

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, AUGUST 1, 1878.

[No. 31.]

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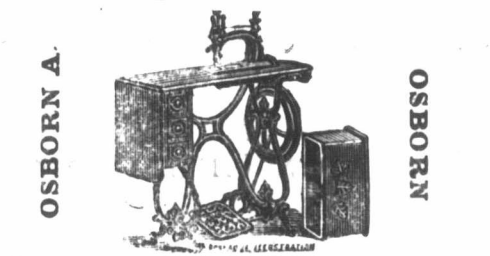
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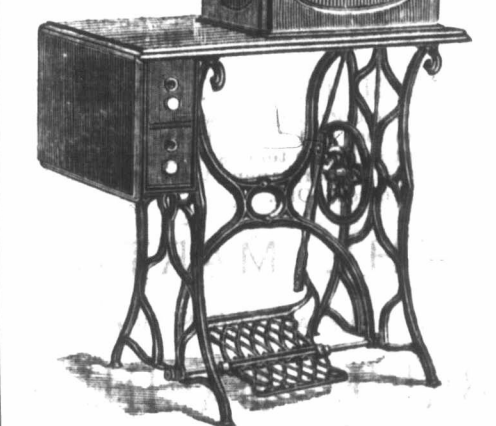
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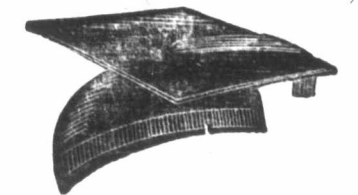
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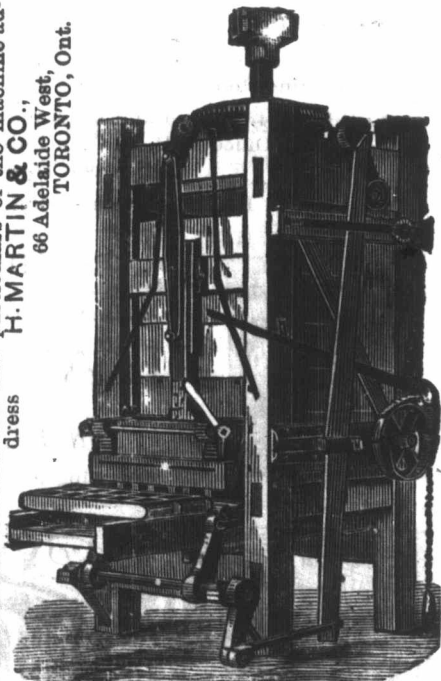
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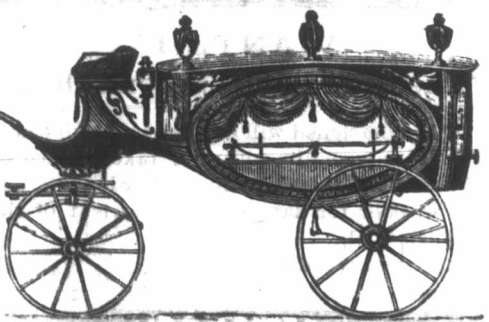
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THE WEEK.

MANY of our readers will recollect that a reform mob, in the year 1831, burnt down that magnificent pile of building named Nottingham Castle, and left it a heap of ruins; since which time it has remained a monument of the ingratitude and barbarism which excited such wild and revolutionary proceedings. It is now, however, to be utilized in a rather extraordinary manner, as it is in future to form a branch of the South Kensington Institution for artistic purposes, and will be a Museum of Art for the Midland counties. The Museum was opened with great ceremony and rejoicing a few days ago by the Prince and Princess of Wales, and will no doubt become a valuable adjunct in the cause of highly cultured civilization and humanity.

The extraordinary munificence of the Bishop of Newcastle, Dr. Tyrrell, consecrated in 1847, is worthy of much admiration, and where it can be done, of imitation. His lordship, it appears, is not able to attend the Pan-Anglican Synod. He was so unwell at the beginning of May that he was unable to preside at his Synod; but he sent a message to it which has, indeed, not been matched either in the ancient or the modern Church. He possesses considerable property in Australia; and he desires to let it accumulate till it has reached a capital sum of a quarter of a million sterling, and so will yield a clear annual income of Twenty thousand pounds sterling, which he wishes to provide for these objects—the Bishops income, the income of an Archdeacon, with three canons and rural deans, stipends for the clergy, funds for superannuated sick, and additional clergymen, for the training of future clergymen, and for the religious education of the young. So noble a gift excites astonishment from its magnitude and from the multiplicity of important objects it endeavours to secure. During his extended episcopate he scarcely ever left his work, notwithstanding his great wealth and his numerous ailments. So noted an example of Christian piety can scarcely fail to produce a salutary effect upon both Bishops and people.

It is not inaptly imagined that the *Rock* is under some kind or degree of Romish influence—so truly is the motto exemplified that

“Extremes are very apt to meet?” It has been pointed out for some time that that paper while professing the wildest and most extreme protestantism, never admits into its columns anything really calculated to damage the cause of Rome. It recently inserted a proposal to attack the consecration of Archbishop Parker, in the hope of driving over to Rome all English Churchmen (*i.e.*, all who believe in the Prayer Book), who accept Apostolical succession! The Editor prefixed to this extraordinary suggestion the heading, “A checkmate to ritualists,” and accepted the offer of articles upon the subject. It is easy to fancy that such a paper is subsidized by Cardinal Manning or Mgr. Capel!

It appears that the prelates who have attended the Pan-Anglican conference consist of thirty-five English, ten Irish, seven Scottish, thirty-two Colonial, twenty United States Bishops, and Bishop Perry—altogether a hundred and five. The only absent English Bishops are said to be those of Durham and Worcester. It is considered unaccountable that Bishop Philpott should be absent; but it is regarded as characteristic of Bishop Baring that he should find himself in utter antipathy to the main body of the English Episcopate.

Church revival in England has at length pervaded all classes of society, the lowest as well as the highest. A remarkable instance of its working has just occurred at Henley, where a great racing aquatic contest was about to come off. The place was, on the previous Sunday, very full of those intending to engage in the contest. At the time of the early service on that day, troops of men were to be seen rambling about, no one bearing the slightest sign of a “rowing man” being present at the early celebration, although outside the church they were to be found in abundance. At morning prayer, however, and at Evensong the enormous church was full from one end to the other, a large number of those present consisting of the members of the rowing clubs. Their reverent behaviour and united hearty worship were very remarkable. The Canticles and hymns were sung so heartily by the vast congregation that the voices of the large and excellent choir were almost drowned. The sermon at Mattins was from the text, “He that overcometh.” It was observable that very few pleasure boats and no racing ones were to be seen on the Lord’s Day. No noise was heard in the town, and the change from former occasions of a similar kind was most remarkable.

It seems a little singular that the Pan-Anglican Synod should trouble itself about the Cumminsite schism. Yet such is said to be the case. The fact is that the desire to be something and somebody, the wish to govern, or to be notorious if they cannot be eminent, is the secret of the origin and progress of many a schism in and from the Church.

And bearing in mind this fact, it must be conceded that there is a certain amount of honesty about these men. They do not believe the teaching of the Church about the Sacraments or the priesthood; they care nothing about the organization, and do not receive it as of Divine authority. Their belief is strictly Presbyterianism denuded of its sacramental and sacerdotal teaching, of which it certainly has a share. They therefore secede and form an organization of their own. Had their honesty been pure and simple they might have joined any one of the un-Catholic organizations at present in existence; but that step would not have satisfied the ambition of their leaders. We have plenty still left amongst us who believe no more of the Church’s system or doctrines than the so-called “Reformed Episcopalians” do. Indeed, many of the leaders of those who are now troubling the Church among us do not believe half so much. But instead of honestly joining those who have their sympathies, they remain among us and endeavour to bring the Church down to their level.

The Pan-Anglican Synod is said to have prepared a “protest” against this form of *neo-Christianity*, which would appear to be very unnecessary as it will rather have a tendency to make something of them and ultimately to swell their numbers. The particular question appears to be as to the validity of the pretended consecration of those whom they call bishops. The Synod appears to have forgotten that Dr. Cummins was the only undisputed Bishop they ever had, and that he was deposed from the Episcopate. They also appear to forget the ancient canon of the Church which requires that three Bishops should join in the act of consecration in order to ensure its validity—so great an importance has the Church, from very early ages, attached to the undisputed validity of consecration. And perhaps they are not aware that although the “Reformed Episcopalians” use the term *Bishop*, yet it never was their intention to raise any man among them to the position in which he could exercise Apostolic, or (as we now term it), Episcopal functions. It is even stated, on unquestionable authority, that in Dr. Cummins’ sermon at the pretended consecration of Mr. Cheney, he said “he did not intend to raise the person on whom he laid hands to any higher order in the Church than which he held before the ceremony.” So that, by his own showing, the whole thing was a farce and a mockery; and the subject is altogether unworthy the consideration of so grave and reverend an assembly as the Synod.

In France, the belief is by no means a prevalent one that the Eastern question is settled for the present generation. The general impression there appears to be that nothing definitive has been done at Berlin, and that it has only been another case of “patching up” an old and permanently standing difficulty. They think it will yet

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LION,
EAST

be handed down as an heirloom to posterity, to keep alive the fears and to exercise the acumen of European intellects. France has no objection to a temporary lull, but would also, perhaps, be just as well satisfied that some general European difficulty should occasionally arise; at least until her own little arrangement about the Rhine provinces has been settled with Prussia. She will not, herself, feel that the Turkish question is finally set at rest until some sweeping change takes place in the East, either in consequence of some extraordinary external pressure, or from some prevailing nationality within. The fact is the French think Russia has in reality been the gainer by the decisions given at the Berlin Congress, and that the question never can be set at rest without a more direct and more decided intervention on her own part than she is at present able to manifest. In England, those who are discontented with the arrangements now made, appear to think that by the English occupation of Cyprus, Russia will be tempted, and will have sufficient excuse to pursue her schemes of aggrandisement in Asia Minor. We trust these fears will not be realized. Nor do we see any particular ground for indulging in them.

The Earl of Beaconsfield in a speech at the Carlton Club, awarded Lord Salisbury the greatest share of merit in the labors at Berlin. He defended his conduct towards Greece, and showed that Greece had obtained more than the revolted principalities, which had lavished blood and treasure. He contended that by the convention with Turkey we had diminished not increased our responsibilities. The Premier has evidently not forgotten how to indulge in that withering sarcasm for which he has always been so famous. He spoke on this occasion of Mr. Gladstone as "a sophisticated rhetorician, inebriated with the exuberance of his own verbosity and egotistical imagination!"

The debate in the House of Commons on Lord Hartington's resolution condemnatory of the Government in reference to the Berlin Treaty, began on Monday, and, with the Pan-Anglican Synod, his the greatest amount of public attention. All the objections to the Treaty, we may reasonably expect, will be made the most of. The *Times* has a sensible remark on the subject to the effect that "Lord Hartington's censure of the Treaty is either too little or too much. If the Ministry have involved the country unnecessarily in liabilities of so grave a character, the Opposition ought to be prepared to express something more than regret. They ought to be ready to turn out their opponents, to take office themselves, and to reverse the policy to which the country stands committed. But if they are not prepared for so decided a course, they ought to leave the Government unweakened to carry into effect the settlements of which they have laid the basis. The real question is whether in the permanent interests of the British Empire it was desirable to say to Russia, 'Thus far shalt thou go and no further.'" It will be seen

from this mode of viewing the subject that the tendency is still to take into consideration British interests, Russian interests, and Turkish interests, to the exclusion of the well-being of the Christian populations of Turkey. We still trust, however, that the Berlin Treaty has made a tolerably satisfactory provision for them.

Lord Hartington in his opening speech on the Berlin Treaty asserted that previous to the war Russia made demands which did not go anything like so far as the Treaty of Berlin, yet England never approved of them, nor urged them upon Turkey. This sounds strange, coming from Lord Hartington, and amounts to neither more nor less than blaming the Government for doing too much as he and his friends had wished them to do. His principal attack, however, was made on the Anglo-Turkish Convention, and he asked whether the British Government would have deemed a similar agreement between Russia and Turkey justifiable. This again seems strange, coming from such a quarter. It is as though his Lordship was *jealous* (or something else) of the influence of his own country in the East. He said that Cyprus was useless for the defence of Asia Minor. But, however that may be, its occupation is considered a great blessing to the island; and already a large immigration has set in there from Egypt and other parts. He denied the existence of British interests in Asia Minor, as that was not the road to India, and proved that the Government's utterances up to the close of the war showed they were of the same opinion. He referred to the Treaty of 1856 (and might, doubtless, have pointed to fifty others) to show the impossibility of binding posterity to present guarantees, and contended that the Government had advanced the conflict, supposing there was to be one, by one hundred years. He said we were leaving a frontier with which the best military authorities were content, and placed ourselves close to the resources of our supposed enemy. He criticised Lord Beaconsfield's remarks on Mr. Gladstone as insulting to the Queen and country; and thought the Government might have assisted the Sultan in the work of reform; although how that could have been done without direct interference in this internal administration and assuming almost a protectorate over the country, does not appear. Lord Hartington spoke an hour and forty minutes.

