

Piano.

with all the still offered to price of Two (290 00.) cut down the of current in- THE THAL- ) and THN . The instru- e "who mean cash and who "Long Credit instrument is ers. Families using a piano, ents, can save by remitting a THALBERG is. They may all instruments story, the Com- nent is put up iverit with each at satisfaction. der for THN e instrument), low is the time

LKES. llington St. minion. ROVINCIAL CARIO AINED S Works prepared to fur- lined Glass in antity for

IES, LINGS, BUILDINGS, &c.,

ique or Modern work. Also

IAL WINDOWS and Embossed gured Enamel, plain colors, ices which fy compe- tion.

ished on receipt

, London, Ont.

ING. ARCHMAN s for all kinds of and Fancy NG,

LLS, TING CARDS.

IK RECEIPTS expeditiously exe-

ARCHMAN,

Toronto St., or 2530, Toronto.

urch St., Toronto.

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, DECEMBER 26, 1878.

[No. 52.]

## Legal Profession.

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

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

## Engineers and Architects.

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

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

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

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

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

**D. L. THOMPSON,**  
Chemist and Homœopathic  
Pharmacist,  
394 YONGE STREET, TORONTO  
Branch Store—235 King St. East.  
Pure Homœopathic Medicines in Dilutions  
and Triturations, Pure Drugs, Phar-  
maceutical Preparations.  
Homœopathic Cases from \$3 to \$10.  
Cases 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**  
PRICE  
BY MAIL \$1.00. ADDRESS  
**HUGH MILLER & CO.**  
TORONTO ONT.

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

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

**RICHARD MOIR,**  
IMPORTER,  
TORONTO.

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

**TAYLOR'S FIRST-CLASS**  
**CHAMPION PANTS!**

Made from a variety of first-class seasonable patterns, and cut by one of the best clothing cutters in the Dominion.

Neat, Stylish and Durable from \$3.00

STACKS OF  
ENGLISH, CANADIAN AND SCOTCH TWEEDS  
To select from.

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

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

Be sure you get into the right Store.

**86 YONGE ST., W. SIDE,**

Six doors north of King Street.  
Please observe the wax figures at the door.



**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.

**COFFEES & 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.

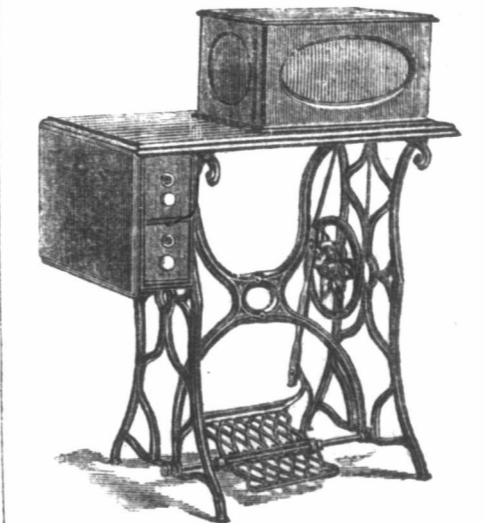
**J. W. SELBY, Empress Tea House**  
527 Yonge Street, Toronto.

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

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

**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.

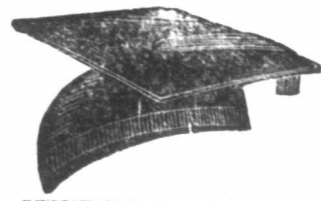
MEN'S HOSIERY and GLOVES, COLLARS,  
CUFFS, SILK HANDKERCHIEFS, etc.

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, Walton, Hants, N.S. We have on hand about \$40 towards the organ fund and are in need of \$100 more.



REGISTERED TRADE MARK.

**B. & M. SAUNDERS,**  
[ESTABLISHED 1856]

**ROBE MAKERS AND TAILORS.**

BARRISTERS' BAGS AND GOWNS,

just arrived.

ROMAINE BUILDINGS,

**Academical Robes and Caps,**

AND ALL

**LEGAL ROBES AND BAGS'**

In Stock.

TORONTO, 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 LINDSAY.

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

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

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

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

Applications to be addressed to LADY PRINCIPAL, Dunham Ladies College, Dunham, P.Q.

**FIRE KING**  
**COAL!**

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

**JNO. SNARR'S SONS,**  
SOLE AGENTS.

OFFICES—  
**ESPLANADE & 45 YONGE ST.**

**BLYMYER M'FG CO**  
**BELLS**  
Church, School, Fire-alarm. Fine-toned, low prices, warranted. Catalogue with 100 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 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.

Table listing Harper's Magazine, Weekly, Bazar, and other publications with their respective prices.

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.

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.

Table listing various books such as 'The Life of Christ', 'The Inner Life', 'The House of God', 'Savannah', 'The Country Parson's Works', 'Mrs. Carey Brock's Books', etc.

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.

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. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

HAWTHORNE VILLA.

BRAMPTON, Boarding School for Young Ladies. By MRS. and the MISSES GILBERT.

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

THE 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.

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.

RECENT PUBLICATIONS

OF THE

RELIGIOUS TRACT SOCIETY.

- BEFORE THE CROSS; a Book of Devout Meditation, by Bishop Titcomb: 63 cts.
ANGELIC BEINGS; their Nature and Ministry, by Canon Bell: 63 cts.
FROM BONDAGE TO FREEDOM; a Table of the Rise of Mohammedanism; 90 cts.
HALF-HOUR READINGS FOR SUNDAY AFTERNOONS, by the Rev. Thos. Milner, M.A.; 75 cts.
THE GOLDEN DIARY; of Heart Converse with Jesus in the Book of Psalms, by A. Edersheim, D.D.; \$1.00.
MEDITATIONS ON THE MIRACLES OF CHRIST, by Dean Howson, Second Series; 75c.
SEVENTEEN YEARS IN THE YORUBA COUNTRY; Memorials of Adm. Hinderer; New Edition, Illustrated: 75 cts.
THE BOOK OF RUTH; a Popular Exposition, by the Rev. Samuel Cox: 50 cts.
THE CHRISTIAN VOYAGE, by Rev. T. C. Finlayson: 50 cts.
HOME TO GOD; a Guide on the Way, by Sam. Pearson, M.A.: 40 cts.
TRUE TALES ABOUT INDIA; its Native Princes and British Rulers, by S. J. Ballard: 75 cts.

For Sale by JOHN YOUNG, Upper Canada Tract Society, 102 Yonge Street, Toronto.

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 signatures 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.

1878.]

ATIONS

SOCIETY.

Devout Medi-  
nb: 63 cts.  
re and Minis-  
ts.  
m; a Table of  
ism; 90 cts.  
SUNDAY AFTER-  
Milner, M.A;

Heart Converse  
of Psalms, by  
.00.

LES OF CHRIST,  
d Series; 75c.  
RUBA COUNTRY;  
Hinderer; New  
ets.

lar Exposition,  
x: 50 cents.  
rev. T. C. Fin-

the Way, by  
6 cts.

its Native  
lers, by S. J.

YOUNG,  
act Society,  
treet, Toronto.

1879.  
the City of

to a numerously  
meral demand of  
y and improved  
s, I place myself  
to for the Mayor-  
elbow-citizens in  
s, I will hereafter  
on the financial  
ity.

servant,  
TTY, Jr.

TY. 1879  
the City of

presented with a  
large number of  
yers of the City,  
be put in nom-  
1879, I take this  
your hands as a  
being assured, by  
ision (which I  
day through the  
your hearty sup-  
1, your obedient

LOSE.

ERS OF  
id Upright  
RTES.

REROOMS:  
NTARIO STS.,  
ONT.

ploma Provincial  
First Prizes at  
l in several unrep-  
o.

WANTED.

hereabouts of any  
ging to the under-  
sending informa-  
recovery:  
—prize copy.  
it, 3rd vol.  
Vorship."  
—M.S. Octavo.  
salms."  
is for Sundays land

HARRISON,  
ley St., Toronto.

# Dominion Churchman.

THURSDAY, DECEMBER 26, 1878.

## AGENTS.

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

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

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

## THE WEEK.

WE are informed that several clergymen in the Church of the United States, who had joined the Reformed Episcopal schism, have already returned.

Information has been received of the death of the celebrated Rev. Patrick Cheyne, of the Scottish Church.

The Afghan war is progressing satisfactorily. General Browne is reported to have occupied Jellalabad on Saturday.

Lord Lytton, Viceroy of India, has telegraphed to the British Government to the effect that Major Cavagnari brings news that the Ameer has fled from Cabul to Turkestan. His son, Yakoob Khan, has been released from confinement and left at Cabul. It was also added that the Ameer had lost nearly all control at that city, and that his soldiers were fast deserting.

Complete anarchy also prevails in the country between Jellalabad and Cabul. The Ameer and his family are said to be journeying towards Balkh with the retiring Russian Mission. Some accounts represent that the Ameer's flight will probably end the war. Others state that the Governor of Candahar has determined on resistance, and that Wali Mohammed is near Shutargarden Pass with eleven regiments of infantry and a force of cavalry. The Ameer's Master of Horse, the greatest enemy of England, is reported to be ill.

The inhabitants of a portion of the Khyber Valley, the Zukhar Khels, escaped to the mountains before the arrival of the British troops.

The marriage of the Duke of Cumberland and the Princess Thyra took place with great pomp in the Chapel of Christiansberg Castle on Saturday evening.

In the election in East Toronto for the Provincial Legislature on Saturday, the Conservative candidate was elected by a majority of 45 over the Reform candidate. Mr. Harcourt was elected for Monck by about one hundred majority.

It is reported that Count Schouvaloff has notified the British Government that the Czar intends to propose the Duke of Edinburgh as the Prince of Bulgaria. The proposal is intended as a special sign of the friendship of Russia toward England.

The heaviest snow storm experienced in Montreal for some years took place on Saturday night last. Nearly three feet of snow covered the ground. On the same day in Halifax a snow storm began early in the morning. It was succeeded by rain and the streets again became bare of snow.

It is not from bad crops, bad roads, low prices or anything of the kind that Great Britain is now suffering. The general distress is no doubt occasioned as much by "strikes" as by anything—probably more than by anything else. These strikes are now resorted to by almost all the combinations which employ labor. We hear of them among the Manchester cotton spinners, among cutlers, iron works, collieries, and actually among the farm laborers, as well as among almost all other departments of labor. From Leeds we learn that the proposed reduction of 12½ per cent. in the wages of the colliers in South Yorkshire and North Derbyshire affects 193,000 men. A monster meeting will be held during the holidays, when a scheme for striking *en masse* at the commencement of the year will be discussed. This course is favored because it is feared the masters are endeavoring to break down resistance in detail. Some pits have already received notice of the reduction.

The St. Lawrence at Quebec is full of ice, and on two or three occasions this week the ferry boats were broken from their moorings by the strong pressure of the current and the floating ice and carried a considerable distance down the river. No accident occurred. The St. Charles river is frozen over as far down as the harbor works, and fishing cabins are already being erected in the ice.

The British steamer Rinaldo, which was in collision with the steamer Byzantin, has arrived at Constantinople. It is stated that only four persons, the surgeon, first officer, chief engineer and one seaman, escaped from the Byzantin. The disaster occurred on Wednesday night, during a gale. The Byzantin was on the way from Marseilles to Constantinople, and was proceeding up the Dardanelles when she ran into the British steamer Rinaldo, anchored off Latakia, bound for Hull. The Byzantin belonged to Fraissenet & Co., of Marseilles. The Rinaldo returned to the Bosphorus for repairs. Other accounts state that a larger number of passengers were saved.

The conciliatory foreign policy of Russia is believed to be partly due to internal disturbances in connection with the Universities. These disturbances are assuming a formidable character. The Nihilists are also increasing, and disturbances from them are much feared.

