

ATED WARE,

o necessary that known make of Dealers them- by the so called in these times, o buyer can re- reliable table- NIVES, TEA- CASTORS, hat each article Co., as all such and 16 ounce surpassed, if persons buying an rely on get- an old estab- answer to the les and Minis- COMMUNION he largest size dered through , remit P.O.O. article will be

n induced by e from picture sample orders other. Buy

LKES, lington, Sts.; cGill Street.

QUINCIAL

ARIO

ENED Works

pared to fup- ed Glass in ntity for

S,

NGS,

UILDINGS,

&co.,

ne or Modern rk. Also

WINDOWS

Embossed ad Enamel, in colors, which mpe- n.

f on receipt

don, Ont.

ican.

Paper in

ge. Weekly, ges.

large First- teen Pages, e, profusely i, represent most recent s; including ture, Horti- cal Science, omy. The y eminent nce, will be

rear, which its. Single ewdsellers. CO., Pub-

connection the Scienti- e Solicitors ave had 34 largest ese obtained is made in itions pat- name and immense tion is di- atent, and cted.

covery or e, whether by writing free our Patents, how pro- ces on in- oncerning

w, N.Y. Washing-

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JANUARY 30, 1879

[No. 5.]

## Legal Profession.

**J. & E. HENDERSON,**  
BARRISTERS, SOLICITORS, & CO.  
JAMES HENDERSON. ELMES HENDERSON.  
NO. 1 JORDAN STREET,  
TORONTO.

**MURRAY, BARWICK & LYON,**  
BARRISTERS, ATTORNEYS-AT-LAW,  
Solicitors in Chancery Notaries Public, etc.  
ROMAINE BUILDINGS, TORONTO.  
HUSON W. M. MURRAY. F.D. BARWICK. J.L. LYON.

## Engineers and Architects.

**M. SHEARD,**  
ARCHITECT,  
48 Adelaide St. East, opp. Court House.  
TORONTO.  
Correspondence Solicited.

**S. JAMES & CO.,**  
Architects, Civil Engineers and  
Building Surveyors,  
17 TORONTO STREET, TORONTO.

**THOS. McCROSSON.** THOMAS BAILEY,  
Official Assignee. Accountant.  
**McCROSSON, BAILEY & CO.,**  
ASSIGNEES,  
Accountants, Estate and Financial Agents  
11 Front Street East, Toronto,  
P.O. Box 736. Canada.

**WADSWORTH & UNWIN,**  
PROVINCIAL LAND SURVEYORS,  
Draughtsmen and Valuers.  
52 Adelaide Street East, Toronto. V. B. Wads-  
worth, Chas. Unwin, E. M. Bonfellow, R. H.  
Coleman.

**FRANK DARLING,**  
ARCHITECT,  
56 KING STREET EAST,  
TORONTO.

**D. L. THOMPSON,**  
Chemist and Homœopathic  
Pharmacist,  
394 YONGE STREET, TORONTO  
Branch Store—235 King St. East.  
Pure Homœopathic Medicines in Dilutions  
and Triturations, Pure Drugs, Phar-  
maceutical Preparations.  
Homœopathic Cases from \$3 to \$10.  
Cases Refilled. Vials Refilled.

**FOR**  
**BOOTS and SHOES**  
Be sure and go to  
**H. & C. BLACHFORD,**  
87 & 89  
KING STREET EAST  
They have the largest & best  
assortment in  
TORONTO

**MEDICAL**  
**NEVER FAILS**  
**TO EFFECTUALLY CURE**  
**EVERY**  
**VARIETY OF**  
**PILES TO ANY**  
**PRICE**  
**BY MAIL \$1.00, ADDRESS**  
**HUGH MILLER & CO**  
TORONTO O.T.

**STAFFORDSHIRE HOUSE,**  
299 YONGE STREET,  
JUST RECEIVED, Ex "Teutonia,"  
FANCY STONEWARE JUGS.  
" " TEAPOTS.  
" " COFFEE Do.  
MAJOLICA TEAPOTS.  
" JUGS.  
" DESERT SETS.  
" CHEESE STANDS & COVERS  
" INK STANDS, Etc., Etc.

Jasper stone cheese stands and covers, Parian busts and statuettes, etc.; also 2 cases French vases, card receivers, jewel and gem cases, etc.; and to arrive, a large lot of old willow ware, dinner and tea sets, etc., etc.

**RICHARD MOIR,**  
IMPORTER,  
TORONTO.

**CAMBRIDGESHIRE**  
**CLOTHING HOUSE**  
86 YONGE STREET,  
West Side, 6 Doors North of King St., Toronto.

**TAYLOR'S FIRST-CLASS**  
**CHAMPION PANTS!**  
Made from a variety of first-class seasonable patterns, and cut by one of the best clothing cutters in the Dominion.

Neat, Stylish and Durable from \$3.00  
STACKS OF  
ENGLISH, CANADIAN AND SCOTCH TWEEDS  
To select from.

**Large stock of Ready Made Clothing**  
Made up during the slack season, equal to order work, fashionably cut, beautifully made and guaranteed to fit.

**Boys' and Youths' Clothing**  
In endless variety—piles to select from.  
Be sure you get into the right Store,  
**86 YONGE ST., W. SIDE,**  
Six doors north of King Street.  
Please observe the wax figures at the door.

**FREE TO ALL**  
**D. M. FERRY & CO'S**  
ILLUSTRATED  
DESCRIPTIVE PRICED  
SEED ANNUAL  
for 1879  
Will be mailed FREE to all applicants. It contains 3 colored plates, 500 engravings, about 150 pages, and full descriptions, prices and directions for planting over 1200 varieties of Vegetable and Flower Seeds, Plants, Roots, Etc. Invaluable to all. Send for it. Address  
**D. M. FERRY & CO. Detroit Mich.**

**BUCKEYE BELL FOUNDRY**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
**VANDUZEN & TIFT, Cincinnati, O.**

**STUDENTS**  
Prepared for Arts, Law and Divinity.  
Vacancies for two or three boys as private pupils.  
Apply to **PERCY BEVERLEY B. A., 546**  
Queen St. West, Toronto.

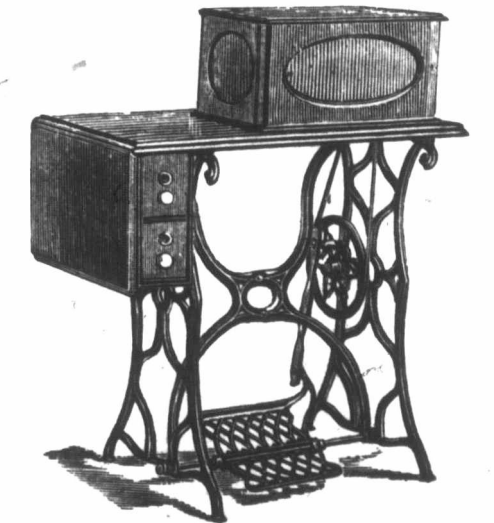
**IF YOU WANT GOOD VALUE**  
for your money,  
ORDER  
**Pure Teas, Coffees,**  
AND  
**GENERAL GROCERIES,**  
FROM THE  
**EMPRESS TEA STORE**  
527 Yonge Street.  
**J. W. SELBY.**

**NEW FRENCH,**  
**NEW SCOTCH,**  
**NEW ENGLISH HOSIERY.**

Children's Ladies' and Gentlemen's  
**Lambs Wool & Merino Underwear,**  
CHEAP FOR CASH,  
—AT—

**JAS. D. SMITH.**

49 King Street East, Toronto

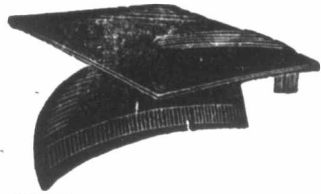


**The Genuine Williams Singer**  
is the most durable and really satisfactory Sewing Machine that is made.  
Head Office—347 Notre Dame st., Montreal.  
Toronto Office—3 U. E. Club Building,  
King Street, Toronto.  
**GEO. DAWSON, Gen. Agen.**

**WALKER**  
**Hatter.**  
82 YONGE ST.  
4th Door North of King.

**COOPERS'**  
are showing the choicest goods in  
**WHITE DRESS SHIRTS.**  
OXFORD & CAMBRIC SHIRTS, new patterns.  
FANCY and PLAIN FLANNEL SHIRTS.  
**Scarfs, Ties, and Umbrellas.**  
**MEN'S HOSIERY and GLOVES, COLLARS,**  
CUFFS, SILK HANDKERCHIEFS, etc.  
**A Large Stock to Select from.**  
Liberal terms to the Clergy  
109 YONGE STREET, TORONTO.

**WANTED—FOR A NEEDY**  
Church in a very weak parish, an organ to aid and encourage our choir. Also small donations of money for repairs on our Church Building, which is beginning to show evident symptoms of decay. Our charitable friends will be conferring a great favor by contributing the sum of one dollar, (or more if disposed), to either of the objects above named. I can assure my friends in Ontario, as well as in this diocese that our case is an urgent one; and I trust you will kindly aid us in keeping our little struggling Church afloat. You will oblige by stating for which object your contribution is intended. Please send to address of **REV. J. C. COX,** Walton, Hants, N.S. We have on hand about \$40 towards the organ fund and are in need of \$100 more.



REGISTERED TRADE MARK.

**B. & M. SAUNDERS,**  
ESTABLISHED 1856  
**ROBE MAKERS AND TAILORS.**  
BARRISTERS' BAGS AND GOWNS,  
just arrived.  
ROMAINE BUILDINGS,  
**Academical Robes and Caps**  
AND ALL;  
**LEGAL ROBES AND BAGS**  
In Stock.  
TORONTO, 1879.

## DUNHAM LADIES COLLEGE

Situated in a beautiful and healthy locality, this large and commodious building with its spacious Class Room and Recitation Rooms, Young Ladies Parlor and lofty Bedrooms, has been built to accommodate eighty boarders.

**President of Corporation:—LORD BISHOP OF MONTREAL**  
**Vice-President:—Venerable Archdeacon LINDSAY.**

Curriculum—Scripture, Evidences of Christianity, English Literature and Composition, Geology, Botany, Chemistry, Physiology, Mathematics, Natural Sciences, Philosophy, Rhetoric, Music (vocal and instrumental), Latin, French, German, Drawing and Painting.

**Lady Principal—Miss Bradford-Griffith.**  
**Head Governess—Miss Graham.**  
**Assistant Teachers—Miss Tyler and Miss Oakley**  
**Mathematical Master—Rev. R. D. Mills, M.A.**  
**Classical Master—Rev. T. H. G. Watson, M.A.**  
Oxon.

The Lady Principal desires to combine the comforts of a refined and happy home, with the advantages of high intellectual and Christian training.

Terms for Board, Washing, English (in all in Branches), Music and use of piano per annum..... \$175 00  
French, German, Latin, Drawing and Singing in Class per term..... 3 00  
Private Singing Lessons, per term..... 4 50  
Painting, per term..... 6 00  
The scholastic year is divided into four terms of ten weeks each. The winter term will begin Nov. 10th.  
Applications to be addressed to **LADY PRINCIPAL,** Dunham Ladies College, Dunham, P.Q.

## FIRE KING COAL!

Which burns all Gases, makes coal last one-third longer, makes a bright and cheerful fire, thereby promoting health, economy and comfort. Prepared and sold at regular market rates by

**JNO. SNARR'S SONS,**  
SOLE AGENTS.  
**OFFICES—**  
**ESPLANADE & 45 YONGE ST.**

**BLMYER MFG CO**  
**BELLS**  
Church, School, Fire-alarm. Fine-toned, low prices, warranted. Catalogue with 700 testimonials, prices, etc., sent free.  
**Blymyer Manufacturing Co., Cincinnati, O.**

**MISSION LEAFLETS.**

The following progressive set of Leaflets and Prayers for distribution in connection with Mission Work can be supplied at 40 cents a hundred of each, postage included.

- No. 1. Living or Dead.
2. Jesus Christ the Friend of Sinners.
3. What is this Mission?
4. Are you Satisfied?
5. A Prayer for use before the Mission
6. A Prayer for use during the Mission

Apply to

**REV. H. L. YEWENS,**  
Elora, Ont.

**THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.**

President.....The Lord Bishop of Toronto  
This School offers a liberal education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing, while open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.

The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. Lent Term begins Wednesday, February 11.

Fees per Term, \$6 to \$18. Additional for boarders \$45.

Apply for admission or information to  
**MISS GRIER, Lady Principal,**  
Wykeham Hall, Toronto

**FURNITURE.**

**The Oshawa Cabinet Company**

NO. 97 YONGE ST.,

Have an immense stock of Furniture in New Designs.

CHAIRS, SETTEES &c., for CHURCHES and SCHOOL ROOMS, constantly on hand and made to order at low prices.

**Harper's Bazar.**

1879.

Illustrated.

Notices of the Press.

"To dress according to Harper's Bazar will be the aim and ambition of the women of America."—*Boston Transcript*.

As a faithful chronicle of fashion, and a newspaper of domestic and social character, it ranks without a rival.—*Brooklyn Eagle*.

This paper has acquired a wide popularity for the festive enjoyment it affords, and has become an established authority with the ladies.—*N. Y. Evening Post*.

The Volumes of the Bazar begin with the first Number for January of each year. When no time is mentioned, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order.

**HARPER'S PERIODICALS.**

HARPER'S MAGAZINE, One Year.....	\$4 00
HARPER'S WEEKLY, " ".....	4 00
HARPER'S BAZAR, " ".....	4 00
The THREE publications, " ".....	10 00
Any TWO, " ".....	7 00
SIX subscriptions, " ".....	20 00

Terms for large clubs furnished on application.

Postage Free to all Subscribers in the United States or Canada.

The Annual Volumes of HARPER'S BAZAR, in neat cloth binding, will be sent by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 each. A complete Set, comprising Eleven Volumes sent on receipt of cash at the rate of \$5.25 per volume, freight at expense of purchaser.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1.00 each.

Remittances should be made by Post Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS.

Address HARPER & BROTHERS, New York.

**CHURCH ORGAN.**

Will sold very low, a small sized pipe organ, lately in use in St. James Church, Ingersoll. Is of excellent workmanship. Black walnut case, and well adapted for a small church. For particulars address

R. Y. ELLIS,  
Sec. Organ Com.,  
INGERSOLL, ONT.

**A HOME FOR CHILDREN,**

ON

Very Reasonable Terms

where they will have the comforts and care of a home, and carefully brought up in Church principles.

References given and required.  
Address, SISTER SARAH,  
Box 222,  
Dundas, Ont.

**WINTER, 1879.**

GENTLEMEN will find our STOCK for the Present Season most attractive, being replete with all that is new and fashionable in the trade. In **Black Goods** and quiet dark Cloth's Clergymen will always find suitable articles and prices for them specially low.

In the FURNISHING DEPARTMENT which is now one of the foremost in the city, will be found a most select and cheap stock of all that the Season demands for Fashion or Comfort.

**R. J. HUNTER,**  
MERCHANT TAILOR,  
& GENERAL OUTFITTER.  
Cor. King & Church St.  
TORONTO.

**HAWTHORNE VILLA.**

BRAMPTON,

Boarding School for Young Ladies.

By MRS. and the MISSES GILBERT.