Mr. Randle Plunkett, in moving a vote of confidence, said he hoped the efforts of the government would preserve peace, maintain the interests of the empire, and ameliorate the condition of the East. He said England would never recede from her obligations in Asia Minor. It was not an English custom to avoid responsibilities because they were unprecedented. The result of the debate is looked forward to with much interest, and a large majority is expected in favor of the government. As a party move the attack is regarded as ill-timed.

A recent visit of a Chinese Ambassador to San Francisco and his treatment there have

called forth the remark that it must have struck him as a remarkable thing that a nation which sends missionaries to his country to persuade people there to believe the Bible, should send ruffians to its own seaport towns to insult him on his arrival there. When a European or United States envoy or traveller is insulted in China it is usually assigned to the ignorance or barbarism of a heathen population; if the offence is a glaring one a man-of-war is sent to demand an apology and damages. It appears that not a federal officer appeared to receive the Chinese embassy; and yet it would seem that the Ambassador is a far more civilized human being than most of the United officers in San Francisco, and is believed to know much more of the literature and science of the United States than they know of the nation to which he belongs. It is remarked that he comes from a country which, while it has sent to the United States thousands and tens of thousands of its lowest and most abject classes, has never sent a man who cannot read and write his own language with ease.

The Society for Promoting Christian Knowledge, after the example of the S. P. G., invited the members of the Lambeth Conference to a conversazione. This took place at King's College on Friday evening, the 12th, and in most respects it differed from its predecessor; for the right rev. guests, instead of being asked to contribute to the entertainment of their hosts by giving an account of their respective dioceses, were themselves entertained by a charming concert of sacred music. The company began to arrive at nine o'clock, and were received by the Archbishop of York in the entrance hall, which was tastefully adorned with palms and other evergreens. Amongst those present were the Bishops of St. Albans, Hereford, Carlisle, Dover, and Guildford; Glasgow, and Argyll; Nova Scotia, Ontario, Huron, Niagara, Nassau, Rupert's Land, and Saskatchewan; Antigua and Barbadoes; Bloemfontein; Bombay; Adelaide, and North Queensland; Dunedin; Bishops Piers Claughton and Perry; the Bishops of Delaware, Western New York, North Carolina (Assist.), Iowa, Shanghai; Earl Nelson, the Earl of Harrowby, Lord Crewe, Lord Hatherley, Sir R. Wilbraham, Sir C. Daubeney, Sir F. Truscott, Sir E. Pearson, Archdeacons Harrison, Hessey, and Cust; Canons Barry, Bailey, Wade, Trevor, Cromwell, and Hussey; Prebendaries Bullock, Dalton, Irons, and Humphrey; the Master of the Temple and the Master of the Charterhouse; the Revs. Professors Plumtre and Wace; the Revs. Drs. Maclear, Alfred T. Lee, Evans, and Jacob; the Revs. F. F. Goe, Ernest Wilberforce, L. Statham, A. Styleman Herring, L. B. White, W. H. Dearden, U. Davies, J. Russell Stock, Harry Jones, Edmund Fowle, J. Maconochie, W. Langhorne, F. J. C. Moran, G. P. Pownall, B. Wheler Bush, R. Blakeston, T. Darling, and H. Stobart; Dr. A. J. Stephens, and Messrs. Arthur Mills, M.P., Martin Ware, F. S. Powell, G. A. Ram, W. Edwyn Shipton, C. Few, H. Birley, and J. G. Philips-Smith; Dr. Ogle, Professors Bentley, Churchill, Babington,

Penant, &c., besides a very large number of ladies. The beautiful chapel was thrown open to the visitors and was much admired. The concert was given by a choir of ladies and gentlemen, under the direction of Professor Monk, and the programme included several choice compositions of Mendelssohn, Schubert, and other masters. The duet, *Quis est homo?* (Rossini) was exquisitely sung by the Miss Robertsons, but, in truth, the whole of the pieces were admirably rendered.

The regret at the departure of Lord Dufferin, who has been described as a model Governor-General, will be much relieved in some minds by a knowledge of the fact that the Marquis of Lorne has been appointed to succeed him. The Marquis was born on the 6th of August, 1845, and the Princess Louise, March 18th, 1848. He was educated at Eton, St. Andrew's, and Trinity College, Cambridge. In 1868 he was returned to the House of Commons for Argyshire. In 1866 the Marquis took a tour through Haiti, Cuba, Jamaica, the United States and Canada, and on his return to the mists of his fatherland he published a little book on the subject, which he entitled, "A Trip to the Tropics." He has since published a poem entitled, "Guido and Lita, a tale of the Riviera," and also a "Metrical Version of the Psalms," designed to be an improvement on the old Scotch version. His marriage with Her Royal Highness Princess Louise Caroline Alberta, Duchess of Saxony and daughter of the Queen, took place March 21st, 1871. She is the fourth daughter and sixth child of Queen Victoria, and is said to take great interest in art.

Some of the Bulgarians have addressed Mr. Gladstone in warm terms of gratitude for the efforts he made on behalf of their people. His reply deserves attention. He said: "It is alike my duty and my pleasure to contribute, in my humble measure, to the defeat of oppression and the advance of freedom. In Turkey I contended that these purposes should be promoted in a manner that would impart as little shock as possible to the territorial arrangements of the East; other counsels prevailed, and the expulsion of the Turkish power from Bulgaria has been wrought out with accompaniments of misery and slaughter which might have been, and ought to have been, avoided. Power was in the hands of those professing friendship to the Ottoman Government; and they have continued to use it in such a way as to leave to the Porte but a fraction of its European territory, and to render it a question whether in Asia it will or will not henceforward be a Power at all. So far as the changes decreed at Berlin, and principally due to the agency of Russia, shall put an end to deeds of shame, and give to the provinces now or lately Turkish the opportunity of peaceful development, I rejoice in them from the bottom of my heart. But I earnestly hope that the new life of these provinces is not to be disgraced by a revival of the old and abominable course of crime which has led to the downfall of the Ottoman Government over so wide a space. To me,

for one, it will be no consolation to find that any of those who once were the sufferers have now become the criminals and the tyrants. It is bad that Christians should be oppressed by Mussulmans. It is far worse that Mussulmans should be oppressed by Christians, who were born under the law of love, and whose duty it is to exhibit the efficacy of that law to the less favored adherents of other religions. Accounts are going forth to the world which, until they are confuted, place some portions of the Bulgarian and Roumelian country under grave and even foul imputations. If I have acquired any—the slightest—title to your acknowledgments, let me employ it to conjure you to use all your influences to denounce and put down every tendency to use the recovered liberties in the exercise of outrage and oppression. Let me remind you that in the catechism of instructions prepared by the Bulgarian insurgents of 1876 it was set down that every unoffending Mussulman was to be spared, and that the honor and safety of the young, the aged, and the women were to be not only safe, but sacred as those of your own people. Be assured that those who either commit or countenance any act in derogation of such principles are a disgrace to the Christian name, and are likewise the deadliest enemies of Bulgarian and Roumelian freedom."

THE SEVENTH SUNDAY AFTER TRINITY.

NEWNESS of life, originating solely in the "Author and Giver of all good things,"—a kind and state of life intended to be perpetual, is still dwelt upon by the Church as that for which Christians should aspire; and for which they should live. It is not a temporary or a merely external change that is wrought in the Christian. It is intended to be of a permanent character, to be constantly nourished by the Fountain of all goodness, bring forth abiding fruit, and ultimately, through Jesus Christ our Lord, to issue in eternal life. The Christian is to reckon himself to be dead indeed unto sin, but alive unto God. And if this is felt to flesh and blood to be a difficult thing to accomplish, the Christian will recollect that he has forces at command which are able to cope with flesh and blood; that if the Spirit of Him Which raised up Jesus from the dead dwell in him, He Which raised up Christ from the dead will also quicken his mortal body by His Spirit that dwelleth in Him. If the risen Christ is in us, the body is dead because of sin, the Spirit is life because of righteousness. Nor has this result of the "newness of life" imparted to the Christian become obsolete by the lapse of eighteen hundred centuries since it was first obtainable in the Christian system. It is just as certain, just as living and active as ever. For vast numbers of Christian hearts will still attest its undying character; and they will still say with St. Paul, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand." But although this high attainment is thus secur-

ed, the Christian is not guaranteed against the forfeiture of life and liberty; otherwise there would be no need of watchfulness in the Christian course. The whole Divine Scriptures show that in giving His grace, God does not annihilate our moral freedom. Our probation does not end at baptism or at any other part of our Christian course before its completion. There is no such thing as being insured against eternal loss in the kingdom of grace. Even St. Paul gave an express intimation that, after his long and arduous years of service, he might possibly through weakness, fail at last. He said: "I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a reprobate." What is certain is, that once risen with Christ, we need, if we will, die no more. On His side, God will certainly be true. We have but to look to Him, to cling to Him, to watch, to guard against ourselves. We have thus a moral assurance, as distinct from a material one, of perseverance in the heavenly race. Nothing from without can possibly avail to the destruction of life or the neutralization of the gifts of Heaven, except what is seconded from within. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord." If then our life and the fruit it bears are to be at all like Christ's, we cannot doubt either His grace or His power; but also, on the other hand, we dare not tamper with that which cannot be indulged in without forfeiting our interest in both. The admonition that "the wages of sin is death," is never out of place while life shall last, any more than it ever ceases to be the Christian's duty to aim at securing that "eternal life," which is the "gift of God through Jesus Christ our Lord."

THE PAN-ANGLICAN CONFERENCE.

ONLY some general features of the sittings of the Conference have hitherto been made public. On the morning of Wednesday, July 3rd, the first subject discussed was, "Voluntary boards of Arbitration for Churches for which such an arrangement may be applicable." The Metropolitan of Sidney, who had much acquaintance with the subject spoke at some length, and also the Bishop of Edinburgh, whose double experience as a Colonial and Scotch Bishop was brought to bear upon it. The Archbishop of York, the Bishops of Winchester, Ely, Adelaide, Fredericton, Delaware, Rupert's Land, and Dover took part in the debate; and after a few words from the Archbishop of Canterbury, the subject was referred to a Committee. After a number of memorials were presented in the afternoon, the subject of discussion was, "The Relation to each other of Missionary Bishops, and of Missionaries in various parts of the Anglican Communion, acting in the same country." It raised the important question of the difficulties in

Ceylon, between the Bishop of Colombo and the Missionaries of the Church Missionary Society. On this point, the Bishops of Brechin and Bishop Piers Claughton, both formerly Bishops of Colombo, made conciliatory speeches. The Bishop of Colombo did not take part in the debate, but the Bishop of Bombay expressed his convictions on the subject, which were also supported by the Bishop of Cape Town; while the opinions of the Indian Episcopate were not merely enforced by the Bishop of Madras, but several other Bishops expressed agreement with them. The United States' Bishop to China, Dr. Schereschewsky, spoke, as also the Bishops of Ohio, Pennsylvania, and Niagara; while a large number of home Bishops, the Archbishop of York, the Bishops of London, Peterborough, Oxford, Carlisle, and Salisbury, took part in the debate. A committee was appointed for its consideration.

On the following morning, (Thursday), the question of the position of the English and United States' Chaplain was considered. A strong feeling was manifested that English and United States' Chaplains should work harmoniously, and not interfere with each other. In the afternoon, the question of the best method of meeting the attacks of infidelity was taken up, and was, unquestionably, the most important subject for the consideration of the Conference. This subject, as well as the morning one, was referred to a committee. The whole of Friday was engaged in discussing "The condition, progress and needs of the various Churches of the Anglican communion;" and ultimately a committee was appointed to consider certain questions connected with the subject which had been under consideration.

CHURCH MUSIC.

MR. JOHN FARMER'S Oratorio, 'Christ and His Soldiers,' produced recently at Harrow, at which school Mr. Farmer has long been the musical professor, was performed for the first time in London, at Exeter Hall, on the 25th ult. Mr. Farmer's work, which is simple and unpretending in character, having been written mainly with the object of being sung to children, consists of two parts composed of popular hymns set as solos and choruses to original music, and separating scenes in the life of our Saviour. The solos were effectually sung, and Herr Henschel created a very marked impression in the solo and chorus, "When our heads are bowed with woe." The band and chorus, which consisted of about 300 performers, were alike efficient, and were ably directed by the composer, who was warmly greeted at the commencement and termination of the work. The Oratorio was performed in aid of the Convalescent Home in connection with King's College Hospital, and was attended by a crowded audience. On Monday evening, the 20th ult., Dr. Bridge, of Westminster Abbey, opened the organ newly erected in St. Mark's Church, Walworth. Selections were given from the works of Handel, Sterndale Bennett, and Bach. The performance was excellent, great judgment being displayed in the use of

the solo stops. The organ was purchased by the Rev. R. R. Resker, the Vicar, from the Ecclesiastical Commissioners, and removed from St. Dionis Backchurch, now being pulled down. It was built by Renatus Harris in 1724, and contains three manuals and twenty-seven stops.

Mr. Henry Leslie's choir, on Thursday, the 13th June, gave some pieces of music, which, although not new, are always welcome. The elder Samuel Wesley's motet for double choir, "In exitu Israel," Mr. Leslie's "Resurgam," and Mendelssohn's sublime hymn, "Hear my prayer," were admirably rendered. Mr. Leslie and his choristers have been selected to represent English choral music at the Paris Exhibition; a choice, the justice of which can scarcely be disputed.