His Excellency the Governor General has received the following telegraphic despatch from the Right Honorable the Secretary of State for the Colonies, dated London, 17th December, 1878:—

"The Court will go into mourning for her Royal Highness the Grand Duchess of Hesse-Darmstadt, from December 18th, 1878, to January 10th, 1879. General mourning will extend for three weeks from the 15th inst."

We deeply regret to announce the death of Mrs. Tait, who had gone with the Primate to Scotland, for change of scene and relaxation. After spending a short time near Stirling, at Blairlogie, the country residence of the Archbishop's youngest and only surviving brother, Mr. James Tait, they were staying with Mrs. Tait's brother-in-law and sister, Mr. and Mrs. Pitman, in Great Stuart St., Edinburgh. It was at their house that she was seized with her short illness, which terminated

fatally on Sunday night. Mrs. Tait was youngest daughter of the Ven. W. Spooner, Archdeacon of Coventry, and the first cousin of the late Bishop Wilberforce. She was married to the Archbishop in 1843, soon after he succeeded Dr. Arnold as Head Master of Rugby. The funeral was at Addington, Croydon. The Primate will spend the remainder of the winter at Stone House, near Margate.

Braden, who refused a commission as midshipman in the British navy because it was coupled with the requirement that he renounce allegiance to the United States, will, it is expected, by a special law, be appointed ensign or midshipman in the American navy.

Mr. Street writes, with reference to the screen at Christ Church, Dublin, that it was erected from his designs with the full consent and approval of Mr. Roe, at whose cost the whole work in the cathedral has been executed. Mr. Roe has, he says, never offered to pay the expenses of both sides in any litigation on the subject, but has, on the contrary, stated "his determination to defend at his own cost any action that might be brought by Canon Marrable and his party for the removal of the screen and east window of the Cathedral."

The death is announced of the Very Rev. Llewellyn Lewellin, Dean of St. David's, Principal of St. David's College, Lampeter, and vicar of that parish, Dean Lewellin, who was born in 1798, was educated at Jesus College, Oxford, where he graduated in 1822, in the First Class *Lit Hum*. He was ordained in 1822. He was Master of the Schools at Oxford in 1825-26, and in 1827 was appointed Principal and Professor of Greek at St. David's Theological College, Lampeter. In 1833, he was presented to the vicarage of Lampeter, appointed Dean of St. David's in 1839, and to the sinecure rectory of Llangelen in 1843. He was also chaplain to the late and the present Bishop of St. David's.

The recent famine in China is supposed to have carried off ten millions of people.

The remains of the late George Cruikshank, the artist, have been removed from Kensal Green Cemetery to St. Paul's Cathedral.

The average income of Irish school teachers is \$390, but 96 of the total number—10,489—have \$680; 362, \$460; 1,513, \$355; and the rest, \$275. These are men. Female teachers have from \$525 down to \$225.

The distress in Great Britain is becoming alarming. In the iron trade in the north of England employers claim a five per cent. reduction in consequence of the depression of business. On the other hand the men state that the price of labor is already lower than it has been for twenty years. Great suffering is reported in Sheffield. The clergy have been asked by the Archbishop of York to make parochial collections for the relief fund. In Berkdale and Southport the Relief Committee is distributing soup and bread. At Chard, in Somertshire, the lace workers are striking against the masters' demand that they shall abandon the Trades' Union. Large numbers are idle, and there is great suffering. At Barnley the pauperism is sixty per cent. in excess of last year. In the Forest of Dean the clergy are distributing

food and clothing. At Plymouth and in the neighborhood there is great suffering. Special efforts are being made for the relief of Cornish miners. Advices from Widres, Goole, Dundee, Wolverhampton, Liverpool, Manchester, and Salford confirm previous accounts of distress.

Navigation on the Mississippi river between St. Louis and Cairo is in a most unpleasant and precarious condition owing to floating ice and low water. Steamboat and barge men have been taken unawares by the low state of the water, and their craft are distributed along the shoals in dangerous profusion.

The blessings of mob rule, *alias* Republicanism, are forcibly illustrated at this moment in Nebraska. Outrages, murders, burnings-alive, devastations of all kinds are committed by numbers, and upon the most inoffending citizens. The Governor of one of the counties says he has no power or money either to repress the disturbances or even to make any inquiry into the matter. The sheriff says the same thing. A gang of villains burned two persons named Ketchum and Mitchell alive in Custer County last week. Additional information from Borden County stamps the outrage as the worst ever known. The two men were chained to a pole extending horizontally, with their feet barely touching the ground, and slowly burned to death. People in the western part of the State are fearfully excited, and the country will be scoured for the apprehension of the gang.

After this we may imagine the surprise and indignation with which a communication in one of our New York contemporaries will be read. The writer of it does not contend, he says, for *annexation* in regard to Canada or Mexico. He simply advocates a universal union all over the continent—an American America—with its central offices, President, etc., sitting at Washington! Surely this is infatuated enthusiasm in favor of a theory which all experience has taught can never work satisfactorily—that is with safety to the lives and property of the subjects of the state.

Lord Beaconsfield, on the 19th, received a deputation which presented a testimonial from the British residents of California. Lord Beaconsfield said that this testimonial from the British residents of a great country like the United States was specially pleasing to him. He added that he believed that the Treaty of Berlin would tend to produce the pacification of Europe, though there might be those desiring its failure, such was not the feeling of the signatory Powers, who are determined to see the Treaty executed. All the conditions under which Cyprus has been secured, to enable the Sultan to carry out the regeneration of the most important part of his dominion, have been fulfilled.

The Turkish members of the Commission to discuss the Greek frontier question has been appointed. The Porte is desirous to arrange the matter, but if Greece and Turkey do not agree the Porte proposes to submit the differences to the decision of the Powers.

At the Monthly Board Meeting of the Society for the Promotion of Christian Knowledge, General Sir George Daubeney moved the following resolution: 'That the Society for the Promotion of Christian Knowledge has heard with great sorrow of the affliction which has befallen its President in the death of Mrs. Tait, and, recognizing the loss which the Church has sustained, offers its

most respectful condolence to his Grace, and assures him of their prayers that he may be sustained and supported in his great loss.' Mr. Liddel, in seconding the motion, as a layman of the archdiocese, said that probably no lady had done so much for the revival of Church work as Mrs. Tait. There was hardly a charity or institution in which she did not take an interest, while her loss would be irretrievably felt at her Orphanage at St. Peter's, Thanet. The death of no lady could have created so large a circle of mourners, none would be more widely regretted, and no words could adequately describe the loss her death would cause. The motion being supported by Bishop Perry and the Rev. Brownlow Maitland, was carried *nem con.* Prayers were offered in Lichfield Cathedral in behalf of the Archbishop of Canterbury.

The electric light will make a valuable saving of coal in England. According to a very careful estimate made a few years ago, the quantity consumed in gas making was set down at 6,560,000 tons, against a production of coal 114,300,000 tons.

The St. John *Herald* Mexican advices report that on December 3rd, the merchants of Guadalajara and other towns in Jalisco held a mass meeting to protest against outrageous taxation by the governor of Jalisco, when the latter ordered troops to fire on the assemblage, which they did without warning, killing in pure wantonness five prominent merchants.

It is said that twelve Turkish battalions have been ordered to Podgoritza to prevent the Albanians from resisting the cession of that place to Montenegro.

At Philadelphia, it is announced that the two Russian cruisers, Asia and Europe, recently completed there, sail to-morrow for Cronstadt, Russia, where they receive their ammunition and arms. They leave port under command of an American master, and will be turned over to Russian officers as soon as they get out of American waters. The Africa, another Russian vessel, leaves in about a week. The Zubipeca, the last of the four vessels, made a trip down the River Delaware yesterday, with satisfactory results.

#### THE SUNDAY AFTER CHRISTMAS DAY.

THE special feature brought before us to-day by the Church is the sonship of Christians as the result of the Incarnation. It was in order, we are informed by St. Paal, that we should receive the adoption of sons, that "God sent forth His Son, born of a woman, and made under the Law." God created man to be immortal, and made him an image of His own eternity. He also made him an image of His moral attributes—His holiness and His goodness. But this image was almost wholly lost at the fall, and it is restored by Christ. When we are made members of Him, and heirs of the Heavenly Kingdom in the Sacrament appointed for the purpose, we are then adopted into His family; and the seeds, the germs of these moral attributes are implanted, in order that by Christian care and culture they may spring forth and bud, and bring forth fruit, and that at length in the Heavenly Kingdom not only the bliss of the first Paradise may be restored, but also its moral perfection, its sinless purity. We Christians are now the sons of God, made such in order to reflect His pure and spotless image—but, saith St. John, "it doth not yet appear what we shall be." And the state-

ment he makes that "we know that when He shall appear we shall be like Him," shows that His image is, in our future glorified condition, to be still the model after which we shall be fashioned, for ever.

#### THE BISHOP OF MANCHESTER ON THE CHURCH.

IN a recent sermon by the the Bishop of Manchester, on the History of the Church, preached at the Consecration of Dunston Church, near Birmingham, his Lordship touched upon several points of general interest, and made some very impressive and masterly remarks. He spoke of the toleration that was essential to the existence of a national branch of the Church. Sects might be intolerant; they might split up if they chose, as the Wesleyans had done, by dividing themselves into about half a dozen different and contending bodies. But the members of the Church could not make a brother an offender for a word. In consequence of this essential requisite, our enemies had said that the Church was one great Babel of sects, a gigantic organized hypocrisy; and the Church Congress, held not long ago, had been cited in support of that opinion. But the Bishop says he was there himself, and was deeply impressed with the true harmony which pervaded the whole proceedings.

His Lordship also remarked that the sects were new, while, of the Church of England, every one must admit that she was historically and identically the same body now as before the Reformation. He also bade those whom he addressed to beware of imagining that the Church is a sect among sects, or that she began to exist at the Reformation. She was then *re-formed*, not first formed. Nor was she the creature of Rome. In some respects the Roman branch of the Church was the newest of all sects. Since the Church of Rome had separated from the Church of England, Rome has added no less than *Twelve new articles* to her creed, and two of them within the last twenty-five years. But the Church of England maintains inviolate the faith laid down in the three great Creeds of Christendom. She sent three Bishops to the Council of Arles before the great Council of Nicea. And when the Roman Missionary Augustine came to England in the sixth century, he found the Church already existing, and officered by its own Bishops, though weakened by Saxon invasion: The Bishop pointed out the difference between Rome and England; as this: that, though the Church of England had lapsed into some errors in the middle ages, yet when light broke over her from the East, after the fall of Constantinople, she took the opportunity of the fact that a strong king sat upon the Throne, to rid herself from error. And it was because the Pope would not sanction that reform, that she pushed him aside out of her path, and gave herself back to God. And then the nation and Church, as one, speedily ridded themselves of corruption. But to that corruption Rome has ever since clung, and into it she has more deeply sunk.

The Bishop's testimony to the usefulness of the *Church Catechism* is especially valuable. He stated that he believed that much of the sober character of the last generation of English people was owing to their having learned the Church Catechism in their youth. Its maxims, his Lordship said, were those of God's truth, and of strong English honesty; and he added that the present generation were flippant and careless just in proportion as they neglected the teachings of that

at when He shows that condition, to all be fash-

#### ON THE

op of Man-  
e Church,  
on Church,  
ched upon  
made some  
He spoke  
o the exist-  
t Sects  
t up if they  
by dividing  
fferent and  
ers of the  
offender for  
rtial requis-  
Church was  
organized  
eld not long  
at opinion.  
imself, and  
e harmony

Catechism; and said he, "We shall have to come back to it." He sat a fortnight before, listening to a lady who advocated a reform of modern extravagance, and he observed that nearly all her most telling sentences were those of the Church Catechism.

As for the Prayer Book, the Bishop said he believed that were St. Paul alive now, he would thank God for the high privilege of being able to worship Him in the holy words of that book—a book upon every page of which Christ stood out in bold relief. That book was not made at the Reformation; as many of its prayers came down from the earliest antiquity.