It is the aim of the Misses Gilbert to make their school, which is beautifully situated in Brampton, about an hour's ride west of Toronto, a happy home for young ladies, upon moderate terms. Their moral as well as intellectual improvement is strictly attended to. The tuition includes, French, Latin, Music, Vocal & Instrumental, Drawing, Pencil Water colours and Crayons. Special attention is given to English in all its branches. Department carefully attended to. Calisthenics and Dancing, by artists from Toronto. Terms made known on application. The best references given. The School will be re-opened Jan. 13th, 1879.

**THE PORT PERRY HIGH SCHOOL.**

Offers the following advantages

A full staff of experienced teachers, University Graduates and First-Class Public School teachers.

Regular classes in all the subjects required for Junior and Senior Matriculation, Pass, and Honor in the Universities of Toronto, Queen's, Victoria and McGill.

Tuition Free.

This School has the best record at the Intermediate or Second Class Examination of any High School in the Province, and in proportion to the numbers in attendance has not been equalled by the most successful of the Collegiate Institutes.

For circular, address  
D. McBRIDE, B.A.,  
Head Master.

**CANADA STAINED GLASS WORKS, TORONTO.**

**MEMORIAL WINDOWS,**

and every description of Church work executed Designs and estimates furnished.

**JOSEPH MCCAUSLAND.**

**MENEELY & KIMBERLY,**

BELL FOUNDERS, TROY, N. Y.  
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

**DOMINION CHURCHMAN**

**READING ROOM,**

11 York Chambers

OVER THE SYNOD ROOMS,

**A FREE READING ROOM**

Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal. Their letters can be addressed, care of DOMINION CHURCHMAN.

Office hours from 9 a.m. to 5 p.m.  
**FRANK WOOTTEN,**  
Proprietor and Publisher.

**THE DOMINION CHURCHMAN.**

Published every week on

THURSDAY,

In the City of Toronto, Canada,

And delivered to SUBSCRIBERS FREE of postage, at the following rates:

\$2 per year, payable strictly in advance.

\$3 " " when not so paid in advance

**ONE NEW SUBSCRIBER.**

The labor involved in getting one new Subscriber to the

**DOMINION CHURCHMAN**

Is very small. Anybody can do so much. Most people can, if they will only try, get a great many. We ask all friends of this paper to assist us in extending its circulation.

**TO CORRESPONDENTS.**

The conductor of the

**DOMINION**

**CHURCHMAN**

Hopes to be favored with correspondence from all parts of the country. Items of ecclesiastical and other intelligence will be thankfully received and promptly attended to. In order to ensure insertion in any particular week's issue, copy should reach us not later than Monday previous to that issue.

**CHANGE OF ADDRESS.**

When a change of address is desired, both the old and new addresses must be given.

Address all remittances, editorial matter, and business correspondence, to

**FRANK WOOTTEN,**

Publisher and Proprietor,

11 York Chambers,

Toronto St., Toronto.

P.O. Box 2580.

**FOR CLEANSING AND PRESERVING THE TEETH, HARDENING THE GUMS, AND PURIFYING THE BREATH, CALLENDER'S DENTIFRICES ARE TRULY THE FAVORITE COMPOUNDS, AS THEY EXCEL ALL OTHERS.**—The following are a few of the many names who speak and write concerning this Oraline and Favorite Compound Dentifrices:—

From J. FULTON, M.D., M.R.C.S., etc., Prof. of Physiology, Trinity Col. Med. School, Toronto:—"I have given the Oraline and Compound Dentifrices, prepared by Mr. Callender of this city, an extended trial, and find them to possess all the valuable properties claimed for them. There is nothing in their composition which is injurious to the teeth or gums; on the contrary, they have a cleansing and invigorating effect, and will preserve the teeth from early decay. It forms a very pleasant and agreeable wash for the mouth; and I have no hesitation in recommending their use."

From Wm. BRIGGS, Pastor of the Metropolitan Church, Toronto:—"I have much pleasure in stating that your Compound Dentifrices are certainly the best I have ever used."

From C. S. CHITTENDEN, M.D.S., L.D.S., Professor of Chemistry School of Dentistry, Hamilton:—"It affords me great pleasure to recommend your Oraline and Compound Dentifrices to the public, as a most useful agent for the preservation of the TEETH and GUMS, as well as for deodorizing the fetor so frequently arising from diseases of those organs."

Prepared by F. G. CALLENDER, Toronto,  
Sold by all Druggists.

**NEW**

**VOLUME OF SERMONS.**

MISSION SERMONS FOR A YEAR,

BY  
The Rev. H. J. Wilmot Buxton, M.A.,  
Vicar of St. Giles-in-the-Wood, North Devon

Price, \$2.25. Free by mail.

**Rowse & Hutchison**

76 King Street East, Toronto.

**SOCIETY FOR PROMOTING**

**CANADIAN & FOREIGN MISSIONS.**

The Society invites, and undertakes to forward, contributions towards any missionary purpose in connection with the Church of England; every subscriber being at liberty to designate the Mission to which his subscription is to be sent. The destination of the General Fund, consisting of sums not allotted to any particular object, is decided at the Annual General Meeting; at which subscribers of one dollar, and collectors of five dollars, are entitled to vote.

Subscriptions payable to, and information furnished by, the Treasurer,

MR. E. M. CHADWICK,  
TORONTO.

**WEBER & CO.,**

MANUFACTURERS OF

**Grand Square, and Upright PIANOFORTES.**

FACTORY AND WAREHOUSES:

Cor. PRINCESS AND ONTARIO STS.,  
KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1872.

Responsible Agents wanted in several unrepresented Counties of Ontario.

**MISSING BOOKS WANTED.**

Any person knowing the whereabouts of any of the following books, belonging to the undersigned, would oblige him by sending information which may lead to their recovery:

1. Hooker's Works, 2nd vol.—prize copy.
2. Alford's Greek Testament, 3rd vol.
3. Bryce's "Law of Public Worship."
4. Hebrew Grammar Notes—M.S. Octavo.
5. Wordsworth on "The Psalms."
6. Denton on "The Gospels for Sundays and Holydays."
7. "Holy Eastern Church."

**RICHARD HARRISON,**  
38 Lumley St., Toronto.

# Dominion Churchman.

THURSDAY, JANUARY 30, 1879.

## AGENTS.

A few more good, energetic and reliable agents wanted to canvass unoccupied territory. Apply immediately, with references. Terms very liberal.

NEW SUBSCRIBERS.—Any person sending us four NEW subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

Subscribers paying in advance can receive the DOMINION CHURCHMAN and *Scribner's Monthly* for \$5.00; or the CHURCHMAN and *St. Nicholas Monthly* for \$4.00. The publishers' price of *Scribner's* is \$4.00, and *St. Nicholas* is \$3.00.

## THE WEEK.

PRINCE Bismarck has proposed to the Federal Council a plan which includes a return to a protectionist policy.

The result of the first payment on account of the first call of £500 per share, by the liquidators of the City of Glasgow Bank, was announced on Monday evening, to amount to about £650,000, and there is more to come. The indictment was served on Tuesday evening upon the Directors and manager—Mr. Leresche, the secretary, having been accepted as Queen's evidence. About 150 witnesses will be summoned to the trial, which will begin in Edinburgh on the 20th inst.

Admiral Hornby has informed Sir A. Layard that finding difficulty in obtaining provisions and letters at Artaki, he has determined to move the fleet in the Sea of Marmora, to a new anchorage at Ismid.

A new Bank is to be started at Bristol for the west of England, in which some of the instructive lessons suggested by recent banking history, are to be carried out into practice. There is to be limited liability, and an effective audit, and no director is to be allowed to overdraw his account.

Mrs. Grote, the widow of the historian of Greece, died on Sunday morning, the 27th ult., at the Ridgeway, her country house, near Guildford in Surrey, at the age of 86.

Another Zulu difficulty is anticipated. Cetewayo, the King, refuses all British demands, and has assembled a large army. The British troops will immediately advance. General Chelmsford was preparing to cross the frontier at the Tugala River.

Severe weather is reported in Europe generally. News from the East have been delayed on account of snow and frost interfering with telegraphic communications. Street traffic is almost suspended in Paris on account of the snow. In Great Britain applications for relief have very much increased.

We are sorry to learn that the former Bishop of Ruperts Land, Dr. Anderson, is so ill that fears are entertained of a fatal result.

The Governor General and the Princess Louise, after their visit to the falls of Niagara last week, returned to Ottawa, which they reached on Saturday morning.

The Pope is said to have received threatening letters from Socialists, arising from his recent Encyclical. It is also stated that he intends to call the attention of European powers to the subject.

Russian and German medical journals state that the east of Europe is in great alarm at the progress of what they allege to be the plague. After the disease obtained progress a strict quarantine was enforced, but the inhabitants of Astrachan had begun to fly, scattering the disease as far as Nijni Novgorod, which is but a few hours distant from Moscow. One journal reports that telegrams from the Governors of the infected Provinces to the Minister of the Interior, report the present state of affairs most hopeful, but the *Wiener Medicinische Wochenschrift* draws a most terrible picture of affairs, and says it is almost too late now to attempt to stop the disease. The symptoms are headache, fever, and swelling of the glands.

A singular circumstance is reported to have taken place upon the high seas. On the 10th inst., Capt. Adams of the ship *Ralston*, says he saw a vessel on fire about five miles west of the Fastnet. He hastened to assist and found a steamer alongside, but could see no one on the wreck. He inquired, "Can I be of any use?" And was roughly answered, "Keep on your course or you will have to." Capt. Adams sailed on, but was afterwards overtaken by the steamer and ordered not to mention what he had seen, or he would have to look out for himself on his next voyage. He thinks the steamer had 150 men on board, apparently English.

It is said the British Government, in order to avoid any mishap in Afghanistan during the February snows, has directed that the advance from Candahar and Jellalabad had better be stopped.

The Zulu King is the most formidable opponent the British have ever contended with in South Africa. He has forty thousand warriors under his control, and is believed to be far more sagacious and clever in the field than the famous Chaka of some forty or fifty years ago. Lord Chelmsford has at his command about fifteen thousand men of whom twelve thousand are native troops. The king refused to consent to the ultimatum sent him by Lord Chelmsford, and war is now inevitable.

It will be a source of much gratification to every Churchman among us to hear that the House of Bishops met in Montreal, on Monday morning, and elected the Bishop of Fredericton as Metropolitan of this Ecclesiastical Province.

## THE FOURTH SUNDAY AFTER THE EPIPHANY.

THE Manifestation of Christ as the Great Physician, having power to heal diseases of soul and body, is now carried on to the Manifestation of His power over the elements of nature, and over the principalities and powers of the invisible world. In the miracle of stilling the winds and the waves, Christ was revealing to His disciples the true source of their safety—His own Sacred Presence, which makes the Ark of the Church. He was asleep; they had but little faith and the storm was violent. They felt they could scarcely be in a more hopeless or a more helpless condition than when at sea in an open boat at the mercy of the tempest. From a human point of view their danger was extreme. But Christ reveals to the Twelve that the human point of view takes in but a very small part of the whole scene;

and He does this by manifesting His authority over the winds and the waves, and showing them that His Presence could preserve them, because it is the Presence of God. And so, in like manner, the Lord of the Church is continually declaring to us that though she may be tempest-tossed on the waves of the world, He can ensure her safety; and that though evil spirits oppose her with all their machinations and wiles, yet the gates of hell shall not prevail against her. Each member of the Church—every Christian man is engaged in a stern and terrible contest with implacable enemies. The forces arrayed against him are such as to oblige him to spare no exertion, to neglect no precautions whatever, if he is to escape defeat. Every department of moral life is watched over by beings of greater power, greater intelligence, greater intensity of purpose than man, in the world of spirits. These spiritual beings, good and evil, act upon humanity as clearly, as certainly, and as constantly as man acts upon the lower creatures around him; and thus it is that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Every man, more or less must have had some experience of this fact. Who is there that has not known what it is to be carried away by a sudden impulse—driven, he knows not why hither and thither in constant humiliation and shame before some strong, overpowering gust of feeling? Have we never seen another law in our members, warring against the law of our minds, bringing us into captivity to the law of sin that is in our members? And what is this but to feel ourselves in the strong embrace of another power, which for the moment at least has over-mastered us and borne us down? We may be unable to discern his form; we cannot, perhaps, define the exact nature or limits of his power; we may despair to decide how much it is that we supply towards the dread result, out of our own resources of perverted passion, and what it is that our enemy adds from the breathings of an intenser furnace. But it is within ourselves that we meet now, as the first Christians met, the onslaught of the principalities and powers. It is in resisting them at any cost, in driving them from us in the name of Christ, that we contribute our little share in the issue of the great battle which rages still as it raged then, and as it will rage on between good and evil until the end comes. And the miracle in the Gospel teaches us that we may calculate upon the Presence and the assistance of the Saviour of men in the efforts we make in our resistance to the powers of darkness.

## THE TORONTO MISSION FUND.

IN our last issue we expressed a hope that we should be able this week to report a considerable amount of work done by the committee appointed at the meeting held in St. George's School House, for the purpose of discussing means for relieving the financial difficulties of the Mission Board. There are plenty of facts, some of which are alluded to in our Correspondence column, which go to show that the cause of our financial complications is not to be found so much in "our unhappy divisions" as in the absence of work faithfully done in connection with a more thorough and complete organization. The committee, we have already observed should have been a larger one;

SEWING THE  
and Purify-  
ificies are  
as they ex-  
are a few of  
d write con-  
vrite Com-

L.C.S., etc.,  
Col. Med.  
en the Ora-  
s, prepared  
n extended  
all the valu-  
1. There is  
hich is in-  
on the con-  
d invigorat-  
teeth from  
pleasant and  
and I have  
their use."  
the Metro-  
have much  
Compound  
best I have

S., L.D.S.,  
f Dentistry,  
eat Pleasure  
Compound  
most useful  
the TEETH  
lorizing the  
diseases of

Toronto,  
Druggists.

MONS.

A YEAR,

m, M.A.,  
orth Devon

y mail.

hison

nto.

TING

MISSIONS.

akes to fort  
missionary  
urch of Eng-  
lerty to des-  
cription is  
the General  
tted to any  
the Annual  
bers of one  
rs, are enti-

information

WICK,  
TORONTO

OF

Jpright

T E S.

OOMS:

RIO STS.,

Provincial  
Prizes at  
veral unrep-

VANTED.

bouts of any  
to the under-  
ing Informa-  
very:

ze copy.  
vol.  
ip."  
Octavo.  
Sundays and

RISON,  
t, Toronto.

but the great object in appointing a committee at all, we imagine, must have been to secure prompt, immediate and decided action. The fact is to be realized that the missionaries must be in absolute want of the necessaries of life. It cannot possibly be otherwise. And we venture to say that there is not a mechanic or a day laborer in the province who has been treated as our missionaries have been, and are—up to the present moment. The urgency of the case is apparent from the fact that the grants which oftentimes form the *only reliable* sources of the missionaries' income are not to be paid till a certain portion, if not the whole, of the mission debt is discharged.

