the night of the last storm."

"Doubtless it is the Lord's fire," replied Mr. Pennant, reverently. "Where evil is, good comes to counteract."

Daisy's face flushed, and she went toward the door.

"Where are you going, Daisy?" said Michael, who was always watching her.

"To get Madoc something hot to drink, and see after dry clothes for father. Then we will have some music."

She disappeared.

"Bless her, she gets prettier every day!" exclaimed Madoc. "All the youths of the countryside are in love with her."

"Too young—too young and hot-headed to think of love yet a while, she's scarcely seventeen," said the old farmer, while Michael's pale face grew paler. He bestirred himself, however, to place Madoc's harp near the old man in the chimney-corner, and to fetch his own from the parlour, which he put at a little distance. Daisy soon returned with the hot drink, which Madoc swallowed with all his heart.

"Thou drinkest as thou playest, man, in earnest," laughed the farmer; "I wish I could see our Michael do that."

"Now, Madoc, you must play," said Daisy, imperatively. "You first, then Michael, then both together. It is delightful! We can forget the storm. Hark how it blows! But there are no guns, as when I was cast ashore, mother *fach!*" The girl shuddered. She knew all of her history that was known, and was never tired of making Mrs. Pennant recite the story of her adoption at the farm.

Madoc began to play, and Marget stole in and took her favourite seat on the settle, while Mrs.

Pennant went to her accustomed stool in the chimney-corner, knitting in hand. Daisy sat down beside her, and leaning her elbow on her knee, her cheek on her hand, listened; while the old farmer moved round his arm-chair, and Michael stood by his own harp, attentive to Madoc, gazing at Daisy. When the aged harper ceased, Michael, at a word from Daisy, began to play; and then, as if inspired by their own music and the Welsh airs they loved so well, they played together.

"Now, Eye of Day, sing us 'Llwyn On,'" said Mr. Pennant.

"Play you, Michael," said Madoc; and the young man struck a few chords as an accompaniment.

Daisy's clear fresh voice rang through the hall. It was not quite uncultivated, and she, like Michael, had picked up a little music from old Madoc. When she ceased the men clapped their hands, and the harper asked, "Is that the song you sing to my Lady Mona?"

"I have sung her many, Madoc. Do you know how she is?" replied Daisy.

"They say she is no better, and that my lord is going to London with her by-and-by."

"Hush, there is father!" exclaimed Daisy starting up, and running to the door. "What of the ships?" she added, as David Pennant entered together with the moonlight.

"Safe! Past the Esgair! No wreck to-night, little Daisy."

"Thank God!" cried the girl, clasping hands, and hurrying away to hide her emotion.

She and Marget laid the supper, while Mrs. Pennant dozed in her favourite corner.

"You said we were past work, master, just now," quietly remarked the harper; "the earl thinks so too; his lordship wants to get rid of me."

"There's always a home for you at Brynhafod," returned old Mr. Pennant. "But the earl won't turn you away for very shame."

"He gets nearer and nearer every day," whispered Madoc, as if afraid of being heard.

"They say the young lord is a fine pull upon him," said David Pennant. "Well, Daisy, but you've given us a grand supper in honour of Madoc."

She had indeed made the board groan with good cheer, and stood to contemplate it with evident delight. Michael stood by her, and, when they all sat down to supper, seated himself by her side.

The old farmer still said grace, and allowed no one but himself to perform family worship, so when supper was over, and cleared away, the household assembled as usual for reading and prayers. His voice faltered when he put up a special petition for the absent, but resumed its strength when he offered praise for the stilling of the tempest.

"Now Madoc, strike up the Old Hundredth," he said, when they rose from their knees; and all stood to join in the grand and familiar psalm.

Large tears were in Daisy's eyes as, putting her hand into Mrs. Pennant's she murmured, "Oh mother, if Carad were but here!"

CHAPTER XIII.—A SUMMONS TO THE CASTLE.

The following morning, at dawn, Daisy was again on the Esgair, but not alone; Gwylfa was at her side. The old dog insisted on doing what his friends did, and more than they could do. Daisy had extinguished the still burning light, had replaced the big lantern in its hiding-place, and carefully covered it up with its stony lid, and had seated herself in the Witch's Chair to watch the sunlight spread gradually over the sea.