The forthcoming triennial musical festival at Norwich, will probably be postponed to the second week in October, so as to secure, if possible, the presence of the Prince and Princess of Wales.

HOOKE AND PURITANISM.

WE hope to give next week the first of a series of extracts from the writings of that eminent divine, who has been so justly styled the 'judicious Hooker.'—a man who is claimed as a Low Churchman; and yet whose writings were directed almost exclusively against the Puritan tendencies of the age in which he lived.

We have purposely chosen the writings of Hooker rather than those of any one of the many bright lights of the so-called High Church party, because our object is to defend the Church—not any party in the church—against the subtle, determined and dangerous attacks made upon her by men, who claim to belong to her, at the very time that they are really plotting her ruin and overthrow. This effort has been going on from the very first; and on more than one occasion have these men been, both openly and covertly, assisted in their wicked attempts by the emissaries of Rome.

The first passage selected will set forth Hooker's views as to "the necessity of the Sacraments unto the participation of CHRIST." It consists of Chap. lvii, Book 5. of his Ecclesiastical Polity; and is alone enough to shew how vain and useless it is for men, who denounce the Church's teaching as to the grace of the Sacraments, to try to shelter themselves under the name of that learned and good man; who, though a Low Churchman was a churchman, and loyal and true to the faith of the Reformers, as so clearly and plainly set forth in our English Prayer Book.

Hooker himself tells us what was the origin of this Puritanism in the Church of England in his preface to the Ecclesiastical Polity Sec. ii. Paragraph 10. He says, "Amongst ourselves, there was in King Edward's days some question moved by reason of a few men's scrupulosity touching certain things. And beyond seas, of them which fled in the days of Queen Mary, some contenting themselves abroad with the use of their own service-book at home authorized before their departure out of the realm, others

liking better the Common Prayer-Book of the Church of Geneva translated, those smaller contentions before begun were by this means somewhat increased. Under the happy reign of her Majesty which now is "(that is Queen Elizabeth)" the greatest matter a while contended for was the wearing of the cap and surplice, till there came admonitions directed unto the high court of Parliament, by men, who concealing their names, thought it glory enough to discover their minds and affections, which now were universally bent even against all the orders and laws, wherein this Church is found unconformable to the platform of Geneva."

"And as these errors thus chiefly originated with those who like hirelings left their flocks and fled from the Marian persecution, so as by a just judgment are their followers even at this day possessed with an insane terror of Rome: and instead of doing battle bravely for the great principles of Primitive and Apostolic order and practice,—which have always been the glory of our Church no less than is now her purity of doctrine,—they would fain flee, and abandon these strongholds of the faith, even at the risk of reducing the Church of England to the mere level of a modern sect, instead of proving her to be, as she undoubtedly is, one of the great branches of the universal Church; and the only one that with purity of doctrine possesses Primitive and Apostolic order."

Notwithstanding the unanswerable arguments of Hooker and many others, this destructive element in the Church increased in influence through the leniency and connivance of those in authority; till at last it ended in the murder of the king, the temporary abolition of the Episcopate and the deposition of 7000 of the clergy, entailing untold suffering and want upon their wives and families. This terrible work was carried on with a brutality which makes one shudder but to read of it. Southey says of the well known and eminent protestant champion, Chillingworth, who fell into the hands of Waller as a prisoner, "he was of feeble constitution and ill at the time; but instead of shewing that reverence to his person, which he would have obtained from any noble enemy, the Puritan Clergy, who attended Waller's army, used him with such barbarity that he died within a few days; nor did their inhumanity cease even with his death, for Cheynel, one of the most outrageous preachers of the party, pronounced a speech of infamous abuse over his grave, and threw into it to rot, as he said, with its author, that book for which the name of Chillingworth ought to have been dear, not to the Church of England only, but to the whole Protestant world." These 7000 conscientious clergy were replaced in their parishes by many of the lowest of the community; men who had so little principle, that when some 15 years afterwards the English people repented of their folly, and called back their king and bishops, 5000 of the 7000 valued their ill-gotten livings above their consciences and conformed to the system and discipline, which they had once denounced for the sake of the plunder it promised them. These are

the sources whence has sprung the puritanical element still existing in our Reformed Church. These men by their conduct shew themselves just as intolerant now as ever, and would repeat, if again in power, the excesses of the past.

Little by little do they press their errors, making each fresh victory the stepping stone for another attack as they did before. Bishop Cooper thus tersely gives the outline and end of their work in language that might well serve for our own day, with its several degrees of departure from the teaching of the Reformers. "At the beginning, some learned and godly preachers, for private respects in themselves, made strange to wear the surplice, cap, or tippet: but yet so that they declared themselves to think the thing indifferent, and not to judge evil of such as did use them. Shortly after rose up others defending that they were not things indifferent, but distained with anti-Christian idolatry, and therefore not to be suffered in the Church. Not long after came another sort, affirming that those matters touching apparel were but trifles, and not worthy contention in the Church, but there were greater things far, of more weight and importance, and indeed touching faith and religion, and therefore meet to be altered in a church rightly reformed—as the Book of Common Prayer, administration of the Sacraments, the government of the Church, the election of ministers, and a number of other like. Fourthly, now break out another sort, earnestly affirming that we have no church, no ministers, no sacraments; and therefore, that all that love Jesus Christ, ought with all speed to separate themselves from our congregations, because our assemblies are profane, wicked, and anti-Christian. Thus have you heard of four degrees for the overthrow of the state of the Church of England."

We know already of the fatal end. These are terrible facts in the history of the Reformed Church of England, which have been written in the sufferings and blood of her martyrs, and ought not to be forgotten by us; for they indicate a real present danger in the policy of those, who have set themselves to pull down and destroy; a danger against which all true and loyal churchmen of whatever school of thought must be equally on their guard as against the opposite errors of Rome.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BADDECH.—The Travelling Missionary desires to thank an unknown friend for a year of *The Net*—another for several small tracts, books, marked "Yarmouth." Several friends for local papers. Friends in England for "Ch. Times," "Ch. Bells," "Peep of Day," "Dawn of Day." Subscriptions towards Church at New Haven will be thankfully received and gratefully acknowledged.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

We are happy to insert the following address and reply:

To the Rev. John Stannage, Rector of Kemptville: REVEREND AND DEAR SIR,—Permit us to express

in our own behalf, and that of the parish at large, the joy we feel at seeing you safely among us once more. When we consider the length of your stay in England, and the perils not only of your long sea-voyages, but of your frequent journeyings in the prosecution of your work, and also recall to mind how seriously your health was impaired on a former occasion by the great efforts you made to fulfil the mission entrusted to you, it would be strange if we were not, during these three years, visited with many a sad foreboding that it might not be given to us ever to look upon your face again in this world. But now, with apparently undiminished powers, and with your mission accomplished in a manner exceeding our most sanguine expectations, you are restored once more to your family and your parish. On all these grounds, we feel profoundly grateful to the kind Providence which has guided and guarded your footsteps during the period of your absence. In the parish you cannot fail to note many changes. Many a familiar countenance has disappeared from our midst, some by removal to new and distant homes on earth, some to the true home above. On the other hand, we have had some accessions to our numbers, and you will find several new households established by means of the Holy rite of Matrimony. The operations of the Building Committee of the Memorial Church exhibit some of their results before your eyes, and we hope those results will prove in every way satisfactory to you. It has been our conscientious endeavour to expend the funds entrusted to us, from whatever source, in the most economical manner, and so as to produce the most substantial results. But as this is neither the time nor the place to lay before you the details of our doings in your absence, we will add no more, except to again beg that you will accept our united hearty welcome home to your parish, in which we welcome you to include Mr. Read, to whom we beg to express our deep gratification at the good reports we have received of him from time to time, and to offer our warmest congratulations upon his ordination.

We are, Reverend and dear Sir, most respectfully yours, A. Spencer, Curate of Kemptville. R. Leslie, Thos. Blackburn, Churchwardens. A. Blackburn, Jas. Porter, J. W. Bower, C. F. Ferguson, Members of Building Committee.

REPLY.

To the Curate and Churchwardens of the parish of Kemptville, and Members of the Building Committee of the Archdeacon Patton Memorial Church:

MY DEAR FRIENDS,—Thankful, indeed, I am, nay, it is impossible to be thankful enough for God's great goodness in preserving, prospering, and bringing me back to my parish and family. You will recollect that when I left you three years ago with a view to collect funds towards the erection of the Parish Memorial Church, and three other smaller churches in our distant stations, I was so apprehensive of a failure that I begged of you to pray for me that if I should fail I might not sink under the feeling of disappointment; but now I have to pray lest I should be too elated, and that we may all be grateful enough and make a good use of the means placed in my hands by my Christian friends in the Mother Church, for the glory of God and the welfare of His church among us. I am very much pleased with what I have seen of your work, and of its progress. It appears to be most substantial and good, and I trust you will persevere in your great undertaking. You are, of course, aware, that the heaviest part of the expense of the Memorial Church must fall upon you and the friends of the good Archdeacon Patton in Canada. The \$4,280 which it has been my privilege to hand over to you, will be but a small sum towards the \$15,000 necessary to complete the edifice, and I hope that the kind subscribers outside the parish will not forget to send you the help you greatly need. I am happy to be able to say that I have collected enough in England to endow the church at Oxford Mills with three thousand dollars and a parsonage house, depending also upon a good deal of help from the people themselves, which I am informed is being done in the three other places where churches are being erected. We have thus five church edifices in course of erection all at once in this Mission, and

not one single rich man among us; and I cannot but hope that our friends here and elsewhere will see the need we have of their kind and earnest sympathy and contributions, at least, for the next five years, or until we have our six churches in complete working order. Mr. Read, (who has been my constant companion, both in my room in College and in all my peregrinations all over England, and who was ordained a Deacon by our own Bishop on the 30th of June in St. Mildred's Church, Canterbury, under special license of the Archbishop,) requests me to thank you much for your so kindly welcoming him back among you as an ordained Minister of God; and I am also happy to be able to say that I have, with the aid of the Mission Board and of my English friends, secured his salary for five years if I should live so long, as a second curate. I cannot conclude my reply to your kind address without expressing my deepest sense of gratitude for the most faithful and energetic work of Mr. Spencer, as my *locum-tenens*, during my long absence. It is not too much to say that without him—without the great trust which I had in his honest and conscientious performance of duty—I could not have left you at all, and therefore the success of my visit to England is, under God, greatly due to him. And I am thankful to find that he is quite satisfied with your own fulfilment of your share of duty towards himself and family. And to Mr. Leslie, who has added to his long zealous service in the Sunday School, that of lay reader during the whole three years with no little trouble in travelling to distant places, I am sure that you will all agree with me in tendering him our warmest thanks. In conclusion, my dear friends, let us remember that "except the Lord build the House their labour is but lost that build it," and therefore let us continue instant in prayer and good works and "striving together for the faith of the Gospel and the church of the Living God," which the Apostle says, is "the pillar and ground of the Truth."

Believe me, My dear Friends, Yours very faithfully, JOHN STANNAGE.

Kemptville, July 22nd, 1878.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 27th, 1878.

MISSION FUND.—July collection.—Holland Landing, \$8.28; Sharon, 80 cents; St. Stephen's, Toronto, \$4.40; King, \$2.00; Georgina, St. George's, \$3.60, St. James', \$1.90; (Galway)—Kinmount, \$1.05, Swamp Lake, 95 cents; Silver Lake, 14 cents; (Cavan)—St. Thomas', Millbrook, \$4, St. John's, \$4, Christ's, \$2.15, Holy Trinity, \$1.00. Special Collection, July 2nd.—Georgina, 50 cents; (Cavan)—St. Thomas', Millbrook, \$1.62. Parochial Collections.—St. Luke's, Toronto, additional, \$20.00.

DIVINITY STUDENTS' FUND.—April Collection.—All Saints', Toronto, \$31.97.

EAST YORK.—The Quarterly meeting of the chapter of this Deanery, is appointed to be held at Oshawa, on Tuesday, the 13th August, at 10 a.m.—C. R. BELL, Secretary.

TULLAMORE.—In the performance of its duty on behalf of the Mission Fund debt, in the Rural Deanery of Peel, the Rev. Dr. Hodgkin visited on the 21st. July, the churches of Tullamore, Castlemore, and Grahamsville, on each occasion preaching the sermon and pressing the Mission Fund claims upon the devotedness of the church. His discourses drawn from the Scriptures of the day we need not characterize further than to say that they were in accordance with his reputation as an occupant of the pulpit and were calculated to arouse to a sense of duty, and a practical exhibition of devotedness. His personal applications during the week were very successful, and although not ended have resulted in an amount at once gratifying to the Incumbent, the Rev. W. Grant, and those interested in the mission work of the Diocese.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

FERGUS.—The funeral of Marianna, the beloved wife of Major Thomas Bute, took place on Tuesday the 23rd inst. The choir, on the entering of the procession, sang the 244th Hymn. The Incumbent, Rev. R. C. Caswall, read the Psalm, and the Lesson was read by the Rev. Rural Dean H. L. Yewen, of Elora. The congregation then sang the 432 Hymn, and the procession walked through the village to the cemetery. The villages of Fergus and Elora were well represented. At the cemetery the Rev. H. L. Yewens commenced, and the Rev. R. C. Caswall concluded the beautiful service of our Church, so seldom heard in this village, where it is customary to place the body in the grave without a word.

