

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, NOVEMBER 28, 1878.

[No. 48.]

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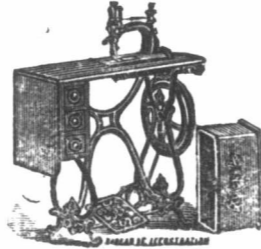
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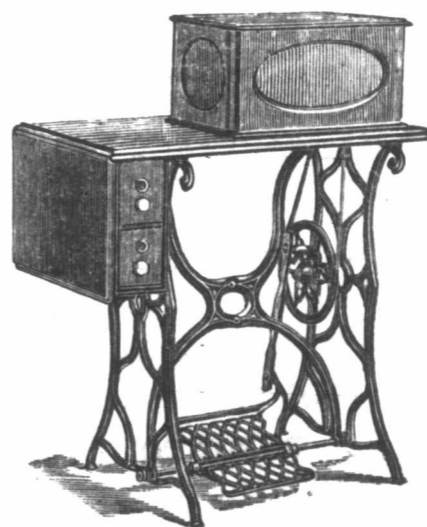
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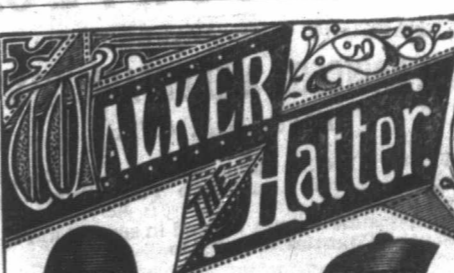
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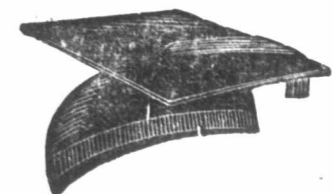
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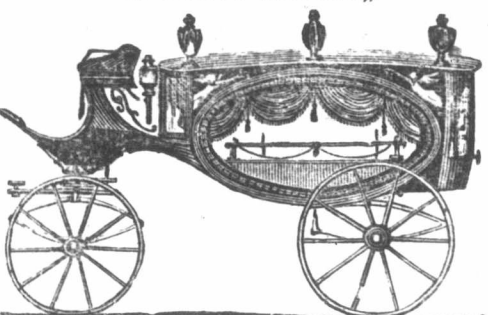
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# Dominion Churchman.

THURSDAY, NOVEMBER 28, 1878.

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## THE WEEK.

IN the Antonelli will case the Court has pronounced against the claimant.

It is stated that the Macedonian insurrection is daily increasing, and is spreading towards Epirus and Thessaly. The insurgents are divided into four bodies. One, scattered on the slopes of Mount Olympus, consists chiefly of Greeks; the others are Bulgarians. For many the political tendency is a mere pretext for robbery and plunder. The Porte has sent 23 battalions of regulars, with five batteries, to subdue the insurrection.

As King Humbert was entering Naples in state on the 17th inst., a poorly clad man attempted to assassinate him with a poignard. Signor Cairoli, Chief of the Ministry, laid hands on the man, who wounded him in the thigh. The King drew his sword and struck the assassin, who was immediately secured. The King received a slight scratch. Popular indignation is intense, and demonstrations of loyalty are unbounded. The assassin is twenty-nine years old, and by occupation a cook. He says he belongs to no society, but being poor, nourished hatred towards kings. It is, however, believed that he belongs to the International Society, and that attempts are to be made to assassinate all the Sovereigns of Europe; and the belief gains ground that he had accomplices, especially as another attempt has been made on the King's life, by placing dynamite on the rail previous to the royal passage to Rome.

A terrible explosion occurred at Sullivan Coal Mine, Indiana, on the 21st inst., caused by the ignition of gas. There were also eight kegs of powder in the mine. Thirty men were in the mine at the time. Thirteen were killed outright, eight or ten wounded, and many others suffered so from suffocation that their lives hang by a thread. Tom and Sam Hardford, two of the proprietors, are among the killed.

Business failures on a large scale continue to be announced in Europe and America. John Thomas & Co., Chemical manufacturers at Yarrow-on-Tyne, with a paid up capital of \$500,000, have failed, with assets expected to realize 25 per cent. Also Young, Liston & Co., shipowners and insurance brokers; liabilities, \$500,000. Wilhelm, Puston & Co., of Hamburg, one of the largest houses in the China trade have also failed. Donner & Co., who failed a few days before, were their agents in London. James Forest & Co., cotton spinners, Blackburn, have likewise failed; liabilities, \$153,000. At Preston, 35,000 spindles, 1,500 looms, and 1,200 operatives are idle, and many of the mills work only from two to four days in the week. In New York the failure is

announced of L. D. Snell & Co., produce commission merchants. Liabilities, \$187,733; assets, \$17,994. Also Winn & Weaver, commission merchants; liabilities, \$50,000; and Gaynor, one of the oldest retail grocers; liabilities, \$20,000.

A passenger train of the New Brunswick railway rolled down an embankment, near Peel Station, on the 14th inst. Four persons were killed and fifteen injured. The cause of the accident was from a bale of bags which had rolled on the track after having been thrown from the baggage car.

The Tribune denies the reported recovery of Stewart's body and the arrest of the robbers. It says the chief hope of Mrs. Stewart, Judge Hilton and the police is that, despairing of securing any reward for an unconditional surrender of the body, the criminals will quarrel among themselves.

The Duke of Cumberland has determined not to abdicate his right to the crown of Hanover; and in consequence of a reception given him by the Court of Denmark a coolness has sprung up between that court and Prussia.

The electric light is about to be introduced into practical use in Montreal. The harbour, Bonaventure Station, and Notre Dame parish church are to be lighted. It is anticipated it will be in use by the time the Vice-Regal party arrive. The light will be kept burning by horse-power engines. It is expected that many other public buildings will shortly be illuminated by the new light.

In Lord Salisbury's reply to Ewart's protest in reference to the Fishery Award, he says: "The opinion that, according to the treaty of Washington, the Fishery Commission was incapable of pronouncing any decision unless its members were unanimous is one in which Her Majesty's Government are unable to concur. It is not difficult to produce from a text-book even of very recent date, authority for the doctrine that in international arbitration a majority of the arbitrators bind the minority, unless the contrary is expressed. I am not aware of any authorities who, in respect to international arbitration, could be quoted in the contrary sense; and it would not be difficult to show, by reference to cases in American as well as in English Courts, that the same rule has always been judicially applied in the case of arbitrations of a public nature. The language and stipulations of the Treaty itself, so far as they are explicit on the subject, point to a similar conclusion." "Her Majesty's Government can only accept now, as on similar occasions they have accepted before, the decision of the tribunal to which they have solemnly and voluntarily submitted." The Times remarks that if it were necessary to the validity of an award that it should be unanimous, one commissioner would have the power to override all the rest. The latest news on the subject is that the award has been paid to the British Government, accompanied by a moderate protest.

It is said that a company, with \$150,000 capital, is about to publish a one cent. newspaper in New York.

The Marquis of Lorne and the Princess Louise landed at Halifax at 10.30 on the 25th. Twenty

thousand people are believed to have assembled in order if possible to witness the landing, which was accomplished in the most favorable manner, and attended with a brilliant display. After landing, the Marquis took the oath of office as Governor-General of Canada, and went to Admiralty House, attended by a magnificent procession. In the evening a grand illumination took place in the harbor and city.

At the opening of the Prussian Parliament, Count Wernigerode, Vice-Chancellor, said: That last year's surplus will be almost entirely required to recover the increasing contributions of Prussia toward the German Exchequer. The interest on the public debt will likewise be considerably increased, and there are other unavoidable expenses. Unless important interests are to be neglected, retrenchment will be almost impossible. The influx of large sums from extraordinary sources has ceased, while the ordinary and regular revenue, suffering from continued depression of trade, does not allow them to count upon any sensible addition to the previous figures. The revenue is insufficient to cover the ordinary and regular expenditure of the State. Means to amend this state of things will be found in the taxes and imports handed over to the German Exchequer. Meanwhile the current expenditure will have to be partly defrayed by loans. The deficit is stated to exceed 70,000,000 marks, and but for the last remnant of the French indemnity distributed in 1876, this crisis would have occurred a year ago. It is mainly occasioned by the steady increase of military expenses and a decrease in direct taxes and the proceeds from Government railways, mines and forests. The Prussian budget shows a surplus last year of 5,400,000 marks, which, however, has been absorbed in Prussia's contribution to the Imperial expenditure. It is estimated that the deficit will be 73,750,000 marks.

## ADVENT SUNDAY.

THE Church begins the Christian year with a direct re-presentation of Meesiah in His human nature as attaining a glory and an exaltation resulting from the connection of that nature with the Divinity, and from His position as the Head of all Creation. We love the Babe of Bethlehem, the Child of the Temple, the son of the Virgin, the Companion and Leader of the Twelve, the Healer of the Sick, the Friend of Bethany, the Man of Sorrows, the Dying Crucified One. But we must adore as well as love, and must recognize in all these the triumphant King of Glory who reigns both over the earthly Sion and over the Heavenly Jerusalem. No contemplation of the Humiliation of the Son of Man must be allowed to divert our eyes from meditation on the Infinite Majesty of Him, of Whom the Father saith when He bringeth in the First-Begotten into the world, "Let all the Angels of God worship Him."

It is the General Judgment which the Church brings before us as the great event which shall manifest the glorious Majesty of the Son of Man. It is true that now the imagination finds it difficult to picture to itself this altogether unparalleled event. The imagination cannot conceive that after the lapse of ages, during which the world will have pursued its accustomed course, there will be so terrific an interruption in the progress of all we see and are most conversant with. That



"the day of the Lord shall come as a thief in the night," that "the Heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up," seemed quite natural to St. Peter, because it had in effect, been announced by his Master. And when St. Peter saw that there would come in the last time, "scoffers walking after their own ungodly lusts, and saying, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation? he dismisses the objection, by observing that it transfers to the counsels of the Eternal Mind our petty and cramped ideas about the lapse of time. With Him in Whose nature there is no succession of events—with Him Who knows neither a past nor a future—"one day is as a thousand years, and a thousand years as one day." If he seems to delay, it is in His mercy, not at all in His forgetfulness or in His impotence. The objection in the present day is somewhat altered. We are now told that scientific intellect—which it has been well observed is only another name for scientific imagination, and which is just as wild as before the time of Bacon—scientific intellect, we are told, tends more and more decidedly to reject the idea of catastrophes, both in the physical and in the moral world, and to substitute for them the idea of gradual development. But all history and all experience past and present, show most unmistakably, that however gradual may be the process of development, it is pretty sure to terminate in a catastrophe, which is oftentimes as sudden and as terrific in its appearance as it has been long and gradual in its formation, or in the preparation that has been made for it. Witness, for instance, in the natural world, the volcano; and we perceive at once that however gradual may have been its formation, it nevertheless breaks forth with a suddenness and a fury that have never before been witnessed. And so in the moral and social world. The depravity of a criminal first bursts upon the world by the commission of some appalling crime, the preparation for which has perhaps been going on for many years. It has been remarked with much truth, that if ever there was an historical catastrophe, it was the French Revolution at the close of the last century. But the causes of the Revolution had been in silent operation for many years, and some of them run back to the middle ages. The catastrophe was a vast one, but it was the result of a vast and a still more complex process of continuous development.