We very much doubt the necessity for this decision on the part of the Mission Board; but we may be mistaken in the opinion we have formed on the subject. Either way, the fact that the Missionaries are placed in so extremely destitute a condition, from whatever cause, is enough to show the pressing nature of the emergency. Not many weeks ago the entire Church of the Dominion was in great commotion about the rumored starvation of a Toronto clergyman on twelve hundred dollars a year; but what is to be said about those clergymen who have been struggling for life with only about three or four hundred dollars a year, including their mission grant, which is now six months in arrears? *There can be no question as to the starvation of these men and their families!* And should there be another moment's delay when the case is so urgent as we have stated? Every member of the Church ought at once to contribute according to his ability—whether lay or clerical—especially our well-to-do laity and those of our clergy who may be occupying comfortable rectories and are in the receipt of a regular income from the Commutation Fund. We are thoroughly satisfied that the laity, if properly appealed to, are prepared to do their part in the matter; and many of them are wondering at the apparently unnecessary delay, which they consider argues a great amount of inactivity on the part of those who have been appointed "for the purpose of making a personal appeal to the members of the Church."

Since writing the above we have received a copy of a circular addressed by the Committee to various members of the Church. We understand they anticipate a successful result. Next week we trust we shall be able to give a more definite report.

#### THE CHEYENNE MASSACRE.

DETAILS of the Cheyenne massacre show that Indians displayed great heroism, singing the death songs and defying the troops. Just before the final resistance of the Cheyennes three of them, the last alive, jumped out of a pit and faced the troops undaunted. One of them had a pistol and two had knives, which they brandished like warriors while rushing at the troops. One sprang to jump the embankment, but was speedily riddled with balls, as were the two others. When the smoke cleared away the pit presented a singular and horrible appearance. Huddled together in piles were twenty-three bodies of slain men, women and children. The bodies were completely riddled with bullets. It seems a strong feeling is setting in in the United States against the wholesale extermination—this "sweeping a whole tribe of Indians off the continent into eternity." "The real cause is understood to be the "diabolical politics which allow the perpetual swindling and exasperation of the red man." It is acknowledged indeed by some of the most ardent supporters

of Republicanism that there must be something terribly rotten in the condition of the United States social and political system, which sanctions the most abominable persecution and the absolute extermination of the aborigines of the soil, while every means is felt and believed to be allowable, by which the worldly greed of the white population can be satisfied. It is reported that a plan existed among the Indians for the massacre of all the whites at Fort Robinson. It is doubtful, however, whether this is not a tale invented for the purpose of excusing, if not justifying, a piece of vile barbarity. And if not, it might be borne in mind that it has always been considered an act of commendable heroism, among the Anglo-Saxon races at least, to defend their soil and their homes from the ravages of strangers, at any possible cost.

#### ACCESSIONS TO THE CHURCH.

AS a very small portion of the large number of accessions to the Church from various denominations within the last few months, the *Quebec News* gives the following:—Mr. J. W. Thorne, Wesleyan Minister in the Transvaal, has joined the Church; Mr. J. P. Lewis, Methodist, has been ordained by the Bishop of Huron; Mr. Thomas H. T. Bray, B.A., B.D., Methodist Minister, has been ordained by the Bishop of Iowa; Mr. Charles J. Tithals, Methodist, has been ordained by the Bishop of Maryland; Mr. John Gay, Methodist Minister, has joined the Church in the Diocese of Connecticut; Mr. C. F. Morrell, Methodist Minister at Concord, N.H., is a candidate for the Ministry of the Church. Mr. Morrell is a graduate of a Methodist College, and is a man of great ability; Professor J. Koons, Lutheran Minister, Principal of a boy's school in Pennsylvania, has been confirmed by Bishop Stevens, and is now a candidate for the Ministry; Mr. Chas. J. Stripton, Baptist Minister, at Fayetteville, N.Y., has announced his intention of joining the Church; Mr. Thomas Lee, for twenty years a Baptist Minister in Jamaica, has joined the Ministry of the Church; Mr. Joseph Waldrop, a Campbellite Baptist Minister, has applied for admission to the Church, in the Diocese of Arkansas; Rev. W. Margiron, *Roman Catholic Priest* in the Transvaal, has joined the Church of England; Mr. James Newly—a coloured young man who went to England with Messrs. Moody and Sankey, and studied there, has been ordained a clergyman of the Church; Mr. Blackmore, Baptist Minister, Birmingham, has joined the Church; Doctor Thompson, (coloured) a Presbyterian Minister, has joined the Church in the United States; Mr. C. D. Chapman, Presbyterian Minister, has joined the Church in the Diocese of New Jersey; Doctor Horace Clark, for twenty-five years a prominent Baptist Minister, has joined the Episcopal Church in the Diocese of Texas; Mr. R. N. McNulty, Presbyterian Minister, at Columbus, Ohio, has joined the Church.

To this list, *Church Work* adds the following names of ministers who have come over to us:—

Mr. J. G. Swindell, Baptist, Worcester, England; Mr. W. H. Allan and two probationers, Methodist, England; Rev. D. T. Vaudray, *Roman Catholic Priest*, Alabama, U.S.; Mr. K. Bache, Unitarian, South Devon, England; Mr. Anderson, Presbyterian, Whitehaven; Mr. J. Jobson, Congregational, Essex, England; Mr. Heman R. Timlow, Congregational, Connecticut, U.S.; Mr. Arthur W. Wiggins, Moravian, Worcester, England; Mr. Miles Nordene, Swedish, Chicago, U.S.; Rev. A. Martin, *Roman Catholic Priest*,

Manchester, England; A *Roman Catholic Priest*, name not given, Montreal, Canada; A *Roman Catholic Priest* and *fifty Roman Catholic families*, New York, U.S.; Mr. Samuel Pink, Methodist, Lichfield, England; Mr. J. Skewes, Methodist, Lichfield, England; Mr. A. Rutledge, Wesleyan, Brisbane, N.S.W.; Mr. R. B. Snowdon, Presbyterian, New York, U.S.; Mr. W. B. Littlejohn, Methodist, Arkansas, U.S.; An *Italian R. C. Priest*, and *sixty-one Italian R.C. families*, New York, U.S.; Mr. J. S. Lemon, Methodist, New York, U.S.; Mr. A. H. Jones, Congregationalist, Worcester, England; Mr. S. K. Boyer, Baptist, Pennsylvania, U.S.; A *R. C. Priest* and *twenty-nine of the laity in Florida*, U.S.; Mr. J. Lavelle, Methodist, New Jersey, U.S.; Mr. Pereira, *R. C. Priest*, Lisbon, Portugal; Mr. Chaves, *R. C. Priest*, Lisbon, Portugal; Mr. W. A. Masker, Presbyterian, Missouri, U.S.; Mr. Myrthil, *R. C. Priest*, Hayti; Mr. S. Eddstein, Jewish Rabbi, and a colony of Jews, Huron, Can.; Mr. Edward Abbot, Congregationalist, Mass., U.S.; Mr. T. J. Mellish, Baptist, Ohio, U.S.; Mr. Frederick Toyne, Methodist, Winchester, Eng.; Mr. W. W. Fellows, Methodist, Ohio, U.S.; Mr. J. M. Hubbard, Congregationalist, Mass., U.S.; Mr. R. L. Owen, Methodist, Wales, G.B.; Mr. C. C. Burnett, Congregationalist, Conn., U.S.; Mr. L. D. Mansfield, Congregationalist, Illinois, U.S.; Mr. Largier, Presbyterian, Geneva, Switzerland; Prof. Wells, Congregationalist, Rochester, England; Mr. T. J. Wilson, Congregationalist, Rochester, England; Mr. G. C. Hall, Reformed, Pennsylvania, U.S.; Mr. Cowan, Reformed, Illinois, U.S.; Mr. H. J. Broadwell, Congregationalist, Conn.; Mr. W. E. B. Gunn, Presbyterian, Chester, Eng.; Mr. J. C. Williams, Baptist, Anglesea, England; Rev. P. T. Valentine, *Roman Catholic Priest*, New York, U.S.; Mr. Samuel Smith, Methodist, Norwich, Eng.; Mr. Thomas A. Griffiths, Methodist, Georgia, U.S.; Mr. Anthony G. Baker, Presbyterian, Pennsylvania, U.S.; Mr. Leveret Bradley, Jr., Congregationalist, New Hampshire, U.S.; Mr. John H. Logie, Methodist, Pennsylvania, U.S.; Mr. G. Gwilym, Methodist, Newfoundland; Mr. W. Impey, Methodist, Africa; Mr. Francis Washburn, Methodist, New York; Mr. Samuel Goldman, Jewish Rabbi, New York.

Also, since the Bishop of Iowa's return from England, he has received the application of a Methodist and a Congregationalist Minister for orders in the Church; Mr. George Rogers, lately a licentiate of the Methodist body in Kentucky, has applied for orders; Mr. Frederic Palmer, late a Congregational Minister, has been ordained Deacon by the Bishop of Massachusetts; Mr. W. S. Knapton, late minister of the Unitarian Chapel, Bradford, York, who has recently left that denomination, is about to be ordained to the curacy of Bradford parish church under Bishop Ryan; Mr. J. M. C. Fulton, formerly a Methodist Minister, has been ordained Deacon by the Bishop of Vermont; at a meeting of the Standing Committee of the Diocese of Nebraska, held on the 7th inst., Mr. Joshua V. Himes, a minister of long standing of the Second Adventists, was admitted as a Postulant of the Church, and is preparing for Holy Orders. Also in Connecticut Mr. H. R. Jefferson, formerly Presbyterian; Mr. H. J. Broadwell, late Congregationalist; Mr. J. J. Nulty, late Presbyterian, have recently been ordained. Mr. J. G. Haigh, Methodist, has applied as candidate for orders; and Mr. Johannes Roch-Stroch, German Lutheran, has been confirmed in Connecticut. All these are names of those who have been ministers of various religious denominations.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DIGBY.—Among the Canadian visitors who have registered their names at the office of the Canadian Government in London, England, during the week ending 19th December, 1878, is that of the Rev. John Ambrose, the respected rector of this parish.

DIOCESAN SECRETARY.—It is reported that the Rev. Chas. Croucher, at present missionary at Glace Bay, C.B., is to be the first occupant of the newly created general Secretaryship of the Diocese. If this be true, the Diocese is to be congratulated, as Mr. Croucher has proved himself an able "deputation," in other matters and on former occasions, but it will be difficult to supply his place as an untiring and devoted missionary. The name of Rev. Hastings Wainwright is also mentioned in this connection.

HALIFAX.—The Church of England Institute gave the first of a series of literary and musical entertainments, at Argyle Hall, on Thursday, Jan. 16, presided over by the Rev. Dr. Hill. The programme was excellent in both selection and performance, and included instrumental quartets, by four young gentlemen amateurs, Messrs. T. Payne, H. Haggarty, J. Duffus, and H. Cornelius; a duet, "I Know a Bank," by Dr. and Mrs. Slater; a song and piano solo from Professor King, an original paper on Canterbury Cathedral, by the Rev. J. Padfield; readings, by F. H. D. Veith, Esq., and a dialogue from C. Stubbing, Esq., the Master Wiswell. The proceeds of the entertainments are for the furnishing fund of the Institute. It was announced that the second entertainment will take place at St. Georges' School House, on Tuesday, 28th inst., to be followed at intervals by others at Dartmouth and St. Lukes.

SPRINGFIELD, P.E.I.—A very successful missionary meeting was held in St. Elizabeth's Church, on the evening of the 9th December. After the shortened form of prayer, with a few special collects, addresses were made by the Rev. T. Richie, Rector of St. Eleanors; the Rev. G. W. Hodgson, of St. Peter's, Charlottetown; and the Rev. T. W. Johnston, of Crapaud. A good attendance and a highly interested auditory showed the deep interest taken in the missionary work of the Church by the people of Springfield, and the large collection of \$15.66 in aid of the funds of the Society for the Propagation of the Gospel, showed their liberality. One of the speakers spoke warmly of the pleasure it gave him to see so neat and well kept a Church, and well remarked that it was a sure sign that the congregation worshipping there would not be behind hand in assisting every good work required by their holy religion. After the meeting the clergy and the principal members of the congregation met under the hospitable roof of Wm. Haslam, Esq., the senior warden, where a supper was provided by his amiable lady, and enjoyed by her well pleased guests.

HALIFAX.—The meeting of the Church of England Institute was largely attended, and a lively interest was manifested in the proceedings. The Lord Bishop (Patron) the Archdeacon, the Rev. Dr. Hill (President), and other clergymen were present, and many leading laymen from the different city parishes.

Rev. Dr. Hill, President, introduced the topic of the evening, which was the proposal of the Special Committee to introduce certain recreations in the rooms to attract young men and make the Institute more popular and useful. He called upon C. Stubbing, Esq., who very fully explained the views and propositions of the committee. The Bishop, Archdeacon, Revs. Dr. Hill, Troop, Sills, and Messrs. Stubbing, Stewart, T. Brown, W. C. Silver, W. Gossip, Wiswell, Shreve, Carman, Curren, W. M. Brown and others took part.

The following resolutions were passed unanimously: Moved by His Lordship the Bishop, seconded by W. Gossip, Esq., and Resolved,—That it is expedient and necessary for the welfare of the Institute to render it more attractive, and

that the suggestions of the Special Committee, to introduce such recreations as chess, draughts, and musical, debating and elocution classes, be approved and adopted."

Moved by S. H. Shreve, seconded by the Venerable the Archdeacon, and Resolved,—"That if, upon inquiry of similar associations, it is found that billiard room and gymnasium have not been attended with evil results, this meeting recommend to the annual meeting the introduction of the same into the Institute."

Moved by Thomas Brown, seconded by S. H. Shreve, That the principle having been affirmed of adding additional features of recreation for the younger members of the Institute, subject to favorable information from similar Institutions abroad, Resolved—That it is advisable before this meeting closes to ascertain what amount of material support the members present can guarantee as a basis for further proceedings.

The meeting responded by subscriptions to the amount of \$100, and adjourned after the Benediction was said by the Bishop. The first meeting for debate will be held on Monday night next, subject: "Is the Pen or the Sword the better road to fame?" Opener, Jno. Menger; Respondent Rev. J. O. Troop.

### MONTREAL.

St. George's.—The consecration of the Bishop Elect took place on the 25th, the Feast of the Conversion of St. Paul. About 11 o'clock the procession entered from the vestry. There were about one hundred clergymen wearing surplices, who occupied the front pews, while their Lordships the Bishops of Fredericton, Nova Scotia, Quebec, Algoma, Ontario and Niagara entered the chancel. After the conclusion of the morning prayer, which was read by the Bishop of Nova Scotia, No. 145 of the Church Hymnal was sung, and his Lordship the Bishop of Ontario ascended the pulpit. He said it was customary for a sermon to be preached at services of consecration, but there was no subject laid down, and it appeared to him befitting to speak of the necessity of the order of Bishops in the church and how they should be esteemed by the people. There were large numbers to whom it was not at all evident from scripture: he would therefore consider why episcopacy was necessary, and then why it is not evident to all men. It was of divine institution, and had been in existence for over 3,000 years. A great fallacy was to suppose that the Christian Church was a new organization, arising out of the Reformation. Judaism and Christianity were one, the only difference being that the former was prospective and the latter retrospective. After showing the intimate connection between the new dispensation, he said we must all be members of the one true church, or members of self-appointed imitations of it. The writing of the New Testament was not the cause of the church, but the effect of it; but many have thought the New Testament was a recipe by which they could establish churches, and the result has been a failure, and there are numerous conflicting sects, all claiming to be the true church. In conclusion, he urged the clergy and the laity of the diocese to esteem the Bishop now consecrated highly in love for his work's sake. He would have many difficulties to contend with; there would be those who would accuse him of tyranny if firm, and of laxity if tolerant. Many would want him to make bricks without straw, and extend the church without means. He referred to some of the advantages of his position, such as his acquaintance with the needs of the diocese.