By the parochial system, he said there was hardly an acre or a house in the kingdom, without a minister commissioned to render every religious help which might be rightfully demanded. It might be true, he remarked, that some clergymen and Bishops might be disagreeable people; but the true minister looked upon himself as the servant of the people. "We are your servants"—not your servants to be hired to teach anything you may wish us to teach, or to dismiss us with a month's notice and wages, not your menial servants—but your servants in Christ, and to do His bidding.

#### THE INDIANS IN THE UNITED STATES.

WE noticed, last week, the surprise and displeasure, which may be almost characterized as indignant, with which the English press comment on the recommendation of the President in his late address to Congress, that the Indians of the United States should be employed by the government in keeping each other in order;—which only means that they should be exterminated, in the shortest possible period of time; in order to make way for the advancing tide of emigration from the east.

In decided contrast to the President's recommendation, is the Report of the Indian Commissioner to the Secretary of the Interior, which has just been published. One of his plans is to gather the Indians into reservations and then lead them to habits of self-support. The real point, however, is touched when he urges the importance of a permanent and perfect title of the lands set apart for Indian use, vested in the Indians. He says, (what all the world knew long ago), that, in the United States, the Indians find that even when gathered into reservations, they have come to consider that their title in the lands is not secure, and that they are subject to removal as soon as it is made out that the white settlers want their lands. And here lies the ground of the universal feeling they now entertain of their total insecurity, and the cause of their hatred of the white emigrant. We may be thankful that our Government, whatever may have been its shortcomings or its other faults, has never been guilty of insincerity in its engagements with the Indian populations within its territories.

The United States' Commissioner has paid great attention to the subject; and after mature consideration has recommended that, as fast as the Indians are consolidated upon reservations, or in cases where they are now located on good agricultural lands, where it is deemed best that they should remain, the Secretary of the Interior should be authorized by a law applicable to all the tribes to allot the lands in such reservations among the Indians belonging thereon, in tracts not exceeding 160 acres to each head of a family, or eighty acres to each single person over twenty-one years of age, and issue patents therefor without the

right to sell, mortgage, lease, or otherwise alienate the same for the term of twenty-five years from the date of the patent, after which time the same may be alienated under such rules and regulations as the Secretary of the Interior, for the time being may see fit to impose. Said lands so patented to be exempt from taxation and from levy or sale under process of any court for a term of years.

In reference to the attempt at educating and civilizing the Indians, the Commissioner thinks that the result of the peace policy, imperfectly as it has been carried out, is, after all, full of promise that eventually the civilization of the Indian tribes of the United States may be accomplished through their children.

Another point urged, is the duty of the Government to establish marriage relations. At present an Indian takes his wife through a bargain and sale with the father, and the purchase of the elder daughter means a purchase of all. There is no limit to the number of wives the Indian may have; nor the number of times he may change the occupants of his Lodge. To break this custom and to lead the Indian to a recognition of monogamy is another means of civilization he urges. The Commissioner closes his report with a request for an increase of the clerical force of his department, which is a valuable recommendation of the ecclesiastical element as an important power in the civilization of the heathen.

#### THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

EVERY real Churchman will feel considerable anxiety about the result of the crisis through which this noble and venerable society is now passing; and it will surprise a great many people to find how nearly some of its proceedings have agreed with those of the Church Missionary Society. The recent dispute in Ceylon with the latter institution, our readers will remember, had reference to the control which should be exercised over the clerical and lay agencies employed in missionary operations—whether it should emanate from a self-constituted and irresponsible society in a central and remote position, such as London in England, or whether it should be vested in the bishops of their respective dioceses, with whom—supposing the plain teaching of our Church and that of the New Testament should be correct on that point—is deposited the commission which they derived in direct descent from the first apostles themselves, and which empowers them to exercise the functions belonging to the chief pastors of the flock of Christ. The question, with regard to the S. P. G. Society, differing, however, in this point, that it is not the actual government of the clergy, paid by it; but a society that is claimed to be exercised by it; but a discretion in the selection of the missionaries employed, which is supposed by some to be indispensable to the success of the Society's operations. This discretionary power appears to have been exercised more or less for the last twenty-four years. And it is thought to have worked remarkably well, although the principle does not differ materially from that contended for by the Church Missionary Society. Both, in their respective modes, are claiming a power and authority which can belong only to those who have received a divine commission to exercise them. This, we remark by the way, and altogether independently of the practical result—which has never until now been complained of.

The difficulty which has now arisen has refer-

ence to the case of Mr. Cecil Rivington. This gentleman had been personally selected by the Bishop of Bombay and his Commissary, who being personally satisfied with him requested him to apply to the S. P. G. for his passage money and to be placed on the Society's list. He was accordingly invited to go before the Board of Examiners, who asked him a number of questions as to his theology, which he deemed irrelevant and unauthorized, and which he accordingly resented. The result was that the Examiners gave him no certificate, and he had to find his way to the Bishop of Bombay without any assistance from the Society. At their last meeting, a member, Mr. Outram Marshall, proposed an alteration in the by-law, which was passed. Its effect is to order the Society to return to an old rule, which was in force from 1846 to 1854, empowering the Standing Committee, if they see fit, to dispense with examination before the Board in the case of candidates in England expressly nominated by some Colonial Bishop or his Commissary; as the Society now accepts on the same Episcopal nomination those candidates who are actually working or studying abroad, and paid out of the Society's grant to the particular diocese to which they belong.

It is stated that notice has been given to rescind the resolution at the next meeting of the Society in February. We regret to find that two Bishops have intimated a determination to withdraw from the Vice-Presidency of the Society if the resolution be not rescinded. This appears to be a high handed proceeding. Whatever may be thought of the object and spirit of its promoters, the resolution in itself does not commit the Society to any fundamental dereliction from its first principles; and only in case of such dereliction can it be desirable to bring the weight of official authority to bear upon the Society. Even if the resolution should not be rescinded, the general character of the Society's work will remain the same, and will still deserve the confidence of sound Churchmen, especially as in principle it will be a little more correct.

#### THE EVIL DAYS OF UNBELIEF.

NOTHING can be more important than for Christians of the present day to consider in what direction they and the world are moving.

In the Church of the Heavenly Rest, a few days ago, Bishop Littlejohn, of Long Island, took his text from that passage in the sixth chapter of St. Paul's Epistles where the Apostle asks prayers that he may be given utterance to preach the mysteries of the Gospel. Having explained the position occupied by St. Paul when he cried for help, realizing the combined opposition of Jews and Gentiles against the "mysteries of the Gospel," the Bishop said that the stewards of God's word were to-day similarly circumstanced. To-day the mysteries of the Gospel, which were to the Jews a stumbling block and to the Greeks foolishness, having come down unchanged through all the ages, offend alike men who have creeds and men who have none, because of the absolute and exclusive supremacy of the truth which they teach. The opposition of to-day is found in the sect—spirit, which is the child of intellectual conceit. "This spirit," said the Bishop, "has made schism so familiar a presence that it has practically dropped from the catalogue of the possible sins of the nineteenth century. When we see how the body of Christ is torn and divided in this generation by differences of opinion, how earnestly should we not pray to the Head of the Church to send a

thousand Pauls to preach the mysteries of the Gospel. It is impossible for any man to preach these mysteries and not preach against the sect tendencies of the day. Much of our Christianity has fallen in fragments—no, not fragments, for those might be gathered, repaired and put together again—but in ruins. If the Gospel has any right to a hearing it must be dogmatic or nothing. It must offer truth to the human mind and heart by authority, or it is nothing. When reason can follow it, it will be in accord with reason, but when it branches off reason must yield to the guidance of faith, which is the substance of things hoped for. Now, partly on the ground of reason and partly on the ground of faith, the Gospel demands belief in a person. This is the great question of the day. But just this is an offense to what is called the 'liberal and advanced thought of the times.' It is the fashion of the hour to sneer at dogmas and disparage all truths uttered in the form of 'Credo—I believe.' And with this fashion as an essential goes the general disregard of moral and spiritual truths. The age is becoming materialistic, and the tendency is to revive the old forms of pagan pleasure worship, and to plunge the world back into that gulf of sensuality from which it was rescued eighteen hundred years ago by the cross. Oh let us cling to the catholic fulness of the love of God and to God's truth in all its dogmatic preciseness. We, as ministers, are compassed about with sore temptations. We are tempted to please rather than offend men; tempted to float with the current; tempted to preach morality rather than religion. Already these temptations have told sadly upon the morale of some of us. Not a few pulpits in the land have yielded. Say not coldly and harshly, brethren of the laity, that we should easily rise superior to these temptations. It is a trial at this day as it was in Paul's day to preach the mysteries of the Gospel, and those who surmount it find too often a martyrdom—the martyrdom of cold looks and desertion. Let the clergy and laity unite in going before God to ask that his ministers may be given the boldness to preach the precious mysteries of the Gospel, and that their hearers may be given the grace to receive the same, believing that it is a message from God and not the delivery of man."

#### BOOK NOTICES.

**THE ENGLISH REFORMATION;** its principles and blessings. A sermon preached by the Rev. Isaac Brock, M.A., *Queen's College, Oxford*, in St. Peter's Church, Sherbrooke, Sunday evening, November 17th, 1878. Being the 320th Anniversary of the Accession of Queen Elizabeth. T. J. Tuck; J. R. McBain, Sherbrooke, P. Q., 1878.

This excellent sermon contains a short and succinct account of the principles and blessings of the English Reformation, which will be found exceedingly valuable to many of our people who may have misunderstood the essential principles on which the Reformation was conducted in England. In reference to the fact that the sermon contains no allusion to the great German Reformer, Martin Luther, Mr. Brock remarks in a note:—"The reason of such an omission is obvious; the subject considered was the *English* Reformation; which was conducted on essentially different principles, from the German and Swiss Reformations, and was only indirectly affected by the great Revolution, which took place in the sixteenth century in Germany and Switzerland."

**THE AMERICAN ANTIQUARIAN.**—A quarterly journal of early American History, Ethnology, and Archaeology. Edited by Rev. S. D. Peet, Cor.,

Sec. American Anthropological Association, &c., large, 800 pp. 62, \$2 per annum. Cleveland, Brooks Schinkel & Co.

We welcome this magazine which, as devoted to one of the most interesting branches of study will doubtless be found useful to ethnological and anthropological students. On this continent is material for many a volume of information as valuable as any that has appeared in the pages of the Paris or London journals devoted to the *de facto* science of man. As the only publication of its kind on this continent, it should meet with a liberal support.

**THE SERMONIZER.**—A monthly magazine of Homiletical Literature, large 8vo pp. 16: 50 cents per annum. Rev. J. C. Hornberger, Editor and publisher, Lebanon, Pa. This magazine, of which eight numbers have been published, is well got up and has many sermonic helps. The editorial article "*Speak well of your brethren in the ministry.*" contains sound advice.

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

DEAR SIR,—Will you kindly acknowledge the following donations, with the thanks of the incumbent, for the Five Island's Church Fund, Miss S. C. Cochrane, Maitland, \$1.00; Dr. Chandler Crane, \$1.00, and accompanying list. All donations for the foregoing work offered on the Lord's Table the Sunday after receipt. The help of our Brothers and Sisters in the Lord much needed.

Yours faithfully,

FREDK. J. H. AXFORD,

Incumbent.

