

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JANUARY 23, 1879.

[No. 4.]

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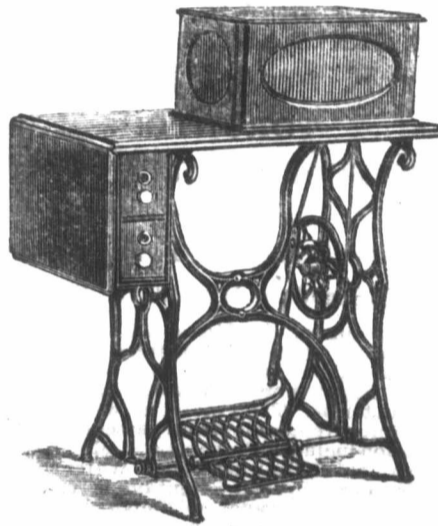
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Sundays and

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THURSDAY, JANUARY 23, 1879.

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THE WEEK.

THE Indian question is by no means satisfactorily settled in the Western States, and the New York papers are asking—"While the desperate race after the Cheyennes for life still continues over the frozen hummocks of Nebraska, the question arises, 'has the Administration again broken faith with the Indians as with them and others so many times before?' " It appears that last autumn the Indian Bureau requested that the Cheyenne Indians be sent to Fort Wallace, Kansas, or some other military fort in that State, to the end that the civil authorities might select such as were guilty of crimes for trial and punishment according to law. As the Indians are entirely within the custody and control of the military, it is asserted that no blame can be justly attributed to the Indian Bureau for their escape nor for other misfortunes that may have overtaken them. Clothing had been provided for them at Sydney, and the officers in charge could have supplied their wants until they were delivered in Kansas.

A terrible railway accident has occurred between Adrianople and Philippopolis, owing to the breaking of a bridge. A train was precipitated into the river Arda, and a Russian general, several officers, and two hundred men were drowned.

Commodore Schufeldt, of the United States man-of-war Ticonderoga, will, on his arrival at Liberia, arbitrate on the question of the boundary dispute between England and Liberia.

Among the failures announced in London, England, is mentioned that of Thomas McOmas, colonial merchant. Liabilities, eighty thousand pounds sterling.

An immense fancy-goods warehouse at the corner of Broadway and Grand streets took fire on the 14th. The buildings are a mass of ruins. Loss about a million and a half dollars.

It is stated that the situation in France is serious. The Left pronounces the Dufaure Cabinet unworthy of confidence unless it publishes a list of the intended dismissal of functionaries. The Cabinet refuses to compromise its dignity. The conduct of the Republicans is justifying all the worst predictions of their adversaries. Gambetta's paper attacks the appointment of General Giesly to the Ministry of War, instead of Farre. The Senate has elected M. Louis Joseph Martel, President. M. Martel received 153 votes.

Lieut. Schuyler, sent to investigate the Cheyenne outbreak, reports that many Indians, chiefly squaws, had given in before the outbreak. Only leading chiefs still held out. Several of them were induced to come out for a talk, and were im-

mediately secured. Wild Hog, one of the number, stabbed a soldier during the melee. This caused the subsequent trouble. The President is reported to have said that the success of the peace policy among the Indians was prevented by encroachments among their reservations, and by the actions of dishonest agents. The first cause could not be remedied, but the second was receiving attention.

General Stewart has received intelligence that Yakoob Khan has fled from Cabul. The Khan of Kunar, supposed to be the most influential leader of the frontier tribes, has come into the British camp. It is generally believed that Yakoob Khan is still disposed to treat for peace. Anarchy is said to reign in Cabul.

E. M. Ward, the well known historical painter, died on the 16th inst. Many considered him without a rival in his own branch of the art at the time of his death. He was born in Pimlico in 1816. In 1856 he was elected Associate of the Royal Academy. His works are very numerous. Many of them as engraved by Mr. Stocks are familiar to lovers of art on this continent.

According to recent reports in the Dominion, of which the population is given as 3,867,600, with the numbers given in business as 56,847, there were last year 1,697 failures, with liabilities amounting to \$23,908,677, against 1,892 failures, with liabilities amounting to \$25,523,900, in 1877. The per centage of failures was one in every 33, and the average liabilities of the insolvents were \$14,088 for the year 1878. The per centage of failures in 1877 was one in every 30, and the average of the liabilities was \$13,490.

In the United States, with a population, in round numbers, of 49,000,000, and with 674,741 of these in business, or 1 in every 72, there were, last year, 10,478 failures, with liabilities amounting to \$234,383,000; against 8,872 failures, with liabilities amounting to \$190,669,900, in 1877. The per centage of failures was 1 in every 64, and the average liabilities were \$22,369 in 1878; while the per centage of failures was 1 in every 73, and the average liabilities were \$21,491 in 1877.

From these statistics it would appear that the prospects for Canada are improving, while those for the United States have shown no tendency in that direction.

The defensive treaty between Russia and Turkey has been signed. The great difficulty of the indemnity payment by the latter has been got rid of by Russia agreeing to reduce the sum 100,000,000 roubles and take it in paper money. Russia gives up her claim for clearing the channel of the Danube, and Greece is to withdraw all her troops.

The conductors of the Midland railway, England, have surrendered to the demands of the company. The strike is utterly defeated. The Carlisle weavers have accepted the masters' terms.

An Indianapolis special gives an account of the most singular killing ever reported. Leonidas Grover, living near Newton, Fountain County, Ohio, while in bed was killed by the falling of a meteoric stone. The latter weighed twenty

pounds, and came crashing through the roof, striking Grover in the breast and causing instant death.

The N. Y. *Sun* says:—"We are told by a cable despatch that the commission for the general revision of the German Customs tariff has met at Berlin, and doubtless the result of its deliberations will be a confirmation of Bismarck's letter advising the imposition of new protective duties. Ten years ago the tide set strongly in favour of free trade as a panacea for the ills of mankind. Then it was regarded as almost a sign of lunacy to question the advantages of that system, but now we see that even England, which, with Switzerland, is the only country where there is complete free trade, begins to doubt whether after all free trade theories work as well in practice as they do in the imagination of political economists. France adhered to protection and prospered, and it is not surprising that the Germans should think about retracing their steps."

The French revenue returns for 1878 show an increase of 77,672,400 francs.

In addition to the proposed appointment of several Vicars Apostolic in the parts of America destitute of episcopal churches, the Vatican intends to establish several new bishoprics in the United States and institute a new hierarchy different from the present. The Pope has sent a circular to the bishops outside of Europe with a view of extending the collection of Peter's Pence in all the countries of the world.

In France the impression prevails that the Cabinet can scarcely remain in office after the unfavorable reception of their programme in the Chambers. It is rumoured a crisis will ensue immediately, that MacMahon will summon Gambetta, and in the event of his refusal to form a cabinet MacMahon will resign. On the other hand it is believed by some that if Gambetta will refuse to form a cabinet MacMahon will request M. Dufaure to form a new ministry. There is a somewhat strong belief in well-informed circles that the Ministry will obtain a majority in the Chamber of Deputies at the debate which begins on Monday. A Paris correspondent telegraphs that although it is believed the days of the Dufaure Cabinet are numbered, the storm will probably blow over. It is reported that Gambetta intends to get up a Ministry of nobodies under Senator Duclere, but the correspondent discredits the rumour.

The latest accounts state that the Government has effected a compromise with the Left, and Jules Ferry offered his motion expressing confidence in the Government, which was adopted by 223 to 121.

In reference to the recent Cheyenne slaughter it is said that Capt. Wessels was forewarned that the Cheyennes would attempt an outbreak, but failed to take due precautions. The charge of butchery of Indians by the soldiers was contradicted. On Monday, the Sioux at Pine Ridge agency, under Red Cloud, demanded that the captive and wounded Sioux women be delivered to them, as their male relatives had been killed. This is regarded as ominous. There are indications of trouble. Gen. Crook says Capt. Wessels'

blunder was his failure to barricade the building in which the Cheyennes were imprisoned, and thus make escape impossible.

Wild Hog and other Indians at Camp Robinson now admit all their young men were engaged in the Kansas outrage.

A Camp Robinson, Neb. despatch says:—The scenes among the captive Indians are heartrending, but they suffer in silence. Near the prison door is a squaw, sixty years of age, in the throes of death, insensible, and pierced in seven different places with bullets, while within five feet of the expiring woman a female child, seven years old, is combing and carefully plaiting the hair of her infant orphaned sister, and singing in a thoughtful hum some Indian strain.

The loss of life by yellow fever in the South last year, is estimated at about 15,000 persons, and of money and trade about \$200,000,000—as great as the loss from the Chicago fire.

The demand for Welsh books, in the United States, is largely increasing. One weekly paper printed in that language has a circulation of eight thousand copies. It has entered on its twenty-ninth year.

The destitution in England is said to be so great that, not even in the time of the great cotton famine in Lancashire, caused by the war in America, has there been so wide-spread and deep distress.

The trial of the directors of the Glasgow Bank for fraud, theft and embezzlement, proceeded on the 20th inst.

THE THIRD SUNDAY AFTER THE EPIPHANY.

THE manifestation of Christ's glory as the Good Physician Who heals the infirmities and diseases of Jew and Gentile, ancient friend and former foe, and our duty to imitate as far as we can the same example of goodness, are brought before us by the Church to-day. The cure of paralysis or of leprosy is nearly, or in most instances quite an impossibility to the ablest medical science—and as much so in the present day as it was a couple of thousand years ago. So that the cure of both of them nearly at the same time by a word or two from the Saviour's mouth was one of the most remarkable manifestations of the Lord's glory that Holy Scripture furnishes. As the palsy was a deprivation of the power of using the muscles for purposes of motion or other action, and therefore is admirably suited to typify the inability of the sinner in his natural state to do anything of himself in accordance with God's will, so is leprosy the most loathsome of diseases a fitting type of the state of the unregenerate and unrenewed before the grace of Christ Jesus takes possession of the soul. But the Good Physician came from heaven to heal these distempers and to restore a healthy action to the powers of man through His grace, imparted by His Holy Spirit, in the use of the means of grace and especially of the Sacraments He Himself has appointed for the purpose.

MEETING IN AID OF THE MISSION FUND IN THE DIOCESE OF TORONTO.

