

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, FEBRUARY 13, 1879.

[No 7.

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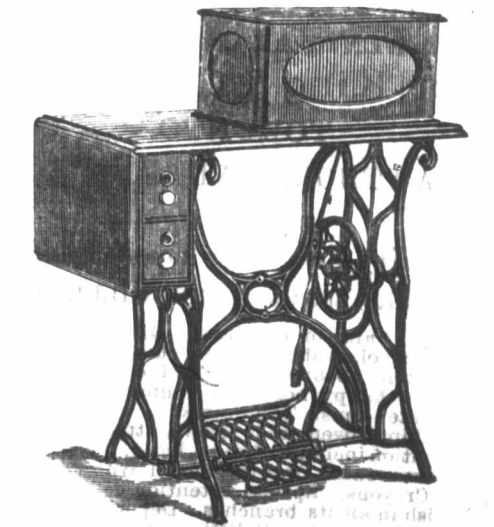
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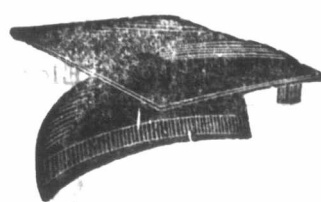


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The conductor of the

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Dominion Churchman.

THURSDAY, FEBRUARY 13, 1879.

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THE WEEK.

THE late war with Turkey cost Russia about forty million dollars.

The property of Pius the Ninth is being sold at the Vatican. Everything, from superb jewelled crucifixes to empty bottles, is offered for sale, which is semi-public, and the prices are fixed.

A great deal of discussion has been going on in reference to the cause of the bursting of the great gun on board the *Thunderer*. The opinion decidedly preponderates that the accident was caused by defective loading, against which no sufficient precaution can be taken short of applying the breech-loading principle to heavy guns; so that the accident may lead to large general results.

The fire which consumed the most valuable part of the Birmingham Central Library has done irreparable damage. The collection relating to Shakespeare was exceedingly large and valuable; and the Cervantes collection had features which were unknown at the Escurial. It is a partial consolation to know that a few of the rarest books have been preserved. Readers of the ordinary class, also, will not be deprived of their requisite intellectual supply; those volumes having generally escaped which were doing the work of a common circulating library.

It is announced from Rio Janeiro that the Brazilian Government proposes the extinction of all monastic orders, and to apply their property to the redemption of the National Debt.

As an illustration of one of the causes of the present distress in England, the following is given by Mr. James Hill, one of the contractors in connection with the War Office:—An ironmaster in Bilston told me a year or two ago that a large order for hoop-iron had been offered him from a Russian source at a certain price; but he could not accept the order unless his men were prepared to reduce their prices. He could not do so himself without giving the men six months' notice. He therefore called them together and stated the case. The men consulted, and said, "Let us draw cuts" (draw lots); and they ultimately voted against a reduction. They were then earning from £5 to £6 per week. The master told them that the order would go to Belgium, and that their obstinate blindness was fast driving the trade out of the country. The men's reply was (in their own words), "We don't care. Let the trade go to Belgium; we will follow it there; it will be a bit of a houting for us." The result is that these men are now living on meal and water, and the master whose counsels they set at

nought is obliged to take care of their wives and children.

It is stated that Prince Leopold, eighth child and fourth son of Queen Victoria, aged 25, is to enter the priesthood of the Church.

It is believed that the plague has entered Italy. At Trieste precautionary measures have been ordered against all vessels from Turkish Egean ports which sailed after the 4th of February. The quarantine at Italian ports has been increased to twenty days, and the importation of some articles forbidden. It is considered in France that the danger of the dreaded disease reaching them by land is not great, and measures will be taken to prevent its transmission by sea.

The St. Petersburg papers bitterly denounce Austria and Germany for the precautions they are taking against the plague, which they consider is inspired by hostility to Russia and a desire to ruin her trade.

In the evidence given before "the Potter Committee," now sitting in Washington, in reference to certain cipher despatches at the time of the Presidential election, Smith Weed admitted the *Tribune* translation of those despatches, by which he was convicted of bargaining to buy a South Carolinian elector for eighty thousand dollars.

Pleuro-pneumonia has appeared among some cattle near Liverpool, England.

The definitive treaty between Russia and Turkey was signed on the 8th. The San Stefano stipulations as modified by the Treaty of Berlin are to stand, while the others are abandoned. The war indemnity is fixed at three hundred million paper roubles, and the maintenance of Turkish prisoners will be paid in instalments spread over a number of years. Russia is to evacuate Turkish territory in about six weeks.

In Afghanistan, the troops have been directed to retire from Kelat-i-Ghilzai to Candahar, there to winter. Some think that Yakoub Khan will resist until the Ameer dies, so that not much good will result from the negotiations between him and the British. Yakoub Khan reports daily to his father the progress of the invasion. England is said to be engaged in buying the non-interference of the hill tribes.

Starvation and disease prevail in the southern district of Morocco, and it is feared that one-half the inhabitants will have perished before next year.

The strike movement is spreading in Liverpool, among the sailors and coalheavers, and the Manchester police have been ordered to reinforce those in Liverpool should the disturbances be renewed.

Prince Korsakoff, Russian Governor of Bulgaria, and the consuls of the great powers left Sofia on the 10th, to be present at the inauguration of the Bulgarian Government. The protest against the separation of Roumelia from Bulgaria is opposed by the Russian Government.

Unfavorable news has come from Natal. A British column has been utterly annihilated by the Zulus. Twenty thousand of the enemy destroyed about five hundred soldiers and captured a

large quantity of ammunition, waggons, oxen, rifles and provisions. It is estimated that 5,000 Zulus were killed or wounded in the battle. Seven subsequent attacks on the Colony have been repulsed, and the Governor has sent an appeal to England and the Mauritius for reinforcements. The force annihilated was attacked while guarding the camp of the headquarters of the column at Indasusana during the absence of Lord Chelmsford with a strong force reconnoitring.

The international exhibition in Melbourne will open in October, 1880, and close in March, 1881.

The embargo on American cattle landed in Great Britain will be removed on the 3d of March.

Yellow fever has broken out again in Mississippi and Tennessee.

SEXAGESIMA SUNDAY.

ONE of the most illustrious examples of self-denial, zeal, and suffering for Christ's sake is set forth in St. Paul's account of his endurance of hardship, given in the Epistle. The unconquerable ardor of the Apostle in the cause of Christ, taken in connection with his miraculous conversion, is, next after the resurrection of Messiah, the most remarkable phenomenon that has yet appeared in the history of the Church. And in the manifestation of this zealous ardor we observe that his object was two-fold—in the case of those who were won to the cross through his instrumentality, it was to extend to them all the blessings the Church has to impart, and in the case of those who rejected his message it was to be a witness for Christ, even though they would not receive his testimony. Nor did it ever damp the untrifling zeal or the intrepid devotion of St. Paul, or cause him once to falter in his glorious course if he found, that he "was not in accord with the people" among whom he labored, he could still rejoice that he was a witness for Christ even to unbelievers. In this materialistic, this time-serving, this utilitarian, ungodly age, the labors of the ambassador for Christ are regarded as nothing worth unless they are immediately attended with a palpable success. But St. Paul could boast of his labors, his self-denial, and his endurance of hardships for the sake of his Master, even though they were performed when he could not claim a single companion or follower in the pathway he had chosen; and in the charge given to the Head of the Church Himself to His Apostles He directs them to be witnesses for Him to the ends of the earth, even though He knew that in multitudes of instances they should find themselves anything but "in accord with the people" to whom He had sent them. And to be a witness for Christ and for His Gospel, is to occupy the loftiest position to be attained by mortal man or even by the purest and the highest created mind. What honor to be a true and unflinching witness to the Lord Jesus, even though it be in opposition to an ungodly world! What glory to Him who shed His own most precious blood! What strength to His Church! What blessings to unnumbered souls! What blessings to those who witness! Every hard effort generously faced, every sacrifice cheerfully submitted to, every faithful word spoken under difficulties, raises those who speak, who act, who suffer, to a higher level; endues

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them with a clearer sight of God; gives them a will of more strength and of more freedom; ensures a warmer, a more tender heart. Blessed are they who really love something, who suffer something for Jesus here. For the day of their trial there is for them a vision which no human language can attempt to paint, a vision which shall one day be true to all who have witnessed for the Lord, a vision of a world where all has faded from their sight except the redeemed souls and the ceaseless object of their love.

THE CHINESE QUESTION AND ITS RELIGIOUS ASPECT.

THIS question is one which is exciting much attention on the Pacific coast—especially in California, and also in British Columbia. But in order to understand the question thoroughly, it must be remembered that the property owners—the men who own the lands, the houses, the railroads, the mines, the great ranches—are all in favor of the Chinese immigration. But they are afraid to say much about it. The Anti-Chinese element is made up of what are called the "sand-lots," who are afraid of being crowded out by the competition of the smarter Asiatics. The fact is the Chinese are more industrious, more ingenious, more patient; in fact, able to live and prosper under circumstances that daunt their competitors.

An anecdote from the president of the Pacific Railroad gives a good illustration of the real secret of this anti-Chinese movement. While the road was building, there was trouble on the mountains and an anti-Chinese meeting was called. It was a heterogeneous mass-meeting of Yankees and Irish and Negroes. One great six-footer from Maine put the grievance in a few words: "I have been following lumbering for years," said he, "and I do not turn my back on any man in respect to everything that there is to be known about that business; but, here come some of these Chinese, and in four months' time they know just as much as I do about the business; and they can set a saw just as quickly and just as well as I can; and I am opposed to having the fellows coming here at all." That was a fair and frank statement of the real objection: The Chinaman is smarter than I am, and therefore he shall not come to compete with me.

The Pacific coast is much more likely to go into bankruptcy for want of labor than she is through a surplus of labor. There are abundant fields for all present and prospective Chinese immigrants. You may ride over ground that looks as though it had been dug up in war—mine after mine, mill after mill, some set up and never run, some partly set up, some run for a few months and then given up; and in these abandoned diggings the Chinamen are going to work, and by their industry and economy are making themselves rich out of what the whites have thrown away. They will take two dollars a day out of the mines and think that they are doing very well. One may see them coming into the mint bringing about as much gold as they can carry in their two hands; they leave it there to be weighed, and in a few days return and get their ingot of gold or its equivalent in coin and lay it by. Meanwhile they are living on little, and by economy and industry combined are laying the foundations of what is to them a fortune; and in the process are developing sources of national wealth that the white laborers despise. Then there are millions of acres of alkali lands in the West that can never be cultivated without constant artificial irrigation, and that never will be cultivated by our own peo-

ple. But these are the very people that are used to do this sort of work, in their own land, and are able to do it. Then there are the great ranches, many of which would have to be simply abandoned, if it were not for Chinese labor.