The Rev. C. E. Whitcombe, has resigned the charge of the mission of Binbrook and Saltfleet, to which the Rev. R. S. Locke, has been appointed. The former clergyman is now residing at Stoney Creek, from which place as a centre it is hoped that a mission extending from Hamilton to the edge of Grimsby parish, (Dr. Read) can be organized.

GEORGETOWN.—On Wednesday, the 25th inst., the members of the Church in this village and neighborhood, accompanied by a large number of friends and neighbors, assembled to witness the laying of the corner stone of their new parish church. After evening prayer had been said by a number of the neighboring clergy, the Ven. Wm. McMurray, Archdeacon of Niagara, as Commissary for the Bishop of the Diocese, preached an appropriate sermon and then conducted the proper service for the occasion—he and the clergy present forming in procession in the chancel of the old church and proceeding to the site of the new St. George's Church, reciting alternately as they went the beautiful and appropriate words of the 84th Psalm. When everything being placed in readiness by the obliging foreman of the building, Mr. Alexander Martin of St. Mary's, the service was concluded after George Elliott, Esq., of Guelph, had laid the corner stone in a most workmanlike manner with a handsome trowel presented to him by the congregation for the purpose, and had read a copy of the parchments deposited in the corner stone, setting forth all matters of interest connected with the building of the new Church.

It may be interesting to state, the old wooden church has done good service for more than 25 years and that though there are many affectionate memories connected with it in the lives of most of the parishioners, still the general feeling among them was that as so much money would have to be spent in repairing it to such an extent as to make it a comfortable and becoming house in which to worship God, that therefore it was better to endeavor to build a new stone church in the same grounds and almost on the same site. The new church is in the early Gothic style with buttresses and pairs of low windows between them. The church stands east and west, the entrance door being through the tower, which stands at the north west angle. There is also a large schoolroom underneath, the full size of the church. The vestry, porch, and tower all being on the same side. The nave is 55 x 31 feet, the chancel 19 x 17 ft. 6 in. The roof will be open showing all the wood work. The church, as the old one is, will be entirely free and unappropriated.

It was very gratifying to the congregation to hear the many remarks of those who came from other parishes, on the beauty of the site and style of building being erected; and the pleased surprise expressed at the solidity and superior quality of the stone work—and it is but fair to say the quality of the stone is owing to the interest taken in the church by Mr. Richard Britton, the contractor, who is also a member of the church, and being himself the owner of the quarry from which the stone is taken he spares no pains in providing the best—and the superior quality of the masonry is owing to the care, attention and knowledge of his foreman, Mr. Martin, and the skillful masons he has upon the work. May He who put it into the heads of His people to build this house to the honor and glory of His name, keep constantly be-

fore them the spirit of the beautiful words of sacred scripture with which the Bishop of Western New York causes the corner stone of his churches to be laid:—"Our help is in the name of the Lord, who hath made heaven and earth." "Except the Lord build the house their labor is but lost that build it."

HURON.

(FROM OUR OWN CORRESPONDENT.)

SARNIA.—The St. George's Church Sunday School have had a most delightful holiday. An excursion of thirty miles on the River St. Clair, by steam boat and a picnic at the terminus of their pleasant journey on Walpole Island, with a treat such as few of our Sunday School members have the opportunity of enjoying. And this was the festival of St. George's Sunday School. Notwithstanding a rain storm while they were on the Island, and the annoyance by mosquitoes, they heartily enjoyed the pleasures of their holiday, fully realizing their anticipated pleasure on the Island with the sail of sixty miles on the beautiful river with its enchanting scenery.

MEMORIAL CHURCH.—Last Thursday the Memorial Church Sunday School had its Summer picnic in Salter's grove, immediately east of St. Paul's Cemetery. Teachers, pupils, and friends, met in the church schoolroom at 11 o'clock; and after a brief special service they proceeded to the grove in order, each class having a banner bearing its number. Having arrived at the grove, and spent an hour in recreation they were in good appetite for the S. S. feast, always an important part in the programme of the day; and this had been liberally provided by the members of the congregation. After the feast came the games, races, and other exercises such as we all have loved. And there was the teacher's race, and there was the clergyman's race, they for the time having laid aside their clerical dignity, and become school boys again. Well; it is wisdom's part to take part in the frolics of such a day. We sometimes fancy ourselves young again when sharing the pleasures of the young. In the course were, Revs. Canon Jones, P. B. De Lorn, Ballard, and the Rector J. P. Richardson, the winner of the race was Mr. Ballard. At four o'clock the rain poured down on the happy assemblage and forced them to betake themselves to the S. School. There they had their tea, and the distribution of prizes. After singing a few hymns, accompanied by the band that had been with them on the ground, the singing the national anthem closed the pleasures of the happy meeting.

Last Thursday the adult Bible Class of St. Paul's, had their annual festival, an excursion to the shore encamping at Byron, on the banks of the Thames. They went some by boats, and some by omnibuses, and had their picnic and games beneath the old trees that no man planted and on the banks of our Thames, and enjoyed themselves heartily.

MUSKOKA, OR THE FREE GRANT LANDS.

BY REV. W. CROMPTON.

WRITTEN FOR THE DOMINION CHURCHMAN.

(Continued.)

And I saw, I can say, hundreds of young fellows, good, decent boys enough, respectable, meaning and wishing to do well, when I was in Toronto, doing absolutely nothing there, and who can get nothing to do, who might and would do well in Muskoka, if they could only make up their minds that, to take off their coats and work hard is quite as respectable and as gentlemanly as standing at street corners smoking poor cigars, or loafing on friends and relations. I should like to convince these youths that they need not, and would not necessarily, degenerate in gentlemanly manners by coming into the bush and forming for themselves an independent home. And in ten years time from now, if spared so long, although they might not have such a balance at the bankers as the one or two per cent. of the thousands of traders may be able to point out, they, one and all (not a per centage) would have sunk their capital

of a few dollars, and strength of their sinews, in a bank which pays an ever increasing rate of interest, as each recurring year calls upon it. A bank where the investments are safe, which never fails to meet its payments, or issues false balance sheets. In ten years time each of them can stand as a man before the world; one who has done much to make the prospects of the world better by his diligence and his labour, and feel themselves better physically, morally and mentally for their exertions. They will have a better, because a truer, estimate of themselves. And the conceit which now tempts them into unlawful extravagancies, because they see others do such things, will have a truer basis, and tempt them to try to get the best location in the place where they may choose to settle.

"How would you set about going to or settling on free grant lands?" My answer is, if you feel able, and have the determination to hold on in spite of difficulties and discouragements, then come and locate on your own free grant, and begin at the beginning. A three month's residence or so with some settler, in winter, will put you up well into the way of chopping; or, if you can afford it, a twelvemonth would teach you all you need know—and such a residence can easily be arranged at a reasonable figure.

But if you do not feel able to do this, and have the means, then your plan is to buy a place already partly cleared from one of those people who are willing to sell out.

There are several sorts of people who are willing and ready to sell out. This is the case I am told in every new country, so it is wrong to quote such as a reason for giving a bad name to the free grant land.

First, there is the idle man. There are many of this class who come to Muskoka apparently under the impression that roast pigs are running about squealing "eat me, eat me!"—that trussed turkeys and partridges are hanging on the trees in the bush,—and that they have only to cut down the trees, push them on one side, scratch the ground, scatter what seed they wish, then sit down, pipe in month, and wait for the promised abundance. Such will, and do try, even in the bush, (I could name a few) all the schemes of the idler and loafer to live on those more industrious than themselves; but when, in the end, they find out that a free grant does not free them from the universal law, that if a man would eat he must work, they sell out. Such men are they who leave the bush with a little money (sometimes it is a little), become tapsters, bar-tenders, rambles, loafers in towns, vagrants, and residents in the Canadian Penitentiaries.

Then there is the imprudent man. Such a man, with or without means, will work hard and struggle on, until he gets the patent for his location. For five years (it may be longer) he has persevered under many and great difficulties, and at last he gets his patent, and then finds he can easily raise money on a mortgage. If the money so got were spent on improving the location, and backed with more of the energy and hard work of the previous, for another few years time, there would be no harm done, the man would be an independent man in every sense of the term. But alas! the common rule is, after mortgaging, to buy a horse and trap, visit and feast with and amongst acquaintances, or live on extras which their farm (?) will not produce, so long as the money lasts. Sooner or later the end comes. Some struggle on for a time—get an extension of time at an increased rate—but with such a log round the neck, the season comes round when "foreclosing" is the order of the day, and "selling out" is the only way of safety. A few (and these are the better sort) sell out, pay off the mortgage, and with whatever surplus they may have, go further back into the bush, and begin again, having the cash and experience to guide them. Others, on the other hand, sell out, spend what surplus they may have remaining, go back into the world, become odd-men at taverns, laborers, or it may be, loafers in towns.

A third kind willing to sell are the pioneers. These are men who have worked hard, formed a decent homestead (often without any money whatever) got their patent, and with the capital got by selling, they go further back and start afresh in the bush, often as squatters. The money and

experience enabling them to make another place in much less time and in an easier manner than before.

From one or other of these sorts of people, locations can be bought at prices ranging from \$400 to \$4000, according to clearing, &c., &c. With a clearing of from twenty to forty acres, a man could keep his three or four cows, yoke of oxen, twenty or more sheep; pigs to suit himself, fowls *ad libitum*, and grow everything he may want in the way of vegetables, oats, (therefore oatmeal), Indian corn, peas, &c., &c. And though a man might not be getting rich, as the trading world styles getting rich, he would be rich in the sense of being independent of the world. I can find homes with large families, where their sheep provide them with blankets, woollen for shirts, dresses, working clothes and stockings, and all their eatables. And as wool is always a *cash* transaction, what they have over gets them enough money to pay current expenses, viz.: the small taxes, shoes, &c., &c. Whenever the country is thoroughly opened up by a railway passing through it, money will come in fast, and of course those living on the locations will get the advantage.

To be continued.

FOREIGN MISSIONARY NOTES.

JAPAN.—We are happy to publish the following extracts from a communication, addressed by the Rev. Alex. Shaw, to his father in Toronto.

I think I told you that on Palm Sunday, Bishop Williams confirmed 22 candidates for me and 10 for Mr. Wright, and that on Easter Sunday I baptized 20, one blind man and a country man who walks nearly fifteen miles into Church before nine in the morning and home again afterwards. There is an example for Church non-goers at home. He has done this for months.

On Easter Monday evening I started off for a trip in the country. The first evening I and my companion stayed at a little village about twelve miles from here, where I have a preaching station, and the next day went on to a town called Atsugi, right at the foot of a mountain called Oyama (or great mountain). Here I preached in the evening to a large gathering, and a good many expressed themselves much interested in what they had heard, and were anxious that I should come again. A doctor—one of the principal men in the place—in particular, said that he had long since thrown aside his idols and was very anxious to hear more about Christianity. The next day we started early and travelled all day with the great mountains on our left hand. We reached, just before night fall, a little retired hamlet called Hakoae. There was no inn in the place and the inhabitants were rather afraid of such formidable looking beings as we must have appeared to them, for they had never seen foreigners before. However, after some persuasion we induced a kind-hearted native to let us have a nice clean upstairs room in his house, the only drawback to which was, that as the kitchen fire was just below on an open hearth without any chimney, so that all the smoke ascended immediately into our chamber. I was very tired, and would gladly have turned in, but about 8 o'clock one of our men came and said that the inhabitants had sent him as a deputation to know whether I would not address them, as they were eager for a long time to know what the Christian religion was. I at once went with him to the room where they were assembled. I should think all the elders of the village must have been there, and had a most interesting meeting, with the help of my watch and a penny and a cent, I explained to them the system of the universe—the change of the seasons, and day and night—in illustration of the argument from design and telling them that the Creator of the heavens and the earth was their Father; also impressed upon them the duty that children owe to their parent by the help of a little child who, with its father, sat close on my left. I then told them of our Saviour and His work and His revelation; and when I concluded, reconciled the little child for having been made use of as an illustration by dropping the earth and the moon (the penny and the cent) into his wide hanging sleeve.

The next morning we struck at once into the mountains. The further we got in the loftier

they got, until about noon we came to the foot of a pass, which gave us a stiff climb of some hours. It was only a few yards wide at the top and the descent began immediately. In every direction, as far as we could see, the mountains rose up to the clouds, and now their sides were perfectly pink with beautiful azaleas, which here grow into bushes or trees often from 20 to 30 feet high.

Towards evening, as it began to grow dusky in the valleys, we looked down a long ravine and the mountains—which I had imagined to extend for a hundred miles further—were all gone, and in their place lay a winding river, and a beautiful plain still lighted up with the evening sun. As we came out from the pass—to the left rising up from the river to about 7,000 feet was one of the noblest mountains I have ever seen. Its sides all white and scarred were as steep as the walls of a house, and here and there little streams of water fell from its precipice until they were lost in sheets of spray and mist. It was a noble sight, even in this country of beautiful scenery.

We stayed in the neighborhood for three days visiting all the places of interest. I did not attempt the mountain—as I am not a good climber—although we were told it could be ascended from the rear. There were some remarkable caves extending for a long distance into the mountains, which I visited, though Mr. Beadon would not enter with me.