UNDER the head of Toronto Diocesan Intelligence, we give a copy of the resolutions adopted at a meeting held in St. George's School

House, on Thursday last, for the purpose of discussing means for relieving the financial difficulties of the Mission Board. Although these difficulties are not experienced by the Diocese of Toronto alone, they are sufficiently formidable to require some special attention. And yet we see no reason for discouragement about the matter. A little more thorough and complete organization, attended to immediately, will no doubt secure the desired success. The meeting was large, influential and enthusiastic, and ought to be followed by great results. Names like those of Archdeacon Whitaker, the Hon. George Allan, Chancellor Spragge, Chief Justice Hagarty, Judge Wilson, etc., etc., must necessarily add great weight to any meeting on a subject so important to the Church. It was a strange oversight, however, that no effort was made at the meeting to obtain subscriptions from those present, as we have reason to believe that considerable amounts would have been realized, which will now require much time and trouble to look up.

Another mistake also, it appears to us, was made in having the Committee so small. It should certainly have been more extensive. We trust those who have been appointed in that capacity will yield to none of the delay which has too often cramped the operations of Church efforts in Toronto. They must set to work at once in good earnest—leaving no legitimate means untried—if the result is intended to be a satisfactory one.

We hope that in our next issue we shall be able to report a considerable amount of work done by the Committee.

THE BISHOP OF GIBRALTAR AT CYPRUS.

D. R. SANDFORD, Bishop of Gibraltar, under whose ecclesiastical supervision British congregations in Cyprus were placed from the first, and who is spending part of the winter at Malta, lately visited Cyprus, having been taken there by Captain E. H. Seymour, R.N., in her Majesty's ship Orontes. Shortly after his arrival the Greek Archdeacon of Nicosia waited upon the Bishop for the purpose of arranging a time when he could receive the Archbishop of Cyprus, who wished to pay him a visit. The Bishop said that he proposed to call first upon the Archbishop. At 3 p.m. the Bishop of Gibraltar rode into the court of the Archbishop's residence; a large number of priests and people were assembled, and the bells of the cathedral of St. John adjoining were ringing. The priests conducted the Bishop up the flight of stairs, at the top of which he was met by the Archbishop, who gave him a hearty welcome, and led him to the hall in which the interview was held, placing him on the sofa on his right hand. The Bishop having thanked the Archbishop for his kindness in offering to entertain him during his stay at Nicosia, stated that the special object which he had in coming from Malta to Cyprus was to place into the hands of his holiness a letter which the Archbishop of Canterbury had commissioned him to deliver, together with a copy of a document prepared by the hundred Bishops of the Anglican branch of the Catholic Church who met last summer in London, under the presidency of the Archbishop of Canterbury. The copy was a translation into Greek and Latin, made by the Bishop of Lincoln. The Bishop then spoke of the friendly intercourse which he had enjoyed on various occasions with the Patriarch of Constantinople and other distinguished prelates of the Eastern Church, and of the brotherly feelings which were entertained by the national Church of England towards the Eastern Church generally,

and especially towards these members of it who were living in Cyprus. He hoped that those feelings would be greatly strengthened by the near relations into which the two sister Churches would now be brought in the Island. The Bishop next stated that another object which he had in desire in this interview was to ask his holiness to give him his aid in any work which he might have to do as bishop of the English congregations that might be formed in the Island. The Archbishop, in replying, spoke of the great pleasure he felt in receiving this visit, and expressed the hope that when the Bishop came again to the island he would honor the Archbishop by being his guest. He would most gladly help the Bishop in his work here, if opportunity were given and help needed. He shared the Bishop's desire that friendly relations between the Church of England and the Eastern Church might be promoted by the presence of the English in the Island. He was well aware of the brotherly feelings which the Church of England entertained towards his branch of the Church, and he himself was anxious for union between these two sister Churches. The Church of England might render effective aid to him and his clergy by promoting education, which at present was at a low level. Funds and books were wanted. He explained the position which English chaplains who might be stationed in Cyprus would occupy. Their duties would be to provide for the spiritual wants of their own people. They would be instructed to interfere in no way with the work of the Greek clergy. They would come as their friends and allies, and not as their rivals. He and his people prayed for the Queen of England, for the High Commissioner, for the Archbishop of Canterbury, for the Bishop of Gibraltar, for the other Bishops of the Church of England, and for their flocks. He hoped that the rule of England might further both the temporal and the spiritual welfare of his people, who had suffered long and terribly from misrule and oppression. After the Bishop had partaken of the customary cup of Coffee and sweetmeats and after expressions of brotherly regard had been given and returned, and each prelate had promised the other his prayers, the interview closed. The Archbishop accompanied the Bishop to the top of the staircase leading into the court, when the two shook hands. The bells of the cathedral again rung. The Bishop mounted his horse. The priests kissed his hands after the Eastern custom. The Bishop, after visiting the churches and the bazaar, rode back to the camp, where he was entertained at dinner by Sir Garnet Wolseley and his staff. Next day he returned to Larnaca.

THE CLERICAL GUIDE.

The editor informs us that some of the clergy not having yet replied to his card, the work will be a few weeks later than anticipated, in issuing. Will those of the clergy who have not communicated with Mr. Bliss kindly do so without further loss of time? We trust all the clergy will subscribe to the new edition of this valuable work. It is but fair to the Editor that he should be sustained in the work he has undertaken and carried out to the satisfaction we believe of the great body of the clergy.

—Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king, as supreme.

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KITLEY.—This mission, which had been vacant for nearly a year, since the destruction of its parsonage by fire during the incumbency of the Rev. J. R. Forsythe—now of Pembroke—has been reorganized by the appointment of the Rev. E. W. Beaven, M.A.

EGANVILLE.—Vacant since the appointment of the Rev. M. G. Poole to the Mission of Madoc, has been filled by the Rev. R. D. Mills, M.A., late of Dunham, Diocese of Montreal.

STIRLING.—This mission, whose Church in the Village of Stirling had been opened but for fifteen months in five years, has been reorganized by the appointment of the Rev. T. Godden, B.A., late of North Augusta.

LANARK.—The Rev. Wm. Cruden, B.A., late Rector of St. James' Church, Pictou, Diocese of Nova Scotia, has been licensed to this mission, which had been vacant for more than fifteen months. The sick visits, funerals, and occasional services being in the meantime performed by the Rev. R. L. Stephenson, M.A., Rector of Perth, assisted in the eastern part of the mission by the Rev. G. W. Grout, M.A., of Carleton Place, at much inconvenience—their own parishes demanding all their attention. The church people in this extensive mission have been most fortunate in securing the services of a clergyman of such experience as Mr. Cruden, and already the mission shows signs of returning life; and that the services of the hard-working, judicious and methodical missionary can be appreciated by his congregation, has been manifested in a substantial way at the station at Balderson's Corners, where the congregation presented him with a comfortable buffalo-coat, while at Lanark Village his use has been provided with many useful supplies for himself and family. On learning that the funds at the disposal of the Mission Board did not warrant the Board in making the usual grant of \$100 for outfit, a concert and readings were given by the congregation of St. Paul's Church, Lanark, in the Town Hall, on New Year's night, when after deducting all expenses, the sum of \$60 was netted and handed to Mr. Cruden. This unwieldy mission is about to be divided—the Rev. Mr. Farrar, one of the newly-ordained Deacons, having been appointed to the western part of the mission, having the Township of Clarendon for his headquarters. By this arrangement the Townships of South Sherbrooke, Oso and Olden will be taken off the Lanark mission, leaving the missionary at Lanark 150 families, scattered throughout the Townships of Drummond, Bathurst and Lanark, with three churches. Before leaving Pictou, Mr. Cruden was also the grateful recipient of some kindly acts on the part of his former congregation. Under the administration of the new missionary, we anticipate a bright future for the long-neglected mission of Lanark.

CHESTERVILLE.—The congregation at this station, in the Mission of Finch and Winchester, presented their clergyman, the Rev. J. R. Serson, with the sum of \$60 as a Christmas offering. The services of the church were commenced at this station in the month of February, 1878, and have been held every alternate Sunday. The Township of Winchester has been wholly neglected by the Church in the past, and has in consequence become a stronghold of sectarianism, and the clergyman in charge has met with considerable opposition. The congregation is small, but is steadily increasing, and the presentation by its members of so large an offering is a tangible proof of their appreciation of the Church of England ritual, and also a manifestation of their love and esteem for their clergyman.

KINGSTON.—The Rev. F. W. Kirkpatrick begs to acknowledge the receipt of the following sums, since his return from England, on behalf of the family of the late Canon Preston:—Osnabruck, \$52.16; St. Philip's, Milford, and St. John's, Marysburgh, \$6.00; total, \$58.16.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending January 18th, 1879:

MISSION FUND—Special Appeal.—Peter Paterson, balance of subscription, \$50.00; E. B. Osler, Toronto, on account of subscription, \$50.00. **Parochial Collections**—Woodbridge, \$49. **January Collections**—St. Philip's, Unionville, \$1.75; York Mills, \$5.55; Etobicoke, Christ Church, \$4.36, St. George's, \$6.39. **Missionary Meetings**—Woodbridge, \$6.14; Etobicoke, Christ Church, \$4.42, St. George's, \$8.58.

WIDOWS' AND ORPHANS' FUND.—For the Widow and Orphan of a deceased Clergyman—Toronto, All Saints', \$96.01; St. George's, \$130.95; Rev. A. Stewart, Orillia, subscription, \$5.00. Legacy left by Miss Donnell of Georgina, per John Donnell, Executor, \$25.00. **October Collection**—Etobicoke, St. George's, additional, \$5.00.

All Saints.—Morning Sunday School was presented on Thursday evening, by the Superintendent and Teachers, to an entertainment composed of a magic lantern exhibition and post office delivery. From the office each scholar received a gift, and the proceedings were much enjoyed by all present. Major J. W. Selby, the Superintendent, in conjunction with the teachers, deserve great credit for the success of this school, which now numbers nearly two hundred scholars. It is entirely due to their unremitting exertions.

St. Luke's.—A successful entertainment was given in the school-room on Wednesday evening last to the children of the Sunday School and their friends. A very instructive magic lantern exhibition, which was interrupted by frequent carols effectively sung by the children, occupied the earlier part of the evening, great praise being due to Miss Oates and Miss Hague for training them every week preparatory to the Sunday service. As the last of these, "Gather around the Christmas Tree," was being sung, the curtain was withdrawn, and the tree laden with presents stood out in a blaze of light. Mr. John Hague, the energetic and popular Superintendent, under whose management the school has in a very short time increased its numbers by one-third, then called up the classes, and with the efficient assistance of the teachers, distributed the presents. This, owing to Mr. Hague's excellent arrangements, was done without any confusion or disorder. After a brief address by the Rector, one of the most successful entertainments ever given in St. Luke's was brought to a close by singing the national anthem.