The Bishop of Fredericton then sat in the centre of the chancel, and the Bishops of Quebec and Algoma presented the Bishop elect, saying, in the words of the service, "Most reverend father in God, we present unto you this godly and well learned man to be ordained and consecrated bishop." The Bishop of Nova Scotia had previously read the commission, and the Bishop elect had retired to the vestry and put on the Bishop's robes, Canon Evans acting as the chaplain.

After the prayer, the six Bishops advanced and laid their hands on the head of the Bishop elect, who was kneeling before the chancel, the senior bishop saying:

"Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands, for God hath not given us the spirit of fear, but of power and love and soberness."

Bishop Bond then entered the chancel and sat with the other Bishops. The communion service was then administered. Mr. Harrison presided at the organ.

The Installation took place on Sunday afternoon at Christ's Church Cathedral. Shortly after three o'clock Bishop Bond having promised in writing to abide by the Canons of the Cathedral, the clergy formed procession and proceeded down the centre aisle to the west door of the church, which was closed. One of the Bishop's chaplains having knocked for admittance, the Rector, Canon Baldwin asked, "Who is there?" The Bishop of Montreal, who prays the Rector of Montreal to install him," was the reply.

The doors were thereupon swung open and the procession entered and marched to the chancel in the following order: Vergers, Clergy, Messrs. E. E. Shelton and Jackson Rae, churchwardens; clerk of the church; Messrs. George Macrae, Q.C., and Samuel Dawson, delegates to the Synod; the Lord Bishops of Fredericton, Nova Scotia, Quebec, Algoma, Ontario, and Niagara; the chancellor of the Cathedral, Mr. Strachan Bethune, Q.C.; the Rector of the Cathedral, and lastly the Bishop of Montreal.

On their way to the chancel the choir sang the hymn, "Pour out Thy Spirit from on high."

The bishops and their chaplains and the rector entered within the chancel rails, the remainder of the clergy remaining without. The Rector, Canon Baldwin, then came to the front and read the senior bishop's authority as prescribed by the canons of the Provincial Synod to install the Bishop of Montreal. The act of consecration was then handed to the Chancellor, who administered the usual oaths to Bishop Bond.

The oaths having been taken, the Rector conducted the Bishop to his throne, and said:

I, Maurice Scollard Baldwin, Rector of the Parish of Montreal, and Canon in this Cathedral Church, do now induct, install and enthrone you, the Right Reverend Father in God, Wm. Bennet, Lord Bishop of Montreal; and the Lord preserve thy going out, and thy coming in; and mayest thou remain in justice and sanctity, and adorn the place delegated to you by God; and may He, who is abundant in grace, strengthen you, through His dear Son, faithfully to walk as chief shepherd of His flock. Amen.

Evening prayer was then said, the Rev. W. R. Curran, of Hamilton, the Rev. Dr. Sullivan, of Chicago, the Rev. Canon Baldwin and the Rev. Robert Lindsay taking the different parts, while the Rev. Canon Evans gave out the hymns and anthems. After the reading of the lessons and the singing of the anthem and 408th hymn, the Rev. Dr. Williams, Bishop of Quebec, preached from Ephesians xi. 19-22.

The Cathedral pulpit was occupied by the Bishop of Algoma in the morning and by the Bishop of Niagara in the evening.

The Bishop of Nova Scotia preached in the Church of St. John the Evangelist in the morning. The Bishop of Fredericton was to have preached there in the evening but was too much fatigued.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KEMPTVILLE.—S. Anne's, Oxford Station.—Some three years ago, the Rev. John Starnage, rector of this parish, conceived the plan of adding no less than four more new churches to the two he had already erected in the mission. Three were to be built in outlying parts of the parish, the fourth is now well known as the "Archdeacon Patton Memorial Church," and is to replace the present wooden edifice. His recent visit to the mother country to excite the interest of his English friends, has placed him in a position to carry

out this great church extension scheme, and in fact to accomplish more than he originally contemplated, provided always that the people do their proper share.

We are happy to learn that the first of these three churches was opened for divine service on Sunday, the 12th inst. It is situated near Oxford Station, on the St. Lawrence and Ottawa Railroad about 8 miles from Kemptville. Here for several years a small congregation had assembled once a fortnight, on week days, in a very inconvenient log school-house. The knowledge that help was coming to them induced them to work so zealously in conjunction with the energetic and faithful curate, Rev. A. Spencer, who had sole charge in the rector's absence, that they have now one of the prettiest little stone churches in the diocese. We understand that it is called S. Anne's in memory of Mr. Stannage's best missionary friend, the late Miss Anne Ray, of Greensted Rectory, Essex, England, who, with her equally devoted brothers and sisters, had for many years sustained his efforts in forwarding the work of Christ and the Church in Canada.

The dimensions of the little fane are as follows: chancel, 15ft. 8in. by 13ft.; nave, 31ft. 8in. by 24ft.; aisles of chancel, 15ft. 8in. by 5ft. 6in.; of vestry, 10ft. by 6ft.; of porch, 8ft. by 6in.; height of walls, 11ft.; height of gable, 29ft. 6in. The style is Early English, the architect being the Rev. A. Spencer, who also supervised the erection of the building. It is seated with chairs, free and unappropriated. The chancel, separated by a high screen from the nave, is raised two steps, and the altar is elevated by three more. The holy table, of carved pine, oiled and varnished, and of imposing size, is the gift of the rector, while the credence bracket was given by the curate. The handsome altar frontal and superfrontal were presented by the "Sisters of the Church," and the altar-linen was the gift of Miss Rose, of the Chichester Deanery, England. The communion plate, for the joint use of St. Anne's and St. Augustine's, was given by the Rev. J. Rigaud, Fellow of Magdalen College, Oxford. Matins was said by Rev. W. A. Read, curate in charge, holy baptism was administered, holy communion celebrated, and sermon preached by the rector. The musical parts of the service were efficiently rendered by the Oxford Mills choir, who thus shewed their interest with this small but hearty congregation. A large congregation assembled, some coming from long distances through deep snow.

#### TORONTO.

A society called the Churchwoman's Missions Aid has lately been formed in this diocese on the model of the association in the United States Church known as the "Woman's Auxiliary to the Board of Missions." Though only organized as a whole as recently as the 3rd of December last, much good has been accomplished through its agency. At the meeting of the diocesan committee, held on the 7th of January, the secretary-treasurer was enabled to report that during the short interval which had elapsed since the first meeting, the sum of \$50 had been contributed for a mission in the diocese of Toronto, also boxes and parcels valued at \$140 for the Algoma Mission, and since that date the sum of \$125 has been received from one person, and disbursed for home missions in the manner designated by the donor.

The Society does not seek to interfere with or control either the labours of already existing parochial missionary associations or the offerings of individuals. Whether in the shape of money, clothing, or other contributions, all donations will go to the field specified by the donor. To sum up the general principles of the undertaking: any woman of the Church may become a member of the Churchwoman's Missions Aid by enrolling her name upon the list of the Society. This may be done by giving her name to one of the parochial delegates, wherever they are appointed by the rector; in other cases by sending it directly to the secretary-treasurer. No subscription fee is required, but the fact of membership implies a pledge that she will aid the missionary work with her sympathy and her prayers; and with time, labour and money to the extent of her power.

The diocesan committee consists of delegates from each parish co-operating in the work, and

has only one officer—a secretary-treasurer. A sewing society has been formed, which meets once a week, and it is hoped much good may be quietly effected through this branch. The society has pledged itself to avoid resorting to bazaars, sales, or any such like questionable expedients for raising funds. The sewing society will, however, be glad to receive orders for surplices, etc., which would be made of any pattern desired at a moderate charge. Texts, or model letters for making them, can also be furnished for churches and school-houses.

Donations in money or material, also books, children's papers or magazines, will be thankfully received by any of the following ladies:—Mrs. Wyatt, 256 Simcoe street; Mrs. Jas. Henderson, Wellesley Place; Mrs. Gamble, 111 Bloor street; Mrs. Tinning, 38 Murray street; Mrs. S. Trees, 273 Sherbourne street; Mrs. Geo. Holmsted, 34 Maitland street; or the secretary-treasurer, Miss Westmacott, 96 Gerrard street east, from whom any further information may be obtained.

The committee desire gratefully to acknowledge the many kind donations they have already received from both wholesale and retail merchants in the city, gifts which enabled them to make the Christmas parcels sent to distant missions much more valuable and useful to the recipients than they could otherwise have been.

SYNOD OFFICE.—Collections, &c., received during the week ending January 25th, 1879.

WIDOWS' AND ORPHANS' FUND.—For the Widow and Orphan of a deceased Clergyman—Toronto, St. James's Cathedral, \$309; St. Peter's, \$138.12; St. Paul's, \$105; Church of the Redeemer, \$75; St. Luke's, \$23; St. Anne's, \$11.80; St. Stephen's, \$30; All Saints, additional, \$1; Weston, \$1; Innisfil, St. Paul's, \$2.26, St. Peter's, \$1.74; Fenelon Falls, \$5; Shanty Bay, St. Thomas, \$5; Holland Landing, \$3. October Collection—St. John's, Port Hope, additional, \$5.

MISSION FUND.—January Collection—Weston, \$1.52; St. John's, Toronto, \$18; Holy Trinity, Toronto, \$97.80; Collingwood, \$13; Keswick, Christ Church, \$3.58; Dysart, \$4; Waverly, 73 cents; Allenwood, 41 cents; Phelpston, 45 cents; Norwood, 75 cents; Westwood, \$1.40; Christ Church, York Township, \$25; St. John's, Port Hope, \$10. Special Appeal—Hon. Alexander Campbell, balance of subscription, \$100. Missionary Meetings—Weston, \$3.05; Haliburton, (Dysart) \$2.65. Thanksgiving Collection—Chester, \$2.00; St. John's, Port Hope, \$14.45. Parochial Collections—Weston, \$16.80.

ALGOMA FUND.—Day of Intercession Collection—St. John's, Port Hope, \$5.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

BURLINGTON.—The Rev. Canon Belt has been recently appointed to this rectory, lately fallen vacant by the death of Rev. Dr. Green. His appointment to this place is but a fitting acknowledgment of ministerial efficiency. The Rev. W. R. Clark, who was curate of the late Dr. Green, has performed the services of the parish, and will continue to do so until April next, when he will be transferred to the parish of Ancaster, upon Mr. Belt's coming to Burlington. The people of Burlington are warmly attached to Mr. Clark, and part with him with regret.

This little place, formerly Wellington Square, is, by the lines of railway, about 8 miles from Hamilton. Its position is on the north shore of the Lake, just at the point where Burlington Bay joins on to the great Lake. The eastward growth of Hamilton has diminished the distance between the two places to four or five miles. Burlington is one of the brightest little places in the Dominion, having for some years been growing into a favorite watering place. It has several advantages over its big brother to the south-west of it. Being further removed from the south mountain of Hamilton, it is more breezy in the warm summer months, while the view toward the Lake is far more pleasing than any which the city can command, looking out, as the city does, upon the comparatively sluggish bay.

HAMILTON.—Saint Marks.—Sir: Your readers will remember that this parish was [set

apart in October of 1877. Our church was opened on the first Sunday of January, 1878. I cannot do better than quote from a sermon of our Rector's, preached on first Sunday of the present year: "To-day, the first Sunday in the year is an appropriate occasion for reviewing the work in the parish for the first twelve months. I shall do this very briefly. Since the parish was set apart I have baptized 54 children and 11 adults. On the fourth Sunday in Lent last, the Bishop of the diocese held a confirmation in this church, at which twelve persons received the Apostolic Rite of Laying on of Hands. During the year I have committed to the earth the bodies of seven adults and eleven children, 18 in all, and have married nine couples. For the first few months of the past year the Holy Communion was celebrated every Sunday at 8 a.m., and once a month after Morning Prayer. From after Whitsunday last, however, a late celebration was added on each Lord's Day. This additional service was instituted partly owing to the suggestions of some members of the congregation, partly because about that time I became convinced that "the Breaking of Bread" was the "Lord's service" the only public service appointed by Himself, the only public service mentioned in the New Testament as attended by Christians as such, the only service which the Christians of the first and purest ages deemed of obligation, the service which, by its changing collect, epistle, and gospel, gives its name to each Sunday in the year, according to the Prayer Book of our Church. To omit it seemed to me to be putting the Prayer Book above the Bible, the Church above her Lord. As a result of growing appreciation of these services, I notice that, while for the six months previous the average monthly attendance at the Holy Communion was seventy-eight, the average of the whole year was 112 communicants per month.

During the past year, upwards of 800 services have been held in this church, and about 200 sermons and addresses have been delivered. Our Sunday School is in a very satisfactory condition, numbering about 140 pupils, with a staff of fourteen officers, nine ladies, and five gentlemen. In connection with this a Bible class is held for men from 3 to 4 o'clock, p.m., in the vestry, under my own instruction. On Sunday evenings at the close of evening services, after meetings are held at which instruction is given upon the principles of the doctrines of Christ. I have reason to know that they have been useful to many, and I hope that they will still be so. The Saints' Day services and those on Wednesday evenings have been fairly well attended. I cannot say as much for the daily services, except those held through Lent and the first week of Advent; still we have always had, or nearly always, some present at them, and that is something to be thankful for. A night school for lads at work through the day is being held three nights a week, except during the summer months. I have been greatly helped by gentlemen of the congregation in the work of teaching. I have now eight assistants in this, as I may truly call, mission work.

I take this opportunity of expressing my thanks to the lads of the night school for the evergreens which they, unsolicited by me, brought to adorn our little church for Christmas tide."

In concluding my quotation from our rector's sermon I would particularly like to draw the attention of your readers to the grateful feeling that prompted the boys attending St. Mark's free night school to go out into the woods and draw in by hand (on those bitter cold days preceding our last Christmas) the spruce, &c., for decorating our little church.

The following is from one of our local papers, dated January 16, 1879: "His Lordship the Bishop of Niagara visited this church (St. Mark's) last night to administer the apostolic rite of confirmation. The sacred edifice looked very bright and cheerful in its Christmas decorations. To these had been added an appropriate confirmation banner of ecru velvet and inscribed with the words, 'Thy vows are upon me, O God.' There was a large congregation and a full choir. The service consisted of the Litany, followed by the confirmation service proper. The candidates were presented by the rector in this order: First, members of the choir, the male candidates, then the female. His lordship afterwards addressed

the candidates. After alluding in terms of warm commendation to the evident tokens of progress in the parish, he encouraged those who had just been confirmed to stir up the gift that was in them, and to 'grow in grace and in the knowledge of their Lord and Saviour Jesus Christ.'

The address, which was at once practical and spiritual, was listened to with devout attention by the large congregation. The recessional hymn was 271 (H. A. & M.)

"O, Jesus, I have promised To serve Thee to the end."

