

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JANUARY 2, 1879.

[No. 1.

Legal Profession.

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

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

MEDICAL
NEVER FAILS
TO EFFECTUALLY CURE
EVERY
VARIETY OF
PILES TO ANY
PRICE BY MAIL
SEND ADDRESS
HUGH MILLER & CO.
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STAFFORDSHIRE HOUSE,
299 YONGE STREET,
JUST RECEIVED, Ex "Teutonia,"
FANCY STONWARE JUGS.
" " TEAPOTS.
" " COFFEE Do.
MAJOLICA TEAPOTS.
" JUGS.
" DESERT SETS.
" CHEESE STANDS & COVERS
" INK STANDS, Etc., Etc.

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

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

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

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

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

Boys' and Youths' Clothing
In endless variety—piles to select from.

Be sure you get into the right Store,
86 YONGE ST., W. SIDE,
Six doors north of King Street.
Please observe the wax figures at the door.



XMAS AND NEW YEARS!

A LARGE VARIETY OF
Ladies' & Gent's Fine Furs.

Extra Dark Mink Setts.
Extra Fine Seal Setts.
AT LOWEST PRICES FOR CASH.

J. & J. LUGSDIN,
101 Yonge Street, Toronto.

PROVE ALL THINGS!

THE HONG KONG TEA Co.

is selling the
Best Tea in Canada for the Money.

Choice Congou, Y. Hyson, Gunpowder,
Souchong, Assam, Japan, Oolong.
Pekoes,
From 40 to 95 Cents per Lb.

GOFFEES & GENERAL GROCERIES,
At Very Low Prices.

The 5 or 10 lb. Cads mixed Tea at 55 cents
per lb., a special bargain. Send a trial order.
Orders by mail promptly attended to.
J. W. SELBY, Empress Tea House
527 Yonge Street, Toronto.

NEW FRENCH,
NEW SCOTCH,
NEW ENGLISH HOSIERY.

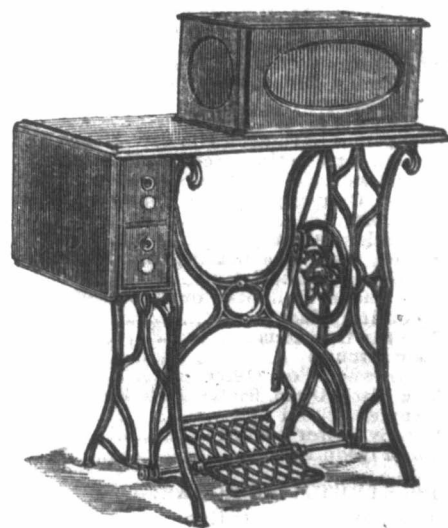
Children's Ladies' and Gentlemen's

Lambs Wool & Merino Underwear,
CHEAP FOR CASH,

—AT—

JAS. D. SMITH

49 King Street East, Toronto

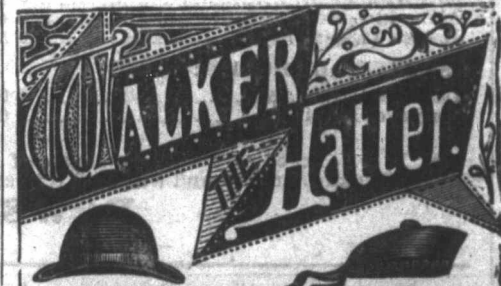


The Genuine Williams Singer

is the most durable and really satisfactory
Sewing Machine that is made.

Head Office—347 Notre Dame st., Montreal.
Toronto Office—3 U. E. Club Building,
King Street, Toronto.

GEO. DAWSON, Gen. Agent.



82 YONGE ST.
4th Door North of King.

COOPERS'

are showing the choicest goods in

WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns.
FANCY and PLAIN FLANNEL SHIRTS.

Scarfs, Ties, and Umbrellas.

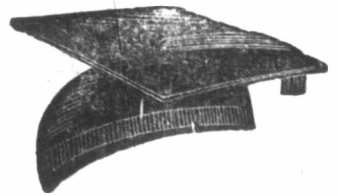
MEN'S HOSIERY and GLOVES, COLLARS,
CUFFS, SILK HANDKERCHIEFS, etc.

A Large Stock to Select from.

Liberal terms to the Clergy.
109 YONGE STREET, TORONTO.

WANTED—FOR A NEEDY

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



REGISTERED TRADE MARK.

B. & M. SAUNDERS,
(ESTABLISHED 1856)

ROBE MAKERS AND TAILORS.

BARRISTERS' BAGS AND GOWNS,
just arrived.

ROMAINE BUILDINGS,

Academical Robes and Caps,

AND ALL

LEGAL ROBES AND BAGS

In Stock.

TORONTO, 1878.

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 LIND-
SAY.

Curriculum—Scripture, Evidences of Chris-
tianity, English Literature and Composition,
Geology, Botany, Chemistry, Physiology, Math-
ematics, Natural Sciences, Philosophy, Rhet-
oric, Music (vocal and instrumental), Latin,
French, German, Drawing and Painting.

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

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

Terms for Board, Washing, English (in
all in Branches), Music and use of
piano per annum..... \$175 00
French, German, Latin, Drawing and
Singing in Class per term..... 3 00
Private Singing Lessons, per term..... 1 50
Painting, per term..... 6 00

The scholastic year is divided into four terms
of ten weeks each. The winter term will begin
Nov. 10th.

Applications to be addressed to LADY PRIN-
CIPAL, Dunham Ladies College, Dunham, P.Q.

FIRE KING
COAL!

Which burns all Gases, makes coal last
one-third longer, makes a bright
and cheerful fire, thereby pro-
moting health, economy and
comfort. Prepared and
sold at regular mar-
ket rates

by

JNO. SNARR'S SONS,

SOLE AGENTS.

OFFICES—

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

MISSION LEAFLETS.

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

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

Apply to

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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

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

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

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

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

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

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

FURNITURE.

The Oshawa Cabinet Company

NO. 97 YONGE ST.,
Have an immense stock of Furniture in New Designs.

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

Harper's Bazar.

1879.

Illustrated.

Notices of the Press.

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

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

This paper has acquired a wide popularity for the 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.

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

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

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

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

Address HARPER & BROTHERS, New York.

CHEAP LIGHT WINES

From the South of France and from the Mediterranean Coast.

- ROUSSILLON.** A pleasant vin Ordinaire. \$1.80 per Imperial Gallon.
ROUSSILLON VIEUX. A Fine Old wine. \$3.60 per Imperial Gallon.
ALICANTE. The best of Sweet Wines, much used for Communion. \$3.60 per Imperial Gallon.
VAL DE PENAS. Lighter than the Roussillons and Drier. \$2.50 per Imperial Gallon.

Catalogues on Application.

Quetton, St. George & Co.,
16 KING STREET WEST, TORONTO.

Books suitable for Xmas & New Year Gifts.

CHARLOTTE M. YONGE'S BOOKS:—	
The Heir of Redclyffe.....	\$1 50
Dynever Terrace; or, the Clue of Life.....	1 50
My Young Alcides; a Faded Photograph.....	1 50
Lady Hester; or Ursula's Narrative.....	1 50
The Daisy Chain; or, Aspirations: a Family Chronicle.....	1 50
The Trial; or, More Links of the Daisy Chain.....	1 50
Hopes and Fears; or, Scenes from the Life of a Spinster.....	1 50
Heartsease; or, the Brother's Wife.....	1 50
The Chaplet of Pearls; or, the White and Black Ribband.....	1 50
The Clever Woman of the Family.....	1 50
The Young Stepmother; or, a Chronicle of Mistakes.....	1 50
The Caged Lion.....	1 50
Beginnings of Church History.....	1 50
The Christmas Mummies, & other Stories.....	1 50
Countess Kate, and the Stokesley Secret.....	1 50
Abbey Church; and the Mystery of the Cavern.....	1 35
Stokesley Secret.....	1 00
Scenes and Characters; or, Eighteen Months at Beecheroff.....	1 00
The Castle Builders; or, the Deferred Confirmation.....	1 00
The Six Cushions.....	0 90
New Ground.....	0 90
Friarwood Post Office.....	0 75
The Little Duke, Richard the Fearless.....	0 75
Langley School.....	0 75
Ben Sylvester's Word.....	0 30
The Pigeon Pie.....	0 30
MISS STRETTON'S BOOKS:—	
Through a Needle's Eye.....	1 00
David Lloyd's Last Will.....	0 75
The Children of Cloverley.....	0 60
The Fishers of Derby Haven.....	0 50
Fern's Hollow.....	0 60
Pilgrim Street; a Story of Manchester Life.....	0 50
Enoch Roden's Training.....	0 60
Lost Gipsy.....	0 45
The King's Servants.....	0 45
The Crew of the Dolphin.....	0 45
Cassy.....	0 45
Little Meg's Children.....	0 45
Max Kromer.....	0 45
Alone in London.....	0 45
Jessica's First Prayer.....	0 30
MISS SEWELL'S BOOKS:—	
Laneton Parsonage.....	1 00
Margaret Percival.....	1 00

R. & H. have prepared a Catalogue of the S.P.C.K. and other publications for prizes and Sunday School Libraries and will mail it to any address.
ROWSELL & HUTCHISON,
76 King Street East, Toronto.

WINTER, 1878.

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

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

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

CANADA STAINED GLASS WORKS, TORONTO.

MEMORIAL WINDOWS, and every description of Church work executed. Designs and estimates furnished.

JOSEPH McCAUSLAND.

MENEELY & KIMBERLY,

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

HAWTHORNE VILLA.

BRAMPION,
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, Music, Vocal & Instrumental, Drawing, Pencil Water colours and Crayons. Special attention is given to English in all its branches. Department carefully attended to. Terms made known on application. The best references given. The School will be re-opened Sept. 9th, 1878.

THE PORT PERRY HIGH SCHOOL

Offers the following advantages

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

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

Tuition Free.

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

For circular, address

D. McBRIDE, B.A.,
Head Master.

NEW BOOKS!

1. PRACTICAL THEOLOGY: a Manual for Theological Students; by J. J. Van Oosterzee, D.D.; \$5.25.
2. CRITICAL AND EXPOSITORY BIBLE CYCLOPEDIA; by A. R. Fausset, M.A.; \$5.00.
3. RECORDS AND RECOLLECTIONS OF BROWNLOW NORTH; by Kenneth Moody Stuart, M.A.; \$2.00.
4. SOUTH AFRICA AND ITS MISSION FIELDS; by Rev. J. E. Carlyle; \$1.50.
5. OUR ENGLISH BIBLE: its Translations and Translators; by John Stoughton, D.D.; \$1.50.
6. SAVONAROLA: his Life and Times; by Wm. R. Clark, M.A.; \$1.00.
7. THE INNER LIFE, as revealed in the Correspondence of Celebrated Christians; by Rev. T. Erskine; \$1.00.
8. THE HOUSE OF GOD THE HOUSE OF MAN; by G. E. Jelf, M.A.; \$1.00.
9. NEW COINS FROM OLD GOLD; by Thomas Champness; \$1.00.
10. CHRIST AND THE CHRISTIAN IN TEMPTATION; by Octavius Winslow, D. D.; \$1.00.

For Sale by

JOHN YOUNG,
Upper Canada Tract Society,
102 Yonge Street, Toronto.
Dec. 30th, 1878.

1879. MAYOR. 1879.

To the Electors of the City of Toronto.

GENTLEMEN,—In response to a numerous signed requisition, and the general demand of citizens interested in economy and improved administration of civic affairs, I place myself before the public as a candidate for the Mayoralty. As I hope to meet my fellow-citizens in public meetings and otherwise, I will hereafter more fully explain my views on the financial and general interests of the city.

Your obedient servant,
JAMES BEATTY, Jr.

1879 MAYORALTY. 1879

To the Electors of the City of Toronto.