#### DAY OF THANKSGIVING.

WE have received official notification that Wednesday, the 4th of December, has been appointed by the Dominion Government as the Day of General Thanksgiving after Harvest—the thanksgiving being understood to refer to the blessings vouchsafed throughout the year.

We may rejoice that once a year at least, there is this recognition of the Being of a God, and of our dependence upon Him and His bounty, made by the Dominion of Canada in its national capacity. There may be many thankful and many pious hearts spread throughout the country; but these in their individual and private capacity, however numerous they may be, can never be regarded as the voice of the Dominion in their adoration, or in their ascriptions of thankfulness and praise. This day of Thanksgiving being the only occasion throughout the year in which Canada in its national capacity, acknowledges the

existence of a Deity and the worship due to Him, it is so much the more incumbent upon us that we should heartily avail ourselves of the opportunity afforded us of testifying our acknowledgments to the Divine goodness for the blessings of the year. The harvest may not have been so abundant as to make every member of the community wealthy; but we may nevertheless be thankful that we have had a harvest at all, and that according to the promise made in early times, seed time and harvest, summer and winter, day and night, have not ceased. And then we must not forget that life itself is a blessing, because every moment of conscious existence affords so much additional opportunity for preparation for the life that is to come.

The offertory on Thanksgiving Day will be devoted to the purposes of the Diocesan Mission Fund.

#### DAY OF INTERCESSION.

On the recommendation of the Archbishop of Canterbury, the Bishop of this Diocese also directs that Saturday, November 30th, or some one of the seven following days, be observed as a Day of Intercession for Foreign Missions. The Offertory on the day thus observed will be given to the Missionary Diocese of Algoma.

#### THE AFGHANISTAN WAR.

ENGLAND having now committed herself to a war with the Ameer of Afghanistan, it may be well for us to avail ourselves of all the information within our reach as to the immediate occasion of the war, as well as the motives which have influenced the government of Her Britannic Majesty to sanction the course which the Governor General of India has taken, and that in face of protests to the contrary made by eminent men who are well-acquainted with Indian affairs. Whether the war will be short, sharp, and decisive, or whether it will be lingering and uncertain in its results, or whether, again, it will bring on hostilities with European powers, is at present impossible to determine. The late Duke of Wellington used to say that England could never engage in a little war. The present war, however, is, by many, expected to be sharper and shorter than the Abyssinian war, and quite as decisive. It must not be forgotten that, in 1873, the Gladstone government refused to state how far they would help Afghanistan against Russia.

Lord Cranbrook, in his recent despatch to Lord Lytton, puts the matter in this shape. He says "that the Ameer having repelled England's friendly advances, persisting in his unfriendly isolation, and ultimately having two years ago declined to receive the British Envoy, even temporarily, within his territory, on the ground that he could not guarantee his safety, and would not thereafter be left with any excuse for declining to receive the Russian mission, has welcomed, with every appearance of ostentation, an embassy from the Czar, dispatched to his court at a time when there were indications that the interruption of friendly relations between England and Russia might be imminent. The Ameer's reception of the Russian mission at such a time and under such circumstances left him no further excuse for declining to receive at his capital an envoy from the British Government. He therefore considers that the conduct of the Ameer was wholly without justification. He was aware from various communications, that Russia had given assurances to the Government of Her Majesty to regard his territories as completely beyond his sphere of action. He was

equally aware that the whole policy of the British Government since his accession to the throne had been to strengthen his power and authority, and to protect him from foreign aggression by every bond of international courtesy, as well, as by the treaty engagement of 1855 existing between the two countries, binding him to be a friend of our friends and an enemy of our enemies. The Ameer was bound to a line of conduct the reverse of that he adopted. In reporting to Her Majesty's Government the forcible rejection of the friendly mission of the Governor General his Excellency expressed the conviction of the Government of India that this deprives the Ameer of all further claim upon the forbearance of the British Government and necessitated instant action."

The frontier was crossed, on the 21st, by the British forces, no satisfactory communication having been received from the Ameer. The forces of the Ameer appear to have retired while the British troops occupied Kapion. Fort Ali Musjid, at the entrance of the Khyber Pass, has been captured. It is expected that the wintering stations will be Jellalabad for General Brown's column; the Kurum fort for Major General Roberts'; and Kandahar fort for Major General Biddulph's Quettah column. It is thought at St. Petersburg that the Ameer of Afghanistan will go to Herat in the event of defeat. There is also a rumour to the effect that a corps under the Russian General Lomakin is ten or twelve marches from Herat.

The portion of Lord Cranbrook's despatch which attempts to fix upon Mr. Gladstone's government the responsibility of the present war, has excited considerable feeling among the "Liberal" leaders, who have drawn up a protest against it; but, at all events, the fact we have mentioned in reference to Mr. Gladstone's refusal to guarantee aid to the Ameer in case of Russian attack, would appear to have furnished him with an excuse for seeking such an alliance as he might be able to secure.

#### "THE MASS."

ON the use of terms which have been discarded by the English Church since the Reformation, the Bishop of Peterborough, in his recent charge, has some pertinent remarks. On the revived use of the term "The Mass," the Bishop asks:—Why should clergymen of our Church substitute for the terms used by her to describe the Sacrament of the Lord's Supper this one of "the mass," which she has discarded? It is, of all the Eucharistic appellations known to the Church, the least primitive, the least Catholic and the least significant. It is not found in Scripture nor in the Church of the first three centuries; its true meaning is matter of debate, and is at best a trivial and accidental one. The Greek Church has it not; our own Church deliberately rejected it from her formularies at a time when it was in general use amongst the people, and when its retention would so obviously have helped that quiet transition from old forms to new, which it was both her duty and her policy to effect. It has, on the other hand, become, in its later history in this country, whatever it might have been in its first beginnings, a Roman phrase, and associated in all men's minds with the Roman doctrine of transubstantiation, which our Church has formally condemned. Now, it might surely have been expected from a loyal minister of our Church, that he would have eschewed as carefully as she has done the use of a term which she evidently regards as one of those things "the abuse of which could not be taken away, the thing itself remaining." Why



then is it revived? Why, out of all the rich variety of expressions which are Scriptural, Catholic, and truly primitive, does any clergyman go out of his way to adopt this one, which is none of these, and which he is not free to use when he speaks the language of his own Church? Because, we are told he is helping to bring about the unity of Christendom by adopting a term which is used by the whole Latin Church. But might not loyalty have suggested that it is quite as reasonable that Rome should for this purpose adopt our phraseology as that we should adopt hers? And might not Catholic principles have suggested that the union of Christendom would best be obtained, not by one Church adopting with slavish deference the defective terminology of another, but by all Churches reverting to the most Catholic and most scriptural expressions, in which case the term adopted to describe the Lord's Supper would certainly not be that of "the Mass?" What, then, I ask, has this term to recommend it to our use instead of those preferred by our own Church? And what are we to think of their loyalty to her, who delight in adopting it? As for the meaning of the term itself, which the Bishop remarks is matter for debate, the usual derivation from "missa est" is perhaps not so likely to be correct as that from the Rabbinic word "mas," an offering.

#### BOOK NOTICES.

**THE PIPE OF PEACE.**—This is an excellent little newspaper in Ojebway and English. It is published monthly at the Shingwauk Home, Sault Ste. Marie. It is only 35 cents a year; and those who feel any interest at all in the Indian populations of this continent, or any obligation or duty to assist them in any way, cannot do better than to subscribe for a dozen or two of these newspapers and circulate them among the Indians. Three hundred subscribers only are wanted to make the paper self-sustaining. Subscriptions should be sent to the Rev. E. F. Wilson, Shingwauk Home, Sault Ste. Marie.

**A POPULAR HISTORY OF THE DOMINION OF CANADA,** from the discovery of America to the present time; including a history of the several provinces, and of the Island of Newfoundland. By William H. Withrow, M.A., Author of "The Catacombs of Rome," "School History of Canada," &c., &c. CLOUGH & TOWNSEND, TORONTO, 1878.

This volume, which is beautifully got up, is illustrated with steel portrait of Queen Victoria, Maps, and numerous wood engravings. Many natives of the Dominion appear to know but little of the history of it, and they cannot do better than avail themselves of the opportunity now afforded them of learning the various changes through which this vast tract of country has passed. The history is brought down to the appointment of the Marquis of Lorne to be Governor General of Canada, so that it is a perfectly new book. There are various portions of unusual interest. We forbear to quote them as the work must be purchased and read in order to be able thoroughly to appreciate its contents.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**CATARAQUI.**—Extensive improvements have been made in Christ Church, especially in decorating the interior, and by the addition of five memorial windows, which were executed by Spence, Montreal. The opening services were held on Sunday the 17th. The clergy present were the Rev. Messrs. Wilson, Carey and Fair. The singing

was led by the boy choir of St. George's Cathedral, Mr. Oldham being organist. The Rev. W. B. Carey preached from Ps. 27: 4. The service closed with the celebration of Holy Communion.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending November 23rd, 1878.

**WIDOWS' AND ORPHANS' FUND.**—October Collection—St. John's, Port Hope, \$90; Ashburnham, \$20; Otonabee, \$2.20; Pickering, additional, \$1; Cookstown, additional \$5.

**MISSION FUND.**—July Collection—St. John's, Port Hope, \$7. Special Appeal—St. John's Port Hope, per Rev. Dr. Hodgkin, \$6. Missionary Meetings—Cameron, \$1.25; Dunsford, 97 cents; Bobcaygeon, \$2.30.

We are glad to be able to state that the Lord Bishop is much improved in health, after the fatigues of his recent voyage.

#### PASTORAL LETTER.

To the Clergy of the Diocese of Toronto.

REV. AND DEAR BRETHREN,—I have been requested by the Mission Board, in a resolution adopted at their last meeting, to address to you a Pastoral representing the urgent necessity that very liberal contributions should be made on behalf of the Mission Fund on the approaching Day of Thanksgiving, Wednesday, December 4th. The financial position of the Mission Fund has compelled the Board to instruct the Secretary-Treasurer to pay only 50 per cent. of the grants due to our missionaries on the 1st Oct. A liberal offering only on Thanksgiving Day can provide for this partial payment; and strenuous and sustained efforts will be required on the part of all members of our Church in order to remove existing incumbrances, and to secure an income equal to the expenditure which is requisite for the efficient prosecution of the Mission Work of the Diocese.

Commending this very important matter to your hearty sympathy, and requesting you to read this letter to your several congregations on Sunday, December 1st, I am Reverend and dear Brethren, yours very faithfully, A. N., Toronto. Toronto, Nov. 22, 1878.

**THANKSGIVING AFTER HARVEST.**—Before our next issue is in the hands of our readers, Thanksgiving Day will have come and gone. We suppose that in most city churches at least, there will be morning service with Holy Communion, the form of service being that issued by authority of the Bishops, a copy of which ought to be put in the hands of every member of our congregations. In Toronto, we understand, arrangements are made for special evening service at All Saint's Church. The service following the order used in St. James's at the opening of Synod, will be sung by the Revs. J. D. Cayley, and I. Pearson, the responses, Canticles and Hymns being taken by the combined choirs of All Saints, Holy Trinity, and St. George's. The Hymns will be chosen out of H. A. and M., The Canticles, Chants, and Choral Responses, from the book of Canticles, and published under the authority of synod. We sincerely rejoice at this first attempt at a union of choirs in Toronto. There can be no doubt of the best improvement effected of late years in church music at home, which is due mainly to the numerous Choral Associations with their frequent rehearsals and annual services in the different Cathedrals. And we have no doubt that a similar result will follow the organization of Choral Associations here. As a first step towards these, we hail with great satisfaction this union of three choirs in a special service at All Saint's Church and trust that its success will justify a speedy repetition of the service in other churches, in St. George's for instance, where the present arrangement of the choir is well adapted to the combination of a large body of voices.

