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# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, DECEMBER 4, 1879.

[No. 49

## Barristers, &c.

**SPENCER & SMELLIE,**  
BARRISTERS & ATTORNEYS-AT-LAW  
*Solicitors-in-Chancery & Insolventy, &c.*  
Funds invested on Real Estate, and money to  
lend on reasonable terms.  
Office—59 ADELAIDE STREET EAST,  
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T. H. SPENCER, LL.D. ROBT. SCART & SMELLIE.

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PROVINCIAL LAND SURVEYORS,  
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ARCHITECT,  
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**WILLIAM ELLIOTT,**  
12 and 14 Adelaide Street west.  
Church Glass in every style.

**A. W. BRAIN,**

AGENT FOR  
THE GENUINE MADE NEW YORK  
**SINGER FAMILY SEWING MACHINES,**  
and repairer of all kinds of Sewing Machines.  
Machines, Oil, Cottons, Needles, Bobbins & Parts  
of all Machines at Lowest Rates.  
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Financial Agents,  
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P.O. Box 104, Canada.

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FOR BOOTS and SHOES  
KING STREET EAST  
TORONTO  
They have the latest and best  
MATERIALS

**D. L. THOMPSON,**  
Chemist and Homoeopathic  
Pharmacist,  
394 YONGE STREET, TORONTO  
Branch Store—235 King St. East.  
Pure Homoeopathic Medicines in Dilutions  
and Triturations, Pure Drugs, Phar-  
maceutical Preparations,  
Homoeopathic Cases from \$5 to \$10  
Cases Refilled. Vials Re-filled.

**\$3 Printing Press**  
Prints all kinds of (Self-ink) 12 line  
and 10 line forms, Young's, and  
other forms, and printing Catalogues of  
all kinds, for a single copy, 25 cents.  
For a full catalogue, send for it.

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

Boys prepared for the University, Law, and  
Medical Examinations; also for the Upper  
Forms at Upper Canada College, Port Hope,  
and the High Schools, as well as for Mercantile  
pursuits.  
Modern languages a specialty. Students  
coached privately for all examinations.  
This School was re-opened on Sept. 3rd.  
For terms, etc., apply to  
**EDWARD RANSFORD, LL.B.,**  
(Late St. John's Coll., Camb., and Trin. Coll.,  
Dublin.)

ESTABLISHED, 1839.  
**Ontario Steam Dye Works,**  
Wholesale and Retail.  
394 YONGE STREET, TORONTO.  
**THOMAS SQUIRE,**  
PROPRIETOR.  
Merchants' Work a Specialty.

**THORNBURY HOUSE, BOARD-**  
**ING AND DAY SCHOOL,** for the elemen-  
tary and higher education of young ladies.  
This School, hitherto conducted at 20 Gerrard  
Street West, by Mrs. Ralph, widow of the late  
Hon. John Ralph, has been transferred to Mrs.  
Hayward, her daughter, and removed to 255 Jar-  
vis Street, a few doors south of Gerrard St.  
Mrs. Ralph will continue to assist in the general  
management of the School. In addition to a  
staff of competent governesses, the services of  
the best masters have been secured. Classes  
will be resumed, (D.V.) on THURSDAY, 27th  
SEPT. For prospectus apply to  
**MRS. HAYWARD,**  
255 Jarvis St., Toronto.

**WONDERFUL IMPROVEMENT**  
**Jacobs' Lithogram.**  
Patented 10th July, 1879.  
One Hundred Impressions can now be  
taken from One Original.

After a series of experiments, conducted at  
great cost, and involving much labor, JACOBS'  
LITHOGRAM has been so completely perfected  
that it is not alone more durable, but so al-  
tered in construction and thickness that the  
patentees of this wonderful labor and time sav-  
ing apparatus is enabled to offer a guarantee  
with each Lithogram sold, providing the direc-  
tions furnished are complied with. Postal  
Cards, Note, Letter, Legal and Folio Size.  
Price respectively \$2.50, \$5.00, \$7.00, \$9.00 and  
\$11.00.  
SPECIAL SIZES MADE TO ORDER. A  
liberal discount to the Trade.  
Agents wanted throughout the Dominion.  
Send for circular.

**J. M. JACOBS,**  
Patentee & Manufacturer.  
Eastern House—47 St. Paul St., Montreal.  
Headquarters for the United States, 3 Arch  
Street, Boston, Mass.  
Composition for re-filling Tablets furnished  
at one-half the original cost.  
I would call the attention of the clergy  
to the above advertisement. J. M. J.

**NOTICE.**  
**Staffordshire House,**  
289 YONGE STREET.

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

**SUBSCRIBE**  
FOR THE  
**DOMINION CHURCHMAN**  
THE CHURCH OF ENGLAND FAMILY  
NEWSPAPER FOR THE  
DOMINION.  
**Only One Dollar a Year.**

Address—  
**FRANK WOOTTEN,**  
Proprietor, Toronto St.,  
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**\$777 A YEAR** and expenses to agents. Outfit  
Free.  
Address—P. O. VICKERY, Augusta, Maine.  
**J. & R. LAMB & BANNERS**  
550 ARMINIST, NEW YORK  
Silk & Gold, \$3, \$5, \$7, \$9, \$10 each  
**CHURCH FURNITURE.**  
Send for Circular by Mail.

**MRS. W. D. MURRAY HAS RE-**  
**MOVED "THE PINAPORE"** to No. 73  
McCaul Street.  
An excellent Dressmaker is engaged. The  
work will comprise—Dressmaking Ladies' &  
Children's Underwear Silk and Cotton Embroideries, Knitting, Lace work, Crochet, all  
Varieties of Fancy Work and Stamping, Felt  
and Straw Hats Cleaned, Dyed, and Altered,  
Kid Gloves Cleaned, Feathers Cleaned, Curled,  
Dyed. Orders for Dyeing and Sewing of all  
descriptions will receive prompt attention.  
Mrs. Murray has an assortment of Dry Goods,  
Wools, Fancy Goods, Haberdashery, &c. A  
choice selection of Embroideries, Laces, Frill-  
ings, &c., to which she invites the public in  
general. Those at a distance from the Street  
Railway, will find "THE PINAPORE" advan-  
tageous. Mrs. Murray will furnish at the low-  
est prices.

**THE LIFE AND WORKS OF ST. PAUL.**  
By F. W. Farrar, D.D., F.R.S.  
Author of Farrar's Life of Christ, 3 vols. \$3 00  
**THE INFLUENCE OF JESUS.** By the Rev.  
Phillips Brooks. The Bohlen Lectures, deliv-  
ered in the Church of the Holy Trinity, Phila-  
delphia in February, 1879. \$1 25  
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Hebrew Text, with an Introduction. A sum-  
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of Fredericton & Metropolitan of Canada. \$1 00  
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lessons. By the Rev. Wm. Taylor, D.D., Minis-  
ter of the Broadway Tabernacle, New York  
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**CONFERENCE PAPERS** or Analysis of Dis-  
courses, Doctrinal and Practical. Delivered  
on Sabbath afternoons to the Students of the  
Theological Seminary, Princeton, N. J. By  
Charles Hodge, D.D. \$3 00  
**A COMPLETE CONCORDANCE** to the Holy  
Scriptures of the Old and New Testament; or  
a Dictionary and Alphabetical Index to the  
Bible, in two parts, to which is added a Con-  
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By Alexander Cruden, M.A. with an original  
Life of the Author. \$1 75  
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Scriptures. By Alexander Cruden, M.A. A  
new and condensed edition. Edited by John  
Eadie, D.D., LL.D., with an Introduction, by  
the Rev. David King, LL.D. \$1 00  
All Books sent free by mail on receipt of Price.

**Hart & Rawlinson,**  
5 King St. West, Toronto.

**M. A. & B. A. ROBES,**  
**University Robes,**  
**Trinity College Robes,**  
**Academical Caps,**  
**Surplices & Stoles,**  
**Queen's Counsel Robes,**  
**Barristers' Robes,**  
**Q.C. and Bar Bags.**

The above IMPORTATION just received and  
for sale at  
**B. & M. SAUNDERS,**  
Romaine Buildings,  
**TORONTO.**  
Sept. 2, 1879.

**DUNHAM LADIES COLLEGE**  
Situating in a beautiful and healthy locality,  
this large and commodious building with its  
spacious Class Room and Recitation Rooms,  
Young Ladies Faculty and Library, Bathrooms, has  
been built to accommodate eighty boarders.

**President of Corporation—LORD BISHOP OF**  
**MONTREAL.**  
Vice-President—Venerable Archbishop LIND-  
SAY.  
Curriculum—Scripture, Evidences of Chris-  
tianity, English Literature and Composition,  
Geology, Botany, Chemistry, Physiology, Math-  
ematics, Natural Sciences, Philosophy, Rhetoric,  
Music (vocal and instrumental), Latin,  
French, German, Drawing and Painting.  
Lady Principals—Miss Bradford-Griffin,  
Music Teacher—Miss M. L. Rice.  
Assistant Teachers—Miss Dora Bradford-Grif-  
fin, Miss Beatrice Graham, Miss Tyler, Miss  
Oakley and Miss E. Jones.  
Mathematical Master—Rev. R. D. Mills, M.A.  
Classical Master—Rev. T. E. G. Watton, M.A.  
Oxon.  
The Lady Principal desires to combine the  
comforts of a refined and happy home, with  
the advantages of high intellectual and Chris-  
tian training.  
Terms for Board, Washing, English (in  
all its Branches), Music and use of  
piano per annum \$175 00  
French, German, Latin, Drawing and  
Singing in Class per term \$10 00  
Private Singing Lessons, per term \$5 00  
Painting, per term \$5 00  
The scholastic year is divided into four terms  
of ten weeks each. The Lenten term begins Sat-  
Feb. The Easter term will begin on Feb. 21.  
Applications to be addressed to LADY PRIN-  
CIPAL, Dunham Ladies College, Dunham, P.C.

**BOARDING AND DAY SCHOOL**  
**FOR YOUNG LADIES,**  
**CAMBRIDGE HOUSE**  
25 & 27 Tobin St.—HALIFAX, N.S.  
PRINCIPAL—MRS. DASHWOOD (formerly Miss  
Stubbs, for 10 years Principal of Robeson  
House, Toronto), assisted by Dr. Dashwood.  
Two resident Governesses, and Daily Visitor  
Professors.  
TERMS BEGIN:  
September 3rd, November 10th, February 9th  
April 30th.