GENTLEMEN,—Having been presented with a requisition signed by a very large number of the most influential Ratepayers of the City, asking me to allow myself to be put in nomination for the Mayoralty for 1879, I take this means of placing myself in your hands as a Candidate for that position, being assured, by the signature to the Requisition (which I shall publish at an early day through the press) that I shall receive your hearty support. I remain, Gentlemen, your obedient servant,

P. G. CLOSE.

WEBER & CO.,

MANUFACTURERS OF
Grand. Square, and Upright PIANOFORTES.
FACTORY AND WAREHOUSES:
Cor. PRINCESS AND ONTARIO STS., KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1872.
Responsible Agents wanted in several unrepresented Counties of Ontario.

MISSING BOOKS WANTED.

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

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

RICHARD HARRISON,
38 Lumley St., Toronto.

1879.

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LARRISON,
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Dominion Churchman.

THURSDAY, JANUARY 2, 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 DOMINION CHURCHMAN.

IN wishing our subscribers and friends a Happy New Year, and in expressing a hope that the coming year will be more happy and prosperous, both temporally and spiritually, than any previous year has been, we trust we may be permitted to congratulate ourselves and also the Church on the amount of success we have been able, by the good Providence of Almighty God, to realize. The difficulties that have to be contended with scarcely need be dilated on, for they are difficulties known only to the very few who have had a real personal experience in a religious newspaper enterprise. For such, the details we might furnish, would be but a repetition of their own oft-repeated experience; while, for all the world beside, the enumeration of them would be a collection of absolutely unintelligible symbols. Notwithstanding difficulties untold and almost unimaginable, however, we are thankful to say that the DOMINION CHURCHMAN has now become an established "institution" in this ecclesiastical Province; while its record of the progress of the Church in Canada, and its religious teaching are wafted far beyond the limits of the Dominion.

That the DOMINION CHURCHMAN has a very strong claim on the members of the Church in this country is impressively shown from the fact that it continues to be the only Church paper in the Dominion that is exclusively devoted to the interests of the Church herself; and that the Churchmanship advocated in its columns is that to be found in the Bible and in the Book of Common Prayer—which is the standard of Church teaching and the glorious privilege of the present generation of Churchmen, as it was the settled decision of the Anglican branch of the Church Catholic, finally arrived at upon the close of the Reformation, which was going on in England in the sixteenth and seventeenth centuries.

In returning thanks for the support which has been very warmly accorded by many friends, the Proprietor would desire not only a continuance of their kind assistance and efforts, but as large an extension of them as will be suggested by the ever increasing necessities of the Church. The dangers with which our Israel is encompassed are daily multiplying, while "there are many gainsayers;" and the fact that there are many who enter our Church with no appreciation of her real character, and in entire forgetfulness that she is as Catholic

as she is Evangelical, and as Evangelical as she is Catholic, renders it necessary that a firm stand should be taken upon first principles, and an adherence to them as resolutely maintained.

The Proprietor, in expressing his gratification at the prospects of the DOMINION CHURCHMAN for the ensuing year, and in announcing his determination to use every effort in order to maintain the efficiency and usefulness of the paper, as a vehicle for religious news and Church teaching, would urge the fact that the success of the efforts he may make will very much depend upon the manner in which those efforts may be seconded by Churchmen in general, and upon the extent to which they may be disposed to render active and material support to the undertaking.

One very effectual way of doing this will be secured if each subscriber will send us an additional one at the beginning of this new year.

The Proprietor would also take this opportunity of thanking his numerous kind friends who have remembered himself and family in so substantial a manner during the present Christmas season. They may feel assured that their thoughtful kindness will ever be remembered. He would also gratefully acknowledge the many very kind and congratulatory letters he has received during the last few days from all parts.

THE WEEK.

ON the death of the Princess Alice the *New York Tribune* remarks: "Politically the death of the Princess is of no importance; it changes no succession and affects the stability of no dynasty; she who is thus called was not of our blood or climate; yet even in our Republican homes women will speak of the event with unusual sympathy, remembering that she too was a woman full of personal graces, a devoted daughter, a good wife, and a loving mother. If virtues like hers had been common in courts, history would have been brighter and more encouraging."

Further efforts are expected to be soon made in order to include Newfoundland within the limits of the Dominion.

In reference to immediate financial prospects the *Times* says there is no commercial demand for money worth speaking of, and there can be no cause whatever for the continuance of the existing tightness after the entrance of the new year, unless fresh financial difficulties should arise.

In New York a few days ago the announcement was made that gold had just sold at par, which was the first time that was the case since the suspension of specie payments in 1862.

In the British House of Commons Mr. Stanhope's resolution was adopted, which was to the effect that the expenses of the Afghan war should be taken from the Indian revenues. Mr. Fawcett's amendment to the contrary declaring the proposition unjust was rejected by 235 to 125. Parliament was adjourned to February 13th. Sir Stafford Northcote stated the same evening that he trusted the Afghan war was nearly over.

The Oldham strike has entered upon its fourth week. Besides loss of capital, wages have been lost to the extent of sixty thousand pounds sterling. The strike is expected to continue. The Bangor slate quarry strike has ended, the men having resumed work on the master's terms.

Mr. Bayard Taylor, United States minister to Berlin, died there rather suddenly on the 19th. He was well known as a voluminous author and a journalist, was born in 1825 in Pennsylvania, and began life as a printer. He began his travels in 1844, and during the next two years he traversed Europe, chiefly on foot, at an expense of \$500. In 1850 he travelled through California and Mexico. In 1851-3 he made the circuit of a large part of Europe, Asia and Africa, and went over Northern and Eastern Europe.

The Russians are not expected to espouse the Afghan cause openly. Count Schouvaloff is reported to have instructions to demand from the British Cabinet precise and categorical explanations about the character and extent of the present expedition into Afghanistan.

A Russian officer says that the most adverse circumstance to the English is that the chief point of resistance in Afghanistan lies in the north-west, which is furthest from the British point of attack, and nearest to the resources which may be derived from Russia, whether openly or in the way of subsidies, arms, and volunteers. It was here that Dost Mohammed constantly found fresh resources; and that even if Caudahar and Cabul were taken possession of by the English the country around Herat and the territory of the Helmand River would afford a new theatre of war, which would exclude the possibility of a permanent occupation. It has, however, been very pertinently remarked in reply that the Russian officer who has put the matter into this shape is very much mistaken if he supposes the English are going to seek out the Ameer in his strongholds of the north-west.

The statement made of the flight of the Ameer of Afghanistan has not been confirmed.

More important discoveries have been made at Troy by Dr. Schliemann. He found on the floors what he thought to be glass, and so at first concluded that the Trojans used it. He is now satisfied however, that it was made from the clay floors and other substances by the heat of the great fire. He has already dug up many more of the gold ornaments, ivory needles, and various kinds of Pottery which were among the prominent results of his former labours, but the most remarkable discovery is a double-edged and arrow-shaped steel dagger, one and two-thirds of an inch long. It is in a state of perfect preservation, owing to the antiseptic properties of the wood ashes in which it was imbedded. He has also discovered his first specimen of lustrous green Egyptian porcelain, and a distaff of wood eleven inches long with fragments of charred wood attached to it. This last was found twenty-eight feet beneath the surface of the ground.

The Russian government are pushing their railway surveys from Orenburg to Tashkend. Next year they will be continued in the direction of Samarcand, Cabul, and Peshawur, with a view to an extension of a railway in that direction.

The Dominion Parliament has been further prorogued till February the 8th.

Greece has expressed to the European powers satisfaction at the initiative taken by the Porte in appointing commissioners to negotiate upon the frontier question. Greece will come to an understanding with Turkey without mediation.

The Bishop of Durham being disabled by an incurable complaint from discharging the duties of his office, has resigned, and will not accept a retiring pension.

It is believed in Berlin that negotiations are still pending in order to secure a joint occupation of Bulgarian districts in the event of disturbances after the Russian evacuation. Russia might not agree to this arrangement, but that circumstance would not prevent the other powers from acting. As soon as order is restored in Eastern Roumelia, the Russians have announced their intention to retire therefrom.

Failures to a considerable extent are still taking place in Great Britain. One in Bristol is reported with liabilities of more than sixty thousand pounds sterling; and another in Wales, which will considerably increase the liabilities of the West of England and South Wales District Bank.

The St. Gothard tunnel is approaching completion. Nearly eleven thousand yards of the mountain have been pierced and less than two thousand remain to be got through.

The distress in various parts of Great Britain is a subject of considerable anxiety. At Glasgow the distress is unexampled. The streets are swarming with starving men, women and children. In Aberdeen, Forfar and Dumfermline, private and public charity combined is insufficient for the removal of the distress. The working classes in and near Liverpool are enduring more privation than they have done for some years. At Bristol large numbers are unemployed and there is much suffering. From Wolverhampton we learn that much distress prevails throughout the south of Staffordshire, and relief has to be distributed to a large extent. At Manchester vast numbers are suffering keenly. Great want is also felt throughout North Staffordshire.

THE CIRCUMCISION OF CHRIST.

IN the Western world, more than a couple of thousand years ago, the first of January was devoted to purposes of dissipation of an extremely unhallowed character, and a great deal of the modern *use* on that day and on the previous night not only had a heathen origin, but is still of a thoroughly heathen character. It is not, therefore, without great significance that the Church celebrates on this day a festival which brings before us in the strongest light the fact that when Messiah came into the world, albeit his object was to free men from thralldom, yet as our Exemplar he submitted to the requirements of law; and the Church has sanctified this day to the demands of purity and holiness by the religious observances she has required of us at this time.

It becomes increasingly necessary that we should bear in mind that the Church's year began on the First Sunday in Advent, and that, in her estimation, the first day of January, except as being included in the Christmas festival, possesses a very subordinate character, and therefore as a separate and distinct day of rejoicing, it occupies a very minor position in the Church's calendar.

It brings prominently before us in an early part of the Christian year the character of the Christian religion as one entirely separated from the superstitions and indulgences of paganism, and introduces us to a system equally antagonistic to the world, the flesh, and the devil. And in this way we may observe it as forming a part of the Christmas festival, and assisting us to comprehend and to value the blessings of our holy religion, which aims at separating us from all that has a tendency to hurt us in body and soul, here and hereafter, and to make us progress in the paths of purity and peace throughout the entire course of our mortal existence.

We are taught that restraint is an essential principle of the highest and the noblest, the freest and the most heavenly system ever brought into the world;—that the conquest of evil is necessary to any measure of ultimate peace, and happiness for man. According to the Christian revelation, evil is the perversion of God's highest and best gifts to created intelligences; it is turning His most conspicuous instances of generosity and goodness against Himself, and is of all things in the universe the most destructive to man's happiness, now and for ever. It had its first place and its primeval conquests among a race of beings who are in all respects our superiors in strength and intelligence. Evil is a mighty tradition coming to us men from another world, and gathering strength as it passes across the centuries of human history, and marshalling in its enthusiastic service millions of human intellects and human wills, as well as multitudes of wills and intellects which are keen, and stronger than any that belong to man. The Jewish rite practised at an early age committed its votaries to a system intended to neutralize some of this evil. Christ submitted to the rite in token that He came to fulfil the whole law, and to incorporate its principles into His own system. And the Church has brought the commemoration of it within the range of our hallowed festivities connected with Messiah's first appearance on earth, in a way that indicates the nature of the Christian's warfare through life—namely, that for which in the Sacrament of Baptism (called by St. Paul the circumcision of Christ) the Cross is signed on his brow, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end."

As the Festival of the Epiphany will fall on Monday, the Collect, Epistle and Gospel for the Circumcision will be used on Sunday next.

THE EPIPHANY.

THE Festival which commemorates the visit of the Eastern Sages to the Infant Saviour in His home in Bethlehem, naturally brings before us the extension of the blessings of Revelation to the Gentile world, in the fulness of grace and mercy treasured up in the Christian religion for the entire family of man. And so the season may well be regarded at the special portion of the Church's year in which the enterprise of Missionary operations may most appropriately be urged. The expansiveness of the Christian Religion was indicated by the coming of the Magi to the Star of Bethlehem, as it was one of the latest manifestations of the Saviour's life: "Goye therefore and disciple all nations," was his final charge. In whatever variety of language that charge was given, as recorded by the different evangelists—some being more copious than others, but all consonant with

themselves—there was one invariable principle contained in it as the sum and substance of the commission: Repentance and remission of sins were to be preached in His name, *among all nations*, beginning at Jerusalem. And that this principle was to be observed, and that this commission was to be given to those who in future ages should be the successors of the Twelve, and who should thus enter into the labors and the office of those first preachers of Christianity, is abundantly evident from the promise which guarantees their success: "Lo! I am with you alway, even unto the end of the world." The obligation to exhibit salvation to nations yet unsubdued by the Gospel is just as binding upon us as it was upon them; since, if any commission to preach the Gospel belongs to men in the present day, or in any age subsequent to that of the first apostles, it must be charged with the conditions and character of the original commission—neither that commission nor its obligations being at any time repealed. The original authority, the power of binding and loosing, and the obligations to extend the doctrines of the Cross, including the Sacraments of the Church, go down to the latest generations. If we maintain the perpetuity of the Christian Ministry, we must hold it with all its primitive intentions and appointments; and these constitute the very essence of the missionary spirit.