After my return we had our first General Conference, two bishops and fifteen clergy. I am going—as Secretary—to publish the minutes, and the papers read, and will send you a copy. On June 4th we had the anniversary service of the opening of our little chapel. Bishop Burdon confirmed three more old persons for me who were unable to be present at Bishop Williams' service. Yesterday we took our Sunday School children for a treat into the country, and had a grand time.

British News.

MISSIONARY CONFERENCE.

At the Missionary Conference in England, to which we alluded last week, the secretary (Prebendary Bullock) read the following abstract of the annual report of the S. P. G. Society:

"The annual meeting of this society has been postponed till June this year, in order that it might become an occasion for welcoming the bishops from foreign parts who have arrived to attend the Lambeth Conference. Since last Lambeth Conference in 1867 the number of bishoprics of the Anglican communion in foreign parts has increased from 91 to 126, an increase of more than three each year; and it may be truly said the interest which the society feels in the deliberations of that great assemblage increases in proportion with its growth.

"1. A happy result of efforts completed in 1878 is that eight bishops watch over the progress of the Church in India and Ceylon now, where two years ago there were four. It cannot be observed without regret that two of these are in the position of assistant bishops, and that the Bishop of Calcutta is still burdened with responsibility for 116,000,000, a population equal to that of the entire Roman world when the twelve apostles were sent forth. In South India the grievous famine was made the occasion of Christian charity on an unprecedented scale, and with the happy consequence of opening the Hindoo mind to a new view of the practical beneficence of the Christian faith. Already an unprecedented ingathering of 20,000 into the Church is announced in the region which has been the scene of the recent evangelistic work of Bishop Caldwell. And from other parts of India there are tidings of gratifying progress, specially in Chota, Nagpur, Delhi, Ahmednugger, and Kolhapur. The foundation of many important works was being laid in Bombay, when it was checked by the severe, but, happily, temporary illness of Bishop Milne. Hindoo students of Bishop's College, Calcutta, have begun this year to pass the preliminary theological examination of the University of Cambridge, a fact which marks a pleasing advance in the education of the native clergy of India. Throughout India, as elsewhere, able assistance has been rendered to

the missions of the city by the teachers sent out by the Ladies' Association in connection with the Society for the Propagation of the Gospel. The names of those teachers will be found appended to the lists of the society's missionaries; and no one can fail to derive satisfaction who will consult the report of the Ladies' Association for an account of their work.

"The society's missionaries in North China are now engaged in evangelistic work, the course of which may be influenced by the famine at present prevailing there. In Japan, the missionaries have already, by God's blessing, gathered in abundant and promising first-fruits.

"2. The unprovoked and lamentable Kaffir insurrection in South Africa has caused a general loss of property and interruption of peaceful labors, in which the missionaries of the Church in Kaffraria and Grahamstown have had their peculiar share of suffering. Although the results cannot yet be definitely foreseen, it is trusted that they will be, as in similar cases, such as ultimately to prepare the way for a more speedy and effectual extension of the Gospel than has been allowed hitherto. Towards the same end, in the newly acquired colony of Transvaal, a step has been taken in the mission of the first bishop, Dr. Bousfield, with a small band of fellow-laborers as pioneers of the Church in the new Diocese of Pretoria. From Maritzburg, from Bloemfontein, and from Zululand, as well as from the neighborhood of Lake Nyassa, and from the populous island of Madagascar, fresh appeals are made for missionaries, apparently, alas! beyond the present resources of the Church to supply.

"3. The principal marks of progress in Australia in the past year have been the energetic and successful efforts of the Bishop of Melbourne to develop the ecclesiastical resources of his present diocese, and the spiritual wants brought into prominence by the personal exertion of the Bishop of Ballarat. It ought also to be observed that on the western side of Australia, various new works have been taken up by the zeal of Bishop Perry. A handsome cathedral has been consecrated in the self-supporting diocese of the venerable Bishop of Adelaide. A new diocese has been erected in North Queensland.

"4. In New Zealand the past year has been a time of quiet progress. Bishop Stuart will bring the weight of Indian experience to bear upon his administration of the Diocese of Waipu. An unusual amount of sickness has hampered the progress, otherwise successful, of the Melanesian mission. Bishop Willis has put forward a strong appeal for additional aid in the education of the native youth of both sexes in Hawaii.

"5. Among the younger dioceses of British North America, Niagara is with difficulty sustaining the missionary parishes within its own boundary, and the large district of Algoma, still in the condition of an unendowed diocese, continues to depend chiefly on the missionary aims of the older Canadian dioceses.

"6. Whilst all the West Indian dioceses are struggling with the difficulties of disendowment, Trinidad at least is exerting itself to provide for the Christian instruction of the Hindoo coolies, who are brought thither in great numbers. The settlers in Guiana are also distinguished by their praiseworthy efforts to evangelize their imported laborers as well as their native tribes. The incomplete reendowment of the bishoprics of Nassau and Antigua was advanced in a small degree in the past year.

"The income of the society in 1877 amounted altogether to £148,488. A large part of this consists of appropriated and special funds, only £90,485 being the amount of the general fund. When it is considered that the claims from all quarters on the general fund amount this year to £125,000, it is evident that a very great and continuous effort is required to increase the amount of the general fund.

"Five hundred and forty-seven missionaries have been engaged in the past year in the mission field. They are thus distributed: in Asia, 135; in Africa, 120; in Australia and the Pacific, 64; in America and the West Indies, 227; in Europe, 1. Amongst these are included 58 native clergy in India. There are also about 1,100 catechists and lay teachers, mostly natives, in heathen countries; and about 235 students in colleges abroad.

THE TINNEVELLY MOVEMENT.

The Bishop of Madras gave an account of the remarkable movement which had been taking place during the past year in Tinnevely, where the conversions, according to a telegram just received from Bishop Caldwell, had reached 20,000. For this wonderful success of the gospel Bishop Gell thought that three reasons might be assigned. First, the general evangelistic work which had been going on during the last two generations, and which might naturally by this time have been expected to bear fruit. But in the next place there has been a great deal of special labor, and particularly on the part of Bishop Caldwell, who, on his return from his visit to England, resolved to dedicate himself more earnestly than ever to the great work to which he had been called. Other clergymen had also labored with great success, and amongst them Bishop Gell mentioned the name of Mr. Rivington, whose addresses, and especially his great power of illustration, had made a great impression on the natives, though he had to speak to them by means of an interpreter. Mr. Rivington had even been permitted to speak to the people in a heathen temple. Lastly, there had been the famine and what had followed upon it. The many millions which the government had spent in relieving distress had not made anything like the impression which the free alms of the English people had done. The natives thought the government had only done its duty, and they believed that they would have to pay back in the shape of increased taxation, what they had received. At first they imagined that the relief distributed by the missionaries was part of the government aid; but when Bishop Caldwell requested his agents to explain how the matter really stood, the people said they had never before heard of a religion that was capable of such a disinterested act. Bishop Caldwell now called upon this country to contribute £20,000 in the course of the next five years in furtherance of the movement so happily begun; and surely, if England and the colonies could raise £800,000 in a few months for the temporal wants of India, so small a contribution as was now asked for in order to promote their eternal happiness would not be wanting.

ASSOCIATED MISSIONS IN INDIA.

"The Bishop of Bombay (Dr. Milne) read the following paper:

"A subject which was introduced to the consideration of Churchmen by my venerated predecessor Bishop Douglas ought to have an especial claim upon the attention of a meeting such as this. For I suppose that next to the Divine grace which has been called down upon the cause of missions by the establishment of days of intercession, not one thing has done more in our day to stir us up to the evangelization of the heathen than that noble letter to the Archbishop of Canterbury which pleaded for associated missions.

"In that letter, so fresh in the memory of many of us for the new impulse which it lent in our minds to the thought of our duty to the heathen, the needs and peculiar circumstances of missions to the inhabitants of India, were set forth with extraordinary power. And for those peculiar needs a special means of working was suggested—a means the very mention of which was certain to bring upon the writer a certain measure of suspicion, but for which he pleaded with characteristic intrepidity. Time has already done much to smooth away the prejudices with which in some minds the suggestion of Bishop Douglas was met. And to-day I am addressing a society which has already lent generous aid to an undertaking conceived in the very spirit of Bishop Douglas's famous letter. The society which has voted a grant to a religious community of women for missionary work in India must be prepared to hear me with an open mind while I speak of the advantage to our work of having associated bodies of clergy working in the same lines as a sisterhood in the domestic, the devotional, and the economical organization of their life.

"But although I do not anticipate that in this meeting there will be found any unreasoning prejudice against the method of work which I am to advocate, I think it well to preface what I must say by acknowledging the reasonableness of that jealousy with which many English Churchmen

regard any attempt to alter the character of the domestic life of the clergy. Apart from all unreasonable and—shall I say?—superstitious fears of anything which forms part of the system of a communion other than our own, English Churchmen have a well-grounded belief in the healthiness of that state of things which makes a clergyman, as a rule, a married man. They like to find in the minister of their parish a man who has the softening influences of a home and a family of his own—one who looks at life from the point of view of human domesticity and healthy human affection; who has the same stake with themselves in the ordinary risks of life; who has been willing, for the sake of the same happiness to expose himself to the perils of the same losses by which losses their own homes are gladdened or desolated. They believe that the heart of the parish priest will be most ready to rejoice with them that do rejoice, and to weep with those that weep, not by keeping all his sympathies for his people, but by sharing the same occasions which elicit laughter and tears from themselves. Well, far be it from me to contradict the general truth of this view of things. Bishop Douglas, who was the father of a family, was certainly not likely to do so. But that which Bishop Douglas maintained, and which it falls to me to remind you to-day, is that the sweet domesticities and tender love which adorn a country parsonage in England will not always bear transplanting to the middle of an Indian native town. That the man who in a village among yourselves might have served God more tenderly and devotedly for seeing a reflexion of the love of Jesus in his own attachment to his family may need another and a sterner enthusiasm to support him under the sun of the tropics. It happens at home sometimes that they who have wives must be as though they had none. And many a noble missionary's wife abroad has found her pride and her happiness in making her husband's work at all points stronger for her presence, or sometimes for her willing absence. But it must unfrequently be the case that they who are called upon to labor at evangelistic work abroad will be stronger and more unencumbered if they forego domestic happiness. And the recognition of this principle in the form of associated missions is all that I plead for to-day.

"Will this much of quasi-apologetic introduction, let me go on to put before this meeting what is meant by 'associated missions.' In its first and simplest meaning the term need signify no more than following the example of our Lord when He sent out His disciples two and two. Wherever two missionary laborers are sharing home and work together, and making it the general rule of their lives not to go single-handed among the heathen, there you have an associated mission; there you have the common worship to which the special presence is promised, the common sympathy which diminishes trial, and the common comfort of the mother tongue. And even when there is nothing but this I should be disposed to think that two missionaries working together were likely to do more for their Master by their concentrated efforts in one place than the same two men could effect in two stations or at a distance from one another. The weariness of isolation amid heathenism, the sense of utter want of companionship which a man may feel even among fellow-Christians of an alien race will, at all events, be prevented by this. For, indeed, exile, and exile among heathens, is in itself a trial to a clergyman, more, perhaps, than even to others. No birds flock more instinctively to those of the same feather than the clergy here in England. No class of men have relations with their fellows based so exclusively on a common Christianity, and to none, therefore, can isolation from Christians and from fellow-clergy be a keener or a more constant trial. And again, I suppose experience alone can teach any one the terrible power which heathen surroundings exert over the spirit. It is a painful and humiliating experience to any one who goes to live abroad to find how much of what he hoped was spirituality is due in a very great measure to his environments and not to himself. And against the clinging, choking power with which heathenism rises up against him, the best and most spiritual of men might be thankful for the help of a brother clergyman.

"But associated missions in India, in the sense

in which I have been asked to bring them before you this morning, mean a good deal more than the mere principle that two are better than one. Association, as I understand it, means more than common work, and that in several ways. First, to revert for a little while to the distinction drawn above between the perfectly domestic life of the English country parsonage, and that which may be appropriate for the missionary. If a man is, for the sake of his work, to give up all which makes a home in the fullest sense of the word, he must have some further compensation than the mere society of a friend. His work differs from that of his brother in England, but his humanity is the same, and therefore he must have something to take the place of domestic happiness. And this, it has been proved, can be found by either man or woman in the highly organized life of a community of fellow-workers. The close ties of a brotherhood or sisterhood among those who are bound together by a strong common purpose goes far to supply the place of the more natural bonds of the family. I am in no way concerned at present to compare the two organizations as regards intrinsic sanctity or desirableness. I assume that for the purposes of missions entire freedom from personal ties is in many cases desirable. And as what we call ties on the one hand are the best of supports on the other, I want to show that in cutting loose the tie a man need not wholly be dispensing with the support. And the experience of many has proved that, while a life uncheered by family love would have been insupportable alone, such a life, lived with others who have adopted it, has a happiness and a helpfulness quite its own. The common loyalty towards the community as a whole, the common brotherhood with its members, individually furnish the motives of unselfishness and affection, without which life grows hard and unlovely.

"The presence of others, who are regarded as companions for life, calls for mutual accommodation, and that repression of individual angularities which form the unconscious training of a home. In a word, the name brotherhood or sisterhood is justified by the characteristics of the common life. And the traditions of honor and *esprit de corps* which people feel towards the family which rears them, find a place in the community as well. The members of such a body are rescued from the isolation of their individuality, and welded together by affection and common interests. Neither the pride nor the desolation of independence are left to do their harmful work upon the character.

