

introduced the principle that on the principle that OTHER MAKE A HORN." The rliament and in the d which result will ter it doubtful if it y decided. Of more the families of our at their breakfast nd coffee—of uncer- he CELEBRATED SPOONS are still he Government laid on the clothing we nd the fuel we con- e dollar and by the specific, but "wood- ey spared the Nick- ring them among the

eld Spoons and forks f labour, experience ure to produce them machinery, and they market. They are, from the extreme h, they stand HARD yone with a ray and them shine like sil- re cheaper than ever, and \$2 per dozen; \$3, \$4.50 and \$6 s or Forks, \$4, \$5.50 h article is stamped." Ask your store- none other. Every ve years.

ngs on cheap trash, eful goods, and you be had of all dealers Manufacturers. R. er Works, Sheffield, nada, R. WILKES,

uses to agents. Outfit ERY, Augusta, Maine.

EVER FAILS EFFECTUALLY CURE EVERY VARIETY OF PILES. MAIL \$1.00. ADDRESS: SH MILLER & CO TORONTO ONT.

American Scientific Paper in world.

ing Postage. Weekly 100 book pages. AMERICAN is a large First-er of Sixteen Pages, utiful style, profusely engraving, represent- is and the most recent d Sciences; including s in Agriculture, Hort- alth, Medical Science, gy, Astronomy. The l papers, by eminent nts of Science, will be merican; \$1.60 half year, which unt to Agents. Single l by all Newsde-lers, to MUNN & CO., Pub- w York.

S. In connection with the Scienti- n & Co., are Solicitors n Patents, have had 24 ow have the largest ad. Patents are obtained ecial notice is made of all inventions pat- cy, with the name and tee. By the immense public attention is di- the new patent, and en easily effected. ade a new discovery or free of charge, whether be obtained, by writing We also send free our Patent Laws, Patents, heir costs, and how pro- curing advances on in- the Paper, or concerning

37 Park Row, N.Y. E. & 7th Sts. Washing-

Dominion Churchman.

Vol. 5.] TORONTO, THURSDAY, JULY 17, 1879. [No. 29.

Barristers, &c.
SPENCER & SMELLIE,
 BARRISTERS & ATTORNEYS-AT-LAW
Solicitors-in-Chancery & Insolvency, &c.
 Funds invested on Real Estate, and money to lend on reasonable terms.
 Office—39 ADELAIDE STREET EAST, Opp. the Post Office. TORONTO, Ont.
 T. H. SPENCER, LL.D. ROBT. SCARTH SMELLIE.

Engineers and Architects.
WADSWORTH & UNWIN,
 PROVINCIAL LAND SURVEYORS,
 Draughtsmen and Valuers.
 22 Adelaide Street East, Toronto. V. B. Wadsworth, Chas. Unwin, R. M. Bonfellow, V. Sankey.

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

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

TORONTO STAINED GLASS WORKS.
WILLIAM ELLIOTT,
 12 and 14 Adelaide Street west.
 Church Glass in every style.

A. W. BRAIN,
 GENERAL SEWING MACHINE AGENT,
 and repairer of all kinds of Sewing Machines.
Machine Oil, Cottons, Needles, Bobbins & Parts of all Machines at Lowest Rates.
 P.O. Box 929. [7 Adelaide St. East.] Toronto.

THOMAS BAILEY & CO.,
 Public Accountant, Estate and Financial Agent,
 11 Front Street East, Toronto,
 P.O. Box 736. Canada.

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

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

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

SELECT BOARDING AND DAY CLASSICAL & ENGLISH SCHOOL
 80 WILLESLEY STREET, TORONTO.

Boys prepared for the University, Law, and Medical Examinations; also for the Upper Forms at Upper Canada College, Port Hope, and the High Schools, as well as for Mercantile pursuits.
 Modern languages a specialty. Students coached privately for all examinations.
 For terms, etc., apply to
EDWARD RANSFORD, LL.B.,
 (Late St. John's Coll., Camb., and Trin. Coll., Dublin.)

F. B. CULLETT
 MAUSOLEUMS MONUMENTS
 IN VAULTS HEAD-STONES
 EVERY VARIETY OF GRANITE MARBLE
 EVERY COLOR OF
 NO AGENTS ORDER DIRECT
 AND SAVE COMMISSION
SCULPTOR
 COR. CHURCH & LOMBARD STREET, TORONTO.

IF YOU WANT GOOD VALUE for your money,
 ORDER

Pure Teas, Coffees,
 AND
GENERAL GROCERIES,
 FROM THE
EMPRESS TEA STORE,
 527 Yonge Street.
J. W. SELBY.

J. YOUNG,
 UNDERTAKER,
 361 Yonge St., Toronto.

TENDERS FOR STEEL RAILS.

TENDERS addressed to the Honorable the Minister of Railways and Canals will be received at the Canadian Emigration Office, 31 Queen Victoria street, E.C., London, England, until JULY 15th, next, for Steel Rails and Fastenings, to be delivered at MONTREAL, as follows:
 5,000 tons by October 1st, 1879.
 5,000 tons by June 1st, 1880.
 5,000 tons by October 1st, 1880.
 Specifications, Conditions, Forms of Tender, and all other information will be furnished on application at this office, or at the Canadian Emigration Office, 31 Queen Victoria street, E. C., London, England.
 By order,
F. BRAUN,
 Secretary.
 Department of Railways and Canals,
 OTTAWA, 13th June, 1879.

NOTICE.
Staffordshire House,
 289 YONGE STREET.

My rapidly extending business demanding increased accommodation, I beg respectfully to inform you that I have removed to more commodious and extensive premises, 289 Yonge St., five doors South of my old stand. Having recently imported a large and varied stock of
ENGLISH, FRENCH, GERMAN & AMERICAN China, Crockery & Glassware,
 Direct from the Manufacturers, and prior to the advance in Duty, I shall be able to meet the requirements of my customers.
 Thanking you for your liberal patronage in the past, and hoping for a continuance of the same,
 I remain, yours respectfully,
RICHARD MOIR.
 Toronto, June 25th, 1879.

SPRING, 1879.
 A Large and Select Stock in every department. All goods sold on their merits. No misrepresentation allowed. Usual Liberal Terms to Ministers and Students.

R. J. HUNTER,
 Merchant Tailor and General Outfitter,
 Cor. King and Church Sts., TORONTO.

THE PINAFORE.
 MRS. W. D. MURRAY informs her friends & the public generally that the business hitherto conducted at her residence, No. 78 McCaul St., will, on and after Wednesday, 9th April, be removed to No. 179 King Street West, near Simcoe, where it will be carried on under the name of "The Pinafore." Mrs. Murray proposes to extend her business, and keep a general assortment, to which she invites inspection. The work will embrace Dress and Mantle Making, Ladies' and Children's Underwear, Boys' Suits, Embroidery and Stamping. Also, Harper's Bazar Celebrated Cut Paper Patterns. Mrs. Murray has engaged Miss Johnston as dress-maker, formerly of Miss Hodgins.

LATEST THEOLOGICAL BOOKS.
 History of Opinions on the Scriptural Doctrine of Retribution. By E. Beecher, D.D. \$1 25
 Studies in the Model Prayer. By George D. Boardman, D.D. 1 25
 A History of the Church of England from the Accession of Henry VIII to the Silence of Convocation in the Eighteenth Century. By G. G. Perry, M.A. 3 00
 Religion in England under Queen Anne and the Georges 1702-1800. By John Stoughton, D.D. 2 vols. 4 50
 Christ in Song. Hymns of Emmanuel, selected from all ages, with notes. By Philip Schaff, D.D. 3 00
 Last Series of Christian Aspects of Faith and Duty. Discourses by John James Taylor. 2 00
 Faith and Rationalism, with short Supplementary Essays on Related Topics. By Geo. F. Fisher, D.D. 1 30
 Studies on the New Testament. By F. Godet, D.D. 2 50
 Sermons by the Rev. Philip Brooks 1 75
 Lectures on Preaching. Delivered before the Divinity School of Yale College. By the Rev. Philip Brooks 1 50
 A Miracle in Stone, or the Great Pyramid of Egypt. By Joseph A. Seiss, D.D. 1 25
 Voices from Babylon, or the Records of Daniel the Prophet. By J. Seiss, D.D. 1 80
 All Books sent free by mail on receipt of Price.

Hart & Rawlinson,
 BOOKSELLERS & STATIONERS,
 5 King St. West, Toronto.

EDE & SON,
 ROBE MAKERS,
 BY SPECIAL APPOINTMENT

To Her Majesty and the Royal Family
 The Archbishops and Bishops
 The Whole of the Judicial Bench.
 Corporation of London, &c.
RECORDERS', QUEEN'S COUNSEL, & BARRISTERS' GOWNS.
 Church and Corporation Robes.
 ESTABLISHED 1680.

94 Chancery Lane, London, Eng.
B. & M. SAUNDERS,
 AGENTS FOR ABOVE,
TORONTO.
 New Pattern Surplice just received and for Sale.

DUNHAM LADIES COLLEGE
 Situated in a beautiful and healthy locality, this large and commodious building with its spacious Class Room and Recitation Rooms, Young Ladies Parlor and lofty Bedrooms, has been built to accommodate eighty boarders.
 President of Corporation:—LORD BISHOP OF MONTREAL
 Vice-President:—Venerable Archdeacon LINDSAY.
 Curriculum—Scripture, Evidences of Christianity, English Literature and Composition, Geology, Botany, Chemistry, Physiology, Mathematics, Natural Sciences, Philosophy, Rhetoric, Music (vocal and instrumental), Latin, French, German, Drawing and Painting.
 Lady Principal—Miss Bradford-Griffith.
 Music Teacher—Miss M. L. Rice.
 Assistant Teachers—Miss Dora Bradford Griffith, Miss Beatrice Graham, Miss Tyler, Miss Oakley and Miss E. Jones.
 Mathematical Master—Rev. R. D. Mills, M.A.
 Classical Master—Rev. T. H. G. Watson, M.A. Oxon.
 The Lady Principal desires to combine the comforts of a refined and happy home, with the advantages of high intellectual and Christian training.
 Terms for Board, Washing, English (in all in Branches), Music and use of piano per annum \$176 00
 French, German, Latin, Drawing and Singing in Class per term 3 00
 Private Singing Lessons, per term 5 00
 Painting, per term 6 00
 The scholastic year is divided into four terms of ten weeks each. The Lenten term began Feb. 21. The Easter term will begin on Feb. 21.
 Applications to be addressed to LADY PRINCIPAL, Dunham Ladies College, Dunham, P.Q.



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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

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

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

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

The Scholastic year is divided into four Terms of ten weeks each. Trinity Term begins **Tuesday, April 22.**

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

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

WEBER & CO.,

MANUFACTURERS OF
Grand. Square, and Upright PIANOFORTES.

FACTORY AND WAREHOUSES:
Cor. PRINCESS AND ONTARIO STS., KINGSTON, ONT.

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

Responsible Agents wanted in several unrepresented Counties of Ontario

JUST PUBLISHED!

Modern Universalism & Materialism
as viewed in the light of

HOLY SCRIPTURE.

BY THE REVEREND EDWARD SOFTLEY, B.D.

With introduction by the REV. PRINCIPAL CAVEN, D.D.

PRICE, - \$1.00 FREE BY MAIL.

Rowsell & Hutchison,
76 King St. East, Toronto.

Blinds! Blinds! Blinds!

Outside Venetian Blinds, (in lots of 3 windows or more), for the next 30 days, put on at about half the usual prices, and satisfaction guaranteed.

Ordinary Windows, 6 feet high and under, put on complete without paint, for \$2.40. Painted, \$3.40 in city. For each additional foot over 6 feet, add 25 cents. For segt. heads, add 25 cents. For circular or gothic heads, add 50 cents extra. Venetian Doors put on with mortise locks and wrought hinges, from \$3.50 up. Storm Sash put on, from \$1 up.

N.B.—Carpenters and Builders supplied at wholesale prices, cheaper than any other firm in the city.

W. McSPADDEN,

Agt. H. B. Rathburn & Son.
Order Office—63, Queen St. West.

A SERMON PREACHED BEFORE THE LATE

SYNOD OF ONTARIO,

BY THE

REV. J. STANNAGE.

ROWSSELLS & CO.,

TORONTO.

Price 5 Cents.

PRIVATE SCHOOL.

Gore's Landing, Rice Lake.

Apply for circulars to

F. W. BARRON, M.A.,

Formerly Principal U. C. Coll.

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

GILDERS,

PICTURE FRAME & LOOKING GLASS MAKERS,
AND IMPORTERS OF

Fine Engravings, Chromos, Photographs, Illuminations, General Fine Arts Goods.

HAWTHORNE VILLA.

BRAMPTON,

Boarding School for Young Ladies.

By MRS. and the MISSES GILBERT.

It is the aim of the Misses Gilbert to make their school, which is beautifully situated in Brampton, about an hour's ride west of Toronto, a happy home for young ladies, upon moderate terms. Their moral as well as intellectual improvement is strictly attended to.

The tuition includes, French, Latin, Music, Vocal & Instrumental, Drawing, Pencil Water colours and Crayons. Special attention is given to English in all its branches. Department carefully attended to. Drawing, Calisthenics and Dancing, by artists from Toronto. Terms made known on application. The best references given. The School re-opened Jan. 13th, 1879.

STUDENTS

Prepared for Arts, Law and Divinity.

Vacancies for two or three boys as private pupils.
Apply to PERCY BEVERLEY B. A.,
80 Lumley St., Toronto.

MISSION LEAFLETS.

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

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

Apply to

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



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

NOTICE.

WHEN IN TOWN, THE

LORD BISHOP

OF TORONTO WILL BE AT

THE SYNOD OFFICE

for the transaction of business, on

Tuesdays & Thursdays, from 10 a.m. to 1 p.m.