Mrs. Wm. T. Pipes, Amherst, N.S., 50c; Mrs. J. J. Kerr, \$1.00; T. Dunlap, Esq., Amherst, N.S., E. B. Blenkhorn, each 25c. *From Amherst:* W. J. Moran, Mrs. Barnes, A. H. Parker, D. J. Chapman, J. M. Hay, J. R. Lamy, J. Moffatt, J. M. Townsend, A. R. Dickey, D. W. Douglas, R. C. Fuller, J. W. Drake, C. E. Ratchford, C. R. Smith, W. Inglis Moffatt, each 50c; Mr. George Townsend, Mrs. C. E. Ratchford, Miss Yates, each \$1.00. *Collected by Mrs. Helen G. Stubbs:* Miss L. Milner, Sackville, N.B., 50c; Col. C. J. Stewart, Amherst, N.S., 1.00; W. C. Cogswell, Esq., Sackville, N.B. (2nd), \$5.00; A. Kinder 25c; J. S. Smith, \$1.00. Total, \$20.25.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**GEROW GORE.**—*St. Mark's*—On Sunday, December 15th, this church was re-opened for divine service, after having undergone a thorough internal repairing. The whole church is replastered and painted, and a neat vestry provided near the chancel, with other improvements. The cost, which has not been very great, has been all contributed by the congregation without any debt being made. The re-opening services were conducted by the Rev. John Halliwell, Incumbent.

**MISSION BOARD.**—A regular meeting of the Mission Board was held at the Secretary's office on the 11th. Present: The Rev. Dr. Boswell in the chair; Ven. Archdeacon Parnell, Revs. W. Lewin (Prescott), G. W. White (Iroquois), J. J. Bogart (Napanea); Messrs. Dr. Henderson, Q.C., R. T. Walkem, S. Keefer (Brockville), D. Collins, (Maitland), James Shannon, E. Rose, and R. V. Rogers, Lay Secretary. The meeting was opened with prayer. The minutes of the previous meeting were read and adopted.

The Secretary read the report of the Mission Fund as follows:

Kingston, Dec. 1st, 1878.

To the Chairman, Mission Board:

DEAR SIR,—I beg to report the state of the Mission Fund to be as follows:

By Collections..... \$191 20  
To paid grants for quarter...\$2,206 70

" Rev. J. H. Simpson's pension .....	50 00
" Share Secretary's salary.....	40 00
" Archdeacon Parnell .....	25 00
	2,321 70

Debit Balance.....	\$2,130 50
" " (Sept. 1st) .....	3,283 12

Debit Balance.....	\$5,413 62
--------------------	------------

T. A. PARNELL,

Clerical Secretary.

**OUTFITS.**—The following resolution was passed: "That owing to the low state of the Mission Fund, the Board are unable to pay the usual grant for outfits at present."

**Communication.**—The Secretary read a communication from the Rev. Charles Forest, enclosing the following resolution: "That in order to the more effectually carrying out of Canon 16, His Lordship the Bishop be respectfully requested to sub-divide existing Archdeaconries into smaller sections, and to appoint over these officers whose special duty it shall be to watch over and to promote the objects aimed at in said Canon, to wit: 1st. More liberal support to the Mission Fund of the Diocese. 2nd. Adequate and regular payment of the missionaries' stipends. And that a report of their action be made to the Chairman of the Mission Board on or before the 30th April in each year."

Mr. Forest, in the communication accompanying the resolution, commended the scheme to the judgment of the Board, on the following grounds: 1st. It is not revolutionary. It disturbs no part of our existing machinery. It will entail no extra expense. 2nd. It may be used by the Mission Board for the securing of reliable data as to the actual position and needs of the missions of the diocese, and thereby enable the Board to dispense more satisfactorily the funds at its command. 3rd. Within a small district or section it would be in the power of any officer put in charge at any time to render assistance to his brother clergy in forwarding either or both the interests indicated by the resolution. This might be effected either by holding public meetings, or by visiting (if so desired by the clergyman) defaulting parishioners to stir them up to the discharge of their duty. 4th. This proposition restricts action to the two, and two only, points mentioned, and while it might strengthen, could not possibly conflict with any machinery now in use.

The communication brought up the whole subject of the contributions to the Mission Fund, and the consideration of the best means to increase them, as well as the contemplated revision of Canon 16, which had been referred to a sub-committee which was not prepared to report. The discussion took a wide range, but ultimately the committee to revise the canon was re-appointed and directed to report at the next meeting in May. The Board then adjourned. —*News.*

**CARLETON PLACE, Dec 18th.**—A very pleasing incident in connection with the church took place this evening. After the usual service in the church the members of the choir met at the parsonage for practice, at the conclusion of which Mr. L. J. McArton, our highly esteemed organist, was presented with an address and a handsome purse containing \$26.50.

The following is a copy of the address:—To Mr. W. J. McArton, organist of St. James' Church Carleton Place.

DEAR SIR,—On behalf of the congregation of St. James' Church, Carleton Place, we would beg your acceptance of the accompanying purse.

Small though our offering be, and utterly inadequate of itself to convey any impression of the high esteem in which we hold your services, we trust you will regard it as a voluntary and affectionate testimonial to the worth of one who has so ably and so unweariedly conducted our musical services in the house of God, and elsewhere when required.

Knowing as we do, that these services have been rendered, sometimes at personal inconvenience, but always cheerfully, our gratitude assumes more than a mere passing tribute of esteem. Praying that you may long be spared, with renewed health and strength, to preside at the service of praise you love so well, and that all the

best and richest blessings of this happy Christmas season may be yours. We are on behalf of the congregation. Kate Graham, Margaret Wilson, Mr. McArton replied in suitable terms.

#### TORONTO.

SUNDERLAND.—One of the memorials of the Rev. G. I. Taylor's earnest zeal and arduous labors in the diocese is a pretty little brick church of Gothic architecture in this village. At his earnest entreaty three of the leading men of the neighborhood—Richard Pervice, Joseph Thompson and Mr. Hodgson—took the work in hand and, assisted by their neighbors, put up a structure which is an ornament to Sunderland, and of which the Church may well feel proud. The congregation have lately painted the church, and last Sunday Mr. Taylor was present again at the re-opening, and preached eloquently morning, afternoon and evening in the mission, to large congregations, who rejoiced to see his face one more and welcome him back to the field of his former labors. We want now a white marble font, octagon shape. Who will give it? Com.

St. Luke's.—Last Sunday being one of the days appointed by the Church for the ordination of clergy, three gentlemen were ordained in this church by the Bishop of Algoma, acting for the Bishop of Toronto, the state of whose health necessitates his abstaining at present from all outdoor work. Of those ordained, all of whom had completed their studies at Trinity College, two—the Revs. A. S. Spragge and W. Robinson—were raised to the order of the priesthood, Mr. H. C. Avant, late organist of St. Luke's, being ordained as a deacon. At eleven o'clock the Bishop of Algoma, accompanied by the Ven. the Archdeacon of York, the Revs. Canon Stennett (Examining Chaplain to the Bishop of the Diocese), J. Langtry (Rector of St. Luke's), Dr. Scadding, Dr. Davies and John Pearson (Holy Trinity), entered the church, the choir singing the hymn, "Soldiers who are Christ's below." The ordination service was at once begun, the usual morning prayer being omitted. The Archdeacon (Provost Whitaker), in accordance with the rubric, presented first Mr. Avant, and then the other two gentlemen, for their respective orders. The usual inquiries, as to fitness and learning having been put by the Bishop, and answered by the presenter, his Lordship recommended the candidates to the prayers of the congregation. After a few minutes of silent prayer, the Litany was said by Dr. Scadding, the proper special suffrages for those who were to be ordained being inserted as the rubric directs. After the Ember hymn, "O Thou Who Makest Souls to Shine," had been sung, the Rev. John Pearson preached an admirable sermon on 1 Cor. iv. 1. The Rev. H. C. Avant said prayers in the evening, and the Rev. A. S. Spragge preached the sermon.

MISSIONARY MEETINGS.—*Deanery of North and West York.*—York Mills, Thursday, January 2; Holland Landing, Friday, January 3; Newmarket, Monday, January 6; Aurora, Tuesday, Jan., 7; Oakridges, Wednesday, January 8; Richmond Hill, Thursday, January 9; Thornhill, Friday, January 10; Weston, Monday, January 6; Woodbridge, Tuesday, January 7; St. Stephens, Vaughan, Wednesday, January 8; King, Thursday, January 9; Lloydtown, Friday, January 10; Mimico, Monday, January 13; Lambton, Tuesday, January 14; Carlton, Wednesday, January 15. Time of meeting, 7 p.m.

H. B. OSLER, R. D.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

SOUTH WENTWORTH AND HALDIMAND DEANERY.—The Chapter of above Deanery met on Ember Wednesday, the 18th inst. On Tuesday evening divine service was celebrated in St. Mark's Church, Hamilton, when the sermon was preached by Rev. G. Johnson, of Jarvis. On Wednesday at 9 a. m. there was a celebration of the Holy Communion in the same church, after which, by invitation of the rector, the Rev. R. G. Sutherland, the Chapter met for business at the

rectory. There were present Rev. Rural Dean Bull in the chair, and Revs. James Carmichael, R. G. Sutherland, G. Johnson, C. E. Thomson, W. H. Cook and C. E. Whitcombe. After prayer, confirmation of the minutes, and the Rural Dean's opening address, the following scheme of missionary meetings for January, 1879, was arranged and adopted: *Jarvis*—Monday, 6th Jan. *Nanticoke and Hagersville*—Tuesday, 7th. *Cayuga*—Wednesday, 8th. *Dunnville* and out stations—Thursday, 9th. *Caledonia and York*—Friday, 10th. Also *Barton*—Monday, 6th. *Glanford*—Tuesday, 7th. *St. George's in the East, Barton, and Woodburn*—Wednesday, 8th. *Saltfleet and Stony Creek*—Thursday, 9th. *Bartonville*—Friday, 10th. The plan of holding the missionary meetings in the form of a special service, at which the clergy officiating should in their surplices address the congregations, was unanimously approved and recommended by the Chapter. Attention was called to the sad want of connection, and also to the irrelevancy to the main subject—missionary work—often displayed in the addresses delivered at missionary meetings, and it was resolved that an attempt be made to correct this evil by the appointment of individuals to speak each on a special aspect of the one subject. The consideration, whether it be advisable for each clergyman to arrange for an exchange of pulpits with a brother upon the Sunday previous to the missionary service, evoked a difference of opinion. Whilst on the one hand the sermon of a strange clergyman may make a greater impression temporarily on the congregation, it was generally conceded on the other hand that no stranger could understand the temper of a congregation better than the pastor of a flock. Some clergymen are possessed of a sort of constitutional bashfulness in speaking plain words to the people about the duty and privilege of liberal offerings of money, while others perchance have not the gift of address in this particular line of duty. Perhaps the advantage of exchange, for this special purpose, can be best weighed and decided by each priest for his own parish. It was the unanimous opinion of the Chapter that two hours should be the maximum of time occupied by a missionary service.

The Rev. James Carmichael spoke of a plan which he had adopted with much success upon former occasions. Rev. C. E. Thomson has also adopted the same plan with pecuniary success. After the addresses the clergyman of the parish, or some one deputed by him, say the churchwardens, goes to each person in the congregation, and obtains there and then the promise of a subscription, which is entered on a collector's book. As soon as possible after the meeting the appointed collectors, guided by the list obtained in the church, call upon the signers and gather the amounts subscribed. Of course, where, as in this diocese, the offertory at the service is given to Algoma, the above plan would necessitate the appointment of a special amount to this particular missionary object, as it would be inadvisable to gather a cash and a promised offertory at one service. Whether this plan would clash with the Synodical resolution to devote the offertory at missionary meetings to the mission fund of Algoma is a point your correspondent will not take on himself to decide.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

LEAMINGTON.—A mission was conducted here during the week beginning December 7th. The Rev. Mr. Johnstone, Kingsville, was the preacher at each service. The subjects discoursed upon were: The sinfulness of man, Redemption, The character and office of the Holy Ghost, Good Works, Intercessory Prayer, Psalmody, Preaching, God's Word the Standard of Faith. Holy Communion was administered on Sunday, Wednesday and Friday. This parish, in the county of Essex, is in its present form a new one, and was part of the district ministered to by the Venerable Archdeacon Sandys years ago. After having been re-formed and put in working order by the Revd. H. B. Whray, (Durham), the Rev. W. Bevan was sent, and is getting on well, thanks to the labours of his predecessor. These services have been well attended, and it is to be hoped they may do lasting good. The parish extends from Lake St. Clair to Lake Erie.