"On the character of the individual worker, more than on anything in the circumstances of his work, his usefulness must always depend, but if I dwell merely on the helpfulness to character of the principle of association in work, I should bring out only one side of the truth. For the solidity of the religious community as a weapon for attacking the work in hand constitutes a most important factor in its utility. One of the grand obstacles to carrying on work in the mission field all over the world lies in the difficulty of maintaining the *personnel* at so great a distance from the recruiting ground. The sudden emergencies of a tropical climate, the liability of your best workers to be crippled by unlooked-for illness, the failure or break-down of individuals at a distance from the helpfulness of English life, the aggravation of eccentricities and unwisdom which isolation and opposition entail, the incompatibilities of temper which the discomforts of the tropics bring out—all these things intensify the difficulties of a work, up-hill in itself. And the drill and organization of a community, with continuity of spiritual tradition and unity of practical method, with a supply of fresh workers, all ready, and the lines of work laid down, meet some of our peculiar difficulties as nothing else can do. Indeed, the difference between the work of a community and of a like number of individual clergy working each upon lines of his own, is like that between the advance of a regiment and the attack of the same men without discipline. The first condition of the success of a charge is not so much the individual gallantry of the men who make up the line as the degree to which all their operations are directed by a single will, through the intelligent co-operation of the units. A well-ordered missionary community would be a kind of solid projectile to be directed against a mass of heathenism as a division is directed in column

against the weak point in the enemy's line. And this sense of moving in a mass, of being a unit in a great organization, produces a concentration of spiritual power which intensifies the force and the courage of each one of the individual workers to a degree which only experience makes credible. How great the need of such intensification, of some power to brace and cheer in the presence of such an enemy as heathenism, I despair of making anybody realize who has not faced that weird foe-man in his strongholds. But once get to close quarters with Hinduism, once feel the potency of the spell under which its victims lie, the deep slumber of the drugged conscience, the immobility of the apathetic affections, the incuriousness of the undeveloped reason self-satisfied in the ignorance of centuries, the absence of any religious sense which the silliest of superstitions will not satisfy—once see and feel these for yourself, and you would as soon think of conquering Hinduism with the appliances of an English parish as you would of attacking Gibraltar with a park of field artillery.

“But to pass to another feature of the associated missions which I advocate, I suppose the least favorable critic of the scheme must acknowledge the advantage of its cheapness. The whole sums which can be raised for mission work by the societies and by individual collectors is inadequate to supply our needs. And I know no other scheme under which either men or women are willing to work for a mere maintenance. Place an individual worker by himself without the support of a community, and, in the first place, it costs more to keep him, and in the next, you are in commercial relations with him. He demands, and he has a right to demand, the remuneration of his labor at its true value. In proportion to his education and his social status, the remuneration which you are able to give him must often be inadequate. It does not rise with length of service, and it is not what he would get in any branch of Government service. He may cheerfully consent to accept it, knowing that it does not represent his merits, but in some cases he has neither the satisfaction of feeling himself well paid nor the merit of voluntary renunciation; but takes all that you can give him, and feels that it is less than he is worth. And for this state of things I see no remedy, except in the voluntary poverty of the worker. He cannot be voluntarily poor unless he is by choice unmarried. And it is difficult for a man quite cheerfully to take a salary which is less than he is worth, if it professes to be a remuneration for his labor. But base your relations on a voluntary poverty, give the laborer the noble satisfaction of renouncing the idea of remuneration. Let him start by giving himself wholly for simple love of the work, and regard all that comes to him of remuneration as simply that which is necessary to keep him in condition for his duty, and all this is changed at once. Instead of the commercial principle you have an appeal to the chivalry of self-denial. Instead of competing at a disadvantage with the better-paid Government services you raise the recipient of your payment to an utterly different level. His labor becomes a labor of pure love, his comforts the mere condition of his activity, his body a mere engine which must be stoked that it may subserve the purpose of the spirit.

“I am not drawing on my imagination for this picture, but on facts which I have seen for myself. The sole response to Bishop Douglas's appeal which was made when his letter first appeared came from a well-known existing society. With that society I have for many years had a close and affectionate connection, while bound by none of its obligations. I have been privileged to watch its work in three different quarters of the globe. And I say boldly, that none who know the Cowley Fathers and the father superior in particular, dare say that I have overdrawn the picture of what voluntary poverty can do. I do not mean that all associated missions must be modelled on the Society of St. John the Evangelist. My own wish has always been that we might see some society formed for men who had not, as they have, a vocation to the monastic life. An associated mission does not mean a monastic order. But I quote the example of this society to show what the principle that I plead for can do to elicit labors of love. Give a member of that society the bare

conditions of sustenance and health, and you have a laborer whose concentrated energies are directed for pure love of his task on any work which is put into his hands. Is there any principle but that of association which will produce a similar result?

“But my time is hastening to a close, and I must, before I sit down, speak of another side of the associated life, without which all the rest would be as nothing. The experience of sisterhoods and of brotherhoods has shown that their common life of rule has special advantages for devotion, that the strong purpose which binds them together finds its sustenance and its highest expression in the worship of the community chapel. The regularity of their times of devotion, the possibility of very frequent communion, above all, the mutual support which each receives and gives, make it reasonable to aim at a standard which would be impossible under less favorable circumstances. The demands of ordinary social life, and the isolation of solitary work would alike be incompatible with the attempt. But when all are agreed that it shall be their aim to maintain as high a standard as their common endeavors can make real, the devotional possibilities of life are raised to another level. The prayers of each member of a household living in the power of association gather intensified force and concentration from sympathetic contact with the rest, and the atmosphere by which each is surrounded stimulates the special endeavors of each.

“Need I urge upon such a meeting as this that it is on the prayers even more than on the labors of those who are doing the Master's work that the spread of His kingdom depends? The missionary's battle with heathendom must be fought in his own closet. There he draws down the blessed grace which transfigures and sanctifies his own soul. There he is turned into another man by the transforming power of the Spirit. There he ceases to be the mere struggling human personality alone against his giant enemies. There the spiritual powers of evil are thrown down from the high places of their power and trampled under the feet of their conquerors. It is in front of the ark of God that Dagon falls from his pedestal.

“From the secret desire of God's presence, from waiting on him in prayer and meditation, from the devotional study of His holy Word, fresh from sacramental union with Jesus, the true worker for God and His Church must go out in the strength of the Lord God. We must make mention of His righteousness only, but of His righteousness as the sanctifying power which we have known of and realized in our lives. And whence is that power to come to us save in waiting upon the Lord our God? If the life of associated missions helps the missionary in any degree to wait more patiently for Him—if those who thus lived together are waiting for His loving kindness in the midst of His temple—then we may be sure that according to His name so shall His praise be unto the ends of the world.

“The common waiting upon God which characterizes the life of association may in no way differ in kind from that of all other Christians. It may not be higher in degree than that which many a saintly soul can attain to under ordinary circumstances; but then the circumstances of the missionary are not ordinary, and he wants extraordinary helps. And if this life of associated devotion enables him in any degree to make head against his depressing surroundings, to look trustfully to his Master's help when he is fainting under the burden of the cross, to hold on under opposition and trial when the glory and the pain of endurance are all that he has for his reward, it will surely be well for his work.

“I have seen something of the trials of isolation in my short experience among my missionary clergy, seen one useful career cut short because the worker had never been under discipline or enjoyed the blessing of an elder brother's guidance, seen morbidness of spirit induced, and weakness of body aggravated, by the force of very loneliness. I have seen other helpers lost to us because, viewed in the light of remuneration, the income offered was too small. I have felt how the presence of others could elicit, and their absence could sadly repress, that power of fervent devotion on which all must depend for the work. And

therefore, like my noble predecessor, I have this cause most deeply at heart.

“I cannot hope that in its fulness at least the plan of associated missions will secure universal sympathy. But it was of one of the counsels of perfection that Jesus himself said, ‘he that can receive it, let him receive it.’ One receives his gift after this manner and another after that. If any have a call to the mission field who is so constituted by his Lord that he must cultivate the family life, we have work enough for him to do; he will be welcomed as in the holy estate to which the Lord has called him. If any can work solitary and unsupported, it will be too easy to give him solitude enough. But if there are, as I believe there are, many who can give themselves to the work unfettered by family ties, and who used to fill the place of those ties by support of another kind, surely they will be welcomed by this great society. And if I have been able to show that on several sides of their life, in discipline, in economy, in devotion, they will be stronger for being blended together, I trust that the prayers and sympathies of my hearers may be secured to associated missions.”

CEYLON.

The Bishop of Colombo (Dr. Copleston) said that in the island of Ceylon, the church had to deal with four distinct elements. In the first place there were the English residents to whom the traditions and experience of the home Church might be carried, and on whose affection and loyalty depended the future of the great association with which they were connected. In the next place there was a mixed race of Burghers, as they were called. They occupied a somewhat higher position than the Eurasians of India; yet while some of them reached the level of European culture, others descended to the lowest level of the most ignorant of the native populations; but among this class there was a very great attachment to England and her Church. Next came the true natives of the island, the Singhalese, missions to whom had been established by the Dutch before we came into possession of the country. Lastly there were the Tamil Christians, who were partly descendants of persons that had immigrated into the island many hundred years ago, and partly immigrants of more recent date who were employed in the coffee plantations. How the barriers which were set up by difference of race, language, and country were to be overcome was a great problem which lay before us; and for the successful solution of which it seemed to him necessary that we should keep open all the avenues which successive experience had made. It seemed to him that those who labored on the spot might look to those at home to ascertain for them how God had guided His Church in the days of the Roman empire, when she had to carry the Gospel to the nations on the frontier, and when she had to gather in Africans and Greeks and Romans, the savage tribes, and the other elements of the old world. Those at home, might by their researches, throw light upon the question, and give them some account of the circumstances under which all those people of diverse languages who heard the Gospel on the day of Pentecost found themselves fused into one body that had all things common. The Society for the Propagation of the Gospel had at least done this—it had kept open all the means of dealing with this great people; and it had worked in the most effective way. It aimed not so much at leaving the borders of the Church, to sow its seed in the interior; but it worked from the points which it had already secured. It recognized the wisdom of the rule never to go too far from its commissariat. It had also done much to raise up a native ministry. There were in Ceylon native missionaries who were men of high education and European culture, who occupied precisely the same position as European clergymen, who were entirely trusted by Europeans and natives, and ministered to both alike. If it were necessary to say more as to the work of the society in drawing together the different elements with which it had to deal, he might point to that great centre of spiritual life in Ceylon which was founded by his reverend predecessor, Bishop Chapman—he meant St. Thomas's College, where they might see English and Singhalese youths living together,

praying, working, and playing side by side. He looked upon that as the best omen for the day when all the varied elements of the population should be united into one living Church. Another point on which he wished to insist was that it was well worth while to try to convert the Buddhists. It was necessary to say that, because we were told that there was not much difference between Buddhism and Christianity. It seemed to him a great mistake to exaggerate the resemblance between the life of Buddha and the life of our Lord. It was a great mistake to dwell too much upon the pure maxims to be found in what he might almost term forgotten books, and to ignore the practical work of the Buddhist system in the hearts of men. Buddhism was virtually extinct so far as its nobler parts were concerned, but it was in full vigor so far as it consisted of devil worship and magic, and the basest superstition. If you said that a man was a Buddhist, it did not mean that he studied the ancient versions in which the holy teaching of Buddha was enshrined; it meant that if that man fell ill he would send for the devil priest, who would come in his frightful garb, shrieking his hideous charms, and beating tom-toms around the sick man's bed. He (the right reverend prelate) did, therefore, feel bound to raise his most earnest protest against the notion that it was hardly worth while to interfere with the religion of Buddha.

ZENANA WORK.

The Rev. R. Winter, of Delhi, read a paper written by his wife on this subject. Mrs. Winter spoke of the growing favor and success of women's work. In 1842, when a lady offered herself, Bishop Wilson said: "I object on principle to single ladies coming out unprotected to so distant a place, with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine that the beloved Persis, Tryphena and Typhosa, Julia, and others, who labored much in the Lord, remained in their own neighborhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the Apostolic maxim—'I suffer not a woman to speak in the church.'" Since then very different views had prevailed, but Mrs. Winter complained of a want of union and sympathy amongst the workers, and above all of "the disastrous effects of ladies' committees in another country, without technical or real knowledge, attempting to direct such a difficult work." Mrs. Winter quoted a statement, the accuracy of which she had not seen challenged, to the effect that three-fourths of the Wesleyan, one-half of British, seven-eighths of the London society, one-third of the Church of Scotland, and one-third of the Free Kirk missions in India, were composed of members originally belonging to the Church of England. The model she desired to see adopted was Kaiserwerth, with some modifications and adaptations; but she suggested that a few married missionaries should be chosen as leaders. She recommended that the workers should live in common, with one of them at the head of all the domestic arrangements of the house. She suggested also that they should be paid. She thought, too, that it would be a great help if they adopted a distinctive dress, as it would save time and prevent jealousy. The branch of service which most needed recruiting was the medical, and Mrs. Winter dwelt long on the need of medical women, both on the score of humanity—for a hundred millions of women in India had at present no medical aid—and also on account of the opportunities which they possessed of spreading the Gospel. At present the staff at Delhi consisted of fourteen European Zenana missionaries, ten native Christian ministers, four parochial mission women, and twenty-six Hindoo and Mussulman female teachers.