Wm. P. ATKINSON, Secretary.

Synod Office, Toronto, May 7th.

AGENTS, READ THIS.

We will pay Agents a Salary of \$100 per month and expenses, or allow a large commission to sell our new and wonderful inventions. We mean what we say. Sample free. Address,
SHERMAN & CO., Marshall, Mich.



PACIFIC

RAILWAY TENDERS.

TENDERS for the construction of about one hundred miles of Railway, West of Red River, in the Province of Manitoba, will be received by the undersigned until noon on Friday, 1st August next.

The Railway will commence at Winnipeg, and run North-westerly to connect with the main line in the neighborhood of the 4th base line, and thence Westerly between Prairie la Portage and Lake Manitoba.

Tenders must be on the printed form, which with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa and Winnipeg.

F. BRAUN,
Secretary.

Department of Railways and Canals,
OTTAWA, 16th June, 1879.

73 620 MORE

Singer Sewing Machines

Sold in 1878

than in any previous year.

In 1870 we sold 127,833 Sewing Machines.
" 1878 " " 356,432 " "

Our sales have increased enormously every year through the whole period of "hard times."

We now sell three-quarters of all the Sewing Machines sold in the World.

For the accommodation of the public we have 1,500 subordinate offices in the United States and Canada, and 3,000 offices in the Old World and South America.

WASTE NO MONEY

ON

"CHEAP" COUNTERFEITS.

Send for our handsome Illustrated Price List.

The Singer Mfg. Co.,

Toronto Office, - - - - 66 King St. West
London Office, - - - - 222 Dundas St
Hamilton Office, - - - - 94 King St. East
Kingston Office, Cor. Princess & Wellington Sts
Brantford Office, - - - - Y.M.C.A. Building
Windsor Office, - - - - 6 McDougall Block
Guelph Office, - - - - Masonic Block
Port Hope Office, - - - - Walton Street

BOOK AND JOB

PRINTING.

Dominion

Churchman.

Is prepared to receive orders for all kinds of

Plain, Ornamental and Fancy

PRINTING,

SERMONS,

PAMPHLETS.

BOOKS,

CIRCULARS,

HAND BILLS,

VISITING CARDS.

BUSINESS CARDS,

BILL HEADS,

BLANK RECEIPTS

At lowest prices, neatly and expeditiously executed.

Address—

DOMINION CHURCHMAN,

11 York Chambers, Toronto St.,

or Box 2530 Toronto.

DOMINION CHURCHMAN, \$2.00 PER ANNUM.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N.Y.

Manufacture a superior quality of BELLS.

Special attention given to CHURCH BELLS.

Catalogues sent free to parties needing bells.

FOR CLEANSING AND PRESERVING THE TEETH, Hardening the Gums, and Purifying the Breath, Callender's Dentifrices are truly the Favorite Compounds, as they excel all others.—The following are a few of the many names who speak and write concerning this Oraline and Favorite Compound Dentifrice:—

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

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

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

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

ESTABLISHED 1856.

P. BURNS,

Wholesale and Retail Dealer

—IN—

COAL AND WOOD,

BEST QUALITIES.

Good Cut and Split Hard Wood, for summer use\$5 per cord.

Good Long Hard Wood, for summer use.....\$4 00 "

Best Hard Wood, Beech and Maple, dry, delivered for the next ten days.....\$4 50 "

Pittston, or Scranton, all sizes.....\$4.50 per ton.

Soft Coal, and all other descriptions at LOWEST RATES IN THE CITY.

Orders left at Offices—Corner Front and Bathurst streets, Yonge Street Wharf, and 51 King street East, will receive prompt attention.

N.B.—Special rates for large orders of wood.

A HOME FOR CHILDREN,

ON

Very Reasonable Terms

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

References given and required.

Address, SISTER SARAH,
Box 223,
Dundas, Ont.

Harper's Bazar

1879.

Illustrated

Notices of the Press.

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

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

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

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

HARPER'S PERIODICALS.

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

Terms for large clubs furnished on application.

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

Dominion Churchman.

THURSDAY, JULY 17, 1879.

AGENTS.

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

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

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

THE WEEK.

THE Prince of Wales has started a subscription for the purpose of erecting a national memorial to the late Prince Imperial.

Some alarm has been occasioned by the reappearance of yellow fever in several of the Southern States. The cases that have occurred, however, in Tennessee and Mississippi appear to be sporadic ones and no new cases are reported. It is hoped that no fear of the fever spreading extensively need be entertained.

Impending failures in the iron trade are spoken of in some parts of England. One of the largest firms of iron masters in the North, whose position hitherto has been supposed to be above suspicion, is said to be embarrassed. Failures in other quarters are also expected.

Further particulars have been received of the Prince Imperial's death. It seems remarkable that although he held no commission as an officer, he was nevertheless allowed, at his own importunate request, but contrary to the judgement of the commander-in-chief, to take command of a scouting party, consisting of himself, Lieut. Carey, six colonial volunteers, and a Kaffir guide. The party left the camp, and advanced into the enemy's country for about six hours. They then dismounted in a place which was evidently a very dangerous one. They took no precautions, however, although they were in the country of a watchful, daring, and treacherous enemy, and although they saw everywhere signs of a recent visit of the Zulus. They made a fire, spent the time in eating, talking and smoking, till their Kaffir guide came in with alarming news. The horses then had to be collected and saddled, and before this could be done a volley of shot from forty or fifty rifles was poured into the party at a distance of about twenty yards when the Zulus rushed in among them. The horses were frightened, the Prince was unable to mount, he held on by his saddle and ran alongside, until he was thrown, trampled on, overtaken by the Zulus and assailed, with some others of the party. Lieut. Carey and the others galloped off for a couple of miles before they thought much about the Prince, and then appear to have arrived at the conclusion that it would be of no use to go back in search of him. The whole affair is a remarkable instance of rashness and imbecility. If the entire contest has been carried on in the same manner, it is not to be wondered at that thirty thousand troops—the flower of the British army—should be in the neighborhood of a man like Cetewayo and of a people like the Zulus without exciting any feeling among them but that of contempt.

The cholera has reappeared in some parts of Russia.

Prince Bismarck is accused of manipulating the stock exchange in order to cause an artificial buoyancy of securities. The charge has not been proved.

THE SIXTH SUNDAY AFTER TRINITY.

THE principle of the greater strictness of the New Law of the Gospel, or rather of the Old law with its new and more extended application, is now emphatically brought before us by the Church; and also the proportionate increase of the grace flowing to the Christian in the use of the Sacraments of Christ's appointment. The extent of Christ's law is so great that it reaches to the inmost purposes and imaginings of the soul. By the Great Head of the Church, the wilful conception of an act is accounted a sin as well as the act itself. But St. Paul teaches us that the Death and Resurrection of Christ are made effectual, by His appointment, in the use of the Sacrament of Baptism; making it, as our Church expresses it, the means of a death unto sin and a new birth unto righteousness: thus endowing Christians with a power to fulfil the requirements of His Law, which they would not otherwise possess. The power of Christ against sin becomes not only a power external to the soul, but an inward capacity, the practical use or disuse of which depends upon the inclination of those to whom the grace of God is thus given. The key to the passage in St. Paul's Epistle is contained in the first two verses of the chapter, when he appeals to men not to continue in sin, because "they have died to sin." This death to sin might be either a Sacramental death in Baptism by a Sacramental union with Christ's death; or a death of affection and desire, so that the person so dead has no stirring of an evil nature within him, as the limbs of a dead man stir not. That it does not mean the latter is evident from the persons against whom the Apostle is arguing, men who would continue in sin that grace might abound, and who surely could not, in that sense, be called dead to sin. It must then mean the former, and with this interpretation the whole chapter harmonises. The passage has a decided reference to the effects of Baptism, and not at all, as some have erroneously imagined, to the mode of it. And it is a strong proof that St. Paul took very decided ground on the subject of Sacramental Grace as an essential part of the Gospel of Christ crucified. Whether the ground he took might be called by the name of Sacramentarianism or by any other opprobrious epithets the enemies of the Gospel might choose to make use of, would be, to the Great Apostle of the Gentiles, a matter of no consequence whatever.

THE BISHOP OF MONTREAL'S ADDRESS TO HIS SYNOD.

THIS document, a copy of which we gave in our issue of the 3rd inst., had been looked for with much interest and with some anxiety; and now that the Bishop has struck the key note, in accordance with which, we presume, he purposes, with Divine help, to carry on his future operations in his diocese, his utterances may well be subjected to the criticism of the Church at large.

In the first place, we would remark that, regarding it as a primary charge or address, and comparing it with other addresses, it is, perhaps, as remarkable for what it does not contain as it is for what it does contain. It has, indeed, as a primary charge, one or two considerable and somewhat unusual deficiencies. One of these deficiencies is scarcely a pardonable one; and therefore we almost hesitate to mention it. It is this:—In looking very carefully over the address we fail to perceive the slightest trace of what is usually called *egotism* about it. His Lordship does indeed mention himself; but only *where, when, and as* the interest of his Diocese seemed to require it. In preparing his charge he appears to have pretty much forgotten himself, and to have thought chiefly of the welfare of the Church in the Diocese of Montreal!

There is one other deficiency we would mention; and it is perhaps quite as remarkable as the other—inasmuch as it ignores what is usually considered to be the high road to popularity, although it may sometimes, by mishap, fail to realize its object. We cannot find in any part of his Lordship's address that he has thought it essential to his Episcopal dignity to go one step out of his way in order to attack men or parties, merely to captivate an ignorant, noisy, and headstrong faction—if any such should exist in his Diocese; (and it must be a rather strange diocese if nothing of the kind exists there). Indeed he has not gone out of his way at all. He appears to be so deeply impressed with the wants both of clergy and laity in his Diocese, that they occupy his undivided attention.

We have not space to enter into all the noticeable features of the address. We must however mention one or two more, and for the remainder, our readers must reperuse the document; for it is very well worth it.

His Lordship begins his charge by relating in impressive and affectionate terms the work done by his predecessors in the Diocese; and the members of his Synod as well as the other churchmen of his diocese will fully appreciate the correctness of the estimate he has formed of their labours, and the very deserving testimony he has borne to the late Bishop Fulford.

The opinion the Bishop has formed and the determination he has expressed as to ordaining men with no prospect of a charge are deserving a more general consideration in this country. His opinion is in accordance with the practice of the mother country, and we know of no reason why that opinion and that practice should be disregarded.

His Lordship's thoughtful consideration for his clergy is another remarkable feature of his address, and is a subject upon which too little attention is bestowed. It may be true that sacrifice and self-denial are virtues preeminently belonging to the clergy, both for the sake of example (although the example will be of no use unless it be followed), and also for the success of their ministerial efforts; yet it may be laid down as a certain fact that no branch of the Church, and no congregation either, has the slightest reason to anticipate spiritual prosperity, if found unfair or neglectful to its clergy. "Our clergy," says his Lordship, "do not complain of poverty, their difficulty is a moral one, they cannot live free from debt. In a large number of cases their stipends are insufficient to secure them the necessaries of

AND PRESERVING THE Gums, and Purifying the Dentifrices are Compounds, as they following are a few who speak and write and Favorite Com.

M.D., M.R.C.S., etc., Trinity Col. Med. have given the Ora-dentifrices, prepared in this city, an extended possess all the valu-for them. There is position which is or gums; on the con-sing and invigorat-serve the teeth from a very pleasant and mouth; and I have mending their use." Pastor of the Metro-ro:—"I have much at your Compound ly the best I have

EN, M.D.S., L.D.S., School of Dentistry, s me great pleasure line and Compound ic, as a most useful ion of the TEETH for deodorizing the ng from diseases of

LENDER, Toronto, old by all Druggists.

ED 1856.

RNS, Retail Dealer

WOOD, UTIES.

Wood, \$5 per cord.

or sum- \$4 00 "

h and for the \$4 50 "

zes.....\$4.50 per ton.

criptions at LOW-Y.

Corner Front and Street Wharf, and si ve prompt attention.

arge orders of wood.

ILDREN,

ble Terms

omforts and care of ight up in Church

ired.

R SARAH.

x 222, Dundas, Ont.

Bazar

ted

Press.

per's Bazar will be women of Ameri-

ashion, and a news-character, it ranks

agle.

wide popularity for fords, and has be-ty with the ladies.

er begin with the each year. When be understood that commence with the ot of his order.

ODICALS.

Year.....\$4 00

".....4 00

".....4 00

".....10 00

".....7 00

".....20 00

ished on applice-

ers in the United

life; debt is therefore inevitable, if they remain at their posts." Now, this is a most affecting view of the case; and we regret to find that it is almost equally applicable to nearly every other Diocese of this Ecclesiastical Province. We can scarcely conceive how much better the Church must flourish if this dire stigma were removed. In the latter part of his Lordship's address his concern for his clergy becomes even more apparent than in the sentence we have just quoted, and his remarks are deserving of very attentive consideration. He says: "I feel constantly the great need on the part of the clergy for opportunities of regular intercourse and of confidence on matters pertaining to the spiritual functions of their office. It will be an evil day for the Church when secular work supersedes in the minds of the clergy the legitimate occupations of 'prayer and the ministry of the Word.' It is necessary specially that our younger clergy, too frequently sent to distant and isolated cures, should return from time to time to the centres of church life, and by conference and companionship receive the advice and encouragement that stimulate to exertion and improvement, which will make them in time valuable and experienced servants of Christ."

We have neither time nor space for further remark. Perhaps the main feature of the address is the earnest and deep feeling with which the subjects of it are treated. It shows that his lordship has entered on the duties of his office with a very considerable acquaintance with the requirements of his diocese, and prepared to cope with its difficulties. His charge will stand on the records of the Canadian Church as one of the best addresses ever delivered by a Bishop—in the comprehensive grasp it takes of the Church work in his diocese. He has shown that he has carefully studied its wants; and we rejoice to learn that the work he has already accomplished demonstrates that he has studied them with a master mind, and with executive ability of no ordinary type.