A MEMBER OF ST. MARK'S CONGREGATION.

HURON.

(FROM OUR OWN CORRESPONDENT.)

MORPETH.—The new church in this village was opened for divine worship on the 19th inst. It is a very ecclesiastical building of gothic style. The exterior is of red brick with stone facings. The interior has an open roof, the boards placed diagonally on the rafters and purlins with corbels between the windows; the whole stained and varnished. There are stained windows in the east. It will seat about 400 persons. Lloyd & Co. were the architects; and it is a very handsome building, but we are afraid it is the same old story of injudicious expenditure for so small a village, and no likelihood of growth, but the reverse. The church, we understand, cost about \$5000—over \$3000 of which, we believe, is borrowed at ten per cent. interest. It is an "ornament to the architect," but we are afraid it will prove a "graveyard to the parson," financially.

Prayers were said by the Incumbent; the Ante-Communion by the Venerable Archdeacon Sandys, D.D., who also preached a very eloquent and appropriate sermon.

WARDSVILLE.—For over thirty years the church families of Wardsville had worshipped in the quaint old edifice where first they assembled. But the congregation outgrew their place of assembly. The new church is a handsome brick edifice seated on a gentle elevation in the centre of the village, and presents quite an imposing appearance. There is a large airy basement designed for a Sunday School, lecture room, and other church purposes. The body of the church is church-like, accommodation sufficient. The roof is high and partly supported by light pillars: there is a handsome chancel, the greatest adornment to a church. At the end opposite the chancel there is a neat small gallery designed for the organ and choir. There are six memorial windows placed there to the memory of departed friends, three by Mrs. Hammond, two by Mr. Stokes of Newbury, and one by the Rev. G. W. Wye, former Incumbent. The cost of the building is understood to be from \$5,000 to \$6,000, all paid except a small balance of \$450, so the Minister and people look forward to consecration at no distant day.

The opening for divine service took place on Sunday the 19th instant. The absence of the Right Rev. the Bishop of the diocese in England prevented his being present and deprived him of the pleasure of performing a duty that is his greatest pleasure. In his absence the Bishop's commissary, Ven. Archdeacon Sweatman, preached at morning service a very impressive and appropriate sermon, who also with the Rev. G. W. Wye, and Rev. W. Hinde, read the morning service. At afternoon service, the Rector, Rev. W. Hinde preached, and at evening service, Rev. G. W. Wye, formerly Incumbent of Wardsville, now of Port Burwell. The congregation at each of the three services was very large—the church literally crowded—many families evincing the deep interest they felt in the opening of the new church by coming considerable distances from all the surrounding country. We cannot refrain doing ourselves the pleasure of naming some of the most zealous and energetic in the good work now completed. He with whom the undertaking had its first conception, Mr. W. D. Hammond, now sleeps in a vault underneath the main body of the church, a fitting resting place to one of the faithful sons of the church. Mr. Hammond was not long alone in the good work designed. Several warm hearted churchmen aided him nobly in his enterprise, many of whom may be named: Messrs.

Munroe, Kent, Henderson, Neill, O'Malley, and others, while friends from Glencoe and Newburg gave cheerful aid. The foundation was laid and the church roofed in during the Incumbency of Rev. G. W. Wye, now of Trinity Church, Port Burwell; and now in the Incumbency of his successor, Rev. W. Wye, it is opened for divine service.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

PRINCE ARTHUR'S LANDING.—A very successful bazaar, in connection with the Mission of Thunder Bay, was held in the dining room of the Queen's Hotel on Wednesday, the 18th December, 1878. The refreshment table loaded with the good things of this life was liberally patronized. Articles useful and ornamental were offered for sale at another part of the room, and most of the items contributed were disposed of. Net proceeds, \$200. The neat little church was profusely decorated preparatory to the Festival of the Nativity. In this land of fir, material is not wanting to beautify the place of God's Sanctuary, and it was supplied with taste and abundance. A cross of dried flowers and leaves hung in front of the Holy Table, and another wrought into the sacred monogram (I.H.S.) was equally conspicuous at the lower end of the building. This little congregation, with unexampled self-denial and liberality, has raised over \$1000 during the past fifteen months, and it is hoped that in another year, the debt upon the parsonage will be wholly liquidated.

British and Foreign.

GREAT BRITAIN.

The Daily Chronicle is authorised to contradict a report which had been circulated that the Archbishop of Canterbury contemplated resigning his office.

The year 1880 will be the hundredth anniversary of the establishment of Sunday-schools, and the Committee of the Church of England Sunday-school Institute propose commemorating the event by a series of services, conferences, and meetings of an unusually important character. The proceedings will extend from June 28th to July 4th, of that year. It is also proposed to mark the occasion by founding a 'Centenary Fund;' the contributions to which will be applied to the erection of a building more adapted to the special purposes of the Society, whose constantly-increasing operations in the extension and improvement of Church of England Sunday-Schools make the need of larger and more suitable premises very pressing.

The Scottish Guardian states: The nave of Edinburgh cathedral is now, we believe, quite ready for the performance of divine service. The nave has been separated from the transepts and chancel, in which building operations are still actively proceeding, by a large screen, in front of which a temporary sacarium and altar, with choir stalls, have been erected. An organ is also in place—not the organ that is to be, but one that in future may be utilized for choir practice. The lighting and heating arrangements in the nave are also complete.

The Very Rev. James Francis Montgomery, D. D., was, as we are informed, on the 1st of January transferred from the Incumbency of St. Paul's, York Place, Edinburgh, to that of St. Paul's, Carrubber's Close. We believe, however, that the arrangement is only of a temporary character. The very rev. gentleman thus retains his Deanship, and his position on the Walker Trust. The Rev. E. Hamilton Blyth will now enter upon his duties as Senior Incumbent of St. Paul's, York Place, the Rev. J. B. Fletcher having been some weeks since instituted to the Junior Incumbency. The Rev. W. M. Meredith, formerly Incumbent of St. Paul's, C.C., will now officiate at St. Mary's Cathedral precincts.—Scottish Guardian.

UNITED STATES.

In Connecticut, Mr. Henry R. Jefferson, formerly a Presbyterian Licentiate, has been ordained deacon, and Mr. Johannes Rochstroch, formerly a German Evangelical Lutheran minister, has been confirmed.

Trinity church, Cleveland, of which the Rev. Dr. Brown is rector, commemorated its fiftieth anniversary the Sunday after Christmas in a very interesting manner.

The steps being taken to endow a scholarship in the theological department of the university of the

south in memory of the late Rev. C. C. Parsons, are likely to prove successful.

Mr. J. G. Haigh, late a Methodist minister in Wisconsin, has applied to become a candidate for holy orders, and is studying at Nashotah.

Bishop Coxe was snow bound in the late storms, and compelled to spend Christmas day in the cars. He is much worn by the exposure and fatigue, but insists on continuing his visitations.

Mr. Homer J. Broadwell, late a Congregational minister, and Mr. J. J. McNulty, late a Presbyterian minister, have been accepted as candidates for Holy Orders in the Diocese of Connecticut.

Churchmen in Galveston, Texas, are building a parochial school, which is to cost \$14,000, and will be dedicated free of debt. They are raising money, also, for a mission building in the east end of the town.

At an adjourned meeting of the Board of Managers, New York, it was decided to discharge the present Committee for Indian missions, so that the administration of these missions may be confided to the Domestic Committee.

The eleventh annual convention of the Church in Albany was held on Tuesday, January 14th, the bishop presiding, and adjourned on Wednesday afternoon. The convention was opened with divine service and the celebration of the Holy Communion. The bishop reported in his address the following statistics: Confirmed, 856; celebrations of the Holy Communion, 37; sermons, 70; addresses, 13; clergy dismissed, 9; clergy received, 13; clergy added by ordination, 1; present number of clergy (bishop, 1; priests, 106; deacons, 10), 117; ordinations, 5; postulants admitted, 2; admitted as candidates for Deacons' Orders, 4; for Priests' Orders, 4; total number of candidates for Holy Orders, 18; licensed lay readers, 8; missions organized, 4; baptisms, 2; marriages, 3; burials, 3; clergymen deposed, 1, (by the Bishop of Connecticut), at the request of the ecclesiastical authority of the diocese; notices of deposition received, 10. The convention was organized for business, eighty-one clergymen and representatives of thirty-two parishes being present. The secretary, treasurer, and registrar of the last convention were re-elected. The report of the board of missions was presented by the Rev. Dr. S. H. Coxe, and interesting addresses on the mission work of the diocese were delivered by the Rev. Mr. Olin, the Rev. Dr. Dean, the Rev. Mr. Norton, and Mr. Henry R. Pierson, after which, and some further discussion as to the amount to be appropriated to mission work for the coming year, a resolution was adopted that \$12,500 be appropriated to the mission work of the Church in this diocese; that the clergy and laity use every effort and means to reach the above sum; suggesting to the board of missions that the appropriation be made this year upon the same basis as last year, and that, if there is an increase from quarter to quarter in the receipts, the board govern its future work accordingly.

MISSION WORK.

CHINA.—A serious outrage has been perpetrated on the C. M. S. Mission at Fuh-Chow. Only a few weeks ago the new chapel at Kiong-Ning-Fu was pulled down and the catechist driven away.

PALESTINE.—The C. M. S. has taken up a mission at Gaza, carried on for the last three years by Mr. W. D. Pritchett; and the Rev. A. Schapira, late of West Africa, a Christian Jew, has been appointed to the new station.

TURKEY.—The Bishop of Gibraltar, in a recent pastoral letter, states that a Nonconformist congregation has offered him 1,000 Greek Testaments for circulation in Cyprus. From the cordial relations which have always existed between him and the Greek bishops, he sees no reason to believe that any difficulty will be raised as to their distribution.

A correspondent of a contemporary writing from Zanzibar, Nov. 12th, says: "My heart goes out to these poor people more and more when I see them wholly given to their false religion, so dry and cold as it is, so entirely wanting in all that can touch the heart. They have no comfort in this life from their religion. There is no rejoicing in the salvation so freely given—no happy love for, and trust in, a risen living Saviour. I long so to bring them to the knowledge of our Lord. But though they often listen with interest when I read the Gospels to them, and say it is very beautiful, yet it rarely seems to touch their hearts. Poor Sheik Hamis, who died two years ago, was a singular exception. His whole heart seemed to go out to Jesus in a way that was quite affecting. I wish you could have witnessed a scene in a house where I am on most friendly and intimate terms. I took with me one of the large Arabic Bibles given us by the Bible Society. The master of the house took

the book, and, sitting down in our midst on a low wooden stool, began to read the first chapter of Genesis. His mother and sister were by, and seemed deeply interested. The old mother's eyes were riveted on her son as he read; she continually uttered little gasps and ejaculations expressive of her interest and admiration. He stopped from time to time to express his approval of it all, until he came to the words where Adam is said to be made in the image of God. There he stopped, and, closing the book with his finger in it to keep the place, asked me how that could be? I told him that as God had no body it could not mean that we were made in the image of His body, but that there was one point in which man differed markedly from the animals of whose creation we had previously been reading, and that was in a sense of right and wrong. The conscience was specially a point in which we were in the image of God. He was much pleased with this explanation. The bishop said afterwards that that verse was a special stumbling-block to the Mohammedans, and I might have added that man had dominion given him over all creatures. I sometimes read to them the Bishop's Swahili translations of the Gospels. On October 20, 1878, the bishop confirmed two grown men and two grown women who live on the farm. One of these was Peter, Livingstone's servant. There is certainly plenty of work going on in the farm. On October 28 I saw ploughs with a pair of oxen at work there. Then there were some men cutting the fronds of the cocconut trees to make materials for fences and screens. There was a group of women on the floor making red pottery. On All Saints' Day Mr. J. Williams sailed for Masasi. He took a goodly store of packages with him. He is deeply interested in all his people at Mbweni; it was quite a wrench leaving them, but he was anxious to help Mr. Maples. The church has got on wonderfully lately. The second mass of roofing is now being built, the centering, which runs on four wheels, having been moved forward. The first mass seems perfectly secure. The cross is now being reared on the west gable. Oh! pray with me that this may be the type and forerunner of the speedy acceptance of the doctrine of the Cross by the Mohammedans and heathens of this town. The Bishop works hard at translating. This month St. Paul's First Epistle to the Corinthians has been printed by our mission press. The Acts of the Apostles and the Epistle to the Romans have been printed this year. Every third Sunday in the month the bishop preaches at the farm. Miss T. tells me it is the most beautiful sight to see the temporary church crowded from end to end with natives sitting on mats on the bare earth, all eyes and ears listening to the Bishop preaching. The Bishop's failing health will, as I fear, prevent his travelling much more on the mainland; but he has led the way, and himself has placed the station at Masasi, which will, as I hope, be a centre of life and light all round.

**JAPAN.**—“The importance of the new education of girls cannot be over-estimated. The new civilization will never take root in Japan until cultivated and planted in the homes; and to secure that end the thorough education of women is an absolute necessity. In this good work, American ladies (of other missions) have led the way. By them the Japanese maiden is taught the ideals, associations, and ordering of a Christian home; a purer code of morals, a regenerating, spiritual power, of which Buddhism knows nothing, and to which the highest aspirations of Shinto are strangers. Above all, an ideal of womanhood, which is the creation and gift of Christianity alone, eclipsing the loftiest conceptions of classic paganism, is held up for imitation. The precept and example of Christian women in these labors are mightily working the renovation of the social fabric in Japan. Of all the branches of Missionary labor in Japan, none is of greater importance, or more hopeful of sure results and permanent and far-reaching in its influence, than the work of Christian women for women in Japan.”

Bishop Williams writes under date of November 9th, reiterating his often expressed desire for immediate reinforcements.

The Rev. Mr. Yokoyama, who is well and favorably known by many in this country, is much out of health. He had been to Osaka for a change; but left there October 31st, thinking that, if anything, he was not so well as when he came.

### Correspondence.

**NOTICE.**—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

#### THE UNPAID MISSIONARIES IN TORONTO DIOCESE.

**SIR.**—The present state of our Mission Fund is admitted to be deplorable; nor does it mend

matters for the Board to make it a condition of our receiving one-half the amount due on Dec. 31st, that the missions in our charge must first send in the amount of the assessment for the current year. If we had been referred to the admirable Mission By-law under which we are employed, and if we had been told that until the sums for which the missions had become responsible to the Board was paid, then those who had not carried out their agreement would have had no just cause of complaint. Or if we had been officially informed that, owing to want of funds, our cheques could not be sent to us, we would have waited patiently, content to suffer for the Church's sake, until the state of the fund would permit the arrears to be paid; which, of course, will be done at the earliest possible moment. But we do object (as I wrote to the secretary-treasurer some weeks ago) that the payment of our stipends should be made to depend upon others doing their duty, that we should be made to suffer because of the negligence or the inability of our people, that the Mission Board should have acted *ultra vires* (as, with all due respect to its members, most undoubtedly they did) in modifying the law of the Church under which law we are employed. In some cases their action is very oppressive. Take, e.g., the mission of North Essa. When the Board passed the motion referred to, I had not been quite seven years in charge of the place, and we had already sent in seven annual parochial collections, some of which exceeded the amount for which we had been assessed. We had, then, really been paying in advance; and yet, because the Synod's fiscal year began at a different date from that at which I was sent here, the mission is refused its grant until it shall have sent in another year's parochial collections. What renders the case still harder is that the clerical secretary has been so hurried and worried that he has never had time to pay us a visit; nor have the people yet been asked for a single contribution, for this is never done till after the missionary meetings, which this year are later here than usual.