It is true that the Chinese import some peculiar and contaminating vices with them. Perhaps some special legislation may be reasonably required to guard against these vices. It is true that the Chinese seem to set all the laws of health at defiance by their modes of life. Pure air is generally thought to be necessary to health: but it is not for the Chinese. Go into their quarters. You enter a front room with one miserable little window, which opens on a back court on which the sun never shines. You step into that room, and think that no human being could ever live there. But this is their parlor. Back of this is their dormitory—a long, close, narrow lane of a room, with one bunk above another, where twenty or thirty Chinese are packed at night.

It is also true that the Chinese are pagans; but, despite the treatment they have received from Christian America, they are beginning to throw off their paganism and to make progress in a higher civilization. They are fast losing their superstitions. It is proposed to make a law forbidding them to carry back their dead for burial; and a few years ago this would have been to them like a law denying to their dead immortality. But they do not care for it now. Nearly every church on the California coast that has any spiritual life in it has its Sunday-school classes for the Chinese; and they are glad to come into these Sunday-schools, for the Chinese all want their children to learn the English language. They are in the first stages of a civilizing and Christianizing education; and they show an avidity for a larger knowledge that is full of hope for the future. The notion that on a fair field and in a fair competition Christianity has anything to fear from the incursion of paganism is one of essential infidelity. This was not the notion of St. Paul, or of Martyn. If we cannot take these Chinese people into the midst of Christian civilization, put them into Christian churches, bring them under the powerful influence of Christianity in its very home, then every missionary ought to be recalled from China, and no more collections ought to be taken to send out missionaries there. If when God brings the heathen to our doors, where we can bring them into the full flood that flows from Christian institutions, they are too much for our Christianity, it is puerile to talk of sending missionaries to China to mould them into Christians in their own land.

We boast of our religion, we are proud and vain of our achievements; but thus far this Christian continent has not been able to carry the burden imposed on it by God's poor—the Indians, the Negroes and the Chinese. It has fallen down under its responsibilities in the eyes of the world. While we are being attacked on the historic side in respect to fact, it is a truth that an unchristian spirit is itself the worst and most dangerous argument against religion in its dealings with the poor and helpless.

THE PLAGUE IN RUSSIA.

AS to what the disease is which goes under this name we have no definite means of knowing. When it first broke out, the Russian Government, taking its reports from mere local physicians, or altering these to suit its purposes, dismissed the epidemic as a form of typhus. Typhus is one of the maladies generated by extreme filth, and as the Russian peasant is the

filthiest human being known, typhus is a disease by no means unfamiliar in the Czar's dominions. But the death rate became appallingly large. Some of the physicians sent down to the infected district have declared that not one well authenticated case of recovery has come under their experience, and within less than thirty days it has spread over a most astonishing amount of territory. Instead of typhus, they have decided that it is nothing more or less than the plague, whose horrible devastations history has recorded since the days of Thucydides, which has swept over Europe several times since, and which has given to the world Defoe's unequalled work, and the "Decameron" of Boccaccio. Any one who has read Defoe's history, which, though largely fanciful in detail, contains a great deal of valuable information, will remember his constant reference to carbuncles as among the symptoms. The plague is a virulent contagious fever, characterized by carbuncles and swellings of the glands. Where these swellings are most fully developed there is a higher state of fever, greater depression of the system, headache, chills, restlessness and vertigo. So far as can be learned from the native Russian physicians, these symptoms apply accurately to the disease now threatening Europe. With a recollection of the manner in which it has already more than decimated the then known world in various times, it is by no means strange that the utmost vigilance should be exercised by the sanitary authorities of Europe to confine it to Russian territory.

Unfortunately, the Russian peasant, as described by Captain Burnaby in his famous "Ride to Khiva," and by other recent observers, is comparatively dirty, drunken and ignorant. At present he is but just recuperating from the effects of the late war. The advance upon Constantinople was accomplished by the Russians at a vast expense; the treasury was almost bankrupt, and the added taxation made the problem of life to the poor peasant harder than ever to solve. Enfeebled by disease contracted in camp life, by want following upon excessive taxation, and dirtier than ever, he falls a ready victim to infection, and, once infected, dies. Sanitary laws are hardly understood even in the large cities of Russia; they are unknown among the peasants. Authority springing from the personage of a single human being loses its force long before it can reach to the furthest limits of such a territory as Russia, and nothing short of military rule throughout the country can enforce cleanliness where it is not the outgrowth of civilization. Then, too, one-third of the physicians of Russia have either been killed in war or have died or have been disabled by diseases resulting from the war. The plague made its first appearance during a thaw, just a month ago, and the authorities are now fighting it with the assistance of a Russian Winter on their side.

What it will be when the Spring comes we can only guess at. In 1665, no less than 68,000 people died of the same disease in London alone, when London was a very dirty place. In 542 some 500,000 people died in Alexandria and between 5,000 and 10,000 a day for three months perished in Constantinople. It is estimated that in that year in Europe, Asia and Africa nearly 100,000,000 victims fell by the plague. Fortunately our present civilization gives hope that no such mortality will ever again result from any epidemic; but the poor Russian is not civilized. We have had our warnings to keep clean and temperate, and it is cheering to know that if by any chance the pestilence should pass our Quarantine it can hardly obtain a foothold in the country.

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SERMON

PREACHED BY THE LORD BISHOP OF ONTARIO AT THE
CONSECRATION OF THE BISHOP OF MONTREAL,
JANUARY 25, 1879.

The Ordinal for the consecration of a bishop enjoins that a sermon be preached, but does not suggest the subject of it. We find, however, that it is directed in the offices for the ordering of deacons and priests that the sermon should declare how necessary those orders are in the Church of Christ, and also how the people ought to esteem them in their office. I cannot, therefore, be far astray if, on this solemn occasion, I venture to speak on the necessity of episcopacy, and how the people should esteem bishops in their office.

We have met here to-day to perpetuate the apostolical and historical succession in this diocese, and if all believed the Rubric, which says that "It is evident unto all men reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests and deacons"—there would be little necessity to prove their value. Unfortunately, there are a large number of Christians to whom this is not at all evident from Holy Scripture. From the best statistics attainable, the Almanack de Goth, states that out of 388 millions of nominal Christians in the world, 332 millions are Episcopalians, 56 millions are non-Episcopalian, and of these the larger portion are to be found on this continent. Bearing this in mind, let us consider, first, why Episcopacy is necessary, and secondly, how it comes to pass that it is not evident to all men that it has existed from Apostolic times as an Apostolic practice.

Episcopacy is necessary because it is of divine institution, and because the Church has been governed in that way for more than 3,000 years. High Priests, Priests, and Levites were an Episcopal order 3,500 years ago. Christ lived under this order, and perpetuated it in bishops, priests, and deacons, the only Church government known to Christianity for 1,500 years after the Ascension. Here then lies the necessity for Episcopacy. The Holy Ghost was the author of it. If we are convinced of this it is not reverential to seek for other reasons for adhering to it. It will be more profitable to spend a little time in solving the question why this position is not "evident unto all men diligently reading the Scriptures and ancient authors."

A fallacy which besets many who seek for a description of the visible Church in the New Testament is that of supposing Christianity to be altogether a new religion; just as some people are persuaded that because great changes were made at the Reformation, the Church of England is a new Church, or at least so far a modern one that her previous history, literature and ritual are of no account; so, multitudes imagine that Christianity, though originating in Judaism, yet, after its birth, owed nothing to it, or was wholly independent of its influence. Accordingly, they fail to see the consequences of what really is the fact, that Christianity and Judaism are substantially one—the same religion in different historical stages. Christianity is Judaism in its perfection, and Judaism was Christianity in its infancy. The great difference between the two periods of the same religion is, that Judaism was prospective, and therefore dimly prophetic; Christianity is retrospective, and therefore brightly historical. The one was ever looking forward to Him who was to come "to be the glory of His people Israel;" the other has been looking back to Him who came "to be a light to lighten the Gentiles." There ought not, in fact, to be a blank page between the Old and New Testaments. The only separation between them is one of time. But time should no more disconnect the Prophet Malachi and St. Matthew, than it should disconnect Genesis and Exodus. St. Matthew takes up the thread where Malachi dropped it, and records how the prophecy, "Behold I will send my messenger, and he shall prepare the way before me," was fulfilled in those days when "John the Baptist came preaching in the wilderness of Judea." His preaching was not that of one bidding the Jews to look forward to the destruction of the Church, but to its perfection; his theme was God's ability to enlarge it by "raising up children

unto Abraham." St. Matthew and St. Luke take care to unite the two dispensations by the link of Christ's genealogy; the one prefixing it to the history of His natural, the other to the history of His ministerial life. St. Paul never supposed that his conversion, though it opened his eyes and turned him from darkness to light, had transferred him into a new Church. We find St. Paul at Antioch, and St. Stephen at Jerusalem, commencing their arguments for conversion, by a recapitulation of Jewish Church history, to show how intimate the union was between the old and new dispensations. They sum up the past history of Judaism to show that its natural issue was in "Him whom they knew not, nor yet the voices of the prophets which they read every Sabbath day," and that the transition from the Jewish to the Christian stage of the one Church was most easy, natural and philosophical. Throughout the epistles we find that St. Paul's leading idea was that Christianized Gentiles are the true sons of faithful Abraham. "If," says he, "ye be Christ's, then are ye Abraham's seed;" and again, "We, brethren, as Isaac was, are the children of Promise." These are passages which prove that converted Gentiles were considered by St. Paul as children "raised up unto Abraham," who understood their true position in the Church in consequence of the coming of Christ. Our Lord himself also taught that there should be eventually "one flock and one Shepherd," and He plainly stated that His office was to "bring" the Gentiles to the fold, and "that they should sit down with Abraham and Isaac in the Kingdom of God;" or in other words, the Gentiles were to be added to the parent stock of the existing Church, and as St. Paul says, be "grafted in as a wild olive tree;" admitted as "fellow-heirs, and of the same body, and partakers of his promise in Christ." The *Ecclesia* of the New Dispensation was not then a novel institution recruited out of Jews and Gentiles, but was the *Ecclesia* of God which had existed from the beginning, only developed and spiritualized. We can point to the date when this Catholic and spiritualizing process began, that is to the baptism of Cornelius, and the day of Pentecost; we can fix the time when the Priesthood was changed, necessitating a change of law, namely, when Christ breathed upon the Apostles, commissioned them, and ascended into heaven; but all these things took place in the existing Church of God, according to prophecies, the record of which was part of the Church's law, and entrusted to the Church's officers. In other words, the Church of God in the Old Testament was not a *type* only of the Church of Christ in the New, but was that Church itself—one with it in identity and continuity, the true members of it "dying in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them;" or, more forcibly and literally, "having seen and saluted them from afar." St. Paul is explicit on this point. In one place he asserts "that the Scripture preached before the Gospel unto Abraham," and in another place he says of the Jews under Moses, "that unto us was the Gospel preached as well as unto them." The whole Bible is the history of the same one Church, in all its phases of growth and knowledge, and to search it for instruction how to set up a Church on Scriptural principles is absurd, because as there has ever been but one Church, so we must be as a community members of it, or else a self-constituted, unprivileged imitation of it. Scripture story does not profess to give any instructions regarding the mode of organizing a Church, but merely to bear witness to the unity and development of the Church.