NEVER IN TIME.

BY some inconceivable fatality it seems to be the lot of the Church of England to be always too late. Too late she perceived her error in causing John Wesley to leave her fold. Too late she found out to her cost that it would have been her better course to have encouraged the movement inaugurated by Newman, and Pusey, and Froude, instead of repudiating the truth and reality which underlay it. Too late she adopted what had been for centuries in vogue amongst Romanists, the system of missions and of short, attractive, live services which, while they invite the careless and the ungodly to church, serve also to convince them of their sinful course, and to transform them from godless livers to zealous Churchmen and hard workers for God's truth. Just too late also, as a rule, is she in the mission field, allowing the Romanist, the Methodist, the Baptist, and every sort of sectary to pre-occupy heathen lands or newly founded colonies, and to spread their heresies, where, had she been to the front in time, she might now have counted her sons by the thousand instead of by the unit or the score. Just too late she will step into Afghanistan to find that the Jesuit missionaries, too many of them Englishmen, have anticipated her, and have not only sown the seed, but have actually gathered in the harvest. For to this effect is the latest news from our latest "conquest," that Jesuit fathers to the number of six or eight had

penetrated into the heart of the Ameer's dominions simultaneously with, if not actually before, his visit to the British camp to offer his submission. To those Churchmen who daily pray "Thy Kingdom come," intelligence like this cannot but be distressing. It seems as if the mission of the Anglican Church were to permit the tares to be first sown and then to step in to accomplish the difficult task of rooting out these tares, and then sowing the good seed. It has been so too long in this country, and too late our bishops are finding out that the Indians here and the English-speaking population there have, for the present at least, been lost to the Household of Faith; and if the state of the Mission Funds in the dioceses of the Dominion is carefully examined, it will be found that the most any Bishop can do is to sustain, and that too often with the greatest difficulty, the missions he already oversees. As for aggressive missionary action, that has to be left to those outside the Church to take in hand.

Pudet haec opprobria nobis
Et dici potuisse et non potuisse refelli.

CHURCH THOUGHTS.

BY A LAYMAN.

Pastoral Visiting.

THERE is an old saying "A house going Parson makes a Church going people." In these days of illuminated texts set to remind us of duty at all times and in all places to the point of weariness, it would not be an unwise thing for these words to be so fixed as to catch every pastor's eye as he settles down in his study without any definite plan for the day.

The great want of the Church is more diligent, systematic pastoral visiting. We say "diligent," for the work must be pursued with earnestness, vigor, determination, steady persistence or more congenial, pleasant or easy engagements will absorb the energy visiting demands. We say "systematic," because unplanned labour wastes time, energy and patience, leads to partial negligences and partial favoritism which breed jealousy and coolness between pastor and flock. So that often the unsystematic visitor who is full of diligence is enjoying, honestly enough, a complacent consciousness of a past period of devoted pastoral work, while a number of his flock are discarding upon his extreme negligence, if not censuring his idleness or finding some uncomplimentary reasons for his absence from their homes and his frequent presence elsewhere.

The unsystematic pastor is apt to imagine himself the victim of adverse fate, and to envy his neighbor of an opposite habits as one of the favorites of fortune. He knows well by comparing notes in "private and confidential" talks, that he spends double the time in his parish that his neighbor does, yet that the general verdict is contrary to this fact, and that while he is incessantly reproached for neglect, his far less hard working neighbor is regarded as a martyr to pastoral duty. Incidents like the following illustrate this point. In the parish of S. Mary, W—, the curate, was a most diligent visitor; no sick person, whom he knew of, was ever forgotten, and his footfall was music and medicine to the suffering, but he was working on no plan. He called one day at a dwelling on which the gloom of death rested, and learned to his intense grief and mortification that he who had been called to rest had been ill many weeks, that he had lived in hope of the curate calling, and had died in the shadow of pastoral neglect, while that parson had gone by his door almost daily to visit a wealthy

sick parishioner. The case was a parish scandal, and the poor man was compelled to seek another sphere, so strongly marked became the prejudice against him in spite of his zeal, his diligence and his amiability, by cases of this kind arising from his utter lack of system. But working on chance impulses, even when it involves hard work, is almost certain in time to degenerate into desultory, fitful and continuously lazy habits, the non-systematic man becomes systematically negligent, a mere busy do-nothing, a fussy and irrepressible trifler, or what is equally opposed to pastoral obligations, a library hermit or a labourer in some secular sphere which he has solemnly sworn to avoid.

That ministerial vows impose the duty of systematic visitation is plain. The bishop addressing the candidate for the Diaconate in the Ordination Service says: "It appertaineth to the Office of a Deacon to search for the sick, poor and impotent people of the Parish to intimate their estates, names and places where they dwell." That being interpreted by some means that the Deacon shall wait until some word reaches him of a case of sickness by mere gossip or the kindly interest of neighbourliness, and all his work is to be set in motion by such accidents. But common as that interpretation is in practice every Deacon knows that he is false to his ordination vows if he adopts it, knows too by an unquiet conscience that neglecting "to search for the sick" is a base desertion of his post, a neglect of duty which covers him with shame.

We hold that this and other duties of the Deacon he is not absolved from when raised to the Priesthood, as far too many must suppose, if their lives are the outward and visible sign of inward and spiritual convictions. But in the ordering of Priests the Bishops lays down in plain terms that the Priest is "to seek for Christ's sheep that are dispersed abroad and for his children," he is also placed under a vow to use private monitions and exhortations *as well to the sick as to the whole* as need shall require and occasion shall be given," and he engages "to maintain and set forward as much as lieth in him, quietness peace and love among all Christian people, especially those that are or shall be committed to his charge." So that however anxious a Priest may be to shirk systematic visiting as pertaining rather to the Deacon's Office, he must feel that such an unholy impulse will lead him to neglect the duty of a shepherd "seeking for Christ's sheep," lead him to break his vow by neglecting "to use private monitions to the sick as to the whole," and drive him into such unpastoral habits of life as will render him powerless to "set forwards quietness, peace and love among Christian people especially in his own flock." That both Deacons and Priests diligently and systematically break away from these solemn vows, vows from and on the very assumption of which their ministerial position in the Church arises and rests, and which therefore honour, if nought besides, should hold them to fulfil, is only too well known. How many of the clergy formulate their work as a business man does? How many know at the end of each month where they have visited, or how many of the sick or whole whom they have seen privately as a pastor? They may indeed say "Who can tell how oft he offendeth" against the laws of the pastoral Office who wanders up and down a parish without a plan or definite purpose save the annihilation of time in the apparent discharge of a duty which is all the time being shamefully left undone. It is a fond delusion that the pastor who visits much makes up in the

pulpit for parish work defects. To us it has been given to know many eminent, most eminent preachers, and to work in their parishes. Take for instance Dean Hook—was he weak in the pulpit? He was the Chrysostom of this century as a preacher, yet he visited from door to door in a large parish, and made himself welcome by his genial ways among all sorts and conditions of men, beloved even by those who most differed from his church teaching, and winning over to her ranks even open enemies. Of him as a visitor it could be said, as it should be of every pastor, in the words of Spenser:

"A sweet attractive kinde of grace,
A full assurance given by looks,
Continual comfort in a face
The lineaments of Gospel-books."

Take, too, the present Bishop of Melbourne, a preacher of a different stamp, a master of logical oratory, yet a very diligent, systematic parish priest, going to the lowly homes of artisans, street by street, door by door, day by day, as we have seen him again and again, and at a fixed hour returning to his study from these oft most sad homes full of buoyancy, as though pastoral work were life's spring and joy. Who knows not the name of the great evangelist the Rev. George Body, and his fame as one of the greatest preachers of this age? He too, as known to us by sight, was ever a systematic pastor, a diligent day by day visitor, a searcher out of the wandering sheep and an inexpressibly tender and wise shepherd in leading them back to the fold.

The great uprising of the Church at home has not been from preaching. No! the Evangelicals tried that policy and failed disastrously as a party because in their zeal for pulpit honours they forgot pastoral vows and duty. Their noblest party work (for noble in aim we admit it to be), "The Church Pastoral Aid Society," is to a very great degree a means of finding paid lay visitors to do the work of the clergy, who spend their days in stirring up strife, or at croquet parties, or trying in a thousand sycophantish ways to rid themselves of the social disability which hangs like a pall on the heart of the average Evangelical at home. We have the same spectacle here, but with the orders reversed, for the main strength of this party with us lies in its providing not a cultured but a boastful plutocratic circle into which sacred enclosure the pass is acquired by party views, so that Mammon is the main spring of the Church agitation in this Diocese.

The good shepherd goes after the missing sheep; so the faithful priest does not wait in the sanctuary to be sought after, but goes diligently, systematically through his parish, seeking out those sick in body and soul for shepherdly care, giving private admonition to the "whole," that they may be stirred up to more devotion and zeal, and passing through his flock with words of comfort and instruction and guidance, so that his life becomes to them and to all Christian people a perpetual benediction.

☞ We have used CALLENDER'S ORALLINE AND FAVORITE COMPOUND DENTRIFICES for some time, and have therefore given them a fair and complete trial. We can confidently recommend them as being peculiarly agreeable and thoroughly safe. In fact, we believe nothing of the kind has ever been introduced at all equal to them; and we are quite sure that every one who tries them will be very thankful to us for having recommended them. They are, indeed, the *pleasanteſt*, the *beſt*, and the *cheapeſt* that can be obtained.—See *Advertisement*.

BOOK NOTICE.

Modern Universalism and Materialism as viewed in the light of Holy Scripture. By Rev. Edward Softley, B.D. with Introduction by Rev. W. Caven, D.D. Principal of Knox College, Toronto. Toronto: Rowsell & Hutchinson. 1879. 8vo: cl: pp: 292. Price \$1.

Whilst we fully admit the dangers of the Universalist and Materialist doctrines which of late have been very prominently advanced, yet we cannot but regard the controversy with satisfaction. The attacks upon orthodoxy have brought to the front able defenders and the result has been that we have, as in the case of Mr. Softley's book, the most complete refutation of error.

The remark of our author as to Rev. H. N. Oxenham and his school may also be applied to Theodore Parker and some other American writers, for "they are strongly inclined to judge of Divine Revelation and of the Divine Being, by their own standard of right and wrong, and not by His, and as a natural consequence, wish to make both agree with their own theory." In our minds also there is no doubt, that a want of belief, cordial and entire in the full inspiration and authority of the Bible is at the root of the whole difficulty.

On both sides of the Atlantic there is noticeable with the holders of the new theories a want of a particularly striking individuality in the form of their reasoning, though the manner may vary in which their ideas are presented. The argument which springs from and is around the question as to the meaning of the word *aiônios* is treated by Mr. Softley with the attention which its importance demands. It would have been well if others who have dealt with the question had, like Mr. Softley dwelt more upon the *durational* value of *aiônios*.

Professor Maurice has for his purpose made the most of the word in a *qualitative* sense. A point which curiously enough, is sometimes overlooked, is noticed in the present work, where the author refers to Dr. Littledale's recent comment on what has been aptly called Dr. Farrar's "unhappy" book. Dr. Littledale "does not notice the fact that the Hebrew word *gholam*, having a precisely similar meaning (i.e. to *aiônios*, *endless*), viz, that of obscurity, or indefiniteness, is generally used in the O. T., not only to describe "eternity" in the proper and metaphysical sense of that word; but it is also used in reference to Jehovah Himself. The word *aiônios* was used only by the Hebrew writers of the Greek New Test: because it followed the analogy of the Hebrew Scriptures; and if *gholam* was sufficient to describe the character of God, it was also sufficient and fitting to describe "eternity" in the proper sense of that word."

If we have not much in other respects to thank M. Renan for, yet in his *Vie de Jesu* we find him in opposition to Messrs. Jukes and Cox and other speculatists, whose philosophical (!) arguments would build up the doctrine of universal restoration as based upon the benevolence of God. Speaking of endless punishment, M. Renan says (*Life of Jesus*, p. 243): "The Kingdom of God will be like a closed wall, lighted up within, in the midst of this world of darkness and of torments. This new order of things will be eternal." It is likewise encouraging as an indication of an altered tone and probable return to orthodox teaching, that restorationism, even by many who hold it as a hope or speculatively, is admittedly not taught in Holy Scripture.

For ourselves, we fail to see how Restorationism, even *philosophically* considered, can be otherwise than surrounded by the greatest difficulty and doubt, whilst *theologically* we cannot perceive that it has any foundation whatever. We confess we are puzzled to understand how those whose views limit the eternity of punishment do not see that by the very same line of argument they *ipso facto* limit the eternity of happiness.

But we need not enter further upon a question which is so clearly and exhaustively handled by Mr. Softley. We shall be disappointed if his book has not a very wide circulation. Our clergy have to deal with those questions, upon which this volume will be found to furnish the most conclusive answers.

The argument throughout is conducted with calmness and moderation, and whilst defending

the truth does so in a manner creditable both to the head and the heart of the writer. It is an especially pleasing feature in connection with this volume that it has been written amidst the arduous duties of a Canadian parish. In the first division of the volume, under the head of Modern Universalism, negative and positive, is rebutted the teaching of Mr. Jukes in his "*Restitution of all Things*," and of Mr. Cox in his "*Salvator Mundi*." In the second division, Modern Materialism, we have answers to Rev. E. White's "*Life in Christ*," Rev. J. B. Heard's "*Tripartite Nature of Man*," and Constable's "*Nature and Duration of Future Punishment*."

A SERMON: preached in St. George's Cathedral, Kingston, before the Synod of Ontario. By the Rev. JOHN STANNAGE, Rector of Kemptville and Rural Dean of Carleton, on the 17th day of June, 1879. Printed by request. Toronto: Rowsell & Hutchinson. Price 5 cents.