We congratulate the Rector on having secured the services of a superintendent who spares neither himself nor his purse in the interests of the Sunday School. If a few more of our lay people would take the same interest in our Sunday Schools, we should soon hear nothing more of their want of success.

NORTHUMBERLAND RURAL DEANERY.—The regular quarterly meeting of this Deanery was held at Ashburnham, on Tuesday and Wednesday, 14th and 15th January. There was a full evening service in the Parish Church of St. Luke, prayers being said by Revs. Messrs. Bell and Smith, and the lessons read by Rev. H. D. Cooper, who afterwards preached the sermon, from Matt. xxviii., 19 and 20, the incumbent taking the concluding part of the service. At 9:30 a.m. on Wednesday the Holy Communion was administered, quite a number of communicants from the congregation partaking, with the clergy present. The chapter met for business at the residence of the incumbent at 10:30 a.m. Present, the Revs. Messrs. Clementi, Bell, Soward, Bradshaw, Cooper, and the Rev. P. Harding from the Mission of Apsley, in the Deanery of Haliburton. In the absence of the Venerable Archdeacon Wilson, acting rural dean, the incumbent of the parish was appointed chairman. After the regular routine business, a very interesting and profitable conversation ensued on the rubrics in the Csmmunion office. The secretary was instructed to find out the best terms on which tracts could be secured, with a view of appropriating a portion of the funds now on hand towards the supplying of tracts for distribution in those parishes in the deanery that

may desire them. It was resolved that the next meeting be held at Lakefield, on 22nd and 23rd April next, the Rev. Mr. Bell, incumbent to prepare a paper, and that at the regular evening service instead of the sermon three short addresses be delivered by the Revs. Messrs. Beck, Bradshaw, and Cooper, on Sponsors, Sunday-school, and The Liturgy. H. D. COOPER, Sec. N.R.D.

BRIGHTON.—The children of St. Paul's Church Sunday-school in this village held their annual festival and Xmas tree in Proctor's hall, on Thursday evening, 9th January. The children, under the leadership of Mrs. L. E. Austin, acquitted themselves admirably in the several parts allotted to them, and entertained a large audience for about an hour. After a short address by the incumbent, old Santa Claus appeared on the platform and distributed the gifts from a very pretty Xmas tree to the delight and satisfaction of the children.

HALIBURTON.—We, the undersigned, tender our thanks to the "Women's Aid Society," for their kindness in paying into the Mission Fund the sum of \$50 for the Mission of Dysart. If this assessment had not been paid, results most disastrous would likely have ensued to this mission. We thank God, and take courage.

GEORGE LEDINGHAM, Incumbent St. George's Church, Haliburton. JAMES DOVER, CHARLES WAITE, Churchwardens.
January 16th, 1879.

NORWAY AND CHESTER.—A beautiful Christmas Tree was provided at Norway by the Superintendent and teachers of the Sunday School on the evening of Thursday, 2nd of January. The tree was very tastefully decorated, and loaded with presents. About forty children were present, as many more being kept away by the severity of the weather. Benj. Morton, Esq., and Mr. Bates officiated in distributing the presents. In addition to the tree, the Rev. Dr. Davies of the Normal School, with his usual kindness, and notwithstanding the extreme cold, drove out from Toronto to exhibit a very fine magic lantern with which all were greatly delighted. In this good work he was assisted by Mr. Armstrong, also of the Normal School.

The churches at Chester and Norway were beautifully decorated for Christmas. Offering at Chester, \$45; at Norway, \$8.

St. Georges.—On Thursday evening the 16th, a large meeting was held in the school-house in order to devise means for the purpose of relieving the Mission Board of its financial difficulties. The Hon. George Allan occupied the chair, and stated that the accounts of the Board had been overdrawn from time to time until they had been forced to effect a loan of \$6,000 to satisfy the bank. Besides this loan, there was due to ministers, on account of quarterly stipends, the sum of \$3,700, making a total debt against the fund of \$9,700. To meet this there was in hand an amount of \$2,544, received at the last Thanksgiving collection, and uncollected subscriptions to the Special Fund to the amount of \$1,500. The ordinary parochial collections were expected to afford an amount sufficiently large to pay the balance due to the missionaries up to January, if not April, of this year. The number of missionaries on the fund was thirty, and the amount annually paid to them \$7400.

Vice-Chancellor Spragge moved the following resolution, seconded by Chief Justice Hagarty:—That this Society recognizes missionary work as an essential duty of the Christian Church, and holds that a direct and most urgent claim for missionary exertion is made upon ourselves by those members of our Church, who, within the limits of this Diocese, are destitute of the ministrations of the Church, or are incapable of maintaining them by their own unaided efforts.

Archdeacon Whitaker moved, and Mr. Peter Paterson seconded the next resolution:—That missionary work within the Diocese, if it is to be conducted systematically and impartially, must be carried on by means of our Diocesan organization, and that this meeting affirms that the Mission Board of the Diocese has administered the funds at its disposal in a just and liberal spirit,

and is therefore entitled to the confidence and hearty support of the members of our Church.

Moved by Chief Justice Wilson, seconded by Rev. Mr. Middleton:—That the meeting has learned with great regret that the debt of the Mission Board, resulting from the inadequacy of its income, has seriously crippled its operations, and has at length exposed the missionaries, whom it in part sustains, to painful privation. It is at the same time satisfied that these financial difficulties have arisen not from any mal-administration of the funds, but from a confident reliance on support for which the board might justly have looked to uphold a work which it is the bounden duty of the church to maintain and prosecute.

Ald. Boswell, seconded by Mr. S. B. Harman:—That this meeting recognizes in the inadequacy of the existing provision for the spiritual wants of the Diocese, and in the great suffering occasioned by the temporary reduction of the grants made by the Board to its missionaries, most cogent reasons for a reconsideration, on the part of every member of our Church, of his individual duty in this regard, and pledges itself to co-operate heartily in any well considered plan which may be suggested for making effectual provision for the removal of the debt of the Mission Board, and for insuring to it for the future an income proportioned to its objects.

The next resolution was moved by Mr. J. C. Blomfield and seconded by Mr. John S. Cartwright:—That with a view to aid the several parochial organizations in collecting subscriptions to the Mission Fund within this city, the following gentlemen be a committee for the purpose of making a personal appeal to the members of the Church to give in their names as annual subscribers, in the contemplation that as a result the Mission Board may be permanently relieved of its embarrassment, and enable it, with the Divine blessing, to prosecute its important duties with energy and success:—Messrs. J. C. Blomfield, John C. Cartwright, Walter Strickland, James Henderson, G. B. Harman, and Dr. Spragge. These resolutions were all carried, then Ven. Archdeacon Whitaker pronounced the benediction and the meeting separated.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

REPORT OF DEPUTATION.—The deputation appointed to visit in behalf of Missions the southern part of South Wentworth and Haldimand Rural Deanery, left Hamilton together on Monday, 6th inst., at 4:15 p.m., and reached Jarvis about 5 p.m. The Rev. G. Johnstone conducted us to his comfortable parsonage. At half-past 7 p.m. the church was fairly filled; and as recommended by the R. D. Chapter, a regular missionary service was held, and the clergy in their surplices addressed the meeting. Mrs. Dr. Langrill conducted the musical services. Judging from the interest shewn, and the collection, amounting to \$9.50, the meeting was successful, and at its close the deputation were kindly entertained at the residences of Mr. Sills and Dr. Langrill.

Next day the deputation were conveyed in sleighs by Mr. Johnstone and Mr. Jones (a parishioner), over drifted roads to Nanticoke, where we found an audience numbering 88, assembled at half-past 2 p.m. The congregation at Nanticoke was, owing to the recent removal of Mr. Johnstone, without a resident minister, but expected the arrival of the Rev. Mr. Seaman (from Ontario Diocese), for the following Sunday. Miss Mink and an efficient choir supplied appropriate music, and the collection amounted to \$6.47. Regrets were expressed at the approaching removal of Mr. Bourn (a leading churchman there) to Jarvis. In the evening, between 40 and 50 were present in the beautiful church at Hagersville, and the proceedings were nearly as before, with Miss Almas presiding at the harmonium. Collection, \$6.86. The deputation were hospitably entertained for the night—one at the residence of D. Almas, Esq., an old pillar of the church, and the other at Dr. Jones's; while Mr. Johnstone found comfortable quarters at Mrs. Sparvin's.

The next day (8th), one of the deputation being called home, left at 11 a.m., having engaged the Rev. Mr. Johnstone as his substitute for the following meeting. A drive of less than two hours

brought us to the Rev. Mr. Lumsden's lodgings in Cayuga, where we were soon called for by A. P. Farrell, Esq., County Registrar, and conveyed to his hospitable residence. The meeting in the evening, of about 30, was very intelligent and respectable; and the admirable decorations of the church displayed the exquisite skill and taste of the ladies of the congregation. Mrs. Snider most efficiently presided at the melodeon, and the collection amounted to \$6.25.

(9th) The deputation, now reduced to one individual, had to "hire a special" (cutter) from an innkeeper to convey him as far as Dunnville (11 miles). The Rev. Percy Smith, of Dunnville could not leave, so the deputation (of one) started in Mr. Smith's cutter, with Mr. Radcliffe pilot and driver, for Port Maitland. But the track in many places was through fields on account of snow-drifts, and Mr. R. not very familiar with the road; and the result was that we found ourselves at 3 o'clock on the lake shore, one mile and a half from the church, with no possible way of getting there except by going back some distance, and taking another road.

The meeting at Dunnville was a decided success. It was the best of the week (90 present), and the collections (9.75) the largest. Owing to the scarcity of evergreens, the Christmas decorations were helped out by banners and texts in colours, giving a pleasing contrast. Here, as in the other parishes visited by us there was every evidence of cordial sympathy and mutual confidence between pastor and people—of growing interest in the church and her services—and of prosperity of parishes and of souls. The Caledonia meeting having been otherwise disposed of, the work of the deputation here ceased.