The Apostles' oral and written teaching were thus understood by his fellow-laborer, St. Clement, who wrote his first Epistle to the Church at Corinth before the books of the New Testament were gathered into a volume, and, in all probability, before some of them were written. The continuity of the two dispensations is his leading idea. He corrects abuses at Corinth by an appeal to the injunctions of our Lord, and reminds the Corinthians that High Priest, Priests, Levites and laymen have their respective ministeries. This merging of the Jewish Ecclesiastical Policy in the Christian everywhere appears in the writing of those who lived nearest the times, and best understood the teaching of the Apostles. Hence we

should not be surprised at what Eusebius tells us on the authority of the historian Polycrates, who lived A.D. 190, that St. John used to wear the *Petalon* or Jewish Mitre.

The Ordinals of the Greek Church, those unchanging Orientals, all partake of an Old Testament character, and trace the Priesthood to which Ordination is made, to Moses' appointment of Elders, and all the ceremonies of these Ordinals are of that character. Hence can we see why Dr. Colenso adopts as his method of destroying the Sacramental system of the Church, the overthrow of the Divine authority of Moses and his writings.

From the considerations mentioned we infer, that in order to arrive at a clear view of the structure of the Apostolic Church, we must do as the Apostles did in their addresses, *recapitulate*, and examine the doctrines and discipline which preceded it, and which were gradually merged in it. We shall then see how, naturally, in everything "pertaining to the Kingdom of God," there is a correspondence with the details of the Jewish Theocracy. Doubtless, Christ intended this correspondence. He chose *twelve* Apostles to sit on thrones judging the *twelve* tribes of Israel, and "appointed other *seventy* also," a sort of Christian Sanhedrim, and we are plainly led to believe that in the interval of forty days between His resurrection and ascension, He gave specific instructions regarding the positive institutions of the Church. For in the account of the Acts of the Apostles, they never seem to have been at a loss what to do, but always to have had their programme ready. They proceed to elect a successor to Judas, and on hearing of the conversion of the Samaritans, to commission two of their own number to confirm them, *as matters of course*. They knew exactly what steps to take under the circumstances, and this must be attributed to their having received explicit instructions from Christ himself. We know that He charged them to "teach men to observe all things whatsoever He had commanded them," and those things were so numerous that the Mission of the Comforter was needed to bring them to their remembrance. If we bear these things in mind, remembering that according to our Lord's own declaration, "Salvation is of the Jews," (St. John iv. 22) and that the Society which was organized to herald this salvation, was, at the first, of the Jews also, we shall find much assistance in answering the objection, that the Scriptures contain no code of by-laws or canonical regulations for the government of the Society. It was the doctrines not the organization of the Society that had the appearance of novelty, its constitution being formed according to the oral teaching of its founder, by the adaptation of existing materials. Now, wherein consists the practical importance of taking these things into consideration? It lies in the fact that in these days of divisions and schisms people, when distracted by the conflicting claims of Episcopacy, Congregationalism, Presbyterianism, or Methodism, &c., search the New Testament, hoping to find such plans and specifications of the Church of God as will enable them to detect the original building and decide the issue. But being disappointed in their search, they fly to the conclusion that all Christian Societies are equally good and Scriptural, provided their creed (as they term it) be orthodox. They quite forget that no part of the New Testament pretends to give any such description as they are looking for. It is a self-evident truth, though we need to be reminded of it, that the Church must be older than any written account of it. Richard Baxter says the "*Creed* is the very sum and kernel of the doctrine of the New Testament, and it is *older* than the *writings* of the New Testament." But one of the articles of the Apostles' Creed is, "I believe in the Holy Catholic Church," and of it we may say, as Baxter has said of the other articles, "Apostles were not such formalists, or friends: ignorance and hypocrisy as to encourage the baptized to take up with the saying, 'I believe in the Holy Catholic Church,' without teaching them to understand what they said." It would be, therefore most unreasonable to expect to find Canons descriptive of Church government in the New Testament, because the writers were addressing persons to whom these things were perfectly

familiar, and which had been made known to them previous to their baptism.

The organization for the details of which we are supposed to be seeking, is much older than the writings in which we are seeking for them. The Apostolic Church was not moulded into shape according to any Scriptural definitions, but, on the contrary, the Scripture itself needed the evidence and approval of the Church before it could have had any authority as declaratory of the will of God. Our twentieth article says, that "the Church is the witness and keeper of Holy Writ," but we try to reverse the order of things, and make the Holy Writ the witness and keeper of the Church. The New Testament was not written with the object of putting on record for all ages the draft of a Church Society. We cannot, of course, expect to find such in the Gospels, which contain narratives of events which occurred before the Church was organized at all; nor yet in the Epistles, which were written to fully organized Churches, not to inform them how they or their successors were to constitute themselves into societies, but to correct abuses, and to exhort to the maintenance of the faith, and to godly living. We might naturally expect to find in the Acts of the Apostles (if anywhere) a complete pattern of Church organization; but even there we find the items scattered here and there, incidentally, and evidently subsidiary to other objects. The fact is the writers, and they to whom they were writing, were already members of a divinely constituted organization when they wrote, and do not seem to be in the least conscious that they were writing history to which after ages would appeal for a warrant to justify Church polity. All, therefore, that we find, or ought to expect to find, is *allusion* to a state of things existing in their day sometimes vague, sometimes plain enough, and all valuable when rightly considered. It would tend to a right knowledge of the mutual relations of the Scriptures and the Church, if we would remember what so many forget, that the writing of the New Testament was not the *cause* of the spread of Christianity, or of the organization of the Church, but was the *effect* of both. Notwithstanding the researches and erudition of the greatest scholars, we are in ignorance as to when, or by whom, the Canon of the New Testament was compiled. We know that the books of which it is composed are genuine and authentic, but we also know that our present Canon did not obtain a fixed character, was not stereotyped, (so to speak) till nearly 400 years after Christ. Nothing can more plainly show the futility and unreasonableness of supposing that it was written to supply us with a receipt-book, by the directions of which men could set up a Scriptural Church or Churches. Indeed on the supposition that the sacred books were composed for this purpose, we must see that they have utterly failed of their object. *Before* the age of printing they could not have been read with such intent, as till then they were practically unknown to the great mass of the laity, and *since* the era of printing, the reading of them to find out rules of guidance in forming churches has resulted in a multitude of contradictory sects, all, however, claiming to be Scriptural Churches. Can we, then, derive no information from the New Testament regarding the structure of the Church, sufficient at least to enable us to identify her? we certainly can, if we search for it aright, as we should for historical facts. We must seek for it precisely in the same manner that we seek for the creeds. How are the great doctrines of the Gospel revealed to us in the New Testament? Not in canons, creeds, articles or by-laws, but incidentally and obliquely. The most mysterious doctrines and peculiarities of the Christian religion are not given in the Scriptures in such a way as to force conviction, or appear convincingly plain to a common understanding. On the contrary, they are arrived at inferentially by deductions of reasoning, and it is not too much to say that not one reader in a myriad would be able, unassisted, to draw from the New Testament the dogmas and subtleties and definitions of the three creeds. Doctrines are taught us in the New Testament by allusion and incidentally, and as Archbishop Whately says, the more forcibly, for that very reason, because the writers alluded to truths not only essential, but indisputably admitted and known to be essential

by those to whom they were writing." To ascertain, therefore, the system of theology propounded, demands diligent investigation, helps and knowledge, and the very difficulties in the way test our honesty of purpose, and afford scope for a virtuous or a vicious exercise of our intellect. Now there is a strong analogy between the manner in which doctrines are announced, and the manner in which rules for the organization of the Church, which was to guard and perpetuate those doctrines, are intimated to mankind. In both cases the sacred writings are a touch-stone which we may fairly apply to anything which claims to be Catholic and Apostolic, but we shall be greatly disappointed if we expect to be able to get through the process successfully, without the deepest humility, and prayerful assiduity.

This view does not captivate most minds, even among earnest people. They say, it is true, that we read of Bishops, priests and deacons; of certain men ordaining elders, and confirming the baptised; of such godly discipline as fasting, and a weekly offertory, but these things are mentioned *only incidentally*. "Surely," says Whately, "on any point in which it was designed that all Christians should be everywhere, and at all times, bound as strictly as the Jews were to the Levitical law; we may fairly conclude they would have received directions no less precise and minute than had been afforded to the Jews." And so they did, but it was from the lips, and not from the writings, of the Apostles, this *a priori* expectation that the structure of the Church should have been laid down as precisely as that of the Tabernacle, if Christians were to be bound by it as strictly as the Jews were to the Levitical law, is most unreasonable. For even supposing that the allusions and incidental remarks concerning the Church, in the New Testament, differ very much in apparent force from the positive precepts of Leviticus, concerning the Jewish ritual, yet it does by no means follow that both are not equally binding revelations. "For," says a greater reasoner than Whately, Bishop Butler, "we cannot argue that this cannot be the sense or intent of such a passage of Scripture, for if it had, it would have been expressed more plainly. Yet we may justly argue thus with respect to common books, and the reason of this difference is very evident, that in Scripture we are not competent judges, as we are in common books, how plainly it were to have been expected what is the true sense should have been expressed, or under how apt an image figured. The only question is, what appearance there is that this is the sense, and scarce at all, how much more determinately or accurately it might have been expressed." There is, indeed, a wide difference between the manner in which the Jews were taught their Church Polity by Moses, and the manner in which Christians are taught by theirs by St. Paul. Moses wrote avowedly to teach the Jews their Polity, St. Paul did not. He, and the other New Testament writers, wrote for fully organized churches, and while instructing them in matters of doctrine and the religious life, always assume that they to whom they were writing knew the first principles of Church government.