This sermon will doubtless be extensively circulated because it treats well of some subjects which just now are uppermost in men's minds. The right use of the Bible, Liberty of Conscience, the two great divisions of Christianity, the sin of schism, &c., &c. These are matters of general interest, and anything calculated to throw light upon them will be welcomed by all classes of readers.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MEETING OF SYNOD.—The Synod assembled at the Madras building on the morning of the 2nd of June. Previous to proceeding to business the following address was presented to his Lordship, it having been agreed to by a standing vote of the Synod:—

To the Most Reverend Father in God, John, Lord Bishop of Fredericton, Metropolitan of Canada:

We, the clergy and lay delegates of the Diocese of Fredericton, in Synod assembled, take this earliest opportunity to express our warmest welcome to your Lordship on your return from attending the late meeting of Bishops of the Anglican communion in the Lambeth Conference. We feel assured the high attainments of your Lordship in theology, as well as your long experience in the work of the colonial church aided much in the deliberations and beneficial results of that important meeting. It is also our wish to congratulate your Lordship most sincerely on your recent appointment to the high office of Metropolitan of the Church of England in the Dominion of Canada, an appointment which we believe is greatly appreciated by the Church throughout the Dominion. That your Lordship may long be spared to us under the well remembered title of Bishop of Fredericton, and that your wise ruled counsels may long be blessed as Metropolitan of Canada, is our earnest wish and prayer.

After the assembling of the Synod in the Odd Fellows' Hall, his Lordship the Metropolitan delivered an address chiefly on the subject of the appointment of a coadjutor Bishop. The laborious duties devolving upon him with long illness rendered such an appointment necessary. He would guarantee £500 yearly towards his support. His Lordship thought he ought to have the privilege of nominating his assistant, especially as he would contribute so largely towards his maintenance. The great thing would be to find a man who would be acceptable to both Bishop and church.

As nothing was done in the matter, it is unnecessary to give his Lordship's address in full. At the close of it, a committee of three persons—Chief Justice Allen, Wm. Wedderburn, Esq., and G. D. Street, was appointed to enquire into the legality of the meeting of the Synod, the required month's notice not having been given in the *Royal Gazette*. The committee came to the conclusion that the meeting of the Synod had not been legally called. The Synod accepted the report of the committee, and after some further discussion, the Bishop dissolved the Synod, announcing his intention of calling it together at the end of September or the beginning of October.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MEETING OF SYNOD.—Connected with the opening of the Synod on the 17th ult., prayers were said and Canon Ellegood preached a sermon on 1 St. Peter iv. 8. The Lord Bishop delivered an address of a very remarkable character, which we have already published, and upon which we have some editorial remarks to offer.

The Rev. Mr. Empson was appointed Clerical Secretary; Dr. Nelson, Lay Secretary; C. J. Brydges, Esq., Treasurer; Messrs. Thos Simpson and M. H. Sanborn, Auditors; E. Carter, Q.C., Church Advocate.

The morning of the second day was almost entirely taken up with discussions on the report of the Executive Committee—several of the mission stations being vacant and many of the clergymen's stipends having been reduced. The Synod had been thrown into several thousand dollars debt in consequence of some urgent claims having been attended to when the committee had not the money required for the purpose. The report was ultimately adopted.

In the afternoon the following Executive Committee was appointed:—Archdeacon Lonsdell, Archdeacon Lindsay, Canons Anderson, Du Vernet, Baldwin, Ellegood, Evans, Norman, Rural Deans Robinson, T. Mussen, Revs. R. Lindsay, J. P. Dumoulin, Dr. Sullivan, W. S. Mills, M. De Gruchy; Messrs. S. Bethune, S. E. Dawson, L. H. Davidson, R. Evans, C. Garth, C. Gibbs, E. P. Hannaford, Jas. Hutton, W. W. Lynch, H. L. Robinson, T. Simpson, W. B. Simpson, F. W. Thomas, N. S. Whitney, T. White.

A resolution was then passed urging the case of Trinity Church to the consideration of the laity of the Diocese.

It was also resolved that the Bishop should be a participator in the benefits of the Widows and Orphans' Fund upon complying with the terms required from other clergymen.

A motion was likewise carried giving the Bishop authority to fill vacancies in the Executive Committee and Diocesan Court.

A discussion then took place on the title and office of "Metropolitan." Mr. L. H. Davidson moved that the Bishop of Montreal should take the title, notwithstanding the action of the Bishop of Fredericton. Rev. Mr. Fulton seconded the motion. Mr. Macrae moved in amendment to strike out that part of the resolution requesting the Bishop of Montreal to assume the title of Metropolitan, leaving the protest against the assumption by the House of Bishops and the Bishop of Fredericton. Canon Baldwin seconded the amendment. Dr. Sullivan opposed the motion, urging that, at his consecration, the Bishop had sworn obedience to the Metropolitan to be elected by the House of Bishops. He subsequently moved an amendment, similar in character to that of Mr. Macrae.

The following representatives were elected for the Provincial Synod:—CLERGY.—Revs. J. P. Dumoulin, Dr. Sullivan, Canon Henderson, Canon DuVernet, Canon Baldwin, Canon Anderson, R. Lindsay, Archdeacon Lindsay, C. Bancroft, Canon Evans, W. L. Mills, and J. Empson. *Substitutes.* Rev. J. H. Dixon, Archdeacon Lonsdell, H. J. Evans, W. Craig, W. M. Seaborn, Canon Norman.

LAY.—Messrs. S. Bethune, T. Hutton, W. W. Lynch, S. E. Dawson, Thomas White, C. J. Brydges, Geo Macrae, Charles Garth, R. W. Shepherd, Thomas Simpson, Henry Bulmer, Dr. Wolfred Nelson. *Substitutes.*—Hon. L. S. Huntington, Messrs. Robert Evans, M. H. Gault, N. S. Whitney, Walter Drake, and F. B. Butler.

The Diocesan Court was elected as follows:—Venerable Archdeacon Lindsay, Revs. Canon Baldwin, Dr. Sullivan, Canon Henderson, Canon DuVernet, Canon Evans, R. Lindsay, Archdeacon Leach, Canon Norman, Canon Anderson, J. P. Dumoulin, Archdeacon Lonsdell, Canon Ellegood and W. Craig. The scrutineers also reported that for the other names, Rev. Messrs. W. L. Mills and C. Bancroft were a tie.

A committee was then appointed to make arrangements with a view to the establishment of an agreement between such dioceses whereby clergy moving from one to another shall have their claims mutually recognized and provided for, relating to provision for their widows and orphans.

On the third day the appointment of a traveling missionary to visit vacant missions was vested in the Bishop. A committee was appointed to take into consideration the part of the Bishop's address referring to appointments to vacant curacies. A committee on Sunday Schools was appointed.

Several minor resolutions, and the usual votes of thanks having been passed, the Synod was dismissed with the benediction by the Bishop.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—The Rev. Canon O'Meara, of Winnipeg, addressed the congregations of St. Thomas and Christ Church last Sunday upon the subject of missionary work in Manitoba, and its claims upon the sympathy and aid of the church-people of this Province.

NEW BOYNE.—The completion of St. Peter's Church has been long looked for in this section of the Diocese and the constant cause of anxiety and hard work to the excellent missionary, Rev. W. Wright. It has been brought about at last, thanks be to God; and the first Eversong in it, on the 9th inst., was its virtual dedication. Does it not seem a pity that we have no special service for such an occasion? Prayers were said by Rev. G. J. Low, of Merrickville, and Rev. John Osborne, M.A., of Lyndhurst. Special lessons were read by Rev. E. W. Beaven, M.A., of Frankville, and a most appropriate sermon was preached by Rev. John Carroll, of Gananoque, Rural Dean. The Church is in early English style, and of very excellent workmanship, and its details inside rank it as one of the most beautiful country churches in this Diocese.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 12th, 1879.

MISSION FUND.—*July Collection.*—St. Philip's, Weston, \$1.87. *Parochial Collections.*—Omeme and Emily, additional, \$7.42.

PERMANENT MISSION FUND.—Rev. J. Langtry, 3rd quarterly subscription, \$10.00; Mrs. Tilley, on account of subscription, \$7.00; Miss E. Plummer, on account of subscription, \$3.75.

ALGOMA FUND.—*Day of Intercession Collection.*—North Orillia and Medonte: St. Luke's \$5.10; St. George's \$1.87.

The Rev. T. I. Hodgkin requests that all letters be addressed to him at *Deer Park, Ont.*, or *Synod Office, Toronto*—not merely *Toronto*, as several communications have failed to reach him.

The *Church Woman's Mission Aid Society* beg to acknowledge with thanks the receipt through the Rev. Mr. Pearson of three black silk stoles for the Rev. Thomas Lloyd of Gravenhurst from the young ladies of the Bishop Strachan school, also from the estate of the late W. T. Goldsmith of a quantity of church furnishings consisting in part of a Lectern, Illuminated decorations, Bibles, Prayer-Books, Hymns A. and M. etc. Any clergyman requiring any of these latter may apply to Mrs. O'Reilly 31 Bleeker Street.

LINDSAY.—His Lordship the Bishop visited this parish on Friday last, and confirmed thirty persons. His Lordship also addressed the S. School children and teachers in the afternoon, when an address of congratulation and welcome was presented, and to which the Bishop replied in affectionate and feeling terms. His Lordship's address to the candidates for confirmation, was of the same pertinent and interesting character.

PETERBORO.—On Tuesday evening, the 10th inst., the Lord Bishop of Toronto held a Confirmation in St. John's Church. The candidates numbering between 40 and 50, and the clergy assembled in the new school house from whence they walked in procession to the church. Evening Prayer, to the end of the third collect, was said by the Rev. Vincent Clementi; the Lessons were read by Rural Dean Allen, and the Preface to the Confirmation Service, by the Rector, Rev.

J. W. Beck. The Bishop then addressed the candidates on the apostolic rite of which they were about to become the recipients. His Lordship's address was couched in language that must have gratified the most fastidious ears, and at the same time, from its earnest simplicity, have touched the hearts of those more immediately concerned, as he reminded them of the privileges they enjoy as members of the Church, and of the duties imposed upon them by those privileges. There was a very large and attentive congregation, and the arrangements were such as to reflect much credit on the church authorities. Upon the Altars were placed some vases filled with beautiful lilies and other white flowers. After the ceremony there was an adjournment to the Rectory, where the members of the congregation were presented to the Bishop. In addition to the officiating clergymen, there were present Rev. P. Clementi Smith, of Peterboro, and the Rev. Mr. Avant, of Bobcaygeon.

NORTH ESSA.—A few days ago the congregation of Christ's Church, Ivy, held their annual festival. An excellent dinner was served in the hall, to which ample justice was done by all present. Some time was then spent by the men and boys in various athletic games, for which prizes were given. The chair was then taken by the incumbent, W. W. Bates, and suitable addresses were given by the Rev. Messrs. Canon, Morgan, Murphy, and Nesbitt, also by Haughton Lennox, Esq., Barrister, &c. In the evening there was a social of a very enjoyable character. The financial result, about fifty dollars, was not so satisfactory as on previous similar occasions. The brass band was in attendance during the day.

On the 9th inst., several members of the congregation met at the residence of Mr. John Fletcher, Township Clerk, to bid farewell to Mr. Bliss, who, for some time past, has lived in the mission. They presented him with a large and handsome photograph album, upon the fly leaf of which was the following inscription, "Presented to Mr. T. A. D. Bliss, by some of the younger members of the congregation of Christ's Church, Ivy, as a small token of their appreciation of his services as Sunday School Superintendent, and of his earnest and consistent churchmanship, made manifest during the past thirteen months, for which time he has been a member of the above-mentioned congregation." Mr. Bates, in handing him the album, bore willing testimony to the work for the Church which Mr. Bliss had done during his residence in North Essa; and that the young gentleman was highly esteemed by those with whom he came into contact in ordinary life is evident from the following address, read by Mr. Arthur Fletcher, and signed by the donors of the album. *Mr. T. A. D. Bliss:* DEAR SIR.—We, the undersigned, a few of the younger members of the congregation of Christ's Church, Ivy, hereby desire to record our appreciation of your valuable services to the Church and Sunday School, rendered freely and heartily, during the time you have spent in this mission; and, as a token thereof, we ask you to accept the accompanying photograph album. We also wish to assure you that your many kind and estimable qualities have endeared you to us, and to express our regret at your approaching departure. In bidding you farewell we earnestly pray our Heavenly Father to grant you such earthly prosperity as may be for your good, and, above all, to bestow upon you those spiritual blessings which are so necessary to enable His children to show forth the Divine glory and to prepare for future blessedness. *Cherry Valley Farm, July 9th, A.D., 1879.*

The address having been read and the album presented, those present partook of refreshments kindly provided by Mr. Fletcher's family, and soon after the company separated, having sung the National Anthem.

ASHBURNHAM.—On Tuesday evening, July 8th, the members of the congregation of St. Luke's Church, tendered a reception to his Lordship, Bishop Sweatman, at the residence of the Incumbent, the Rev. W. C. Bradshaw. Three-quarters of an hour were occupied in introducing the Bishop and in social intercourse, after which the Rev. Mr. Bradshaw presented to his Lordship an address, to which the Bishop made a suitable reply.

addressed the of which they its. His Lord- age that must ears, and at the implicitly, have re immediately f the privileges ch, and of the hose privileges. e congregation, to reflect much es. Upon the led with beauti- rs. After the ent to the Rec- egregation were ddition to the present Rev. P. d the Rev. Mr.

ie congregation annual festival. in the hall, to y all present men and boys ich prizes were y the incum- addresses were unon, Morgan, ighton Lennox, ing there was a er. The finan- not so satisfac- ns. The brass day.

ers of the con- of Mr. John farewell to Mr. as lived in the th a large and the fly leaf of on, "Presented of the younger Christ's Church, recitation of his tentent, and of manship, made n months, for r of the above- tes, in handing timony to the Bliss had done ; and that the emed by those in ordinary life ss, read by Mr. s donors of the EAR SIR.—We, ger members of ch, Ivy, hereby f your valuable unday School, g the time you d, as a token accompanying 1 to assure you e qualities have s our regret at 1 bidding you eavenly Father rity as may be stow upon you e so necessary rth the Divine e blessedness.), 1879.

nd the album f refreshments 's family, and l, having sung

ing, July 8th, of St. Luke's his Lordship, e of the Incum- Three-quarters ntroducing the after which the is Lordship an a suitable reply.