**MRS. HOLDEN'S**  
**BOARDING AND DAY SCHOOL**  
for the education of  
**YOUNG LADIES.**  
A thorough English education, with unusual  
advantages in Music, Art, and Modern Lan-  
guages.  
Resident Foreign (Protestant) Governesses  
Circulars, containing Terms and References  
on application.  
Portland Terrace, James St. South,  
HAMILTON, ONT.

**THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.**

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

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

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

The Scholastic year is divided into four Terms of ten weeks each. Christmas Term begins Monday, November 11th. Fees per Term, \$5 to \$18. Additional for board, \$12.

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

**WEBER & CO.,**

MANUFACTURERS OF

Grand, Square, and Upright

**PIANOFORTES.**

FACTORY AND WAREHOUSES:

COR. PRINCESS AND ONTARIO STS.

KINGSTON, ONT.

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

**MOTTOES, TABLETS, CHRISTMAS CARDS, NEW YEAR'S CARDS, BIRTHDAY CARDS, &c.**

A large and beautiful assortment of the above by the most celebrated makers. All sizes and prices, and containing the newest and most elegant designs, and most brilliant coloring. Also a few Cards, Books, Tablets and Mottoes with designs and lettering formed from the natural Ferns and Mosses peculiar to the Pacific Coast, arranged by a lady now resident there. These are novelties, and worthy the attention of ladies who may be collectors of such natural forms.

**ROWSSELL & HUTCHISON,**

40 King St. East, Toronto.

Toronto, Dec. 1, 1879. A great variety of handsomely bound and illustrated Books suitable for Christmas, New Year, and Birthday Gifts, and for School Prizes. Catalogues can be had on application.

**IF YOU WANT GOOD VALUE for your money,**

**Pure Teas, Coffees,**

**AND GENERAL GROCERIES.**

**EMPRESS TEA STORE.**

527 Yonge Street.

**J. W. SELBY.**

**J. YOUNG, UNDERTAKER,**

361 Yonge St., Toronto.

**H. J. MATTHEWS & BRO.**

NO. 68 YONGE STREET.

**GILDEERS,**

PICTURE-FRAME & LOOKING GLASS MAKERS,

AND IMPORTERS OF  
Fine Engravings, Chromes, Photographs, Illuminations, General Fine Arts Goods

**J. W. ELLIOT'S PATENT SAVER SINGER Sewing Machines HALL STOVE.**

The advantages gained over all other stoves are it produces the greatest amount of heat from a given amount of fuel; this is accomplished by the fine pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire which consists in placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and, after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a

**GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.**

An Evaporator which is part of the Stove. The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat. There is a double heater, by means of which heat can be conveyed to an apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is thereby produced if desired.

**It is Simple and Easy to Control.**

The base plate is of cast iron in the place of zinc or other perishable material and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone shape to the stove, and the circulation produced thereby equalizes the temperature of the room. There are two grates similar to the base of a circular basket. They can be rotated together or separately. The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

For further information apply to  
**J. W. ELLIOT,**  
43 & 45 King St. W.,  
P.O. Box 76. TORONTO, Ont.

**Intercolonial Railway.**

**RIVIERE DU LOUP BRANCH.**

Sealed Tenders addressed to the undersigned and endorsed "Tenders for Engines" will be received at this office up to noon of FRIDAY, the 6th of DECEMBER next, for the supply of Twelve Locomotive Engines. Plans, specifications and forms of tender can be had at the Mechanical Superintendent's office at Montreal. The Department not bound to receive the lowest or any of the tenders.  
By order, F. BRAUN, Secretary.  
Dept. of Railways and Canals, Ottawa, 7th Nov., 1879.

**MRS. ANNA CONNELLY'S**

IMPROVED REDEMPTION FOR THE HAIR. Positively restores the grayest hair in two days to its original color—rest all sorts of colors. Stops the hair from falling out at once and makes it grow. Warranted free from Lead, Nitrate of Silver, Sulphur and all deleterious drugs. No trouble to prepare it. Powders sufficient to make 18 ounces and also a shampooing Receipt, the best in the world, will be sent postpaid to any address for \$1.00. Send for circular. Address: Mrs. Anna Connelly, 36 Bond St., New York.

**CHURCH SCHOOL—MRS. SYLVANUS REED'S**

Boarding and Day School for Young Ladies, Nos. 6 & 8 East 53rd St., New York, reopens Oct. 1. The FRENCH and GERMAN Languages are practically taught. Thorough training in primary, secondary, and collegiate departments. Singing (solos), drawing, painting and needle-work included. Each pupil receives the personal care and supervision of Mrs. Reed.

**PROVIDE FOR WINTER EVENINGS!**  
100,000 PIECES OF MUSIC at 2 Cents a Piece.  
**STOCK OF A BANKRUPT FIRM.**  
This is absolutely such music as costs from 30 cents to \$1.00 a piece in the music stores. Twelve sample pieces (vocal or instrumental), with complete catalogue, mailed free for 54 cents. Postage stamps taken. R.W. Sheppey, Bible House, N.Y.

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

**73 620 MORE Singer Sewing Machines Sold in 1878 than in any previous year.**

In 1870 we sold 137,833 Sewing Machines.  
" 1878 " " 356,432 "

Our sales have increased enormously every year through the whole period of "hard times." We now sell three-quarters of all the Sewing Machines sold in the World.

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

**WASTE NO MONEY ON "CHEAP" COUNTERFEITS.**

Send for our handsome Illustrated Price List.

**The Singer Mfg Co.,**

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

**Canadian Pacific Railway.**

**TENDERS FOR WORK IN BRITISH COLUMBIA**

**SEALED TENDERS, addressed**

to the undersigned and endorsed "Tenders Pacific Railway" will be received at this office up to noon on MONDAY, the 17th day of NOVEMBER next, for certain works of construction required to be executed on the line from near Skeets Lake Kamloops, in the following sections, viz.:  
Emory's Bar to Boston Bar ..... 20 miles.  
Boston Bar to Lytton ..... 20 miles.  
Lytton to Junction Flat ..... 28 miles.  
Junction Flat to Savona's Ferry ..... 40 miles.  
Specifications, bills of quantities, conditions of contract, forms of tender, and all printed information may be obtained on application at the Pacific Railway office in New Westminster, British Columbia, and at the office of the Engineer-in-Chief at Ottawa. Plans and profiles will be open for inspection at the latter office. No tender will be entertained unless on one of the printed forms and all the conditions are complied with.  
By order, F. BRAUN, Secretary.  
Department of Railways and Canals, Ottawa, October 2nd, 1879.

**TO FARMERS, SHIPPERS, COUNTRY MERCHANTS, and FAMILIES.—THE NEW YORK MARKET INDEX AND JOURNAL** is sent by mail every Friday night, for one dollar per year. It is an eight-page, illustrated paper, and contains Index of the Marketmen in the several Markets, Names of Wholesale and Retail Dealers, prevailing Wholesale and Retail Prices each week for Farm and Dairy produce, Cattle, dressed meats, etc., etc.; also the news and information affecting the produce markets, and much other interesting and instructive reading. Send for sample copy, which will be sent free; or send one dollar and receive the paper every week for one year. N. Y. MARKET INDEX AND JOURNAL, No. 218 Fulton street, New York City. Address to P. O. box 2033.

**IMPORTANT** to the Bald. Can it be cured? Has been settled in the Affirmative by C. M. Wintercorbyn  
OF  
144 King St. West,  
TORONTO.  
The only party who has successfully accomplished the restoration of the Hair. Those Afflicted should not leave the city without paying him a visit.

For fragrant breath use Oraline,  
For whitest teeth that can be seen,  
Use Callender's Compound Dentifrice,  
'Twill thus dispell all pre-judice.

**Blinds! Blinds! Blinds!**

Outside Venetian-Blinds, (in lots of 3 windows or more), for the next 30 days, put on at about half the usual price, and satisfaction guaranteed.  
Ordinary Windows, 6 feet high and under, put on complete without paint, for \$2.40. Painted, \$3.40 in city. For each additional foot over 6 feet, add 35 cents. For segt. heads, add 25 cents. For circular or gothic heads, add 60 cents extra. Venetian Doors put on with mortise locks and wrought hinges, from \$3.50 up. Storm Sash put on, from \$1 up.  
N.B.—Carpenters and Builders supplied at wholesale prices, cheaper than any other firm in the city.

**W. McSPADDEN,**  
Agt. H. B. Rathburn & Son.  
Order Office—62 1/2 Queen St. West.

ESTABLISHED 1856.

**P. BURNS,**

Wholesale and Retail Dealer

**COAL AND WOOD,**

BEST QUALITIES.

Best Hard Wood, Beech and Maple, dry, long, ..... \$5 00 per cord  
Best Hard Wood, Beech & Maple, Out and Split ..... 6 00 "  
Soft Coal, and all other descriptions at LOWEST RATES IN THE CITY.

Orders left at Office—Corner Front and Bathurst streets, Yonge Street Wharf, and 31 King Street East, will receive prompt attention.

N.B.—Special rates for large orders of coal for the next ten days.

**AGENTS, READ THIS.**

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

**SMITH'S ILLUSTRATED PATTERN BAZAAR**

One year, post-paid, \$1.  
**IMMENSE REDUCTION TO CLUBS.**  
2 Copies 1 year for \$1.50.—Only 75 cents each.  
5 Copies 1 year for \$3.00.—Only 60 cents each.  
10 Copies 1 year for \$5.00.—Only 50 cents each.  
Getters-up of Clubs get one copy for a year free. Sample Copy to show, mailed for 3 stamps.



**"BUTTERCUP" OVERSKIRT.**  
This Overskirt is one of the few designs which always has a graceful and stylish appearance, either in the rich or inexpensive material. The soft draping of the front is sure to find favor with the majority of ladies.—Patterns, with cloth model of it, mailed FREE on receipt of address and 3 stamps or 10 cts. See our Styles and test our Patterns.  
**A. Burdette Smith,**  
16 E. 14th St., NEW YORK CITY  
Send one stamp for our Large Catalogue

# Dominion Churchman.

THURSDAY, DECEMBER 4th, 1879.