The sun had risen behind the mountain at her back, and was slowly dispersing the mists that hung about it, and revealing the golden gorse and red and purple bracken and heather that covered the hillside as with a many colored garment, revealing also the white sheep just awakening from sleep, and shaking the night dew from their fleece; revealing and arousing all nature, animate and inanimate. Daisy saw the shadows float softly over the sea, and then dance away with the lights; saw the seagulls poise, hover, dip and rise from the waves, and saw the great eagle soar up from its eyrie. Then she listened intently, for she heard a lark pouring out its little soul in a song of praise

somewhere above her, "near heaven's gate;" and then she herself sang very softly, as if in concert, a verse of a Welsh hymn. Gwylfa put his head on her lap, fixed his eyes upon her and listened.

There was a ship riding safely at anchor on the far horizon, and there were some fishing-smacks coming in from oyster-dredging towards Monad but there were no bending masts nor signs of wreck on the distant *merfa*, sea-marsh. So Daisy's young heart rejoiced, and her song of praise ascended cheerily from the lonely Esgair.

Gwylfa suddenly pricked his long ears, and glanced down the precipice. A whistle sounded from below, and when it reached Daisy, a few moments after the sagacious dog, she rose, exclaiming, "Has he come, Gwylfa? how early he is!" and began a perilous descent to the beach instead of her usual homeward way across the Esgair.

In less than ten minutes her hand was grasped by her old friend and tutor, Mr. Ap Adam.

"I thought you were never coming back, and here you are at cockerow," she began. "Why have you been so long? We have been wondering what had become of you."

"You at least, need not wonder, Daisy, who are in the secret council or rather have thrust yourself into it, and make of the duet a trio," he replied, smiling at the bright morning vision that greeted him. "I have been fishing and geologising from the Dinar to the Garth Mawr, and making acquaintance with lots of people."

"Could you see the beacon?" she asked, breathlessly.

"Yes. That brought me back so early; for I knew you would be here to extinguish it. Let us go back to breakfast."

The tide was out and they walked along the beach.

"I have been staying at Glanhir, and making my observations," said Ap Adam; "I find that our beacon is called the 'Witch's Candle,' and that we are safe from discovery as long as it is believed supernatural. But the earl will scarcely be misled, and his interest goes with the wreckers. If Carad were here we should foil them all. But you must only venture at special seasons."

"Have you heard from him? When will he be at home?" cried Daisy, eagerly.

"I should think in a few months; for he is sure to pass."

"Then he will never leave us again."

Ap Adam shook his head. "He is too adventurous and aspiring to pass his life here, Daisy."

"He has promised mother."

"Only if she insists on it; and I scarcely think she can."

Daisy's dark lashes fell. She could not bear separation from her brother Carad. She did not know whether she loved him or Michael best; but he was her ideal of perfection—her brave, clever, unselfish, handsome protector and friend. Ap Adam glanced at her, and sighed.

"My work again," he thought. "Even this child has learnt too much."

Yet he might have been proud of his work. Neither of the three pupils to whom he had devoted himself during his residence at Brynhafod had ever done anything to disgrace either him or their parents; and he loved them as if they were his children.

"You will not leave us again, sir?" said Daisy, uplifting her drooped eyelids, and displaying the violets beneath.

"My dear, you must understand me. As long as I could repay my friends for their kindness by my poor scholastic services I remained willingly. If it were not for my miserable sight I could make believe to do farm-work by day and set our beacon alight each night; but I am good for nothing but poring over old books and old stones; and I cannot eat the bread of dependence."

"I do not feel dependent, yet I am," said Daisy, flushing.

"You are their adopted daughter, and will be —" Ap Adam paused; but Daisy understood him.

She knew that he meant "will be their real daughter when you are a little older and marry Michael." She was young, but felt intuitively how well Michael loved her, and how that every one had settled their marriage some day. The thought always made her grave, but not unhappy,

it was so natural. He was only a few years older than she, whereas Caradoc was almost a man when she was a child. Not that Michael had ever spoken to her of love other than a brother's; and Carad had not even seen her since she had grown up; and she looked on him as quite old, and superior to every one else. Still she dared not ask herself which she loved best; and in the vulgar sense of "being in love" she had made no enquiry at all, needing none.