A promenade concert and strawberry festival was also given under the patronage of the Bishop. It was very successful.
On Wednesday, a confirmation was held in St. Luke's Church, when more than fifty were confirmed by his Lordship. Evening prayer was said by the Rev. C. R. Bell, of Lakefield, and the Rev. Mr. Bradshaw, the Incumbent.

CHURCH WOMANS MISSION AID.—The second quarterly meeting of this society was held in the Synod rooms, on Wednesday the 2nd inst., at three o'clock. The Lord Bishop of Toronto occupied the chair. Delegates from the parishes of Holy Trinity, St. George's, St. John's St. Stephen's, All Saint's, St. Matthias and Christ Church, were present. After prayer by the Bishop, the minutes of the last meeting were read and confirmed.

The Secretary-Treasurer presented the following statement of the receipts during the past quarter. Diocesan Mission Fund from St. John's parish, \$13.10; St. Stephen's, \$27.80; St. Matthias, \$3.50; total \$44.40 Algoma Fund from St. John's \$28.12; Bishop's Reception Committee, per Mrs. Jas. Strachan, \$19. In small sums, \$15.48; total, \$62.60. For the stipend of a Lay Reader in West Mono, from St. George's Parish, \$40; small sums \$10; total \$50. Total receipts for the quarter, \$157.00. The Secretary-Treasurer of the Sewing Society reported that eight boxes containing clothing, books, papers, &c., have been sent out; four to missions in this Diocese, and four to the Diocese of Algoma, to the value of \$217.22, not including a pocket Communion Service, sent by a friend, to a clergyman in Algoma, through the Society. Besides money, the donations received in material, &c., have amounted in value to \$63.46. Very nice letters have been received from those assisted, showing they receive our gifts in the same spirit in which they are sent, and also showing the terrible necessity there was for that assistance. We are asked to supply surplices, stoles and Altar linen for a clergyman in Algoma, also to assist in obtaining surplices and Altar linen for seven Churches in course of erection in that Diocese.

The following resolutions were then proposed:
Moved by Mrs. O'Reilly, seconded by Mrs. Howard, "That an address be presented to the Ven. the Provost of Trinity College, on his departure for England, in token of the esteem in which he is held by the women of this Society."
—Carried unanimously.

Moved by Mrs. Morgan, seconded by Miss Thorne, "That an endeavor shall be made to establish branches of this society, in the several towns, each branch to be under the management of a Secretary-Treasurer, who shall pay into Bank to the account of the Secretary-Treasurer in Toronto, all monies collected for the Society, and report quarterly to the said Diocesan Secretary."
—Carried.

The meeting then adjourned.
As this Society has met with the cordial approval of the Bishop, it is earnestly hoped that every Church-woman in the Diocese will become a member of it, and thus further the work of Christ and His Church. The Bishop of Algoma asks for \$400, to enable him to place a missionary at Rosseau, the committee wishing to accede to his request, are anxious to obtain pledges, monthly or quarterly, for the furtherance of this good object.

Those who wish to contribute to this or any other work of the society, will please send their names and addresses to Miss Westmacott, 96 Gerrard Street, East, who will gladly give any information that may be desired as to the aims and objects of this society.

All applications for surplices, Altar linen, &c., and all contributions of material, books, papers, &c., should be addressed to

MRS. O'REILLY,
Secretary-Treasurer of the Sewing Society of the C.W.M.A., 81 Bleeker Street, Toronto.

The Society wishes to thank the Clergy and Church-wardens of Holy Trinity for the use of their school house.

The following is a copy of the address presented to the Provost, and his reply:

To the Rev. the Provost of Trinity College.

Rev. and dear Sir,—We, the members of the Church Woman's Mission Aid Society, desire to express to you, upon your approaching departure for a time from amongst us, both our esteem for yourself and our gratitude for the advice and countenance you have given to us in the formation of our Society.

We trust that your visit to England will afford both you and Mrs. Whitaker much pleasure, and hope soon to see you return with renewed health and strength.

We beg, dear Sir, to subscribe ourselves your sincere and grateful friends, E. K. Westmacott, Sec.-Treas., Mary M. Cayley, Wilhelmina Howard, Harriette E. Spragge, A. M. Thorne, E. Hodgkin, L. K. Cowan, M. M. Chadwick, M. E. Hope, Elizabeth O'Reilly, A. J. Barwick, B. Tinning, M. E. Cox, M. Baldwin, M. E. Douglas, E. Pepler, E. M. A. Morgan.

Trinity College, July 3rd, 1879.

My dear Miss Westmacott,—I will beg you to convey to the members of the Church Woman's Mission Aid Society my grateful acknowledgments for the kind address which they have forwarded to me, and for their good wishes for Mrs. Whitaker and myself in view of our contemplated visit to England. I trust that on my return I may often meet you, as we have met hitherto, for the purpose of awakening and sustaining a more general interest in mission work. I am, my dear Miss Westmacott, yours very sincerely,
GEORGE WHITAKER.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Bishop leaves for Cape Elizabeth, Maine, for a five week's vacation on 16th July. Since the Synod he has confirmed nearly 400 candidates.

GUELPH.—An address from the congregation of St. George's Church has recently been sent to the Venerable Archdeacon Palmer, of which the following is a copy:—*To the Venerable Archdeacon Palmer, M.A.*—REVEREND AND DEAR SIR,—We, the undersigned, parishioners of the parish of Guelph, having heard of your late serious illness, take this opportunity of presenting our congratulations to you on your recovery, and we desire to express our thanks to Almighty God who in His great mercy and goodness has spared you to your family and friends, and has restored you in some measure to your wonted health. Though separated from us, time or space cannot erase from our hearts and memories the faithful words of instruction given to us to promote our spiritual and eternal interests, during the forty years spent in our Master's service in this parish. And when we assemble within the walls of our beautiful church, we are reminded that in a great measure we are indebted to you for its erection. The noble spirit of self-sacrifice, labour, care and anxiety, shown by you in the planning and construction, was chiefly under God's blessing the means whereby the sacred edifice was brought to a successful completion.

Since your departure from our midst time has made many changes among your late parishioners, many who have from their early years received from your hands the ministrations of the Church, and listened to your voice, have been removed by the hand of death, and it has been a source of comfort to the surviving ones to know that, though distant from them, you have sympathized with them in their affliction, showing to us that your interest in your late parishioners is undiminished, as some of us from the great pleasure you have shown in receiving those who have visited you in England.

We also request you to present our kind regards to Mrs. Palmer and family, and express our sense of the many valuable services rendered by her to this parish; her gentleness, kindness, and her charity, which endeared her to us all.

That your progress to perfect recovery will continue, and that you may be long spared to your family and friends, is the prayer of your attached friends.

Signed by 243 members of St. George's Church, May 7th, 1879.

In his reply, which has just been received, the Venerable Archdeacon remarks:—I must not omit to thank you for your kind mention of my ministry among you. Deeply sensible of its manifold defects, I humbly trust that God has yet been pleased to follow it with his blessing, and from a small beginning of forty seven years ago to make our church in Guelph the large, flourishing and united body which I left it, possessed of a church-fabric which you justly call beautiful, the erection of which was the dream of my life, and the completion of which, before leaving you, was essential to my happiness and peace. When it was finished my work among you seemed to be done, and the failure of my health soon after having rendered me unequal to the efficient discharge of my duty as a rector of St. George's Church, I felt that nothing remained for me except to give place to another, to bid you a reluctant and sorrowful farewell, and to terminate my connection with those two excellent men who, as curates, labored so indefatigably among you."

LUTHER VILLAGE.—Received for church till date July 10, '79: Henry McLaren, Hamilton, \$5.00; Rev. James B. Mead, St. Catharines, \$4.00; Miss Wingrove, England, \$4.00; Rev. C. J. S. Bethune, Port Hope, \$5.00. Reginald S. Radcliffe, Deacon in charge.

HURON.

(FROM OUR OWN CORRESPONDENT.)

DELHI.—The first Sunday-school Festival ever held in this village in connection with the Church took place on the 3rd instant. Long before the appointed hour the beautiful little Church was filled with a large number of persons—the greater number the pupils. The children had been preparing for some time under the tuition and direction of Miss Sanders, the Incumbent's daughter; their parts being the chants and hymns. At 11 a.m., the clergy, composed of Canon Grasett, R. D. and Rector of Woodhouse: Rev. A. Fisher, Rector of Tilsonburg, Rev. J. Renard, Rector of Port Dover, with the Incumbent, entered from the vestry to their positions in the Chancel, the children of the school singing a Processional, and the opening sentence "I will arise." Rev. A. Fisher commenced Morning Prayer to Collect for the week, when Canon Grasett concluded Matins. The children succeeded most admirably in their parts, particularly in the Te Deum and Canticles,—the hymns were most heartily sang, and they never acquitted themselves better at any of their services celebrated occasionally in this bright little Church, decorated as it generally is at its services with God's floral gifts to man. The Rev. J. Renard preached a most eloquent and easily understood sermon, which we hope will ever be remembered by them, and the truths and advice followed out in life. After service the children were marched to a Grove at some distance, with flags and banners waving in the comforting breeze, where tables groaning under the weight of the delicacies of the season, flesh and fowl of every kind, pastry and confectionery of every sort, shape and colour. Children and adults, numbering some 300, did complete justice to the good things provided most abundantly by the parish. The youngsters enjoyed various amusements; and without anything to mar the pleasures of this joyous day all were at their homes by 6 p.m.

At eve, a concert was given by the talented and well known choir of St. John's Church, Tilsonburg, assisted by local talent, in the village hall, which was crowded with the elite of the village and country. The day's collections will enable the Incumbent to procure a library for the school, the want of which has been felt.

Amounts received by Jno. Beard, Sec.-Treas., from the Diocese of Huron for Algoma for quarter ending June, '79: Goderich, per J. G. Dyett, Esq., \$3.00; Grace Church, Brantford, per Rev. R. H. Starr, \$9.80; do. do. per Rev. G. McKenzie, \$8.00; Mrs. Eakins, Ingersoll, \$2.50; Mrs. Watt, Simcoe, per Lady McMahon, \$5.00; St. Paul's, Woodstock, envelopes, 26c; do. do. half yearly collection, \$13.48; Beachville, collection, 77c; total, \$42.81. Less credited twice in error from

Goderich, both Dec. '78 and March '79, \$4.00; balance, \$38.81.

For Indian Homes.—Sunday School, Ingersoll, per W. H. Eakins, Esq., for Wawanosh Home, \$10.00; do. towards expenses boy to England, \$2.50; St. Paul's Sunday School, Woodstock, quarter year support of boy, \$12.50; do. towards expenses boy to England, \$2.50; total, \$27.50. Whole total, \$66.81.

CHAPTER HOUSE OF THE HOLY TRINITY.—On Sunday, the fifth after Trinity, his Lordship the Bishop held confirmation service. There is now confirmation in our Churches more frequently than in the earlier days of the Diocese. In the city churches this service is annual, instead of once in three years, and is always looked forward to with unabated interest. On Sunday there were eighteen candidates presented for the Apostolic rite of the laying on of hands. The class was presented by the Ven. the Dean of Huron, and had been faithfully and diligently instructed by the Rev. P. DeLom, the assistant minister of the parish. They were all females but three, and about one half of them from a suburban mission in the chapter. The Bishop's address to the candidates was very impressive, earnest, loving and paternal. At the administration of the Holy Communion he was assisted by the Very Rev. the Dean and the Rev. E. Newman. He preached an excellent sermon from the words in the charge of the Apostle Paul to Timothy: "Hold fast the form of sound words which thou has heard of me in faith and love which is in Christ Jesus."

ST. PAUL'S CEMETERY.—A meeting of the Vestry of St. Paul's, London, was held, pursuant to notice, to consider the advisability of selecting a new cemetery, the Council of London East having given notice that they intend prohibiting interments within that municipality. The Rev. A. Brown, assistant minister, presided, owing to the illness of the Rector, Rev. Canon Innes. It was unanimously resolved that a special committee consisting of Messrs. Smylie, Slater, Sippi, Jewell, W. J. Reid, E. B. Beid, Dr. Harper and W. R. Meredith be appointed to act in conjunction with the churchwardens, and that they be instructed to advertise and call for tenders of lots suitable for cemetery purposes. And that the Rector and churchwardens be authorized to apply to the Legislature of the Province of Ontario, for an act enabling them to lease, sell or mortgage the unoccupied portion of St. Paul's Cemetery and for vesting the title of the Cemetery in the Rector and wardens of St. Paul's Church, especial care being taken to preserve the rights of those owners of lots in the cemetery and to make provision for maintaining and keeping in order that part thereof at present occupied and used for burial purposes. The Rector, Wardens, and Finance Committee were authorized to make such financial arrangements as may be found necessary to carry out any purchase that may be undertaken by the Vestry. One feeling prevailed the meeting—to obtain such a site and to lay out the grounds in such a manner as to be appropriate to the status of the church and a resting place befitting her honoured children.