Whenever it is desirable to remove an evil the most effectual way is to remove the cause, any other treatment being mere palliative. The present state of the mission fund may be attributed justly to various causes, but particularly to two, one of which I propose to speak of in this letter, and the other I shall (with your permission) consider afterwards. Omitting all such adventitious circumstances as the late deficient harvest, the present unusual scarcity of money, and so on, is it not a fact that the laity have never yet been really and thoroughly appealed to in behalf of the Church's missions? Of course I am not speaking of isolated cases, but of the whole diocese. The Board has at last taken a step in the right direction by appointing an agent who shall devote to this work his whole time and energy. It would be difficult indeed to make a better appointment than that of the earnest and talented clergyman who now occupies this arduous position; and it is most devoutly to be desired that the plan now being carried out shall have a fair trial. But it will require time and patience to have everything in good working order.

And for this purpose I would say, first, only such men should be selected as members of missionary deputations as will do the work assigned them, or provide a substitute, or at least send due notice to any clergyman whose meetings they cannot attend. Few things are more disheartening to a hard-working clergyman or more annoying to his people than to find the deputation remaining away from meetings which presumably they had promised to attend. Here is a case which has just occurred. The incumbent of the mission adjoining my own, posted and distributed the bills sent to him, gave notice of the meetings at his various churches, and made every effort to have a large attendance. Being one of the local clergy appointed to be present, I went to the first of his meetings. The deputation consisted of four members. How many more of them were present? Not one. The following evening the clergyman went to another station, intending to postpone the meeting, as the expected speakers had not arrived. He found the church crowded with people who had been induced to come there by the well-known ability of two gentlemen whom they expected to hear, one a clergyman near

Toronto, the other a layman who is a prominent member of the Synod; but neither of whom was present. The next evening I was with him at his third station, and again the building was crowded, and again I was the only member of the deputation present. Surely such conduct as this cannot but have a disastrous effect both upon his year's contribution and next year's meetings; and, what is worse, it must lead many to suppose that the clergy themselves are really careless as to success of the Church's Missions. It reminds one of Dickens's "How not to do it," as practised in the Circumlocution Office. My own meetings are (D.V.) to be held next week, and I have sent to secure the services of others, having no hope that the appointed deputation will be present. It is due to one member of the deputation to say that I have just heard from him to the effect that he had never had even a hint of his having been appointed!

It is altogether too bad that large posters should be printed at considerable expense, and that great trouble should be taken by incumbents to secure a good attendance at the meetings in their parishes, and that members of the deputation are absent, simply because they had never been told of their appointment.

W. WHEATLEY BATES, The Parsonage, Ivy, Jan. 18th 1879.

#### THE MISSION FUND.

Let us consider one another to provoke unto love and to good works.—Heb. x. 24.

**SIR.**—Almost everybody is getting disheartened and dismayed at the condition of our Mission Fund. And all sorts of reasons are being suggested for the continued deficiency; no doubt each of them has some truth in it. But the true cause of our difficulties—that which surpasses and swallows up all the others—is simply this: our people, from one end of the country to the other, have not yet learned the *alphabet* of Christian liberality. I shall need no other argument to prove this than simply to set side by side the contributions of Methodists and Church people to their respective mission funds. Our territorial divisions are not coterminous, so that it would not be easy to compare their contributions and ours over the whole district comprised in the diocese, I will therefore confine this comparison to the city of Toronto. And will begin by pointing out that the Methodists resident in Toronto and Yorkville contribute to their mission fund, by way of annual subscriptions, \$9,311.51, being \$2,956.57 more than is contributed by all the Church people of the whole diocese of Toronto! and they have accomplished this result by a liberality which our people have not dreamt of. We find one individual contributing \$1,504, being nearly double the amount given by all the Church people in Toronto! Another gives \$500, three give \$100: we have not one annual subscriber to that amount even in the diocese. Ten Methodists give \$50 each, only one Churchman; eight Methodists give \$40 only one Churchman; twenty-three Methodists give \$25, only two Churchmen; twenty-one Methodists give \$20, only two Churchmen; ninety-one Methodists give \$10, only twelve Churchmen; one hundred and twenty-three Methodists give \$5.00, only twenty-four Churchmen. The usual subscriptions of Methodist ministers to this fund are \$35, \$40, \$45, \$25 and \$30, and they all seem to give. The subscriptions of Church Clergymen, with two or three exceptions, is \$5.00, and, if the Synod report is to be relied upon, more than half of them have not subscribed anything at all. This is the state of things amongst us, and we fold our hands, and talk in a despairing way of our difficulties. I know that shame is not the best motive; but in very shame, I say, let us rouse ourselves to some sense of our duty. If we exercise even half the liberality of our neighbors, we shall have no more deficiencies, and there will be an abundance of money to establish the new missions that are crying for help. We have talked a great deal about the wondrous liberality of the special subscriptions given last year, but really they are not larger than the annual subscriptions given by methodists in the same circumstances, to this fund. I am not going to preach without practising. My income is less than it was last year. But I am going to quadruple my subscription and give \$40 this year



instead of \$10. And I call upon the clergy who have rectories and settled parishes throughout the diocese, to take the lead in lifting up the scale of liberality amongst us. It is not fair that the poor fellows in the missions should be left to struggle on on three, four or five hundred dollars a year, and that half of the grant from the Mission Board which goes to make up this pittance should be withheld for months and perhaps altogether. It is not fair that we should lay this burden upon them without their consent. Let us, if we have any of the spirit of the cross, any brotherly-love about us, at least help to bear this burden.

The deficiency of the Methodist Mission Fund is stated to be over sixty thousand dollars: they ask for one fourth (not the whole of it as we are doing) for the present year. Why cannot we adopt a similar principle? I am, sir,

A CITY PARSON.

WANT OF FUNDS.

SIR,—Is it not lamentable that all kinds of Church work are suffering so for want of funds—our own missionaries' stipends reduced one half, and that half apparently very tardily forthcoming, our engagements to the Diocese of Algoma unfulfilled; our Widows' and Orphans' Fund constantly requiring new "schemes" to relieve it? &c., &c., &c. Had the deficiency been only in our own Mission fund we might have thought that the Mission Board had been contracting engagements which, however much needed, it could have no reasonable expectation of being able to meet, or else that our revenue for that purpose had wretchedly fallen off in consequence of the course of action which parties, in opposition to authority, have thought *proper* to take. Now, though one or both of these causes may have partly occasioned the deficiency in our own mission fund, we can hardly impute to them all our defalcations, and therefore, as there is evidently a deep-rooted disease, I would venture to suggest a remedy, which I feel satisfied would effect a perfect cure if our people were only educated sufficiently in the right method, and that method is systematic giving, or rather setting aside for God's service. As long as we depend on the purely voluntary way, so long we shall never have a steady, permanent income; or if we do, it will be a totally insufficient one, but if our members, one and all, adopt the Scriptural method of setting apart a certain portion of their income for Church and charitable purposes, be that portion a tenth or even less in some cases (though, of course, it should be much more in others), we should not only have abundance for our own missions and to meet all our engagements, but also should be in a position to send the "glad tidings" to the ends of the earth.

Then, to commence this education, let those who can write about it, and those who practice it tell how God has blessed them in the practice. Let our ministers speak frequently from the pulpit about it, and let our Sunday School teachers impress it continually on the rising generation; and once adopted, God's blessing will certainly and visibly follow it.

SERVICES AT CHRIST CHURCH, MONTREAL.

SIR,—Referring to services, which have undergone some changes, in Christ Church Cathedral during the last few weeks, and also in answer to "Scotch Episcopalian's" letter, which appeared in your issue of the 23rd inst., I would ask leave to trespass on your valuable space.

I beg to state, most emphatically, that "Scotch Episcopalian" errs most grossly when he says "that the Rector's step is sanctioned by all who have the welfare and progress of the Church at heart." On the contrary, those who most strenuously opposed any changes were among the wisest and most influential members of the congregation, and "Scotch Episcopalian" shows how little he knows about the matter when he refers to them as "Godless ones, who have been in the habit of keeping their mouths shut and looking about them."

In reference to the Psalms, I am sure David never composed them with the intention of their being mumbled, as mumbled they are, when read by a large congregation. The very word Psalm

proves to us that they should be sung. The grandeur of Mr. Barnes' accompaniment to such passages as "The voice of the Lord is a glorious voice;" "One deep calleth another;" "When the Lord heard this he was wroth, he cast upon them the furiousness of His wrath," and many more, compels the attention to be fixed, and only too surely proves what we miss when the organ is silent.

If Presbyterians, Methodists and Baptists wish to have a service to their own liking, why do they not keep to their own places of worship? No; they must have something new; and I am much inclined to believe that it is this outside portion who compose the "Godless ones," and who come in to gape and stare about. I need only add that the afternoon service, which is fully choral, with anthem, is attended by a large number of the regular cathedral congregation, who used to go to the evening service. This fact will speak volumes to "Scotch Episcopalian," and I hope that for the future he will endeavor to be a trifle more charitable to the musical portion of Christ Church Cathedral congregation. I am, yours truly,

CHURCHMAN.

A BOOK FOR THE TIMES.

SIR.—I wish, with your permission, to call the attention of the readers of the DOMINION CHURCHMAN, and all others whom it may concern, to a most excellent little book, entitled "Thrift," by the well known writer of "Character," "Self Help," and many other useful publications,—Samuel Smiles. It was published about two years ago, by Belford Brothers, of Toronto. Their books may be purchased for \$1.00; and ought to be carefully read and studied by every young man, and by every head of a family in the country. If this were done, and its lessons of "thrift" and economy practically acted upon and carried out in every household, we should not have to lament the reckless extravagance, nor the sad depression which now exists in every branch of business in the community. And I will venture to add, that if the golden lessons contained in this admirable book, were fully carried into practice, our *Mission Fund* would soon be replenished, and you would have many more subscribers to the DOMINION CHURCHMAN.

Yours, &c.,

Jan. 20th, 1879.

J. P.

Family Reading.

RAYMOND.

CHAPTER XXIX.

In another moment Raymond was in the room. He did not in the least suspect whom he was to see there, for Freddy had delivered his message with scrupulous accuracy, and simply said that "Mother wanted Mr. Raymond."

Mrs. Willis quietly slipped out at the door as her lodger opened it to come in, for she understood the matter so far as it regarded Estelle, a good deal better than Raymond did, and she felt it was best they should meet without witnesses.

He advanced a few steps before he saw the graceful drooping figure of Estelle, who was now so painfully ashamed of her bold exploit that she had not the courage to look up.

"Estelle! is it possible!" he exclaimed, turning rapidly towards her; "what a charming surprise! I can hardly believe my eyes! How in the world have you come here?" Then, his tone changing, he said, anxiously, "I do trust nothing is wrong—is Dr. Lingard worse?—do you need my help?"

"Oh no, no, said Estelle her cheeks scarlet, and her words coming in broken sentences as she struggled with her embarrassment; "It is only that I have been frightened. I was very stupid to come here, but I thought—the newspapers said—you were terribly hurt. I felt I must know; but I am going home now," she added, starting to her feet. "I must not wait, or I shall lose the last train that will take me back to night."

She seemed preparing to run out of the room without any more words, but Raymond caught hold of her hands.

"You dear Estelle, can it really be possible that you took that long journey only to see if I was really hurt? You are a friend indeed, and one it

were worth living for. I would gladly have sustained some serious damage to have had such a proof of your affection." Every word he said only increased her perturbation.

"I asked Mrs. Willis not to disturb you; it was enough to know you were well; but I must really go, dear Raymond, at once; please do not keep me!"

"Go! what, all that long way home with only half an hour's rest? Impossible! the fatigue would half kill you.

No, no! you must stay here to-night, and I will go back with you myself to-morrow." As he spoke, he saw, to his dismay, that tears started to her eyes, while she struggled with all her strength to free her hands from his grasp.

"Raymond, I must go!" she said; "if you have the smallest regard for me don't keep me here an instant longer. I tell you I cannot stay—I will not!"

He had never seen her so agitated or vehement before; but he could not hold her against her will and reluctantly loosened his grasp on her hands. In an instant she had darted away from him, and was running down-stairs. He followed, however, quite as quickly, saying, "At least I shall go to the station with you; you cannot deny me that."

She did not answer, but just at that moment Mrs. Willis, hearing the movement on the stair, came out of a lower room. Estelle ran to her, and flung her arms round her neck. "Thank you so much for all your kindness," she whispered; "do not ask me to stay now, it would be cruel; but do me one more favour—come with me to the station, Mr. Raymond is coming too."

"Very well," said Mrs. Willis, with a smile, "since you must go, I will do as you wish; but I shall send one of the men to call a cab, you are not fit to walk there."

The cab was very speedily brought, and Raymond followed Estelle and Mrs. Willis into it, feeling somewhat aggrieved at the addition of the unwelcome third person, whose presence prevented him from pouring out all his gratitude to Estelle for her solicitude on his behalf. He watched her as she sat, very silent, and changing colour, and eyes that could not meet his own, while a dim perception began to make itself felt in his mind that he did not in the very least know her as yet, when for the last year he had imagined that he understood her so perfectly. As he could not tell her before Mrs. Willis all he felt at her care for him, he said very little at all; and they soon reached the station, to find the train almost ready to start. Estelle took her place in a carriage immediately, and Raymond stood looking perplexed and annoyed, at the open door.

"It is too bad that you should have to start off again on a second long fatiguing journey without my having even had time to speak to you. Think better of it, Estelle. Come back; or let me at least go with you."

"No, no, impossible!" she said, vehemently; having already refused this last request several times as they drove to the station.

"What can I do for you then?" he said, desperately; is there no way in which I can serve you?"

"I will tell you what to do," said the practical Mrs. Willis. "Go to the refreshment-room, and get some food for Miss Lingard to take with her. I do not suppose she has had anything since the morning, and I was preparing tea for her when she started off so quickly."

Raymond was gone to act on her suggestion before she finished her sentence, and he came back very speedily, laden with such a variety of comestibles that Estelle certainly could not have consumed them in a week. The sight of this liberal supply made her laugh outright, which did her a great deal of good, and Raymond was delighted to see her look more like herself.

"Perhaps you will be a little less savage with me now," he said, smiling; "I am half inclined to jump into the train and go on with you, in spite of your prohibition. I have a right to travel by the public railway, you know, without leave from any one."

"But I have a favor to ask you," she answered, quickly; "I should be so much obliged to you if you would telegraph to Moss when the train is gone, and tell him to send the pony-carriage to meet me at ten o'clock at our own station."

"At ten o'clock! and you left Highrock House very early; oh, Estelle, you will be quite worn-out. Do stay with us, even yet;" but at this moment the train started, and Raymond had only time to call out, "I will telegraph," before she was borne away rapidly out of their sight. He went to do her bidding, and sent off the telegram: then he put Mrs. Willis into a cab, and took his place beside her in a very thoughtful mood. She did not interrupt his reflections, till at last he said, "I cannot get over my astonishment at Miss Lingard having taken these two long journeys, with only half an hour between them, simply to inquire how far I was hurt. I know that she is my truest friend, but it seems almost Quixotic, when she could have got the information by letter or telegram."