In diffusing the blessings of the Gospel, the Church in her corporate, which is her real capacity, has authority to expect the largest measure of miraculous aid from above; and in no part of her march onward can she advance a step in the direction of her Lord, without his own immediate interference and blessing. And, though from the beginning of her career, clouds and darkness have most frequently hovered round her path, and sometimes discord has raged within, yet the eye of faith can discern the distant future covered with the highest resplendence of the Sun of Righteousness, and decked with the unapproachable loveliness of heavenly beauty.

As an incentive to Missionary effort, we should remember, in the language of one of the most eloquent writers of the last generation that, "The beginnings were miraculous, but the close shall be inconceivable. Who, that had seen the little band of brothers issuing from the upper chamber, in all the simplicity of their character, unarmed, unpatronized, could have imagined that the throne of the Cæsars should feel their power, and veil its glory before them; and that the stupendous structure of paganism, reared by philosophy, cemented by habit, and upon which state policy had built its power and authority, should vanish like a morning cloud as they advanced? Yet, so it was: so went forth the word of salvation, as the day breaks—its first beam distinguishing itself by its purity, from the lamp of reason and the torch of philosophy; but wherever it poured its meridian splendour, eclipsing all light in its surpassing radiance. So it grew, as the mustard seed, 'which indeed is the smallest of all seeds;' but, when its maturity shall have come, not the 'birds of the air,' but all nations of the earth shall find repose under its shadow. So it rose, as the fountain rises,—a spring of living water gushing forth; but now it is a river, the streams whereof make glad the city of God; and in the fulness of time its healing waters shall flow over all the kingdoms of the world. Its voice is more powerful than the thunder, to which science can easily point out the bounds assigned; and it is softer than the gale of the summer evening. It would seem as though the universe were constructed to convey its sound into all lands: it was

whispered in the east, and rolled round to the west—it is repeated in the west, and rolls back to the east. It is gentle as the spring shower, and as fructifying;—‘the wilderness and the solitary place is glad because of it, and the desert rejoices and blossoms as the rose.’ It is all-embracing, vivifying, enlightening, supplying, controlling, as the sun; but the sun has its period, and ‘shall sleep in the clouds, forgetful of the voice of the voice of the morning.’ But we repeat, What shall the end be? It is all-glorious and eternal as the Heaven to which it leads—where there is no night—for ‘the Lord God and the Lamb are the light of it;’ where the nations of the redeemed shall walk; and they shall reign with the Redeemer for ever and ever.”

PERVERSIONS TO ROMANISM.

AN attempt has recently been made in England, through the medium of the *Whitehall Review*, to create a panic among us by a series of scattered insinuations against the loyalty of the Church party. The result has been such a “ridiculus mus” out of the mountainous efforts, that it cannot fail but that the tables should be turned upon the accusers. There can be no doubt that the conspiracy was got up in the combined interest of Romanism and Puritanism, and is only another instance of the way in which the Puritans play into the hands of the Romanists (unintentionally of course), and the Romanists work the Puritan element for their own advantage. The whole scheme, however, is being thoroughly exposed, and the following points have been clearly made out before the eye of the public:

1. There is a certain percentage of “leakage” always going on from every body of Christians into those which happen to lie adjacent to them, and present some striking points of contrast. Thus Presbyterians become Methodists, Methodists become Baptists, and vice versa in each case. So Romanists become Churchmen, and Churchmen Romanists: Churchmen become Methodists and Methodists become Churchmen. This sort of thing goes on continually, is an everyday occurrence, excites no special comment for the most part, and is dependent mainly upon the tastes and predilections of those persons who thus change their type of Christianity. Presbyterians who feel a dislike of Calvinism become Methodists. Methodists who recoil from the lively and demonstrative manners of Methodism take refuge among the staid Presbyterians: various dissenters, attracted by the ritualistic peculiarity of immersion, become Baptists, and so on. It is not, therefore, at all a surprising matter that Churchmen should at times become Romanists, attracted by the apparent colossal unity and uniformity of that body of Christians in their faith and practice, or by some peculiar doctrine or piece of ritual that takes their fancy.

2. Just such a current or “drift” towards Romanism set in from the Church of England in the first part of the present century, in the days of so-called “Evangelical” predominance, when Low Churchmen had it all their own way. It might be a revulsion from the extreme looseness of religious dogma inculcated by the Low Church leaders, or it may have been directly suggested by some feature of Evangelicalism itself: but there is the fact that *before the rise of the Church revival* and its handmaid, Reverential worship, there had begun a marked tendency to leave the Church of England for the Church of Rome. This point is very important to note and remember.

3. The Revival itself was a conscious and deli-

berate and confessed effort to *stop this leakage*, by bringing to the front those doctrines and principles of the Reformed Church of England which had been submerged and pretty well lost sight of in the flood of the Low Church teaching: the loss of the teaching of which Catholic (that is, primitive and pure) principles, it was felt, was sending men to where they expected to find them in full force.

4. These perversions to Rome have been all along, with scarcely any exception at all, derived from a class of persons on the skirts of “society,” or who were rather conspicuous for their want of mental calibre—men who had not been educated as High Churchmen, and who could not discern for themselves, amid the cloud of confused errors then rife, the solid and lasting principles of the Church. They have been, as a rule, no loss (of prestige, influence or intellect) to the Church, and no gain to Rome.

5. The few exceptional cases of men of real mental and spiritual worth who were carried over on the Romeward drift of their less valuable companions, *have almost to a man returned* to the Church of England, when they began to realize that the very principles they sought, of Catholic Truth and Practice, existed all along, though in greater purity and perfection, in their mother Church of England; This has given rise to the epithet “Revert,” to describe that numerous class of persons, who having been perverted to Romanism, have afterwards, discovering their mistake, left it.

6. The most amazing thing of all, however, is to discover from the statistics published with a great blow of trumpets by the enemy’s organ, that the whole number of those who have left the Church of England in 45 or 50 years is under two thousand! No less a person than Monsignor Capel, the great popular champion of Romanism in England, has confessed at last the disappointment which they experience from the meagreness of the list of converts netted after their prodigious efforts—only an average of about 30 per annum! Opportunely there has come to hand, entirely irrespective of this question, the statistics of conversions *from Romanism to the Church* in one of the dioceses during a period of 10 years; and the average is 35 to 40 per annum in that one diocese alone—more than that of the perversions in the whole of Great Britain! If we take this average of conversions as a fair specimen by which to judge what takes place in the other dioceses, we should have 2000 *converted to the Church of England from Romanism every year* in Great Britain, against less than 40 who leave the Church for Romanism in the same period! The comparison tells in favour of the Church of England as against the Church of Rome, during that period (the period of the revival of Churchmanship and Reverential Worship) at the rate of 100 per cent.! What becomes now of the false alarm against Church revival, and the kindred false boast of the Romanist proselytizers?

7. Lastly, a survey of the list of perverts shows that the rate has been diminishing steadily and rapidly just in proportion as the Teaching and Ritual of the Prayer-book have been gaining strength. Very few have been perverted in the last 25 years compared with the number during the previous 25 years, when the Church Revivalists were a mere handful struggling for existence, and unable to exercise any appreciable influence on the tide of affairs.

It seems right that the readers of the *DOMINION CHURCHMAN* should have these facts at their fingers’ ends, in order that they may be able to con-

fute and silence those who (calling themselves “Evangelical”) try to trade on the ignorance of Canadian Churchmen, and make them fancy that thorough Churchmanship leads to Romanism. The tide of Romanism in the Church of England was due to the spread of the sandy waste of Evangelicalism or Low Churchmanship, and that tide has been stemmed by the revival of sound Church doctrine and practice. Honour to whom honour is due!

BOOK NOTICE.

MODERN UNIVERSALISM AND MATERIALISM, as viewed in the light of Holy Scripture. By the Rev. E. Softley, B. D.

The volume now before us contains a number of directions which were originally published in the *DOMINION CHURCHMAN*. Many of our readers would probably like to have them in a connected form. We give a couple of testimonials in favor of the work.

From the Ven. Archdeacon SWEATMAN, M. A.

“Having had the opportunity of hearing portions of the work which the Rev. E. Softley is preparing for the press, in reply to recently advanced views on the subject of Universalism, Future Punishment and Conditional Immortality, by Canon Farrar, Mr. Oxenham, Prof. Jellet, and other writers on Eschatology, I am able to state that he has bestowed upon the subject much painstaking study and research, and has succeeded in stating his arguments in defence of the orthodox belief in a most clear and forcible manner. The work cannot fail to be interesting in the midst of a controversy which is so deeply stirring the minds of thoughtful men, and I would heartily commend it as calculated to subserve the cause of God and His Truth. ARTHUR SWEATMAN, Archdeacon of Brant.

From the Ven. Archdeacon WHITAKER, M. A., Provost of Trinity College, Toronto.

“I consider that Rev. E. SOFTLEY is doing good service in preparing a reply to Mr. White’s sophistical and dangerous publication entitled, “Life in Christ,” a book written with considerable ability and likely to mislead the unwary. I have seen some portions of Mr. SOFTLEY’S reply, and am fully prepared to coincide with the opinion expressed by the Venerable Archdeacon Sweatman. GEORGE WHITAKER, Provost of Trinity College and Archdeacon of York. Toronto, October 10th, 1878.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—We are thankful to record the safe return to the Diocese of our good Bishop with Mrs. Binney and their daughters, they arrived on Friday 13th by the *Peruvian*.

CORNWALLIS.—During the late gale, the pretty little church at Berwick in this parish, was blown from its blocks (not having yet been underpinned) and injured to the extent of \$100, the chancel being wrenched from the nave.

HALIFAX.—*St. Andrews Waterside Church Mission*.—The Revd. Messrs. Wyllie and Ancient, have supplied the sea faring men of the port with services and pastoral care during the summer, but have now discontinued this part of their work for the winter months.

Munificent bequest to the Church.—The late E. K. Brown’s will, which has been filed in the Probate Court, appoints W. M. Brown and Thos. A. Brown, executors, and makes the following division of the estate:—The profits are to be invested, and (after an allowance to the widow) after several years the proceeds, rents, etc., are to be divided between two sisters, two nieces, and the trustees. As each may die, the share is to go among the survivors; and when all have passed away, Trinity Church is to have the rents and proceeds of the brick building on Water St., and new building on Lockman St., to be devoted to purchase real estate within thirty feet of the church, if old buildings are thereon, to be torn

down and remain open. The proceeds of all other money and property after the demise of the legatees, is to go to St. George's Parish, to be divided between St. John's and St. Mark's. The will was made in 1870, and witnessed by T. A. Anderson and T. B. Aikins. The estate is estimated to be worth \$100,000. The testator was uncle to Rev. A. Brown, Huron.

PRINCE EDWARD ISLAND.—A very successful missionary meeting was held in St. Elizabeth's Church, Springfield, on the evening of the 9th inst. The meeting was opened with prayer, after which addresses were made by the Rev. T. Richey, Rector of St. Eleanors, the Rev. G. W. Hodgson, of St. Peter's Charlottetown, and the Rev. T. W. Johnson, the Incumbent of Crapaud and Springfield. A good attendance and a deeply interested auditory showed the deep interest taken in the missionary work of the church, by the church people of Springfield, this was further evidenced by the amount of the collection—\$15.00 towards the general fund of the S.P.G.

MONTREAL.