In order to illustrate our subject as fully as possible, let us consider the analogy existing between the mode in which church government is taught in the New Testament, and the mode in which important doctrine is revealed. Let us select the doctrine of the Divinity of Christ, and see how it is revealed in the New Testament. It is the greatest of Christian truths, and here, if anywhere, we might expect precise and explicit language. Yet no writer in the New Testament states in express terms that Jesus Christ was God. It may be thought that if any fact needed explicit assertion, this cardinal fact demanded it. Yet, we repeat, no writer asserts it in any one undisputed text. If there were one such to be found, there would be no Unitarians who accept the New Testament as an inspired revelation. Why, then, do we believe that Jesus Christ is "very God of very God?" Because the whole tenor and scope of the New Testament leads us to the belief. Because the attributes and name of Jehovah are ascribed to him, at least, so we gather by a fair inference. Because on the supposition that He is God, the New Testament becomes plain and harmonized, while on the supposition that he is *not* God, it becomes inexplicable, so much so that the

moment we doubt His Divinity we suspect his morality, and can scarcely avoid thinking Christianity an imposture. Because we know and feel that the writers do not so much attempt to prove, as take it for granted as proved, that He was God, and write as if they for whom they were writing took it for granted also. Because we know from historical sources that the contemporaries of the Apostles, and their immediate successors, believed in His Divinity; and inasmuch as they referred to no other authority than the books of the New Testament, they must have read in those books the Divinity of Christ. They who lived when Greek and Syriac were yet living and spoken languages, and who consequently were able to see and appreciate far better than the most highly gifted moderns the force and meaning of these languages, saw in the New Testament the Divinity of Christ, or else they would not have professed it; and history tells us that they *did* profess it. Nay, more, all the world sees the same except (and here is the marvel) a few so-called Christians. The Jews see the Divinity of Christ in the New Testament Scriptures, and reject them for that very reason. The Mahometans, while acknowledging that he was the Messiah, reject His claim to Divinity, and for that reason reject the New Testament also, and take their account of Christianity from the "Gospel of Christ's Infancy," and the spurious "Gospel of St. James." These are the principal reasons why we believe that Christ is revealed to us in the New Testament as God. And very similar are the reasons why we believe our system of church government to be Scriptural and Apostolic. We think that the mode of reasoning whereby we prove that our Saviour was God, ought to be considered sufficient to prove that His Church was Episcopal, provided the proof be similar in each case. The similarity of the proof is very remarkable. No passage in the New Testament explicitly states that the Apostles established the Episcopal and three-fold Ministry as the invariable, universal law. Why, then, do we hold to it? Because the whole tenor and drift of the New Testament point that way. Because on the supposition that the regimen of the Church was that of Bishops, Priest and Deacons, the Epistles are harmonized and intelligible, and the position and powers of such men as St. Timothy in Ephesus, and St. Titus in Crete, become perfectly clear. Because on the supposition that the regimen of the Church was that of parity of ministers, without subordination of various orders, we are utterly at a loss to know why so much of St. Paul's writings, which contain accounts of presbyters and deacons, and their qualifications, should have been put on record, with such commands as "stand fast and hold the traditions which ye have been taught whether by word or our Epistle;" and again, "For this cause have I left thee in Crete, that thou shouldst ordain elders in every city, as I had appointed thee." Because the contemporaries of the Apostles and their immediate successors appealed to no other authority than the New Testament, and yet undoubted historical testimony tells us that they established the Episcopal form of Church government and no other, everywhere; therefore they saw that form of government in the Apostolic writings. Episcopacy was indisputably universal when the Canon of the New Testament, and therefore must have been supposed to harmonize with it, or, surely, the Church, which had no other rule of faith than the New Testament, and no other rule of discipline than Episcopacy, would not have set its seal as a "witness and keeper," to a set of documents which condemned its practice. Still further, the whole Christian world for full 1500 years, saw no other regimen in the New Testament ever since the days of those who lived when Greek was a living language, and who therefore understood St. Paul's writings as we can scarcely hope to do. But I need not press the analogy further. My object is neither controversial nor polemical, but rather to persuade you that while "The things that were written aforetime were written for our learning," the learning which results from a knowledge of the general drift and scope of Scripture, is safer than the carping criticism (however learned) which demands for every item of doctrine or discipline, a specific command, a chapter and verse; in other words, it is the man who is imbued with the spirit of the Bible that is most

likely to be orthodox in doctrine, and he who is best acquainted with the genius and history of Apostolic times, and can put himself in imagination there, will be most likely to be right on the question of Church order.

Let me for a few moments speak on the important point, "How (as the Rubric says) the people ought to esteem the clergy in their office." St. Paul, in the earliest of all his Epistles, thus instructs the Church at Thessalonica: "We beseech you, brethren, to know those that are labouring among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." Aye! for the work's sake; that is the point. And never was there a time when Bishops worked harder or when work was more expected from them. I therefore ask the Laity of Montreal to esteem their Bishop-elect for his work's sake. He will have many difficulties in the way of that work, which is, after all, the people's work and business. Unless he be (as I pray he may be) more favored than most of his brethren, he will be often required to make bricks without straw, to evangelize without men, and to strengthen the Church without money. He will have to bear the worry and friction of unreasonable men and women, who will charge him with tyranny if he be resolute and firm, and with laxity and latitudinarianism if he be tolerant and forbearing. He will have the hard task of proving himself the bishop of the Diocese and not a bishop of a party. He will be called on to administer the affairs of a diocese which (apart from the city of Montreal) is almost wholly a mission field. But there is much to encourage him, too. He has the natural claim of a man elected to an office to ask the people to esteem him highly in love in that office. He has the knowledge of the diocese, its people and its wants, that long experience can alone bestow. He has health and strength to devote to his work, and I assume he has the prayers and sympathies of all those who were instrumental in placing him in his high office. May God enable him to fulfil the arduous duties awaiting him to the honour of God and the edifying of His Church, so that when the Great Shepherd and Bishop of our souls, calls on us to render an account, our feeble work may be accepted because it was earnest and self-denying for His sake.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WEYMOUTH.—The Rev. P. J. Filleul, Rector, begs to acknowledge with grateful thanks the gift of a large and handsome buffalo robe from Mr. G. Douglas Campbell, Warden of St. Peter's Church, Weymouth.

HALIFAX.—The debate at the Church of England Institute upon the question "Is the Pen or the Sword the better road to fame?" was decided by a small majority in favor of "the sword." We would commend to the attention of the "small majority" the following ancient Jewish fable: "The sword of the warrior was taken down to brighten; it had been long out of use. The rust was soon rubbed off, but there were spots that would not go, they were of blood. It was on the table near the pen of his Secretary. The pen took advantage of the first breath of air to move a little further off. 'Thou art right,' said the Sword, 'I am a bad neighbour.' 'I fear thee not,' replied the Pen, 'I am more powerful than thou art; but I love not thy society.' 'I exterminate,' said the Sword. 'And I perpetuate,' said the Pen, 'where were thy victories if I recorded them not? Even where thou thyself shalt be one day—in the lake of oblivion.'

PICTOU.—The induction of the Rev. John Edgecombe, as Rector of St. James, (which has, for some time been delayed on account of Mr. Edgecombe's severe illness) took place on Wednesday, Feb. 5th, under the mandate of the Lord Bishop of Nova Scotia. The Rev. J. A. Kaulbach officiated, and the laity assisting were Messrs. Dwyer, J. R. Davies and F. Fraser. The congregation was excellent and the new rector is

much to be congratulated on the prosperous beginning he has made in the Parish. May he long be spared to minister among our people.

THE GENERAL SECRETARYSHIP.—By a mistake, not difficult to account for, the Rev. Hastings Wainwright was named by your correspondent in this connection. The gentleman who was intended is the Rev. Mr. Wainwright lately from Quebec but originally a clergyman of the Episcopal Church in the United States. He is not appointed general secretary, but is visiting parishes in Nova Scotia, on the authority of the Synod, in behalf of the Board of Home Missions. He has already been in the Counties of Queen's and Lunenburg, and will now attend for a time we believe to the City of Halifax. Meetings are advertised in Argyll Hall, for this evening (Feb. 5) and for tomorrow in St. Luke's Hall. We trust Mr. Wainwright's efforts will be successful, as means are much needed by the Board of Foreign Missions to carry on and extend their work.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

QUEBEC.—The annual meeting of the Church Society was held on the 5th inst. Among those present we noticed the Rev. G. V. Housman, Rev. C. Hamilton, Rev. C. W. Rawson, Rev. T. Richardson, Rev. A. A. Von Iffland, Rev. M. M. Fothergill, Dr. Marsden, Dr. Montizambert, and Messrs. H. S. Scott, W. G. Wurtele, E. A. Jones, G. Veasey, Geo. Hall, W. C. Scott, W. A. Howell, C. Judge, W. H. Carter, E. T. D. Chambers, J. H. Richardson, &c., &c. The Rev. G. V. Housman was called to the chair in consequence of the absence of the Lord Bishop of the Diocese. The Secretary, Rev. M. M. Fothergill, submitted the report of the Central Board, the St. Francis District Association and the Clergy Trust Committee, which were by resolution adopted and ordered to be printed in the annual report. The Secretary of the Diocesan Board, Rev. A. A. Von Iffland, submitted the report of the Diocesan Board of Missions, which was adopted and ordered to be printed. The Treasurer of the Society, Geo. Veasey, Esq., submitted the accounts of the Society, together with those of the Clergy Trust Committee, the Bishopric Fund and the Local Endowment Fund. The Treasurer of the Diocesan Board, E. A. Jones, Esq., submitted the accounts of the Diocesan Board. Moved by Dr. Marsden, seconded by W. A. Howell, Esq., that the accounts just read by the Treasurer be adopted and printed in the annual report—Carried unanimously. Mr. Henry S. Scott drew attention to the admirable condition of the funds of the Society, and pointed out that all the investments were in a most satisfactory state. This was principally due to the excellent investment of funds made by the late Treasurer, Mr. Wurtele, and he was delighted to see that nothing had been invested in bank stocks. He almost trembled to think what might have been the result now of such investments. He doubted if the funds of any institution in the country were so well invested, and knew that some of the other dioceses had not been so fortunate. He thoroughly believed that the Society was right to desire to be a creditor solely and by no means a partner. The following gentlemen were elected members of the Corporation:—Rev. R. W. B. Webster, Mr. E. T. D. Chambers and Mr. J. B. Charleson. The Vice-Presidents were re-elected with the addition of the names of George Hall, Esq., James Dunbar, Esq., Q.C., and James Patton, Jr., Esq. The following gentlemen were elected life members: Rev. G. V. Housman, and James Rhodes, Esq. The members of the Central Board were re-elected with the addition of J. G. Scott, Esq., and W. C. Scott, Esq. The members of the Clergy Trust Committee were re-elected. A by-law for the management of the Pension Fund of the Society was then introduced, amended and read a first time. The meeting closed with the benediction.

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending February 8th 1879:—
MISSION FUND.—January Collection.—Toronto,

St. George's \$68.32; St. Stephen's, \$9.80; All Saints', \$49.73; St. Matthias', \$2.72; Trinity College Chapel, \$11.45; Port Hope, Trinity College School Chapel, \$43.30; Newcastle, \$20.35; Holland Landing, \$1.93; Sharon, 62 cents; Stayner, \$3.40; Creemore, \$2.00; Banda, \$1.40; Perrytown, 92 cents; Elizabethville, 23 cents; Hastings, \$1.72; Alnwick, 34 cents; Lindsay, \$8.00; Markham, Grace Church, \$4.33; Cavan, St. Thomas', \$4.00; St. John's, \$2.00; Christ's, \$2.50; Holy Trinity, \$1.00; Cameron, 40 cents; Dunsford, \$2.20;

Missionary Meetings.—Stayner, \$3.50; Creemore, \$2.70; Banda, \$1.00; Markham, Grace Church, \$4.20; Whitfield, \$4.01; Honeywood, 95 cents.

Thanksgiving Collection.—Bolton and Sandhill, \$1.00.