But it was Caradoc she had watched and followed all her life. While Michael ailed at home they had scaled precipices, ascended mountains, forded brooks, collected curiosities—been as boys together, in short. From Carad she had learned to whistle, to ride, to drive, to climb trees, to perform many masculine acts; and with Carad she had acquired such knowledge as Ap Adam chose to teach her. She knew something of Latin and Greek, and much of history, and geography, and poetry; she had a smattering of much knowledge, and a desire for more, but when Caradoc left home study was no longer the delight it had been.

It was while eagerly watching him and Mr. Ap Adam, and listening to their conversation, sometimes in Welsh, sometimes in English, that she had learnt the secret of the beacon; and, once learnt, Caradoc made her his confidante in this as in most things, on a promise never to betray confidence. No one else was to know the origin of the light on the Esgair, lest the knowledge should bring trouble.

When Daisy and Ap Adam reached the farm breakfast was ready, and the men were coming from the field.

"I shan't trust you to help me churn again, Miss Daisy, said Marget, as they crossed the barton and entered by the back door, "your promises are but pie-crusts. And there's missus has had the dairy to see to, and she's as weak as a new born calf."

"See what I've brought you, Marget," said Daisy.

"Lord bless us, here's the Master!" cried Marget, wiping her hands on her apron in order to shake Ap Adam's. "Well, I'm glad to see you sir; but there'll be nothing but them dirty books now, and less work than ever in Daisy."

There was vehement welcome when Ap Adam appeared at breakfast.

"You may as well make away with yourself at at once, man, as go scrambling about as you do, with your bad sight," said old Pennant, when he had half shaken his hand off; "why can't you be content to read here? there are rooms enough now Carad's away."

"Right, Mr. Pennant, I do but cumber the ground," said Ap Adam, who took, as a rule, a dejected view of life.

"There you are again," exclaimed David Pennant; "why you're not a bit improved; we cast off tares and stones and such refuse from our land, while we welcome you back to it."

Ap Adam smiled.

"And they don't turn even a helpless old man away, sir," said Madoc, the harper, staying a large piece of ham on a steel fork, as it was about to make its way to his mouth.

"Nor a helpless young woman," put in Daisy, curtseying demurely towards Mrs. Pennant, as she stood behind the old farmer to pour him out a mug of ale. "Here we are, the three degrees of comparison—young, younger, youngest; housed, more housed, most housed."

"Ha, ha, see what a scholar you've made of her!" laughed David, who, like the rest of the household, not only did his best to spoil Daisy, but to make her vain.

"She supplied my deficiencies; he never could turn me into a scholar," remarked Michael, looking tenderly at Daisy.

"You were too weakly to learn; you were ever a sickly lamb," said Mrs. Pennant. But Carad! ah! there's clever he is!"

The good woman always roused up at the thought of Carad.

"What's the good of his talents if he carry them away from home?" said David wrathfully; and Daisy glanced at Ap Adam.

When breakfast was over Daisy had enough employment. First she washed up the breakfast things, then helped Mrs. Pennant to make the beds.

"Why did you put old Madoc into Carad's room?" she asked, "he might have meddled with his property, and then wouldn't Carad have been angry!"

"You know, my dear, I always keep the bed made and the sheets aired in case he should come back of a sudden," replied Mrs. Pennant, who never expected notice of her son's return.

"Ah, mother, how you love him! So do I. Everybody loves Carad. Yet he was naughty sometimes."

"I think it was mostly you who led him into mischief. Carad's wild and daring; but Daisy!" Mrs. Pennant smiled, and Daisy, fancying a reproof, coloured hotly,

"I shall dust his room, mother," she said; and Mrs Pennant left her to the work.

Daisy had helped to collect most of the strange medley of curiosities that filled this apartment, and knew therefore their value in the eyes of Caradoc. There was one shelf covered with specimens from the mineral kingdom, another the vegetable, a third the animal.

"I cannot bear these," muttered Daisy, turning from the bottles which contained wonderful creatures preserved in spirits; "but Carad never killed them; he could not do that."

The book-shelf apparently interested her most; for, as she took down one volume after another from the small library, she opened each, and forgot her work in it. Many passages were marked and these she read often, exclaiming. "So like him! Dear Carad!"

But for her peculiar education it would have been strange to see her poring over a Latin book as intently as a Welsh or an English one; but she was apt at languages, and her masters had taught her well.

(To be Continued.)

Children's Department.