WATERLOO.—On the evening of the 19th ult. the annual Bazaar of the Ladies' Association in connection with St. Luke's Church, came off in the basement of the Church. The attendance was large. The Archdeacon and Mrs. Lindsay, with their accustomed courtesy and grace, made everyone feel at home. An oyster supper was served at 8 o'clock; the coffee, which was attended to by Mrs. Lindsay herself, was unusually good. H. L. Robinson, Esq., gave a very appropriate reading in good style, and the Waterloo brass band filled up every niche of time with sweet music.

The first lecture under the auspices of St. Luke's Church Association was delivered in the school room of the church, by the Hon. S. L. Huntington, before a large audience. The lecturer took for his subject the "History of Constitutional Government," and traced step by step the struggles of the people of England for responsible rule and the freedom of thought and speech. The gradual assumption of power by Parliament and the corresponding narrowing and confining of the once absolute prerogatives of the crown were graphically delineated, covering the long period which it took to bring the British constitution to the perfection of which it boasts at the present day. In concluding a very able and interesting lecture, Mr. Huntington referred in warm and enthusiastic terms to the future in store for Canada. He had the highest hopes for the future of the Dominion. Ven. Archdeacon Lindsay, who occupied the chair, thanked Mr. Huntington on behalf of the audience for the literary treat he had afforded.

SOUTH STUKELY.—During Advent, Bible Readings from house to house, of a very interesting character, have been conducted by the incumbent of St. Matthew's Church. On Christmas Eve a Christmas Tree was got up by the Ladies' Sewing Circle. The tree was distinguished for its variety of useful presents. The clergyman and his family were well remembered. The number of scholars now under instruction in connection with the church is eighty-eight, an increase of twenty since last Christmas.

GRANBY.—This beautiful rectory is yet unoccupied. The Rev. L. N. Tucker who was choice of the people, declined the offer, accepting instead the rectory of Sorel.

DUNHAM LADIES COLLEGE.—Under the able supervision of Miss Bradford Griffith and the efficient staff of teachers who support her, we are not surprised to learn that the Dunham Ladies' College has made steady progress since its establishment, spite of the hard times and the other difficulties under which it labored at the start. The pupils who have attended the College made commendable proficiency in their studies, and those who have been frequent visitors at the institution are emphatic in their praises of its management.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending December 21st, 1878.

MISSION FUND.—*Thanksgiving Collection*—Stayner, \$7.50; Creemore, \$3.00; Cookstown, \$1.52; Pinkerton's 75 cents; Ashburnham, \$6.00; Otonabee, \$1; King, \$2.05; Uxbridge, \$12.70; Greenbank, \$1.60; Lindsay, \$7; Haliburton, additional, \$2.00; Guildford Schoolhouse, \$1.05; Charleston, \$1.73; Campbell's Cross, \$1.85; Carleton, \$4.00; Grace Church, Markham, \$7.16; Scarborough, Christ Church, \$7.80; St. Paul's, \$4.53. *Special Appeal*—Miss Young, \$1.00, per Rev. Dr. Hodgkin, Charleston; Jas. Babe, \$3; John Howard, \$1; Robt. McCallum, Sr., \$4. *Parochial Collections*—Cameron and Dunsford, on account, \$20; Charleston, on account, \$1.25. *Missionary Service*—Lindsay, \$8.

ALGOMA FUND.—From Society for promotion of Canadian and Foreign Missions, per E. M. Chadwick, \$50. *Day of Intercession Collection*.—Stayner, \$1.15; Creemore, \$1.35; Cookstown, \$1.69; Pinkerton's, 22 cents; Braden's, 25 cents; Ashburnham, additional, \$1; Uxbridge, \$4; Lindsay, \$7; Grace Church, Markham, \$6.96; Scarborough, Christ Church, \$3.60; St. Paul's, \$3.10; St. Jude's, \$1.40.

SHINGWAG HOME.—Lindsay, \$5; collected by Maggie Halliday, Grafton, a little Sunday School scholar, \$2.26.

BOOK AND TRACT FUND.—Penetanguishene, additional for library books, \$13.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Charleston, 81 cents; Cataract, 56 cents; Campbell's Cross, \$1.25; Alton, 1.

Collections, &c., received during the week ending December 28th, 1878.

MISSION FUND.—*Thanksgiving Collection*—Waverly, 40 cents; Phelpston, 45 cents; Allenwood, 22 cents; Seymour and Percy, \$10; Scarborough, Christ Church, additional \$2; Batteaux, \$3.75. *Parochial Collections*—Cameron and Dunsford, additional \$2; Dysart, balance, \$30.

ALGOMA FUND.—*Day of Intercession Collection*—Batteaux, \$2.54; Duntroon, \$1.

St. George's.—At the breaking up of St. George's private school for the Xmas holidays, the boys presented the Rev. C. H. Mockridge, B.D., with a handsome easy chair and an address.

EAST YORK.—The quarterly meeting of the chapter of this Deanery is appointed to be held at the Parsonage, Cannington, on Tuesday, January 14th, at 10 a.m. Portion of scripture in the original to be considered, 1 Tim. v. 1. Subjects for Conference—The Holy Communion. The Canon, relating to the Widows' and Orphan's Fund, to be submitted to the next Diocesan Synod, will also be discussed.—E. H. MUSSEN, Secretary.

GALWAY.—*Special Appeal*—The Rev. John Burkitt, missionary in charge, is now soliciting aid to purchase a house and lot in the village of Kinmount, situated in the above mission, which is intended to be set apart as a parsonage house. The missionary in charge has the authority of the Lord Bishop of Toronto, and also the sanction of the Rural Dean, the Rev. Dr. Smithett, of Lindsay, in making this appeal. It is especially necessary that a parsonage house should be provided, as there is no house to rent where the missionary can place his family. Contributions will be thankfully received by the Rev. John Burkitt, Kinmount.

ST. MARK'S, CARLTON.—On the 18th inst., the Sunday School children of this congregation had their annual Christmas treat at Erlescourt, the residence of Major and Mrs. Foster. A portion of their fine mansion was nicely decorated, and made free to sixty-four children, who were provided with a tea, which appealed irresistibly to juvenile epicures, the same bountiful hand furnishing the finest oranges and apples to each child. A large number of prizes, in the form of books, was distributed to the most deserving of an excellent school, that reflects very great credit on the energy and management of its indefatigable foundress, Mrs. Shortiss. After this came the "post office," from which each child received a letter or parcel containing some further gift. To the post office they were admitted singly, and there indeed was displayed to their wondering

eyes a novel and interesting scene—a genuine Egyptian *tableau*. A mustachioed young exquisite, in perfect costume, sits on a divan, and smokes his *chibouque*, and addressing a few Arabic words to the little visitors, completes the illusion. An Egyptian lady made a genuine oriental picture; while a couple of little ladies, in the everyday attire of Egyptian children, as they handed to each visitor the appointed parcel, completed the scene. The sensation became quite overpowering at last. At the end came an excellent "Punch and Judy," got up by the domestics of the house, which, as might be expected, gave immense enjoyment to the little audience. The pleasant proceedings were enlivened by Coral singing and the usual children's games. The weather of the afternoon was propitious; and the little ones, having assembled at 3.30, broke up at 7.30, after singing the National Anthem, with vociferous cheers for Major and Mrs. Foster, and Mrs. Shortiss. The Church in this small parish owes a debt of gratitude to such kind patrons, who, with real thought and with so much generous labour and expense, seek to advance in every way, the temporal and spiritual welfare of the people.

We regret to learn the Rev. Mr. Checkley is dangerously ill.

PARKDALE.—*St. Marks*.—This little Mission Church was, through the liberality of some of its members, very prettily decorated on Christmas morning, with wreathing, mottoes, scrolls and banners. Over the communion table were the words "Glory to God in the Highest," in gold on a blue ground, on either side was an appropriate scroll, and immediately over the table was a banner, having upon it the words "I am the Bread of Life." The sides of the Church also looked very well indeed, and quite a transformation was effected in what was before a very plain building.

The Mission also took, for the first time, its new name of "St. Mark's."

The most important feature of the day, however, was the presentation of a handsome Communion Service by one of its members, with the name of the Church engraven upon each piece; it was used upon Christmas Day for the first time, Holy Communion being administered after morning service by Prof. Boys, of Trinity College.

This is the close of the first year of the Mission, which has been attended with success in every way, and we have great cause for thankfulness to God for His goodness to us.

DURHAM AND VICTORIA.—The next meeting of this Rural Deanery will (D.V.) be held at Omeme, Tuesday and Wednesday, January 7th, and 8th prox. Divine service at Christ Church, on Tuesday, at 7.30 p.m. The Ruridecanal meeting at the parsonage, on Wednesday, at 10 a.m. Scripture, 1 Timothy, iv. 10 and following verses in the original. Clergymen who intend to be present will much oblige by signifying their intention to the incumbent as soon as possible, that he may provide further accommodation. Richard H. Harris, B.A., Secretary, Rural Deanery of Durham and Victoria.

EAST YORK.—*Missionary Meetings*.—Scarboro, Monday, Jan. 6th; Scarboro, Tuesday Jan. 7th; Scarboro, Wednesday, 8th; Unionville, St. Philip's, Thursday, 9th; Markham, Grace Church, Friday 10th; Sunderland, Monday 13th; Cannington, All Saints, Tuesday 14th; Uxbridge, Wednesday 15th; Brockton, St. Thomas, Thursday 16th; Columbus, St. Pauls, Friday 17th; Port Whitby, Tuesday 21st. Time of Meeting, 7½ o'clock. The meetings at Oshawa and Port Perry postponed until further notice.

COUNTY OF PEEL.—*Missionary Meetings*—The following appointments in January, 1879, have received the sanction of the Archdeacon of York: County of Peel and part of Mono, the Rev. T. W. Paterson, M.A., representative of the Mission Board, assisted by the local clergy as hereinafter named. Monday 6th, Port Credit; Tuesday 7th, Credit; Wednesday 8th, Dixie—Rev. A. W. Spragge, B.A., and Mr. Morley. Tuesday, 14th, Camilla; Wednesday, 15th, Church of the Herald Angel; Thursday, 16th, St. Matthew's—Bevs.

—a genuine young exquisite, and possessing a few completes the picture of a genuine little ladies, children, as painted parcel, became quite me an excellent domestics expected, gave licence. The d by Coral games. The pitious; and t 3.30, broke Mrs. Foster, this small o such kind and with so seek to ad-nd spiritual

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—Scarboro, y Jan. 7th; St. Philip's, urch, Friday Cannington, Wednesday rsday 16th; ort Whitby, 7½ o'clock. Perry post-

etings—The 1879, have on of York: Rev. T. W. the Mission hereinafteruesday 7th, ev. A. W. esday, 14th, f the Herald ew's—Revs.

W. H. Swallow and A. W. Spragge. Friday, 17th, Charleston—Rev. W. H. Swallow and Mr. Morley. Monday, 28th, St. John's, Mono; Tuesday, 29th, Sandhill; Wednesday, 30th, Bolton—Revs. Walker and Spragge—the Rev. I. Middleton, B.A., representative of the Mission Board. Monday, 20th, Cataract; Tuesday, 21st, Alton; Wednesday, 22nd, Campbell's Cross—Revs. Walker and Swallow. Thursday, 23rd, St. James', Albion; Friday, 24th, St. John's, Mono Mills, Revs. Walker and Spragge. Missionary Sermons, Credit, &c., January 5th, Rev. F. W. Tremayne, M.A., Rev. T. Walker taking his duty. January 12, Mono West, Rev. A. W. Spragge, Mr. Morley supplying for him. 19th, Cataract, &c., Rev. W. H. Swallow. Mono and Albion, Rev. A. W. Spragge.

WEST SIMCOE.—*South Division.*—The Revd. John Carry, B.D., Representative of the Mission Board, January, 1879: Monday 6, Bradford; Tuesday, 7, Coulsons; Wednesday, 8, Middleton; Revs. S. Givens, D.C.L., T. P. Hodge and T. Ball. Thursday, 9, Bondhead; Friday, 10, St. Johns, Tecumseth; Monday, 13, Christ Church, Tecumseth; Tuesday, 14, Beeton, (Clarksville); Revs. Dr. Givens, H. B. Owen and J. Fletcher, M. A. Wednesday, 15th, Cookstown; Thursday, 16, Pinkertons; Friday, 17, Bradens, S. H.; Revs. E. W. Murphy, B.A. and W. W. Bates, B.A. Monday, 20, Thorton; Tuesday, 21, Ivy; Wednesday, 22, Ballinascreen; Revs. Murphy and Fletcher. Thursday, 23, St. Paul's, Innisfil; February, 24, Churchhill; Rev. Fletcher and Bates.