CLERICAL APPOINTMENTS.—The following appointments have been made by his Lordship the Bishop of Huron—Rev. R. F. Dixon to the parish of Kingsville, Essex county in the place of Rev. R. W. Johnstone, who has been appointed to the Rectory of Sandwich. Rev. — Forbes, to the parish of Paisley, in the place of Rev. Mr. Charne who has received the appointment to Tyrconnell. Rev. Mr. Miller, who resigns Tyrconnell, has been appointed to the church of St. Stephen, county of Huron. Rev. Mr. Graham has been appointed to the parish of Ailsa Craig.

ALGOMA.

GRAVENHURST.—The Rev. Thomas Lloyd acknowledges with thanks the receipt of \$4.75; S. Philips offering, per J. S. Stone; \$5 Anonymous, towards much needed works in his large Mission.

British and Foreign.

GREAT BRITAIN.

The Rev. Edwin Hatch, M.A., of Pembroke College, and Vice-Principal of St. Mary Hall, has been elected Bampton lecturer for the ensuing year. Before he was appointed Vice-Principal of St. Mary Hall, Mr. Hatch had been Professor of Classics in Trinity College, Toronto; Rector of the High School, Quebec; and Fellow of McGill University, Montreal.

EPISCOPAL CONFORMITY.—How much would Bishops strengthen the hands of their clergy if they would adopt the principle of the Bishop of Ely as laid down in his recent charge:—"For myself, I purpose when ministering in the Diocese, to conform to whatever may be the use of the clergyman in whose church I find myself. The liberty which the law gives I have no desire to narrow, nor would I even appear to reprove the option (whichever it be) which the incumbent may see fit to take" (p. 48).

AN "OLD PROTESTANT" ON THE CLEWER CASE.—An appeal having been made to the Diocese of Oxford to aid the Bishop in his expenses in the Clewer case, the following noteworthy letter appears in the *Guardian*:—"As an old Protestant who believes in the sacred authority of Bishops, I subscribe to the appeal fund of the Oxford diocese. No Bishop ought to be compelled, against his conscience, to take steps for coercing or chastising an aged and devout fellow-pastor. Romish doctrines and strange ritualism will die out of the Church of England, if the fire is not kept blazing by continual blasts of opposition. By a natural law, repeated threats of repression awaken sympathy, and act as a stimulant to generous and impulsive minds. Many an enthusiast who would, if unmolested, have subsided into obedience to law and order, is mounted on a pedestal of imaginary martyrdom. Let us show our confidence in the principles of our Reformed Church by waiting patiently. No Protestant Inquisition is required. The truth will prevail (although it will not prevail with every one): 'not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'—A PROTESTANT CHURCHMAN.—Milford Haven."

The *Irish Daily News* contains the following paragraph relating to the Christ Church screen, about which there has been so much contention:—"A noted Dublin raconteur is dining out at present on the following story:—At the time the Christ Church screen was beginning to be a bone of contention between the two Church parties in this city, Dr. Stephens, the celebrated ecclesiastical lawyer, happened to be on a visit with Lord Chancellor Ball. The latter availed himself of the presence of so great an expert to request that he would examine the screen and tell him whether it was in accordance with the requirements of ecclesiastical law, promising to be guided by Dr. Stephens' report if asked for an opinion of his own on the subject. Dr. Stephens accepted the trust, and spent the last day of his visit in so careful and prolonged an examination of the structure that he had only time, before catching the train for the Holyhead packet, to communicate his ideas to the Lord Chancellor in a single hurried line. The line was—'The screen is as orthodox as it is ugly.'"

At the recent meeting of the Church Missionary Society the report was very satisfactory as regards work done, but less so as regards funds. This is more or less the case with every Missionary Society, and must always be so, because the opportunities for work are unlimited, but the power of raising funds is limited. Societies therefore should use the funds they receive and never go into debt. The principle "owe no man anything" applies most strongly to religious societies, and it does not justify getting into debt that the money has been well spent. It would be better to appeal for funds to carry on fresh work than to pay off old debts, as the Church Missionary Society and other societies have so often to do. Thus the Church Missionary Society has been obliged to announce a deficiency of over \$24,000. Yet the income of the society was large, as much as could well be hoped for in these times of commercial depression. The total receipts for the year ending March 31st amounted to £232,836, the largest sum ever received in one year. It is true that all could not be used in one year, but the fact remains the same that there is no cause for discouragement. Of this amount, the magnificent donation of £35,000 has been given by Mr. William Charles Jones, of Warrington, as an endowment for native Evangelistic agency in India. This is his second donation.

UNITED STATES.

WISCONSIN.—*Racine College.*—The Rev. Dr. Stevens Parker is hard at work raising an endowment for the college. He has been very cordially welcomed by several of the clergy in New York, among them Bishop Potter, and Drs. Dix, Houghton, Rylance,

Eaton, Morgan and Lawrence. The Rev. S. H. Tyng, Jr., has written the following: My Dear Dr. Parker, —I have learned from you the particulars of your mission in the interest of the DeKoven endowment of Racine College. With the special theological and ecclesiastical bearings of the movement I do not concern myself. I do not and will not believe that the right reverend overseers of the institution, and the reverend and lay trustees representing so many dioceses of our Church, can be persuaded to permit a divergence from the reformed principles and practices of our communion in the future conduct of the College. Waiving, therefore, all considerations which might appeal to partisan prejudice, I desire to give you my full sympathy and aid in the prosecution of your purpose. This I do for three distinct reasons:

1. That the manliness and purity of the life of Jas. DeKoven, whom to know was to honor and love, may have a lasting and influential memorial in the Church. In these days of timidity for truth, as God gives it to us to see it, the career of such a man is both a rebuke and a stimulus. Let his name perpetuate in the work to which he gave his life, the characteristics of which it is the synonyme. 2. In these days of doubt it is not a little thing to have an educational institution in which culture and devotion are not divorced. This is to me a sacred remembrance of Dr. De Koven, which I could wish continued by the success of your proposed endowment. With equal consecration did he pursue the path of truth, led ever on by the pillar of covenant light to worship a recognized and realized Lord, in whose person he perceived all truth to be concentrated, and whose shekinah was the crown of a mercy-seat which enclosed the law of God. His skill in all the learning of the ancients did not divert him from the simplicity of the truth as it is in Jesus. 3. To these I add a third consideration, which leads me to wish you well. The discipline of Dr. De Koven was that of the accomplished reconciliation. He ruled by love. In the development of this spirit among his students was found the fulfilling of the law. If you can succeed in contriving such a regimen by making his name the talisman of "Racine's" future, you will have done a good work in the cause of general education, and, more than all, in the wider government of the Church at large.

I offer these words as my contribution to a movement which I would gladly encourage in a more substantial way, were it in my power. But I most of all delight to write them to one who, through more years than measured my privilege, enjoyed the friendship of so noble, truthful, and faithful a man as was James De Koven. STEPHEN H. TYNG, JR.

BROOKLYN, N. Y.—The Rev. Newland Maynard, rector of St. Paul's Episcopal church, has been presented with crimson clothes for altar, lectern and pulpit, having symbols of the church beautifully elaborated with golden colors, with velvet sermon cover, by Dr. Davidson and family previous to their removal to New York city.

ANAHEIM.—On Sunday, May 18, Bishop Kip visited Anaheim. The services were most impressive and interesting. Owing to there being two special services the regular morning prayer was omitted and the service began with the ante-communion. After the recital of the Nicene Creed the missionary, the Rev. A. G. L. Trew, baptized four adults. The Bishop then delivered an admirable address, at the close of which ten persons, including the newly baptized, were confirmed. The communion then proceeded, with 85 communicants. Though the failure of the crops and other causes have made this mission very poor it is clearly alive. The Rev. Mr. Trew has lately started fortnightly afternoon services at Centralia, six miles from Anaheim. The attendance is large, and much interest is shown by the people of the neighborhood.

MISSION WORK.

Some premises near an idol temple were recently given by a native Chinese Christian to the Missionaries of Basle in the Wei Chow district of Kwantung.

The Buddhist nunneries of China have been closed by order of the Emperor. They are described as dens of superstition and iniquity.

Chicago has a Chinese school of twenty-six regular scholars, with a teacher for each.

The King of Siam has a body-guard of four hundred female warriors, chosen from among the strongest and most handsome of all the ladies in the land. They enter service at the age of thirteen, and remain in it till they are twenty-five, when they pass into the reserve. The king has recently endowed a Christian college for the use of the children of his court, and appointed the Rev. S. G. McFarland, a Missionary, as President, who is empowered to offer liberal salaries to other Missionaries to become professors.

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.

DAILY PRAYER.

DEAR SIR,—Will you permit me through your columns to say a few words by way of humble and respectful endeavour, to persuade the clergy to open their churches for "Daily Prayer." I cannot see that there is any choice in the matter. The clergy have most solemnly promised to obey the rules laid down in the Book of Common Prayer, and one rule is "All Priests and Deacons are to say *daily* the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish-church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish-church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and pray with him."

Here then, is a law, plainly laid down, the meaning of which is perfectly evident.

But more than this, I venture to say, that nothing will strengthen a clergyman's influence for good, to so great an extent, as a due observance of this rule. It will not only promote regularity of life, and increase spirituality in himself, but, it will gain, what every clergyman ought to have, a reputation of living a godly and prayerful life. Let the people know they have a prayerful clergyman, and it will gain their confidence, besides silencing the tongues of gainsayers.

And moreover, it is surely a most serious matter to withhold from our people, the daily supplications set forth by the Church in their behalf. How can we expect them to be what they ought to be, if the "Priests the ministers of the Lord" do not constantly pray for their brethren, and for all men? And is it right to withhold the constant reading of God's word in the ears of the people? This is by no means an unimportant thing, in these days when the Bible has become so common a book, that it is little read, very imperfectly studied, and less understood. Generally, there will be the one or two at any rate to come to church and join in the prayers, but there, doubtless, will be many who through the requirements of labor are unable to come, but who, in spirit will join in the prayers and praises, and who, in the midst of toil, will rejoice that in their church, and by their clergyman, the daily worship of the great and beneficent Jehovah is constantly offered.

W. H. C.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued.)

And now with regard to the clergy. If non-residence existed, and there were mean preachers, as the Act declares, and inferior men offered themselves too often, as Burnet bewails, for ordination, was there not a cause? Were there not in that day very many hundreds of livings below £30 per annum? The Bishops and more wealthy clergy were generally wealthy at the expense of their brethren—that is, by being pluralists. How could they enforce residence when really they were non-resident rectors themselves? A Bishop of Llandaff, who died in 1816, tells us his income was made up to £2,000 a year by the proceeds of sixteen livings, on nine of which he had a resident curate. Queen Anne adopted the only sure plan of insuring residence, by the attempt to secure to each incumbent a sufficiency. She generously set apart a fund derived from Church sources, which had hitherto been squandered on court favorites, for the augmentation of small livings. True, the sum was comparatively small, £17,000 per annum, and the needs great, and therefore improvement slow. Three-quarters of a century passed before a living of £50 per annum was poor

enough to be increased, and in 1800 there remained 5,555 benefices below that value. Yet, withal this gift was a very great boon. It was a step in the right direction, and the dawning of a better day. Convocation in this reign met frequently, and if there were mean preachers in the Church, there was also a very large sprinkling of men of great learning and practical ability, who, vigilantly guarding her creeds and the purity of doctrine, were devoting equal thought and energy to improve her discipline and to promote her efficiency.* Take as a specimen the summary of the

*Whiston was deprived of his professorship at Cambridge for heresy, and Dr. Samuel Clarke was called to account by the Convocation. He promised for the future to be silent on the subject of the Trinity, which doctrine he had impugned.

measures which Atterbury submitted to Trelawny, Bishop of Winchester:—"We doubt not but to see all proper steps taken towards reviving decayed discipline, and restoring Church censures to their force and credit; towards detecting and defeating clandestine simoniacal contracts; towards securing the rights and revenues of the clergy from encroachment, rescuing their persons and sacred functions from contempt, and freeing religion itself from the insults now made upon it by blasphemous tongues and pens with equal boldness and impunity."

Nor were these mere theoretical suggestions, for we read of a Bishop—a most unusual circumstance—being deprived for simony. He is reported to have purchased his preferment, and to be recouping his outlay by selling the benefices in his gift. It is a pity that justice stopped short with the Bishop. If he bought his preferment, who was the statesman that sold it? His name should be branded with obloquy. Nor was all activity centred at home. The dependencies came in for their share of thought likewise. As far back as 1694, Dean Prideaux had pressed on the Legislature the need of systematic endeavors to evangelize India, and of the appointment of a Bishop. True, he failed at the time, but he was the means of some stringent regulations being forced on the East India Company, which to their shame they utterly disregarded; while, a little later, *i. e.*, 1712, a committee was appointed "to consider plans for the residence, &c., of Bishops for America;" two were to be consecrated for the islands and two for the continent; many munificent donations were received; a house even for the Bishop's residence had been purchased, when the Queen's death frustrated everything. India received no Bishop for exactly a century, and America was denied one as long as it continued under the British Crown. We might add much more in support of our assertion that never was the Church more full of life and energy than at this epoch, while the State dealt fairly by her; and never did she thrive more rapidly than at this period, when her sons swayed by Church principles, were content with all obedience, to take her rules and requirements as their guide. Her popularity was unbounded, as the excitement on the Sacheverel trial showed—an excitement not confined to the metropolis, but extending throughout the land. Political men may have fanned the flame in order to suit their own party purposes, and we may deeply regret that so much zeal was tempered by so little discretion. Still the broad fact remains, there was the flame to fan. In the language of the Dissenting historian:—"The Whigs before Sacheverel's trial commenced, were sensible they had brought themselves into a situation of the most imminent danger. To mitigate this evil, it was resolved to bring forward all the great principles of the Revolution and of liberty, and by contending for these to interest the public in their favor. But it was in vain. A passion for liberty was unable to contend with the passion for the Church."