CHINA.

Bishop Schereschewsky complained of the hardship of having to compress into ten minutes an account of missions to a country which extended over three millions of square miles, and which contained a population of four hundred millions of souls. He said he had never been in the habit of making short speeches; for in China no one thought anything of a sermon that did not last an

hour and a half. However, the right reverend prelate addressed himself manfully to his task and accomplished it within the time allotted to him. As a mission field he said that China had many drawbacks, but it also presented many advantages. The drawbacks were: 1, the extent to which paganism was interwoven into the existing civilization of the country. 2, The overweening national pride of the people, which led them to look with contempt on anything of a religious or ethical nature that came from a foreign source. 3, The intense conservatism of the ruling, in other words of the literary class. 4, The unhappy way in which Western nations had first come in contact with China, and the manner in which they had forced upon it the traffic in opium, which both its rulers and people felt to be pernicious. On the other hand, China offered many advantages as a mission field. 1, There was a written language understood throughout the whole empire; and the Mandarin language was actually spoken by two-thirds of the population; in other words by at least a hundred and fifty millions. 2, The people were homogeneous. 3, The obstacles of caste did not exist as in India; but with a government which was as autocratic in theory as was possible, the people were as democratic in feeling and tendency as any to be found in the world. 4, Though a nation of idolaters, Chinese cared very little about their idols. Their real religion was materialism, or, at best, a materialized polytheism combined with fatalism and the worship of the elements. The Church of Rome had for two centuries carried on her Chinese missions in the face of great and frequent persecutions, and had still six hundred thousand adherents. Protestant missionary work, however, did not really begin until after the war of 1841, and it had met with fair success. There were, in fact, fourteen or fifteen thousand Chinese Christians who were not Roman Catholic. The Church Missionary Society was one of the most successful of those which had entered the field; but the Church of America (of which he was a missionary bishop) was amongst the earliest laborers. The first American, and indeed the first Anglican missionary, was Bishop Boone, who opened a mission in 1842, and was consecrated in 1845. The noblest part of the Chinese character was its reverence for learning, and the right reverend prelate had long been advocating the establishment of a college; for in China, as elsewhere, it was to a native ministry that we must chiefly look. The whole of the Bible had now been translated into Mandarin—the Old Testament by a Churchman—that is to say, as was afterwards stated, by Bishop Schereschewsky himself; and the right reverend prelate concluded by an energetic appeal to the society, and to English Churchmen in general, diligently to cultivate the mission field now open in China.

THE FOREIGN MISSIONS OF THE AMERICAN CHURCH.

The Bishop of Ohio read a paper, in the course of which he said that the foreign work of the Church of America had for the most part been called forth by political events. Thus it was the Turkish atrocities, nearly forty years ago, which had led to the mission in Greece. We had but one passion, and it was righteous indignation against the merciless Turk. I was but a boy, yet I remember it well; and the heat of that holy anger has not yet had time to cool. The Church of Greece does not yet worship in St. Sophia, and the Church of the Living God, as she gathers her hosts for battle in these last days and goes forth, fair as the moon, still sees the crescent emblem of her majesty flaunting on the banners of Mohammed. In their poverty our people could send over to the suffering Greeks only shiploads of provisions and supplies in money; but immediately our Church followed with offers of spiritual aid." In 1831 Dr. and Mrs. Hill went out. After six months at Tenos they removed to the capital; but the Turks had left nothing behind them, and not a habitable house was to be found. Dr. and Mrs. Hill found shelter in the cellar of an Italian tower on the Acropolis, where they still remained. The next missionary effort of the American Church followed the abolition of slavery, and it was directed to the negroes of Western Africa. This effort had been especially fostered by the Churchmen of the Southern States, who had con-

tributed to it the first bishop—Dr. Payne, who had labored at Cape Palmas for thirty years—the present bishop (Dr. Penick), and to almost the whole of the effective staff. The second bishop, Dr. Auer, returned to the coast after his consecration only to die. After confirming a class of candidates and ordaining two presbyters, he died before the dawning of another day. Bishop Penick had adopted the new policy of occupying only the mountains, and raising up a race of native missionaries who might go with impunity to the marshes on the coast. He (Bishop Bedell) found this part of the coast marked on the Society for the Propagation of the Gospel map as a British possession. Certainly he would be the last man to quarrel with the idea, at least as respected Africa, that whatever did not belong to any other civilized and Christian State was the property of England, but really he had thought this two hundred miles of coast belonged to native tribes. The third foreign mission of the American Church was to China; and the fourth to Japan, whither Bishop Williams, the immediate successor of Bishop Boone in China, had at his own request been transferred. A small force under him were laying the foundations—studying the language in the universities, healing the sick, and translating the Bible and Prayer Book. The fifth mission was at Haiti, for which Dr. Holly (a negro) had been consecrated. The Church of Haiti was a perfectly independent one, and was only connected with that of America by the bonds of fellowship in the faith. Lastly, they had a mission in Mexico, where a wonderful movement was taking place. The venerable Bishop Lee, of Delaware, who had visited the country, reported that there were six thousand communicants, for whom he had ordained priests and deacons. The Mexican Church was about to receive a native Episcopacy; and the government had placed at its disposal the cathedral, and as many other churches as it could occupy."

SOUTH AFRICA.

The Bishop of Maritzburg (Dr. Macrorie) said he had to speak almost without notice in the room of the Bishop of Capetown, who was absent through illness. The right reverend prelate proceeded to refer to the great ignorance of many who took a great interest in the work of the South African Church, with regard to its constitution; and to sketch its history since the consecration of Bishop Gray in 1847. Since then it had grown into seven dioceses. Except St. Helena, which included only that island and those of Ascension and Tristan d'Acunha, Maritzburg was the smallest diocese in the province, but it was as large as all Ireland. A parish in South Africa would contain a thousand square miles, and the clergy, as the Bishop of Bombay said, were sadly too much isolated. The work which he was most anxious about was the establishment of a theological college, or at all events of the nucleus of one. By the aid of the Society for Promoting Christian Knowledge, a small sum had been invested for the support of a theological tutor in order to instruct natives for holy orders. That was a step upon which he greatly congratulated himself. There were at present two students under the tutor, besides others who, not being able to come to reside at Maritzburg, were reading under the direction of the priests of their parishes. But although the necessity of a native ministry was most strongly impressed upon his mind, he feared that South Africa must look to the mother Church for the present. Indeed it was to his mind a great mistake to suppose that those who were unfit for a parish at home were likely to suit a colonial parish. They needed in the colonies men who would give a tone to the whole neighborhood. It was his privilege in 1871 to ordain two deacons who had been prepared at Spring Vale. Bishop Callaway had three or four native deacons who were laboring with him in Kaffraria. In Grahamstown there was a small native college. He had nothing to tell that was comparable to the movement now going on in Madras. They thought it a great thing to speak of twenty-three natives baptized by himself at Spring Vale during the Whitsun-tide of last year, or a half a dozen baptized at Maritzburg. But he hoped that if we worked faithfully in our own time, our children might have to report a state of things like that

which the Bishop of Madras had detailed to them. What he chiefly desired was an increase of men. He had continually applied to the society, but he received the same answer—namely, that it could not meet his request. At the present moment there were ten or twelve thousand natives in India, on the coast of Natal, who had come from the Dioceses of Madras and Calcutta; but he regretted to say that he had no means of dealing with them. He trusted, however, that the increased liberality of Churchmen would remove from the society the necessity of always sending the same depressing answer—"We are not able to increase your grant."

The Archbishop of Canterbury (who began his speech with much emotion) said—You will expect very few words from me—had it not been so, I should not have been here—but it is part of my duty to congratulate this meeting on the gathering which we see on this platform. We have here men from all quarters of the globe: and we have statements relating to experiments, to some of which we have been long accustomed, but others of which are quite new to us, and require to be tested by experience before we can give them our hearty approval. It is natural for young missionaries, and for young bishops going forth to their difficult work, and seeing what small progress has been made in their boundless field, should be anxious to try every experiment by which Christ's kingdom might be advanced. We wish them God-speed in their difficult work; but we have confidence in this venerable society, and in the restraining influences of the Church at home, that good as the new undoubtedly is, it will not supersede the old, to which we have long been accustomed to trust. You have heard the experience of men from various parts of the world, but the list of those who are working in the cause which this society has at heart is but half exhausted. You have as yet heard nothing distinctively of America, though we have heard of Americans who are working in other continents. You have heard nothing of the West Indies, nor of Australia; but these are reserved for your meeting this afternoon. There is also reserved some account of the work in New Zealand, a country which cannot be named in this assembly without recalling him who was ever the foremost amongst the workers connected with that great field. At this our first anniversary meeting since the death of the Bishop of Lichfield, I should forget my duty if I did not in the presence of the Church testify what we owe to him. Other men may have had as difficult a sphere of work—other men, as Bishop Broughton, when he undertook his work in Australia, or as Bishop Middleton, when he planted an Episcopal see in our Church on the vast continent of India, may have had as difficult a task before them, and may have done it as conscientiously, but there was something in the man we deplore which bears us beyond calculations of the exact work he did, and which stamped him as one of God's heroes. His personal appearance, his look, his mien, his voice, carried away the young and enthusiastic, or at least made them ready to follow him in any difficult work. He has left a great inheritance to the Church of Christ, and we shall endeavor, in the work which lies before us in this society, to follow him in the large-hearted spirit which characterized all he did. Some have said that this society is too narrow. I do not think there was anything narrow in what we have heard to-day—for there has been room for the expression of every form of sentiment; and we are thankful that all forms of sentiment should be expressed. Some think that we talk too much about the dry bones of the outward organization of our Church—that we say too much "Here is a bishop" and "There is a bishop," or "Here is a dean," or that we have paid so many pounds. Undoubtedly, our reports must contain these somewhat dry details, especially if they were good reports, for they must necessarily dwell upon that most dry of all subjects, the state of our finances. But we meet to-day for another purpose. We meet to cheer each other's hearts by what we are told of the work that is doing for the Lord Jesus Christ in so many lands. If we confine our review to the work which is done in our Church, it is because the field would obviously be too immense if we went beyond that with which we were especially connected.

Moreover, as members of this great Anglican community, we must believe that the forms in which are embodied the great truths of the Christian faith, and in which our ancestors have worshipped for centuries, are the best that we can transmit to others. Our business, therefore, as connected with this great Anglican communion, is that while we would not interfere with others, but would wish them God-speed in the name of the Lord, we should ourselves vigorously maintain those old forms of our own Reformed Church to which we have been accustomed from our childhood, and which we desire to hand on to our children and to those who may come after. The work is endless—the time allotted to all assembled in this room is short. To each of us a cry comes up at this moment from the nations of the earth who are groaning and travailing in their ignorance and temptations. If we have heard to-day of Christian benevolence in India as one of the causes which have led to the conversion of so many Hindoos in Tinnevely, what shall we say to the awful and most appalling famine which is now raging in China? Might not our Christian efforts to relieve their sufferings have the same effect upon the hearts of the Chinese as they have had upon the hearts of Hindoos? We heard an encouraging account of the progress that has been made even in the most difficult of all difficult missionary fields; and I feel confident that if we persevere we shall, through God's blessing, succeed—perhaps not in our day, but when we have passed to a higher sphere and look down upon the work we have accomplished, we shall see that the Redeemer's kingdom has indeed been established throughout the whole earth. To advance this end, so far as in us lies, is the duty of the Anglican Church. To that duty let us apply ourselves in the spirit of love and of a large-hearted charity—with love to all who are engaged in the same work as ourselves, and with no feeling of rivalry, except in so far as we may best advance the Redeemer's kingdom.

The meeting was then adjourned till the afternoon.

(To be Continued.)

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.

COLLEGES AND THEIR GRADUATES.

We have much pleasure in republishing the following letter, as it is of general interest:—
 SIR: In the very interesting and most ably conducted letter debate which was opened by a communication headed "The Teachings of Trinity" (College), all the writers have proceeded upon a very illogical assumption, viz., that colleges are responsible for the opinions and practices of their graduates in their post collegiate life. We have not had any direct evidence afforded by "Evangelical," or "Protestant," or Mr. Pepper or Dr. O'Meara as to the teachings of Trinity College, no text-book has been named as used there, nor has one word been quoted from the prelections of any of the professors of Trinity. What Trinity College teaches has been left to be inferred from the bare fact that certain of its graduates, to wit, the Revs. Harrison, Langtry and Ford are said to be High Churchmen and said to teach certain doctrines. That these clergymen repudiate the interpretation put upon their teachings is not revelant to my argument. Now, if "The Teachings of Trinity" can be justly inferred from the teachings of these three graduates, it can also be inferred from the teachings of any three of them. We have, then, this dilemma before us—if the College is High Church because Messrs. Harrison, Langtry, and Ford are High, then it is also Low Church or Evangelical because three of its graduates, the Revs. Greene and Maurice Baldwin are extremely Low Church and the third, Kennedy, is a Presbyterian! To these let me add F. W. Kingstone, Esq., the Revds. H. H. Waters, and W. S. Westney, also Judge Ardagh, now a Reformed Episcopalian, all graduates of Trinity and all decidedly Low Church. So much for Trinity. Now let us see how the proposition, that colleges and reli-

gious influences are responsible for those trained by them, will stand when tested by a few facts. I give a few only, and those easily proved. Mr. Mackonochie, the too notorious Ritualist, was educated at an ultra Evangelical College, (Wadham, Oxford); Mr. Beesly, Mr. Congreve, both atheists, were also educated at the same Evangelical College; and Mr. Allies, a pervert to Rome, was educated at the same college as this Ritualist and these atheists! If Trinity College teaching is responsible for Messrs. Harrison, Langtry, and Ford, its graduates, when Wadham College teaching and its Evangelical Warden, Dr. Symons, are equally responsible for having produced Mackonochie, a Ritualist, Beesly, an atheist, and Allies a pervert to Rome.