Parochial Collections.—Lindsay, \$59.00

Subscription.—Ven. Archdeacon Palmer, \$20;

WIDOWS' AND ORPHANS' FUND.—For the Widow and Orphan of a deceased Clergyman.—Cobourg, \$13.00; North Orillia and Medonte, St. Luke's \$8.17; St. George's, \$1.89; Perrytown, \$3.00; Elizabethville, 60 cents; Newmarket, \$6.00; Credit, \$9.60; Dixie, \$1.50; Wanerly, 52 cents; Phelpston, 50 cents; Allenwood, 22 cents; St. Matthias' Toronto, \$3.48; St. Philip's, Toronto, \$13.00; Cavan, \$3.00.

October Collection.—Bolton and Sandhill, \$2.65.

ALGOMA FUND.—Day of Intercession Collection.—Bolton and Sandhill, \$2.78.

SYNOD OF THE DIOCESE OF TORONTO.—The following circular has just been issued:

DEAR SIR,—Subjoined, I beg to hand you the Summons convening the Synod to elect a Bishop for this Diocese, issued by the Very Reverend the Dean of the Cathedral Church of St. James, pursuant to the Canon in that behalf. The Order of Proceedings will be issued in due course. Your obedient servant, Wm. P. ATKINSON, Secretary-Treasurer.

SUMMONS.—Pursuant to the Canon in such case made and provided, I, The Very Reverend Henry James Grasset, D.D., Dean of the Cathedral Church of St. James, in the City of Toronto, hereby summon a meeting of the Clergy and Lay Representatives of the Synod of the Diocese of Toronto, to be held at the School House of the said Cathedral Church of St. James, in the City of Toronto, at the expiration of twenty days from the date hereof, that is to say, on Thursday, the twenty-seventh day of February, in the year of our Lord one thousand eight hundred and seventy-nine, at which time such meeting is summoned to elect a successor in the vacant See of the Diocese of Toronto.

Dated at Toronto, this seventh day of February, in the year of our Lord one thousand eight hundred and seventy-nine.—H. J. GRASSET, D. D. Synod Office, Toronto, 7th February, 1879.

RESOLUTION OF REGRET AND CONDOLENCE.

At a meeting of the Executive Committee of the Synod of the Diocese of Toronto, held in the Synod office, on Tuesday, the 4th inst., the following resolution was unanimously adopted:—

Whereas it has pleased Almighty God to take unto Himself the soul of our late beloved and venerated Father in God, the Right Reverend Alexander Neal Bethune, D.D., D.C.L., we the Executive Committee of the Synod of the Diocese of Toronto, desire to express with deep sorrow the loss which the Church in this Diocese has sustained by the removal of its chief pastor, who, so venerable in years, so upright and irreproachable in life and so much respected and beloved, has been so suddenly taken from us.

With a profound knowledge both of Theology and general literature, he labored hard from his entry into the ministry to within comparatively a few weeks of his decease, in the Church he loved so well, and was ever steadfast in her defence and in the honest teaching of her scriptural creed. He was an honest and prudent adviser, a firm and tender friend, a faithful and zealous priest; and as Bishop of his Diocese his labours were abundant and his administration able, just and impartial.

His presence has passed away, but it has left impressions which will long endure, and influences good, wide and deep, here in the Diocese over which he presided. In social intercourse, he endeared himself to everyone; as a gentleman in the highest sense, considerate of the feelings of others, and kind and courteous to the clergy and laity committed to his charge.

When elected to the important office of Coadjutor Bishop of this Diocese, our then Bishop in referring to the election said, "I trust and hope that his future life will be, as the past has been, just, holy and upright in every respect, and worthy of the high station to which he is now called;" and fully has his life justified the hope that was then expressed.

That a copy of this resolution be presented, as an expression of our sympathy, to the family of the deceased prelate.

MISSION FUND.—The committee appointed at a meeting held in St. George's schoolhouse on the 16th inst. for the purpose of making arrangements for a personal appeal to the members of our Church, to give in their names as annual subscribers, have issued a circular, from which we are requested to make the following extracts:—"This movement is not intended to interfere with, but to be supplementary to, parochial work, and any annual contributions of lesser amount can be paid direct to the Secretary of the Synod, or through the clergyman or other proper person. The view of the committee, however, is, that for this particular fund no one should, as a rule, be asked to subscribe unless he is in the receipt of at least \$1000 a year, and that such a one could not reasonably refuse to subscribe one per cent. of his income towards the most important work of the Church of which he is a member. The clergyman can have credit given for any subscription to this fund by any member of his congregation as part of the collections in his parish or mission. It can be stipulated, if so desired by the subscriber, that he shall not be expected to contribute also to the ordinary parochial collections. In this connection it must be understood that, should this measure be successful, 'assessments' for the mission fund will no longer be necessary and the present assessments can shortly be cancelled. Subscriptions of \$10 can be made payable annually, semi-annually, or quarterly, but it is not deemed desirable to pay in any less sum than \$5 at one time. Payments to be made direct to the Secretary of the Synod, but the collectors can receive any amounts now offered. The payment of any subscription in advance will be of great service to the Church in the present necessity.

The funeral of the late Lord Bishop of Toronto, the Right Reverend Alexander Neal Bethune, D.D., D.C.L., took place on Wednesday, the 5th, from his late residence in Windsor Place. The coffin, which was a very handsome one, with silver bars and handles, rested on supports in one of the parlours of the residence. On its top were a wreath and a cross in flowers. The inscription on the silver plate was as follows:

The Right Reverend Alexander Neal Bethune,
Second Bishop of Toronto;
Born August 28, 1800,
Died February 3, 1879.

About half-past two o'clock, the coffin was borne by the pall-bearers to the hearse, and the mournful procession being formed, a move was made for St. James' Cathedral. The pall-bearers were Archdeacon Whitaker, Dean Grasett, Rural Dean Smithett (Lindsay), Rev. A. Sanson, Rev. A. J. Fidler (Whitby), Hon. G. W. Allan, Mr. Clark Gamble, Mr. S. B. Harman, Dr. E. H. Snelling, Mr. A. Marling.

The students of Trinity College, and a large concourse of clergy and laity followed, from Toronto and several neighboring dioceses.

The procession passed along Wellington to York street, thence to King street, and along King to the Cathedral. At the door of the Cathedral the coffin was placed on a bier, which was covered with a violet pall. The bier was borne up the centre aisle, preceded by Archdeacon Whitaker and Dean Grasett, the last named reading the first portion of the impressive burial service of the Church of England. During the progress, and until the remains were rested at the chancel, the organ played a dirge. The choir, dean's seat, bishop's stall, chancel, reading desk and pulpit were draped in black. The Very Rev. the Dean read the 39th Psalm, which was followed by the 90th Psalm. The choir then sang the 380th hymn:—"How sweet the hour of parting ray," &c. The Venerable Archdeacon Whitaker then read the lesson from 1 Cor. xv. 20 to the end.

The service in the Cathedral being concluded, the Bishop's remains were followed by a large

number of sorrowing friends, Clergy and Laity, to the Union Station on their way to Cobourg for interment in his Lordship's family vault. There they were met by his attached parishioners and escorted to the Rectory.

On Thursday, long before the appointed hour—2 p.m.—St. Peter's Church was filled to its utmost extent by the whole community, who evinced their sorrow in a very marked manner. The coffin, preceded by the clergy in their surplices, was borne from the Rectory to the Church by the pall bearers, and deposited in the choir on a dais, clad with a violet covering. Appropriate portions of Scripture were impressively read by the Ven. Archdeacon Wilson and Canon Givens, and two suitable hymns were beautifully rendered by the choir, after which the Rev. Mr. Givens, at the request of the family, delivered an address, which his long and intimate acquaintance with the deceased prelate particularly fitted him to do. This venerable and respected clergyman discharged this important, but to him evidently trying duty to the admiration of all, and we sincerely regret our space does not admit of our giving, this week, his interesting remarks to the Church at large.

On leaving the church the procession was re-organized, and as it passed through the town, on the way to the cemetery, every demonstration of respect was shewn to the good Bishop's memory. At the entrance of the Cemetery the hearse was met by the Rev. W. S. Cooper and the master and choristers of the Trinity College School, Port Hope, who, while heading the procession, sang a hymn in admirable style. The effect of this "white-robed band, accompanied by the clergy in their surplices, wending their way through the dark green foliage, and their sweet youthful voices lifted up in the clear frosty air, together with the cheering sentiments of the hymn, was extremely affecting and beautiful.

The services at the grave were again shared by Archdeacon Wilson and Canon Givens, two of the Bishops oldest and most attached friends, who both by voice and manner evinced at once their *faith and feeling* in the discharge of this last sad, but sublime office.

On Sunday morning last, the pulpit of St. Peter's Church, Cobourg, was occupied in the morning by the Provost of Trinity College, who has been acting as Bishop's Commissary, and in the evening by Archdeacon Wilson—and it is a matter of deep regret to us, that our space is so pre-occupied with matter which we must defer these publications to a future issue.

CENTRAL PRISON.—We recently recorded the fact of a confirmation service being held by the Lord Bishop of Algoma, and now we are pleased to notice that on Sunday last the Rev. Prof. Boys, of Trinity College, administered the sacrament of the Lord's Supper to 80 of the prisoners—evidence that our Church is not neglecting the poorest of her members wherever they may be placed.

HASTINGS.—There was a very successful soiree and concert held in the village of Roseneath on the evening of the 3rd inst. in behalf of St. James church, Alnwick. The hall was densely crowded and a handsome amount was realized. Tea was served at 5 p. m. The arrangements were excellent and reflected great credit on the ladies as well as the managers and attendants. After tea Jehu Coyle, Esq., was called to the chair, and from that until after 10 p. m. the audience was enlivened and delighted by varied and well sustained exercises, which were remarkably well executed for amateur performers who comprised the Misses Dupe and Miss Cuffe, the Messrs. Drepe, McKeage and others. The pieces elicited the well-merited applause of the audience. The Rev. E. Soward, of Norwood, and Rev. John McCleary delivered suitable addresses.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. R. S. Radcliffe desires all communications to be addressed to Luther Village P. O., instead of Waldemar.

HAMILTON.—Receipts at Synod Office during the month of January, 1879:

MISSION FUND.—*Offertory Collections*—Grimsby,

\$4.50; Ancaster, \$15.34; Orangeville, \$4.32; Guelph, \$75.00; Welland, \$5.35; Caledonia, \$7.00; York, \$15.00; Dunnville, \$7.00; Clifton, \$10.00; Queenston, \$1.00; Stamford, \$2.93; Georgetown, \$13.66; Drummondville, \$9.85, do. Sunday School, \$1.33. *Thanksgiving Day Collections*—Oakville, \$10.50; Grimsby, \$4.75; Elora, \$3.55; Cayuga, \$8.95. *Parochial Collections*—Christ Church, Hamilton, \$8.19; Guelph, \$55.00; Omagh, \$7.25; Palermo, \$7.85. *On Guarantee Account*—Eramosa, \$20.00; Alma, \$17.50; Harriston, \$40.00; Dunnville, \$125; Port Maitland, \$20.00; Rothsay, \$21.00; Hillsburg, \$37.50; Caledonia, \$108.34; Moorfield, \$25.00; Erin, \$52.00; Marshville, \$50.00; Cayuga, \$125.00; Georgetown, \$131.70. *Amaranth Special Subscription*—D. McInnes, \$25.00; Rev. C. R. Lee, M.A., \$2.50.