The sermon on the present occasion will be preached by the Archdeacon of York, the offering we need hardly remind our readers is on behalf of the mission fund. The present debt of the Fund is \$5000 and the receipts this year have been so inadequate that the quarterly payments to our

poorly paid missionaries for October and January have been reduced 50 per cent. This is a grievous hardship to them, and reflects no credit on our church in this diocese. A real thanksgiving to God for all His mercies on Thanksgiving Day would wipe out the debt and replenish the Church's empty treasury. Let churchmen do their duty and we have no fears for the result.

The following is a copy of the reply of the Bishop to the address presented to his Lordship on his arrival in Toronto:—

To the Clergy, Lay Delegates of Synod, and other Churchmen of this diocese, assembled at the Union Station, on Friday, the 15th November.

MY DEAR BRETHREN.—I thank you most heartily for the words of affectionate welcome and congratulation with which you have greeted me on my return to this city, and to the diocese over which I am called, by the providence of God, to preside. It cheers and gladdens me much to receive, after so long an absence, this manifestation of your undiminished confidence and affection.

I regret that I return to you without the health and vigor which, until within the last few weeks, I had so fully enjoyed; but at home or abroad we are liable to those fluctuations; and to whatever God in His wisdom and goodness may appoint, we must contentedly bow. I trust that the illness under which I am laboring will not be of long continuance, and that I shall soon again have the gratification of going in and out amongst you with the same loving will and hearty energy as heretofore.

And when restored to this ability, there is nothing, I can assure you, which will more delight me than to witness the peace and prosperity of our diocese, and to feel that, in the effort to administer it justly and honestly, I shall be supported by the loyal and generous co-operation of every member of the Church within its bounds.

A. N., TORONTO.

Toronto, Nov. 19th, 1878.

**UNIVERSITY OF TRINITY COLLEGE.**—The annual Convocation was held on the 14th inst., at 12 m. The Chancellor, Hon. G. W. Allan, presiding.

The following degrees were conferred by the Chancellor: B.A.—A. L. Parker, A. Stunden, H. V. Ogden (September 3rd), A. J. W. McMichael, J. T. Lewis (September 3rd). M.A.—W. H. Wood. M.D.—A. J. Sinclair, W. McKay. SCHOLARS.—A. L. Parker.

**Third Year.**—A. Allen, Wellington Scholar; R. J. Nichol, 1st Burnside Scholar; A. Belt, 2nd Burnside Scholar. **Second Year.**—W. M. Crittenden, Wellington Scholar; G. Sage, 1st Dickson Scholar; H. L. Ingles, 2nd Dickson Scholar. **First Year.**—E. Van Carson, 1st Foundation Scholar; A. Grears, 2nd Foundation Scholar; R. N. Jones, 3rd Foundation Scholar.

**MATRICULATION (Arts.)**—E. Van Carson, A. Grears, R. N. Jones, J. Boyd, — Gibson, D. Howard, J. M. Shaw, — Doherty, — Creagon, — Bousfield.

**MATRICULATION (Medicine)**—H. A. Allen, W. L. Allen, E. Bentley, W. M. Brett, M. L. Cameron, J. F. Caltermole, F. D. Canfield, W. Fairbairn, A. Farncomb, C. M. Freeman, A. C. Gairder, J. W. Hunter, J. M. Johnstone, J. P. King, F. Lundy, J. F. Martin, H. B. McCausland, H. B. McCausland, H. R. McGill, W. F. McLean, N. McPhatten, D. A. McTavish, J. McWilliams, R. McWilliams, R. Patterson, A. Pringle, H. Raikes, T. M. Robinson, E. A. Spilsbury, A. N. Sloan, H. W. Smith, E. A. Smith, A. E. Stutt, G. H. Stark, E. D. Vandervoost, J. Walker, H. C. Wilson, F. A. Woolvester.

**PRIZES AWARDED 1878.**—Prince of Wales' prize for 1st class in Classical Honours, Parkur, A. L.; Hamilton Memorial Prize, Farncomb, J.; Bishop of Toronto's Divinity Prize, Farncomb, J. **Prizes in the Third Year.**—Divinity, Lewis, J. T.; Parker, A. L.; Classics, Parker, A. L.; Mathematics, Parker, A. L.; French, McMichael, A. J. M. **Prizes in the Second Year.**—Divinity, Allen, A.; Classics, Allen, A.; Mathematics, Allen, A.; French, Nichol, R. J. **Prizes in the First Year.**—Divinity, Crittenden, W. M.; Classics, Crittenden, W. M.; Mathematics, Crittenden, W. M.; Chemistry, Crittenden, W. M.; French, Sage, George;



Prize for Latin Hexameter Verse, McMichael, A. J. W.; Prize for English Verse, Nichol, R. J.

At the conclusion of the presentation of prizes, Mr. R. J. Nichol read his poem on "Indian Summer," for which he had been awarded first prize.

The regular quarterly meetings of the Standing Committees of the Synod of the Diocese of Toronto were held at the Synod office, Toronto, on Thursday and Friday, the 14th and 15th November, 1878.

**EXECUTIVE COMMITTEE.**—Present—The Archdeacon of York, chairman; the Dean of Toronto, the Archdeacon of Peterborough, Revs. W. Logan, J. S. Baker, Dr. Smithett, J. H. McCollum, A. J. Fidler, Alex. Sanson and John Pearson. Hon. G. W. Allan, Messrs. Alex. Marling, John Carter, S. B. Harman, C. J. Campbell, M. Crombie, A. H. Campbell, Clarke Gamble and Dr. O'Reilly.

The sub-committee on amendments to the constitution in regard to the formation of the Standing Committees, not being ready to report, was continued, on the understanding that a report would be presented at the February meeting. Mr. Marling presented and read the report of the sub-committee on the qualification and registration of parish voters, the same having been referred by the Synod to the Executive Committee "with a view to its recommendation of some plan by which some restriction shall be placed on the alleged abuses in the mode of electing lay representatives to Synod, and to report a system of registration, or otherwise, to apply to both free and pewed churches." The committee expressed their opinion "that the time has arrived when some restriction should be placed on the abuses referred to, but are not prepared to recommend any pecuniary requirement as a test or qualification for voters, and they are further convinced that the qualification of voters should be the same in pewed as in free churches. The committee think that the desired end can be accomplished by the adoption of a simple system of registration, and that the only additional qualification of the voter beyond what has hitherto been required should be that he has been an habitual worshipper for the greater part of the year preceding the Easter elections." The committee concluded their report by indicating the required amendments to the constitution of the Synod. It was thereupon *Resolved* that this report be adopted.

A memorial was presented from the vestry of the Church of the Redeemer, Yorkville, praying that the authority of the Synod be conferred on the officers of that church to mortgage or sell and dispose of, according to law, the lot of land in the Potter's Field on the north side of Bloor street west, and to apply the proceeds thereof towards the payment of the purchase money of the lot on the north-east corner of Bloor street and Avenue Road, and to the erection of a new church thereon. *Resolved*, that all the papers connected with the lands of the Church of the Redeemer be laid on the table for consideration until the next meeting of this committee.

In response to a letter published in a late issue of the *Toronto Daily Globe*, dated October 28, and signed "Delegate to Synod," containing the following statement in regard to Synod Trust Funds, viz.: "It is reported that some first class Dominion or Toronto bonds were sold and the proceeds re-invested in township of Tiny debentures," and inquiring whether, before Churchmen are asked for any more money, "a list of the Synod debentures ought not to be published that they may know how their funds are invested," the Secretary was instructed to publish the following memorandum: "The Synod holds \$3,000 Tiny debentures, of which \$1,000 are held for the Clergy Trust Fund and \$2,000 for sundry other funds and private endowments; and the same were purchased with moneys which came in in ordinary course, not from the sale of debentures. The only fund holding any of the above Tiny debentures, and which is aided by collections from the members of the Church, is the Widows and Orphans' Fund, which holds \$500 of them. If the writer of the letter in question, or any other delegate to Synod, will call at the Synod office he will be able to obtain authentic information in regard to all the debentures and mortgages in which the Synod Trust Funds are invested." *Resolved*, that the attention of the several committees be called to the requirement of the constitution that their reports are to be laid before the executive committee three weeks before the meeting of Synod, and that they be requested to comply with the same in order that the reports may be sent out with the notices of the meeting of Synod. *Resolved*, that the Ven. the Archdeacon of York, the Ven. the Archdeacon of Peterborough, the Dean of Toronto and the Chancellor of the diocese be a committee to draft an address of welcome to the Lord Bishop of the diocese on his return from England.

**COMMUTATION TRUST COMMITTEE.**—Present—The Rev. Canon Brent in the chair; Revs. W. W. Bates, W. R. Forster, C. W. Paterson, A. J. Broughall, J. Middleton, and John Davidson; Messrs. Grierson, A. H. Campbell, Peter Paterson, William Ince, and Dr. Snelling.

The Rev. C. W. Paterson presented and read a report from the Sub-Committee, to whom were referred

the proposed amendments to the Commutation Trust Fund By-Law. The same was referred back to the Committee for further consideration.

*Resolved*—That this Committee, remembering the interest the late Rev. Dr. Lett took in the work of the Church in general, and in the administration of this Fund in particular, desires to place on record this expression of its sense of his services and regret at his decease; and that the Secretary be requested to send Mrs. Lett a copy of this resolution.

**ENDOWMENT OF SEE, RECTORY LANDS, AND LAND AND INVESTMENT COMMITTEE.**—Present—Rev. Canon Stennett, chairman; Revs. W. Logan and W. H. Clarke; Judge Scott and Mr. Farncomb.

Sundry applications in regard to the purchase of land were examined and laid over for further consideration.

**THE MISSION BOARD.**—Present—The Archdeacon of York in the chair; the Archdeacon of Peterborough, Revs. Rural Deans Givins, Stewart, Osler, Allen and Smithett, Canon Morgan, C. C. Johnson, Isaac Middleton, and Dr. Hodgkin; Messrs. J. R. Cartwright, J. C. Morgan, C. J. Blomfield, Col. Boulton, and Capt. Bligh.

The Secretary presented the quarterly financial statement of the Mission Fund, showing a credit balance of \$1,373.96 available towards liquidation of the debt of \$6,000, maturing on the 1st February next; but no funds on hand for paying the stipends of the missionaries, overdue since 1st October. Also the quarterly financial statement of the Algoma Fund, showing the debt on that account to be \$756.62, and payments to the Bishops and Missionaries of Algoma in arrear since January, 1878.

The following new guarantees were received and accepted by the Board, viz.: *Lakefield*, \$500 per annum for three years, from 1st July, 1878. *Haliburton* (Dysart), \$110 per annum for three years, from 1st July, 1878. *North Essa, Christ's Church*, \$333 per annum for three years, from the 1st January, 1879.