MILTON.—A very enjoyable meeting of the Halton and N. Wentworth Ruri-decanal Chapter was held on Tuesday and Wednesday, the 14th and 15th inst. On Tuesday evening divine service was held in Grace Church, when a sermon was preached by the Rev. Canon Belt, and the Holy Communion was administered, 18 of the parishioners being communicants on the occasion. On Wednesday there was a very full attendance of the chapter, and in addition the Rev. Mr. Whitcombe, who was invited to a seat. Prominent among the matters brought before the meeting was an essay by the Rev. W. Massey on Parish Work. The essay was replete with practical suggestions for the guidance of the pastor both in the public and private duties of his office, and for the spiritual benefit of those to whom he ministers. After the reading of the essay the time was chiefly occupied in mutual counsel and consultation on the topics treated of in the essay. In the evening a numerously attended Missionary Meeting was held in the church, when prayers were read by the Revs. Canon Belt and the Incumbent, and stirring addresses were delivered by the Revs. Messrs. Whitcombe, Geoghegan, Lee, and Rural Dean Osler. The meeting is considered one of the best ever held in Milton. On the following evening the dean, with the Revs. G. Geoghegan and the incumbent held a Missionary meeting at Hornby. It was pleasing to find that this parish (Milton and Hornby) had considerably exceeded in its contributions its assessment of \$200 for Home Missions, Widows' Fund, and Algoma Diocese.

OAKVILLE.—The church people here are steadily working under the guidance of Mrs. Worrell, Mrs. Chisholm and other influential ladies to raise funds for the purchase of a new church site; they were preparing for a concert to come off on the 17th January, and this is only one in connection with a series of antecedent measures of the kind employed by the zealous friends of the church to accomplish this desirable end. They have a very large subscription procured for some time for building a new church, so that the proposed work will not long be deferred. There is a large and influential church population in Oakville. The Town is very pretty in summer. There is much ornamental wood about it; and the Sixteen, a large stream, winds a tortuous course through the landscape, with high banks which are clothed on their precipitous sides with a mixture of evergreen and deciduous trees. Oakville is pre-eminently famous for strawberries. The finer fruits and nuts of the south shore have crept round the

west end of the lake as far as this, and will probably go on in time much farther north.

FLAMBORO.—On the evening of Friday the 17th inst., the Sunday School children of Christ Church gave an entertainment in the Town Hall, Rockton, in aid of the fund of St. Alban's Church, in the latter village. The entertainment was of high order of merit, and was much enjoyed by a large and appreciative audience. The Misses Steele, Cornell, Freeborn, Kerington, and Messrs. Humphrey and Kerington also took part. The popular minister at St. Alban's, the Rev. Mr. Geoghan, filled the chair in a happy manner. Mr. R. K. Kerington expressed the satisfaction of the people of St. Albans in moving a vote of thanks, which was seconded by Wm. Wood and carried unanimously.

GUELPH.—On Sunday, the Bishop of Niagara held a general ordination, at which the Rev. Robert Gardiner, missionary at Norval, and the Rev. William B. Cooke, curate of the Ascension Church, Hamilton, were admitted to the priesthood, and Messrs. Charles R. Clark and Reginald S. Radcliffe, who have been acting as lay readers in the townships of Luther and Amaranth, were admitted to the diaconate. The ordination sermon was preached by Canon Dixon, who addressed the candidates in an impressive manner, pointing out the respective duties and responsibilities of the three orders of the ministry. In the evening the church was again crowded, and the Bishop gave an interesting account of his late visit to England, and his impressions of the progress made by the Church there and in Ireland.

HURON.

WINGHAM.—We regret to learn that the Rev. W. Davis, Rural Dean, continues in a very critical state of health.

FLORENCE.—The teachers and scholars of the Sunday School of St. Matthew's Church enjoyed a very pleasant festival at the rectory on New Year's eve. The Rev. Mr. Brethour and the ladies of his congregation entertained the young folks in sumptuous style. Miss Kathleen Gunne, daughter of the late incumbent, was presented with a well-filled purse in token of their appreciation of her efficient services as organist. The presentation was made at the festival by Rev. Mr. Brethour. Miss Gunne was also presented with an elegant shell box by the Sunday School.

WARDSVILLE.—A very pleasant entertainment was the Christmas meeting of the St. James Sunday School in Christmas week. The children of the school, during the evening, sang several pleasing choruses, Mrs. Coats presiding at the organ. The Rev. Mr. Hines distributed the various gifts from the heavily laden Christmas tree, Mrs. Coats receiving as a Christmas box a handsome set of dishes, as a small token of respect.

On Friday, the 17th inst., the Rev. Benjamin Bayley departed this life. Mr. Bayley was born June, 1805, in the city of Dublin. Having received his early education in his native city, he entered Trinity College, from which he graduated in 1828. On coming to Canada he first settled near the present town of Orillia, at which place the late Ven. Archdeacon Brough, another graduate of the same University, then lived, and voluntarily officiated, having been forbidden by his Dublin physicians to engage in clerical duty. He was thirty-seven years in the Grammar and High School, London, and many of the leading young men of the city received their education from him. By them he was beloved as a parent, and all unite now in mourning the death of a beloved and faithful friend. In 1860 he was ordained by the Bishop of Huron, whom he assisted in the ministry of St. Paul's Church, till the Bishop resigned the rectory in 1864. For many years he had, as lay reader, assisted in the ministry of the Church, and been superintendent of the Sunday School. He was in 1864 appointed assistant minister of Christ Church, which position he held till the time of his death. He had been twice married, and leaves two sons by his first wife, and,

by his second wife, three daughters, all of tender age. No one could be more deeply beloved or more deeply regretted.

LONDON.—Our Church Schools have held their annual meetings, and from all we have very satisfactory reports.

A pleasant stereopticon was given in the Bishop Cronyn Hall to the teachers and pupils of St. Paul's Sunday School, on Tuesday evening, the 7th inst. Mr. Jewell used, for the first, the powerful stereopticon that he had lately purchased. The scenes were produced with remarkable clearness, the oxyhydrogen gas-burner adding greatly to the effect produced. After the exhibition, Miss Moore, on behalf of the teachers and scholars of the S. School, presented Mr. Jewell with a well filled purse and an accompanying address, congratulating him as Superintendent on the prosperous state of the schools; His performance of the onerous duties, marked by efficiency and zeal, and praying that our Heavenly Father may bless him more and more and spare him long to do his Master's work. They requested his acceptance of the present now given, the contents to be used in perfecting still more, by his own selection, the collection of his magic lantern slides. St. Paul's is the only church in the diocese that has morning and afternoon schools. The number of scholars in attendance is five hundred.

PETERSVILLE.—On Thursday evening, the 9th inst., there was a special service in St. George's Church for the members of the Sunday School, when Rev. John Gemley, in the unavoidable absence of Rev. Dr. Darnell, addressed the teachers and scholars on their privileges and responsibilities. The number of scholars in St. George's is one hundred, but the attendance is somewhat irregular, and the general attendance is little over seventy as some of them live some distance out in the country. The Superintendent speaks in the highest terms of the self-sacrificing zeal of the teachers. St. George's Church is quite a precious gem, complete in every part as an ecclesiastical structure. It now wears its Christmas wreaths most gracefully. On Christmas day a beautiful bouquet from the conservatory of a friend, was in a vase on the Altar.

LONDON.—On Thursday evening the members of St. James' Church, south, had their semimonthly literary and musical entertainment, in the building now known as the St. James' Hall. The Rev. Evans Davis, Incumbent of the mission parish, presided. The attendance was very large, the hall being crowded to the doors. Mr. Davis is very happy in the attachment and hearty co-operation of a large and increasing congregation. St. James' S. School is very prosperous; the number of scholars on last Sunday, notwithstanding the heavy snow-fall, present at the school was 147 pupils.

St. Luke's Church, Hamilton Road.—A parlor entertainment under the auspices of St. Luke's Church, was held on Thursday evening at the residence of Mr. R. W. Andrew, and was very largely attended. The Rev. J. B. Richardson, Rector of the Memorial Church, to which St. Luke is a Chapel of Ease, presided. The school is reported to be holding its ground well.

During the week, also, The Sunday School of St. James', London, south, had their Christmas tree well laden with presents for the pupils. The Incumbent of St. James' presiding over the happy meeting, was the animating *persona* of the meeting.

Correction.—In the obituary notice of the lamented Rev. Mr. Checkley, there is an error which needs correction. Mr. Checkley was not in any way connected with the Huron College, but Rev. Francis Checkley was for some time Principal of the Hellmuth Boys' College.

ALGOMA.

ASPDIN.—The Church of St. Mary was opened with a cheerful and hearty service on Christmas Day. For some few days previously the weather had been most boisterous, accompanied with heavy snow storms; but the men had turned out in great force and chinked, mossed and decorated the church. The latter work was done in a really

artistic manner, and, considering the materials which the bush supplied, one not to be ashamed of. Our readers may form some idea of the zeal of our male members in this back-wood's region, when we state that the snow was very loose and over two feet deep, and that the majority had considerably more than two miles to walk.

The Rev. W. Crompton had a Christmas tree on Monday, Dec. 30th, at Beatrice; and on Thursday, January 2nd, at Lancelot, and those ladies who so kindly and liberally furnished the prizes for the same would have been more than gratified if they could have seen the sparkling eyes and joyful heartedness of the youngsters.

It is proposed to have a Christmas tree at Hoodstown during the Bishop's visitation in February, when his Lordship will distribute the prizes.

We are happy to hear that the coming of the Bishop is anxiously looked for by the church members, and we wish it were in our power to assure them that his lordship will be enabled to plant more clergymen amongst them.

Amounts received by J. Beard, Secretary-Treasurer Diocese of Huron, quarter ending December 31st, 1878:—

Half-yearly collec'n, St. Paul's, Woodstock, \$17 00
Envelopes..... do do 2 00
Goderich, per C. G. Dyett, Esq. 4 00
\$23 00
For Shingwauk Home:—
Rev. Dr. Townley.....\$15 00
S. School, Galt, per Rev. Canon Hincks... 25 00
St. Paul's, Woodstock 12 50
do do do for mocassins 50
\$53 00
For Wawanosh Home:—
S. School, Ingersoll, per W. H. Eakins ..\$10 00
Mrs. Eakins 4 00
\$14 00
Total\$67 00

British and Foreign.

GREAT BRITAIN.

The death of the Princess Alice has caused grief to Englishmen of all shades of opinion, but especially great is her loss to Churchmen, who regarded H.R.H. as carrying out in a most exemplary manner the duties of a christian mother, daughter and nurse. Services in commemoration of the sad event have been held in many of the churches of London, and amongst the most solemn were those at St. James', Curtain Road, Finsbury, the Vicar of which Church is the Rev. M. Anderson, of St. Peter's College, Cambridge, and the assistant priest the Rev. George Horlock, the former incumbent of Christ Church, Bobcaygeon, in the Diocese of Toronto. The Fourth Sunday in Advent was the day selected. The altar was vested in a violet frontal and lace super-frontal, and upon the re-table were a cross and several candleabra. An excellent and appropriate sermon was preached by the Rev. George Horlock, from the words "The Lord gave, and the Lord hath taken away." The English translation of the hymn "Dies Irae," sung to the Ancient Melody, fitly concluded a serious of solemn, Catholic and hearty services.