## British and Foreign.

### ENGLAND.

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 sterling.

The sum of £35,000, sterling, 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 Ultramontaniam, 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.

At the same meeting the report of the society for 1878 was received, with the following addition:—"It is to be understood that in case of a genuine Old Catholic movement in any country, the society is at liberty to give assistance to it in such way as, after consideration, special circumstances may seem to require." The Bishops of Lichfield, Dunedin, Guiana, and Melbourne, were elected vice-presidents of the society; the Rev. P. Hoste and the Rev. J. W. Pickance, local secretaries; the Rev. J. Le Mesurier, the Rev. R. S. Oldham, and Mr. F. A. White, members of the general committee. A vote of thanks was passed to the Bishop of Winchester for having summoned the conference held at Farnham Castle on July 31st last.

On Friday, the 22nd, the remains of Mrs. Alford, relict of the late Dean of Canterbury, were buried in the churchyard of St. Martin, in that city; the Bishop of Dover and Archdeacon Harrison officiating. Mrs. Alford had died on the previous Sunday, at the residence of her son-in-law, the Rev. W. T. Bullock, in London. During the life of the late Dean she took a very active interest in the literary labours of her husband, and after his death published a well-known memoir of him.

The death of Mr. H. S. King is a cause of deep regret to all who are concerned in the management of the Society for Promoting Christian Knowledge. As a member of the standing committee of the society, he for many years gave most careful attention to its publishing and bookselling departments; and it is due in a great measure to his experience and good counsel that the business was reorganised and placed on a system which has led to a large and economical extension of the Society's usefulness.

On Dean Stanley's return to England from America, he preached in Westminster Abbey, on Malachi, iii. 16., "The Lord hearkened and heard." He said we could not throw off the responsibilities which the past as well as the present had thrown upon us. Our far-reaching line of ancestry, and our wide-spreading dominions were around us like the mountains standing around Jerusalem. It was said that even the roar of Niagara had not the force which its volume of waters would give to it, because there was no elevated country to catch and reflect the waves of its sound. But it was an additional responsibility of England that she does possess these reverberatory barriers. We had the knowledge that what we as a nation do or say can produce an effect in distant India, and that our swift messengers along the wires can awaken the thunder of the cannon among the snow-clad Indian mountains. This knowledge ought to produce deep thought into the soul, and was sufficient to put courage into the most cowardly. There was a vast area of hearers—flesh of our flesh, and blood of our blood, who watched us with a preternatural sensitiveness. All the good or evil of our doing, acting as a standard, might aid in raising or depressing these our brethren. Any note struck for mere party watchwords, any foolish ecclesiastical bickering, might injure our brethren on the other side of the Atlantic. Any public spirit of ours, any movement for the relief of humanity, and any effort to be honest, and truthful, tended to advance those distant settlements where others were watching us. They were looking to us for examples of energy and elevation such as once came from us to them. Far more to them than any flattery or censure would be the examples of honest trade, of pure states-

manship, and of pure religious life and teaching, for they look with respect and regard upon these shores from which they took their reluctant departure, and which they still so dearly love. At the morning service the prayers of the congregation were asked for Mr. William Holman Hunt, who is dangerously ill.

In the pastoral letter of the Bishop of Rochester, he remarks with much fairness and truth:—"That while there is indisputably a growing preference for musical services, and for a more elaborate ritual, and for grandiose architecture, and any amount of flowers, there is no solid reason for identifying it all with Romanism. They are but the phenomena of a high wave of ceremonialism, which has washed on the shores of Nonconformist communions quite as much as on our own, and probably affected them more. While they do, sometimes, accompany a steady progress towards the Roman corruption, they are not necessarily symptomatic of it. This growing interest in the externals of religion, while it has its unspiritual and dangerous side, it is in great measure owing to the influence of musical taste, to more artistic cultivation to what goes by the name of æstheticism, and to our domestic and educational habits. To confound High Churchmen as a body with their extreme wing is a ludicrous injustice; and if half the Church services in England were choral to-morrow, I should be as confident as I am now in the staunch loyalty of the great body of English Churchmen to the doctrines and principles of the reformation."

#### UNITED STATES.

VERMONT.—Bishop Bissell has lately been invited to testify before the Judiciary Committee of the Vermont Legislature as to the need of a more stringent law on the subject of divorce. It is hoped that his influence, with that of other good men, will cause an amendment of the present law, which makes frequent divorces, and for inadequate reason, much too easy.

TENNESSEE.—The registrar has heretofore called to the attention of the convention the subject of tenure of Church property as a most important matter for their consideration—expressing the opinion that the vestiture of such property in the convention (for the use and benefit of the parishes, or such uses as may be designated in the conveyance) is the most secure and satisfactory tenure—but has hesitated in pressing this view until brought fully before them for consideration. The confusion and serious inconvenience resulting from other tenures has been strikingly brought to the attention of the Church during the past year. In one parish the title to the property had been vested in a trustee, now dead, and has descended to his heirs, resident upon two continents, and there seems much delay, if not positive difficulty, in getting release of title from them. In another, the title was vested in a trustee, now a non-resident of the diocese, who does not respond to repeated efforts to obtain release from him. In one case property has actually been attached for alleged debt of the congregation; and in two others suits and levy upon the same had been threatened, though the obligation is denied.

A committee on the same subject afterwards reported:—"That the evils attendant upon the titles to Church property residing in the congregations, or vestries, or wardens, are great. The following are some of the most apparent: 1st. Where both the title and beneficial use are vested in the same persons or body corporate the property may be charged with the payment of debts providently entered into, such as for salary of rector, ordinary expense account, or for improvements; and thus property devoted perpetually to the use of the Protestant Episcopal Church may be diverted to pay the obligations of a careless vestry. 2nd. It is possible that by the consent of a majority of a vestry and congregation property intended by the original donors to be forever devoted to the uses of our branch of the Church Catholic may be diverted to other and wholly foreign purposes, as was the case with the property of Christ Church, Chicago.

The last convention therefore resolved:—"That in the opinion of this convention the title of all Church property ought to be vested in this convention, in trust for the use of the parish, or for such other purposes as the donor may prescribe, and that the registrar be commended for his effort to accomplish this end; and that he be requested to persevere in his effort to persuade our parishes to cause the titles to their property to be vested in trust in this convention.

INDIANA.—The journal of the last annual convention contains the following statistics, a large number of parishes not reporting to the convention: clergymen canonically resident (bishop, 1; priests, 27; deacons, 3), 31; baptisms (adults, 155; infants, 330), 485; confirmed (as reported in the bishop's address), 261; communicants, 3,537; Sunday-school teachers, 379; scholars, 3,417; average attendance of scholars, 2,145; marriages, 80; burials, 148; contributions: parochial purposes, \$46,991.31; diocesan, \$2,965.39; other purposes, \$549.24; total, \$51,421.54.

LOUISIANA.—The Bishop of this Diocese, the Right Rev. Dr. J. P. B. Wilmer, died suddenly in New Orleans, December 2nd, at the age of 65. He is spoken of as a godly and well-learned man, of great influence in his diocese and in the councils of the Church.

#### MISSION WORK.

There is now a "Protestant Sect of Buddhists." A missionary at Osaka writes,—"the Hongwangi, or, as they are called, the Protestant sect of Buddhists in this city, have built a great school here, and are teaching the English language as well as Western science. They have asked me three or four times if I could teach metaphysics in this school, an hour a day. I have partly promised to teach *religion* two hours a week, but they do not seem to be satisfied with so little. I would that I had time and strength to go every day. There are about two hundred young men gathered there, studying to be priests in this most progressive sect in Japan, a sect which has its faith nearly every doctrine of Christianity except the vicarious atonement of Christ."

JAPAN.—Not only have translations of Holy Scripture and the Prayer-book been made, but the Rev. W. B. Wright, S. P. G. missionary at the capital, is engaged on versions of the *Imitation of Christ*, the Epistle to Diognetus, and that of St. Clement. The Rev. A. C. Shaw, another missionary from England, testifies to the ripeness of the field:—"If I had a hundred mouths and a hundred bodies I could employ every one, and be sure, whenever and wherever I preached, of finding attentive hearers." One of his most efficient native helpers is a blind man, "who speaks with great power."

NASSAU.—This poor and disendowed Diocese it about 1,000 miles in length. The Islands of which it is composed, the Bahamas, are long distances apart, and to enable him to visit the churches, clergy and catechists, the late Bishop Venables purchased a small schooner, which allowed him to devote at least six months each year to this important work. At his death it was found impossible (for want of funds) to retain this schooner, so the present Bishop will have to depend upon chance vessels, such as small schooners employed in sponging, &c., which, besides being inconvenient and occasioning loss of time, will entail a great expense. An effort is now being made to purchase a small Schooner for the use of the Diocese, and in addition, to raise about £100 per annum for five years towards the necessary expenses of her maintenance. By these means the new Bishop will be enabled to supervise these widely scattered settlements.

The Rev. J. S. Higgs, of San Salvador, thus writes of his mission work:—"Though not prosperous, I am thankful to say it progresses. I have a very ignorant and supine people to deal with. The whole population, over 1,000, are the descendants of the emancipated blacks. They have had but very few facilities for receiving any education since their emancipation. Hence a great amount of ignorance prevails, and in consequence, superstition, vice, and immorality prevail to a fearful extent. Many settlements have no day schools at all, and so, many of the children grow up in almost total ignorance. There are about 50 or 60 small townships or settlements scattered over the island, thus making it difficult both for religious and secular instruction.

EAST AFRICA.—There has been a revival of the slave trade to Pemba, and several dhows have been taken by the boats of H.M.S. *London*. From one of them about forty slaves were taken, thirty of whom were received by the Universities' Mission, to be cared for, taught, started in life, and finally taken back to their old homes as Christians and freed men. There were seven children, the rest adults. Most of them were Nyassas, but one was a Yao, and said he had been sold to buy powder to make a display at the funeral of Livingstone's old friend Mataka, of Moembe, who received Bishop Steere so readily in 1875, and had twice since asked for missionaries to be sent to him. The Rev. W. P. Johnson was ordained priest on St. Matthew's Day, the sermon being preached by Mr. Knight, chaplain of H.M.S. *London*, and on the following Thursday Mr. Joseph Williams was made a reader at Mbweni. The native printers had completed the Epistle to the Romans, and the First of Corinthians was in the press; and, lastly, Chuma had just come down from Masasi, bringing good reports from Maples, and also from Mr. Clarke, who is in charge of the new settlement at Nowala, forty miles beyond Masasi.

CHINA.—There are at present but five missionaries of the two Anglican societies in the provinces of Peuh Chih Li and Shan Tung, which form an extended and populous territory. The Society for the Propagation of the Gospel, at a recent meeting, passed a resolution to the effect that the shores of the Gulf of Peh Chih Li ought to be occupied by a strong staff of missionaries, under a missionary bishop, and that an appeal be made for means for the purpose.

## 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.

#### MISSIONARY DEPUTATION.

SIR,—Heretofore two clergymen have been deputed to travel together and address missionary meetings. I would submit that *one* would be as effectual to the purpose. Although I know the Apostolic missionaries went two and two, yet, in the matter on which my letter bears, the travelling missionary would be the constant companion of brethren throughout his tour. The following reasons combine to impress upon my mind the advisability of my proposition:

1st. One man is not limited in so wide a subject by fear of monopolizing the subjects or time of his companion.

2nd. One man is more readily accommodated by the clergyman of the parish.

3rd. Where neighboring clergy are invited to speak, there is not usually time enough left for two members of a special deputation.

4th. As the people are notified of the coming of a deputation, they expect an exhaustive address from it; and this can be better arranged and delivered by one than by more.