Letter read from Rev. J. E. Cooper, Minden, in regard to the continuation of the \$100 grant made for one year in April, 1877. *Resolved*—That the Board are not in a position at present to entertain the application.—Letter read from Mr. G. B. Morley, Lay Reader in charge of the Mission of West Mono, asking for a continuation of the \$300 grant to that mission. *Resolved*—That the position of the Mission Board prevents their making the grant, which they greatly regret.—Letter read from Mr. W. J. Keating, Church Warden, All Saints', Penetanguishene, asking for an increase for this year to the \$100 already granted to that mission. *Resolved*—That the Mission Board regret that for want of funds they are unable to entertain the application.

Rev. Dr. Hodgkin, Clerical Secretary of the Board, presented a full report of his work since the 1st September last, embracing the results of his examination of the income and expenditure of the Mission Fund, and of the amounts collected on its behalf by the various parishes and missions throughout the diocese, during the past five years, and containing several suggestions in regard to its future management. *Resolved*—That the Secretary be directed to pay to the missionaries now on the list fifty per cent. of the stipends due on the 1st of October, and also of the stipends coming due on the 1st January next; provided, however, that no payment be made to missions while in default of the amount assessed to them for the current year in respect of the Mission Fund.—*Resolved*—That the Bishop be requested to issue a pastoral, setting out the present deplorable state of the Mission Fund, and urging the clergy to bring the subject prominently before their people on Sunday the 1st day of December next.—*Resolved*—That the Rev. Dr. Hodgkin (Convener), Rev. Isaac Middleton, Rev. Canon Osler and Mr. J. R. Cartwright, be a committee to devise a scheme for the increase and sustentation of the Mission Fund upon a reliable basis, to report at the next meeting of the Board.—*Resolved*—That Rev. Rural Dean Givins be authorized to ascertain where the diagrams procured by this Board for mission purposes are, and to arrange for their being utilized to the best advantage in the several Deaneries.

(To be continued.)

**St. Stephen's.**—This Church was re-opened on Sunday after an enlargement by the addition of two transepts, besides a number of interior improvements. The walls have been nicely colored, the woodwork varnished, and the chancel refitted. There was early celebration at eight o'clock, morning prayer at eleven, conducted by the Rev. A. J. Broughall, the Incumbent, assisted by the Rev. Professor Jones. The Venerable Archdeacon Whitaker preached from Rev. xxi. 22. In the afternoon Litany was said, the Rev. S. Jones preaching the sermon. In the evening, the Rev. A. H. Baldwin occupied the pulpit.

**SUNDERLAND.**—The Rev. Edward Warren heartily thanks those kind friends who have answered his appeal for back numbers of the *DOMINION*

CHURCHMAN and other sound Church periodicals for distribution in his parish, and requests them to continue their favors.

**NORTHUMBERLAND.**—The Missionary Meeting of this Rural Deanery commenced at Ashburnham on Tuesday evening, 19th inst. The notice was very short, of which complaint was made, and the previous Sunday morning being wet, due publicity could not be given. Printed bills, sent from the Synod office, had been much utilized, and, for the short space of time allowed, the best had been done by the incumbent, the Rev. W. C. Bradshaw, to awaken an interest and secure an attendance. The size and appearance of the congregation manifested the gratifying result of the effort. Addresses were delivered by the Rev. J. McCleary and the Rev. Dr. Hodgkin, in which the principles connected with mission work and the special needs of the diocese were fully set forth. The response was given by a collection of \$6.95, against \$5.75 last year. There are several matters of great interest connected with this new and rising parish. A very handsome and commodious church has been substantially and economically built and paid for. The fittings are singularly beautiful and appropriate. The pulpit is remarkable, not only for its excellent design and admirable execution, but also for its being the gift of a member of the congregation, evidently a skilful mechanic, who spent for weeks his spare hours upon its construction, resulting in a valuable article of church furniture, singularly beautiful, and also an expression of Christian devotedness and perseverance, yet in keeping with the whole of the interior. The chancel window is a memorial one, connected with the life and labors of the late Reverend Mark Burnham, B.A., Oxon, to whom the venerable parish owes so much. Two other memorial windows add to the interest of the church. The energetic labors of the incumbent are evidently being rewarded with an encouraging amount of success.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Chapter of the Rural Deanery of Halton and North Wentworth, met at the Rectory, Dundas, on the 10th Oct. ult. The Rev. Canon Houston, having been appointed to a parish in another deanery, a hearty vote of thanks was tendered to him for his past services as Secretary, and the Rev. W. J. Mackenzie was appointed to succeed him in the office. By request the Revs. the Dean and Canon Houston agreed to prepare a letter of condolence to be conveyed to the widow of the late Rev. Dr. Greene of Burlington. Portions of Genesis I. and II. were discussed; and, by request, the Rev. the Dean agreed to prepare an essay, to be read at the next meeting, on the meaning of the word *day* as used in these portions of the scripture. The Rev. W. R. Clarke, read a very valuable essay on the question "Is happiness the ultimate fate of all men?" and in connection with the question it was agreed to discuss still further at next meeting, the Greek phrase *en phulakes* in 1. St. Pet. iii. 19.

Early communion, in which a number of the parishioners united, was celebrated in St. George's Church; and in the evening an instructive and impressive sermon was preached by Rev. Dr. Geddes, Dean of Niagara, from Ps. lxxv. 2. The subject of the discourse was prayer; and prominence was given to the duty of both prayers and alms on behalf of the sufferers from yellow fever in the South. A collection in their aid was taken up amounting to about twenty dollars.

The following missionary meetings were appointed to be held, and in each case, with the exceptions of Norval and Stewartown, at 7:30 p.m. viz., Oakville, Monday, January next, 13th; Waterdown, Tuesday, 14th; Lowville, Wednesday, 15th; Nassagawea, Thursday, 16th; Carlisle, Friday, 17th; Acton, Monday, January 18th; Georgetown, Tuesday, 14th; Milton, Wednesday, 15th; Hornby, Thursday, 16th; Norval and Stewartown, Friday, 17th; Dundas, Tuesday, January 21st; Ancaster, Wednesday, 22nd; West Flamboro, Thursday, 23rd; Rockton, Friday, 24th. Sermons on behalf of missions to be preached at Palermo, Omah, Burlington and Nelson.



The next meeting of the Chapter was appointed to be held at Milton, on Wednesday, Jan. 15th.

**AMARANTH.**—This mission is going on well. A church is freely spoken of at Little Toronto, and also at the Colbeck settlement. This is the St. Albans half of this large mission. For all these signs of progress, let us say "God be praised." There is some talk of the Rev. C. R. Lee, M.A., being sent to this mission as Priest in full charge.

**HAMILTON.**—His Lordship the Bishop arrived in this city on the 21st inst. He was met at the station by R. G. Sutherland, rector of St. Mark's, Acting Bishop's Chaplain; Dr. Ridley, lay delegate; Dr. Billings, do.; Edward Browne, do.; James Walker, Warden of St. Thomas' church; C. T. Jones, warden of Christ church cathedral; Edward Martin, Chancellor of the diocese; F. W. Gates, delegate and Honorary Secretary of the Synod; William Gillespie, Warden of All Saints church; Dr. Locke, Warden of St. Mark's church; V. E. Fuller, ex-Warden of Christ Church cathedral; A. Irving, J. J. Mason, Secretary of Synod, and a number of others.

At the cathedral the following clergy were in waiting to receive his Lordship, viz.: Rev. Mr. Curran; Rev. Mr. Belt, of Ancaster; Canon Roberts, of Thorold; Rural Dean Bull, of Barton; Canon Dixon, of Guelph; Rev. J. Gribble, Port Dalhousie; Rev. Mr. Lee, of Acton; Canon Read, of Grimsby, and others. The choir afterwards arrived by the western door, and on their taking seats the Dean gave out the 215th processional hymn, beginning,

"The Church's one foundation  
Is Jesus Christ our Lord."

The Dean announced that the Bishop and Mrs. Fuller desired to return thanks publicly to Almighty God for their preservation during their long journey. After prayer the *Te Deum* (by Sir John Goss, in unison in A) was sung. The Dean, addressing his Lordship, then said it gave him great pleasure on behalf of the clergy and laity of the diocese to present him with an address of welcome, which he read. The address was as follows:

*To the Right Rev. Thomas Brock, Lord Bishop of Niagara:*

We, the clergy and laity of the diocese of Niagara, desire respectfully and warmly to welcome your Lordship on your safe return to your diocese, and to assure you that we hail your coming again amongst us with sincere pleasure.

During your absence you have been actively and prominently engaged with your brother bishops in deliberations of the greatest importance to the churches of the Anglican Communion. These deliberations, we trust and believe, will be of lasting benefit to the Church of Christ throughout the world.

We have observed with satisfaction that you have taken occasion frequently to address the members of the Mother Church on the subject of mission work in the Dominion of Canada. We hope that these exertions on your part will be abundantly blessed by the Great Head of the Church. Your Lordship returning, we trust refreshed and re-invigorated, to the arduous work of your diocese will have, we firmly believe, as in the past, so in the future, the cordial support and co-operation of those over whom the Lord has placed you.

We desire to include in our congratulations, on this occasion, your excellent wife, who has been your companion in your journeyings by sea and by land. In conclusion, we would express the hope that your Lordship may long be spared to this portion of the flock of Christ over which the Holy Ghost hath made you overseer.

J. GAMBLE GEDDES, D.C.L.,

Rector of Christ Church Cathedral and Dean of Niagara.

In addition to the Dean, the address was signed by Archdeacon McMurray, and Rev. Canons Read, Dixon, Worrell, and Roberts, and 86 clergy of the diocese. His Lordship, in reply, said:

*To the Reverend the Clergy and the Laity of the Diocese of Niagara, here present: Reverend and Dear Brethren of the Clergy, Dear Brethren of the Laity.*

Accept my best thanks for your great kindness

in assembling here in our beautiful cathedral, to join the dear partner of my life and myself, in returning thanks to Almighty God for His great mercy in restoring us, after many thousands of miles of travel by land and by water, in health and safety, without accident or even a detention, to our numerous and loving family, to our happy home, to our many kind friends and united Diocese; and for the exceedingly kind and cordial address just presented to me. Be assured that these marks of your good will towards us will never be forgotten by either of us, as long as our lives last; but that the recollection of them will ever remain fresh in our memories as long as we live.

As you are kind enough to say, I have, since we parted in May last, been actively and prominently engaged, with my brother Bishops from the several branches of the Anglican communion, scattered over the habitable globe, in deliberations of the the greatest importance to the Church of God. I firmly believe that those deliberations will prove of great and lasting benefit to the Church; for, although everything was not done that some of us, long accustomed to Synodical action and unfettered by the State trammels, hoped would have been done; yet, what has been done must tend, with God's blessing, to the peace, the stability and the extension of the Church. One thing I deeply regret, and that is this, that all we said and did at the Conference of Bishops at Lambeth was not made as public as the mighty power of the printing press could make it; for, with one single very slight exception, there was not a word said, nor an act done that might not, with the greatest advantage to the church, have been proclaimed upon the house tops. Throughout the conference the utmost spirit of Christian charity pervaded our large assemblage. We met the Bishops of the same household of faith from widely scattered portions of the great globe. Strangers to one another; we separated in St. Paul's cathedral, London, as dearly beloved brethren in Christ Jesus.