Before passing from this reign, we would call the reader's attention to the fact that Sherlock states the proportion of Nonconformists to Churchmen as being only one to twenty at the end of the seventeenth century, and that they were not increasing during the first twenty-five years of the next, notwithstanding they were in the enjoyment of the fullest liberty of worship and the amplest toleration, so that in fact they claim to be established.

[Wesley reanimated the languishing Nonconformity of the last century, which, at the time of the Methodist re-

vival, was rapidly in course to be found nowhere but in books.—See Isaac Taylor's *Wesley and Methodism*, p. 54.]

Sir Humphrey Edwin, the Lord Mayor, not only carried the sword before King William in 1697, when, with great pomp, he passed through the city; but also he himself went to his meeting house, carrying the regalia with him. In this matter of toleration the Church was immeasurable in advance of the sects.* It is almost with-

*When the Act of Uniformity was passed, the leading Nonconformists, such as Baxter, How, Bates, &c., while unable to offer themselves to minister in the Church, conformed occasionally, and counselled their followers to do so likewise. In consequence they were eligible for any office in the State. This continued until the end of Anne's reign, when the Whigs carried a Bill against occasional conformity. On more than one occasion the attempt to restrict this privilege of Dissenters had been defeated by the Bench of Bishops, notably in 1703, when the Archbishop, assisted by fourteen Bishops, influenced very many temporal Lords, and threw out the Bill (Calamy, vol. ii., p. 17). This same year the Scotch Parliament refused toleration to the Episcopal Church, (*ib.* p. 8). The Toleration Act was passed 1689, by which for sixpence any one could preach anywhere, and nearly any doctrine.

in the memory of living men, that in Scotland the Church of England worship was prohibited under pain of six months' imprisonment for the first offence, and banishment for the second; while the atrocities practised in New England by the Pilgrim Fathers and their descendants rival those of the Inquisition, and were excused on the same pleas and for the same ends. Sixty years after these inhuman laws had been blotted out of the Statute Book of England, men were fined, whipped, banished, and perished on the scaffold in that asylum of liberty, New England.†

† In 1661, Leddra, a Quaker, was chained to a log in an open shed through a New England winter, and put to death in the spring, appealing to God and his mother Country, which, as he reminded his persecutors, knew no such laws.

(To be continued.)

Family Reading.

RAYMOND.

CHAPTER LI.

That same morning, about an hour previous to the time when Hugh Carlton's letter was sent by Raymond to the Villa Fontaine, a very silent little group were seated in the parlor of the pretty cottage. An old man, in whom those who had ever visited the river-side inn, would have recognized Joseph Wood, sat in a sort of chair of state by the hearth, where, however, no fire was required in the warm days of a Jersey autumn. He wore a huge pair of spectacles, intended to enable him to master the contents of the book open on his knees, but he was placidly nodding over it, with a look which told plainly of his partially paralysed state. Near the window sat his good wife, as brisk and active as ever, busy with the never-ending knitting which had formed the solace of her existence for many a year. At the table, bending over a clever water-color sketch of one of the most picturesque views in Jersey, was the tall slender girl, with the refined insellectual face and soft dark eyes, whose fortunes we have followed so long as Estelle Lingard.

A very few words will explain the circumstances which brought her into into her present position.

When she left Highrock House, driven away from her home, and from all she knew and loved, by an agony of wounded affection and sensitive pride, her only impulse was to put herself out of Raymond's reach as speedily as possible, without so much as pausing to consider where she was to go, or what was to become of her in the future.

Estelle passed one night at an hotel in London, sending next morning her loving tokens of remembrance to the Willices, and then going on at once to the cathedral city, that had been her home, and thence on to the river side inn.

The old people welcomed her with enthusiastic delight; they saw that some great sorrow had befallen her, and with the delicacy of true kindness they asked no questions, and only lavished on her the most tender sympathy and care. When, after a little time she began to speak of her dark future and told them in simple and pathetic words that she was now indeed utterly alone in the world, they implored of her to remain with them, and said they

would serve her night and day as if they had been old-adherents of the family, if she would only let them have her "sweet company," as they expressed it to cheer their solitary old age.

Estelle answered that she would ask for nothing better than to remain with them if they had lived elsewhere, but that she could not reside where she might be discovered by those from whom she wished to hide herself. Then, with great glee, they told her that they themselves were about to leave the spot. A nephew had come home from America, who had bought the inn from them at a sum sufficient to make them comfortable for the rest of their lives, and they had not quite decided where to go in search of a permanent home. If Miss Lingard would stay with them, they would settle in any place she liked; but they had been thinking of Jersey, because they had a little property there, and it had a warm climate, which would suit the old man, whose health was growing very feeble.

When Estelle thought the matter over, it seemed to her that although Jersey was not a place that would naturally have occurred to her, she could hardly choose one better adapted for her purpose of concealment. No one would dream of looking for her there. So the whole affair was very soon arranged; and the three strangely assorted friends, with the faithful Bruin, who never left Estelle's side, were, in less than a fortnight, settled in the Villa Fountain, on the fair little island, where they had lived ever since. Outwardly it had been like a fairy-land of ever-smiling skies and blooming flowers; but, truth to tell, these sunny summer months had been a very dreary time to poor Estelle Lingard.

She did try hard to perform all such duties as she could find or make for herself in her new strange life—tending the poor, nursing the sick, consoling the sorrowful—but in the midst of all her care for others her own heart ached ever in its loneliness and would not be comforted.

Estelle was looking sad and weary, as she laboured at the drawing, on which she had been working since the early morning, and Mrs. Wood had glanced at her anxiously two or three times. At last she put down her knitting, rose up, and laid her hand affectionately on Estelle's shoulder.

"My dear sweet young lady," she said; "it is very good of you to work so hard to get these drawings ready for the lame man to sell, and no doubt they are all he has to depend on for a living, but I do not think you ought to injure your health by toiling so long at one time. Do leave it now, and go for a walk in the fresh air."

"I have just finished it, and he is waiting for it in the kitchen, as the English steamer must have come by this time, and he hopes to get it and the others sold among the strangers that may land from it. I will take it to him, and then go out, if you like."

"Ah! do, my dear. Go down by the shore, and let me find that the sea breeze has brought some color to your pretty cheeks when you come back. I don't like to see them so white," said the good woman, kissing her affectionately.

"I do not think it matters much how I look, dear," said Estelle, with a sad smile; "but I will go to the shore if you wish it."

And she went out when she had given her poor protegee the bundle of graceful drawings she had prepared for him to sell for his support. Slowly she went, walking away down to the sea-shore, with one hand lightly laid on Bruin's head as he stalked soberly by her side; and when she reached the water's edge, where the little silver-crested waves came rippling up all bright with sunshine, she stood for a long time, looking out over the bright water, while the fresh breeze, which Mrs. Wood had bid her court, swept back the dark hair from her pure sweet face.

Bruin stood like a sentinel by her side; but presently he turned his huge head at the sound of a step coming towards them, and averted it again, with an air of supreme indifference, when he saw it was only the little French maid from the villa tripping along with a letter in her hand.

"Mademoiselle," she said breathlessly, running up to Estelle; "this letter came for you—not by the post—and madame thought it might be of importance, so she bade me bring it to you as quickly as I could."

"Thank you, Nanette," said Estelle, taking it rather anxiously from her hand; "tell madame I

am much obliged to her, and that I shall be at home presently."

The little maid nodded, and tripped away again, leaving Estelle to read the pages which were to change the entire tenor of her life. Eagerly, with beating heart and flushing cheeks, she read the whole of Hugh Carlton's frank and complete confession from beginning to end; and when at last she had concluded it, her first impulse was to join her hands and raise up to heaven an intense thanksgiving in passionate gratitude for the joy that overwhelmed her with the certainty that Raymond loved her as deeply and truly as she had long loved him, when he sent her the little illegible note, written by his maimed hand, which had been so cruelly misrepresented. It almost seemed to her, in the rapturous revulsion of feeling, as if she were already re-united to him again; but the next moment she remembered where she was, alone on the sea-shore, in Jersey; and Raymond, where was he? Did he even know this letter had been written? Did he himself endorse the strong assurances it contained of his love to her? Trembling, she opened the sheets again, and read them through once more.

As Hugh had intended to see her himself immediately after Estelle had read his letter, he had done no more than to write in it the complete avowal of his fault, but he said not a word of Raymond, beyond an explanation of what his true feelings had been when Hugh so falsely misrepresented them; and when Estelle saw that he spoke only of what had happened so many months before, she let the letter fall on the sand, and buried her face in her hands with a low, piteous cry of distress. Surely Hugh's confession came too late, she thought; he had no power now doubtless to repair the evil he had done, however much he might wish it. Had she not herself for ever cut off her life from Raymond's, and made a final and fatal separation between them, which she might never be able to bridge over in all the years to come? Probably, as Hugh did not mention him, he was married to some one else, or gone away to Jamaica, or too angry at her rash, unkind conduct, ever to care about her again; for suddenly, Estelle's eyes were opened to her own error, and she saw that she had been wrong in her hasty, impulsive flight, out of reach of all her friends. There had been too much pride, too much anger, in the motives which drove her away from Highrock House. It would have been easy to show Raymond, gently and calmly, that she would not accept what she believed to be his unwilling compassion, while she might have still continued to be his friend. Besides, she would have discovered Hugh's deception, if she had seen Raymond but once, and they would have been long ago—oh, how happy! But it was too late! And as she thought how she had thus wrecked his happiness and her own, she moaned and wept in her bitter sorrow.

Suddenly, however, she was startled by hearing her faithful Bruin give a wild howl of delight, as he bounded away from her side over the sands. Surprised, she dropped her hands from her eyes, and looked up. The dog was leaping in ecstatic recognition around a tall figure that was advancing quickly towards her. Did she see aright? She grew giddy as her glance fell on the noble face she had never hoped to see again. She tottered, and would have fallen, as the blessed revulsion of feeling swept over her, but in an instant Raymond sprang to her side, and she felt herself clasped, thankful and safe, in the strong, tender arms of her own true love.

(To be Continued.)

UNDER AN AVALANCHE.

To be caught and swept down by an avalanche, and survive the shock of it, must be a thrilling experience to remember, to say nothing of the victim's feelings while actually inside the cataract of snow. Some years ago, several Alpine travellers were overtaken by a tremendous snowslide, and one of the party was smothered, besides the guide, who was carried down over a frightful precipice. The rest were buried in the part of the slide that did not go over the brink. One of them tells his story as follows:

Around me I heard the horrid hissing of the snow, and far before me the thundering of the

foremost part of the avalanche. To prevent myself sinking I made use of my arms, much in the same way as when swimming in a standing position.

At last I noticed that I was moving slower; then I saw the pieces of snow in front of me stop at some yards distance; then the snow straight before me stopped, and I heard on a large scale the same creaking sound that is produced when a heavy cart passes over hard frozen snow in winter.

I felt that I also had stopped, and instantly threw up both arms to protect my head in case I should again be covered up. I had stopped, but the snow behind me was still in motion; its pressure on my body was so strong that I thought I should be crushed to death. This tremendous pressure lasted but a short time, and ceased as suddenly as it had begun.

I was then covered up with snow coming from behind me. My first impulse was to try and recover my head, but this I could not do. The avalanche had frozen by pressure the moment it stopped, and I was frozen in.

Whilst trying vainly to move my arms, I suddenly became aware that the hands as far as the wrists had the faculty of motion. The conclusion was easy; they must be above the snow. I set to work as well as I could; it was time, for I could not have held out much longer.

At last I saw a faint glimmer of light. The crust above my head was getting thinner, and it let a little air pass, but I could not reach it any more with my hands; the thought struck me that I might pierce it with my breath. After several efforts I succeeded in doing so, and felt suddenly a rush of air towards my mouth; I saw the sky again through a little round hole.

A dead silence reigned around me. I was so surprised to be still alive, and so persuaded at the first moment that none of my fellow-sufferers had survived, that I did not think of even shouting for them. I then made vain efforts to extricate my arms, but found it impossible; the most I could do was to join the ends of my fingers, but they could not reach the snow any longer. After a few minutes I heard a man shouting. It was one of my friends who had dug himself out, and come to my rescue.

THE LITANY.

The word litany comes from the Greek, and was originally used in the general sense of prayer, whether public or private. At a very early period in the history of the Church, it was restricted to certain prayers that were said in processions of the clergy and people. We find in the Apostolic Constitutions, some parts of which cannot have been written later than the second century, and the most modern parts of which cannot be later than the middle of the fourth century, a form of supplication closely resembling in structure the litanies with which we are familiar. A deacon named the various subjects of petition and the people completed the prayer with the words, "Lord, have mercy." In the Eastern Church kindred forms of prayer were used under various names, and from the retention of the Greek words *Kyrie Eleison* in the Latin litanies, it seems probable that the earliest of such litanies were derived from Eastern sources; but litanies, in our sense of the word, are characteristic of the West rather than the East.

It is for God alone, who permits the temptation, to appoint the period of its termination; and it is for man, who is proved and purified by it, to endure it with patience, nay, with joy. Let us not shrink, then, from such trials, remembering that in them Jesus Christ fights with us, and for us. . . . God permits them to exercise our faith, and resolution; He commands them as combats in order that we may triumph over them. Nor have we a right, if we fail, to blame the temptation itself, but our own neglect only in not foreseeing, or our weakness in not resisting it with greater vigor.

Children's Department.

WHEN I COME TO THEE.

My Father, when I come to Thee,
I must not only bend the knee,
But with my spirit seek Thy face,
With my whole heart desire Thy grace.

I plead the name of thy dear Son,
All He has said, all He has done;
Oh may I feel His love for me,
Who died from sin to set me free!