To carry this a point further, in order to show that it is most unfair to make Trinity College a target for such poisoned polemical arrows as "Evangelical" shoots, let me state other notorious facts. James Mill, an atheist, father of John S. Mill, was educated for the Evangelical ministry at Edinburgh University. George Jacob Holyoake, an atheist, of co-operative societies' fame, was educated under the care of the late Rev. John Angell James, an Evangelical of Evangelicals. Charles Wesley, son of the hymn writer, trained under Methodist influences, went over to the Roman Church. The Rev. O. Dyson, now a priest of the Church of Rome, had Evangelical parents and an Evangelical pastor, his father was a Congregationalist, his mother a Presbyterian, who, at the time of their son's perversion were frequently attending a Parish Church, where the Vicar, (the Rev. R. Mosley) was an ultra Evangelical. Another pervert, now a priest of the Romish Church, personally known to me, a kinsman of mine, was brought up a Low Churchman. Mrs. Clark, the most recent pervert, well known to me, was an Evangelical, her husband received his stipend from that Evangelical body, the Church Pastoral Aid Society. The Rev. A. Best, now a priest of the Romish Church, was trained in a parish where the very word "Church" was never heard except in reciting the creeds. I have before me a list of 38 persons who have gone over to Rome in the United States, with their antecedents, and they show that 9 were originally Evangelical Churchmen; 7 were Congregationalists; 7 were Wesleyans; 8 were Presbyterians; 1 was a Romanist, then Protestant, then a Romanist; 2 were of unsound mind; and the rest (4) were uncertain, having changed too rapidly to be classed. If your columns were less valuable I could go on and fill one number with cases of this kind, showing beyond all question that to hold a college responsible for the opinions of its graduates, or to hold any Church, or section in a Church, responsible for the theological mental changes and convictions of those trained under its influence is utterly absurd. No party, Evangelical or High Church, can afford to throw stones; the very throwing of stones, or shooting arrows poisoned by unjust insinuations, like "Evangelical" is incessantly occupied in doing, proves that such combatants, be they "Low" or "High," may know something of theology, but they know not even the elements of the religion of Jesus Christ. I give my name to assist any one who wishes to test the truth of my facts.

JOHN HAGUE.

July 26, 1876.

Family Reading.

RAYMOND.

CHAPTER II.

Estelle Lingard came forward through the shadows, with the lamp which she carried shedding a vivid glow over her bright intellectual face and white robed figure, so that she seemed to be moving in a halo of light, while all around her was plunged in gloom. A quaint fancy passed through Raymond's mind as he watched her, that she might be likened to the vestals of old, who, in the sunless days that preceded the dawn of a purer faith, were alone supposed capable of casting any rays of enlightenment on the darkling world; and her name—Estelle—with its derivation from a star, seemed to fit aptly into the poetic idea of such vocation.

Long afterwards, in the very crisis of his fate when almost beaten down by the tempestuous fury of life's worst storms Raymond remembered how on that fair summer evening she had symbolized for him the light-bearer in its spiritual sense, and felt that the omen had strangely been fulfilled; but now as she advanced and placed the lamp on the table beside her uncle, the fancy passed away and was forgotten, while the conversation he had just been holding concerning her led him to scan her appearance with more critical interest than he had felt during the past weeks, when she had been to him only a pleasant acquaintance.

That which struck him now, as he looked up into her bright countenance, with its clear cut features and pure complexion, was not so much its outward charm of form and colouring as the strong evidence it gave of mental power, and the singular beauty of her expression. There was a look in her eyes—which though very dark, were large and clear—that seemed to tell of a candid, truth-loving spirit; and the thoughtfulness of her broad forehead was relieved by the frank sweetness of her smile. The dusky hue of her soft abundant hair was almost black, and made her look paler than she really was; but in spite of all the tokens of intellect and spiritual strength which might be read in her face, there was not the least trace on it of sadness or gloom, and she seemed fully possessed of the joyous animation which befitted her youth; her figure was tall and slight, and her movements full of natural grace; and as Raymond completed his survey, the thought involuntary rose in his mind, that had he been fancy free—which, most emphatically, he was not—he might have very easily lost his heart to Estelle Lingard. There was no possibility of such a contingency now; and if he had been more worldly-wise—or, perhaps more vain—it might have occurred to him that it was hardly well to remain for any length of time in continual intercourse with a young girl who was completely ignorant of his position, for Raymond was himself, both in appearance and in character, undeniably attractive and no one could have known him intimately without learning to love him. He was unselfish and generous, with brilliant talents and a vigorous mind; and although brave and strong in every sense of the word, full also of tenderness to all who in any way touched his heart; as yet however, those two knew nothing of each other beyond what might be gained in the friendly intercourse of mere acquaintanceship, and, but for very unexpected events, it would not have been likely, under Raymond's present circumstance, to have gone any further.

"It is later than usual, uncle," said Estelle in a sweet clear voice, "so I brought your lamp, though you have not called for it; I thought you might require it."

"So I do; I ought to have been at my work half an hour ago, but Raymond here beguiled me into wasting my time in a manner that is a great deal worse than useless; dragging up to the light the dead and buried memories which have long since been righteously consigned to the tomb."

"Is not that just what you are doing in your great work?" said Raymond, with a rather malicious smile.

"Perhaps it is," answered Dr. Lingard, wearily "but I have put all my life, my mind, my soul into these pages, and it is in them only that my name will ever live. Let me go," he continued, rising hastily, "I have no time to spare."

"But what are your plans for to-morrow?" asked Raymond, as he also rose to take leave; "did you not say you were going to visit an ancient burial-mound?"

"Yes, I am going down the river in a boat to the spot where it lies, some twelve miles off—it is the only way of reaching it. You can go with me if you like. I have hired a large boat, and stout men to row it, who will help me with the excavations; those strong arms of yours may take a share too, in the work, if you will."

"With all my heart!" said Raymond; "It will be something like work in the trenches, of which I have had my share in Canada, and I should much enjoy a day on your fine river. I imagine it is very picturesque; and at present I only know it by its excellent fishing."

"Oh, it is lovely," said Estelle, "on a sunshiny day such as this has been; it is charming to glide

down between its soft wooded banks, turning and winding, with the scene changing every moment.

I only once went on it in a sailing-boat a little way, and I have remembered the pleasure of that excursion ever since."

"Why should you not go with us, then, to-morrow, Miss Lingard? the sky to-night gives promise of a beautiful day, and I am sure it will be a very pleasant expedition," said Raymond.

"I should like exceedingly to go," replied Estelle, hesitatingly, "if my uncle does not dislike it; but he does not generally take me with him when he is going out for any purpose connected with his work."

"Because I have no time to attend to you, child; but, to-morrow when Raymond will be there to take care of you, there is no reason why you should not accompany us; I shall be glad if it gives you any pleasure."

Dr. Lingard spoke with greater kindness than he had ever manifested to his niece before, moved partly by the softening influences of the memories which had been awakened by that evening's conversation, and partly by the compassion Raymond had so evidently felt for the young girl's lonely life.

"Oh, thank you, dear uncle, so much! exclaimed Estelle, her eyes brightening with a happy surprise, which was due far more to the touch of tenderness in the old man's tone than to the prospect of the excursion, much as she enjoyed the thought of it.

"Then remember you must be up with the sun, and you too, Mr. Raymond, for we must start exceedingly early, or we shall not get home again by to-morrow evening, and that would not suit me at all, as I do my work best after dark," said Dr. Lingard.

"I shall sure to be in time," exclaimed Estelle.

"And I have had a great deal of unwilling experience in acting the early bird," said Raymond, "so you may be quite sure we shall bring you back safe to-morrow evening, Dr. Lingard, if rising at some unearthly hour will suffice to do it."

Words lightly spoken, as those uttered by human lips so often are when the unseen future is destined to give them a terrible significance. They were the last Raymond uttered that night, however, as he forthwith took his leave, and went to get what sleep he could before his unprecedented early rising.

With the dawn next morning he was at Dr. Lingard's door, where he was speedily joined by his friends; and before the sun had fully risen they had embarked on their brief summer day's voyage. What a dawn it was! belying all the evil reputation of the English climate; and what a lovely scene on which its roseate light was shed! The stream was one of the fairest of our midland streams, winding with broad majestic sweep, through a luxuriant richly wooded country, and for many miles after it left the cathedral city its course traversed a purely pastoral district, where an occasional farm-house in the distance, or a few cottages perched above the bank, were the only habitations visible; but the trees that shaded the smoothly gliding waters were peopled with birds, that filled the air with music, in their joyous welcome of the new-born day; and soon the first sunbeams turned to diamonds every drop of dew, and touched each ripple on the broad breast of the stream with sparkling glory.

"Oh, is not this perfect!" said Estelle, as she took off her hat to feel the delicious freshness of the morning breeze, which swept back the dark hair from her animated face. "I hardly knew the world could be so beautiful as this exquisite sunrise makes it."

"You do not often go out so early, then?" said Raymond by whose side she sat, as he steered the boat, while Dr. Lingard at some little distance from them, was busily engaged writing in his notebook.

"I go out every morning; but only in the garden which is small and confined; I cannot very well go alone elsewhere; and all the beauties of this river scenery, with the wonderful play of light and shade at this hour is completely new to me. Oh, look at those water lilies!" she continued enthusiastically; "are they not lovely!" I have so often read of them, but I never saw them before."

"You never saw them before! that seems almost

incredible," said Raymond. "How is it possible you have never come across so common a sight?"

"Because there are no English water-lilies in Australia; we have a different variety there."

"But you have been in this country more than a year, have you not?"

"Yes; but since I have lived with my uncle I have been obliged to reverse the experience of the poet, who found 'sermons in stones' and I have had to find my 'running brooks,' and every other beauty of natural scenery, in books."

"Is reading your chief amusement then?"

"It is my life," she answered. "I never go out excepting into the garden' and I never see any one but Uncle Lingard, and so I go on reading and thinking, thinking and reading, all day long; and I believe I should do the same all night too if I were not sleepy," she added laughing.

"It must be a most wearisome, depressing life for one so young as you are. Do you never long for pleasure or excitement?" asked Raymond.

"I might, perhaps," she answered, thoughtfully "if it were not that when I first came home from Australia there was so much I wanted to know and to learn, I was only too glad to plunge into such reading as uncle Lingard's library afforded me; besides I am not so young as to be always requiring amusement, and what I do long for most—the sight of all that is beautiful in earth and sky—I can find to some extent, in well-written descriptions of scenery. Do you know that I have reached the mature age of twenty-two?"

"Really! Well, I can only say that when I was twenty-two I was the most careless, pleasure-loving fellow in the world; perhaps," continued Raymond laughing, "I am not much better now, though I am actually thirty."

Involuntary Estelle raised her clear dark eyes, and scanned Raymond's face as if she was striving to read his inmost soul, till she became aware that his own smiling gaze was meeting her steadfast look, and then she turned away with a rather embarrassed laugh.

(To be continued.)

SUN OF MY SOUL, THOU SAVIOUR DEAR.

Latin version,—written for the DOMINION CHURCHMAN.

I.
Sol et Salvator animæ!
Non nox erit præsentē Te;
Nec condet vis caliginis
Te a Tuorum oculis!

II.
Et me dum dulcent somnia
Tuo dono dulcissima,
Sim memor, quanta, qualia
Tecum Tuorum gaudia;

III.
Adsis mihi, precor, die
Vix vita valet sine Te,
Adsis sub noctem, nam Tuis
Tecum vix mors terribilis.

IV.
Si erret exul quis a Te
Contempta voce venia,
Huic lux Tua nunc luceat,
In Patris sinum redeat.

V.
Infirmos, ægros, anima
Panperibus da munera,
Et oculis lugentium
Infantis dulcē somnium.

VI.
Surgentes Tu nos suscipe
Vitæque viam dirige
Mox in Tua dulcedine
Æterna simus requie.

Carrying Place, Aug. 15, 1878. C. P. M.

THE CHRISTIAN OLD MAN.—I think the most beautiful object on earth is an old Christian—the hair white, not with the frosts of winter, but with the blossoms of the tree of life. I never feel sorry for a Christian old man. Why feel sorry for those upon whom the glories of the eternal world are about to burst?

Church Directory.

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878. MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877. DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON. HALIFAX, Sep. 6, 1877. SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully, H. NOVA SCOTIA. KINGSTON, June 24th, 1876. I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO. TORONTO, April 28th, 1876. I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church. I trust it will receive a cordial support, and obtain an extensive circulation.

A. N. TORONTO. SAULT STE. MARIE, ONT., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily. The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA. To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

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

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