I have also had great satisfaction in being able, during my recent visit to England and Ireland, to do what I could towards repaying the venerable Society for Propagating the Gospel in Foreign Parts, what I personally owed it, and what it had done for this Diocese in years gone by. When I entered upon the study of Divinity, I needed help to enable me to prosecute my studies at the theological seminary of the diocese, and the Society kindly granted me £50 a year during my course there. Although this diocese has received no aid from the Society since its organization, yet most of the parishes in it long enjoyed its fostering care and support. It was therefore a great satisfaction to me to be able either to speak at missionary meetings or to preach for the venerable Society, on forty-five different occasions in England and on eleven in Ireland. As I was enabled to give to the various audiences whom I had the privilege of addressing (and I have had the privilege of addressing upwards of 1,400 persons, including nineteen clergymen, at a time) on behalf of the venerable society, a great deal of interesting information regarding the growth and condition of the Church on this continent, planted by the Society, and the mode in which we are carrying on the work of Christ in the land, I was listened to with a great deal of attention, and, if I may judge by the increased offerings on those occasions, with no little pecuniary benefit to the Society. It was of no little advantage to that Society, that I was enabled to tell my audience on many occasions of what we did at the missionary meeting during our last session of Synod, for the mission of Amaranth. People often said to me that our Christian liberality put them to shame.

It affords me, dear brethren, the greatest possible pleasure to be able to state to you that I am fully satisfied that our Church is making great, steady and sound progress, both in England and Ireland. I visited those countries in 1850, again in 1867; and now I have just returned from visiting them for the third time. Going about, as I did on all these visits, from parish to parish, in different parts of the country, I had good opportunities of forming a pretty correct judgment. On these two last visits I noted a most marked improvement in the greater attention paid by the Bishops to the work of their dioceses; in the in-

creased zeal, activity, and devotion to their duties displayed by the parochial clergy; in the greater number of their various services and the more efficient modes adopted by them for increasing spiritual life amongst their people. I noticed in 1867 a great improvement in these respects; but it was nothing, when compared with what I witnessed this year. The consequence, as might have been expected, has been that their congregations have been larger and more devout, the number of communicants greatly increased, the pupils attending Sunday and day schools vastly in excess of former years, whilst churchmen have learned in some degree, to contribute of their worldly means to the work of the Church of God, and what is of still greater importance, to "grow in grace and meetness for glory." I found everywhere churches either built or restored at a very heavy cost, by voluntary, frequently, individual contributions. I don't know that I saw a single church but what was new or had been restored during the present generation. I was shown by a clergyman a published statement of the contributions to these and other objects connected with the Church and its work, extending over a series of years, and, much to my surprise and satisfaction, they exceeded considerably during that period all that the Church had received from her endowments. Surely then with these and other proofs of the Church's growth before me, I had abundant reason for "thanking God and taking courage." It is quite true that there is in the Church in England an active and very busy body who are doing the Church no little harm by leading a considerable number of weak minds to the brink over which they naturally fall into the embrace of the Church of Rome. They keep themselves constantly before the public, through the newspaper press, and lead persons at a distance, like us, to conceive that they constitute a great or a leading part of the Church of England. I heard far less of this body in England than I heard of them in Hamilton. There they are known and their real importance appreciated. Here we only hear of them through the daily press, which is too often tempted to make unfounded statements without duly considering the harm such statements may do.

Thank God! I return to the discharge of the duties of my Episcopate, which you are pleased to call arduous, but which I never found to be so, much invigorated in body and in mind, trusting in your kind co-operation and entire freedom from party spirit (of which I did not fail to make mention when abroad), for the future, as in the past, I hope, for God's gracious assistance, to work cordially with you and the rest of the Diocese, as long as God, in his infinite wisdom, is pleased to permit me to preside over you.

Accept, on behalf of my dear wife, who has not only been my companion in my visits to the Old World on this as on former occasions; but also for more than forty-three years, my support and counsellor—your kind congratulations.

And now, dear brethren, I would say unto you, "The Lord bless and keep you; the Lord make His face to shine upon you and be gracious unto you, the Lord lift up the light of his countenance upon you, and give you peace."

His Lordship then pronounced the benediction, and the 379th hymn and doxology were sung, the audience joined heartily.

The musical arrangements were under the care of Mr. C. J. Robinson, choirmaster, and were all that could be desired. At the close an adjournment was made to the schoolroom where a reception was held by his Lordship.

It may be added that the following gentlemen were in the audience, having arrived a little too late to take part in the preliminary proceedings: Rev. Rural Dean Holland, of St. Catharines; Rev. J. Carmichael, of the Church of the Ascension; Revs. T. A. Rixon, of Arthur; McKenzie, of Milton; and Boulton, of Georgetown.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

**EASTWOOD.**—*St. John's.*—Reopening services were held on Sunday the 3rd and 10th inst. on the completion of the repairs made upon the old Vansittart Church. Although the church retains its old form and exterior, even to the old fashioned windows, in all other respects it is as good as



new. Great satisfaction is expressed with the appearance of the building, both within and without. The improvements have been proceeded with without any cessation in regard to the Sunday services, the congregation once or twice only worshipping out of doors. The attendance has been remarkably good from the beginning of the present incumbency; but especially the last two Sundays, at both morning and evening services, crowded congregations testified their approval and interest in the change which had recently come over the Church. Very appropriate were the words of Archdeacon Sweatman in his sermon on the morning of the 3rd instant. Text, "Worship the Lord in the beauty of Holiness," the marginal rendering of which is, "Worship the Lord in the glorious sanctuary." The preacher after expressing his admiration and respect for the change which he saw around him said, David provided with magnificent cost for Solomon's Temple, and his lifelong principle was, "Shall I offer to the Lord that which cost me nothing?" He pleaded with impressive earnestness that the accompaniments of divine worship should be in keeping with our estimate of Him whom we worship and adore. We adorn and beautify our homes. Should the house of God be neglected? Should we not make the place for his feet glorious? The divine meaning of the text was in nowise forgotten. "Worship the Lord in the beauty of holiness." The exterior of worship is not enough—moral beauty—the beauty of holiness was portrayed; and desire and longing was kindled in many minds to possess more and more this highest form of beauty.

On Sunday, 10th inst., large congregations greeted their old friend and former pastor, Rev. Hugh Cooper of Listowel. A glad feeling of recognition and remembrance was manifest between preacher and people.

On Monday, evening, 11th inst., the weather was very unfavorable for the public meeting, drizzling rain and bad roads—no prospect of a successful meeting—and yet, from a comparative handful of people about a hundred dollars were raised toward the expense of the Church restoration. Some \$250 yet remains to be provided, and this will soon be forthcoming from a willing and earnest people. The pastor has been much helped and strengthened in his work by his indefatigable friend and churchwarden, Mr. Balls. The expense of the church restoration from first to last will be between four and five hundred dollars. Messrs Taylor & Cheve, of Woodstock, have had charge of the painting, coloring, &c., and their work is well done. Messrs. Peacock & Love, builders, furnished the carpenter work, as well as the designs for desks, communion chairs, porch, etc., Messrs. John White & Co. supplied the carpets, matting, upholstering, etc., To Mr. W. Edwards, sr., of Woodstock the Church is peculiarly indebted to the free gift of his skilful labor upon the shield or tablet immediately in front of the building. The shield bears the following inscription in gilt letters, and is cleverly executed;—

"St. John's Church. Erected A. D. 1836 by the late Admiral Vansittart. Restored A. D. 1878." The centre of the shield bears the late Admiral's coat of arms. The whole feature calls forth universal approval. It is but meet that the honored name should be had in continual remembrance. The esteemed and influential people at Eastwood House, Mr. and Mrs. T. C. Patterson and family had taken a very warm and active interest in all that concerns the church in this place. May their recompense be a thousand fold.

St. John's Church, Eastwood, is now ready, not only to welcome its own parishioners, but friends and visitors from Woodstock and elsewhere. Every fine Sunday morning we expect to see it thronged. The choir is increasing in strength and efficiency. The old church is now one of the most comely and beautiful within the radius of many miles.

OXFORD CENTRE.—A social was given in the Town Hall, on Tuesday evening the 12th inst., in the interest of Christ Church, and in connection with the Rev. H. Cooper's visit from Listowel. The hall was crowded. Mr. Cowan, his pupils, and Agnes Green, performed their parts to the admiration of all. The proceeds amounted to more than \$80.00.

WOODSTOCK.—The churchmen of St. Paul's are

congratulating themselves on the approach of their new Church to completion, which they say will be one of the most commodious, handsome buildings in the diocese. The stone and brick work is completed, and the building is covered in. It is indeed a splendid structure. It is in the gothic style of architecture. At one end of the facade, there is a massive tower rising to the height of 135 feet; at the side of the other corner, there is a round tower to height of about 100 feet. There are four entrances, the principal one being under the tower. The walls are of red brick, and the slates, according to the prevailing fashion, of different colours. The entire work will be completed next summer. The cost will be about \$40,000.

LONDON.—The Church of England Young Men's Association gave the third of their fortnightly musical and literary entertainments in Bishop Cronyn Hall, on Tuesday evening last. The attendance was large, the Hall being crowded; the affair was in every respect very successful.

The Very Rev. the Dean of Huron returned on Saturday, the 23rd inst., accompanied by his bride. They were married by Very Rev. Dean Grasset, of St. James's, Toronto, in Grace Church, New York. Mrs. A. Roche, now Mrs. Boomer, had come from England to New York, and was there met by the Dean, and the wedding ceremony performed privately, without any ostentation. Now, that the Dean has returned, Huron College will be opened in a few days.

It is announced that Dr. Shulte, the lately appointed Classical Professor, will be here on the 1st prox., when the College will be reopened. In consequence of the death of Rev. Professor Halpin, there have been but a few days' college work since it was opened by him on the 1st of October.

WESTMINSTER.—St. James'—The first anniversary of St. James' Church was celebrated on Monday evening, the 10th inst. There was a very large attendance. Rev. Evans Davis, incumbent, delivered a brief address, prefatory to the commencement of the entertainment. Mr. G. B. Lippi, organist of St. Paul's, presided at the organ. First was an instrumental solo, rendered in a masterly manner; Gloria, 12th Mass, was then sung by the choir, followed by a bass solo, "Within thy Sacred Dwellings," by Mr. F. Coles. There was then a quartette, by Misses Wright, Churcher and Messrs. Lippi and Coles; a solo, "Lift up thine eyes," was sung by Misses Wright, Howell and Finnemore, then by Dr. Lippi, "Lord remember David." Miss Howell sang "Lord whom my heart holds dear." The entertainment concluded with the anthem, "O Praise God," sung by the choir.

## British and Foreign.

### ENGLAND.

The Bishop of Peterborough, before delivering the concluding portion of his charge at St. Martin's, Leicester, remarked that in the Communion Service he adopted the Eastward position in prayer for consecration, whereas on the previous day at St. Martin's he stood at the north side of the table. He did that in order to conform to the usage of each church, and expressed his intention of continuing to do so with a view to securing unity, recent decisions declaring both positions equally legal. He also did it because he did not attach any doctrinal importance to either position, and regretted that so much importance had been given to the point in their ritual controversies.

The Bishops have (the *Pall Mall Gazette* understands) come to a resolution that in future licenses shall not be granted for the re-marriage according to the rites of the Church of England of divorced persons.