## WHAT WE WILL DO!

To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

To all our subscribers who are in arrears, —provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879—we will supply the **DOMINION CHURCHMAN** for the year 1880, for one dollar.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

The accounts of those subscribers who are in arrears, made out to Dec. 31, 1879, are now being sent out. If these are paid, and one dollar more at once, they will receive the **DOMINION CHURCHMAN** to the end of the year 1880 at that reduced price, as announced above.

Address, FRANK WOOTEN, Proprietor, 11, York Chambers, Toronto Street, Toronto. P. O. Box 2530.

IN England, the average product of *wheat*, per acre, for each year, in money, to producers, for 24 years previous to 1872, was £9. 7s. stg. For the last few years it has only been at the rate of £7 4s. 6d. stg per acre.

The number of bills of sale registered in England during the month of October, 1879, was 7,000; and in one instance it is known that eighty-five per cent. per annum had to be allowed for the *accommodation*!

The death of Mr. John Arthur Boebuck is announced.

General Jeff. C. Davis died of pneumonia at Chicago last Sunday aged 58.

The Queen is suffering from a severe bilious attack which the physicians say is not of much importance, although some think differently.

The new Queen of Spain has been favored with a grand bull-fight. Over 20,000 spectators were present.

Baker Pasha has started for his work as representative of the Sultan to inaugurate the reforms promised in Asia Minor.

London is expected soon to follow most of the other Dioceses in having a Diocesan Conference.

Canon Ryle has just restored the chancel of his church at Stradbroke, at an expense of £700 stg., as a memorial to his father.

Bishop Tozer, of Zanzibar, arrived at Kingston, Jamaica, on the 30th of October.

The University of Cambridge sustained a severe loss on Nov. 5 in the death of Professor Maxwell at the age of 48, from cancer. He stood in the forefront of living scientific men.

In support of the requirement of the Church for early Confirmations, it is urged that, "no folly can equal the folly of letting children escape from the influence of the Church in the hope of winning them back again some years further on."

The death is announced at Damascus, of Abd-el-kader who gave the French so much trouble many years ago in Algiers. He received an annual pension from France of a hundred thousand francs.

Sir Henry Havelock, M. P., son of the distinguished military commander, has been left a fortune of half a million sterling, on condition that he assumes the name and arms of ALLAN.

At a meeting of the Consultation Committee held at Lambeth Palace, it was unanimously agreed to accept the invitation from Leicester for the *Church Congress* for 1880.

The income of the Czar of Russia is \$25,000 a day; the Sultan of Turkey, \$18,000; the Emperor of Austria \$10,000; the Emperor of Germany \$8200; the King of Italy, \$64,00; the King of the Belgians, \$1648; the President of the United States, \$186.98.

The two missionaries who on Sunday, Oct. 26th, were commended to their work at Delhi by the Bishop of Ely, in St. Giles's Church, Cambridge, sailed from Southampton Nov. 8th, "being recommended by their brethren unto the grace of God."

In the *Church Missionary Atlas* there is a table prepared by Mr. Keith Johnston, which estimates the total number of Christians in the world at 890,541,600, and of non-Christians at 1,098,505,000. Mahomedans are put down at 169,129,000, Hindoos at 176,678,000, Buddhists at 169,129,000, and Pagans at 168,658,000. The Jews are said not to exceed 7,527,000.

Liberal Nonconformity travels on apace. The minister of a Unitarian chapel at Islington has suggested that in their model trust deed for Unitarian Chapels the Committee of the Unitarian Association, "the word *Almighty* before the word *God* should be left out." A more powerful comment than this on St. John v. 23 can scarcely be given.

The sum raised by the Church in England for foreign missionary work for 1878 was £478,110 stg. The Roman Catholics, Nonconformists and others (including joint societies of Churchmen and Nonconformists) raise the total amount to £1,071,994 stg. This does not include interest, investments, balances, or foreign contributions.

Some disappointment is expressed that the pledge has not been kept that was given when the Queen became "Empress of India," namely, that the title of Empress should be kept for use solely in Asia. On two recent occasions her Majesty has stood sponsor; and the presents she made to her godchildren bore inscriptions in which her title appeared as "R. and I."

There is said to be now no doubt as to the complicity of the Ameer in the massacre of General Cavagnari and his band. The Ameer has been sent to Peshawur.

A heavy snow storm was raging over the United Kingdom at the beginning of the week. Railway trains were considerably delayed. The storm was predicted by the *Herald Weather Bureau* in a cable sent on the 27th. The Clyde is frozen over.

The excitement in Ireland is subsiding. There is an increased disposition among tenants to pay their rents. Reports of agrarian outrages are said to have been greatly exaggerated, although Cardinal Manning states in his appeal "that in the west of Ireland such hunger, poverty, and want have not been known since thirty-two years ago."

President Hayes' message delivered last week contains little that interests those outside the United States. He makes a demand of \$108,305 damages for the losses of their fishermen, Jan. 6, 1878, because they were not allowed to fish on the coast of Newfoundland on a Sunday. After having paid the preposterous "Alabama claims" it is difficult to say what the British Government are not prepared to pay.

On Sunday Nov. 9th at the afternoon service at St. Patrick's, was sung as the anthem a portion of a sacred *cantata*, entitled "God is Love," which was composed some years since by Mrs. Robinson, whose husband has long been connected with the Dublin choirs. The recent death of this lady, under sad circumstances, has occasioned much sorrow, as there were few persons more widely known and esteemed in Dublin.

"The leading chartist and socialist in Leeds said to a friend of Dr. Hook, in 1862, that when the dissenters declaimed against the Church that it possessed an income of seven millions, his reply always was: "If the Church does possess seven millions, there are no millions that get back so quickly into the pockets of the people; and if there is to be property, it is the best property, for any working man's son may obtain a share in it."

The annual report of the *Society for Promoting Christian Knowledge* for the past year states that the subscriptions amounted to £18,981 stg.; benefactions, £5,276; legacies, £7,051. The work done includes building churches and schools in 70 colonial and missionary dioceses, endowment of missionary sees, assisting native theological students, executing and printing translations of the Bible and Prayer Book, besides parts of service books, tracts, and other works, &c., &c.

At the recent York Diocesan Conference, presided over by the Archbishop, a discussion took place on the best means of promoting a due observance of the Lord's Day. As the best means for this purpose the Conference passed the resolution, by a majority of 63 to 35, that—"In the opinion of this Conference it is desirable that there should be a celebration of Holy Communion every Sunday in every parish church."

pious women, and some men dressed in women's clothes, to lead the attack and "give the first affront to the Book." The concerted cry, taken up by the immense congregation, as soon as Jenny Geddes had thrown her stool at the Dean's head, when he began to read the liturgy, was also taken from Scripture, "The sword of the Lord and of Gideon." And it is very probable that Balfour of Barley would not have ventured to imbrue his hands in the blood of the Archbishop of St. Andrew's had he not considered himself justified in so doing by the example of Samuel in hewing Agag in pieces before the Lord in Gilgal. The Dean had his surplice torn in pieces by the mob in their attempts to drag him from the reading desk. The bishop narrowly escaped being murdered, and was obliged to take refuge in Holyrood palace for safety. Though the reception of the liturgy met with more or less opposition everywhere, nowhere was it so great as in Edinburgh. At the meeting of the Synod of Glasgow which took place soon after these proceedings, and with a view to quiet them, if possible, a Mr. Annan preached, and in his sermon defended the Liturgy. This so enraged the female portion of the audience that about forty of them fell upon him and nearly killed him; and on the next day when a Mr. Lindsay was proceeding to the pulpit the ladies present informed him that "if he should touch on the service book in his sermon he should be sent from the pulpit;" he took the advice and let the matter alone. It must be admitted that it was a great mistake to try to force a Liturgy upon a people altogether unacquainted with Liturgical worship, and the practice of the primitive Church in the matter. The great change that we now see has been brought about by increased and intelligent discussion on the question of Liturgies, and about twenty years ago a committee of the most learned ministers of the Scottish Establishment was formed for the purpose of collecting and examining all existing Liturgies, with the view of compiling therefrom a Liturgy to be presented at some time to the General Assembly for adoption. About the same time Dr. Robt. Lee, then minister of old Greyfriars Church, Edinburgh, drew up a Liturgy of his own which he used in his church several years before his death, several copies of which have found their way to this country. He was condemned by the Presbytery of Edinburgh and ordered to discontinue his Liturgy. He appealed to the General Assembly, and his appeal was sustained in a full house by a majority of thirty, leaving the use of a Liturgy in the Scottish Establishment an open question.

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

**HALIFAX—Garrison Chapel.**—The senior chaplain, Rev. A. Townsend, sent \$25 of his thanksgiving offertory to that very excellent institution, the Halifax blind school.

**PICOU.**—The church people here are erecting an excellent building without external aid. The parish asks no external aid for help towards the maintenance of their clergymen, and being "the fewest of all" the religious bodies in the town these facts redound much to their credit.

**PUEWASH** is making a great effort to build a new church, sorely needed, as your correspondent can testify. Any one helping to raise the required balance over the \$1400 in hand will indeed be doing a good work.

#### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

**Open Churches.**—Many of our people would gladly come into church now and again to say a prayer, and snatch a few moments from the world if they only had the chance.

In Montreal, and in most places in the country, all the Roman Churches stand open from morning to night, and it is very seldom indeed that one can go into one of these places without finding "two or three" persons solemnly engaged in prayer.

But try to get into a protestant place of worship at, say ten or eleven o'clock in the forenoon of any ordinary week day and you cannot accomplish it. For a trifle the sexton may let you have the keys to look at the building, but that is all. So, if a member of our Church goes into Montreal to do some business, and having a little time to spare wishes to spend it with God—in God's own house, he cannot do it. To be sure he may go into a Roman Church—they are all open to him, but not one Protestant place of worship of any denomination. Ought we to allow this state of things any longer. Is it not high time that the Church should shake off the dreadful loads of Puritanism and Calvinism—Sacraments of woe—which have so long hindered her progress, and of which these closed, and barred, and bolted churches from Monday morning to Saturday night, are the outward and visible signs.