NEVER ALL DARK.

"It is all dark," said baby Nell,
 "The sun has gone away;"
 "But God will send the stars to us,"
 Said little sister May.
 "He never lets it be all dark,
 'Cept for a little while,
 And then I guess He hides His face,
 So we can't see Him smile!"

Dear child, what comfort comes to me
 Through these few simple words;
 Sweeter they are than melody
 Or early singing birds.
 "Never all dark," I softly say,
 "But for a little while;
 And then somewhere behind the cloud
 There gleams a hidden smile."

THE CHILDREN'S PART IN THE PRAYER BOOK.

The children had been in a state of excitement all the afternoon, for Joe Benton, with some other wild boys from the village, had been caught stealing melons, and apples in their garden. Mr. Thornton would not have them arrested, for he wanted to give Joe one more chance to reform but he had the boys brought to his library, and talked to them very earnestly.

The children could talk of little else all that Sunday afternoon. Even Aunt Mary's picture book could not keep their thoughts long from the robbery and the boys. But after tea, when the rest of the family had gone to church, they came to her for their usual Sunday evening talk around the fire. Jack began it by wondering whether Joe Benton was baptized when he was a baby.

"Yes, I know he was" Aunt Mary said, sadly. "His father was a good man, and if he had lived would have brought Joe up as a child of God. But his mother let him take his own way, and now he is only a great sorrow to her and to his Heavenly Father. We must do better for our baby. We must teach her, when she gets older, how to live as God's child, and try to help her all we can."

"Oh!" said Bessie, suddenly, a new thought

striking her, "is that the use of the Catechism?"

Aunt Mary looked very much pleased. She was so glad Bessie had seen for herself the reason for "the Children's Part in the Prayer Book." She said, "Yes, that is the use of it, to teach children how they must live as God's dear children. If Mrs. Benton had told Joe what had been promised in his name, and taught him what was expected of him, God would have blessed her teaching, and made him all that she asked Him to make him."

"Aunt Mary," Bessie said, timidly, after a pause, in which the children were busy thinking about Joe, "do you think we live like God's children?"

"I think you are all trying to, more and more, dear child. I see it in a good many little ways, but your own hearts will tell you best how far you are yet from being as dear loving children as He wants you to be. But let us turn to the Catechism and see what it tells us about it. Three things our sponsors promise to teach us to do; now, what are they?"

After a moment, Jack and Bessie answered:

"They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian Faith, and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

Three steps to take—three things always to be remembered," Aunt Mary said—"three marks that tell the child of God. From the time you were babies, your dear father and mother have prayed that you might all take these three steps, and remember these three things, and bear these three marks. And so they have been teaching you about them all along."

"But they are so long to remember," Jack said, dejectedly, trying to go over the answer again in his mind, and getting confused between the pomps and vanities, and the lusts of the flesh.

"But here in two or three words is what they all mean. First, God's child must give up what God forbids. Second, God's child must believe what He teaches. Third, God's child must do what He commands. There is the whole teaching of the Catechism in a few easy words. This week I want you to think about giving up what God forbids. He forbids *sin*. Whatever your conscience says is wrong, turn from as God's dear children. The devil will tempt you as he tempted poor Joe this afternoon, but ask God to keep you from obeying anything evil, and he surely will."

Bessie and Jack staid after the other children went up to bed. They had so much to think of. They did so want to live as God's children, and to-night Aunt Mary's talk made them want to more than ever. She saw their feeling, and before they parted made them kneel by her sofa, while she prayed for them in the beautiful words that were prayed for them at their baptism.

"Grant that all sinful affections may die in them, and that all things belonging to the Spirit may live and grow in them."

"Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh."

"And to continue Christ's faithful soldiers and servants unto their life's end. Amen."

—A Scotchman being examined by his minister, was asked, "What kind of a man was Adam?" "Oh, jist like ither folks." The minister insisted on having a more special description of the first man, and pressed for more explanation. "Weel," said the catechumen, "he was jist like Joe Simpson, the horse-couper." "How so," asked the minister. "Weel, naebody got onything by him, and mony lost."

—A tramp applied to a lady in Des Moines for something to eat, and to the inquiry as to why he didn't go to work said there was not any chance to work at his trade now. The lady asked him what his trade was. "Shovelling snow," was the confident answer. He got his dinner.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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