Missionary Sermons to be preached at Bradford, &c., on Sunday by the Rev. H. B. Owen. On Sunday, Jan. 12, at Cookstown, &c., by the Rev. W. W. Bates, and at Ivy, &c., by the Rev. J. Fletcher.

No special collections on Sundays other than, if thought fit, the January Collection for the Mission Fund, the object being to awaken attention to the meetings of the ensuing week, and to excite increased interest in the Mission Work of the Church.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—The birthday of a venerable patriarch is generally a festival day with the members of the family, assembled around the old roof tree. In like manner is the birthday of the Bishop of Huron a festal day to the pupils of Helmut Ladies' College. Though now for some months away from the Diocese and the College, in Old England, he feels and manifests the same deep interest in the Ladies' College as when present, and the lady-collegians as heartily commemorate his birthday. On Saturday, the 14th inst., the Bishop's birthday was celebrated by the staff and pupils of the College, and many friends, amongst whom were the Ven. Archdeacon Sweatman, Revs. Dr. Darrick, J. B. Richardson and many others. There was a procession of all the Queens of England from Queen Boadicea down to our own beloved Queen Victoria, each attended by her pages. Then appeared eight young ladies representing flowers, the initials of whose names formed the word Helmut. Then came the Bishop's granddaughter, a little child of three summers, as the Queen of the fairies. There were brilliant solos on the pianoforte by the Misses Ford, Chase and Givin, and Miss Whately and Miss Eucleson sang sweetly. Miss E. Thompson recited a translation by the Bishop of a Hebrew Lamentation over Zion, and Miss Cassie Mackinnon read a composition by Miss Jeffry. The Archdeacon, representing the Bishop, presented the medals, given by Lord Dufferin, to the young ladies to whom they had been awarded at the midsummer examination—to Miss Emma Thompson, the medal for general good conduct during a residence of eight years in the College, and to Miss Cassie Jeffry the silver medal, for general proficiency. After addresses by the Ven. Archdeacon and Rev. Dr. Darnell, the Anthem, God Save the Queen, was sung and an exquisite repast closed the proceedings of the happy birthday.

Monthly Meeting of the Helmut Ladies' College Missionary Association.—The monthly meeting of this Association was held in St. Anne's

Chapel, on Sunday, p.m., the 14th inst. A report of the subscriptions during the three months term was laid before the meeting, amounting to \$124. The meeting having been opened with prayer and the singing of a hymn, the Rev. Principal addressed the Meeting on Mission Work. He spoke of the difficulties, which call for earnest prayer to Him Who can make all things work for good. He also presented some details regarding the Kettle Point Indian Mission, the congregation of which has so increased as to render an enlargement of the Church a matter of necessity. He suggested to the members that there was another field of usefulness in which they might do great good—supporting a cot in the Toronto Hospital for sick children. He urged them to use every opportunity and means of doing good, pointing to the noble example set them by the first Lady Principal of the College, to whose untiring zeal in its well being, part of the sum collected this term is due. The meeting closed with singing, prayer and the benediction.

Memorial Church.—At the Anniversary services of the Memorial Church, on Sunday, the 15th inst., the Ven. Archdeacon Sweatman preached to crowded congregations. Morning prayer was read by Rev. J. B. Richardson, Rector; the Archdeacon preached an excellent, appropriate sermon from the text, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer." Is. 56 : 7. At the evening service, prayers were said by the Rector, and the Archdeacon preached from St. Jude, 20 : 21.

The Muncey Indians.—In the three tribes—Munceys, Chippawas and Oneida—the lingering remnant of Paganism, Rev. M. Chase, clergyman of the three churches, each the Church of a distinct tribe, has conveyed to us the glad tidings that they are a Christian people. Each tribe have their domain, with well defined limits, and each their own distinct language or dialect. Mr. Chase is a Chippawa. The members of the Church in the tribes are about fourteen hundred, and the number of communicants one hundred and sixty. There is but one Sunday School, but their day schools being Church schools, there is not the same need for Sunday Schools as there would be if the education were wholly confined to secular subjects, as in the schools of white men. With Church teachers, and the supervision of the clergyman who lives in their midst, the every-day tuition affords to the young the necessary instruction in religion.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The encouraging report which Mr. Crompton was enabled to give of his visit to Toronto and elsewhere, has put great animation into his people. A new church is proposed at Emsdale, north of Huntsville, another at Ravenscliffe; the one at Hoodstown is being worked at with diligence, and we hope to hear that St. Mary's, Aspdin, was duly opened on Christmas day, according to the original proposition.

The Rev. William Crompton, begs gratefully to make the following acknowledgements:—Cheque for \$20 from A. McLean Howard, Esq., Toronto, (which has been divided between the Churches at Aspdin and Hoodstown); vestry stove, from S. Whitehead, Esq., Toronto, for Beatrice Church; parcel of tapers for Christmas trees from Mrs. O'Reilly, Miss Westmacott and other ladies of the Toronto Ladies' Missionary Society, and some ornamental texts; parcel per mail from two ladies at Brantford, containing dolls and other articles for Christmas trees.

British and Foreign.

ENGLAND.

At the meeting of the Standing Committee of the Society for the Propagation of the Gospel a letter was read from the President requesting to be informed respecting the nature of the change decided on by the vote of the Society with reference to its Board of Examination at its meeting on the 16th ult., and the view of the Standing Committee as to what would be its results. The acting secretary was instructed to inform his Grace of the effect of the change, and to

add that notice has been given by Canon Gregory that he will at the earliest possible opportunity move that the resolution of the meeting in November be rescinded, and that they have determined to postpone acting under the power entrusted to them by the new by-law until the question raised by Canon Gregory's motion shall be disposed of. It is stated that at the monthly December meeting it was to be moved by a private member that the standing order be suspended, so that the minutes of last meeting as to Mr. Marshall's resolution may not be confirmed till the February meeting.

A general Church Mission, organized by His Grace the Archbishop of York and the clergy of the city, was commenced in York on Sunday, November 17th. Each parish had its own mission preacher, who, with the clergyman of the parish, arranged his own work, and confined himself to that part of the city. The Archbishop superintended the whole, and took a very active part in the mission, giving addresses and preaching twice or three times daily throughout the week. On the Saturday before the commencement of the mission his Grace addressed a large gathering of the workmen employed in the Queen street works of the North Eastern Railway Company in the goods' sheds. The services on the Sunday were largely attended, despite the unfavorable weather. The Archbishop preached in the nave of the Minster in the evening to a crowded congregation.

The English press regard with satisfaction the hopeful tone of the President of the United States' Message to Congress which contains as little as such a document could be expected to contain. His promise that during the coming year there should be no interference with legitimate business by attempts at radical changes in the existing financial legislation, and that he will be ready, with the Secretary of the Treasury, to resume specie payment on the first of January, are both viewed as promising indications. It is believed that the President's proposal that a corps of mounted Indian Auxiliaries, should be provided, who may find congenial work in keeping their restless brethren in order, suggests a dangerous remedy for a confessed disease.

In the speech made by Mr. Gladstone on the occasion of his taking his long expected farewell of his constituency of Greenwich, his indictment against the Government is a tremendous one. He is very far from charging on Baron Stockman and the late Prince Consort the beginning of a supposed departure from the constitutional position of the Crown. He was himself in office at the beginning of the Crimean war—at a time when the Prince exercised so much influence, with the ability and wisdom which the third volume of his "Life" disclosed for the first time to the world; but he holds that through all this period, and long after it, the Crown preserved most strictly the lines of its constitutional authority, and that in this respect as in others Her Majesty has been "a model and a pattern." But he charges on the present Government a disposition to exaggerate the prerogative of the Crown, especially in relation to Foreign Affairs, so as needlessly to commit the nation to important steps of policy on which Parliament has never been consulted. And it is generally understood "that those who remember the circumstances and the times of the summoning of the Indian troops, the conclusion of the Anglo-Turkish Convention, and the initiation of a new Afghan policy, must allow that there is very strong ground for this charge."

He also observes that "if any offence had been committed in sending a Mission to Cabul, Russia was the chief offender. The Ameer was under no covenant not to receive a Russian Mission, but Russia was under a covenant with us to exercise no influence in Afghanistan. But we seem to accept from Russia the explanation that her Mission was only an act of courtsey, and we march our thousands into the dominion of Shere Ali." This remark of Mr. Gladstone's does not appear to be quite correct; for we believe that the Ameer of Afghanistan was quite as much bound by covenant, or at least by obligation, in the matter as Russia was. It may also be said that the matter will most likely be far more easily settled by an invasion of Afghanistan than by declaring war against Russia.

The Record states that Bishop Perry, late of Melbourne, has accepted the canonry in Llandaff Cathedral, vacated by the Dean of Peterborough. Dr. Perry was Senior Wrangler in 1828, and subsequently Tutor of Trinity College, Cambridge. On the lamented death of Bishop Selwyn, Her Majesty was pleased to confer upon Dr. Perry the distinction of the prelacy of the Order of St. Michael and St. George.

Church Bells understands that Mr. W. J. Knapton, late minister of the Unitarian chapel, Bradford, York, who has recently left that denomination, is about to be ordained to the curacy of Bradford parish church under Bishop Ryan.

The contributions promised towards the endowment of the bishopric of Liverpool have now reached 71,000 pounds sterling. The Bishop of Chester will issue a pastoral letter requesting that collections may be made on behalf of the fund in every church in the diocese early next year. Excepting £10,000, which is expected from the Society for the Increase of the Home Episcopate, and £1,000 from the Bishop of Chester, nearly the whole of the above sum has been offered from the town and neighbourhood of Liverpool. At a meeting in Liverpool on Friday, it was decided to form branch committees in the other towns of the district comprising the proposed diocese. It was mentioned that the Mayor of Liverpool (Mr. Royden) had promised £500.

It has been decided to close the China Famine Relief Fund, which was opened in England last February, as the result of a meeting at Lambeth, under the Presidency of the Archbishop of Canterbury. As however there is still a great amount of distress, contributions will continue to be forwarded. The fund has reached a total of more than £32,000 stg.

The sum of £35,000 stg. has been given to the Church Missionary Society by a gentleman near Warrington, who not long ago gave £20,000 to the same object.

At a meeting of the committee of the *Anglo-Continental Society*, held at 19, Delahay Street, an address was made by a French priest, lately officiating in Provence, who, being unable to accept the Vatican decrees, had given up his cure, and was about to place himself under Bishop Herzog at Berne. After saying that he noticed that Christianity in England was much more real than in France, where its chief adherents were women, or ignorant people, on account of the domination of Ultramontanism, which repelled the stronger minds, he went on to speak of the evils of the monastic system, and especially of the congregations that were detached from their proper overseers—the Bishops—and were under the direct rule of Rome, to which they contributed largely in money.

The following is the conclusion of the Bishop of Oxford's reply to the two hundred and seventy-seven old students of Cuddesdon College who had addressed his lordship for the purpose of indignantly repudiating the reckless charges of unfaithfulness to the Church of England, which had been cast upon themselves and their teachers at Cuddesdon by ignorant pretenders to Theology:—I must not omit to notice that part of your memorial which refers to the secession of some, who have studied at the college, to the Church of Rome. As to this I have no desire to conceal my own opinions. If I read history aright, the divisions and distresses of Christendom are due in great measure to the corruptions, the superstitions, and (above all) to the bigoted intolerance of Rome. I thank God for the large and tolerant spirit by which, on the whole, amidst many imperfections, this Church of England has been distinguished; and I am less inclined, the longer I live, to surrender or undervalue the liberty she gives me—the only liberty worth having—simply and dutifully to follow Christ. But I am not so vain as to suppose that my opinion settles the question. Men of commanding ability and of ample knowledge have thought otherwise, and there has been no time since the Reformation at which secessions to Rome, under varying circumstances and influences, have not occurred. You and I may be unable to understand the motives for such secessions; we may have learned with amazement from a recent convert to Rome that private judgment is a gift of God, to be exercised once for all in the refusal to exercise it for ever again. Nevertheless, we know that there are good men, and learned men, who are persuaded of the validity of the Romish claim; and we do not make their perversion an occasion to bespatter them with controversial mud. Only we hold it to be our duty to expose the forgeries and misrepresentations on which Roman controversialists have relied. This duty I believe that our college has fulfilled. 'If there was one point,' writes an old student to the Vice-Principal, 'more than another, which you endeavoured to press upon us in your interesting lectures on Church history, it was the strength of our position against the extravagant claims of the Bishop of Rome.' Testimonies of this kind might be largely multiplied; but I forbear. I need not assure you, in conclusion, of my own deep interest in the welfare of the college, nor of my desire to do all that in me lies to aid its teachers and students in doing faithfully their Master's work."