WIDOWS' AND ORPHANS' FUND.—*Offertory Collections*—Waterdown (additional) \$20.00; Elora (additional) \$1.25.

ALGOMA FUND.—*Missionary Meetings*—Dunnville, \$9.75; Barton & Glandford, \$6.10; Fergus, \$6.18; Jarvis, \$9.50; Hagersville, \$6.36; Stoney Creek, \$3.00; Bartonville, \$1.30; Elora, \$3.25; Waterdown, \$2.95; Erin, \$4.64; Reading, \$2.13; Hillsburg, \$4.98; Orangeville, \$5; Hornby, \$5.56; Palermo, \$2.42; Milton, \$9.65; Burlington, \$9.07; Arthur, \$5.00; Nelson, \$3.50; Dundas, \$16.60, do. Sunday School, \$5.00. *Intercessory Collections*—Grimsby, \$11.50; Elora, \$1.00.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PORT BURWELL.—On the evening of the 31st December, a most pleasing gathering of about 200 of his parishioners and friends were entertained at supper by the Rev. G. Wye, Rector, at his residence, "Erie Lodge." Ample justice having been done to the hospitable board, all adjourned about 11 o'clock p.m., to Trinity Church, where prayers were said by the Rev. A. Fisher, of Tilsonburg, the Rector reading the lessons, after which, and during the closing moments of the parting year a touching address was delivered by Mr. Wye. The service throughout was most impressive, and the choir, composed of the choirs of Trinity Church, Port Burwell and St. Luke's Church, Vienna, lent an additional charm to the service by their excellent rendering of the hymns "Rock of Ages," as an anthem, and "Days and Moments Quickly Flying" (Hymns A and M). Just at 12 o'clock the bell rang out a joyous welcome to the New Year, after which the Rector requested all present to seek God's blessing on the opening year in silent prayer for a few moments. The "Te Deum" was then chanted, and a large number remained for the celebration of the Holy Communion, the choir giving the "Gloria in Excelsis." May the Rector and people long live to enjoy many such happy returns.

STRATFORD.—The annual missionary meeting was held in St. James' Church on Monday evening the 3rd inst.—the Rector, Rev. E. Patterson, R.D., in the chair. Several missionary hymns were well rendered during the meeting after the excellent choir. Rev. W. B. Evans, M.A., of Mitchell, spoke first, dwelling on the need of Christian missions and the reasons why they should be supported. The Rev. Mr. Curran spoke briefly upon the work in Mexico. The Rev. W. F. Campbell, of Seaforth, dealt principally with the financial statistics of the last Synod Journal, and the actual condition of the Diocese of Huron, and strongly appealed to the wealthy members of our church to be more liberal. After the offertory, this very interesting meeting was closed by the apostolic benediction.

On the following evening, Tuesday the 4th, the annual meeting was held in the "Home Memorial Church," the Revd. Mr. Curran, Incumbent. Here the attendance was large, and the singing very hearty. Mrs. Curran presided at the organ. The meeting was opened with the Order of Evening Prayer, said by the Incumbent. The Rev. Mr. Evans spoke upon the general principles involved in missionary work with a great deal of freedom and effect. Rev. Dr. Armstrong dis-

cussed the question briefly and practically, and was listened to with great interest. The Rev. Mr. Patterson spoke very effectively on church history and modern missionary work in Africa and India. The Rev. W. F. Campbell again discussed the actual state of affairs in our own diocese, and the last financial statement of the Committee on Missions, after which he traced the history of missionary work among the Indians, quoting the testimony of American Bishops, and also of our own missionaries in the North-west. He also quoted from the report of the "Mexican Commission" to show the present condition of the "Church of Jesus" in Mexico. The offertory was then taken up, amounting to \$11.45. The Incumbent thanked the visiting clergy for their excellent addresses, and dismissed the congregation with the Benediction.

MITCHELL.—The annual Missionary Meeting was held in Trinity Church, on Thursday evening. The Rev. Mr. Curran was the first speaker. His address was chiefly upon the history of the Church of England, and was both able and interesting. The Rev. Mr. Campbell, of Seaforth, followed at considerable length upon modern Missions, taking recent statistics from Africa, India, China, Japan, Mexico, and Spain, and then returning to our own diocesan work he paid a high compliment to the Missionary zeal of Bishop Hellmuth, and closed with a powerful appeal on behalf of the Missionary Diocese of Algoma. The collection was in advance of last year.

ANNUAL MISSIONARY MEETINGS.—The several outlying parishes of the diocese have been for some time holding their annual missionary meetings, and this week meetings have been held in the churches of the city. The meetings have been exceedingly interesting. On Monday evening the diocesan missionary meeting was held in the Chapter House, one of the most successful meetings ever held in that house. The attendance was large, and the addresses very interesting, though one member of the deputation, the Rev. J. C. Mackenzie, of Kincardine, was unavoidably absent. There were, however, excellent addresses from Rev. G. C. Ballard, of St. Thomas, and J. Gemley on the Church mission work, and all present were deeply interested. This congregation meet for worship in an upper chamber in the Chapter House till the proposed cathedral be built; the congregation is necessarily small; the collection, however, was \$17.

In the *Memorial Church* the missionary meeting was held on Tuesday evening. There was a good attendance. The addresses were, as on the previous evening, in the Chapter House, very interesting. The speakers were Rev. G. G. Ballard, of St. Thomas, Rev. J. M. Hill, of the Hellmuth Ladies College, and Rev. J. B. Richardson, Rector of the parish. The Church work and Sunday school maintain the prosperous condition of which the faithful labors of the past rector, the late Rev. Mr. Tilley, was a great means.

St. Paul's.—The annual meeting was held on Wednesday. The attendance was not so large as might be expected from the congregation of the principal church in the diocese.

Christ Church.—The annual missionary meeting in Christ Church was held on Thursday evening. There was a very large attendance, and all were deeply interested in the missionary cause so ably advocated by the members of the deputation, Revs. J. C. Mackenzie and G. G. Ballard.

St. James.—The meeting was held on Friday evening. Rev. Mr. Ballard was called away by clerical duties, and his place had to be supplied by the Ven. the Dean of Huron, who, with Rev. G. C. Mackenzie, pleaded the cause of church missions before the churchmen of Westminster.

British and Foreign.

GREAT BRITAIN.

ST. ALBAN'S.—In reference to the proposed restoration of this huge minster, it is remarked that the counties which have in five years built sixteen new churches and restored eighty others will not find it beyond their zeal and self-sacrifice to reproduce at St. Albans something of the pristine glory of the

Abbey as a building, and to furnish its ministers with all that is necessary to make God's worship therein solemn, holy and beautiful.

On Tuesday, January 7th, the Bishop of London admitted two ladies to be Deaconesses in connection with the London Diocesan Deaconess Institution, 12 Tavistock-crescent, Westbourne-Park. The service was held in the new chapel of the house.

The Society for Promoting Christian Knowledge has voted £2,000 for the proposed "Western University" in London, Ontario, Canada.

A few days ago a preliminary meeting was held at Walsall, the Mayor in the chair, to consider what steps should be taken to provide a public memorial of Sister Dora. On the motion of Sir Charles Forster, seconded by Mr. Stokes, it was unanimously resolved, "That the life, labors and self-sacrificing devotions of Sister Dora should be commemorated by some public memorial, to be raised by the subscriptions, and to be the property of all classes; and that the memorial should be of such a character as will best keep fresh in the memory of this generation the pure aims and the unselfish and untiring labors that dispensed health and blessings and peace to thousands of afflicted persons." The Rev. W. Allen explained that he had already received £160 towards providing an east window in the parish church, but that it was not intended in any way to interfere with the public memorial. As to the precise nature of this latter, no decision was come to.

The death, in his seventy-fifth year, is announced of the Rev. Wm. Curling, who for nearly half a century had been chaplain of St. Saviour's, Southwark. The rev. gentleman graduated at Wadham College, Oxford, in 1827, and was ordained in 1828. He was appointed chaplain at the Lambeth Asylum for Female Orphans in 1829, an office which he held till 1870, when the school was removed to the neighborhood of Croydon. Having become very popular in Southwark by his evangelical ministry while a curate, he was elected by the parish to the chaplaincy of St. Saviour's, Southwark, in 1833, the living being one of the few in the Church where the patronage is vested in the parishioners. His death, however, does not create a vacancy; for his colleague, the Rev. S. Benson, takes the sole charge.

Canon Lightfoot has been nominated to succeed Dr. Baring as Bishop of Durham. Dr. Lightfoot was in 1828 at Liverpool, and graduated at Trinity College, Cambridge, in 1851. Ten years afterwards he became Chaplain to the Queen and Hulsean Professor at Cambridge, and after acting as examining chaplain to the Archbishop of Canterbury, he was made Canon Residentiary of St. Paul's in 1871. He has written ably on the Pauline Theology, although his opinions must be accepted with caution. In 1871 he attracted attention by an essay on a fresh revision of the New Testament. The income of the See of Durham has been fixed at eight thousand pounds sterling per annum.

UNITED STATES.

LONG ISLAND.—The second meeting of the Sunday-school convention of the diocese, for the present session, was held on Monday evening, January 20th, in Emmanuel Church, Brooklyn. A short service of prayer and praise was conducted by the Bishop, who presided, and introduced as the essayist of the evening, the Rev. N. Burrows, rector of St. John's Church, Huntington. The subject was "The Sunday-school in its Relation to the Family." The family, said the reverend speaker, began with the earliest times. It was established by Divine authority. The object of the family relation is to train us for heaven. In early times the family training was oral. Nature and parental affection prompt us to train up our children in the fear of the Lord. The family training gave the main security and power to religion among the Israelites. This made of some heroes, like the Maccabees; and holy youth, like Timothy. Parents are not to be the only teachers. The Church is God's larger household, and pastors are its head. It was formerly and is still the office of the Church to direct godfathers and godmothers to see that the children are trained up in godliness and brought to the bishop to be confirmed. Parents and sponsors cannot teach what they please, but are bound to use that instruction which the Church authorizes. It is only recently that any but these divinely authorized means has been put to use. The Sunday-school has taken the place of the ancient catechetical instruction. It is not a Divine institution, but is purely voluntary. It has called out a great deal of ability and labor, and has accomplished much good. It is a practical necessity, and we must not criticise it, but should seek to improve it. If, however, it seeks to put itself in the place of the parent or pastor, it is an impertinence and an intrusion. Nothing should be taught, except what is authorized by the pastor. The work or aim should be to bring children to Confirmation. Chil-

dren must be taught that they are born again, and are not to become the subjects of mysterious conversion, but are to pray for grace that they may do their duty as baptized Christians. In these times of loose morals children need to be taught the Ten Commandments. They must be urged to imitate Christ, to study and learn the Sunday lesson. The Divine ordinance of worship must not be put aside for the sake of the Sunday-school. The children must be taught to worship with the Prayer Book, otherwise they form no consistent religious habits, and when grown may stray away. If rightly and practically used the Sunday-school may be efficient for much good, and what it has done is really only a beginning of what it will do under the blessing of Christ and the wise lead of the Church.