The Bishop of Lichfield has forwarded replies to the presentments made to him with regard to this conduct of divine service in Christ Church and St. Andrews, at Wolverhampton, and St. Matthew's, at Smethwick. His lordship says:—"With respect to the use in the service at Christ Church, Wolverhampton, of lighted candles standing upon or near the holy table, when not required for the purpose of giving light, I have requested the incumbent to relinquish this practice. As regards the wearing of the stole, described in the presentment as an unlawful ecclesiastical vestment, I do not propose to make any order, looking to the long established custom in this matter prevailing in the Church of England. In the matter of the mixed chalice, or the mixing of water with wine during the administration of the Holy Communion, I have made known to the incumbent my desire that this practice should not be continued. Having ascertained that the incumbent is in the habit of using circular wafers instead of bread in the administration of the Holy Communion, I have requested him not to do so in time to come. With respect to the eastward position of the celebrant while saying the Prayer of Consecration in the Office of the Holy Communion, the incumbent informs me that he does not intentionally prevent the communicant from seeing him break the

bread or take the cup into his hands, and looking to the present position of this question I make no order on this point. With regard to the singing of a hymn, generally known as *Agnus Dei*, after the Consecration Prayer in the Communion Service, having regard to the circumstance that the same words form part of the Communion Office itself, and are directed to be said or sung at a later period in the service, and further bearing in mind the custom, almost universal, of singing other hymns equally unauthorized at other parts of the service, as, for instance, at the end of the Nicene Creed before the morning sermon, I do not think it necessary to prohibit the singing of the hymn. The procession complained of being, as I understand, not an interruption of the service, but merely the formal entry into church of the clergy and choristers, for which no directions are given in the rubrics of the Book of Common Prayer, I do not require that it should be discontinued." In the case of St. Andrew's, Wolverhampton, the late Bishop of Lichfield, on the 8th of November last year, taking order at the request of the Archbishop of Canterbury, addressed a letter to Mr. Bodington, the incumbent, in which he stated:—

Without professing to assert any right or power to authorize you to continue to perform any rites which have been declared to be unlawful, I so far respect the feelings of a large majority of your congregation as to refrain from urging you to bring all your services into exact and immediate agreement with the law. But I do hereby require you to offer to those parishioners who desire the ordinances of the Church to be performed in a strictly lawful manner such opportunities as may satisfy their just and reasonable demands. Bishop Selwyn's decision having been at once accepted by Mr. Bodington, Bishop Maclagan does not propose for the present to disturb an arrangement so recently made; and he has expressed to Mr. Bodington his earnest hope that he will carry into effect, in the spirit as well as in the letter, the above injunction of Bishop Selwyn.

In respect to St. Matthew's, Smethwick, the Bishop gives the following additional directions:—"With respect to the complaint of the unlawful elevation of the paten or bread, and also of the cup while saying part of the Prayer of Consecration in the Communion Service, I am informed by the incumbent that he does not elevate these vessels to a greater degree than he deems necessary for the purpose of complying with the requirements of the service, and that in no case does he elevate them above his head. In the matter of making the sign of the cross towards the communicants in administering the bread and wine, I have requested the incumbent to abandon the practice. The incumbent is accused of bowing or prostrating himself towards the communion-table immediately after the Prayer of Consecration. With reference to this complaint I understand that the incumbent himself receives the Holy Communion standing, and after receiving in each kind kneels down for the purpose of private prayer. As no explicit direction is given by the rubric on this point, I do not feel called upon to interfere with this practice. In the matter of the cleansing of the vessels used in the Communion Service before they are carried from the church, I understand that this is done after the pronouncing of the Benediction and conclusion of the service. I do not, therefore, make any order upon this point. The practice of bowing towards the holy table being only the revival of a custom widely tolerated in the Church of England subsequently to the Reformation, and actually enjoined in the statutes of the cathedral church of this diocese till within a recent period, as well as in the Canons of 1640, and being further an act of private devotion, I do not think it necessary to interfere with it. As regards the complaint with respect to the bringing of bread and wine from a side or credence table, and placing them upon the communion-table, I have to observe that this is in conformity with the requirement of the rubric, and further, that the elevation of the same complained of is only, as I understand, the incumbent's manner of humbly presenting and placing them upon the holy table, as is explicitly ordered with respect to the alms, and, as I believe, implied in the directions with respect to the bread and wine. With respect to the metal cross upon a ledge behind the holy table complained of as having been set up and placed there at Christmas, 1873, I am informed by the incumbent that a faculty was duly obtained for its erection." In each case the incumbent has loyally accepted the Bishop's decision.

UNITED STATES.

CAMBRIDGE, MASS.—At St. James' Church, North Cambridge, on Wednesday, January 8th, an ordination of deacons was held. The candidates were Messrs. Edward Abbott, of Cambridge, and Thomas W. Nickerson, of Andover, the latter now a student in the Cambridge Theological School. Mr. Abbott was for several years one of the editors of the *Congregationalist*, and a Congregational minister. He was confirmed in Christ Church, Cambridge, last spring, and has been acting as lay-reader at St. James' Church since the departure of its late rector (the Rev. T. S. Tyng) for Japan. He was presented by the Rev. Dr.

W. C. Langdon, of Cambridge, and Mr. Nickerson by the Rev. Dr. Malcolm Douglass, of Andover. There were some twenty-five clergymen present, about half of them in surplices and participating in the service, Mr. Abbott reading the gospel. The sermon was delivered by the Rev. C. H. Learoyd, of Taunton, from St. Luke iii. 15, 16, and was extremely vigorous and practical in its tone. The whole service proved of unusual interest.

HARTFORD, CONN.—*Society for the Increase of the Ministry.*—The twenty-second annual report of this society states that the receipts of the association for the year ending September 1st, 1878, from forty dioceses and missionary jurisdictions, were \$21,212.76, and the expenditures \$26,949.14. During the year 115 scholars, from thirty-seven dioceses, received aid from the treasury. Of the receipts New England contributed the largest proportion—\$10,911.11; the Middle States contributed \$7,898.21; the Southern States, \$1,128.44. Of these scholars receiving aid, forty-one were from New England, thirty-three from the Middle States, twenty-four from the Southern States, and seventeen from the Western. The society adopted its first scholars in June, 1859.

The report says:—"In reviewing the work and results of the past year, and considering the present condition of the society, the committee would deprecate any judgment that does not take into account the circumstances of the times, and those obstacles and hindrances that, in common with all other institutions and many departments of private interest, the society has been obliged to encounter and overcome. The society has kept steadily on with faith in God and His Church, and a settled and growing conviction on the part of the members of the committee that such a work is important; that it is vitally necessary to the welfare of the Church and the obligations she owes to the world of the unbelieving, and especially to the large and important portion of it committed to our care in this country."

WEST PHILADELPHIA.—*St. George's Church.*—Nearly \$6,000 has been received in pledges and subscriptions for this church, including \$1,000 from the persons foreclosing the mortgage. Almost \$800 are still needed to free it entirely from debt, and fulfil the conditions upon which the pledges have been given. Unless this balance is secured the subscriptions cannot be collected, and the sheriff's sale, which was postponed, must take place on the 3rd of February.

Church of the Redeemer.—On the morning of the Second Sunday after Christmas, January 5th, the bishop of the diocese consecrated this church for seamen (the Rev. B. H. Latrobe, missionary), to the worship of Almighty God. The instrument of donation was read by Mr. James C. Booth, and the sentence of consecration by the Rev. Mr. Latrobe. The sermon was delivered by the bishop, who also celebrated the Holy Communion.

Correspondence.

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

We are not responsible for opinions expressed by correspondents.

THE MISSIONARIES.

DEAR SIR,—At the missionary meeting held in St. George's school house, I wished very much to ask a question; but as that would have been an unorthodox proceeding on my part, I must, if you allow me, ask it through your paper, and I trust you will publish the answer, if one comes, both for my satisfaction and that of many others. How is it that the Mission Board have no power either to enforce the payment of these parish dues from the people, or to withdraw the missionary, and place him where he would be better appreciated? They cannot surely have the power and not use it, but rather leave the clergymen to suffer, as some of them do. These parishes seem to me like naughty children, and the Mission Board like a weak minded mother, continually threatening punishment, but never giving it, and so the children will not obey or amend. One or two examples of such a punishment as entirely withdrawing a clergyman and all Church privileges from parishes which are able to do their duty in this respect and do not do it, might be sufficient warning to others; at any rate it should be tried.

A CHURCHWOMAN.

THE LATE TORONTO MISSIONARY MEETING.

SIR,—A suggestion was privately made at the meeting held at St. George's School-house on

Thursday last that a subscription, in pursuance of Mr. Blomfield's resolution, should be commenced on the spot. It was thought the suggestion came too late, and accordingly it was not acted on. I think that this is much to be regretted, as a very wholesome impulse would probably have been given to the movement by the immediate subscription of a considerable sum.

We must not, however, be content merely to regret a lost opportunity without doing our utmost to retrieve it. This may be, to a large extent, accomplished, if all who are resolved to subscribe, and have also duly considered how much they ought to give, send in their names to some member of the committee, not waiting to be applied to personally. The old proverb, "*Bis dat qui cito dat*," holds good in this instance; for prompt and liberal offerings will prove a most wholesome example and stimulus to others. We were seasonably reminded by one of the speakers on Thursday of many evangelical precepts and instructions, to which we have long given a tacit assent, but on which we too often do not consent to act. Among these was the well-known declaration of St. Paul, that "God loveth a cheerful giver." If this be so, He surely cannot approve a *reluctant* giver, who yields only to the pressure of importunity, or to the apprehension of forfeiting the good opinion of his fellow-men by refusing his aid when others, less capable than himself, put their hands to the work.

May we not, then, resolve, in this instance, to show ourselves "cheerful givers," trusting that the "love" with which, as we are taught, God regards such must be indeed a priceless over-payment to us, in body, soul and spirit for any little sacrifice which our ready offering may involve.

GEORGE WHITAKER.

Trinity College, January 20th, 1879.

"THE GENERAL THANKSGIVING."