MISSION WORK.

EAST AFRICA.—Letters from the Universities' Mission bring interesting news of the work going on in the Magila district. Mr. Yorke has won a decided victory alike over native superstition and Mohammedan aggression at Umbia, an important town near the coast. When Mr. Furler first visited this place three years ago he found a mosque and a Moslem missionary. Now it is in ruins, and no one cares to rebuild it, whilst some fifty men regularly attend our

services. In July one of the converts, the wife of the chief, being ill, an attempt was made by a maganga, or medicine man, to practice witchcraft upon her. Mr. Yorke found the ridiculous rites in full blast, and the poor creature surrounded by women wrought almost up to insanity. He bundled the crowd and the idol out of doors, and for so doing was summoned before the Council. But no harm having happened to him from this unceremonious treatment of the idol popular opinion turned in his favor. All were well at Zanzibar, and the first ten feet of the stone roof of the church in the slave-market was completed. The internal height to the point of the arch is about sixty feet. The bishop had completed the translation of St. Paul's Epistles, and Mr. Joseph Williams was preparing to return to Masarin, fully restored to health.

INDIA.—While the movement towards Christianity in Timnevelly and other parts of the south has been advancing to such an extent, since the cessation of the late famine, that even in March the numbers of our Communion in Timnevelly and Ramnad had doubled since a year before, and while the like impulse has been manifesting itself with almost equal force in parts of the diocese of Bombay, the important city of this name has remained religiously unmoved. The Rev. A. Gadney writes: "So far as the city of Bombay is concerned, every one working here must feel that indifference to religion of any kind is the prevailing attitude amongst Hindus of caste. We might have many baptisms amongst those who are outside caste—the Mahars, for example—for many of that class are ready enough to offer themselves. But here in Bombay the responsibility incurred by baptizing these people without an exceedingly long probation would be awful. Almost all are without any honest or decent means of gaining a livelihood." Yet even here there are signs of incipient awakening, and the work among the females in the Zenanas is especially hopeful.

NEW ZEALAND.—The local Church papers are always giving intelligence about the Native Church, which shows how firm a footing Christianity has reached among the Maoris. The *Auckland Church Gazette*, for example, thus speaks of a visitation by the new Bishop of Waiapu:—"The Bishop, accompanied by Archdeacon Williams, spent the last fortnight in May in a visit to the district between Poverty Bay and Napier. The journey was performed on horseback, and not without some difficulty; the travellers met, however, everywhere, a very hearty reception from English settlers and Maories alike. Their quarters were frequently in Maori *whares*, but on a cold night the crowded hut, with one or two fires kept up all night on the earthen floor, was a not unacceptable shelter when one had got used to the smoke, and the almost night-long talk of the inmates. At a *pa* on the isthmus of the Mahia peninsula, a land-meeting as well as the expected visit of the bishop had drawn together a large assemblage of visitors, and the guests for the night in the large *whare* devoted to such public purposes numbered fifty-seven. Here, as at all the other Maori settlements visited, Divine service was held. On the night of the Bishop's arrival several speeches of welcome were made, and a *waiata* or song introduced in one of these. The Bishop spoke a few words in reply, the Archdeacon interpreting. At an early celebration of the Holy Communion the following morning there were fourteen partakers; the offertory exceeded 3*l*. At two other large *kaingas* there are neat and substantial churches lately built. The Mphaka will, ere long, it is hoped, be provided with a resident clergyman, as well as a church. One of four Maori candidates for ordination, under the instruction of Archdeacon Williams, belongs to this place, where he has long officiated as reader."

Speaking generally, the efficiency of the Maori clergy is very high. An old missionary writes to the Bishop of Auckland: "I cannot see why we should send to England for ministers, if they can be found at our doors; except that a weed from a far-off land is advertised as a very superior flower. The late *Matin Taupaki* was equal to any European missionary."

The diocese of Auckland has resolved on raising an endowment for a chaplaincy of the hospital, gaol, and lunatic asylum, as a memorial to the late Bishop Selwyn.

Correspondence.

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

We are not responsible for opinions expressed by correspondents.

ALGOMA.

MY DEAR SIR,—In my report of the amount of money collected by me in Toronto, I omitted to mention \$2.00 from Professor Buckland, per Mrs.

O'Reilly. Will you kindly insert this and oblige
Yours very truly,
Aspdin, Stisted. Wm. CROMPTON.

ACKNOWLEDGMENT.

DEAR SIR,—I must acknowledge with many thanks, another lot of very nice Texts for my mission. Thanking these kind friends for their Christmas presents,

I remain, yours truly,

R. S. RADCLIFFE,
Catechist in charge.

Waldemar P. O., Dec. 21st, 1878.

ORDINATIONS.

DEAR SIR,—Why are we left so completely in the dark with regard to the ordinations? With the exception of a brief notice in the *CHURCHMAN* a few weeks ago, addressed to the candidates themselves, no information, as far as I am aware, has been vouchsafed upon the subject. I thought the ordination a matter which should be deeply interesting to the Church at large—and certainly the Church thinks so too, as her Ember seasons testify—and accordingly I announced in Church on the previous Sunday that an ordination would be held on the Sunday before Christmas, inviting the congregation at the same time to offer their prayers during the week on behalf of those who were about to have conferred upon them the sacred office of the ministry. The result was a shower of questions as to where the ordination was to be held—some being anxious to witness it—how many, and who, were to be ordained, &c., &c., on all which subjects I was forced to plead, to my great regret, total ignorance.

Yours, &c.,

F.

MONTREAL CATHEDRAL.

DEAR SIR,—The new cathedral at Edinburgh consists of nave, choir, transepts with their aisles, a central tower, &c. It is about 252 feet long.

N.B.—A very important alteration in the internal arrangement of the building has recently been determined upon—viz.: the bringing forward of the choir stalls into the space beneath the central tower. The choir will then be in a proper connection with the organ, which is in the north transept.

VERBUM SAP.

THE MISSIONARIES.

DEAR SIR,—Unfortunately there is much reason in and for the remarks of "B. & S." in your last number. If I do not mistake, there are several clergymen in a worse position than he is, who, therefore, owe him thanks for bringing the matter forward. There is a difficulty connected with the proposed meeting—the expense of getting there—if it involve railway or other hired conveyance, with contingent expenses in any case. As to the appeals which we have to make, ad misericordiam, they are little else than humiliating; the people have not learned to give as God hath blessed them, or if they have, their blessings are of a very scant nature. It is the Holy Spirit alone who can revive the spirit of primitive Christianity. (See Acts iv. 34, to the end.) And to Him we look, humbly trusting that in our use of judicious means He will support all our need.

If the Church is to keep pace with the growth of the country, the backwoods mission, the outposts must be supported. There is always an influx there more or less of new material; whilst in the great centres of population the growth of the Church will only be according to natural increase—if that.

Yours faithfully,

Dec. 17, 1878.

PHI.

DEAR SIR,—At the meeting of the Mission Board, Nov. 15th, as reported in your paper of Nov. 28th, it was resolved "that the Secretary be directed to pay to the missionaries now on the list fifty per cent of the stipends due on 1st Oct. Although nothing is said there about waiting for that amount to be collected, we learned from the Bishop's letter that such would have to be the case. But the collections for the weeks ending Dec. 7th and 14th, amount to upwards of one thousand and sixty-seven dollars, yet the half sti-

pendents are not paid. Is it lawful to ask whose fault—if fault there be—this is? There is grim truth in your article, "Christmas at hand," in yesterday's paper.

Yours faithfully,
Dec. 20th, 1878. PHI.

THE WESTERN UNIVERSITY.

DEAR MR. EDITOR,—The cheering intelligence contained in the accompanying letter, received by the last Canadian mail from the Lord Bishop of Huron, compels me to ask you to be kind enough to give it a place in the columns of the DOMINION CHURCHMAN. After reading it carefully, I concluded to request its publication *in extenso*, and not attempt to present its purport in my own words. I am satisfied you will agree with me as to the value of the information furnished, and that it must give a stimulus to all the friends of the University scheme, and especially to those who have personal experience of the difficulties with which so important an undertaking has to contend.

It is gratifying to be able to say that the amount of subscriptions obtained by his Lordship is nearly \$30,000.

The allusion to the Rev. Mr. Hurst will surprise and gratify his friends here. The Bishop has been fortunate in securing his services. From what I saw and heard of Mr. Hurst in England, I am convinced that few so fitted as he for the work could be found. He had been until recently one of the District Secretaries of the Colonial and Continental Church Society, and a few months ago he was unanimously elected a Resident Secretary of the Society, in London, at a salary of £400 per annum. He was eminently popular as a Secretary, and very comfortably situated. Yet his old diocese has attractions, which, to him, are stronger than all others. We hope that his labors during the remainder of his stay in England, and his resumed services in Canada, will be favored with abundant blessings from the Most High.

Yours truly,
JOHN GEMLEY.

London, Dec. 12, 1878.

London, S.W., England,
November 27, 1878.

MY DEAR MR. GEMLEY,—In my last letter I gave you the good news that an old friend presented me with a cheque for £500 (five hundred pounds) towards the "Western University." I am thankful to be able to inform you that the Standing Committee of the Society for the Promotion of Christian Knowledge, on Monday last, passed *unanimously* a resolution for a grant of £2,000 (two thousand pounds) towards our Western University, which grant will no doubt be confirmed at the next general meeting of the society. We thank God, and take courage.

Our London and other friends will, I feel sure, be much pleased to learn how greatly God is blessing our efforts here, and I trust you will meet with a cordial welcome and liberal response wherever you may go. I am determined, with God's help—notwithstanding the multiform difficulties inseparable from so great an undertaking—to persevere in my efforts until the University is fully equipped and in working order, and occupying a position not second to any in our Dominion. And I believe the day is not far distant when, I trust, our new Governor-General and his Royal Consort will be invited to inaugurate the "Western University." I meet with unwearied kindness and encouragement from every quarter; and when God is with us, as he evidently is, we must succeed.

That our Canadian Christian friends appreciate our past and present efforts to advance higher education on sound Protestant principles, is an unspeakable comfort and encouragement to me. Of course, at my time of life, I find the work hard and arduous, but looking to the benefits which I trust will be reaped by the present and future generations of our Western Province from the establishment of our Western University, self-denial and labors sink into utter insignificance.

You will be glad to learn that Mr. Hurst will, with the new year, devote his whole time to our good cause amongst our English friends, and after that return to Canada and take parochial work

again, as he likes that work and wishes to return to the diocese. May God prosper you in all your ways.

[Signed] Yours, etc.,
I. HURON.

CHURCH DECORATION.