Then Mrs. Willis answered, very quietly, "people can do a great deal for those they love."

For those they love! Raymond repeated the words to himself two or three times, while slowly a thought took form in his mind which had never entered it before. Could it be possible that Estelle loved him—had loved him all along?

His first impulse, when he fairly understood the nature of this new idea, was to thrust it vehemently away from him, and not let himself dwell upon it for a single moment. It seemed wholly incompatible with the tenure on which he held his existence and the general state of his feelings. He believed that he still loved Kathleen, and that he was seeking death for her sake, and the thought of another love seemed as strange and incongruous as wedding-bells at a funeral. And yet he does not want to lose Estelle as his friend—his dearest friend she was, his only solace, his one joy—but if it should be that she loved him, he would have no right to hold to her only as such. Oh! he would not think of it. What folly to let that come into his mind. It was like Estelle's generous unselfish character to come and judge personally if her friend was hurt, that was all; and forthwith Raymond began to talk to Mrs. Willis with unusually volubility, and occupied himself incessantly for the remainder of the day, so as to leave no time for thought.

Meanwhile Hugh Carlton was in a state of great disquiet on Estelle's account. It had been very unlike her usual gentle courtesy to dismiss him in so peremptory a manner as she had done that morning; and he was impressed with a conviction that she was either seriously ill or very unhappy, which left him no peace through the hours that followed, until late in the afternoon; then he could bear the anxiety no longer, and went down to Highrock House.

She had distinctly begged him not to come there again that day, and, therefore, he could not attempt to see her; but he persuaded himself that there could be no reason why he should not inquire at the door how she was, and he walked up the gravel-path from the gate for that purpose. As he did so he saw Moss come forward to close the window of Dr. Lingard's sitting-room which was wide open.

Instantly Hugh darted towards him. "Wait a minute, Moss, I want to speak to you; tell me how Miss Lingard is; she seemed ill this morning; has she quite recovered?"

"I cannot tell you anything about her, sir," said Moss, grimly.

"Go and ask her how she is then," said Hugh, somewhat angrily.

"That is impossible, Mr. Carlton; Miss Lingard is in London."

"In London!" Hugh was stupefied with astonishment. "Surely, you are making a mistake, Moss; I saw Miss Lingard this morning, and she said nothing about going to London."

"She is there, that is all I can say; I must go, sir; Dr. Lingard is alone."

"Tell me, at least, when she is coming back," said Hugh, obliged to release his hold of the man.

"There is all I know about it," said Moss, thrusting a telegram into Hugh's hand. "I had that sent me a few minutes ago," and he hurried away, leaving Hugh with the paper in his hand.

The young man grew pale with anger and dismay as he read the name of Raymond, from whom the message came, and who briefly desired Moss to send the pony-carriage to the station in time for the ten o'clock train, to meet Miss Lingard.

Hugh turned away from the door with a very

evil look on his white set face. She was with Raymond, then. It was very unlike Estelle to act in any bold or independent manner. Did it mean that there was an engagement between them, which would make such a step as her journey to see him natural enough? If it were so—Hugh stood still in the middle of the road, and clenched his hands as he said to himself, that if it were so, he would find means to separate them yet, cost what it might.

But he resolved, then and there, that he would find out the truth. And so next day there was another solitary traveller to London, and Raymond had another unexpected visitor in the shape of Hugh Carlton. He was somewhat surprised to see him, but remembering that Estelle had told him Hugh had always befriended him, he received him cordially, and answered his many questions as to his mode of life and future plans really believing that Hugh was showing him a mere friendly interest.

But the drift of every word the young man said was simply to ascertain how Raymond stood with Estelle; and he very soon satisfied himself that he had been needlessly alarmed, and that, deeply as Raymond seemed interested in anything he could tell him about her, he had not at present, any recognised claim upon her.

He took his leave, therefore, greatly consoled; but he unconsciously caused Raymond a severe disappointment, by the tidings which he gave him, that the Harcourts were just going down to stay for some months at Carlton Hall.

Raymond had taken a great desire to go to Highrock House, after Estelle's sudden flight the day before, but he felt he could not be in the neighbourhood of Carlton Hall when Kathleen and her husband had just arrived there, and so he reluctantly gave up the idea.

(To be continued.)

#### TWELVE GOLDEN MAXIMS.

1.—*On Dress.*—In thy apparel avoid profuseness, singularity and gaudiness; let it be decent, and suited to the quality of thy place and purse. Too much punctuality and too much morosity are the extremes of pride. Be neither too early in the fashion, nor too long out of it, nor too precisely in it. What custom hath civilized hath become decent; until then it was ridiculous. Where the eye is the jury, the apparel is the evidence, the body is the shell of the soul, apparel is the husk of that shell, and the husk will often tell you what the kernel is. Seldom does solid wisdom dwell under fantastic apparel neither will the pantaloons fancy be injured within the walls of grave habit. The fool is known by his puffed coat.

2.—*On Conversation.*—Clothe not thy language either with obscurity or affectation; in one thou discoverest too much darkness, and in the other too much lightness; he that speaks from the understanding to the understanding doth best. Know when you speak, lest, while thou showest wisdom in not speaking, thou betray thy folly in too long silence. If thou art a fool thy silence is wisdom; but if thou art wise, thy long silence is folly. As too many words from a fool's mouth give one that is wise no room to speak, as too long silence in one that is wise gives a fool opportunity of speaking, and makes thee in some measure guilty of his folly. To conclude, if thou be not wise enough to speak, be at least so wise as to hold thy peace.

3.—*On Bearing Adversity.*—Hath fortune dealt the ill cards, let wisdom make thee a good gamester. In a fair gale every foot may sail; but wise behavior in a storm commends the wisdom of a pilot. To bear adversity with an equal mind is both sign and glory of a brave spirit. As there is no worldly gain without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded of thy honor, thou art likewise freed from the stroke of envy; if sickness hath blurred thy beauty, it hath delivered thee from pride. Set the allowance against the loss, and thou shalt find no great loss. He loseth little or nothing who keepeth the law of his God, and the peace and freedom of his conscience.

4.—*On Anger.*—Beware of him that is slow to anger. Anger, when it is long in coming, is the stronger when it comes and the longer kept. Abused patience turns to fury. When fancy is the ground of passion, that understanding which composes the fancy qualifies the passion; but when judgment is the ground, the memory is the recorder and this passion is long retained.

5.—*On Secret Enemies.*—He that professes himself thy open enemy arms thee against the evil he means thee; but he that dissembles himself thy friend, when he is thy secret enemy, strikes beyond caution and wounds above cure. From the first thou mayest deliver thyself, from the last good Lord deliver thee.

6.—*On Law and Physic.*—If thou study law and physic, endeavor to know both and to need neither. Temperate diet, moderate and reasonable labor, rest and recreation with God's blessing, will save thee from thy physician; a peaceful disposition, prudent and just behaviour, will secure thee from the law. Yet, if necessity absolutely compel, thou mayest use both; they that use either otherwise than for necessity soon abuse themselves into weak bodies and light purses.

7.—*On Inconstancy.*—Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections. So deliberate that thou mayest perform: so perform that thou mayest preserve. Mutability is the badge of infirmity.

8.—*Charity Allegorized.*—Charity is a naked child giving honey to a bee without wings. Naked, because excuseless and simple; a child, because tender and growing; giving honey because pleasant and comfortable; to a bee, because a bee is industrious and deserving; without wings, because wanting and helpless. If thou deniest to such thou killest a bee; if thou givest to other than such thou preservest a drone.

9.—*On Diet and Regimen.*—If thou desirest to take the best advantage of thyself, especially in matters where the fancy is most employed, keep temperate diet, use moderate exercise, observe reasonable and set hours for rest, and let the end of thy first sleep raise thee from thy repose; then hath thy body the best temper; thy soul the least incumbrance; then no noise shall disturb thine ear; no object shall divert thine eye; then if ever shall thy sprightly fancy transport thee beyond the common pitch, and show the majorim of high invention.

10.—*How to use Property.*—So use property that adversity may not abuse thee. If in prosperity thy security admits no fear, in adversity thy despair will afford no hope; he that in prosperity can foretell a danger can in adversity foresee deliverance.

11.—*On believing and communicating news.*—Let the greatest part of the news thou hearest be the least part of what thou believest, lest the greatest part of what thou believest be the least part of what is true; and report nothing for truth, in earnest or in jest, unless thou know it, or at least confidently believe it to be so, neither is it expedient at all times or in all companies to report what thou knowest to be true; sometimes it may avail thee if thou seem not to know that which thou knowest. Hast thou any secret, commit it not to many, nor to any unless well known unto thee.

12.—*On Conduct toward a friend.*—Hast thou a friend, use him friendly; abuse him not in jest or earnest; conceal his infirmities; privately prove his errors. Commit thy secrets to him, yet with caution, lest thy friend become thy enemy and abuse thee.—*Bishop Hall.*

A CHURCH WHICH TOOK 10,000 MEN EIGHT YEARS TO BUILD.—The Cathedral of St Sophia at Constantinople, says the *Pall Mall Gazette*, was built by the Emperor Justinian in the year A.D. 538, and on the site of another church which had been erected by Constantine the Great in 325 but was afterwards destroyed by fire. The architects of the present building were Anthemius of Tralles and Isidore of Miletus. New taxes were imposed in order to raise the funds necessary for the construction of the edifice, which was to be built of such costly materials as to surpass in magnificence the famous temple of Solomon. Every kind of marble that could be found was procured for the columns—white marble with pink veins from

Phrygia, green and blue marble from Libya, Black marble with white veins and white with black veins, granite from Egypt, and porphyry from Sais. Ten thousand men were employed upon the work, and it was completed in eight years. The edifice is crowned with a cupola surrounded by nine smaller ones. They are supported by four columns each, and between them are eight porphyry columns from the temple of the Sun at Baalbec. Four green pilasters from the temple of Ephesus support the women's choir, and there are sixty-seven other columns, all of granite or red marble, and delicately carved, in various parts of the building. Inside the great cupola is a gold inscription from the Koran, in letters thirty feet high, meaning "God is the light of heaven and earth." At the four corners of the central portion of the building are representations of the four seraphims in mosaic, originally called archangels, but now named Abubekr, Omar, Osman, and Ali. The original sites of the altar and pulpit have been altered, being now placed in a southeasterly direction, (towards Mecca); and the pulpit is adorned with two flags, as a sign of the triumph of Mahometanism over Judaism and Christianity. Nothing now remains of the original altar, and all the more valuable articles in the church were distributed by Sultan Mahmoud among his troops at the capture of Constantinople in 1453.

## Children's Department.

### FATHER, TAKE MY HAND.

#### THE ANSWER.

The way is dark, my child! but leads to light,  
I would not always have thee walk by sight,  
My dealings now thou canst not understand.  
I meant it so; but I will take thy hand,  
And through the gloom  
Lead safely home  
My child!

The day goes fast, my child! But is the night  
Darker to me than day? In me is light!  
Keep close to me, and every spectral band  
Of fears shall vanish. I will take thy hand,  
And through the night  
Lead up to light  
My child!

The way is long, my child! But it shall be  
Not one step longer than is best for thee;  
And thou shalt know, at last, when thou shalt  
stand  
Safe at the goal, how I did take thy hand,  
And quick and straight  
Lead to heaven's gate  
My child!

The path is rough, my child! But oh! how sweet  
Will be the rest for weary pilgrims meet,  
When thou shalt reach the borders of that land  
To which I lead thee, as I take thy hand,  
And safe and blest  
With me shalt rest,  
My child!

The throng is great, my child! But at thy side  
Thy Father walks; then be not terrified,  
For I am with thee; will thy foes command  
To let thee freely pass; will take thy hand  
And through the throng  
Lead safe along  
My child!

The cross is heavy, child! Yet there was One  
Who bore a heavier for thee: My Son—  
My well-beloved. For Him bear thine; and stand  
With Him, at last; and, from thy Father's hand,  
Thy cross laid down,  
Receive a crown,  
My child!

HELENE, THE LITTLE MISSIONARY OF TYRE AND HASBEYA.—At Hasbeya, on Mount Hermon, where is now a population of 5,000, there was an orphan girl, the grand-daughter of a Greek priest. She was a gentle pretty girl, about eleven years of age, and had learned to read and love her Bible,

through the instructions she had received at Mrs. Bowen Thompson's Mission School in Beyrout.

She was about to go to Tyre, for a three month's sojourn with her grandmother. At parting, Mrs. Thompson gave her two Arabic Testaments, three copies of St. John's Gospel, and the Psalms as she had promised that she would try and teach some girls at Tyre.

"I hope you never will forget that you have learnt at school, but will try and teach others," said Mrs. Thompson.

She blushed deeply and said, "I like very much to teach others."

One of her school-fellows who was standing by, said, "Oh, yes, she likes very much to teach others." When she was at Zachleh, last summer with her mother, she used to teach a great many, not only little children, but some that were very big; and taught the school mistress too, because she could not read well, and did not know as Helene does.

### OF THE HOLY CHILD JESUS.

Our Blessed Lord God, manifest in the flesh, grew up gradually to man's estate, like other people. He was first an infant, unconscious of what was going on around Him; then a child, with powers of mind just dawning, and lastly a boy, before He became a man. Now fix your mind on this point for a few minutes. Christ might have been made full-grown at once.

Once upon a time there was a man who was so made: it was Adam. Adam never was an infant, or a child, or a boy. Adam was unlike all his descendants in this, that he never was dependent upon parents, never had any home of his childhood to which he could look back. The moment after God created him he was fully conscious of what was going on around him; his powers were quite ripe, and he began to observe, and think and reason at once.

Now, our Blessed Lord is called by St. Paul "the last Adam," "the second man;" that is to say, Adam was a type or figure of Christ. And one might have expected, therefore, that our Lord would be what Adam had been—a man sent into the world full-grown. Infancy, childhood, boyhood, are very humbling conditions. Infants cannot think at all; if they can just take notice of some shining object held before their eyes, that is as much as they can do. Children can understand a few things; but there are many subjects which, because their minds are so weak, cannot possibly be explained to them. Boys and girls can learn and receive instruction from others; but their judgment is not formed, and it would be a great risk indeed to leave a matter of any importance to their decision. And so when the Son of God, who had lain in the bosom of the Father from all eternity, condescended to come into the world and to be made in the likeness of men, surely He would not first become an infant, then a child, then a boy, but would appear as a man at once. Whereas, on the contrary, we are expressly told that the Child Jesus "grew, and waxed strong in spirit, filled with wisdom;" and again, that "Jesus" (as to His human soul) "increased in wisdom," as well as in "stature."

Let us reverently seek to understand why this was so.

Firstly: our Blessed Lord's condescension is infinite; and therefore in coming into the world He desired to stoop as low as ever He could stoop, in order to set us the more striking example of lowliness of mind. Therefore He preferred for His entrance into the world, the condition of an unconscious babe, and of a little child dependent upon its parents, to that of a full-grown and independent man.