We believe the clergy of St. John's the Evangelist keep the Chapel in the basement of the new Church open daily. Let us hope they will go a step further—and open the Church itself. We cannot see eye to eye with the Rev. Edmund Wood and his associates in everything, but we are willing to give them, and we gladly give them honor for all the good they ever done and tried to do. Alone in Montreal they have maintained daily prayer in their church; it was at St. John's alone, (and we believe still is,) that the devout communicant had, or has an opportunity of going to the Holy Communion at least once during the week, exclusive of Sunday; and now it is in connection with St. John's that an opportunity is given for a few moments meditation, or prayer to God, to all, at any time of the day, who wish to avail themselves of it. The spirit of these proceedings is the spirit that will revivify, and thanks be to God is revivifying the dry bones of the once apparently dying Anglican Church.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**LANARK.**—The Lord Bishop administered the Apostolic rite of confirmation in this mission on the 18th inst., accompanied by the Rev. R. Stephenson, M.A., Rector of Perth. His Lordship held a confirmation service at St. Stephen's Church, Bathurst, at 11 a.m., the Incumbent, the Rev. Wm. Cruden, B.A., presented thirty-eight candidates. At St. John's Church, Balderson's Corners, Township of Drummond, thirty-two candidates were confirmed, making a total of seventy. On each occasion the Bishop addressed the newly confirmed in his usual earnestness of manner and distinctness of appeal. Absence at work in the lumber shanties, hindered the males who had attended the confirmation classes, from being confirmed. Sixty-four of the confirmed were admitted to the Holy Communion, the entire number of communicants at both churches was ninety-seven. The Bishop was much pleased with the faithful and thorough work being done in this mission by the Rev. Mr. Cruden.

From this hitherto unwieldy mission, the new mission of North Frontenac has been set off, and a hard working and painstaking missionary, the Rev. H. Farrer, has been appointed to the charge of it. Both the missions of Lanark and North Frontenac were for years visited by the Rectors of Perth, of which parish they were outposts; and the congregations of the five churches in these missions were largely aided in the erection and furnishing of these churches by the churchmen of Perth. The first church services held in the Townships of Olden and Oso in the month of January 1858, were rendered by the Rev. R. L. Stephenson, of Perth, on which occasion he

baptized sixteen children and a married woman. The mission of Lanark was set off from Perth in 1862, when monthly services on week days were given by the missionary at Lanark in these Townships. As the Kingston & Pembroke Railroad has brought these Townships into more immediate connection with Kingston, may we express the hope that the churchmen of that city, following the example shown them by the churchmen of Perth, will by more liberality aid the Rev. Mr. Farrer in providing suitable places of worship for his poor and scattered flock, in addition to other aids to Church extension?

**KEMPTVILLE.**—*Consecration of Three Churches and a Burial Ground.* We have just had three remarkable days in this parish. It is not often that three churches are consecrated in the same parish on three consecutive days; yet this is what has actually happened in this mission to the great delight of Church people, and through God's blessing upon their endeavours, called forth, and assisted by the English friends of the Rev. John Stannage, rector.

One of these churches is that of St. Augustine, a pretty little stone edifice, Gothic in style, situated at Actons Corners, four miles west of Kemptville, containing 100 free seats. For many years Divine service had been held in a most inconvenient school house, or Orange Hall, and it was not until the inhabitants were encouraged by the help of Mr. Stannage's friends that they could venture to give both their labour and money towards a building which is now their pride and glory. The consecration of this edifice took place on Monday, Nov. 24th. The church was well filled, and the Bishop of Ontario gave a most eloquent and telling address.

On the 25th the bishop was driven to Oxford station, eight miles from Kemptville, where a beautiful little stone church had been erected under similar circumstances as that at Actons. In preparation for the bishop's visit several improvements had been effected since the opening. A cross crowned spirelet adorns the exterior, while externally the chancel has been beautified by a carpet, lectern, and dossal, once used in the church of the "judicious" Hooker. The church was consecrated under the name of St. Anne, in memory of Miss Anne Ray, who for 25 years had assisted Mr. S. in his work, and at whose dying request her family presented \$500 towards the erection. The services included a confirmation, when two Nonconformists were admitted to the ancient fold.

The next day, the 26th, the Bishop was taken to Marlborough, near Beckett's Bridge, on the Rideau River, three miles from Kemptville, where a church had been erected and used, but never completed until now, and it was this day consecrated under the name of St. Paul, and also the ground around it as God's acre. The history of this edifice is a very interesting one. It was started by the proceeds of a solid silver soup-tureen, given by the Rev. P. Ray, and purchased by B. Hamilton for \$800, when the frame was up, through the unwearied labours and many "bees" of the poor people, it was blown down in a great tempest, and they had to prove their faith by their work by making fresh bees, and putting it up again; Mr. Hamilton sending a further donation of \$4000. By means of a small legacy to the rector the final arrangements were completed in time for the Bishop's visit, a new altar, covered with a handsome cloth given by the "sisters of the church," credence, lectern, choir seats and desk now grace the once empty chancel. The service was hearty, the Kemptville choir chanting the Psalms for the day—the hymn after the Prayer of Consecration in the Communion office, sung while the celebrant was receiving, was very beautiful.

On the evenings of Monday and Tuesday crowded congregations assembled at St. John's, Oxford Mills, where addresses were given by Rev. G. J. Low on the "Protestantism of the Anglican Church against Romanism and Puritanism," and the Rev. A. J. O'Loughlin on "Church Principles," and "The Present Position of the Church." When the parish church in Kemptville is finished there will be five churches in the mission, four of them of stone, and two parsonages and a parish hall, all chiefly through the aid of friends

in England and Canada. Two of the churches are partially endowed, and Mr. Stannage's great anxiety now is to see the parish church completed, Oxford Mills rectory paid for, and the other churches endowed at the rate of at least £50 each. The fickle and uncertain voluntary system will never answer in poor country places; and it is not right that faithful clergymen should be punished by cantankerous and ungodly men for merely doing their duty to the souls of men, and for the glory of God.

#### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending November 29th 1879.

WIDOWS' AND ORPHANS' FUND.—October Collections.—St. Peter's, Toronto, in full of assessment, \$97.51; St. Paul's, Toronto, balance of assessment, \$41.50; Uxbridge (in full of assessment) St. Paul's \$21.10; Greenbank, \$1.50; Goodwood, \$1.40; Mulmur West (in full of assessment) Whitfield, \$3.20; Honeywood, \$2.20; Elba, \$1.50; Georgina, \$1.50; St. James' \$2.81; St. George's, \$5.67; Trinity East, Toronto \$25.70.

MISSION FUND.—Thanksgiving Collections.—Trinity Church, Port Credit, \$2.70; Uxbridge, St. Paul's, \$5.40; Greenbank, \$1.77; Goodwood, \$2.70; Grafton, \$15.00; Craighurst, \$1.78; Vespra, Christ Church, \$1.55; St. James', 80 cents; Midhurst, \$1.50; Miresing, \$3.18. *Missionary Service*.—Oshawa, \$13.14. *Missionary Meeting*.—Port Perry, \$5.50.

PERMANENT MISSION FUND.—Alfred Hoskin, balance of subscription, \$5.00.

SYNOD COMMITTEE MEETINGS.—The Regular Quarterly Meeting took place on 15th and 16th Nov., 1879.

MISSION BOARD.—Present, Rural Deans Allen, Fletcher, Osler and Stewart, Canon Stennet, Rev's E. J. Boddy, W. H. Clarke, W. K. Forster, Philip Harding, Septimus Jones and Alex. Sanson; Capt. Blain, Messrs. Cartwright, Hewson and Hoyles.

Rural Dean Stewart was, in the absence of the Bishop, elected Chairman.

The usual quarterly financial statements were presented, showing a balance of \$1064.65 at the credit of the Mission Fund and \$384.64 at the credit of the Algoma Fund.

The Missionary Secretary read his report.

The following new guarantees were received and accepted:

Alliston, \$150 per annum for three years and one service, instead of the one for \$200, and two services, presented at the former meeting. Shanty Bay, St. Thomas', \$140, three years from 1st July, 1879. Campbellford, Seymour, \$450, three years from Oct. 1, 1879. Manvers, Bethany, \$200, and St. Mary's \$200, three years from 1st Jan., 1880. Stonfville, Markham, \$100, three years from 1st January, 1880. Albion and Mono, St. James', \$175, three years from 1st Oct., 1879; St. George's \$90, for same term; Mono Mills, \$145, one year from 1st Oct. 1879.

A very interesting report was received from the Rev. J. E. Cooper, giving a detailed account of the stations in the mission of Stanhope.

Letters were read from the Rev. W. G. Bradshaw, W. R. Forster, J. A. Hanna, H. W. Robinson and W. F. Swallow, respecting a resolution passed at the last meeting of the Mission Board.

Letters were read from C. J. Blomfield announcing the intended withdrawal of the Canadian Loan and Emigration Company's \$100 grant to the mission of Dysart.

From Rev. G. Ledingham, Dysart, with reference to the same matter.

From Rev. W. W. Bates, North Essa, respecting the arrears connected with the bonds of his mission.

From Rev. W. H. Robinson, Artherley, and T. McCleary, Hastings, respecting their deficiency of stipend.

From Rev. Johnstone Vicars, late of Pickering, renewing his application for payment of arrears of stipend.

From Rev. J. A. Hanna, Perrytown, respecting bonds from his Mission.

From Rev. John Farncomb, Batteau, in regard to the grant to his mission;

From Rural Dean Fletcher, enclosing report of the East York Committee on missions, in regard to the mission of Pickering and Port Whitby.

New bonds from Batteau and Duntroon for \$250 having been laid before the Board at its August meeting, the same were now accepted; and the Board decided to continue its grant to that Mission at the reduced rate of \$350 for one year from 1st October, 1879.

In answer to an application from the Churchwardens, Trinity Church, Streetsville, the Board decided to grant \$200 as soon as the funds admit.

*Resolved*—That the grant to Duffin's Creek and Port Whitby be continued and the bonds now presented be accepted; and that the Missionary be advised to reside in the township of Pickering and perform missionary work at Brougham or Clarendon, in addition to the services at Duffin's Creek and Port Whitby.

*Resolved*—That this Board, in reply to the Rev. Johnstone Vicars, can only reiterate the words of the resolution passed at its last meeting and request the Secretary-Treasurer to write Mr. Vicars to this effect, informing Mr. Vicars further that he will be happy to give him any additional explanation of the action of the Board that he may desire.

*Resolved*—That this Board is very much grieved to hear of the withdrawal of the grant to the Mission of Haliburton from the Canadian Land and Emigration Company, inasmuch as a clergyman was sent there originally at their earnest request, and as their present course may lead to his removal, hopes that the Company will reconsider its action and still continue its support to a mission which it did so much to create.