The Bishop commended the essay, and spoke briefly of the evil influence resulting from the decay of family religion which has been apparent in many quarters. He urged the vital importance of maintaining household worship and the guiding influence of the parents.

NEW JERSEY.—Mr. Thomas McClintock, recently a Methodist minister, located at Palmyra, has applied to be received as a candidate for Holy Orders in this diocese.

DETROIT, MICH.—*Emmanuel Church.*—The rector of this church (the Rev. J. T. Webster) being out of health, the vestry has granted him leave of absence until April 1st, continuing his salary, and providing for the services during his absence. Some members of the congregation have also paid Mr. Webster's expenses to and from Florida, whither he has gone to recruit his health.

MISSION WORK.

In connection with the correspondence recently carried on between the English Bishops and M. Hyacinthe, the following letter and portion of a letter from Bishop Herzog to Pere Hyacinthe, have been printed. The first extract is from a letter of August 26, and the second letter is dated December 2, 1878; we translate from the Swiss *Katholik* :—

1. "I, too, have returned from my journey to England highly satisfied. By all that I saw, heard, and experienced my esteem for the Anglican Church was only increased and strengthened. The principles laid down in the articles of the Lambeth Synod relating to the Old Catholic movement I regard as perfectly Catholic. I shall always be ready in my own church to administer Holy Communion to all persons who admit such principles as these, and personally I should have no objection to communicate in an Anglican church. May God bless your work! I hope that you will have no more difficulty in establishing a regular service. . . . With your sanction, given in the name of the Mission over which you preside, I would with the greatest pleasure ordain your candidates for the priesthood, in the hope that they would be true fellow-workers with you."

2. "I am glad that you are about to publish the documents relating to your negotiations with the Anglo-American Church. I shall be obliged to you if you will publicly announce the fact that it has been only in consequence of the decisions of the authorities of the Federation, which do not permit me to undertake jurisdictional functions outside the frontier, that you have not placed yourself under the authority of the Christian-Catholic Bishop of Switzerland, and that I have offered you all purely spiritual or sacramental offices which lay in my power. Moreover, I authorize you formally to declare that I have repeatedly acknowledged the Catholicity of the Anglo-American Church, and, therefore, that I fully approve of our step in placing your undertaking under the provisional jurisdiction of the Primus of Scotland, or any other Bishop of this Anglo-American Church, which has assured us in the Lambeth Conference, 'that no strict uniformity is demanded, and that every attempt at a reform after the pattern of the ancient Church will be joyfully welcomed.' I am quite sure that Bishop Reinkens would be much pleased if you could say to him that you laid great stress on fellowship with the Old Catholic Church of Germany as well.—Your brother in Jesus Christ, DR. HERZOG."

The *Auckland Church Gazette*, of September, gives us intelligence of the Melanesian Mission to August 19, when all was going well at St. Barnabas, Norfolk Island. The Bishop Patteson Memorial Chapel was making good progress. The apse is finished up to the caps of the marble shafts. These caps have been beautifully carved by the Rev. R. H. Codrington, and they will, in consequence, be among the most interesting parts of the building.

The Mission Schooner, the *Southern Cross*, had made her first voyage of the season by July 7. She left again on July 11. The last letter from the Bishop was dated June 20, when he was on shore at Maewo, where he would remain till the *Southern Cross* returned for him. At that date he had not heard of the death of his father. From a letter he wrote to the Bishop

of Auckland, we gather hopeful promise for the future.

The Bishop of Antigua, after a ministry of forty-five years in the West Indies, is returning to England. Arrangements for the administration of the diocese have been made with the Bishop of Barbadoes. Dr. Jackson was appointed to the bishopric in 1860.

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.

A CORRECTION.

DEAR SIR,—Permit me to correct an error, which is suggested rather than affirmed by your correspondent "Enquirer" in your last issue. He intimates that a part of the sum of over \$9,000, credited to Toronto in the Annual Missionary Report of the Methodist Church of Canada, goes to the support of the resident pastors in the city, who are, it is alleged, called "Missionaries." I am glad to say that this is wholly a mistake. They are not called "missionaries," and receive nothing from this fund towards stipends. The whole of this sum is paid into the Missionary Treasurers, and disbursed by the Missionary Board for mission purposes. Our Methodist Congregations also sustain a fund for the support of our aged ministers, an Educational Fund, and a Contingent (Home Mission) Fund, besides paying the "stipends" of their ministers, and all other local expenses. I am, dear sir, yours respectfully,

E. HARTLEY DEWART,

Editor *Christian Guardian*.

Christian Guardian Office, Toronto, Feb. 8, 1879.

MISSION FUND.

DEAR SIR,—I perceive in the annual reports of the Mission Board, Diocese of Toronto, that the particulars of the grants to Missions are not given, but they are put in a lump sum thus: "Grants to Missions \$7416.55." It would be very desirable that the members of the Synod should be put in possession of a *List of the Grants paid during the year*, thus showing exactly where the money has gone; and it is to be hoped this will be done in the Annual Reports for the future.

Yours truly,

A MEMBER OF THE SYNOD.

MISSION OF STIRLING.

SIR.—In answer to all the charges of your correspondent in the *CHURCHMAN* of January 23rd, I again state that I did not trespass in anywise on Mr. Stephenson's charge. I did not forget that I continued to reside for "more than two months" in Stirling after Mr. Stephenson took charge of the parish; simply because I had not learned that I did so. I resigned the parish of Stirling and was appointed to Hillier on the 24th of June. I took immediate possession here, commencing my permanent duties on the 9th of July, just two weeks after my appointment. In the meantime, beyond taking leave of my former parishioners, I did not interfere in the slightest with the Mission of Stirling. I did not marry a Miss Kelly on what is "usually considered the mission of Stirling." I did not marry a couple in the July settlement, I did not officiate in Rawdon, or anywhere else on Mr. Stephenson's charge, I did not stay a week either in Marmora or elsewhere in that section. I did officiate at the funeral of the late Mr. H. Jones, in Marmora; and at the request of the churchwardens and friends I held one evening service at which I baptised several children. But that was not on Mr. Stephenson's charge, else how came it that for twelve months previous no service was held in Marmora, while the sick and dying were dependent on the kindness of a Methodist minister?

JOHN HALLIWELL.

[It is unnecessary to continue this controversy in the *DOMINION CHURCHMAN*: as this is a question of fact, it can only be settled on the spot by the Bishop of the Diocese or those whom he may appoint.—Ed.]

Family Reading.

RAYMOND.

CHAPTER XXXI.

Mr. Derwent obeyed the summons which called him to the death-bed of Dr. Lingard, after morning service on that Christmas Day which Estelle was spending in a manner so little in accordance with the joyful associations of the season. As vicar of the parish, the clergyman had visited the patient at stated periods; but it had been a duty hopelessly unsatisfactory in its performance, for he had never been able to awaken so much as a gleam of intelligence in the dull eyes that took not the smallest notice of his presence; but now, as he stood looking down on the unconscious man, whose laboured breathing was slowly sighing away the earthly life, that for good or for ill, must merge into eternity, Mr. Derwent felt more than ever helpless in face of this dumb soul, whom his ministrations were impotent to touch. What could he do but offer up last prayers for him who could no longer pray for himself?—had he, indeed, ever done so? who could say? The record of his life, as a scroll written within and without, was rolled up now and sealed against the judgment of the last great day. Of the outward part of it no token was left but the unfinished work on which all his best years had been spent for nought but of the inner existence of the spirit not even a trace remained to give a hope that it had been sanctified by the love of God. Mr. Derwent questioned Estelle somewhat anxiously before they went into the sick room as to what she knew of her uncle's opinions, and she could only tell him that, while Dr. Lingard's life seemed outwardly harmless, he had never given the least indication of religious belief, or of interest in any studies but that of scientific research. The clergyman had his Bible in his hand as he followed Miss Lingard into the presence of the dying man, but of what avail to read the words of eternal life to the dull ears that were no longer avenues to the senses? Estelle knelt down silently at the foot of the bed, and Mr. Derwent, followed her example; his voice in earnest supplication for the departing soul, sounded for a time through the room, and when at last it ceased a strange oppressive silence seemed to fall upon the air, hardly broken by the monotonous rise and fall of the failing breath. Had any whisper from these holy supplications reached the lone mysterious spirit, imprisoned still in that unconscious clay, and awakened, perhaps, a response that might ask for pardon and pity even yet? It might be so, but there was no ground for the hope; they could but leave him to his God; vain indeed was the help of man! Estelle went to the outer door with Mr. Derwent as he was leaving the house, while he asked exactly what the doctor thought as to the duration of these last hours of life.

"He may linger two or three days," said Estelle; "not more."

"And you, Miss Lingard," said the clergyman; "it seems sad, indeed, for you to be quite alone at such a time; are our friends at Carlton Hall aware of the serious change which has taken place in Dr. Lingard's state?"

"No, I believe not; I have purposely avoided telling them of it; they can do nothing for him; indeed, they can scarcely be said to be acquainted with him at all, as his mind has been so sadly cloudy ever since he has lived here. So far as I am concerned, I should be very sorry to cast any gloom over their Christmas festivities."

"You show great consideration," said Mr. Derwent, "and no doubt, you are right; but still I feel for you very much, and my duties at this season are so heavy, that I cannot easily come to you again."

"Indeed I would not wish you to take any trouble about me," replied Estelle; "you have done what you could for my poor uncle, and I thought only of him when I asked you to come; I should not have disturbed you, even for his sake, on such a day, had there been any sure hope that he would live to see another." As she spoke they perceived a messenger coming along the gravel-walk to the door with a telegram in his hand; he gave it to Estelle, and when she had opened and read it, Mr. Derwent saw her pale face brighten as if it

had been illuminated by the sunshine of a summer noon upon that sunless winter day. She turned with a radiant smile to the clergyman, and gave him the message to read, saying, "You see your kind wish for me is fulfilled, and I shall not be alone." The telegram was from Raymond, saying that he should be with her by the first train that evening.

"I am heartily glad Mr. Raymond is coming," said Mr. Derwent, "I know how true a friend he is to you," and, little as the good unworldly man was in the habit of match-making, he found himself settling in his own mind as he left High-rock House and walked towards his church, that a marriage between Raymond and Estelle would be the best remedy for their various troubles that could possibly be found; it would save Miss Lingard from a lonely unprotected life, and it would efface for Raymond the memory of his cruel disappointment. Well content at having arrived at so happy a conclusion the clergyman went to preach his simple sermon on the wondrous tidings of the holy birthday, while Estelle hurried back to Dr. Lingard's room with her heart throbbing wildly at the prospect of so soon seeing Raymond again. They had not met since the day when she had gone to him in London, but she felt sure that her guarded sober letters had removed any suspicions as to her real feelings which he might have entertained at that time, and so she looked forward to his visit in the evening without embarrassment, and only with an overwhelming sense of consolation and peace in the prospect of hearing that dear voice again.