My Saviour, guide me with thine eye,
My sins forgive, my wants supply;
With favor crown my youthful days,
And my whole life shall speak thy praise.

Thy Holy Spirit, Lord impart,
Impress thy likeness on my heart,
Let me obey thy truth in love,
Till raised to dwell with Thee above.

DULL CHILDREN.

The teacher of a large school had a little girl who was exceedingly backward in her lessons, she was at the bottom of her class and seemed to care little about what passed in it. During the school singing was sometimes employed as a relaxation, and noticing that this little girl had a clear sweet voice, her teacher said to her—

"Mollie, you have a good voice, and you may lead the singing.

She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she made steady progress. One day as the teacher was going home she overtook Mollie and one of her schoolmates.

"Well, Mollie" said she, "you are getting on very well now. How is it that you do so much better now than at the beginning of the half year?"

"I do not know why it is," replied the child.

"I know what she told me the other day," said her companion

"And what was that," asked the teacher.

"Why, she said she was encouraged."

Yes, there was the secret—she was encouraged. She felt she was not dull in everything. She had learned self-respect, and thus was she encouraged to self-improvement.

THE PEACHES.

A gentleman brought four beautiful peaches home one day. His children had never seen any before, and he gave one to each of his three little boys, and the fourth to his wife.

The three little boys were very pleased with the fruit, and ran with it into the garden.

The following day the gentleman asked his little sons how they liked the peaches?

"Oh!" answered Robert, the eldest, "I never tasted such delicious fruit, so sweet and soft; and its cheeks were as red as a rose. I have saved the stone to plant it, that we may grow some of it ourselves."

"You have acted wisely," answered the father, "and what did you do with yours, Thomas?"

"Oh, I ate it directly, and mother gave me half of hers. It was very delicious."

"I can't say it was wise," said the father, "but it was child-like. And you are the youngest, and still a child."

"And you, Edwin, what did you do with yours?"

"I took it to neighbor Bob," said Edwin, blushing. "He has been ill six months. He would not take it, but I put it on the table by his bedside and ran away."

"That was right," answered the father. "Who has made the best use of the fruit, children?"

"Edwin!" cried the other two.

The mother kissed Edwin, and said:

"You enjoyed the fruit as much as if you had eaten it; did you not, my boy?"

"Oh, yes," cried Edwin, "much more.

PRAYER.

"Order this, Father, as is best
For us! we wait upon Thy will!"
I counted many days and nights,
The answer tarried still.

I rose on wings of prayer on high,
And cried with eyes grown dim,
"Lord! not the best for us I ask,
But what is best for him!"

No answer came. On wings of prayer
I rose to higher spheres;
And, clasping at His garment's hem,
Cried up to Him through tears:

"As to Thy glory order this!"
And straightway at His name
All the blest hosts of heaven caught up
And echoed back the same;
And, down-dropp'd gently as the dew,
At length the answer came.

A CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Phillip Neri:—A lady presented herself to him one day, accusing herself of being given to slander.

"Do you frequently fall into this fault?" inquired the saint.

"Yes, father, very often," replied the penitent.

"My dear child," said the saint, "your fault is great, but mercy is still greater. For your penance do as follows: 'Go to the nearest market, purchase a chicken just killed and well covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me.'"

Great was the astonishment of the lady in receiving so strange a penance; but, silencing all human reasoning, she replied, "I will obey, father; I will obey."

Accordingly she repaired to the market, bought the fowl, and set out on her journey, plucking it as she went along, as she had been ordered. In a short time she returned anxious to tell of her exactness in accomplishing her penance, and desiring to receive some explanation of one so singular.

"Ah," said the saint, "you have been very faithful to the first part of my orders, now do the second part and you will be cured. Retrace your steps, pass through all the places you have already traversed, and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?"

"Well, my child," replied the saint, "so it is with your words of slander. Like the feathers which the wind has scattered, they have been wafted in many directions; call them back if you can. Go, and sin no more."

History does not tell if the lady was converted, but it is probable. It required a saint to give the lesson; one would be a fool not to profit by it.

THE ROSE BUSHES.

In front of my father's house, on the bank of a gently flowing Scottish river, grew two rose bushes. They blossomed all the season through. The roses were very beautiful, but they were all of the same form and the same color. The pure pale pink, ever repeating itself from week to week, and from year to year, became wearisome. We longed for a change; not that we disliked flowers—for nothing could be more lovely, either in bud or in the bloom—but we wanted something new.

I learned the art of budding. Having obtained from a neighbor some slips of the finest kind, I succeeded in inoculating them upon our own bushes. The success was great. Five or six varieties might be seen flowering all at one time upon a single plant. The process was not much known at the time in the district. Our roses became celebrated, and neighbors came to see and admire them. They were counted a treasure in the family.

When their fame had reached its height, a frost occurred, more severe than usual, and both the bushes died. They were natives of a warmer clime, and too tender for our severe seasons. Had the buds been inserted into a hardier stock, our beautiful roses would have survived the winter, and would have been lovely and blooming still. It was a great mistake to risk all our fine flowers on a root that the first severe frost would destroy.

This happened long ago, when I was a boy. I did not then understand the meaning of the parable. I think I know it better now.

Young people make a great mistake when they allow their heart's hope and portion to grow into this world and this life—a life that some sudden frost may nip. Rather let your portion be a branch of the True Vine—Jesus, the same yesterday, and to-day, and forever. He will never leave thee, nor forsake thee.

A DYING CARDINAL'S LAMENTATION.—Cardinal Mazarin, the great minister of Louis XIV. in France, afforded in his last hours a striking and melancholy illustration of the Apostolic statement, "We brought nothing into this world, and it is certain that we can carry nothing out." A courtier, loitering without leave in the apartments of the sick statesman, heard a slipped foot dragging itself with difficulty along the carpet of an adjoining room, and hastily hid himself behind some tapestry. He saw Mazarin creep feebly in, awaiting the summons of the angel of death who was about to transfix him with his fatal dart, and gaze around, little suspecting that he was himself being watched. From all sides shone on him the art-treasures he had collected—the only objects except wealth and power he was capable of caring for. He looked on them long and regretfully, his eye wandered from picture to picture, from statue to statue, till at last his anguish vented itself in words: "I must leave all that. What pains it cost me to acquire those things! I shall never see them where I am going." The courtier, Count Louis de Brienne, whose ears caught that dying groan, remembered the speech, and when Mazarin was dead, put it in print, unconsciously as a warning to all those who lay up treasure for themselves, but are not rich toward God.

—A five year old son of a family the other day stood watching his baby brother, who was making a great noise over having his face washed. The little fellow at length lost his patience, and stamping his tiny foot, said:—"You think you have lots of trouble, but you don't know anything about it. Wait till you're big enough to get a lickin', and then you'll see—wont he, mamma?"

No more certain is it that the flower was made to waft perfume than that woman's destiny is a ministry of love.

Tears are the gift which love bestows upon the memory of the absent, and they will avail to keep the heart from suffocation.

There is no power in the world that is so magical in its effects as human sympathy.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness.

Births, Marriages and Deaths,

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS

DEATH.

On Friday, 4th July, at Stoney Creek, Isaac Corman, aged 62 years and 5 months. The deceased, a quiet earnest worker in the cause of Holy Church, had been long endeared to the parishioners of the mission of Stoney Creek, Diocese of Niagara, and was very active in the erection of the Church of the Redeemer in that village, of which he was an efficient churchwarden. After a long and very painful illness, borne with Christian fortitude and patience, he fell asleep in Jesus on the day above written.

Church Directory.

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

St. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. T. C. DesBarres, Incumbent.

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

St. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

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

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

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

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

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

St. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Ingalls and T. W. Rawlinson, Lay Readers.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

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

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

St. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St.

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

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

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

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

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

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

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

SHORTHAND.

Adapted to Business, General Correspondence and Verbatim Reporting. Instruction given by J. J. PRITCHARD, Member of "The Phonetic Society" and Certificated Teacher of Phonography. P.O. Box 507, Toronto, Ont.

Agents Wanted To Sell

"Through the Dark Continent," By HENRY M. STANLEY,

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

TRINITY COLLEGE SCHOOL, PORT HOPE.

HEAD MASTER—Rev. C. J. S. Bethune, M.A. ASSISTANT MASTERS—Rev. W. E. Cooper, M.A. Rev. W. C. Allen, M.A. A. C. Highton, Esq., B.A. H. Kay Coleman, Esq. C. E. D. Wood, Esq. J. R. Montizambert, Esq., M.A. H. G. Gilmore, Esq., (Music). Sergt. Elliott (46th Batt.) Drill Instructor. MATRONS—Miss Fortune, Mrs. Henry Ro'e.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,

Under the management of Mrs. and the Misses Logan, late of Hamilton. The School will reopen after the Christmas Holidays, January 2nd 1879. Circulars on Application.

Scribner's Monthly, CONDUCTED BY J. G. HOLLAND.

The Handsomest Illustrated Magazine in the World. The American edition of this periodical is MORE THAN 70,000 MONTHLY,

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

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

Terms, \$4 a year in advance, 35c. a No. Subscriptions received by the publishers of this paper, and by all booksellers and post-masters. SCRIBNER & CO., 743 & 745 Broadway, N. Y.

DOMINION CHURCHMAN READING ROOM, 11 York Chambers

OVER THE SYNOD ROOMS, A FREE READING ROOM Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal. Their letters can be addressed, care of DOMINION CHURCHMAN. Office hours from 9 a.m., to 6 p.m. FRANK WOOTTEN, Proprietor and Publisher.

COOPERS' are showing the choicest goods in

WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS. Scarfs, Ties, and Umbrellas. MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

A Large Stock to Select from. Liberal terms to the Clergy. 109 YONGE STREET, TORONTO.

TORONTO STEAM LAUNDRY.

Cor. Bay & Wellington, or 65 King St. W. Families can have their linen washed and rough dried FOR \$1 50 PER 100 PIECES, or small quantities in same proportion. G. P. SHARPE.

J. W. ELLIOT, DENTIST, Nos. 43 and 45 King Street West.

Over E. Hooper & Co's Drug Store TORONTO. REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

Popular Lectures on the Church, BY A LAYMAN.

TO OLERGYMEN AND OTHERS. The subscriber is prepared to lecture on one or more of the following subjects in any parish in the Dominion: The Historical Church. What is Protestantism? Catholic, not Roman Catholic. What the Reformation has done for the Church. The Distinctive Doctrines of the Church. Forms of Prayer. Is the Bible the Sole Rule of Faith. PERCY BEVERLEY, B.A. No. 80 Lumley St., Toronto, Ont.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

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

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

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

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

Factory—Cor. Welleslev & Ontario Street, TORONTO. Builders of all the largest organs and any number of small ones throughout the Dominion. Specifications promptly furnished on application.

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

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N.Y.

Fifty years established. Church Bells and Chimes, Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. N. agencies. M'SHANE BELL FOUNDRY manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free. HENRY M'SHANE & CO., Baltimore, Md.

THE QUESTION OF SPOONS.

When the Government introduced the protective tariff they did so on the principle that "THEY WOULD EITHER MAKE A SPOON OR SPOIL A HORN." The great authorities in Parliament and in the press have not yet decided which result will happen, and some consider it doubtful if it shall ever be unanimously decided. Of more importance, however, to the families of our people—when gathered at their breakfast table quaffing their tea and coffee—of uncertain price—to know that the CELEBRATED NICKELITE SILVER SPOONS are still within their reach. The Government laid their hands fearlessly upon the clothing we wear, the food we eat, and the fuel we consume; they taxed by the dollar and by the pound, ad valorem and specific, but "woodman spare that tree," they spared the Nickelite Spoons, by just leaving them among the revenue tariff lists.

These celebrated Sheffield Spoons and forks are the result of years of labour, experience and capital. They require to produce them by heavy and expensive machinery, and they require the world for a market. They are adapted to all climates, from the extreme North to the Sunny South, they stand HARD usage or SOFT, and anyone with a rag and a bit of chalk can make them shine like silver. The prices, too, are cheaper than ever. Teaspoons, 90c., \$1 50, and \$2 per dozen; Dessert Spoons or Forks, \$3, \$4.50 and \$6 per dozen; Table Spoons or Forks, \$4, \$5.50 and \$7 per dozen. Each article is stamped "Nickelite, R. W. & Co." Ask your store-keeper for them and take none other. Every article guaranteed for five years.

Don't waste your savings on cheap trash, but buy a set of these useful goods, and you will never regret it. To be had of all dealers in the Dominion. Manufacturers, R. WILKES & CO., Beaver Works, Sheffield, Wholesale Agents for Canada, R. WILKES, Toronto and Montreal.

\$777 A YEAR and expenses to agents. Outfit Free. Address—P. O. VICKERY, Augusta, Maine.

MEDICAL NEVER FAILS TO EFFECTUALLY CURE EVERY VARIETY OF PILES. PRICE BY MAIL \$100. ADDRESS: HUGH MILLER & CO. TORONTO ONT.

THE Scientific American

THIRTY-FOURTH YEAR. The Most Popular Scientific Paper in the World.

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

THE SCIENTIFIC AMERICAN is a large First-Class Weekly Newspaper of Sixteen Pages, printed in the most beautiful style, profusely illustrated with splendid engravings, representing the newest inventions and the most recent Advances in the Arts and Sciences; including new and interesting facts in Agriculture, Horticulture, the Home, Health, Medical Science, the Natural History, Geology, Astronomy. The most valuable practical papers, by eminent writers in all departments of Science, will be found in the Scientific American; Terms, \$3.20 per year, \$1.60 half year, which includes postage. Discount to Agents. Single copies, ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & CO., Publishers, 37 Park Row, New York.

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

MUNN & CO., 37 Park Row, N.Y. Branch Office, Corner F. & 7th Sts. Washington, D.C.