*Resolved*—That the Secretary be requested to acquaint the Bishop with the state of affairs existing in the mission of the Rev. W. W. Bates, with a view to the active operation of the Mission Board By-law.

*Resolved*—That the Rev. Mr. Robinson be informed by the Secretary that the state of the funds will not permit the Board's acceding to his request.

*Resolved*—That the Board regrets that it cannot increase the grant to the Mission of Hastings owing to the many pressing burdens on its funds.

*Resolved*—That the Secretary-Treasurer be directed to pay to the missionaries the grant to stipends, in strict accordance with the provisions of the by-law as amended in 1875; and that he be authorized to receive as money paid direct to him any money that may have been paid to the missionary, and for which the Secretary-Treasurer has obtained a receipt from said missionary.

(To be continued.)

At the meeting of the St. Stephen's Young Men's Association, Nov. 7, a very pleasant evening was passed with readings and recitations by members of the Association. The main point of the evening was a debate on the subject "Resolved, that church property should be taxed." Mr. A. G. Lightbun opened the debate with a very neat speech and showed that under the present system the members of the poorer churches have to pay for the support of the richer ones, as their personal taxation would be greatly reduced if all church property were taxed. He was very ably supported by Mr. E. R. Coleman and Mr. E. S. Lightbun whose speeches were very interesting and amusing. Mr. Jas. Armstrong, in the absence of the appointed leader on the negative side, supported by Mr. G. Mercer, responded in the negative and contended that churches are such a benefit to the state and municipality in which they are situated that they should be exempt from taxation and moreover they actually pay considerably more than their just proportion of the revenue now. The debate was adjourned for a week. The meetings are held fortnightly now but they have become so interesting that some of the members wish them in future to be held weekly.

#### NIAGARA.

(From our Own Correspondent.)

On Sunday evening, Nov. 16th, the Rev. J. P. Dumoulin, a well-known clergyman of the Evangelical School in Montreal, preached in St. Thom-

as' Church, Hamilton (of which he was for some years incumbent), an admirable sermon on "the Church of England."

He took for his text the 14th chapter of St. Matthew's gospel, 24-33 verses.

He spoke first of the church as renowned for her great seats of learning, her grand cathedrals, her learned and devoted clergy. He showed that her bishops, though overwhelmed with the charge of their immense dioceses, made time for writing, preaching or speaking on every important subject that demanded their attention; also that their services were not confined to the great people of the land, but that they preached to the railway navvies, along their lines, and to the cabmen in their yards; and that the clergy, with their numerous services in their churches, with their constant visits among their people, their day schools, their Sunday schools, their teachers' meetings, their Bible classes, their lectures, their working men's meetings, were doing a most blessed work throughout England. He then showed that the Church was doing, and had been doing for nearly two centuries, a great mission work throughout the world. He spoke, in most glowing terms, of the work performed by the venerable Society for Propagating the Gospel in Foreign Parts incorporated in 1701, by the Church Missionary Society founded in 1800, and by the Society for Promoting Christian Knowledge—older than either of them, and showed that the Church had been carrying the gospel through the former, especially, to the settlers in the colonies, through the second to the heathen in the British possessions first and then in other parts, and that the last had by the circulation of the Bible, the Prayer Book, and religious books and tracts greatly aided in the blessed work. He then showed that of all Christian bodies since the Reformation there had been none who had sent out so many champions for the truth from her cathedrals and seats of learning to meet the attacks of the infidel, and to prove that the truths of revelation were founded on rocks that could never be moved. He showed that at this very moment the Church has within her ranks a body of most devoted laymen, who, from the peers of the realm, down through all professions and ranks, are abounding in works of munificence (as seen in the churches built, restored and enlarged, and in the schoolhouses built), and are not only giving their money for these good works, but devoting their time, their energies and their talents as Sunday school teachers, Bible class teachers, promoters of temperance and every other good work, thus promoting the temporal and spiritual good of those amongst whom they live. Nor did he fail to treat most eloquently of the self-denying devotion of the Christian ladies of England, who spared so much of their time in visiting the poor, the sick and afflicted in their neighborhoods, and scattering blessings temporal and spiritual all around them.

He then spoke of the work of the Church throughout the world; specified the planting of the Church in the United States, which had taken deep root there and had, by her branches extending far and wide, extended itself not only to the most distant of her territories but also to foreign lands. He then spoke of the Church planted in New Zealand, and fostered for a quarter of a century by the noble and self-denying Selwyn, and now comprising seven dioceses; and of the Church in our far north-west, with its four Bishops. He then spoke at considerable length of some of the things in the Church, which grieve her friends and somewhat rejoice her foes.

In this connection he spoke of what are generally called "parties in the Church," but which he said he preferred calling "schools of thought in the Church," because he considered the term more descriptive of them. These he divided into three "schools of thought": first, "the old fashioned high churchman," who lays great store by the Divine constitution of the Church, as shown by the New Testament and the records of the early Church, which prove that there was one or more established in every place where the standard of the cross had been planted, and to whose ordinances all Christians could resort, without asking if it belonged to their particular branch of it, there being then only one body; who attaches much importance to "apostolical

succession" or a ministry coming direct by a regular succession from Christ himself, through His apostles, and not constituted by poor, weak, fallible man; who is much attached to Divinely appointed ordinances; secondly "the Evangelical churchman" (as he delighted to call himself), who, rather disregarding these points, on which his brother already spoken of lays so much stress, without publicly denying them, lays more stress upon "the life of God in the soul of man"; and thirdly "the broad churchman," who, feeling that the Church is very comprehensive, looks favorably and kindly upon all, though they may differ widely from him in opinions and practices, and who lays the greatest stress on great activity in the religious life.

He said that these different "schools of thought" were the natural outcome of the differences in minds, in education, and in the development of their ideas by the moulding circumstances of their lives. He said that these differences proved the sincerity and earnestness of their hearts, and he gloried in a Church large enough to comprehend within its pale such men as the holy Keeble and the sainted Simeon amongst the dead, and Dr. Liddon and Canons Ryle and Farrar among the living, and which could find work for all, which they could carry on in the spirit of Christian love. He declared his belief that they were all doing God's work, in their different lines, with God's blessing on their work. He then spoke of a body in the Church of England who, by their persistent obtrusion of themselves, their opinions and practices before the world, make themselves to appear to be of far greater importance than they really are. He stated that the number of the clergy of the Church of England was about 18,500 (and he was within the mark), and yet out of this large number there were only about 500 who belonged to this body, or a few more than one in every hundred. These 500 kept themselves pretty well before the public, whilst the other 18,000 faithful clergy are never heard of, but are quietly and lovingly pursuing their work in their several spheres of labor. He then showed that we should not look for perfection even in the Church of Christ on earth, that the Acts of the Apostles and the Epistles tell us that in that age there were members of the infant Church, who worried the apostles by their contentions, their wrangling, their ungodliness and their false doctrines, which they introduced into the Church, even at that early day, when persecution abounded and Christians carried their lives in their hands. He quoted most aptly St. Paul's condemnation of the Corinthians, because they said "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

He said that church people should not be disturbed by these sorts of things, which were incident to fallen human nature. He then referred to the great Presbyterian body, who with all their rigid laws and strict articles of faith, could not escape them; and of the Methodists, who, with all their constant watchfulness and care, could not keep them out. He might have alluded to a Judas amongst the twelve apostles of our blessed Lord, and he might well have cautioned church people against rushing into print about every little trouble in their congregations, which the above and other denominations have too much sense to do.

He said that the English Bishops were as anxious as any body could possibly be to restrain these "advanced churchmen," but they had not the power given them to do so. And perhaps it was just as well, in his opinion, that they had not that power, for if they had had it, and exercised it, those whom they restrained would have been counted "martyrs"; and would have been lauded instead of blamed for their breaches of church laws. He said that he considered that the wisest plan was to let them alone; for he felt that the better sense of the community would soon sicken of their eccentricities, which did not suit a sensible people like the English—that confession, as practised in some churches, would soon cease for want of people ready and willing to confess to a priest. He stated that a reaction against extreme "Ritualism," so called, had set in already, as acknowledged on all sides.

He gave the great congregation some very good, sound advice. He told them to be patient;

that "if this were not of God" (as he firmly believed it was not), it would come to nought. He further told them to consider the great privilege they enjoyed as belonging to a church of which such great things could be truthfully said, and to all they could, by holy, consistent lives, and by contributing freely of their worldly means to its extension and establishment on earth. He then concluded a most eloquent sermon of fifty-five minutes duration with a beautiful peroration, in which he compared the Church of England to the tempest-tossed on the sea of Galilee, in which the apostles were exposed to the violence of the winds, but which, when the Son entered, soon found her way safe to land.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

WOODSTOCK.—*Death of the Rev. Canon Bettridge.*—Died at the residence of his son in Strathroy, in the 89th year of his age, Rev. Wm. Bettridge, D. D., Rector of St. Paul's, Woodstock, Canon of the Church of the Holy Trinity, London. For fifty years he laboured faithfully in the service of his Divine Master. He was ordained by the Archbishop of York in 1824, and having been sometime Rector of Southampton, England, came to Canada in 1834. Woodstock had scarcely then an existence. A few lots were obtained from the forest, a few houses built in the clearings. Mr. Bettridge on his arrival preached for some time in an unfurnished room; his first congregation consisted of twelve persons. How have his faithful labours been blessed! A large congregation, influential in the councils of the church and in the welfare of the country, bear testimony to the loyalty and indefatigable zeal of the missionary. When the church was despoiled of her endowments, Mr. Bettridge, through his personal influence with Sir John Colborne, was instrumental in conserving a grant of 400 acres for each of the fifty-seven rectories that were then established in the provinces. He and the Rev. Mr. Cronyn were appointed to visit England in 1836 in the interest of the Church in Canada, and through his perseverance and ability, the mission was successful. To him we owe a debt of gratitude that should not be forgotten. On Tuesday, the 25th, the funeral of Mr. Bettridge took place at Woodstock. The remains, accompanied by mourning friends, had been conveyed from Strathroy to Woodstock on the day previous to the interment, and lay in the chancel of the church over night. The pall-bearers, eight in number, were the Ven. Archdeacon Elwood, of Goderich, the Rev. Mr. Sandys, of Chatham, Rev. Canon Innes, of London, Rev. Mr. Mulholland, of Owen Sound, the Rev. Mr. Caulfield, of Windsor, Rev. A. C. Hill, of Strathroy, Rev. E. E. Newman, of London, and the Rev. E. Patterson, of Stratford. There were of the family but three representatives present—Mrs. Lawrason and Mrs. and Dr. Bettridge. Of deeply affected friends there were many, including Mrs. and Sheriff Deedes, of Simcoe.