A development of the system of setting apart "Quiet Days" for prayer and meditation is to be made at the parish church, Blackburn, where there will be a "Quiet Day" for the wives, sisters, and adult daughters of the rural deanery of Blackburn. The services will be conducted and addresses given by the Rev. Francis Pigott, M.A., vicar of Halifax, and chaplain to the Queen. The subject of the first address at 4.30 will be, "How a Clergyman's wife may hinder her Husband in his Work," and after an interval for tea, provided at the vicarage, a second address will be given in the church at 7.15, on "How a Clergyman's Wife

may help her Husband in His Work." Each address will be followed by a pause for silent prayer.

We are glad to learn that an effort is being made to restore the services at St. Ethelburga's, Bishopsgate street, to something of their former heartiness. The ritual is now of a less ornate character than used to be the case, but the weekly celebration of the Holy Communion has been recommenced, and there is a second choral celebration at 11.30.

At the parish church of Holy Trinity, Dorchester, on Sunday, sermons were preached on behalf of the Society for the Propagation of the Gospel in Foreign Parts. This association, established in 1791, has done a good work in the Colonies, and it was a singular coincidence that the deputation on the present occasion was the Rev. W. Green, of the Diocese of Niagara, Ontario, Canada, he having been a resident of Dorchester half a century ago. Mr. Green resided in our town for six years, and afterwards went to Canada, where he has laboured for some time as a missionary of the Church. He has been 14 years an ordained clergyman. At each service there was a large congregation.

RIPLEY.—Derbyshire Churchmen have not forgotten the Rev. John Wood, the founder of their County Church Defence Institution, and formerly curate of Ripley. He was educated at Trinity College, Toronto, and labored for some years in Canada. A correspondent who recently visited Luton, where Mr. Wood now is, observes that Mr. Wood has been the instrument of building a glorious church which will accommodate 1,000 worshippers, and schools for 600 children. The money is almost raised for a parsonage house which is to be erected by next July, and a fine organ has been built by a local surgeon, and will be given to the church. All this time Mr. Wood has not received a penny of stipend for his work.

### MISSION NOTES.

At a recent S. P. G. Meeting in England the Bishop of Capetown paid a warm tribute of gratitude and admiration to his great and heroic predecessor. True character was that of a great missionary Bishop, a great organizer, and one who freely gave his life for the increase of his Master's kingdom. He found South Africa a shapeless diocese, with some half-dozen clergy; he left it an essential province, with three Suffragan-Bishops. The clergy of his own diocese had meanwhile multiplied to 180. Capetown is the smallest of the South African dioceses; but it is as large as Great Britain. The Bishop explained his method of dealing with so large an area, with what is still (in spite of its increase) so small and inadequate a staff; and then drew the attention of the meeting to a very interesting community in the southern corner of his diocese. These are the Mahomedan Malays. Islam has hitherto been a very unpromising field of missionary enterprise. Little has been attempted and less has been done, for the Mahomedans. The so-called "Turkish Missions" are addressed, not to the Turks, but to the Greek Christians. But here Mahomedans, elsewhere so inaccessible, are positively asking for spiritual guidance. Dissatisfied with their own systems they are inquiring for further light. This feeling has lately found expression in a remarkable pamphlet, written in Dutch, but now translated, and published in Capetown, called "Abdullah Ben Yusuf." "Abdullah" is an assumed name, meaning "servant of God." The writer contrasts the history and moral character of Mahomet with the life of our Blessed Lord, and the precepts of the Koran with those of the Gospel; and adds these striking words:—"It has puzzled me greatly why the Christians do not try more than they have done to convert us; for they honestly believe that their religion is the truest and purest, and that we are as yet walking in great darkness." The Bishop said that he was very anxious to provide a missionary priest who should devote himself to this promising field of evangelical labor; and that he was raising funds for the purpose.

The Church of Rome is adding a Mission to those already existing in the Lake regions. Pope Leo XIII. has sanctioned a plan prepared by Cardinal Franchi whilst Prefect of the Propaganda. The work has been entrusted to a congregation established some ten years ago by M. Lavignerie at Algiers. Twelve missionaries have already left for Zanzibar. P. Livinsac will take charge of missions on Lakes Victoria and Albert; P. Parcal will fix his headquarters on the Tanganyika; and it is proposed to push forward as far as the capital of the Muato Yanvo (which might certainly be reached far more easily from the west coast). The missionaries have been instructed in the use of scientific instruments.

YEDO, JAPAN, 8th Oct. 1878.—I am actively employed in superintending the building of my church, which is to be finished by the 15th of December next. I have bound the contractor in a penalty of \$10 a day for each day after that period, if not completed by that time. The English people here have raised nearly \$1000 for stained glass windows, furniture



Each address yer.

eing made to Bishopsgate tiness. The than used to of the Holy d there is a

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ec., as a testimonial "to me personally, in apprecia- tion," as Sir Harry Parkes informed me in his official letter as chairman of the meeting, "of my long and gratuitous services as their minister." It has been very gratifying to me to observe the kindly feelings felt towards me by the people generally. The sum is a very large one, considering that there are only about 10 families left to attend the church now.

We shall have a very pretty church, I think, when it is finished. It will be of red brick faced with stone, and marked out with black bricks. Mr. de Boinsville, the architect, is giving the font, and some other naval officers are giving a memorial window.

The *Birmingham Daily Gazette* says:—"The Rev. W. J. Knapton, who four years ago was assistant minister with the late Mr. George Dawson, of the Church of the Saviour in this town, and who has subsequently been Unitarian minister of Bradford, York- shire, has resigned his office, his convictions about religious truth having undergone so vital a change that he can no longer conscientiously occupy a Unitarian pulpit. 'I have been brought,' he says, 'in the good providence of God, to see the truth of the principles of Evangelical Christianity, which has been borne in upon my mind with convincing force and saving power.' Mr. Knapton's secession is a serious loss to the cause of Unitarianism in the North, as he is a young minister of distinguished intelligence and ability."

On the 9th ult., the Bishop of Tuam, the Hon. and Right Rev. Dr. Bernard, assisted by the Bishop of Cork, concentrated the new Cathedral of St. Mary's, Tuam. The foundation-stone was laid in 1862 by the then Bishop, Lord Plunkett, and the Dean, the very Rev. Charles H. Seymour. For sixteen years the Dean and Chapter of Tuam laboured zealously to carry out their purpose to its full completion. The building, which is a very handsome one, has cost over £16,000, exclusive of many munificent gifts.

UNITED STATES.

NEW JERSEY.—The Rev. R. N. Merritt, D.D., Rector of St. Peter's, Morristown, N. J., has lately been presented with a very valuable testimonial of a silver set of five pieces, on the completion of his 25 years service in that parish.

The Rev. Dr. Merritt, above mentioned, was formerly of the Diocese of Toronto, and held the parish of Barton and Glanford, until September, 1853. His Canadian friends deeply regretted his leaving the Church here, but congratulated the Diocese of New Jersey in obtaining his active and wise services. We of the Diocese of Niagara (formerly of the Diocese of Toronto) more particularly notice every mention of Dr. Merritt's name, for with us he has always been held in highest estimation. We are therefore greatly delighted at this renewed mark of affection towards him from his present parishioners.

Strange effeminacy and degeneracy of Christian enterprise, zeal and heroism, to be cowering back and paling while men for love of money press eagerly and gladly to the forefront. No wonder we lose our grasp on these bold, hearty natures, and become despised in the midst of our luxury and ease. No wonder we cannot lay our delicate hands on their brawny arms and challenge them with heroic confidence to the strong body and substance of our faith. They know too well that luxury—personal, congregational, denominational, or ecclesiastical—will not give nerve and steadiness to our ranks, and make them press with more determined tread, bolder daring and loftier heroism, on beyond their own world-formed, money-urged lines. "If salt loses its savor, men will trample it under their feet," and the more manly they are, the more they will spurn its helpless, savorless body. Surely, the duty of every Christian is to love Jesus, and make the world know he loves Him. Yes, make it know not simply say it; but hardening sentiment into principle, and vitalizing principle into action—hardened, nerved, determined—press home upon them the great truth of our loyalty and the reality of our love and hope. Showing our faith by our works; fighting that good fight of faith which made St. Paul so invincible. No life of compromise or self-indulgence can do this work, nor form a character heroic and grand enough to march with the Lamb in that a my which "is faithful, and tried, and true."

We believe that every one who has heard and heeded the Divine call is under obligations to bring his brother to Jesus; that it is the duty of the saved to save others; that the saving of the world depends, under God, on the prayers and offerings and activity of the Church in her parishes and individuals. Mindful of the sweet memories of Christ's first Advent, and of solemn expectations of His coming again to judge our work; hearing the ringing cry of the great Advent preacher, "Prepare ye the way of the Lord," and knowing that we must have some part in the work of that preparation, or Christ's coming will be our fearful condemnation, we express our opinion very earnestly that every Rector and Missionary is

bound, by the law of Christianity, to afford his people an opportunity to give to the Domestic and Foreign Missionary work of the Church. It is according to God's plan that Missions should have prominence among the charities of the Church, and every soldier of the Lord may safely trust in his Divine commander's knowledge and power, and ought to have courage to follow where He leads. Nor is this all. We point to the fact that God's Word affirms the blessedness of giving, and declares that as a rule the means of being liberal will increase in proportion to the increase of individual liberality. And we add our testimony to what we regard as the teaching of all Christian experience, viz.: that about in the proportion that a parish limits its charities, its financial ability, or at least its benevolence, becomes limited; that the surest way for a parish to grow weak is to cease its contributions to objects beyond its borders, to hinder expansive charity and to use all its money for itself; and that the only way for a parish to grow really strong is to grow in the grace of giving something, even if be only a little, to each of the departments of Missionary work in the Church.

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.

ALGOMA.

SIR.—Is there any possibility of interesting Toronto Churchmen a little more in the work here? It seems specially necessary to do so when we remember that it is a great Romanist centre, as well as the Muskoka centre for Presbyterians and Methodists, (Bishop, Chairman and Moderator all in residence). Perhaps some of your readers would like to express their sympathy by forwarding articles for our Christmas tree, which would help in building up the "nursery of the Church" in these parts.

I am sir, yours truly,  
E. W. DUNFORD KING,  
Supd't of Bracebridge Sunday School.

CAROLS FOR CHRISTMAS.

DEAR SIR.—A selection of some 30 carols for Christmas, Epiphany, and Easter, has been made from Choep, Goodrich, Hutchins' Parish Choir and others, for the use of church choirs and Sunday schools. We are now printing an edition of 3,000 copies in book form (about 86 pages), and orders can be supplied at once. The price will be at the rate \$1.50 per 100, or in stiff paper cover, \$2.00. As we have ventured upon this little publication in the hope of meeting a widely felt want, we shall be glad to receive orders, accompanied by the price, stating number and whether with or without cover. Apply to H. G. Collins, Esq., 427 Yonge St., or to

J. D. CAYLEY.

TEXTS FOR CHRISTMAS.

DEAR SIR.—If any of your numerous readers have any Texts for Christmas which they can spare, I heartily wish they would let this poor Mission have them.

R. S. RADCLIFFE, Catechist,  
Amaranth and Luther Mission, Waldemar P.O.

FOREIGN MISSIONS, N.S.

SIR.—Will you again grant me space in which to bring before the readers of your paper in the Diocese, the cause of our Foreign Mission Fund. St. Andrew's Day will soon be here, and the season for special intercession with the Lord of the harvest, and I desire as strongly as I can to urge upon every clergyman and layman the positive need of a great effort—if we are to do anything at all ourselves.