The shadows of the early twilight had darkened the death chamber when she entered it again, but Moss had lighted the shaded lamp that, in former times, had always been used by Dr. Lingard in the long night hours when he toiled so assiduously at the work which lay on his table a useless and unfinished fragment; while the same soft rays that guided then his active hand illumined now the rigid death-like face, where no gleam of mind or intelligence remained.

Presently the doctor came in, having promised Miss Lingard to pay another visit that night, though he well knew that his services could avail nothing for him on whom the seal of death was set. He told Estelle, however, after an examination of the patient, that the pulse had scarcely diminished at all since the morning, and therefore he was the more convinced that Dr. Lingard, strong man that he had been, would linger on for some days, perhaps for a week, although it was impossible to give him any nourishment. He advised Estelle, for the sake of her own health, not to remain too constantly in the sick room, which Moss was determined not to quit for a moment, and so took his leave for the night, promising to come back at an early hour next day.

He had not been gone many minutes, and Estelle still sat silent where he left her, absorbed in thought as to the destinies of the soul that was hovering on the confines of the unseen world, when she felt a gentle touch on her shoulder, and, looking up, saw Raymond by her side, and met the compassionate gaze of the soft hazel eyes she loved so well, bent tenderly upon her face. Ah! what a deep thrill of rapture passed through her heart as she rose and gave him her hand in silence; blaming herself the next moment for having allowed such a feeling to take possession of her in the very presence of the dying man. Gently she drew Raymond to the bed-side, and he stood, as they all had done, and looking helplessly on the pale vacant face that masked so absolutely all that might be taking place in the deathless spirit hid beneath it. He saw, however, that there was no immediate prospect of dissolution, and whispered a request to Estelle that she would come with him into the next room. They went into the drawing-room, where a bright fire was burning, and where, through the windows, over which the curtains had not yet been drawn, they could see the far-away lights of Carlton Hall gleaming brightly on their sight, unintercepted by the leafless branches of the trees. Raymond cast a glance that way, then turned swiftly to Estelle, who looked up impulsively into his face, exclaiming, "How good you were to come to me!"

"Dear Estelle," he answered, smiling, "I should not deserve to be called your friend if I

could not come to you at such a moment as this; and I have been very systematic in my arrangements, in order to remain near you as long as you may require me. But first tell me the medical opinion of Dr. Lingard's state."

She told him all the details she had been unable to explain by telegram, and his face grew thoughtful as he listened.

"There may then be yet a week or so of sad watching for you, Estelle; and after that you will need still more a friend by your side to help you in making your plans for the future."

To be Continued.

Children's Department.

THE CHILDREN'S FRIEND.

Thou Guardian of our youthful days,
To Thee our prayers ascend;
To Thee we'll tune our songs of praise,
To Thee—THE CHILDREN'S FRIEND.

From Thee our daily mercies flow,
Our life and health descend;
Lord, save our souls from sin and woe,
Be Thou—THE CHILDREN'S FRIEND.

Teach us to prize Thy Holy Word,
And to its truths attend;
Thus shall we learn to fear the Lord,
And love—THE CHILDREN'S FRIEND.

HEARTS AND HANDS.

One day a teacher said to his class, "Boys you can all be useful if you will. If you cannot do good by great deeds, you can by little ones."

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They did not believe that they were of any use. So he said:

"You think it is not so, but suppose you try it for one week."

"How shall we try it?" asked one.

"Just keep your eyes open and your hands ready to do anything good that comes in your way all the week and tell next Sunday if you have not managed to be useful in some way or other," said the teacher.

"Agreed!" said the boys.

The next Sunday those boys gathered round their teacher with smiling lips, and eyes so full of light that they twinkled like the stars. He smiled as he looked at them, and said:

"Ah! boys, I see by your looks that you have something to tell me."

"We have, sir, we have," they said all together; then each one told his story.

"I," said one, thought of going to the well for a pail of water every morning, to save my mother trouble and time. She thanked me so much and was so greatly pleased that I mean to keep doing it for her.

"And I," said another boy, "thought of a poor old woman whose eyes were too dim to read. I went to her house every day and read a chapter to her from the Bible. It seemed to give her a great deal of comfort. I cannot tell you how she thanked me."

A third boy said: "I was walking along the street wondering what I could do. A gentleman called to me and asked me to hold his horse. I did so; he gave me five cents and I have brought it to put it in the missionary box."

The next said: "I was walking with my eyes open and my hands ready, as you told us, when I saw a little fellow crying because he had lost some pennies in the gutter. I told him not to cry, and that I would try and find his pennies. I found them and he dried up his tears and run off, feeling very happy."

A fifth boy said: "I saw my mother was very tired one day; the baby was cross, and mother looked sick and sad. I asked mother to put the baby in my little wagon; she did so, and I gave him a grand ride round the garden. If you had only heard him crow and seen him clap his hands teacher, it would have done you good; and oh! how much better and brighter mother looked when I took the baby in-doors again."

A PRETTY CHURCH THOUGHT.—Bessie was trying to explain to Emma that the Episcopal Church, through her services as an educator, was a mother to her members.

"Do you mean me to understand, Bessie that you regard your church as a kind of mother?"

"No, not a kind of mother, Emma, but a real tender, affectionate mother, who, with all a mother's unwearied love, with a thanksgiving at my birth, and has followed me in infancy with baptismal privileges, in childhood with holy teachings of her Catechism, in youth with confirmation vows, and will follow me in maturity with holy sacraments; who will go with me to the marriage altar, and will follow me, with the gentlest and most loving words, to the chamber of sickness and suffering; who will send up to heaven the most fervent of petitions when I am breathing out my life, and will then with sad and solemn words reverently lay my body in the grave to await the resurrection morning. Yes! the Church is a precious mother and I thank God that while I am under her maternal guidance, I cannot be altogether an orphan."

TRUST.

Make a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

Look not through the sheltering bars
Upon to-morrow,
God will help thee bear what comes
Of joy and sorrow.

FOUR STEPS TO JESUS.

Florence felt that she must be a Christian. Her heart was heavy with the knowledge that it was sinful. For many days she had been carrying this burden alone. She did not think that she could speak to any one about it. She had been away in her bed-room alone, and prayed many times; but still all was dark and heavy to her little heart. "Oh, if I knew how to believe," she would say to herself. "And Mr. Marlette says it is easy. If I could only ask him!" Mr. Marlette was her dear silver haired pastor. At length a thought struck her. "If I cannot talk with him, I can write him a little note."

When Mr. Marlette found an envelope directed to him, which some one had quietly laid on the large Bible in his study, he was surprised to find it a note from his little friend Florence. When he read it, he was very glad too. "The dear child! what can I say to her?" he thought. Then he closed the door, and asked, as if he were a little child, going to a father to be guided in answering that note. And I think he was. He began it with Florence's own question; and this is what he wrote:

"How shall I come to Jesus?" The desire to come now, is the *first step*.

"Feeling my sinfulness and danger, and need of His help, is the *second step*."

"Feeling that he is both able and willing to help and save me, is the *third*."

"And then asking Him to do for me what I cannot possibly do for myself, is the *fourth*."

"Four steps to Jesus. That's all. Perhaps I should say there is but one, and that very short. Out of the heart gushes the prayer, 'God be merciful to me a sinner;' and on the wings of the prayer the soul flies to the Saviour, in a moment, saying:

'Here, Lord, I give myself away;
'Tis all that I can do.'

"This seems to be the short, the simple, and the only way to the Saviour. May my dear Florence find it so!"

Florence read the note carefully.

"I think it is the *third step* I need," she said. "I have tried the first and second, and fourth, and will believe he is able, yes, and willing to save me." So taking the *third step*, and then trying the fourth, it was not very long before Florence felt that in her heart she had found the answer to her own earnest question, "How shall I come to Jesus?" And she said with glowing face to her pastor:

"It is an easy way."

FRICITION—WHAT IT WILL DO.—"Oh, Frank! come and see how hot my saw gets when I rub it; when I draw it through the board awhile, it is almost hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two years more than Eddie boasted.

"Yes," said sister Mary, who was passing, "it's friction; do you know what it makes me think of?"

"No; what?" asked all the boys at once.

"Of two little boys who were quarreling over a trifle this morning, and the more they talked the hotter their tempers grew, until there was no knowing what might have happened, if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads.

THE RAINBOW.—At the beginning of the year 1860 an anxious mother sat, "careful and troubled" about "things temporal;" her sad countenance betraying the feeling within her; her little girl, a child of three years old, quite unable to understand the cause of her mother's anxiety, though deeply sympathizing, turned to the window and saw a bright streak of light; and, looking around most sweetly into her mother's face, said, in her artless manner:

"Mamma, dear, I think we shall have a rainbow presently."

Loving reproof! A sweet little teacher! What a lesson to learn! for does not the rainbow of the promises span God's covenanted love, even as the beautiful arch the firmament; and is not one the pledge of the other?

STORY OF A GREEDY COCK.—Once upon a time a little cock and hen went in search of nuts. The hen said, "Now, my dear, when you find one, do not eat it all by yourself, but give me half, and I'll do the same by you." The little cock made no reply, but chuckled as if he had his own opinion about that. Presently spying a big nut, he cast one eye towards the hen, who was busily scratching, and thought, "Now's my chance; she'll never know," and he gobbled it up in greatest of haste. But alas! being very big, it stuck fast in his throat. Off flew the hen to the brook, and filling a nut shell with water back she ran, but imagine her dismay when she found the poor little cock was dead. Thus, you see, the cock came to an end, just on account of his greediness; if he had divided his treasure with his little wife he might be lustily crowing at this very minute.

—It was the quaint saying of a dying man, who exclaimed, "I have no fear of going home. God's finger is on the latch, and I'm ready for him to open the door. It is but the entrance to my Father's house." And said another, "Why should I shrink from dying? It is the funeral of all my sorrows, and evils, and sins, and the perfection of all my joys forever."

—God's ways seem very slow sometimes. What we would see done waits long for the doing, and we grow impatient. But if we believe in God we should possess our souls in patience. In His own good time everything will come right.

Two gentlemen were once riding together, and one said to the other, "Do you ever read the Bible?" "Yes, but I get no benefit from it, because to tell the truth, I feel I do not love God." "Neither did I," replied the other, "But God loved me." This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off his saddle into the skies, it pinned to his soul at once the great truth that it is not how much I love God, but how much God loves me.

Births, Marriages and Deaths,

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DEATH.

January 14th, at North Newton Rectory, Wilts, England, Elizabeth, wife of the Rev. A. W. Radcliffe, aged 64 years.

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. S. Bainsford and Rev. R. H. E. Greene, Assistants.

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

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

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

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

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

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

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. Ingles and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

ST. LUKE'S.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent. CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

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

ST. BARTHOLOMEW.—River St. Head of Beech Street. Sunday services, 11 a. m. and 7 p. m. ST. MATTHEW.—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. B. Harrison, M.A., Incumbent.

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

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

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

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

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