"The sterling qualities of the lately deceased are as familiar as household words, not alone in Woodstock, but throughout the length and breadth of the County of Oxford; while the mental power and oratorical force of the late Rector commanded admiration everywhere. Nor was Mr. Bettridge wanting in these acts of benevolence so much called for by the poor immigrant or the stricken parishioner, and the language of his Lordship the Bishop on the late melancholy occasion is but a too palpable truth that in the death of Mr. Bettridge the Church has lost one of her brightest ornaments and the parish a pastor of unequalled parts."

MITCHELL.—The Lord Bishop has appointed the Rev. W. DeLom to the incumbency of Trinity Church. He has since his ordination officiated at the Chapter House with all zeal and faithfulness and we hope his mission in Mitchell will be blessed with abundant fruit.

WOODSTOCK.—Pursuant to a notice duly given a meeting of the registered voters of the parish of St. Paul was held in the school house on Tuesday afternoon, Nov. 25th, 1877. The Lord Bishop of Huron, who had been requested by the wardens

to attend the meeting, was present, and by the unanimous wish of the meeting occupied the chair. There was a very large attendance of members. The meeting was opened with prayers. The following resolutions were read and unanimously passed:—Moved by G. J. Barwick, Esq., seconded by Alex. McClenaghan, Esq., "that this meeting of registered members of St. Paul's Church, Woodstock, under the Presidency of the Right Rev. Isaac Hellmuth, D.D., D.C.L., Lord Bishop of the Diocese of Huron, desires to place on record their great respect for the memory of the deceased rector of this parish, the Rev. William Bettridge, B.D., who ministered therein for a period of over forty years with great zealousness, and who will always be affectionately remembered as a gentleman, scholar and Christian minister, who at all times sympathized with those seeking his advice and assistance." The Bishop in submitting the resolution expressed in the most kindly and affectionate terms his regard for the late Rector and his sense of the loss which he personally, in common with the whole Diocese, had sustained in his demise.

His Lordship then referred to the special business of the meeting, and while pointing out that the patronage to the Crown Rectories was vested solely in himself, stated that so far as lay in his power, he was most anxious in all such appointments to promote the spiritual welfare of every congregation—the long tried fidelity and loyal zeal of the Woodstock congregations entitled them to his fullest consideration in a matter affecting so deeply their future prosperity—if the meeting desired to leave the appointment entirely in his hands, he would use his prerogative to the best of his judgment, and with due regard for their welfare, but if on the other hand they chose to select a successor to their late beloved Rector he would most cordially endeavour to meet their wishes, they should be free and untrammelled in their choice, and he would lay before them the entire list of the Diocesan Clergy from whom they could make their selection. In this latter case, however, he should require them to be united in their choice. Several members spoke thanking the Bishop for the privilege he gave them and speaking in the highest terms of the present incumbent the Rev. James J. Hill.

The following resolution was then moved by Thos. Scott Esq., seconded by Alex. McClenaghan Esq., "that his Lordship the Bishop be respectfully requested to fill the vacancy caused by the death of our beloved Rector in this parish by appointing a fit and proper person as Rector to fill the place of the departed, and that this meeting would name the present incumbent, the Rev. Mr. Hill, as a gentleman who would aid and assist us in our present undertaking in completing our church and care for the flock entrusted to his care," which being put to the meeting was carried unanimously. The Bishop said that the congregation had had ample opportunities of forming a correct estimate of the worth of the Rev. Mr. Hill, and if their experience by daily intercourse with him led them to select him as their future Pastor he was only too willing to comply with their wishes. He felt sure that Mr. Hill would give his best energies to promote their spiritual well being. He had known Mr. Hill for many years and could testify to his value as an upright Christian gentleman, and he heartily congratulated both Pastor and congregation on the kind feeling and harmony that so widely existed between them and he trusted that God's blessing may rest on all their efforts to promote His glory and the spread of His Kingdom. The meeting then adjourned.

BURFORD.—The Missionary Meetings in the county of Brant were concluded by the one held on the 1st inst. at this place. The collections for the county were more than doubled. Rural Dean Mackenzie, and the Rev. Thomas Davis, Brantford attended all the meetings.

BRANTFORD.—*Grace Church.*—Our annual missionary meeting was held on Wednesday evening the 26th November. Addresses were delivered by Reverends De Lew and Messrs. Cooper and Davis and also by Rev. Frank Campbell the Missionary Agent of the Diocese. The oldest residents in the

parish say it was the most interesting missionary meeting ever held in this parish. Our new Rector Rev. G. C. Mackenzie, is warmly interested in missionary work, and he backed up the eloquent and forcible address of the Diocesan Agent by a very earnest appeal. The Collection for the Mission Fund was \$40.25. This is larger than any missionary collection made in the Diocese at any of the meetings.

ALGOMA.

GARDEN RIVER.—The Rev. P. T. Rowe desires to acknowledge through the medium of the DOMINION CHURCHMAN the present of a parcel of books, &c., from the Sunday school of St. Mark's, Toronto, per the Rev. C. L. Ingles; a parcel also from T. W. Rawlinson, Esq., Toronto, to the amount of \$52.54; and a parcel from Georgetown Sunday school per the Rev. Mr. Boulbee, all of which he has found of great assistance to him among the Indians and whites of this extensive mission, and is deeply grateful to the kind donors. In addition to these he also acknowledges the receipt of \$6.35 from the Rev. Mr. Boulbee for the church people of Mud Lake, St. Joseph Island; and \$2.65 from Rev. J. Fulton, R. D., Franklin, diocese of Montreal, towards the mission fund of this diocese.

MISSION WORK.

WESTERN AFRICA.—The clergy in the Rio Pongas Mission are carrying on their work amid many difficulties, not the least pressing ones being want of money and failing health. The Rev. R. J. Clarke, who is at Fotobah, Isles de Los, writes somewhat pitifully as to his hopes of doing all that he needs to do with the £18 he was able to collect locally in the past quarter:—

"Our Mission has, within the last few years, been shaken to its very foundations. Nevertheless we were perplexed, but did not despair; cast down, but not destroyed. I shall never believe that our field is less blessed by the Almighty than that of any other body. I have raised £18 local income for the past quarter of this year. My present plans are (1) To complete a School-Chapel at Rogbana, one of my out-posts. (2) To repair a few bug-a-bug (wood-ant) breeches on the Church here. (3) To attach a vestry room to the School-Chapel at Cassa. The primary object in this room is to have a place to sleep in when I visit Cassa, and to put away the school books, &c. But how to carry out all these with £18, I know not. For the security and durability of the Church I lately finished, it is very desirable to put stone pillars all round, and to paint it; but I am sure I shall have many a day-dream over this before I can execute it. And to add to the difficulty, I have just lost my best friend, and most valuable supporter of the Mission here—Mr. S. B. Caulker, Collector of Customs and Magistrate for these islands. Not only did he give from his own pockets, but assisted in collecting from others. The Mission-house will cost us many pounds in a short time, for it is now like a honey-comb in many parts. I am now taking down, of necessity, the bottom cross plate on one side, to supply its place with a new one, lest the whole side of the building should slip; but who will bear the final cost? In January and February, I made two journeys of eleven days each up two of the mainland rivers. I preached in about 40 towns, and was well received wherever I went. My health continues bad, I am scarcely a day without fever. Indeed, I now regard a feverish state as my normal condition. I mean to hold out as long as I can."

The Christian movement in Tinnevely continues. Bishop Caldwell writes that the number of candidates for baptism has grown from 16,000 to 20,000, of whom over 8,000 have already been baptized. He says as to the amount of preparation given as a requisite for baptism—"This necessarily differs in different cases, but in no case is baptism administered without a short preliminary prayer, the Lord's Prayer, and, if possible, the Belief; whether they are able to repeat the Belief or not, we require them to have some knowledge of the facts contained in it. The rubric for adult baptism requires that they should be "sufficiently

instructed in the principles of the Christian religion," and those principles I suppose are represented in the Articles of Creed, as expounded in the Catechism. The *minimum* amount of time occupied in the preparation for baptism of the people who have recently joined us, and who are mostly unable to read, has been three months. Without being morbidly scrupulous about the motive of people who join us, it seems necessary also, especially when they join us in crowds, that we should make sure before baptizing them, at least that they have actually given up idolatry, and that they are not living in open sin."

At Prince Albert, in the N. W. Territory, the Bishop of Saskatchewan has founded the new Ecclesiastical College, which, when finished, will comprise a main building 55x30 feet, and 18 feet high. Teaching has already begun in the temporary college, which boasts a tutor in Cree, and will soon have others competent to teach the Sioux and Blackfeet tongues. The object of the College is principally to train natives as interpreters, catechists, and school-masters, and some as ordained missionaries. Bishop MacLean hopes to secure students speaking all the dialects used in the diocese. A strong effort is to be made to elevate the Indian population by furnishing them with a literature of their own, in their various dialects. A secondary object of the college will be the training of white students for the ministry, and also a Collegiate School, open to all denominations, for a limited number of students in the higher branches of classics and mathematics. During his recent visit to England the Bishop succeeded in raising a diocesan endowment fund of \$52,500. He is going back for the third time, and hopes to raise enough for all the wants of the college.

A private letter from Mr. Stanley, the African explorer, dated Banana Point, at the mouth of the Congo River, September 18, speaks of his working hard in arranging expeditions and making personal explorations. He writes thus of a new enterprise:—"And now I begin another mission seriously and deliberately, with a grand object in view. I am charged to open—and keep open, if possible—all such districts and countries as I may explore, for the commercial world. The mission is supported by a philanthropic society which numbers noble-hearted men of several nations. It is not a religious society, but my instructions are entirely of that spirit. No violence must be used, and wherever rejected, the mission must withdraw to seek another field. We have abundant means, and therefore we are to purchase the very atmosphere, if any demands are made upon us, rather than violently oppose them. In fact, we must freely buy of all and every, rather than resent, and you know the sailor's commandment, 'Obey orders if it breaks owners,' is easier to keep than to stand upon one's rights. This is a principle which I have always attempted to follow, but frequently the demands were so extraordinary that they exceeded the value of my property. However, this time a chief must have a large mouth indeed that can not be filled with good things. A year's trial will demonstrate whether progress can be made and tolerance be granted under this new system. In some regions experience tells me the plan may work wonders. God grant it success everywhere!"