It is true we gather a few hundred dollars, and send a portion of it to Algoma, to help in that most important part of our duty; but, after all, these heathen are our own fellow-subjects of the Dominion of Canada. We have talked of sending one of ourselves to help in the great work now going on in the East Indies; but that we may not end with talk, a much larger amount of money must be paid to our worthy treasurer, Mr. Gossip; and that the money may flow, the hearts

must be touched, and a much larger amount of earnest thought and earnest prayer must be offered before the Throne of the Lord of the harvest, and then "He will send laborers into the harvest. Yours most sincerely,

DAVID MOORE,  
Secy. B. F. M.

To CORRESPONDENTS.—A considerable amount of correspondence has to be left over from want of space. Our friends will much oblige by being as brief as possible in the communications with which they kindly favor us.

Family Reading.

RAYMOND.

CHAPTER XX.

Kathleen was standing beside a trailing rose-bush, which had been beaten down by the rain in the night tenderly lifting up the long branches, clad in their first fresh green, and twining them round a stick, which Tracy Harcourt was fixing for her firmly in the earth. She looked radiant as the morning, with her pretty spring dress and waving sunlit hair; while her new lover seemed well-fitted to be her cavalier, for the supercilious expression habitual to his undeniably handsome face had given place to a look of perfect contentment; and anyone who did not know Kathleen's past history, might well have said that there would not have been a better-matched or happier-looking couple. But as Estelle Lingard stood motionless for a moment to take in all the details of the picture before her, the hot indignation which was throbbing in every pulse, and filling her eyes with angry burning tears, swelled in her heart, till she felt as if she could have had strength to wrench that man away from the side of Raymond's young betrothed, even with the feeble grasp of her own small hands; but if such a thought were folly, she would at least do what she could, and that instantly. With a swift step, and set resolute face, she went quickly up to Kathleen, and took her by the arm. Kathleen turned round and with some muttered words of greeting, kissed her hastily in evident embarrassment; but Harcourt came a step or two nearer to shake hands with her, wearing a look of triumphant composure which almost exasperated her. She bowed to him haughtily, ignored his offered hand, and tightening her hold on Kathleen, she said to her earnestly, "Come with me, Kathie to some place where we can be undisturbed; I must speak to you alone."

"Dear Estelle, not now, I am busy with Mr. Harcourt," stammered the girl, growing red and white by turns.

"And I do not think you will care to hear any secrets henceforward which I am not to share, my Kathleen," said Harcourt with insolent pride.

"Kathleen," I tell you I must and will speak to you, and I will not do so in Mr. Harcourt's presence. I shall not leave you till you have heard me though I have to wait all day and all night too."

Kathleen cast an appealing glance out of her startled blue eyes at Harcourt, and he put his hand caressingly on her shoulder, with an obvious display of the familiar terms on which he stood with her.

"This is very disagreeable, and very uncalled for, my darling, but I do not think you will easily escape it altogether, so perhaps you had better have it over at once, and then there will be an end to it. Let me say one word to you before you are carried off by this imperious lady," and, bending down he whispered into Kathleen's ear some sentence which made her smile and blush, and then kissing his hand to her complacently, he turned away and walked towards the house, leaving her alone with her friend.

"Come," said Estelle, hoarsely, "let us go where we can be quiet and alone." And still holding her lightly by the hand, she drew her down through the flower-garden to the shrubberies below at so swift a pace that soon they were almost running. There was a little rustic summer-house in a retired part of the grounds, and thither Estelle brought the half-trembling girl, and made her sit down by her side on a seat within the enclosure, and then grasping both her hands in a feverish



clasp, she turned her bright indignant face upon Kathleen, and looked straight into her eyes, as she said with passionate vehemence, "Kathleen, what is it that you are doing? Are you mad? Do you know who and what you are? Raymond's future wife! how can you let that intruder dare so much as to touch your hand."

"Oh, Estelle!" exclaimed Kathleen, giving way to a burst of tears, and flinging her hands round her friend. "Don't speak so fiercely, don't be so angry with me; you do not know all that has happened. I cannot help it, indeed I cannot, but I shall never be Raymond's wife; I am not engaged to him any more!"

"I will not believe it," said Estelle, lifting up the fair head that lay on her shoulder, and forcing Kathleen to meet her dark flashing eyes; "did you not pledge yourself to him with truest, most solemn vows? Are you not his by every bond of fidelity and honour?"

"I did—I did promise," said Kathleen, sobbing. "But they say I was too young to know my own mind, and that I am not bound by it; and besides he has forgotten me—he has not written lately."

"Kathleen! you know he warned you that letters could not reach you at this time; you know that you are saying what is false; he has not forgotten you, nor ever will while life endures."

"Oh, dearest Estelle, it is no use!" said Kathleen, twisting about in her embarrassment. "It is no use to keep back the truth from you; I have given him up—I am going to marry Tracy Harcourt. They all wished it more than you can guess—father and mother, and every one. They all begged me, almost on their knees not to ruin all my chances of happiness, by holding to a foolish unsuitable engagement; and then Tracy—poor Tracy—I could not make him miserable; he loves me so!"

"He loves you!" repeated Estelle, contemptuously; "he loves your wealth and his own advantage, nothing more."

"No, Estelle; indeed you are unjust," said Kathleen, eagerly; "He does love me for myself, so deeply, so intensely, that he said he could never be happy again if I refused to be his wife; and I could not make him miserable for life—poor Tracy!"

"Poor Tracy! And Raymond! is his agony, his love, to go for nothing? Raymond—so good, so noble, so true—who loves you with the entire devotion of all his generous heart—who would give his life for you—who tore himself away from you only because the sternest duty called him, and trusted with the most perfect faith and confidence that you would be true to him, as he will be to you, even unto death! Oh Kathleen! some evil spell must have been cast upon you, or you could never for an instant meditate this terrible betrayal; wake up Kathleen—Raymond's sweet love—wake up out of this hideous dream, and be yourself. Cast this treachery from you, as you would a poisonous viper; though all the world oppose you, say that you will never forsake him—never; that you will be faithful to him, come what may—to him, your own true love, that waits and pines for you so far beyond the seas."

She had pleaded with such passionate earnestness that her whole frame was quivering, and her eyes streaming with tears, while still she held Kathleen's hand in her firm grasp, and gazed into her face with piteous appealing; but Kathleen struggled in her hold, and almost shrieked out, "Estelle, say no more; I cannot bear it, and it can avail nothing. It is too late."

"Never too late," said Estelle. "No promise you can have made to Tracy Harcourt is binding while that to Raymond remains uncanceled; say, boldly, that you repent the momentary madness into which their persuasions led you, and that you belong to him alone, to whom your whole love, your very life is due."

"But listen—listen!" exclaimed Kathleen; "perhaps you are mistaken about Raymond altogether. Tracy says it is no sin against him at all, because he is sure he loves you really better than me, you, whom he never knew till after he had engaged himself to me."

Estelle gave a sudden gasp at these words, but instantly recovered herself, and answered quietly "Kathleen, you know perfectly well this is a most wicked falsehood. I am nothing to Raymond, and never was; but you, from the first day he saw you, have been his joy, his hope, his life, his love. Oh,

child it were less cruel to stab him to the heart than to do him this fatal wrong!"

"Estelle!" exclaimed Kathleen, flinging out her hands, as if in utter abandonment of herself to the feelings that overpowered her; "I beseech you to plead with me no more. I tell you it is all in vain. I do not wish to keep my pledge to Raymond, right or wrong. I must give him up, for I love Tracy Harcourt!"

A deadly whiteness spread itself over Estelle's face at these words. She let her hands fall away from their grasp on the folds of Kathleen's dress, and sat silent, with a fixed, stony gaze.

"Yes," continued the young girl, speaking with rapid utterance, and eyes averted from Estelle, "it is true; it is best you should know it all. I thought I did love Raymond; I did not mean to deceive him, but I was so young, a mere child, when I first met him; I had seen so few men to compare him with, and now that I do know Tracy, I feel that I love him better, that I shall be far happier with him than ever I could be with Raymond. He used to be grave and stern often, and so exacting, and Tracy so gay and pleasant; he says he shall make my life one long, bright, summer day; and they are all pleased at my prospects—mother quite cried with delight. You only want Raymond to be happy; but they think of what is best for me, Estelle, and I could never be happy without Tracy now, for I have told you the truth—I love him!"

Estelle rose up, cold and grave, and with a pathetic mournfulness in her tone that drew a fresh burst of tears from Kathleen. "I can indeed, ask you now more to be true to Raymond, if you are false to him in your heart already; but will you not, at least wait till you see him again before you seal his doom?"

"No! No! that is impossible, and I do not wish it; besides, it is too late. They have all thought it best, under the circumstances, to hurry matters on; and—and—I am to be married in three weeks."

"Impossible!" was all that burst from Estelle's pale lips.

"Yes, it is true," she went on hurriedly; "we are going to London to-morrow, and I hardly meant to have seen you again, for I dreaded what you might say; but now, Estelle, since it is all settled, and cannot be changed, do forgive me, and love me once again." She tried to fling herself into her friend's arms, but Estelle put her back gently, though firmly.

"Kathleen, if this cruel news is indeed true, I hope I trust, you have written to tell Raymond at least what is in store for him; it would be the refinement of cruelty to let him go on building his hopes on happiness which is never to be his. Have you written?"

"No, not yet," said Kathleen, hanging her head. "Then promise me—promise that you will do so at once, without delay; it would be too dreadful, too inhuman, to let him come home in all his expectant, longing love, to find you lost to him forever. There is just time for a letter to reach him yet before he starts on his return, if you write without loss of time. Kathleen, you must promise me to do this much at least for him who has loved you so fatally—too well. I will not let you go till you pledge yourself to me that will write and send this letter." And Kathleen, panting to get free, exclaimed, "Yes! yes! I will—I promise!"

*To be Continued.*

#### THE JOURNEY OF LIFE.

Travellers together through this varying life,  
Sometimes our hearts are joyous, sometimes sad;  
Pleasures and sorrows, peacefulness and strife,  
Make our paths dark a while, then bright and glad.

Still we "go forward" with a right good will,  
Cheering each other with fond words of love,  
And, if dull care with gloom our spirits fill,  
Oh let us try to lift our thoughts above  
To the Great Being who makes night and day,  
Shadow and sunshine, daily toil and rest,  
Until, at last, we may forever stray  
Within the eternal mansions of the blest.

JOSEPH NAY.

St. Catharines, Ont., St. Cecilia's Day, 1878.

#### THE GREATNESS OF PRAYER.

Prayer requires work, and work requires prayer. Work must be the outward and visible form of prayer; prayer must be the soul of work, the soul of life general, no isolated and external act added to another isolated and external act but the ever-present background of every action, that which vitally pervades and supports all our words and deeds, whence all must originate, and towards which all must tend, that our whole conduct may become an embodied prayer. It is by prayer that life on earth is connected with eternity, is sunk in it, grows out of it.—LUTHARDT.