DEAR SIR,—I have had many a friendly argument with my old friend Dr. Jacob J. S. Mountain, when we were next neighbors on Salisbury Plain; and his letter from the Isle of Wight, under the above heading, gives me an opportunity of remarking that I strongly object to the introduction of novelties into the public service of the church: the restoration of ancient practices long disused, is of course a different thing. But the saying of the General Thanksgiving by the congregation, is a novelty (at any rate in the Church of England) I am aware that in the Church of Ireland it is a common practice; I have heard it thus repeated in every church I have attended in Ireland, yet I suspect strongly that it is a comparative novelty even there, inasmuch as it was but *muttered* by a scattering of the people, not joined in a loud audible voice like the General Confession and the Lord's Prayer.

Dr. Mountain is willing to admit the doubt, whether the usage was originally contemplated or not by the compilers of our Prayer Book. Allow me to shew that it certainly was not contemplated. In the first place, as a general rule, when the people are to take an audible part in the service, there is a distinct intimation to that effect either in the words of the Rubric, or by the use of the italic type. The General Confession and the Lord's Prayer have this intimation.

In the versicles following, each alternate one is prefaced by the word *Answer*, in italics. To the Canticles and Psalms, the Rubric merely specifies that they shall be said or sung. As the singing (or at any rate saying in a monotone) was no doubt the ordinary custom, the mass of the congregation were not required to take any part in these portions of the service; and yet not forbidden either, the rubric being in the general terms "shall be said or sung."

It will be found, moreover, that in those prayers in which the people are to join audibly, the prayer is broken up into short sentences, terminating generally with either a semicolon or a full stop, and commencing with a capital letter. Compare as a proof of this, the General Confession with the absolution immediately following, in the morning or evening service.

As to the expression "General" as applied to the thanksgiving, it refers solely to the subjects of the thanksgiving. We are thanking God for mercies in general, instead of thanking Him for

rain, or for fine weather, or for victory, &c., as in other thanksgivings. The reason why the people say the confession with (or after) the minister is not because it is styled the *general* confession, but simply because it is distinctly specified that they are to do so. If the word "General" had implied that the people were in general to unite in saying it why any need for the distinct order directly afterwards that they are to say it? The same occurs again in the rubric to the general confession in the Communion service. Moreover, the General Thanksgiving is evidently not intended to be said by many together; the sentences are long, and involved: the semicolons or full stops only occur at long intervals, and the characteristic capital letters at the beginning of each sentence for joint repetition are absent.

Your correspondent says, "If we really give humble and hearty thanks for any blessing, our lips can hardly remain closed while we do so." If his argument were correct it would apply with tenfold greater force to the *Special* thanksgiving than to the *General* one. And yet I have never heard anyone advocate the joint repetition of the thanksgiving for rain or for fine weather, &c.; neither does anyone advocate the joint repetition of the thanksgiving after the Lord's Prayer in the Post Communion service.

However, supposing the rubrical difficulties which stand in the way of this usage were surmounted, let me ask your correspondent and others like-minded why they limit the advantages to accrue from joint repetition to this one matter of thanksgiving. Why should not the people repeat the prayers also, which invoke these blessings and mercies upon us? Why should they not join in saying the first, second and third collects, the prayers of intercession which follow, and the beautiful (so-called) prayer of St. Chrysostom? Confession and thanksgiving should not alone be singled out, and petition and intercession omitted from the category of joint utterances in public worship.

Our own individual preferences however should have nothing to do with the mode in which we take our parts, whether as clergymen or laymen, in public worship. It is our duty to conform to the rules laid down for us; otherwise, instead of order prevailing there will be nothing but confusion. Yours truly, ROBERT C. CASWALL.

Fergus, Ont., Jan. 13, '79.

THE REV. JOHN HALLIWELL'S CONTRADICTION.

In the issue of the DOMINION CHURCHMAN of the 26th December, there is a letter signed "John Halliwell" containing a contradiction of one of the many charges made in a pamphlet published by us. One would hardly suppose that it was necessary to state that the *Mission* or *Parish* of Stirling and the *Village* of Sterling do not mean the same thing. The mission of Stirling is defined clearly in the pamphlet referred to, Mr. Halliwell professes to quote from the pamphlet, but the quotation is garbled. The following is the correct version of the charge which he professes to quote and contradict. "During the period of Mr. Stephenson's incumbency, Mr. Halliwell came into the *Parish* and performed official acts, such as marrying, and burying. He continued for a week at a time preaching the gospel of discord, baptizing." Of course, Mr. Halliwell entirely forgot that he continued to reside in Stirling for more than two months after Mr. Stephenson had taken charge of the parish, but we do not charge him with performing "Official" acts in Stirling Village, but we charge him with performing official acts in the mission or parish of Stirling, and we will specify some of them. Did not Mr. Halliwell perform the marriage ceremony for Mr. Kelly's daughter within what is usually considered the precincts of the Parish of Stirling? Did Mr. Halliwell not marry a couple at the Juba Settlement, almost within sight of Stirling? Did Mr. Halliwell not in June 1877 go to Marmora and officiate at the burial of Mr. Hugh Jones, whom Mr. Stephenson attended during his illness, and administered to him the Sacrament? Did not Mr. Halliwell on that occasion remain a week and officiate in the Marmora Church and elsewhere several times? Did he not baptize children on that occasion? Did he not officiate several times and at different places in

Rawdon? and without taking the least notice of Mr. Stephenson who held the Bishop's license for Marmora and Rawdon, as well as for Stirling; and in the face of all this Mr. Halliwell can come out in your columns with a "Paltry Quibble." But the charges made in the pamphlet in question are not such as can be settled by a newspaper controversy. Yours, GEO. E. BULL. JAS. BOLDRICK, Church Wardens, St. John's Church, Stirling.

Stirling, 3rd January, 1874.

CHRIST CHURCH CATHEDRAL.

SIR,—In your issue of 9th inst., I find the following:

"The Rector of Christ Church Cathedral has put a stop to the chanting of the psalms at the evening service. This step has caused much dissatisfaction to a portion of the congregation, and may possibly lead to a rupture," &c., &c.

I beg to say that the step taken by the worthy Rector of the Cathedral is approved of by all who have the welfare and future progress of the Church at heart. The step may have caused much dissatisfaction to the Godless portion of the congregation, who have been in the habit of keeping their mouths shut and looking about them whilst the performance of the choir (the almost sole worshippers) kept them standing for perhaps twenty minutes, much against their inclination. The Rector has for years (I have for forty years) noticed the apathy attending both morning and evening services. In the hope of doing away with this apathy, the Rector has established the reading of the Psalms, and as about two-thirds of the evening congregations are composed of members of the Church of Scotland and other denominations, all join heartily and sincerely in the responses.

I am, sir, your obd't. servant,
A SCOTCH EPISCOPALIAN.

Montreal, 17th January, 1879.

FUNERAL SERVICE BOOK.

DEAR SIR,—In my parish at funerals the church is often crowded by persons not of our Communion, and a good opportunity is then offered for them to take part in our beautiful funeral service, but it is very awkward for them to find the service in the prayer book that a considerable part of it is over before these strangers are ready to take part in it. I therefore suggest that a small book of good type be proposed, containing the funeral service, with a selection of hymns or chants suitable for such occasions. On the cover should be printed the words "Funeral Service." Let these books be placed in the pews on funeral occasions and gathered up and put in the vestry until again required. Any suggestions that others may be pleased to offer I should like to see in your valuable paper.

WIDOWS' & ORPHANS' FUND.

MR. EDITOR.—The late Rev. Mr. Checkley shortly before his lamented death arranged with his Lordship the Bishop of Algoma to preach the semi-annual sermon in aid of the Mission Fund in St. Paul's Church, on Sunday last, but it being thought advisable not to delay the taking up the collection for the benefit of his family—agreeably with the by-law of the Synod, the Bishop kindly consented to preach for it—instead of the Mission Fund.

At the close of his excellent discourse he made a few remarks on the unsatisfactory state of the Widows' and Orphans' Fund in this diocese; and they seemed to me so well timed that I asked him to allow them to be made public. I send them in the hope they may draw attention to this sad state of things. While on this subject, allow me to enquire why it is—that this fund is not equal to the demands upon it? Was it not settled by a unanimous vote of the last Synod that the parishes should be assessed for such an amount as would meet all claims on the fund?

Yours, etc.,
A. GIVINS.

[EXTRACT FROM SERMON.]

"In conclusion; with reference to the object in behalf of which your contributions are now

about to be requested, it is not necessary that I should do more than remind you, that, in accordance with a standing rule of the Synod of this diocese, the offertory will be given to one who, as the widow of the late lamented and deservedly esteemed assistant minister of this parish, has a strong claim upon you.

"But I trust it will not be thought out of place, if I refer, very briefly, to the sad position of the Widows' and Orphans' Fund, upon which she will now become a claimant; and plead for a more liberal support of it, in the future, than has been accorded to it in the past.

"It is sad to think that for want of funds the committee of management have been compelled to reduce the pensions of the twenty-eight claimants upon it, by from 30 to 50 per cent., and thus to break faith with those departed missionaries, who, after years of toil and self-denial in the service of the church left their dearly loved ones, with the hope, may I not say the pledge, that they would be insured an income, which though small, would be sufficient to secure them from actual want, and the cold charity of an unsympathizing world.

"Brethren this ought not so to be. If there is one thing more than another, that tends to cheer the heart of the missionary, amongst the many privations and carking cares, which, for want of a sufficient salary, he too often has to endure through life, it is the thought that the Church, in whose service he has spent his life, will in a measure provide for the bodily wants of those near and dear to him; for whom he was debarred, by the rules of the Church and the voice of the public opinion, from making provision during life.

"It is sad, it is humiliating, to think that for want of an additional \$2,000 a year,—(a sum which many a member of the Church could lose, and not have his sleep disturbed for a single night)—no less than seventeen widows and eleven orphans, whom God has allowed to be His recipients, whereby to test the faith of His people, should have their small pittance reduced, and be constrained in their bereavement and poverty to cry in the words of the text:

"Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."

MISSIONARY MEETINGS.

SIR,—Much that has been written of late upon this subject must have commended itself to the minds of reasonable readers. You have been good enough occasionally to insert letters from me on the same subject. May I trespass yet once more upon your space.

The Mission Fund is the contribution of the body to its weaker members.

The recipients of its bounties (?) are the poor missionaries. The maximum stipend of the missionaries in this diocese (and I am given to understand that our mission fund is in a better condition than that of Toronto) is about \$800; the minimum is about \$500.