Family Reading.

GOLD IN THE SKY.

CHAPTER XIX.—RUMOURS.

Mrs. Majendie, calm and unruffled as ever, sat, splendidly dressed, at the top of the table, dispensing hospitality to two lady visitors. Care and trouble of every kind had passed over her and left her blooming and unscathed. During Claude Egerton's illness, when Dr. Majendie and Gwendoline, and all the servants, had been overworked and anxious, but all doing their best, unsparing of themselves, by reason of the affection and respect one and all shared for the sufferer, Mrs. Majendie had risen and retired at her ordinary hours, had gone out to dinner, or to any other invitation

which had come for the family, "doing duty," as she expressed it, for the others. So long as her meals at home were well cooked and served at their appointed hours, it was a matter of indifference to her what the servants or her family did at other times. If her husband and daughter preferred to absent themselves, and serve in the sick-room, she was unconcerned at these or any other eccentricities they might choose to practice.

Gwendoline stopped short in her somewhat abrupt entry, on perceiving Mrs. Honeycomb and Mrs. Morley sitting cosily one on each side of her mother. Feeling indignant with both these ladies, her greeting to them was somewhat a constrained one. She then busied herself with collecting Cyril's lunch, and sending it up to him.

Mrs. Majendie was inclined to think that he was giving trouble, and that he might just as well have come himself, and eaten it there.

Mrs. Honeycomb, on the contrary, thought it the wisest thing he could have done; and Mrs. Morley chimed in her opinion that, as far as she was concerned, she was glad to be spared meeting him, that she must say she was not much inclined just then for his presence, and that he probably was aware of this. The servant had left the room, carrying Cyril's luncheon, before all this was said.

Gwendoline demanded "Why?" in a tone that took them all by surprise. She was still standing before her own place at the table, but with her eyes fixed on Mrs. Morley in a way that made that lady decidedly uncomfortable.

"Sit down, Gwendoline, and eat your lunch, it is not necessary just now to enter into explanations."

Gwendoline sat down, but her eyes did not leave Mrs. Morley's face, and she said, "Why would it be unpleasant to you to meet poor Cyril? Do you not think that in all his trouble he wants a little help and comfort from his friends. It is a time when one naturally expects one's friends to gather about them rather than stand aloof."

"In ordinary circumstances one would have been only too glad to do that," said Mrs. Morley; "but there are circumstances connected with this affair that make it distasteful to us to 'gather round' Mr. Cyril Egerton. With his poor brother I have every sympathy, and would do what I could for him."

"What are those circumstances?" "If you are not aware of them it is not my place to inform you of them, for the subject is very distasteful to me," said Mrs. Morley.

"And to me too," chimed in Mrs. Honeycomb.

Gwendoline felt that her food was choking her, and she checked a bitter retort. Her mother, however, remarked, "Really, Gwendoline, you always seem to think nothing can go on without your assistance; I think you have taken already quite a sufficiently prominent part in this affair without wanting to know what everyone thinks about it."

Although Mrs. Morley and Mrs. Honeycomb had expressed a disinclination to talk over the affair, they were both longing for luncheon to be over, and the servant and Gwendoline out of the room, so that they might enjoy a thorough confabulation on the matter. Gwendoline knew this perfectly well, and also that she was quite unable to prevent it, so she hurried over her lunch, and out of the room, feeling a bitter scornful anger against those she there left behind.

Mrs. Majendie had fully made up her mind to tell both these ladies all that she knew of the matter, only there was sufficient of the cat in her composition to enable her thoroughly to enjoy playing with them, teasing and worrying them, as she was doing. So, on the departure of Gwendoline from the room, she rose, and taking a bunch of keys from a purple velvet bag which hung at her side, she approached her davenport, and opened the front of it; and, placing her hand on a small spring, a large secret drawer appeared in view. As far as one might judge, there were many things in this drawer, and whilst she bent over it, the excitement of the other two ladies knew no bounds. A secret for which ten pounds had been paid was not one that was revealed to them every day.

After due pause, Mrs. Majendie said, "I need not say anything; I am sure it will be sufficient when I tell you that an honest working man found

this, exactly at the spot where the scramble and attack took place, not where Claude was found."

She was bearing some small article rolled in tissue paper.

Both ladies rose to meet her, and to inspect the contents of the packet.

"Bless me! why, it is one of the set of antique Roman cameos which my husband gave young Cyril Egerton on his twenty-first birthday!" cried Mrs. Honeycomb, in the same instant that her eyes fell on them.

One expressive look then passed among them, and with the cameo stud in its thick gold setting in the midst of them, they again resumed their seats by the fire.

It is impossible to follow the long consultation which ensued, whilst two carriages and two pairs of high-couraged horses were kept waiting outside in the cold, pawing up Dr. Majendie's well-kept drive in their indignation at the unusual and unceremonious treatment which they were receiving. Both coachmen had long since exchanged opinions as to what "master" would say when they got home again.

But neither mistress had this day any thought for her horses. Each sat by Mrs. Majendie's fire-side as if chained to the spot, unable to leave it or the consultation, so fraught with interest, which was going on before it.

Gwendoline saw the waiting carriages from the windows, and pretty well guessed the cause of the delay, and her anger and bitterness but increased.

Dr. Majendie was called to attend a case of urgent necessity, and telling Gwendoline to give a look-in to the sick-room, and to look after the nurse and Cyril, he said he must be off at once.

"What are those carriages waiting for?" he inquired; "were they not here ages ago?"

"Yes, papa," said Gwendoline, shortly.

"What nonsense can those women be talking of now?" he continued.

"They are talking about those two," she answered, pointing up-stairs.

"What is the use of their talking? Much good they will do!"

"Much harm, rather," she said.

"Go in, then; they would leave off if you went in and stopped them, perhaps."

"I cannot, papa!"

"Rubbish! they want scattering."

And mumbling to himself, the Doctor crossed the hall, and now entered the now dusky dining-room, and in a few moments Gwendoline heard his greeting to the two visitors there.

But he did not, according to custom, retreat, he remained standing and talking, and finally took a seat amongst them. Seeing that he was going to remain, Mrs. Honeycomb bethought herself of her horses, and Mrs. Morley of the lateness of the hour, and both rose simultaneously, and left the room, with many promises to one another of meeting again very soon.

And Gwendoline smiled to herself as she watched her father handing the two ladies into their carriages with elaborate politeness.

Down-stairs her mother was also sitting with a smile on her face. Her importance had been much gratified that afternoon; she was fully persuaded that she had shown ready tact when it had been needed, and had at all times acted for the best. And now that her visitors had left her, and she was alone in the rapidly-darkening room, she sat motionless before the glowing fire, which lighted up a smile on her face, and fell on a large soft white hand which was clasped over a little packet wrapped in tissue paper.

(To be continued.)

#### WAITING FOR THE MORNING.

There's a sighing in the poplars,  
As the clouds of evening weep,  
A sadness and a shiver  
Upon my spirit creep:  
For all that makes up summer  
Is now so quickly flown;  
The short days die so early,  
And darkness settles down.

But I'm waiting for the morning  
When the light shall come again,  
The pure and perfect shining,  
That cometh after rain;

The bright and blessed morning,  
When I shall wake refreshed,  
And in immortal garments  
Shall royally be dressed.

CAROLINE NOEL.

#### LADY JANE GREY'S LAST HOURS.

She did not wish to die—at seventeen no one wants to die—but death, in her present adverse state, appeared as a benign angel, rather than a messenger of gloom and wrath.

Racked with anguish at the shameful apostasy of Northumberland to Romanism just before he was executed, she cried out in holy wrath, "Like as his life was wicked, so was his end. I pray God that neither I nor friend of mine die so!" And kindling with renewed fervor she added, "Should I, who am so young and in my fewer teens, forsake my faith for love of life? Nay, God forbid; and much more he should not; whose fatal course, though he had lived for years, could not long have continued. But life is sweet. God be merciful to us!"

On the fatal morning of February 9, 1558, dressed with extreme care in a black velvet gown, Lady Jane came forth from her prison, a prayer book in her hand, a heavenly smile on her face, a tender light in her gray eyes. She walked modestly across the green, passed the files of soldiers, mounted the scaffold, and then, turning her beautiful face toward the spectators, calmly said:

"Good people, I am come hither to die. The fact against the Queen's highness was unlawful, but touching the procurement and desire thereof by me, or on my behalf, I will wash my hands guiltless thereof, and deliver to my God a soul as pure from such trespass as it is innocent from injustice; but only for that I consented to the thing I was enforced unto, constraint making the law believe that which I never understood."

She paused as if to put away from her the world, then she added:

"I pray you all, good Christian people, to bear me witness that I die a true Christian woman, and I look to be saved by no other means than the mercy of God, in the merits of the blood of his only Son, our Lord Jesus Christ. And now, good people, while I am alive I pray you to assist me with your prayers."

Kneeling down, she said to Feckenham, the only divine whom Mary would allow to come near her:

"Shall I say this psalm?"

The prelate faltered, "Yes."

On which she repeated in a clear voice the noble psalm: "Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away with mine offences."

When she had come to the last line, she rose on her feet, took off her gloves and kerchief, which she gave to her gentlewoman. The book of psalms she gave to Thomas Brydges, the lieutenant's deputy, in which she had written these lines: "Call upon God to incline your heart to his laws, to quicken you in his way, and not to take the word of truth utterly out of your mouth."

Then she untied her gown, and took off her bridal gear; the headsman offered to assist her, but she put his hands gently aside, and drew a white kerchief around her eyes. She whispered in his ear a few soft words of pity and pardon as the figure of the veiled executioner sank at her feet and begged for forgiveness. In a distinct voice she said to the executioner, "Pray despatch me quickly." Being blinded and unable to see the block on which to lay her young head, she was seen to feel about for it with her hands, and was heard to say, confused, "O, what shall I do? Where is it?" The guard and Feckenham led her to the right place; and as she laid her head upon the fatal block, before the death stroke could reach her, the sweet lips were heard to murmur, "Lord, into thy hands I commend my spirit." With these divine words, the soul of Lady Jane Grey passed into its everlasting rest, and the fairest, wisest head in all the English realm fell from under the gleaming axe.