5th. The impression left upon hearers is generally better from one than from two speakers.

6th. The Deputation expenses, which often form a serious item in the Mission Fund accounts, would be halved.

7th. As in the pricking of the juries, the work could be more equitably divided amongst *all the clergy*. This latter might be accomplished by the selection of deputations alphabetically or otherwise from the clergy list each year, so that the present impositions upon willing clergy might be avoided, and *all* be in honor compelled to take a fair share of the work.

While upon this subject permit me to ask (perhaps the Secretary-Treasurer of a Synod will answer), Would not the average aggregate sum of deputation expenses in any given Diocese or Deanery very much more than pay the travelling expenses of one clergyman to address a series of meetings through the diocese or deanery, and, if necessary, a substitute during his absence from his parish? Yours truly, W.

#### A CONTRADICTION.

SIR,—In a small pamphlet issued by certain parties in Stirling, it is stated that "During the incumbency of Mr. Stephenson, Mr. Halliwell came into the parish and performed official acts, such as marrying and burying. He continued for a week at a time, preaching, baptizing, &c." Permit me to say that during Mr. Stephenson's incumbency of Stirling, I never stayed there but once, for the space of two hours, to take dinner. The only "official" act I performed was to say grace at the table. The above is a fair specimen of the truth of the pamphlet referred to. During a ministry of eighteen years, I have never intruded on the bounds of other men's labors. The world is wide enough for all without trespassing. I cannot but acknowledge the testimony so forcibly accorded me in the pamphlet, of the esteem in which I am held by all the people in the parish of Stirling. This testimony is valuable from such a source. It shall always be my endeavour so to act so as to retain the esteem of all amongst whom I labour. JOHN HALLIWELL.

#### THE MISSIONARIES.

DEAR SIR,—Missionaries must hail with delight the suggestion of your able correspondent B. & S. It is high time we were aroused from the lethargy to which we have succumbed. Let us by all means, have a meeting to obtain our rights, forward the cause, and put an end to starvation. Of course, the city clergy ought to lead: what have they done in the past? Their apathy and indifference has been marvellous, and is contagious, judging from the small contributions of the majority of the laity. Their meetings have been without enthusiasm, wanting in energy, and void



of all those noble feelings which ought to predominate in the hearts of all true Churchmen. Let us now be up and doing, no longer must we hear the sad story of want among our country missionaries; and when meetings are called, throw our hearts and souls into the work, and we need not fear the result.

When missionaries hold a meeting to consider their interests, let them do something better than merely "elaborate a scheme," and in return they will have the deepest gratitude of the whole diocese. C. C.

#### EXAMINATIONS FOR SUNDAY SCHOOL TEACHERS.

DEAR SIR,—Will you kindly announce through the columns of the DOMINION CHURCHMAN, that an examination for Sunday School teachers, in connection with the Church will be held at St. Luke's Sunday School room, Ashburnham, on May 26th, 1879. The examination will be conducted under the auspices of the Sunday School Institute, (England), which has for its patrons the Archbishops of Canterbury and York, and the Bishops of the Church in Great Britain. I have been appointed Local Secretary for Canada, but I purpose acting only for the Diocese of Toronto. All applications by intending candidates from this Diocese must be made through me, and in such time that I may transmit the names, etc., of those offering, to the head office, before the 14th of April next. I append a few particulars respecting the examination. The candidates must, at the time of their application, be teachers in a Church of England Sunday School. This must be certified to by the Vicar or Curate of the parish. A fee of fifty cents must be paid by those teachers who do not belong to a school in subscribing connection with the Church of England Sunday School Institute. The examination will be a written one, the questions being sent from the head office, England, and the answers transmitted thereto. Certificates will be awarded to all who obtain *two-thirds* marks in all three subjects; and to these certificates, will be attached the signatures of the Archbishops of Canterbury and York. First-class certificates will also be granted to all who obtain half-marks, and second-class to those who obtain at least *one-third* in all three subjects. Twenty prizes varying in value from £1 to £5, will be given in books to such as obtain the highest number of marks. The subjects of examination for 1879, are as follows:—

*Scripture*.—The Acts of the Apostles, chapters 15 to 28 inclusive. (Eight questions.)

*Prayer Book*.—The Te Deum, Benedicite, Benedictus and Jubilate, together with 11, 12, 13 and 14 of the Articles of Religion. (Eight questions.)

*Lesson*.—An outline of a lesson to be written on a subject selected from the last fourteen chapters of the Acts of the Apostles.

I would strongly recommend the formation of classes for the study of these subjects, in as many places as possible, throughout the Diocese. They could be carried on under the direction of the clergyman, and would, I am sure, be productive of much good. Should a sufficient number of candidates offer for the examination, an endeavour will be made on their behalf, for reduced terms on the different railways.

Yours, &c.,

W. C. BRADSHAW,  
Local Secretary.

Dec. 10, 1878.

#### THE CHRISTMAS PASTORAL.

DEAR SIR:—Will you kindly allow me a few words anent the Christmas Pastoral.

A short time ago I received a card asking me to request the Churchwardens to intimate how many copies of the Pastoral they would require. How could I, without sacrificing all delicacy of feeling, comply with such a request, when I know the Pastoral referred to was an invitation to the wardens and the rest of the congregation to make a Christmas present to myself?

But the Churchwardens, to whom the notice I received should have been sent in the first place, did apply for a certain number of copies of the Pastoral, and yet these had not been received by the Sunday next before Christmas. Thus must I submit to the further indelicacy of myself asking

the congregation, from the chancel, to give me a present on Christmas-day, or else run the risk of their remembering the usual custom, for there would be surely very little use of placing the Pastoral in the church on Christmas-day itself, supposing the copies to have arrived by that time—as the people, without previous notice, would be unprepared for it.

Perhaps, however, it was not intended that the circular should be laid before my congregation as I am not one of the poorly paid—or unpaid—*missionaries*: albeit my stipend is as small as that of a missionary. For certainly on reading the Pastoral in last week's CHURCHMAN it struck me as being addressed almost exclusively to the missions. We have several circulars during the year upon the subject of missions and missionaries, and surely the Christmas Pastoral which should be intended for the parishes as well as the missions need not be devoted to this subject too.

In conclusion may I ask if we in the parishes, who will probably come short this Christmas owing to the treatment we have received, will be justified on this account in relaxing our efforts on behalf of the Mission Fund? For a Churchwarden, in complaining of the Pastoral, remarked, "charity begins at home." Yours, M. A.

#### Family Reading.

RAYMOND.

CHAPTER XXVI.

The promise which Estelle Lingard had exacted from Hugh Carlton had been given with such apparent truth that she rested upon it in absolute security, and looked forward with pleasure to their continued intercourse, because she hoped to show her gratitude for the affection she could not otherwise requite by being of use to him in his literary work. She understood enough of human nature to be well aware that a disappointment such as Hugh had undergone is generally a very transitory sorrow to a man, though too often it makes up the sum of a woman's life; and she readily concluded that he would soon forget it, and in due time perhaps enlist her friendly sympathy for some other attachment which might be more successful. It was, therefore, without the least misgiving that Estelle prepared to receive his visits just as frequently as usual, and to resume all the pleasant, easy relations which had heretofore subsisted between them. She would have learnt, however, that same night, how little she really knew Hugh Carlton, if she could have seen him on his way home from Highrock House at the close of the interview. He walked quickly down the path, but after he had passed through the gate, he turned round so as to face the one lighted window which marked her presence, and fixed upon it a steady gaze for a considerable time without moving from the spot. Then at last he slowly raised his right hand, and brought it down with violence on the upper bar of the gate, while he said aloud, in a deep concentrated tone, which gave to his words the solemnity of an oath, "And you think, Estelle Lingard, that I will give you up! I tell you, never! never while life endures!"

The night wind sweeping past him bore away the sound of his voice, but as he turned from the gate and walked on towards his home, he carried that sentence graven on his heart, with the indomitable resolution that he would bring it to pass at any cost, were it even to require the compromise of his honor and integrity. He said this to himself, not because he had any deliberate plan of doing evil that he might win Estelle, but because he knew that he had already consciously departed from truth in giving her the promise he never meant to keep, and also because he felt that the force of his uncurbed will would certainly overmaster every principle of right within him, if it were needful for the attainment of his deliberate purpose.

Quietly and steadily he planned his course of action as he walked onward through the dim night. He would take care, for a long period to come, that his intercourse with Estelle should be carried on with a quiet friendliness and confidence which should entirely prevent her from imagining that he could retain any hopes of a nearer connec-

tion: and, at the same time, he would accustom her to such unwearied care and tenderness as should make his society become gradually an actual necessity in her life.

Meanwhile, Raymond, in his exile, would have no opportunity of deepening the impression once made upon her, and it would be easy enough, Hugh well knew, to raise reports in the neighborhood of her engagement to himself, so as to deter others from approaching her; and in the end it surely could not fail that her affections would be drawn away from the man who did not value them, to bless with the fullest happiness that one to whom she was more precious than life.

Hugh's sanguine nature made him feel so confident of success as he mapped out the future in this manner, that his spirits rose with a rebound which carried him from a state of despair to a hopeful gladness; and when Estelle saw him next day, all traces of his passing anguish had so completely vanished, that it seemed to her as if the events of the night before could have been only a dream.

She looked forward to meeting him again with some embarrassment and dread; but to her great relief, he walked into her sitting room at his usual hour on the next afternoon, and greeted her with frank cordiality, as if nothing whatever of a painful nature had ever passed between them.

She was delighted at this somewhat unexpected result, after the tempest of excited feeling through which he had passed when last in her presence; and she jumped at once to the conclusion that he had so thoroughly accepted the certainty that she should never be his wife as to have given up all thought or wish of the kind.

This conviction put an end to any restraint on her part, and her manner became at once as easy and unconcerned as his own appeared to be.

"I have come, by my aunt's desire, to carry you off to the Hall, Estelle," he said, "and my orders were that I was to listen to no excuses, and take no denial, as she is absolutely bent on having your companionship this morning."

"And why this morning in particular?" asked Estelle.

"Because it is the first day she has had real experience of what Carlton Hall is without Kathie. She feels so miserably dull and depressed as she wanders through the great rooms, and misses the bright fairy of the place at every turn. You will be doing a great act of charity if you will come and sit with her, dear Estelle, and you know you have told me that you should not think it right to let what has happened cause any estrangement amongst us."

"No; I cannot be at enmity with any one, not even with those who have injured my friend," she said, sadly; "I will come to Mrs. Carlton if she wishes for me, Hugh."

"That is well," he exclaimed, delighted; "and you will let me walk so far with you, I hope, for I want to speak to you about a plan I have for a poem on a larger scale than any I have yet written."

"I am charmed to hear that," said Estelle, "I will get my hat at once, and you can tell me all your ideas about it as we go." And so in a few minutes they were passing together through the summer woods, conversing earnestly on the subject of the projected poem, in which Estelle seemed to take quite as much interest as Hugh himself; and then making their way through the picturesque grounds of Carlton Hall, where Estelle had so often walked with Raymond and Kathleen, they entered through the open windows of the drawing-room, to find Mrs. Carlton lying on a sofa, looking languid and out of health.

She welcomed her visitor with genuine satisfaction, and when Hugh had left them alone, at once began to pour out all she had to say with a sort of feverish excitement which struck Estelle as indicating a mind ill at ease.

She plunged, without an instant's delay, into the history of the wedding, and described all that had passed in the most minute detail, while Estelle, to whom the subject was intensely distasteful, listened with what patience she might. Then Mrs. Carlton enlarged on the brilliant prospects of her daughter, describing how she was certain very shortly to become a peeress, and how Mr. Harcourt had resolved with his wife's fortune to buy back the old castle and estates that had

belonged to his ancestors, so that he might revive in his own day the ancient glory of his family.