The minimum stipend of the clergy who, by reason of their wealthy parishes, their commutation money, or their rectory or parish endowments, are independent of diocesan charity, is probably \$1000.

Why do so many of the clergy, who are independent of the Mission Fund, act coldly towards the sustentation of that source of charity? Why do so many of the clergy who are in comfortable circumstances, so soon forget the days when their only hope of a bare living rested on a Mission Fund?

Why do we find in some wealthy parishes an utter coldness with regard to the annual missionary meeting? In such parishes, the clergyman will apologize for the smallness of the congregation and the deadness of the service on the evening appointed for the annual missionary service, and put the blame on somebody else—on the Deanery for not making proper arrangements, on the deputations, because sometimes they have failed to appear—on the Bishop—in fact on somebody or anybody.

Deputations do not so very often fail, and could never fail, if the incumbent secured the services of his neighbors, as assistants to and in case of accident, substitutes for the deputation. If a clergyman is arranging for a harvest festival, a mission

week, an organ recital, an anniversary dinner, in and for his own parish, he takes care that there be no failure. Some say, a sermon is better than a missionary meeting. Is it? The majority of the clergy, the Mission Board, and his Lordship, do not agree thereto. Is private judgment to override constituted authority?

Again it is said, the offertory, at the annual missionary service is for Algoma, and not for our 25 missionaries. The object of a missionary service is not a collection, but "to stir up pure minds in remembrance." There are many reasons to be assigned for the deadness which has of late fallen upon our annual missionary meetings. Amongst them, no doubt, want of system in diocesan or decanal arrangements, want of authoritative appointment of deputations, &c., &c., find a place, but not the least cause is to be found in the apathy of the clergy in cities, towns and the richer parishes, in securing a wide hearing for the annual appeals of the agents of the Diocesan Mission Committee.

W.

Family Reading.

RAYMOND.

CHAPTER XXVIII.

Estelle's hand closed unconsciously over Raymond's as he spoke these words, and they went out together, and sat down on a bench facing the sea. He had come to tell her, he said, that within an hour he should be on his way to London, to take her wise advice by offering himself as volunteer in a fire Brigade which was under the command of a Captain Willis, with whom he had some slight acquaintance.

"You must have a true Spartan courage, Estelle," he continued, rather sadly, to be able thus to send me out to probable death, only that my brief intervening life may be ennobled."

She turned her eyes upon him, bright with a pure enthusiasm. "Ah, Raymond! if that had been my only motive I had not found the courage, be very sure. But not for any earthly glory did I wring my own heart and peril your life. If I had counselled you to walk in the tracks of death, it is that you may set your feet in the shining steps of Him who by that way went onward to the home He has prepared for you in the Heavens with His own wounded hands. The earthly joys which have failed you could never have satisfied your immortal being, and I long for you to find a perfect bliss in the infinite love of Christ."

"That, then, was your motive," he said, musingly. "But Estelle, although in seeking to follow Christ I may be ready to lay down my life for others, will any sacrifice avail which has a canker at its root? Does not your Master command His servants to forgive their enemies, as an essential condition of acceptance of Himself; and I cannot attempt to fulfil it. I cannot even wish to forgive Tracy Harcourt."

"I am not afraid," she answered. "When you have followed a little way on the path our Saviour trod, and tasted the joy of suffering for others, you will not only forgive this man, but wish to serve him, precisely because he has injured you."

Raymond shook his head. "You do not know the strength of such hatred as mine," he said.

"Perhaps not," she answered; but neither do you know the power of the love of Christ."

"Well, dear child, I hope you will not be disappointed in me," he said; "but as it is you who have pointed out to me this honourable path, so it is you who must sustain me in it. I thought, last night, that I should be dead henceforward to all human feelings; but I find now, with your hand in mine, that friendship has become my best possession, for I do not think I could enter on the life of fiery trial which is before me if I had not your sympathy to soothe its sharpness, and your high-toned counsels to urge me on when my constancy gives way. If I am to endure unto the end, Estelle, it must be by your unwavering help. You promised to be my life long friend when all my path was bright with sunshine; are you prepared to stand by me now, strong and unflinching through gloom, and pain, and possible death?"

"Yes," she answered, her eyes kindling. "I am your friend for ever, and there is no service

you can require of me which I am not ready to render."

He kissed her hand in silence, and after a few more words, in which he promised to write to her constantly, he took his leave of her, and went his way into the life of danger she had chosen for him with a faith stronger even than her love for him.

Thereafter commenced a time of trial and anxiety for her, which lasted many weeks, while night and day her thoughts were with Raymond, whom she knew to be in continual peril. She almost lived upon his letters, seeming, as the months went on, less and less able to bear the long protracted suspense. Estelle was also, during this period, much disquieted about Hugh Carlton's persistent haunting of her presence. She felt sure that he had long since broken the solemn promise he had made her, to think no more of seeking to win her as his wife, and she would have been thankful to have broken off all intercourse with him if he would have given her a tangible excuse for doing so. At length, however, the chief anxiety which oppressed her throughout the summer reached its culminating point.

One morning in the autumn Estelle was alarmed at receiving no letter from Raymond, although he had promised that there should never be more than a certain interval between his letters, which on this occasion had long been past, so that she greatly feared some accident had befallen him. She wandered restlessly from window to window, unable to settle to any employment in her intense anxiety. Presently she saw Hugh walking up from the gate, and felt, somewhat, impatiently, that she would much rather not have seen him just then. It was earlier than he usually came, but he was very apt to invent excuses for coming where his heart so irresistibly led him, whenever he could by any means do so. He felt a little ashamed of the very flimsy excuse he pretended to have that morning, which was merely to bring Estelle the day's paper, in which there was a leading article on some question that he thought might possibly interest her. Estelle took the newspaper listlessly from his hand, and glanced at it in order to save herself from the necessity of talking to him. She did not attempt to wade through the leaders he pointed out, and turned the sheet, caring little what she read. Suddenly, however, her eye was caught by a paragraph in the news from London, which made somewhat brief mention of the occurrence of a serious fire in a low crowded part of the city, and specially stated that the Fire Brigade under Captain Willis had done good service, and finally extinguished the flames. One line more added that an experienced fireman, who had lately joined the Brigade, had rashly ventured into danger, and been severely injured. With difficulty Estelle repressed the heart-wrung cry that almost burst from her lips. She did not doubt for a moment that it was of Raymond they spoke, and, moved by that tendency to fear rather than to hope, which is inseparable from a strong affection, she flew at once to the conclusion that his injuries were most likely fatal. She grew so deadly pale that Hugh started to his feet in terror, exclaiming, "Estelle! what is it? Are you faint?" "What is the matter?"

She held her hand over her eyes for a moment, while she struggled with all her might to regain her composure; for already, on the impulse of the moment, she had formed a plan, which could not be carried out if Hugh became aware of it; and then she looked up and spoke.

"I am not ill, Hugh; there is nothing which need trouble you about me; only I will ask you to leave me—I must be alone."

"It is hard to go when you are looking so unlike yourself. If you insist upon it of course I must, but I shall come back in the afternoon to know how you are."

"No, no," she said, eagerly. "Hugh, I beg you especially not to come here till to-morrow; I am particularly occupied to-day. Come as early as you like in the morning, but not to-night."

She had risen, and showed so plainly that she expected him to leave her, that he could resist no longer, and reluctantly went out, pondering moodily over her strange agitation, and resolving that he would not rest till he had discovered the cause of it.

Estelle did not lose an instant when she was at

last alone and free. She did not pause to reflect on the difficulties or the consequences of the step on which her whole soul was bent. She only knew that she must go at once to see Raymond, and ascertain for herself whether he had been stricken to the death, for it would be impossible for her to endure in passive inaction her present state of suspense, and live.

She would not, even in her worst agony, have contemplated leaving her uncle for any length of time; but she knew that if she caught the first train from their little country station it would be possible for her to go to London and return that same night, though at a very late hour, and she might safely leave Moss in charge for a day.

She had a light basket-carriage, drawn by a fast-trotting poney, for her own use, and she ordered it to be brought round at once, while she hurried to her uncle's room to give his faithful servant directions for the day.

Moss looked surprised, but made no remark; and as Estelle knew she had not a moment to lose, she was gone before he recovered from his astonishment, and was soon speeding away as fast as the poney could take her to the station. She was just in time; she flung the reins to the servant-boy who was to take it back, sent a porter to get her ticket, that she might not risk being left behind, and in three minutes more she was steaming out of the station in the train.

What a journey it was! Her suspense and anxiety made the time seem endless, and she was perpetually glancing out of the window to assure herself that the flying wheels were really taking her on at a rapid pace, and were not hopelessly slow, as her distorted imagination would have fancied. She tortured herself all the way with images of Raymond, dying or dead, and it was not until she was close to the end of her journey that a thought passed through her mind, which made her pale cheeks flush scarlet and her whole frame tremble.

What if, instead of being dangerously hurt, Raymond were little injured, so that her present step, in rushing, unasked, to see him, should appear a bold and unmaidenly proceeding?

She had no relationship with him which would warrant the act—would he think that their friendship was sufficient to excuse her for thus flinging aside all reserve and timidity, and starting off alone on a long journey to visit a man to whom she was bound by no recognised tie of any kind?

Poor Estelle's heart sunk under these thoughts, while she drew down her veil to hide her burning face, and yet she felt that she could not go back; her worst fears might be true; she must know how it fared with him.

She ascertained by the time-table that if she was to return to Highrock House that same day, she could not remain with Raymond more than half an hour; and if he were in a state sufficiently free from injury to think of conventionalities, she would leave him with scarce a moment's delay.

Estelle knew that Raymond had taken rooms in Captain Willis's own house, and thither she drove at once. Arrived at the door, the courage failed her to ask for Raymond, and she inquired if Mrs. Willis were at home. She was at once conducted past the great engines and the offices, and taken up-stairs to a parlour, where a pretty little woman was seated by the fire with her child on her knees.

She rose, astonished, as the unexpected visitor was shown in, and Estelle came forward, trembling and embarrassed, yet looking so sweet and so perfect a lady, that Mrs. Willis was charmed with the first glance she turned upon her.

"I beg your pardon for disturbing you," she said; "I am Estelle Lingard—Mr. Raymond's friend—perhaps he may have mentioned me. I came to know"—then almost with a cry the next words broke from her quivering lips—"Oh, tell me, is he fatally hurt?"