—Hatred stirreth up strifes; but love covereth all sins.

#### HOW THE LAITY CAN HELP.

Many baptized and confirmed persons in our parishes never seem to understand that the week day services are for them.

The church bell rings from week to week, and with the exception of a few weeks in Lent (and not always then), these persons give no heed to its invitation.

There may be valid excuses for occasional absence on the part of business men, or of mothers, whose home cares may detain them from the place "where prayer is wont to be made."

But what sound reason can be offered why one-half or two-thirds of the communicants of our Church should never be found at the morning or evening oblation in the courts of the Lord, on week days? What excellent help our laity might render in the work of the Church if all this were reversed! Unnumbered would be the blessings coming down upon all the parishes if Christian men and women would only do their plain duty in this direction. What a revival of "pure and undefiled religion" will be witnessed in our land when the public worship of God on week days becomes as attractive to our communicants as the concert, the lecture, the dance, the opera, and the theatre.—*The Diocese.*

#### Children's Department.



ELIJAH'S ALTAR.

The Prophet Elijah was perhaps the most illustrious of all the Old Testament worthies. He lived during the reign of Ahab, King of Israel. At that time the Israelites were much given to idolatry. They worshipped Baal and other false deities. God was angry with them and sent His servant Elijah to reprove them for their wickedness and to bring them back again to Himself. He gave them many opportunities of repentance time after time, and did all that could be done to bring them into the right way. It seemed, however, that all the miracles and all the instruction brought before them were of no avail. As one resource he had the prophets of Baal assembled in the presence of a large body of the people, and

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agreed with them that they should call upon their god, and that he should call on the Lord Jehovah, and the God that answered by fire should be acknowledged by them all as the Supreme Object of worship. The trial was made. The prophets of Baal called upon their god nearly the whole day, but without avail. About the time of offering the evening sacrifice Elijah the prophet repaired the altar of the Lord, laid the bullock on the altar, and had a large quantity of water put in a trench round about the altar. He then called upon the Lord Jehovah and, as is represented in the picture at the head of this article, the fire descended from heaven, consumed the sacrifice and the wood and licked up all the water round about the altar. The people shouted: "Jehovah He is the God; Jehovah He is the God." Elijah then slew the prophets of Baal. But the effect of this striking event, like that of so many others, was of short duration.

SPEAK SOFTLY.

Speak softly, gentle ever! There is no wiser part; For harsh words pierce like steel The yearning, loving heart. As gems reflect in brightness Every fitting beam, Let words reflect in kindness Love's sunny, love-lit gleam.

Speak softly, gently ever; There is no better plan— For angry words can never Effect what kind words can. For, oh! a soft word spoken May move the stubborn soul, That still would prove defiant Should words of thunder roll.

Speak softly, gentle ever! Words breathing naught save love! And soon our blighted Eden Will bloom as realms above! For faith and fond affection In true love-knot entwined, With firmer cords than temper'd steel Each happy heart can bind.

THE OBEDIENT BOY.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me not to."

"Who's she?"

"My mother," said Jim, softly.

"Your mother! Why, I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail boats, and she never let us come unless we had strings enough to haul in with. I am not afraid, you know I'm not; only she didn't want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother ever after she was dead

A YOUNG HERO.

The boy who, at the Nile, "stood on the burning deck whence all but he had fled" has been justly immortalised in song and story, and now another boy, under very different circumstances, mutely claims a like reward. No son of a warrior sire he—no inheritor of a proud name which the youngest bearer is constrained to preserve untarnished, but only a mechanic's child, who worked in a factory by the side of his father. Nobody, we may be sure, thought him a hero, as in cap and apron he trudged to and from his daily labour through the streets of Birmingham, but at that time the opportunity had not come without which the greatest is, in the world's eye, even as the least. It came at last, at the very last, poor lad; for, when passing near one of the iron

monsters, amid whose ruthless shafts and wheels he worked, his apron was caught, and he himself was drawn through the machinery to certain death. Help quickly arrived, and the poor lad was disentangled from the horrible embrace into which he had fallen. To the surprise of all it was found that he still lived and retained his consciousness. And of what does the pitying reader suppose he thought? Of his own young life so suddenly and mercilessly cut short? Of his lacerated frame and horrible anguish? No; rather of the pain it would give his father to see him rent and torn, for as gentle hands lifted and bore him away he was heard to murmur, "Don't let my father see me." If it be heroic to consider others before self, even in the direst strait, then was this Birmingham factory lad a hero indeed.

WHAT BOYS SHOULD BE.

First. Be true—be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter of the alphabet, and be true and genuine in attention and in action, rather than being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life.

Second. Be pure in thought, language—pure in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague spot, a leaper who ought to be treated as were the leapers of old.

Third. Be unselfish. To care for the feelings and comforts of others. To be polite. To be just in all dealings with others. To be generous, noble and manly.

Fourth. Be self-reliant and self-helpful even from early childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however young he may be, however poor, or however rich—he has learned some of the most important things he ought to know when he becomes a man.

"MY SPARE MOMENTS."

A poor country lad came one morning to the door of the head master of a celebrated school, and asked to see him. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was desired, and soon appeared at the back door.

"I should like to see Mr.—," said he.

"You want a breakfast, most likely," said the servant; and I can give you that without troubling him."

"Thank you," said the boy; "I've no objection to a bit of bread, but I should like to see Mr.—, if he can see me."

"Some old clothes may be you want," remarked the servant again, eyeing the boy's patched clothes. "I think he has none to spare," and without at all minding the boy's request she went about her work.

"Can I see Mr.—?" again asked the boy, after eating his bread and butter.

"Well, he's in the library; if he must be interrupted, he must, but he does like to be alone sometimes," said the girl, in a peevish tone.

Opening the library door, she said, "here's somebody who is very anxious to see you, and so I let him in."

I do not know how the boy introduced himself, or how he opened his business; but I know that after talking a while, the principal put aside the paper he was studying, and took up a Latin book and began to examine the new comer. The examination lasted some time. Every question which the principal asked, the boy answered as readily as could be. "Well!" exclaimed the principal, "you certainly do well!" looking at the boy from head to foot, over his spectacles. "Why, my boy, where did you pick up so much?" "In my spare moments," answered the boy.

Here he was, poor and hard-working, with but few opportunities for schooling, and yet almost fitted for college by simply improving his spare moments! Truly are not spare moments the "gold dust of time?" How precious they should be! And yet how apt we are to waste them!

What account can you give of your spare moments? What can you show for them? Look and see. This boy could tell you how much, how very much can be laid up by wisely improving them, and there are many, many other boys, I am afraid, in the jail, in the house of correction, in the fore-castle of a whale ship, in the gambling house or the tavern, who, if you could ask them when they began their sinful courses, might answer, "In my spare moments." "In my spare moments I gambled for marbles." "In my spare moments I began to smoke and drink." "It was in my spare moments that I first began to steal chestnuts from the old woman's stand." "It was in my spare moments that I got acquainted with wicked associates." Take care of your spare moments!

KIND WORDS.

"Pleasant words are as an honeycomb, sweet to the soul and health to the bones." In a world where there are so many kinds of words, spiteful, malicious, hard, cold, envious, false, scornful, bitter, sarcastic, venomous, haughty, selfish, and profane, how soul-refreshing are pleasant words. They never blister the tongue nor sour the spirit of the giver, and to the receiver are like cold water to the thirsty. They sooth the brow of the careworn, weary man, who returns to the quiet of his restful home after his day's toil. What a rich benison to his wife is his hearty approval of her effort to make home—the dearest spot on earth to him—happy. How grateful words from their children cheer the spirit of the glad father and mother, who have laboured long and faithfully to rear a family in comfort and respectability. To the man who makes his employer's interest his, a few words of kindly appreciation are, amid his discouragements, to him the acknowledgment of benefit received from his ministrations. The physician's labour seems a thankless task, yet there are those who can and do recognise his services by grateful words. Those who are endeavouring to raise the down-trodden, restore the fallen, and help the weak by kindly expressions of sympathy and brotherly kindness, will not lose their reward. A kind word to an enemy is not lost; if it does not serve to reconcile, we know it meets the loving Master's approval, who has said, "Blessed are the peacemakers." The child shedding bitter tears through some passing sorrow—greater to him, perhaps, than any he may meet in manhood's prime—forgets his grief in his kind mother's sympathy.

The Saviour said that one must become as a little child in order to enter the kingdom of heaven; and when we witness the clear and unwavering faith of childhood, believing God's promise, notwithstanding the great difficulties which seem to be in the way of their fulfilment, older persons may receive instruction from their example.

As weeds grow fastest in fat soil, so our corruptions grow and thrive most when our natural state is most prosperous. Therefore God's love and care of us constrain Him sometimes to use severe discipline and to cut us short in our temporal enjoyment.

Births, Marriages and Deaths.

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BIRTH.

At the Rectory, Dunnville, Ont., on Nov. 26th, the wife of the Rev. Percy W. Smith, of a son.

DEATH.

Entered into rest, on Friday, Nov. 21st, 1879, at the residence of his son, William Bettridge, M. B. Stratroy, William Bettridge, B. D., Rector of Woodstock and Canon of Huron.

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 1:30 and 7 p. m. Rev. Dean Grasset, B. D., Rector; Rev. S. Rainford and Rev. R. H. E. Greene, Assistants.

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Given, Rector; Rev. T. C. DeBarres, Incumbent.

Trinity.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Hanson, 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. Evening daily at 5:30 p. m. Rev. J. D. Coyle, M. A., Rector; Rev. C. H. McRidge, 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 & Blecker streets. Sunday services, 11 a. m. and 7 p. m. Rev. H. J. Seddy, 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. Andrew's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

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

Church of the Holy Spirit.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Peterson, M. A., Incumbent.

All Saints.—Corner Sherburne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

St. Mark's.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. St. Matthew's.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. L. Taylor, M. A., Incumbent.

St. Matthew's.—Strachan St. Queen West. Sunday services, 8 11 & 12 a. m. & 7 p. m. Daily services, 8:30 & 9 a. m. (Holy Communion after Matins), and 2 & 5 p. m. Rev. R. Harrison, M. A., Incumbent, 28 Lumley St.

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

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

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

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.

St. Mark's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingce, Incumbent.

Trinity College Chapel.—Sunday services, 11 a. m. and 5:30 p. m. Ven. Archdeacon White, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boyd, M. A., 28 Lumley St.

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