Yet through all her ostentatious boasting, and her repeated assurances that it was the fatigues of the London season which had affected her health, Estelle saw clearly that her present state was due to a secret misgiving as to the happiness of her precious child, thus committed to the sole care of a man whose lack of principle was notorious.

Throughout the whole of her visit Estelle never once mentioned Raymond, and whenever Mrs. Carlton seemed about to allude to him she turned the conversation in such a manner as to show Kathleen's mother very plainly that she, who was emphatically Raymond's friend, would not submit to hear so much as the sound of his name in that house where he had been so cruelly betrayed.

Estelle adhered to this resolution in all her subsequent visits to Mrs. Carlton, whom she really pitied in her loneliness and anxiety, and she also ceased completely to speak of Raymond in her daily interviews with Hugh, so that it might well have seemed to uninterested observers that he was altogether forgotten by her and by all.

Yet never, night or day, sleeping or waking, in society or in solitude, was that one beloved image absent from the heart of Estelle Lingard; and so entirely were her thoughts for ever turned to him, that she seemed to live much more truly in imagination by his side than amongst those who were visibly before her.

She had calculated the precise day on which Kathleen's letter ought to have reached him, if sent by the first mail after her promise to write to him was given by her to Estelle, and she had also counted almost the number of hours which must elapse before any communication could be received from him after this announcement that Kathleen was lost to him.

Estelle did not doubt that he would write to herself, though she felt very certain that no word from his hand would ever reach the wife of Tracy Harcourt; and every day of this painful interval as it passed, convinced her more and more that his letter to her, as his true friend, would be sent to tell her that he would never again set foot on the shores of his native land while Kathleen Harcourt dwelt within its limits.

The days when Estelle expected his letter by every post came and passed without her receiving it, and her anxiety and dismay became very great, for she began to fear that he was too bitterly wounded to have faith even in friendship any more than in love; and the thought of the pain he must be enduring in his almost utter desolation almost broke her heart.

One day, when she felt too sad to bear the society of Hugh or Mrs. Carlton, she went out to take a long solitary ramble on the sea-shore, and only returned home towards the close of the summer afternoon. The very instant she crossed the threshold of her own door, her glance fell on a note which lay on the hall table, addressed to herself. It was in Raymond's handwriting, but it bore no post-mark or stamp. What could it mean?

(To be continued.)

#### WHEN THE CRIMSON SUN HAD SET.

When the crimson sun had set  
Low behind the wintry sea,  
On the bright  
And cold midnight  
Burst a sound of heavenly glee:  
Gloria in excelsis Deo,  
Gloria in excelsis Deo.

Shepherds watching by their fold,  
On the crisp and hoary plain,  
In the sky  
Bright hosts espy,  
Singing in a gladsome strain,  
Gloria in excelsis Deo,  
Gloria in excelsis Deo.

Where the manger crib is laid,  
In the city fair and free,  
Hand in hand,  
This Shepherd band  
Worshipped CHRIST on bended knee.

Gloria in excelsis Deo,  
Gloria in excelsis Deo.

Join with us in welcome song,  
Ye who in CHRIST'S HOME abide,  
Sing the Love  
Of God above  
Shown at happy Christmas-tide.  
Gloria in excelsis Deo,  
Gloria in excelsis Deo

### Children's Department.

#### I KNOW, I KNOW.

I know, I know  
Where the green leaves grow,  
When the woods without are bare;  
Where a sweet perfume  
Of the woodland's bloom  
Is afloat on the wintry air.

Where tempest strong  
Had howled along  
With his war-whoop wild and loud:  
Till the broad ribs broke  
Of the forest oak,  
And his crown of glory bowed.

I know, I know  
Where the green leaves grow,  
Tho' the groves without are bare;  
Where the branches nod  
Of the trees of God,  
And the wild vines flourish fair.

For a fragrant crown,  
When the LORD comes down,  
Of the deathless green we braid,  
O'er the altar bright,  
Where the tissue white,  
Like winter snow is laid.]

And we think 'tis meet]  
The LORD to greet,  
As wise men did of old,  
With the spiceries  
Of incense trees,  
And hearts like the hoarded gold.

And so we shake  
The snowy flake  
From cedar and myrtle fair  
And the boughs that nod  
On the hills of God,  
We raise to His glory there.

I know, I know  
No place below,  
Like the home I fear and love;  
Like the stilly spot  
Where the world is not,  
But the nest of the Holy Dove.

For there broods He,  
'Mid every tree  
That grows at the Christmas-tide;  
And there, all year,  
O'er the font so clear,  
His hovering wings abide.

And so, I know  
No place below,  
So meet for the bard's true lay,  
As the alleys broad  
Of the Church of God,  
Where nature is green for aye.

#### DUTY OF THE CHRISTMAS SEASON.

It was Christmas-eve; not a bright winter afternoon, but chilly and damp,—all day thick, snowy-looking clouds had sailed slowly across the sky, and many a questioning glance had been cast toward them with anxiety as to the prospect of a sleigh ride for the morrow. Twilight was now fast gathering, and the crowds of passers in the streets became greater and more hurrying and bustling; people were going in every direction; stern-looking men, for whom no bright little eyes were watching at home buttoned up their overcoats to keep out the damp evening air, and walked straight onward, frowning as they were jostled by some happy father, hastening home-

ward with his numerous parcels too rapidly to notice whether or not he was keeping in his own path, while children darted hither and thither, never felt to be in the way, though always just where one wanted to go one's self, for on the child's own festival, who could find fault with the little ones?

Fast as the day was closing, many and many a little heart wished it already gone. Poor twenty-fourth of December, is there any other day so universally wished away as that one? The fewer the hours the day has left to give, the more slowly they seem to drag, and quickly as its moments fly, desire and expectation would fain lend them swifter wings.

But now the short day is almost gone, and "Christmas" is in every heart and on every tongue, and the whole city is radiant with the joy of the coming festival. The merry bells ring, and the crowded churches keep the vigil,—a few hours more, and the little ones who wait so impatiently for the dawn have forgotten all hopes and desires in sleep.

One little child there was among all this multitude, who was as eager and expectant as any in the great city; perhaps no one had dwelt more than he on the coming joyous season, and Christmas had been the one word on his lips for many days past. All this day he had danced about with joy, and as the twilight gathered, he had stationed himself close to the window, to watch for his father, and when at length he saw him coming, and his eyes caught sight of mysterious little packages in his hands, his ecstasy knew no bounds, and he ran to meet him with eager questions, which he well knew must wait until the next morning for their answer.

At length, his stocking hung close by the chimney corner, and his little chair placed to receive the gifts which he thought perhaps the stocking might not hold, he went to bed, and tried to sleep.

But sleep would not come at once with the wish for it, and as he lay watching the soft moonlight streaming through his window, and falling in bright rays on the floor, and thinking, as he could not but think, of the next day's pleasure, the words of the sermon he had heard at church that evening came into his mind; he remembered how the clergyman had spoken of the world-wide celebration of the Nativity of our Lord, and had said, too, how far the true celebration of the day was neglected; that it was sad to see how the chief good of all is forgotten, and the greater lost in the lesser, and the highest gift scarcely remembered; and it seemed to come home to the child all at once, as it never had before, how entirely he, too, had forgotten the Saviour in thinking only of his own pleasure, even while he was professing to keep His birthday. He wondered if it were indeed true that so many in the world were as thoughtless as he, and whether, in looking down upon a world, making gladness in His honor, that dear Saviour saw indeed every thought more prominent than the thought of Him in whose honor the day was celebrated.

At last he slept, but his waking thoughts seemed still to linger, and to weave themselves with the pictures which his dreams brought before him.

He saw a brightly-lighted room, in the centre of which stood a Christmas-tree,—such an one as he had never before seen, so brilliantly lighted, and its branches so loaded with beautiful gifts. Many little children crowded around the tree, and watched eagerly as the presents, one by one, were taken off and distributed, and the room rang again with the delighted laughter and shouts of the happy children into whose hands this strange fruit fell.

Then, when all was taken from the tree, games were played, and happiness seemed to reign everywhere. But the child, watching the little ones playing so merrily, soon heard angry words, and saw two of the children quarrelling over their presents, because it seemed to one that his was less beautiful than his companion's. One hasty word led to another, and the first vexed feelings grew stronger, till neither child seemed to take any pleasure in his own possessions, and the happiness of their Christmas evening appeared to be lost.

Sadly, very sadly, the child watched them, and it seemed to him the more sad that all this un-

kindness should be manifested just at the time when they had met together to remember and celebrate the birthday of Him who daily taught lessons of love and unselfishness, and whose whole life ever showed forth the beauty of that charity which "seeketh not her own."

Again the words he had heard in church returned to his mind, that Christmas was fast being made into a day of mere feasting and merriment, and the Saviour's birth almost forgotten, and he felt sadly that many a time he had too closely resembled the children he condemned, inasmuch as the love which beamed in the Saviour's life was so little reflected in his own daily actions.

Then the room and its occupants passed as if it had all been a bright picture, and the child saw a dark, narrow alley, crowded with low, miserable houses, more wretched than any he had ever imagined; one of those streets in a large city where so many poor people are crowded together, that it is almost impossible to care and provide for them all.

Many persons were hastening on their different ways, for the weather was too cold for any one to linger willingly exposed to it, and among them was a child in thin, torn clothing, which he drew more closely around him as the wind whistled sharply around the corner, and, hurrying on, he turned in at one of the poorest houses of them all. Within, over a few dying embers, crouched a woman, who looked up without speaking as the child entered, and drawing near the fire, and spreading out his little thin hands to warm them by the feeble blaze, began to tell his mother of the crowded streets, the gaily-lighted shops, and the happy children he had been looking at for the last hour on his way home; and pausing at length, as a sudden thought seemed to strike him, he said: "Why don't we have presents too? Isn't it Christmas here?"

The poor woman answered bitterly: "No; Christmas is not for the poor; it is only for the rich, who all their lives long have all they can wish, but make merry at this time, forgetting us,—no, Christmas is not for us, we have nothing to do with it," and she looked gloomily down, as hard thoughts arose in her mind of those who, in their luxury and wealth, forgot or neglected their poorer brethren.

Tears filled the child's eyes as he looked on this sad scene, and he longed to tell both mother and child that Christmas was for them, that they had indeed their share in this blessed feast, for that He, who came to earth to die for man, laid aside His crown and kingly state in heaven, and became one of the poorest of all men, and in so doing taught us to accept the humblest lot without murmuring, remembering that our Saviour, during His earthly life, had not where to lay His head. In bearing poverty and suffering with patience we may become more like Him who was all his life long a wanderer upon earth; that loving Master who beholds rich and poor alike.

But the child thought once more how unlike to that Blessed Saviour was he himself; how little he had followed His example in sacrificing his own pleasure for the comforts of others, and he remembered sadly that he had allowed to pass many an opportunity of comforting those whose lot had been less, filled with sunshine than his own.

He knew our Saviour's words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." They came before him with a meaning never felt before, and he earnestly resolved that his life should not be as entirely, as it had been, passed in seeking his own happiness only.

Then the darkness passed and a soft moonlight seemed to fill his room, and he saw, as if they were all before him, all the scenes of which he had heard and read so often, and which he knew so well,—the shepherds abiding in the fields by night, to whom the angels told the birth of Christ the Saviour; the journey of the wise men, guided by the star; how our Lord was laid a helpless infant, in a manger, and how from henceforth His life was one of suffering and poverty, till it was ended by a painful death, and he knew and felt, as he had never before felt, that it was of His great love for us that the Lord of glory left His home in heaven to come to earth in poverty for our sakes, and that He would that all who love

Him, all who are called by His name, should, in remembrance of Him, lay aside all proud and selfish feelings, and become, like their Master, meek and lowly of heart.