She could say no more, but stood clutching at the table to prevent herself falling, as her limbs seemed to give way under her in the terrible suspense which had swallowed up all other thoughts.

Mrs. Willis saw the trembling of her frame, and starting forward, she took her gently round the waist, and placed her in a chair, saying quickly, "Do not distress yourself; he is scarcely hurt at all. I suppose you saw the report in the newspaper—but it was much exaggerated."

Estelle gasped for breath, and clung to Mrs. Willis's hand, while her dark eyes still scanned her face with a terrified questioning gaze, which showed that, in her paroxysm of anxiety, she was unable as yet to receive the truth.

"I am grieved that you have been so needlessly alarmed," said Mrs. Willis; "indeed, you may believe me, Mr. Raymond's accident was nothing of consequence; he was knocked down by the falling bricks, and stunned just for a moment, and I suppose some of the bystanders carried away a report that one of the men was hurt before the real state of the case was known; but my husband said he sprang to his feet again almost immediately, and he came home with nothing worse the matter with him than a bruise on his shoulder."

With this detailed account the tension of Estelle's nerves gave way, and, completely overcame, she lay back in her chair, murmuring broken words of thankfulness to God, while tears rolled down her cheeks, from which the colour had faded quite away.

Mrs. Willis untied her bonnet, and bathed her face and hands in cold water, tending her with great care, till Estelle was sufficiently recovered to raise her head, and thank her warmly, and then she said, smiling, "Now I will go and call Mr. Raymond. How surprised he will be!"

Instantly the hot blood rushed back to Estelle's pale face.

"Oh no, no!" she exclaimed; "I had better not see him—I must go back at once—I ought not to have come."

Mrs. Willis was too true a woman not to understand the whole matter perfectly, and as Estelle held her tight to prevent her going away, she turned to her little boy, and said to him, "Fred, go and call Mr. Raymond."

(To be continued.)

A MOTTO.

"Here am I, send me."

I wait at the year's dim threshold until I shall hear Thee speak;
What wilt Thou say to me Lord? I am timid and poor and weak;
No eloquent speech have I, and I have not a poet's mind,
But I wait and hope and trust, some service for Thee to find.

Send me O Lord, if Thou canst where there is work to do
Surely Thy love for me, shall be strong to help me through
I ask not a lofty place; I would come to Thy very feet
And gladly do the work for which Thou deem me well.

Thou wilt accept me, Lord, it will be the happiest year
Perhaps Thou wilt bid me go and wipe the mourner's tears,
There may be a sorrowing soul, bordering on despair
Perhaps with a word of hope, O Lord Thou wilt send me there.
Perhaps some child of Thine may lose himself in the dark
Oh Master let me go and bring him back to the ark;
Perhaps some needy ones may weary and hopeless be
Oh Lord I would thankfully hasten and lead them up to Thee.

But I would not choose the work, I would rather wait to know
What Thou wilt have me do, where Thou wilt have me go;
So I stand in the opening year and patiently wait to see,
In the hosts of workers Lord, wilt Thou Find a place for me.

—A pretty story is told of Leonardo da Vinci's boyhood. The little fellow was accustomed to buy such caged birds as he saw exposed for sale on the streets of Florence, that he might set them free.

The little Leonardo early learned the lesson that there is more genuine pleasure in a good act than in a good possession. There are, in the path in which each of us walk, many caged birds which we can set free. Of all keys to unlock the prisoned captives, sympathy is the best. A kind word of praise, a hearty expression of good-will, a little help offered at the right time,—none of these things cost much, but each may make the difference, to many a sad heart, between joy and sorrow.

Children's Department.

HYMN.

Jesus loves me, Jesus loves me ;
He is always, always near :
If I try to please him truly,
There is nought that I can fear,

Jesus loves me—well I know it,
For to save my soul He died ;
He for me bore pain and sorrow,
Nailed hands and pierced side.

Jesus loves me, night and morning,
Jesus hears the prayers I pray ;
And He never, never leaves me,
When I work or when I play

Jesus loves me—and He watches,
Over me with loving eye,
And He sends His holy angels,
Safe to keep me, till I die

Jesus loves me—O lord Jesus,
Now I pray Thee by Thy love,
Keep me ever pure and holy,
Till I come to Thee above !

A BEAUTIFUL ILLUSTRATION.

We have never met with a more instructive example of the secret influences of Divine truth upon the heart of a child than the following, which is related of Mary Lundie Duncan :

When in her fourth year, her little brother struck her in a fit of anger. She instantly turned to him the other cheek, and said mildly, "There Corie." The uplifted hand was dropped; and when the child was asked who taught her to do that, she replied that she heard her papa read it one morning out of the Bible at prayer-time.

HE WAS SUBJECT TO THEM.

In the gospel for the first Sunday after Epiphany we were told a story of our Blessed Lord when He was a child. You, children, all know that there are very few stories about Him then. This is one reason why you should read and study very carefully those that are, that you may learn all you can from them of the way to live as Christian children should.

There is one verse in this story which will be very helpful to you if you will think of it and try to follow the lesson that it teaches. It is this : "And He went down with them, and came to Nazareth, and was subject to them."

He went away from the great city of Jerusalem, and from the Temple and the learned doctors who had been so amazed at His understanding and answers, and came to the quiet little town of Nazareth, and lived in the poor home of the carpenter.

Remember, children, that, though a child, He was the Lord of heaven and earth, and wise and good above all others. In Jerusalem many people might soon have heard of Him and have come to see and hear this wonderful Child. He might perhaps have been brought up in the temple, and have amazed crowds with His learning and wisdom. But what does His conduct seem to say? That childhood is a state of submission and lowliness; that children are best in their own homes, under their own parents' care, obeying them, listening to their teachings, helping them, making home a bright and happy place.

NEVER TELL A LIE.

O ! never tell a lie,
O speak the truth, I pray,

Yes always act the truth,
In all you do and say.

O ! always speak the truth !
And you will happy be,
For all will love you there,
And peace you'll always see.

O ! always speak the truth !
For it will make you kind,
To see a happy child,
Is pleasant to the mind.

O, never tell a lie !
Remember this, dear child,
But always speak the truth,
Be good and kind and mild.

Holy Jesus, every day
Keep us in the narrow way ;
And when earthly things are past
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

A shepherd had driven part of his flock to a neighboring fair, leaving his dog to watch the remainder during the day and the next night, expecting to revisit them the next morning. Circumstances prevented his returning home till the morning of the third day. His first inquiry was whether the dog had been visited. The answer was "No." "Then he must be dead!" replied the shepherd, with a tone and gesture of anguish, "for I know he was too faithful to desert his charge." He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet and express his joy at his return, and almost immediately after expired. "Be thou faithful unto death."

BABY-FACES.

As I wander through the city my glances often rest—
On the little sparkling faces to the shining windows prest—
Soft cheeks, like full-blown roses, bright eyes and baby-smile :
Ah ! what wonder that their magic should the saddest heart beguile ?

I passed a pretty cottage on my homeward path one night,
And its windows glowed like crystal in the mellow evening light ;
And between the crimson curtains stood an infant bright and fair,
With my own dead darling's hazel eyes and waving sun-tipped hair.

I paused to gaze upon him, and my heart was filled with woe
At thought of my dear one lying 'neath the winter's frost and snow ;
And I longed to kiss the sweet lips that were pressed against the pane,
For sake of the buried baby-lips that I never shall kiss again.

O babies with happy faces, and eyes so tender and true,
May God in His mercy guide you! Life's devious windings through !
May never a shade of sorrow, and never a thought of guile,
Chase the angel-light from your sunny eyes, nor darken your baby-smile !

THE FOOLISH TRAVELLER.

"I should like very much to hear a story," said a youth to his teacher.
"I hate serious instruction; I cannot bear preaching."
"Listen then," said the teacher.
"A wanderer filled his travelling pouch with savory meats and fruits, as his way would lead him across a wild desert. During the first few days he journeyed through the smiling fertile fields. Instead of plucking the fruits which nature here offered for the refreshment of the traveller,

he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying on for a few days, his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass, everything was covered with burning sand. After suffering for two long days in torments of hunger and thirst, he expired."

"It was foolish in him," said the youth, "to forget that he had to cross the desert."

"Do you act more wisely?" asked the teacher, in an earnest tone. "You are setting forth on the journey of life, a journey that leads to eternity. Now is the time when you should seek after knowledge, and collect the treasures of wisdom; but the labor affrights, and you prefer to trifle away the spring time of your years amid useless and childish pleasures. Continue to act thus, and you will yet, upon the journey of life, when wisdom and virtue fail you, fare like that hapless wanderer."

ALL THE WAY.

She prayed : "Thy will be done, oh God.
(She recked not what she meant)
"And let me follow in the way
My blessed Master went."
And then she slept.

His way ! into Gethsemane
The Saviour walked at night ;
So found her feet the dark, lone path
That knew no cheer of light.
Heart-torn she wept.

Her hope died there in bitter grief,
Her sad heart gave one cry ;
"Why hast forsaken me, oh God !"
The heavens made no reply
Unto her ear.

His way passed through the gates of death,
Her mourned-for hope likewise.
Divinest blessing filled her heart
And ope'd anew her eyes.
Hope lived again.

A heavenly peace is in her face,
A sure trust in her heart,
A Steadfast joy lights all her way,
And never will depart—
Conquered in pain.

RUTH READE.

A SENSIBLE GIRL.—Example is better than precept, always. A young lady of Kansas, tired of meeting the excuse, when urging her poorer neighbors to attend church, "Oh! the people dress so much; I can't afford to go in that style," has determined to dress as plainly as the poorest of them need. Accordingly she has, for the last six months, worn to church the same calico dress, costing ninety cents, and a hat which cost her eighty cents, discarding gloves. Thus attired, she has played the organ and felt "quite comfortable," as she certifies.

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BIRTH.

At the Rectory, Smith's Falls, on Monday, 18th January, Mrs. Emery of a daughter.

MARRIAGE.—"Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman, indeed, ventures most, for she hath no sanctuary to retire to from an evil husband; see must dwell upon her sorrow, * * * and she is more under it because her tormentor hath a warrant of prerogative, and the women may complain to God as subjects do of tyrant princes, but otherwise she hath no appeal against the causes of unkindness. But though the man can run from many hours of his sadness, yet he must return to it again; and when he sits among his neighbors he remembers the affliction that lies in his bosom, and he sighs deeply." These are the words of Jeremy Taylor, and unmarried people should ponder them.

Church Directory.

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

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

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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

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

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

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

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