It was the same when He went out of the world. He might have died the death of one of the world's heroes, a gallant death, which men admire, or at least He might have died in a private chamber, amid the tears and sighs of those who loved and adored Him; but this would not have been going low enough for Him, because the infinitely great One is also infinitely humble. "I am meek," says He, "and lowly of heart." And He gave proof of it by coming into the world as a babe, and going out of it a criminal. His death

was by a public execution—a scene which usually draws together the lowest rabble; and among the last sounds which greeted His ear were jeers and revilings. So His course ended as it had begun—in the lowliness of an inconceivable condescension.

Secondly: our Lord, out of His infinite compassion for us, earnestly desired to sympathize with men in all their trials, and in every condition in which they can be placed, in order that He might bless and comfort them by His sympathy. No one class of people was to be able to say, "The Lord Jesus never knew what our trials were." And therefore it would not have answered His purpose to come into the world in a peculiar way, as Adam did, or go out of it in a peculiar way, as Enoch and Elijah did. No, He would come into it by the usual gate—infancy, and go out also by the usual gate—death. So that the smallest child, the youngest boy, cannot say, "The Son of God is so great that He cannot enter into my feelings, or stoop to help me in my little troubles." And the man or woman who is laid upon a very suffering death-bed cannot say, "The Blessed Jesus, Who is now exalted to God's right hand, far above all principality, and power, and might, and dominion, and every name that is named, cannot understand what I suffer—this sickness of heart, this harassing restlessness, this weary, moaning wakefulness, while all other inmates of the house are fast asleep." Oh, who can possibly understand the bodily pain and weakness which accompany death as He can?

Lastly: one can quite see this, that for a grown-up person never to have known childhood, or home, or a mother's care, would cut him off from all the most beautiful and tender associations of our nature. If there are drawbacks about infancy and childhood, inasmuch as children are very weak, ignorant, and dependent, and can not even earn their own bread, there is a good deal to make up for the drawbacks. It makes a man tender, as no other thought can, to look back on his childhood and early home, on the strong interest which his parents used to take in him, and on the sacrifices which they were at all times ready to make for him. Now our Blessed Lord was to be infinitely tender, in order that He might attract the miserable and suffering to Himself: and He was to exhibit all the beauties and graces of which human character is capable; and therefore it was that he willed to have a home of childhood, and to lip his earliest prayers at a mother's knee, which is the way in which all of us learn to pray. These experiences contributed to make His human soul tender.

My child, the object of your God in becoming a child, will be fulfilled in you, if you will only do these three things.

*Firstly.* Take to Him all your little troubles and trials in prayer, and assure yourself that He is most ready to hear and help you; nay, that there is nothing He more delights in than to see the young draw near to His feet. You wrong Him if you imagine that anything that vexes and tries you is beneath His gracious notice and care. Why did He become a child, but to assure children of His sympathy with them?

*Secondly.* Take Him for your example. Read over often—once a week at least—the few verses which give us an account of His childhood (St. Luke, ii. 40; to the end). Observe there His love of God's house of prayer, His teachableness, His desire for instruction, His submission to His parents (while all the while He was their God). His growth in wisdom and in favour with God and man; and try to copy Him in these points.

*Thirdly.* Trust with all your heart in the goodness which He as a child exhibited, and which was perfect goodness, such as yours can be. Only for the sake of that goodness of His, will God forgive your faults, your fits of temper, your indolence, your greediness, your selfishness, your falsehood. Plead with God, when your conscience tells you you have done wrong, the merits of the Holy Child Jesus; and God will then look at you, not as you are in yourself, but through Him (just as when you look at white paper through coloured glass you see the paper as if it were the colour of the glass), and will forgive and bless you, and smile upon you with Fatherly love. Amen

**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. S. Rainsford and Rev. B. 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, at 8 a.m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong (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.**—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. St. Mark's Mission Service, 11 a.m. and 7 p.m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

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

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. G. I. Taylor, 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. R. Harrison, M.A., Incumbent.

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

**GRACE CHURCH.**—Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m. Rev. J. P. Lewis, Incumbent.

**ST. PHILIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. 7 p.m. Rev. W. Stone, Incumbent.

**CHURCH OF THE ASCENSION.**—Richmond St. West, near York street. Sunday services, 11 a.m. & 7 p.m. Rev. S. W. Young, M.A., Incumbent

**TRINITY COLLEGE CHAPEL.**—Sunday services, 11 a.m. and 3.30 p.m. Ven. Archdeacon Whiteker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Boys, M.A.

**THE MAGNETICON.**  
Edgar Wetton's Celebrated  
**ENGLISH MAGNETIC**  
Belts, Chest Protectors, Spine Bands,  
Knee Caps, Soles, etc., etc.

For the PERMANENT CURE of Asthma's Bronchitis, Diphtheria, Incipient Consumption, and all diseases of the CHEST and THROAT; Spinal disease or weakness, Neuralgia and Nervous Affections of every kind, Ague, Paralysis, the various forms of Rheumatism, including Lumbago, Sciatica, &c.; Indigestion, Liver Complaints, Constipation, Internal weakness, General Debility, and any disease or weakness resulting from an insufficiency of Nerve Force.

These appliances require no preparation, cannot get out of order—are not worn in contact with the skin, and are as comfortable and convenient as any ordinary garment—while their vitalizing influence permeates the whole system. They are sent free by post to any address on receipt of price.

For Pamphlet, containing References and Testimonials from the Nobility, Clergy, Medical Profession, and others in Great Britain and Canada. Price Lists and general information, or for any of the appliances, address

**THOS. J. MASON,**  
(Wetton & Co.)  
125 Church St., Toronto,  
Messrs. WETTON & Co., Sole Manufacturers  
48 Regent St., London, England.  
Branches at Cheltenham, England; Edinburgh and Glasgow, Scotland, and  
**TORONTO, CANADA.**  
Depot at Bowmanville, Canada.

Agents Wanted To Sell  
"Through the Dark Continent,"  
By HENRY M. STANLEY,

giving an account of his Travels, Explorations, Discoveries, and Thrilling Adventures on his recent perilous journey through Africa, with 147 illustrations, 9 maps, and a portrait of the Author—in one volume of over 1000 pages.  
*London Times:* "Stanley has penetrated the very heart of the mystery of African geography."  
*Toronto Globe:* "The whole episode made up of Stanley's visit to the Court of Mtesa, Emperor of Uganda, must be passed over with the remark that it is the most extraordinary in the annals of exploration."  
*The Liverpool Mercury's* London correspondent says: "I tell you that no sensational novel ever written is more enthralling than 'Through the Dark Continent.' It is one of the most wonderful records of travel that ever I had the fortune to come across."  
For particulars address, with stamp,  
J. B. MAGURN, Publisher, Toronto.

**TRINITY COLLEGE SCHOOL,**  
**PORT HOPE.**

Lent Term will commence on  
**THURSDAY, JANUARY 9, '79.**  
As there will only be a few vacancies early application is necessary. Terms (inclusive) \$25 per annum.  
A copy of the Calendar can be obtained by applying to the  
REV. C. J. S. Bethune, M.A.  
Head Master.

**ALGOMA MISSIONARY NEWS**  
and **Shingwauk Journal.**

Published Monthly. Price 35c. pr. annum mailed  
By subscribing for the above paper, you will gain information about our work, and help to support our cause, and afford us the means of teaching our Indian boys a useful trade. We want 200 subscribers in each Diocese.  
Address—REV. E. F. WILSON, Sault Ste. Marie, Ont. Send postage stamps.

**H. J. MATTHEWS & BRO.**  
NO. 93 YONGE STREET.

**GILDERS,**  
PICTURE FRAME & LOOKING GLASS MAKERS,  
AND IMPORTERS OF  
Fine Engravings, Chromos, Photographs, Illuminations, General Fine Arts Goods.

**BOARDING AND DAY SCHOOL**  
FOR YOUNG LADIES.

**FENELON FALLS,**  
Under the management of  
Mrs. and the Misses Logan, late of Hamilton.

The School will re-open after the Christmas Holidays,  
**January 2nd, 1879.**  
Circulars on Application.

**Scribner's Monthly,**  
CONDUCTED BY J. C. HOLLAND.

The Handsomest Illustrated Magazine in the World.

The American edition of this periodical is

**MORE THAN 70,000 MONTHLY,**

And it has a larger circulation in England than any other American magazine. Every number contains about one hundred and fifty pages, and from fifty to seventy-five original wood-cut illustrations. Several illustrated articles descriptive of Canadian Sports and Scenery have recently appeared in its pages, and the magazine during the coming year will devote much space to matters of special interest to the Canadian public.

Among the additional series of papers to appear may be mentioned those on "How Shall We Spell" (two papers by Prof. LOUNSBURY), "The New South," "Lawn-Planting for Small Places," (by SAMUEL PARSONS, of Flushing), "Canada of To-day," "American Art and Artists," "American Archaeology," "Modern Inventors," also, "Papers of Travel, History, Physical Science, Studies in Literature, Political and Social Science, Stories, Poems," "Topics of the Time," by Dr. J. G. Holland; record of New Inventions and Mechanical Improvements; Papers on Education, Decoration, &c.; Book Reviews; fresh bits of Wit and Humor, &c., &c.

Terms, \$4 a year in advance, 35c. a No.

Subscriptions received by the publishers of this paper, and by all booksellers and post-masters.

SCRIBNER & CO., 743 & 745 Broadway, N. Y.

**TORONTO STEAM LAUNDRY.**

Cor. Bay & Wellington, or 65 King St. W.

Families can have their linen washed and rough dried

**FOR \$1 50 PER 100 PIECES,**  
or small quantities in same proportion.  
G. P. SHARPE.

**J. W. ELLIOT,**  
**DENTIST,**  
Nos 43 and 45 King Street West.  
Over E. Hooper & Co's Drug Store  
TORONTO.

REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

**THE**  
**British American Assurance Co.,**  
FIRE AND MARINE.

Incorporated 1833.

Head Office: Cor. Scott & Front Sts., Toronto.

BOARD OF DIRECTION.  
Hon. G. W. Allan, M.L.C. Hugh McLennan, Esq.  
George J. Boyd, Esq. Peter Paterson, Esq.  
Hon. W. Cayley, Esq. Jos. D. Ridout, Esq.  
Peleg Howland, Esq. John Gordon, Esq.  
Ed. Hooper, Esq.  
Governor—PETER PATERSON, Esq.  
Deputy Governor—HON. WM. CAYLEY.  
Inspector—JOHN F. MCCUAIG.  
General Agents—KAY & BANKS.  
**F. A. BALL, Manager.**

**TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.**  
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.  
They are Self-Regulating and never over-blowing. Numbers having been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P.O. Box 270.

**GURNETT & CO.,**  
Financial, Commission, Estate Agents, &c.

Persons having money in small or large sums for which they seek investment, or having stocks, lands, (city or country), &c., to sell or exchange or wishing to buy, will do well to call or communicate with us. Estates managed, loans negotiated, rents collected, &c., &c. Business promptly attended to. Charges moderate.  
Equity Chambers, No. Adelaide St. E., near Post Office.

**S. R. WARREN & SON,**  
Late of MONTREAL,  
**CHURCH ORGANS.**

Factory—Cor. Wellesley & Church Street, TORONTO.

Builders of all the largest organs and any number of small ones throughout the Dominion. Specifications promptly furnished on application.

**PRIVATE TUITION.**—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. RICHARD HARRISON, M.A., 38 Lumley St., Toronto.

**MENEELY & COMPANY, BELL**  
FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes, Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

**M'SHANE BELL FOUNDRY**  
manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free.  
HENRY McSHANE & CO., Baltimore, Md.

**SHORTHAND.**

Adapted to Business, General Correspondence and Verbatim Reporting.

Instruction given by J. J. PRITCHARD, Member of "The Phonetic Society" and Certificated Teacher of Phonography.  
P.O. Box 507, Toronto, Ont.

**The Thalberg Piano.**

This celebrated Instrument, with all the most recent improvements, is still offered to the user at the extremely low price of Two Hundred and Ninety dollars (\$290.00.) As competition and bad times cut down the prices and reduce the quality of current instruments, the cash price of THE THALBERG IS MAINTAINED and THE QUALITY IS IMPROVED. The instrument is only offered to those "who mean money"—those who can pay cash and who want a bottom price. The "Long Credit people" need not apply as the instrument is put down to meet the cash buyers. Families who are thinking of purchasing a piano, and who are canvassed by agents, can save themselves much annoyance by remitting a bank draft or P.O.O. for a THALBERG direct to the wholesale agents. They may have to wait a few weeks, as all instruments are shipped direct from the factory, the Company seeing that each instrument is put up and tuned. A guarantee is given with each instrument securing the utmost satisfaction. If no agent solicits your order for THE THALBERG (full 7 1/2 octave instrument), write direct to the agents. Now is the time to order!

**ROBERT WILKES,**  
Corner Yonge and Wellington Sts.  
Wholesale agent for the Dominion,  
**FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.**

**ONTARIO**  
TAINED  
**Glass Works**  
I am now prepared to furnish Stained Glass in any quantity for  
**CHURCHES,**  
**DWELLINGS,**  
**PUBLIC BUILDINGS,**  
&c., &c.,  
In the Antique or Modern Style of work. Also  
**MEMORIAL WINDOWS**  
Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.  
Designs and Estimates furnished on receipt of plan or measurement.  
**R. LEWIS, London, Ont.**

**THE**  
**Scientific American**  
THIRTY-FOURTH YEAR.

The Most Popular Scientific Paper in the World.

Only \$3.20 a Year, including Postage. Weekly. 52 Numbers a Year. 4,000 book pages.

THE SCIENTIFIC AMERICAN is a large First-Class Weekly Newspaper of Sixteen Pages, printed in the most beautiful style, profusely illustrated with splendid engravings, representing the newest inventions and the most recent Advances in the Arts and Sciences; including new and interesting facts in Agriculture, Horticulture, the Home, Health, Medical Science, Natural History, Geology, Astronomy. The most valuable practical papers, by eminent writers in all departments of Science, will be found in the Scientific American;  
Terms, \$3.20 per year, \$1.80 half year, which includes postage. Discount to Agents. Single copies, ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & CO., Publishers, 37 Park Row, New York.

**PATENTS.** In connection with the Scientific American, Messrs. Munn & Co., are Solicitors of American and Foreign Patents, have had 34 years experience, and now have the largest establishment in the world. Patents are obtained on the best terms. A special notice is made in the Scientific American of all inventions patented through this Agency, with the name and residence of the Patentee. By the immense circulation thus given, public attention is directed to the merits of the new patent, and sales or introduction often easily effected.  
Any person who has made a new discovery or invention, can ascertain free of charge, whether a patent can probably be obtained, by writing to the undersigned. We also send free our Hand Book about the Patent Laws, Patents, Caveats, Trade-Marks their costs, and how procured, with hints for procuring advances on inventions. Address for the Paper, or concerning Patents  
**MUNN & CO.,** 37 Park Row, N. Y.  
Branch Office, Corner F. & 7th Sts. Washington, D.C.

J. & BAR JAMI  
M. B. Solicitor RO HOBSON  
M. A. 48 Adelaide  
S. J. Arol 17  
THOS. M. McC  
Accou P.O.  
WA. PROV. Dra 52 Adelaide worth, C. Coleman  
FRAI  
56 K  
D. L. Chen  
394 York B. Pure Ho and 4  
Homed Cases R  
FOR  
H. C.  
MED  
PI  
REM