SIR.—It is very pleasing to see and know of the interest that is year by year shown in the decoration of the House of God, for our various joyful festivals. And perhaps it may be said that never was there more desire shown and care and trouble taken to make All Saints' Church in this village, have a joyful festive appearance, than at this holy season. For the first time we used that "patent body" for the wreathing, made by Warren, of Watertown, Conn., which enabled the "workers" not only to complete their work in a much shorter time than usual, but also to make the wreaths of a more uniform thickness, and they were also free from the anxiety about cutting their fingers, and the twine with which the wreaths used to be made breaking, and the whole decoration virtually destroyed unless more than ordinary care is taken. Besides the evergreens in various devices, there is a very beautiful reredos in the reredos, of three compartments, in gold, blue and red on a white ground, gilt uprights and a gilt cross capping it all. Above that, hung in the middle of the window, is an illuminated star encircled by greens. The font, at the west end, has a very nice cover, octagon shaped, standing about three feet high, painted in red, gold and ferns, and at the top a gold cross. Altogether, there never was more done having so good an effect, and with more good taste and good feeling than at this present season. St. John's Church, Stamford, though not so elaborate is also very beautifully decorated, a great deal of care having been taken, and a desire shown to make the material building accord with the joy we all feel at the return of Christmas-tide. May every Christmas blessing be bestowed on all who thus employ themselves in beautifying the House of God's Sanctuary. I. Drummondville, Innocents' Day, 1878.

ALL SAINTS' CHURCH AND THANKSGIVING DAY.

SIR,—Concerning your article in last week's DOMINION CHURCHMAN charging the authorities of All Saints' Church with misappropriating the evening offertory on Thanksgiving day, allow us to say that you, as well as those who have been troubling you with so much correspondence, must have overlooked the notices which appeared in the Daily Newspapers announcing that the offertory of the early celebration would be appropriated for the poor, that at the 11 o'clock service for the mission fund and that at the evening, for the organ fund. Also, have overlooked the fact that after the sermon, and before the collection notice was expressly given to the congregation that the offertory except otherwise marked, would be applied to the organ fund. Having done all that could be reasonably expected, to give publicity to our services and the purpose to which we intended to apply the proceeds of the various collections, surely no one having any interest in the subject could be misled—and certainly no injustice was done to the Mission Fund, because the offertory at the regular service was liberal and in keeping with all the contributions by "All Saints," given to the synod for diocesan purposes. In no spirit of boasting, nor with the desire to compare ourselves with other churches, but to place us right before the readers of the "Article" in question we may be permitted to say that as a young branch of the Church whose advent in this city does not extend beyond six or seven years and whose congregation is not considered wealthy, and with a large debt on the church and organ yet to be renewed, and a free church supported by voluntary offerings only, "All Saints," in giving, as it does, upwards of \$600 a year to the missions of this diocese, gives, in our opinion, very liberally.

The choral service in the evening was a special one, and it would have been unjust under the circumstances to the members of the congregation to have applied their money to any other purpose than the organ fund. The service was intended to promote the friendly union of various choirs in a churchly service, and the organ fund seemed not inappropriate for such an occasion.

In appropriating the offertory of the regular morning service to the Mission Fund, as well as the different sums so marked in the evening, we submit that we complied with the letter and spirit of the Lord Bishop's pastoral. We feel sure that His Lordship's circular was no more disregarded by our action on Thanksgiving day, than by the Christmas offertory at the early celebration, being given by our Rector, as it is, to the Poor—to which no objection has been ever made. In conclusion we might state that the Church of the Holy Trinity had no intention of having anything but the usual Advent service in the Chapel of the Church—and if any person is aggrieved, who contributed on that evening to the organ fund by mistake, upon making the fact known to the Churchwardens, his collection shall be paid over at once to the Mission Fund.

Therefore in view of these facts, and claiming, as we do, the right to control our funds as we think proper, and with every feeling of respect for our venerable and beloved Bishop, whose circular we duly regarded and literally complied with, we submit that your charge of *misappropriation* is ungracious and unfounded, and that no one should have been surprised or disappointed on that occasion.

Yours truly,
C. H. GREENE, }
CHAS. UNWIN, } Churchwardens.

[We willingly publish the above explanation which no doubt fairly represents the case, as it presents itself to the mind of the authorities of All Saints. In our judgment, however, it does not supply any justification of the course which was, we have no doubt, inconsiderately pursued. The Bishop in his pastoral, which he directed his clergy to read to their people on the previous Sunday, directed that the offerings of the faithful on Thanksgiving day should be applied to the Mission Fund. We submit that no clergyman had a right to appropriate those offerings made at one service, or at three, to any other object. The fact adduced by the churchwardens of All Saints' that the Bishop directs the offerings of Christmas Day to be given to the clergy of the different parishes; and that the Rector of All Saints', without complaint from anyone, appropriates one of the offerings of that day to the poor, does not surely supply any justification of the point we are discussing. The money is given to the clergy for their own comfort and enjoyment; and if they think it will minister to their comfort or enjoyment to give it all to the poor, no one would have any right to object. And if the offerings at All Saints on Thanksgiving day had all been handed to the Mission Board and the Board had handed back the amount collected at one of the services to the Organ Fund, then the illustration would have been in point. In like manner the very considerable sum contributed to the Mission Fund by All Saints does not in the least alter the case. We know a congregation not one-fourth the size of All Saints, and not proportionately any better, that contributed last year, not six, but over eight hundred dollars to the Synod Funds; but that would not justify the Rector and Churchwardens in saying, we have done enough; we will take part of the money, which the Bishop asks for the general use of the Church, for our own use. The generous offer made by the churchwardens of All Saints' to restore the money to any who contributed by mistake, certainly frees them from the charge of misappropriating any of the money that was actually contributed. But what we specially complain of is that Funds that would have been contributed were not contributed at all, because many people, whether rightly or wrongly felt that they had been misled. We saw several people taking bills out of their pockets (in one case a five dollar bill) who indignantly put them back, when Mr. Baldwin announced that the offerings would be applied, not to the Mission Fund for which the Archdeacon had been so eloquently pleading but, for the Organ Fund of the Church. It is quite true that notice was given in the papers the day before of the intended appropriation of the evening collection. Many people never, and more people seldom, read advertisements. So that it was manifest to any one sitting amongst them, that a very large proportion of the congregation were utterly taken by surprise by Mr. Baldwin's announcement. Moreover whatever may have

been the intended course at Holy Trinity, three congregations at least gave up evening service which they had intended to hold, in order to be present at the All Saints' service; and they did so under the distinct impression, and without any intimation to the contrary until after they had committed themselves, that the united offering would have been appropriated to the Mission Fund. On the whole therefore we cannot recede from our charge that the Mission Fund has suffered serious loss by the mistaken judgment of the All Saints' authorities. We have not the least doubt from what we saw and heard that that large and enthusiastic congregation would, after the touching appeal that was made have contributed four or five hundred dollars to the Mission Fund, had that been the object for which their contributions were asked. Ed.]

MISSIONARY MEETINGS.

SIR,—As the office of Rural Dean is at present vacant in the Deaneries of West Simcoe and Peel, the Rev. Dr. Hodgkin has, in default of the sanction which he might otherwise have received from the proper sources, submitted his arrangements for Missionary Meetings within those Dioceses to me for my approval. These arrangements appear to me to have been carefully and judiciously made, and I feel assured that the clergy, in whose parishes or missions the meetings are to be held, will exert themselves to the utmost to secure a full attendance, and to awaken a general interest in the very important object which the meetings are designed to promote. I am, sir, your obed't servant,

GEORGE WHITAKER.

Trinity College, Dec. 28, 1878.

Family Reading.

RAYMOND.

CHAPTER XXV.

Estelle tore open the note with trembling fingers, and saw at once that it was dated that same day.

Raymond was then actually in England, breathing the same air as herself; within a few hours' distance of her probably!

It was with eyes so dazzled by the sudden joy as to render the lines almost indistinct that she read what followed the startling date:—

"DEAREST ESTELLE,—When you receive this note I shall already, I hope, be with my darling Kathleen. I write it in the train on my way to Carlton Hall, having arrived in England last night. I have come by an earlier mail than I intended when I left you all last year, because I have been very much alarmed at the cessation of Kathleen's letters for some time past. You know the dread I felt lest any illness should undermine her health, or even perhaps destroy her precious life, during my absence; and I cannot repress a terrible misgiving that this may be the cause of her silence, as indeed I know nothing else could prevent her writing to me during this miserable separation, which she feels, I am sure, as acutely as I do. But there is also the chance of my not hearing from her may be due simply to the irregularity of the mails, and I am the more hopeful that this is the real solution of the problem, because I have no letter from you, or Mr. Carlton, any more than from Kathleen; so I trust that the whole budget may have been in some way delayed, though they assured me at the post-office in Jamaica that nothing of the kind had occurred. I did not, of course, expect to receive any letters when I was travelling in the interior of the island, but I did expect to find them awaiting me on my return to the town, and was so greatly disappointed at receiving none, that I determined to sail for England at once. A few hours more will, I hope, give me back my darling safe and well. And I have found this separation from her so unendurable, that I mean to insist upon our marriage taking place at once, however unfashionable Mrs. Carlton may think it to have it quietly hurried over without any preliminary festivities. I trust that you are well, dear Estelle, and have no special anxiety about your uncle. I shall hope to see you to-morrow; but you will

easily understand that for this evening I can think only of Kathleen. Ever your affectionate friend,
RAYMOND."

The letter dropped from Estelle's hands, and she felt almost suffocated by the sudden fiery indignation which took possession of her.

Raymond had, then, been doubly betrayed! Kathleen had broken her promise, and never written to tell him that she had given him up—that she was to be the wife of another man. Oh, it was too cruel!

Estelle discerned in an instant how it had all been. Kathleen's fatal weakness of character had led her into a refinement of treachery from which, surely, her better nature would have shrunk had she given herself time to reflect upon it.

The period when her correspondence with Raymond had of necessity ceased, in consequence of his uncertain address, had been taken advantage of by Tracy Harcourt to lure her into engagement with himself; and therefore there had been no means of preparing Raymond in any way for the full revelation of her inconstancy, which would have been conveyed in the letter she had promised Estelle to write.

No doubt she had given the promise in good faith; but when it came to the point she had failed in moral courage to carry it out. She had let the first mail pass, and then knowing that Raymond would probably have left Jamaica before he could receive a letter sent by any subsequent post, she had sheltered herself under the idea that it was impossible to communicate with him, and had been glad to know that her marriage would have actually taken place before he could so much as learn the fact of her irremediable faithlessness.

Estelle knew, from what Hugh had mentioned to her at the time, that Kathleen had told her parents that she would write to Raymond herself, though she had been ashamed to confess, even to them, that she had failed in so imperative a duty; and this accounted for their not having themselves communicated with him, as they had, doubtless, been very thankful to escape so painful a task.

Yes, it was quite easy to understand the weakness which, under such circumstances, might well be called wicked.

But it was almost more than Estelle could endure, to feel that if only Kathleen had owned to her at any time before her marriage that she had broken the solemn promise made to her at their last interview, she could herself have sent telegrams to meet Raymond at the ports where he would touch on his way home, so as to have, at least, prevented this last terrible catastrophe—for that it was nothing less than terrible she knew Raymond too well to doubt. He had come flying home to her whom he loved with passionate devotion, expecting to find her true and tender as in the day he left her, sharing his own ardent longings for the hour which should unite them to part no more; pining for his arrival as much as he did for the sight of her lovely face. Ah! doubtless he had pictured to himself how she would bound down the steps to meet him; how she would fling herself into his arms, and cling to him, as if she could never bear to be torn away from his side again; and what would he really find? He would reach the door of her father's house; in his anxiety for her health, no doubt he would ask the servant who opened it how she was; he would call her by the name she bore no longer; and then, instantly, from the mouth of an indifferent hireling, the tidings of his uttermost despair would be dealt out to him in the words which spoke of her as the wife of another man! Like the crash of a thunderbolt the blow would come down which showed her—his darling, his idol—not only lost to him for ever at the very moment when he thought she was about to become most surely his, but treacherous, false, with almost unparalleled faithlessness, since she had even been heartless enough, as if in mockery of his anguish, to give him no hint of her betrayal till the tidings of it met him in a fashion as insulting as if she had struck him in the face. How could he bear it? He, the proud, impassioned man—the man who had believed in her truth with absolute faith; who had bound her up with his very life; who, knowing nothing as yet of any higher love or more

enduring joy, had said, in accents of intense feeling which yet rung in Estelle's ears, that if Kathleen, the darling of his heart, were taken from him by death he would not live?