The dawn of Christmas morning awoke the boy, but his dream of the night did not at once pass away: a feeling of repentant shame came over him that he had so forgotten what the Day he loved so well signified, and as with the remembrance of his dream he once more recollected how little of his love and gratitude had been given again to the dear Lord whose life had all been spent for him, sorrowful tears came to his eyes, and he knelt down and prayed most earnestly to his forgotten Saviour to pardon his thoughtlessness, and look upon him in mercy; and there was sorrow too for those who, like him, had been neglectful, and resolutions for the future that his lips and his life should tell of the "good tidings of great joy" which were this day made known to all people.

#### BETHLEHEM.

Cradled all lowly,  
Behold the Saviour Child  
A Being holy  
In dwelling rude and wild!  
Ne'er yet was regal state,  
Of monarch proud and great,  
Who grasp'd a nation's fate,  
So glorious as the mangerbed of  
Bethlehem!

No longer sorrow,  
As without hope, oh, earth!  
A brighter morrow  
Dawned with that Infant's birth.  
Our sins were great and sore,  
But these the Saviour bore,  
And God was wroth no more,  
His own Son was the Child that lay in  
Bethlehem!

Babe weak and wailing,  
In lowly village stall,  
Thy glory veiling,  
Thou can'st to die for all!  
The sacrifice is done,  
The world's atonement won,  
Till time its course hath run,  
O Jesu, Saviour! Morning Star of  
Bethlehem, O Star of Bethlehem!

#### THE MUDDY PENNY.

When I was a boy a circumstance happened which I shall never forget.

As I was playing in the streets of the large city where I lived, I saw a little boy, younger than myself, who seemed to be in great distress. His eyes were very much swelled by crying, and his loud sobs first attracted my attention.

"What's the matter?" I inquired.  
"Why—why, I've lost my penny, and mother will whip me!" he replied, and then burst anew into tears.

"Where did you lose it?"  
"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow!" I thought, as I really sympathized with him, and offered to help him to find the lost treasure.

The boy brushed away the tears with his arm, and his countenance brightened with hope as he saw me roll up my coat-sleeve, and thrust my hand into the gutter. How intently did he watch each handful as it came out freighted with the mud, and pebbles, and pieces of rusted iron! Perhaps the next would bring out his penny. At last I found it.

"Oh, I am so glad!" I hear the little reader say. "And how glad you must have been too! Now you could dry up the little boy's tears, and make his face bright and his heart happy. And he would skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. *I kept the little boy's penny!*

As soon as I felt it in my hand, all covered with mud as it was, I forgot all the lessons I had

learned at home and in the Sunday-school. I forgot about God, that His eyes were looking right down on me. The wicked one entered into me, as you know he did once into Judas, when for money he betrayed his blessed Saviour. I sold my honor, my good feelings, and my truthfulness, all for a penny.

I searched a little longer, after I had washed it and contrived to hide it; and then, putting on a sad face, told the little boy that I could not find it—that there was no use in looking any longer for it.

Oh, how the big tears ran down his face, as with disappointed look he turned away! How mean I felt! I felt guilty; and well I might, for I had already broken three of God's commandments. I had coveted; that led me to steal; and then came in regular order the lie, to cover up all. Alas! what one sin leads to!

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and a good many other sins I have committed; and though I love my Saviour, and hope that in His mercy the sins of my youth and of my after years will not be remembered against me, yet I can never blot out of memory's page the dark spot which that muddy penny has imprinted upon it.

#### LITTLE CHARLIE'S PUNISHMENT.

I want to tell about a naughty boy in Chicago, who would not mind his Mamma. He lived a few blocks from the lake, and he liked to go there alone, but he was only seven years old, and his Mamma told him he must never go there without her permission. Like most children, he thought he knew best, so every time he could get away from the house without being seen, he would run to the lake.

At last his Mamma told him that he should be punished the next time he ran away.

Little Charley thought she did not mean it, so one morning, in the early part of December, he started when he thought no one saw him. Mamma was very sorry to have her little boy disobey her, but she knew she must keep her word, and decided to keep him in the house until Christmas. When Charley came home, Mamma took off his clothes, locked them in the closet, and told him he must wear his night dress until Christmas. Charley was heart-broken and for two days he would not go to his meals, he was so ashamed. He soon got over that, and ran around the house, but he grew very tired of staying at home. Before Christmas came, Charley had made up his mind that he never would go to the lake again, without asking his Mamma.

He also decided that he would never do anything his Mamma or Papa told him not to do; he is now one of the best little boys in Chicago. If any of my little readers disobey their Mamma, she may try the same punishment as little Charlie's Mamma did.

CONTENTMENT.—"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It is a greater blessing still, not to desire which one does not possess."

THANKSGIVING.—Wouldst thou know why thou lovest not God? It is because thou rememberest not His benefits.—*St. Jerome.*

Judgment is not a swift-growing plant; it requires time and culture to mature it, while fancy often springs up and blossoms in a single hour. The fragrance of the first, however, is lasting, while that of the latter is as transient as its stem is fragile.

Both miracles and prophecy abound in the Bible. One gives present and convincing evidence; the other evidence increasing in weight with the lapse of time. Thus the miracles of Christ were for lookers-on. We believe them on the testimony of others. But the predictions against Jerusalem we see verified in its condition to-day.

Resignation to God's sovereign will in trying times, displays wisdom and secures comfort.

### Church Directory.

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

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Given, 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 Sason, Incumbent.

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

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

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

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

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

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

**ST. ANNE'S.**—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

**ST. LUKE'S.**—Corner Broadbalt 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.

**ST. BARTHOLOMEW.**—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

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

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

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

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

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

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

### THE

## MAGNETICON.

Edgar Wetton's Celebrated

### ENGLISH MAGNETIC

Belts, Chest Protectors, Spine Bands,  
Knee Caps, Soles, etc., etc.

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

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

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

**THOS. J. MASON,**  
(Wetton & Co.)

125 Church St., Toronto,

Messrs. Wetton & Co., Sole Manufacturers  
48 Regent St., London, England.

Branches at Cheltenham, England; Edinburgh and Glasgow, Scotland, and

**TORONTO, CANADA.**

Depot at Bowmanville, Canada.

### Agents Wanted To Sell

## "Through the Dark Continent,"

By **HENRY M. STANLEY,**

giving an account of his Travels, Explorations, Discoveries, and Thrilling Adventures on his recent perilous journey through Africa, with 147 illustrations, 9 maps, and a portrait of the Author—in one volume of over 1000 pages.

*London Times*: "Stanley has penetrated the very heart of the mystery of African geography."  
*Toronto Globe*: "The whole episode made up of Stanley's visit to the Court of Mtesa, Emperor of Uganda, must be passed over with the remark that it is the most extraordinary in the annals of exploration."

*The Liverpool Mercury's* London correspondent says: "I tell you that no sensational novel ever written is more enthralling than 'Through the Dark Continent.' It is one of the most wonderful records of travel that ever I had the fortune to come across."

For particulars address, with stamp,  
J. B. MAGURN, Publisher, Toronto.

### TRINITY COLLEGE SCHOOL,

## PORT HOPE.

Lent Term will commence on

**THURSDAY, JANUARY 9, '79.**

As there will only be a few vacancies early application is necessary. Terms (inclusive) \$2.5 per annum.

A copy of the Calendar can be obtained by applying to the

REV. C. J. S. Bethune, M.A.  
Head Master.

### ALGOMA MISSIONARY NEWS and Shingwauk Journal.

Published Monthly. Price 35c. pr. annum mailed

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

### H. J. MATTHEWS & BRO.

NO. 93 YONGE STREET.  
**GILDERS,**  
PICTURE FRAME & LOOKING GLASS MAKERS.

AND IMPORTERS OF  
Fine Engravings, Chromos, Photographs,  
Illuminations, General Fine Arts Goods.

### BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

## FENELON FALLS,

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

The School will re-open after the Christmas  
Holidays,

**September 2nd, 1878.**

Circulars on Application.

### Scribner's Monthly.

CONDUCTED BY J. C. HOLLAND.

The Handsomest Illustrated Magazine in  
the World.

The American edition of this periodical is

**MORE THAN 70,000 MONTHLY.**

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

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

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

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

SCRIBNER & CO., 748 & 745 Broadway, N. Y.

### TORONTO STEAM LAUNDRY.

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

Families can have their linen washed and rough dried

**FOR \$1 50 PER 100 PIECES,**

or small quantities in same proportion.

G. P. SHARPE.

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

Over E. Hooper & Co's Drug Store

TORONTO.

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

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

Incorporated 1833.

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

### BOARD OF DIRECTION.

Hon. G. W. Allan, M.L.C. Hugh McLennan, Esq.  
George J. Boyd, Esq. Peter Paterson, Esq.  
Hon. W. Cayley. Jos. D. Ridout, Esq.  
Peleg Howland, Esq. John Gordon, Esq.  
Ed. Hooper, Esq.

Governor—PETER PATERSON, Esq.  
Deputy Governor—HON. WM. CAYLEY.

Inspector—JOHN F. MCCUAIG.

General Agents—KAY & BANKS.

F. A. BALL, Manager.

**TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.**  
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

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

### GURNETT & CO.,

Financial, Commission, Estate Agents, &c.

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

### S. R. WARREN & SON,

Late of MONTREAL,

## CHURCH ORGANS.

Factory—Cor. Wellesley & Church Street,  
TORONTO.

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

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

**BELLS** BUCKEY BELL FOUNDRY,  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogues sent Free. VANDUZEN & TIFF, Cincinnati, O.

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

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

**PHONOGRAPHY.—MESSRS. JAMESON & PRITCHARD,** Members of the "Phonetic Society of England" and the "Toronto Stenographic Club," certificated Teachers of Phonography. This art is now acknowledged to be invaluable to the Student as well as to the professional and commercial man. Private or Class Tuition.—Special arrangement made with Colleges and Schools. For terms, &c., address Messrs. Jameson & Pritchard, P.O. Box 2530, Toronto.

### STUDENTS

Prepared for Arts, Law and Divinity.  
Vacancies for or three boys as private pupils.  
Apply to PELOCY BEVERLEY B. A., 276 Hope St., Toronto.

### Nickelite.

Spoons and forks made of this metal are now before the public for almost twenty years, and have never failed to give satisfaction. Goods said to be "quite as good" have often been offered instead of the genuine "Nickelite." These may have failed to wear, but such are not Nickelite. Buyers should always see that either spoons or forks are stamped "Nickelite—R. W. & Co." All such are guaranteed to give perfect satisfaction, no matter by whom sold. ONE HUNDRED DOLLARS reward will be paid to any one who will convict any party of the fraudulent use of the above stamps. This season we have succeeded in making further improvements, both in the hardness of the metal and in the finish; therefore for COLOUR, BEAUTY, and DURABILITY the goods are unequalled in the world. For general use among our people nothing suits so well as articles that are of one metal throughout. Nothing can wear off; simple cleaning makes them always new. The price, too, is within the reach of all. To get an article to be depended on, ask for NICKELITE Spoons and Forks, and take no other. Dealers supplied by application to the General Agent for the Sheffield House.

**ROBERT WILKES,**

Toronto and Montreal.

### FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.



### ONTARIO

TAINED

## Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES,  
DWELLINGS,  
PUBLIC BUILDINGS,  
&c., &c.,

In the Antique or Modern Style of work. Also

MEMORIAL WINDOWS

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont

### BOOK AND JOB

## PRINTING.

## DOMINION CHURCHMAN

Is prepared to receive orders for all kinds of

Plain, Ornamental and Fancy

## PRINTING,

ALSO FOR

SERMONS,

PAMPHLETS.

BOOKS,

CIRCULARS,  
HAND BILLS,

VISITING CARDS.

BUSINESS CARDS,

BILL HEADS,

BLANK RECEIPTS

At lowest prices, neatly and expeditiously executed.

Address—

### DOMINION CHURCHMAN,

11 York Chambers, Toronto St.,

or Box 2530 Toronto.

TROUT & TODD Printers, Church St., Toronto.