Since 1840 nearly every cathedral in England, many in Wales, and several—including St. Patrick's and Christ Church, Dublin—in Ireland, have been restored. The first, and perhaps on the whole the most magnificent of these restorations, was that at Ely, where the cathedral, a superb edifice, stands on the one elevated point of ground in a very flat country, where it is a landmark for fifty miles round. Ely suffered sadly in the civil wars, and had fallen into a state of lamentable decay, in which it was allowed to remain during that passive period of church history which intervened between the death of Charles the First, about forty years ago. At that time one of the ablest and most accomplished clergymen of his time was appointed Dean, and undismayed by the enormous expense which threatened to attend the restoration of the majestic fane of which he had become custodian, Dr. Peacock went to work. The architect to whom the restoration was intrusted was Mr. Boswell, brother of Lord Beaconsfield's mother, who executed this task admirably, and died at it; for stepping back to view an effect, he fell from a great height and was killed.—*Colonial Standard.*

If any individual having contributed to the work at home rests satisfied, if any parish having made an offering for Domestic Missions does no more, if any Diocese determines, because its own needs are great, not to look beyond; that individual, that Parish, that Diocese has adopted a policy which leads to the crippling of the Church's work abroad; and does react inevitably upon and cripple the Church's work at home.

If this be true the opposite is no less true. As we call down blessings upon those now aliens and strangers by our prayers and our gifts, so shall we the people of the covenant be blest and prospered accordingly.

The need is pressing. The old work and the new are to be sustained; men and women are waiting to be sent where their work is needed for Christ. The means to do these things, God's silver and gold, are in the possession of those who profess to love, and do love their Saviour. May not that portion of such resources which He should have as thank-offering be poured into His treasury without delay, that the Church's workers abroad may be re-inforced and her Missions properly and creditably sustained?

ST. ANDREW.

What starry grace to honour lifts  
St. Andrew in the Apostles' roll;  
Not his the high and glorious gifts  
Which strike and fascinate the soul.

He was not one of the favoured Three,  
The chosen "mighties" of the Lord;  
No "Rock" or "Son of thunder" he,  
No Paul to yield the Spirit's sword.

But his the heart which first was stirred  
To follow where the Saviour trod;\*  
And his the earliest ear which heard  
The teaching of the Son of God.

Oh happy hours, where Jordan's wave  
Beside remote Bethabara flowed,  
While in some lowly hut or cave  
With Jesus, wondering, he abode.

He listened as the Master taught,  
Who spake as never mortal spake;  
And lo! the light he long had sought  
On his glad soul began to break.

\* St. John i. 40.



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DOMINION CHURCHMAN.

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Now he has found the Pearl of price,  
Now he has seen Messiah's face;  
This is the mighty Sacrifice,  
This is the Lord of truth and grace.

With eager joy he hastens forth  
His glorious secret to disclose;  
He who has found a Saviour's worth,  
Such duty to a brother owes.

His humble love has one desire,  
Christward that loftier soul to lead;  
Content to light a beacon-fire  
Though into dimness he recede.

Peter may stand, a pillar high,  
Indebted to his brother's call;  
Andrew may like a shadow lie,  
Yet precious to the Lord of all.

Silent he walks behind the Lord; †  
For love of Christ all gain is loss;  
Till, having lived and preached the Word,  
He mounts to heaven by the sharp cross.

What though our talent may be small,  
Yet if with Jesus we abide,  
Like Andrew, we to Christ may call  
Others of powers more deep and wide.

And when before the Lord we stand,  
Not gifts but graces He will own;  
Our inmost motives will be scanned,  
And glory smile on love alone!

† The only recorded speech of St. Andrew is St. John vi. 9, about "the lad with five barley loaves."

Susan Warner says: There are some preachers who make sermons as other men make bricks, and some more like the way children blow soap bubbles: all they care for is how big they are and how high they will fly, and how long they will last. And I have heard people preach who seemed as if they were laying out a Chinese puzzle, and you had to look sharp to see where the pieces would fit. And some again preach sermons as if they were magistrates reading the Riot Act, only they did not wish the people to disperse.

Dr. Stark, President of Logan College, doubts if there are ten teachers of Latin and Greek in the United States who can read those languages.

#### HAST THOU A CARE?

Hast thou within a care so deep,  
It chases from thine eyelids sleep?  
To thy remembrance take that care,  
And change anxiety into prayer.

Hast thou a hope, with which thy heart  
Would feel it almost death to part?  
Entreat thy God that hope to crown,  
Or give thee strength to lay it down.

Hast thou a friend, whose image dear  
May prove an idol worshipped here?  
Implore the Lord that nought may be  
A shadow between Heaven and thee.

What'er the care which breaks thy rest,  
What'er the wish that swells thy breast,  
Spread before God that wish, that care,  
And change anxiety to prayer.

### Children's Department.

HARRY AND HIS MONKEY, OR WHERE  
THERE'S A WILL THERE'S A WAY.

(Continued).

Harry was delighted with his new possession, but rather puzzled how to make friends with him, and rather afraid of touching him lest he should bite. Jack, was, however, the most good tempered and gentle of monkeys, and quite disposed to make the best of whatever circumstances he happened to find himself in.

His powers of mimicry were extraordinary, and sometimes very inconvenient. One day, when Harry was at school, and Jack and Mrs. Lorton were left together, she went out for a short time, leaving him chained to the leg of the table. The

chain was a long one, sufficiently so to enable him to mount upon the table by the aid of a chair. Having done this, he saw Mrs. Lorton's lace pillow on its light wooden stand within reach of his paws, and he drew it towards him. When Mrs. Lorton returned she happened to look through the cottage window before unlocking the door. There sat Jack on the table with the pillow in front of him, his paws busily engaged in twirling about the bobbins, and every now and then moving a pin, as he had watched her do while forming the lace patterns. That he knew he was doing wrong was evident, for the moment he heard the noise of the key being put in the door, he jumped down, and when Mrs. Lorton entered he was sitting just where she left him, and pretending to be asleep, though she saw him keeping a corner of one eye open to watch her movements. She found her lace pillow in a sad state of confusion. Some bobbins were broken off, some entangled, and several of the pins were altered or pulled out. She scolded Jack, who immediately shut up both eyes and seemed sounder asleep than before, and would not wake up till he thought all her displeasure was over. And indeed it was impossible to be angry with Jack for long together, he was so amusing and so loving in the midst of his mischievous pranks.

But the poor kitten was the victim of Jack's most unmerciful tricks, which on one occasion nearly cost the animal her life. Pussy was rather disposed to be fond of him, and he sometimes enjoyed a good game of romps with her. They would run and jump and scamper about together, till called to order by Mrs. Lorton when their gambols got beyond bounds. But at other times Jack was a very tyrant to his little companion, and delighted in teasing her. From his seat in the window-sill he would fling nutshells at her as she lay asleep before the fire. He would without hesitation go up and turn her out of her warm place on the hearth, in order that he might enjoy it himself.

Miss Rainer knew of Harry's anxiety to give money to the African mission, and one evening she said to him, "If I were you, Harry, I would train that clever fellow Jack to do all sorts of odd things, and when perfect in them I would exhibit him, and so make him earn a good deal of money. He is a little African himself, and ought to be glad to help the natives there. I know one or two ladies that I work for, who would give you a helping hand when you were ready to show off his tricks. It's all the fashion now to hire different sorts of amusements for children's parties, and Jack would fetch a good price if he were taught to do clever things, and you might be his showman."

"And I could give the money he got to the mission," exclaimed Harry, jumping up and capering about in ecstasy. "Oh, mother! won't it be a good plan? You would let me give it all to the mission, would you not?"

"Yes, every penny of it, gladly," said Mrs. Lorton; "and with your cousin's help, perhaps you might be allowed to take Jack to amuse children at the Christmas parties. But you will have to take great pains to teach him well, in order that he may be worth hiring."

What he should be taught was the next subject of discussion. Miss Rainer proposed that since he had shown a predilection for lace making on the day when he so entangled the threads on Mrs. Lorton's pillow, he should have a pillow made for himself with bobbins and thread complete. "He will pretend to make lace," she said, "and that will amuse people just as much as if he really did it." This idea was applauded as an excellent one. The very next day Harry set to work, and with a little help from his mother made a very tidy lace pillow proportioned to Jack's size. Mrs. Lorton found plenty of spare bobbins with bright beads on them, and these she hung on the pillow with strong threads which would not easily break. When it was completed it was placed before Master Jack, who contemplated it with grinning satisfaction, and seizing the bobbins began to throw them backwards and forwards with great vehemence. But it was necessary to teach him to go to work in a more gentle and regular manner, and this it did not suit Jack to do. He soon got tired, and tried to kick the pillow over. Then he took it up, and was going to

take aim with it at the kitten; but Harry had his little switch at hand, of which Jack felt a wholesome dread. Moreover, he was shown some nuts, which he perfectly understood would be his if he did as he was told, and so at last he was induced to play the bobbins for a few minutes with such gravity and apparent care, that any one looking on would have supposed he really was making lace. By constant practice for ten minutes daily he was made to sit like a lace maker at her pillow twirling the bobbins.

The fame of Harry's monkey began to spread, and the schoolmaster came to see him. He approved of the plan of training him for exhibition that he might earn something for the mission, and thought it would answer well. He believed he might be taught even to hold a pen and to write after a fashion; at all events sufficiently so as to cause much amusement to young people. Harry therefore lost no time in beginning to teach Jack this new accomplishment. He hunted up some old copy books, and persevered till he made his monkey pupil hold a pen in his paw. When this was accomplished he taught him to make strokes and scrawl over the paper.

Jack hated this lesson after the first day or two, and would have wearied out the patience of most people before he was conquered. There was no end to his troublesome ways and tricks at first. For instance, he bit one or two pens in two and threw the bits away. He dipped his paw in the ink instead of his pen, and made horrible grimaces when, on putting it his mouth, he found how nauseous a taste it had. Finally he upset the ink-bottle on purpose; and before Harry, who had run to fetch a cloth, knew what he was about, Jack had seized on one of Susan Lorton's clean muslin caps and was mopping it up with it. No doubt he hoped by these manoeuvres to tease Harry out of giving him the writing lesson; but he was reckoning without understanding the character of the sturdy-minded little teacher. All the good Jack got by his naughtiness was the loss of his usual nuts, and an hour's confinement with his chain to the leg of the table. It was wonderful how good and docile he became at last when set to his writing. Harry laid the chain within sight, and from time to time rattled the nuts in his pocket, and Jack understood the meaning of the hints perfectly; so he went on demurely, held his paper down with one paw whilst he wrote and took fresh ink with the other, and his strokes were much smaller and neater than they had been before. He never so transgressed at that lesson again, and he improved rapidly. I cannot assert that he ever learnt to write his own name "Jack," as Harry had hoped he would do; but he did manage to make some scrawls which by a little imagination might be said to resemble the word, and this was as much, it was agreed, as ought to be expected of him.

To be Continued.

#### WORK FIRST, PLAY AFTER.

A man who is very rich now was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done I was allowed to play. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I now owe my property."

#### BIRTH.

At Tokio, Japan, 16th Oct. 1878, the wife of the Rev. A. C. Shaw, M.A., (S. P. G. Missionary and Chaplain to the British Embassy at Tokio), of a son.

#### MARRIED.

At St. Paul's Church, Bloor street, Toronto, on Wednesday, 20th inst., by the Rev. Canon Givins, Rector, assisted by the Rev. W. F. Checkley, George McNairn Shaw, Esquire, M.D., of Hamilton, to Miss Habel Thorburn Symons, eldest daughter of John Symons, Esq., of Avenue Road, Yorkville.



**Church Directory.**

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

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

**TRINITY.**—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sauson, 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 Bellevue 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. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, 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 Street. 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), & 9.30 p. m. Rev. B. 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.

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