Death, the only foe he dreaded in his blind confidence, had spared her altogether; but a darker, crueller enemy had stolen her away, and destroyed her fair, sweet image for him with far more scathing destruction than ever it would have found in the corruption of the grave; for if she had died he could have thought of her as rapt away into the bright realms of the angels, as pure and as beautiful in holiness as those "must ever be who walk among the lilies in the Paradise of God; but the hand that had rent her from him had killed and defaced for ever the guileless, loving child he had idolized so fondly, and left in her place a living woman, false, and cold, and cruel, whose existence under a name that was not his, would be to him a perpetual sting, an abiding insult. Ah! well might Estelle ask herself how he would bear it! It was not with him as it had been with herself when she, too, learnt that the love she prized most in all the world was lost to her for ever. He knew nothing of the one antidote for every earthly pain which may be drawn by a single upward glance from the eternal tenderness of that Consoler who can turn the darkest trials to blessings veiled. There was no such healing in store as yet, at least, for his deadly wound, and how was he to meet, alone and unaided, all its fiery torture? Estelle shuddered as she seemed to hear him again and again saying that he could not live if Kathleen failed him. She looked once more at the letter; it had been written, as he said, in the railway train, but the hour at which the words had been traced was not marked on it. She rang for Moss, and asked him at what time it had been brought to the house? He answered that a boy had been sent with it from the nearest village through which Mr. Raymond's carriage had passed that afternoon on his way to Carlton Hall. Then she saw that some hours must have already elapsed since he had known his doom. What would be his first step? Was there a hope that he would come to her in his agony? No; her heart told her that he would grapple with it alone whatever might be its ultimate result. Would he, perhaps, that same night go to some seaport, and leave England for ever? Alas for her who would never so much as know his fate if he did so! In the restlessness of her cruel suspense she could not remain in the house, but having heard from Moss that her uncle was comfortably asleep, she turned once more, and went out upon the lawn before the door. There she walked for a time with aimless, impatient steps. The sun was just sinking into the sea, flooding the broad, expansive waters with its dying glory, and in the moment that it disappeared its last rays suddenly touched the summit of the high rock where first she had seen Kathleen Carlton, and illumined it with dazzling light. Involuntarily Estelle raised her eyes to it, and then a cry broke from her lips, for there, on the very point of the cliff, stood a tall, dark figure.

(To be continued.)

REVERENCE IN THE HOUSE OF PRAYER.

[Copied from memory, by a lady who learnt it when a child, and who has been accustomed, almost ever since, to revolve it in her mind when on her way to the house of God.—Ed.]

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."

What solemn awe should fill the soul,
When entering in the house of prayer;
How should this thought impress the mind
When we approach it—"God is here."

Then should each worldly, wandering thought,
Each wild tumultuous wish be still'd;
And every sense, and every act,
With solemn reverence be fill'd.

When to the throne of grace we come,
With lifted hands and tearful eyes,
If no devotion warm the breast,
The heartless prayer unheeded dies.

He who His gracious word has given,
To answer pure and ardent prayer

With blessings from His mercy-seat,
Will never meet with triflers there.

Then, when within His earthly courts,
The form of worshippers we wear,
Oh! let not lips and hands alone,
But our whole souls be raised in prayer:

And He, whose blessings far exceed
The noblest gifts that monarchs grant,
Will pour His Spirit on our hearts,
And more than answer every want.

A MISSIONARY SPIRIT.

Why are we not in some really worthy sense a missionary Church? We must carry our question to the Lord Himself. He answered it before it was ever asked. When He planted the Church He planted it by missions, and when He made missionaries He made them by taking common men and filling them with Himself. Never since when men have been filled with Him has there been any lack of missionary life. He said, "Herein is My Father glorified that ye bear much fruit." What "fruit?" He makes it plain. It was fruit raised through men *ordained* and *going*. Missionary fruit, "I have chosen you and ordained you that ye should go, and bring it forth." You must travel and sail, climb and swim, learn languages and wash barbarians' feet. It is rough and dirty work. How shall they bear such fruit? "He that abideth in me the same bringeth" it "forth." Rough and dirty, is it? It is welcome and illustrious work. That doctrine runs all through the four Gospels. How much personal love and faith towards the Master, so much eager sacrifice for the spreading of His kingdom. St. Paul catches it and sounds it through His to all those scattered flocks which knew that so he had gathered and nourished them. He says it in that most churchly epistle to the Ephesians, the "Power that worketh in us" for the more abundant glory is Christly power. Nay, it is He, indwelling. We read a first principle of this heavenly economy. The measure of a personal and intimate affection for the living Jesus, in the people dwelling at home, in settled congregations, will be the measure of the missionary spirit, missionary money, and missionary power. Possibly this may sound like a truism. If it is, it is one of those truisms that are tame only when they are not believed, but which, when they enter in, strike hard and cut deep—truisms that make the preacher tremble while he speaks them, and meet because they humiliate the hearer. We have at this time to search not other men, or the denominations but ourselves. Our business is not to cover anything up. We had better be honest or else be still. Look beneath the admirable mechanism and see whether any awful force lies latent in the heart of the ship. It is in vain to think of great income, wider fields, and rich harvests, unless a more definite spiritual life, a heartier piety, warms and inspires the people. If we are doing but little to convert the world, it is because we are but partly converted ourselves. Gaspar Borzeo, the great Eastern missionary, used to say: "If Christ Himself had not established a mission in a heart worse than any Mohammedan land, I should never have been preaching the gospel in Persia." The heart and core of Christianity is to give self away for the Son of Man, and for man. That is the heart and core, also, of missionary life.

Children's Department.

THERE CAME THREE KINGS ERE BREAK OF DAY.

There came three kings, ere break of day
All on Epiphany;
Their gifts they bare both rich and rare
All, all, Lord Christ for Thee:
Gold, frankincense and myrrh are there,
Where is the King? O where? O where?
O where is the King? O where?

The star shone brightly over-head,
The air was calm and still,
O'er Bethlehem fields its rays were shed,
The dew lay on the hill:
We see no throne, no palace fair,
Where is the King? O where? O where?

An old man knelt at a manger low,
A babe lay in the stall;
The starlight played on the Infant brow,
Deep silence lay o'er all:
A maiden bent o'er the Babe in prayer:—
There is the King, O there! O there!

THE SAMARITAN DOG.

"Please tell us a story, mamma," said the children, coming to her side in the sweet twilight.

"What sort of a story?" asked mamma, lifting Benjie into her lap, and twining Gracie's curls around her fingers.

"A bird story—a true one," said Gracie; "A dog story," said Benjie, in a breath. But Gracie spoke again—

"I'd like the dog story just as well, mamma."

"Then I'll tell you about a bird to-morrow night Gracie, and for to-night—Let me see: I read one not long ago of a dog that 'went on a mission.' Will that answer?"

"Yes, indeed," said Gracie, and Benjie clapped his hands.

"The dog's name was 'Hunter,' and he was very large and strong. When he was a puppy, his appearance was unkempt and grotesque that Rob, his young master, was somewhat laughed at and teased when he brought him home, having bartered for him a hoop and jack-knife. But he was soon loved and valued on account of his good temper, sagacity, and kind, patient, careful way with children. His looks improved, too, with the feeding and petting he received. He grew plump and shining, and his eyes were magnificently large, brown, and full of expression.

"Faithful and kind as he was with the children, the home sphere was not long the limit of his good deeds. His first Samaritan act was bringing home in his mouth a small, homely, scrawny black dog that seemed sick or hurt. Hunter laid him down tenderly on a straw bed in his kennel, and for days watched and tended him. He carried food to him across the yard, and licked him over with his great tongue. The little dog was soon quite well, and was given to a friend of the family who would treat him kindly. He lived near by, however, and remembered Hunter's kindness with grateful affection, and the two exchanged frequent visits.

"One morning, 'Lilliput,' as the new dog was called, came to the gate and barked furiously. Hunter went out, and Lilliput must have told his story in some way that his friend understood, for presently the two dogs trotted down the long green lane. Bob followed quietly, to see what was the matter.

"A poor mother dog lay by the roadside, moaning as if in great pain, while two puppies, only a few days old, were creeping over her. A hedge partially screened them. Bob peeped through, and saw the two friends sitting by her, seemed to consult what to do. They brought her food; and when she died a few hours afterward, Hunter took one puppy in his mouth, leaving Lilliput to watch the other, and went straight home—not this time to his kennel, but to his mistress. He laid the tiny creature in her lap, looking up entreatingly in her face, and as soon as he saw her began to pet him and ran off for the other. This, too, he brought to Bob's mother, and was not disappointed.

At another time, Hunter was absent from home two days, and when he returned, he brought a beautiful Maltese kitten. The little thing seemed already to love and trust him, and looked into his great, beautiful eyes as if she meant to say—'Please don't leave me among strangers.' But she found Hunter's friends hers, and she became a great pet.

"One day he came home, went straight to his mistress, and laid a bit of chintz in her lap. He looked earnestly in her eyes, walked back and forth between her and the door, and kept barking. She called Bob; and as they felt sure that Hunter had come on some errand of mercy, she filled a basket with needful articles. Hunter had shown no sign of weariness or hunger, but the moment that Bob stood ready with his basket, and whistled for him to lead the way, the dog, strange to say, lay down on the piazza panting, as if exhausted.

"Bob" said his father, 'don't walk; take the

buggy. Hunter has run a long way, and this bit of chintz is from a woman's dress. You may be sure he has a purpose in bringing it.'

"The dog seemed satisfied when he saw them harnessing the horse, and with a bone in his mouth started to lead the way. When fairly on the road he was willing to ride, and sat quietly by his master till near some woods, when he jumped out, and ran barking to a rude hut, such as wood cutters use. There Bob found a poor emigrant woman and a tiny baby. She afterwards said that when the dog tore a piece from her dress, she was much frightened, but, on looking into his great, kind eyes, she felt sure he ment no harm. She and her child were well cared for, and it was only through Hunter's information that they were rescued from starvation."

"Oh, mamma, wasn't Hunter a splendid dog?" said Gracie; "is it true?"

"Yes, dear; Mrs. Chaplin, a cousin of Hunter's young master Bob, wrote an account of these brave deeds; and she says he has saved many other lives, and still continues his acts of mercy. Surely his example might teach human beings a lesson of helpfulness. And those who would treat any one unkindly are less worthy of respect than the generous, faithful animal."

KNOWING NOT THE GREAT CREATOR.

Knowing not the great Creator
Lay the world in deepest night,
When there broke on Eastern mountains,
Wondrously a golden light,
And the grace-star led the Magi,
To the lowly cattle stall
Whence the glory daily widening
Brought redemption to us all.

Prostrate fall the bloody altars,
Men to bats their idols fling,
And the Gospel reigns triumphant
To the Ocean's widest ring.
And where its bright beams are burning
Rises up an Empire new,
On the ruins of old temples
Pleads the Offering one and true.

THE MAN WHO SWALLOWED A BIBLE.

"In the days of my boyhood," says Old Humphrey, in his "Thoughts for the Thoughtful," "my father told me that he knew an old man who had swallowed a Bible. This greatly excited my astonishment, and I wondered how it could be. My father, who had an object in view in keeping me in ignorance of what he meant, never explained the matter to me; but went with me some time afterwards, to call upon the old man. Many a thoughtless prodigal has been cut off since then, and many a pardoned sinner entered into the rest that remaineth for the people of God; yet do I remember it as well as though it happened but yesterday.

"Oh how graciously did texts of Divine truth fall from the lips of that aged servant of Christ! for the Holy Scriptures dwelt in him richly in all wisdom. His Bible seemed to be a mine of illimitable value, a storehouse of precious things, and he drew forth liberally, like one who draws water from a well that he believes to be inexhaustible."

"As we came away, my father said to me 'Well and what do you think of this man having swallowed a Bible?'"

"Think, father!" said I, 'why I think that he has indeed swallowed a Bible, for the Word of God seems like meat and drink to him.'"

"Oh that the blessed Book of truth were meat and drink to us all! Oh that we had all swallowed a Bible! for then should we find it, not bitter, like the little book eaten by St. John in the Revelation, but sweeter than honey and the honey-comb."

—We should carry our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of His people forever.—*Jeremy Taylor*.

—God demands an account of the past, that we must render hereafter. He demands an improvement of the present, and this we must render now.

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Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. & 7 p. m. Rev. J. P. Lewis, 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.

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