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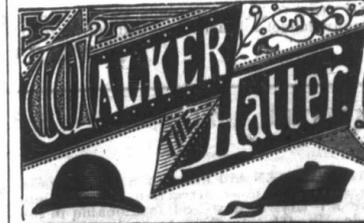
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THE WEEK.

THE Imperial Parliament opened Dec. 6th. In the course of the speech from the Throne, the following paragraph occurs: "The hostility towards my Indian Government manifested by the Ameer of Afghanistan, and the manner in which he repulsed my friendly mission, left me no alternative but to make peremptory demand for redress. This demand having been disregarded, I have directed an expedition to be sent into his territory, and have taken the earliest opportunity of calling you together and making to you the communication required by law. I have directed that the papers on the subject shall be laid before you. I receive from all foreign Powers assurance of their friendly feelings, and I have every reason to believe that the arrangements for the pacification of Europe made by the Treaty of Berlin will be successfully carried."

A reply has been received to the British ultimatum sent to Afghanistan. The Ameer explains that his refusal to receive the mission was not intended to be hostile, but arose from a fear of the loss of his independence, an apprehension which was confirmed by an allusion in the ultimatum to protection being given to the Khyberes, who had been engaged in escorting the mission. The Ameer declares that no enmity exists between Afghanistan and the British Government. He desires to resume the former friendly relations, and finally states that he will not resist the visit of a small temporary mission. It is said that as the Ameer's letter expresses no willingness to comply with the Viceroy's specific demands, operations will proceed, if possible, more actively in consequence of the Ameer's irresolution, so as to acquire as much as possible before he submits. Another letter has been received from the Ameer, which is said to be more defiant in tone.

Another great bank failure has occurred. The West of England and South Wales District Bank, which had forty-two branches, announces its liabilities at seventeen million dollars, and its assets at the same amount. But as the assets consist of local bills not negotiable in London, the Bank of England has refused to advance upon them. The shareholders number two thousand, and their liability is unlimited.

Great anxiety is expressed by China to obtain a re-possession of Kashgar, and Russia appears to be equally determined to thwart the enterprise. It is a fact significant of the remoteness of the region to which Imperial policy can penetrate, that Sir Thomas Wade, well known on a number of Chinese questions, is to proceed to Lahore in order to confer with Lord Lytton on the attitude of the rival powers, with respect to the destiny of the city in dispute.

The *Athenaeum* announces the death, at the early age of thirty-five of Mr. W. R. Cooper, founder of the Society of Biblical Archaeology. Mr. Cooper began life with the intention of entering the Church, and laboured zealously for a considerable time among the missionary circles of London. His acquaintance with the late Mr. Joseph Bonomi, curator of Sir John Soane's Museum, led, however, to his taking an interest in Egyptian archaeology and mythology, and he published the results of his researches in the form of a treatise upon serpent mythology. About the same time he also assisted Mr. Bonomi in the preparation of certain portions of the catalogue of the literary contents of the Soane Museum. Mr. Cooper was also the author of an Archaic Dictionary, in which he explains very clearly the results of his researches into Oriental history.

Considerable discussion is going on in the Mother country in reference to the Rev. Orby Shipley's secession. He has addressed a letter to the *Times*, stating that the report of his having joined the Church of Rome which he contradicted two years and a half ago, is now true. He says that he has been exercising his private judgment all along, and now in exercising it for the last time, he has sought admission into the Roman Church. It therefore appears that he has been laboring under a series of mistakes from the very first. On the great questions which have agitated his mind, instead of accepting the crude and unauthorized decisions of his "private judgment" he, as a member of the Anglican Communion, should have listened to the voice of Holy Scripture as interpreted by the Primitive Church. Mr. Shipley has never held any preference in the Church. The *Times* having assumed that he represents the Ritualists, the assumption is strongly repudiated by several correspondents in its columns. One of them, B., shows that Mr. Shipley's position was peculiar. In September 1870, he wrote to the *Church Review* touching the Vatican decree of that year on Papal Infallibility, "Upon it I keep, and ask to be allowed to keep my mind in suspense." On the other hand the ritualists, one and all, reject the dogma, having no doubt on this point.

Dr. Littledale says:—Into Mr. Shipley's explanation of his motives for secession there is no need that I should enter further than remark that, in reproducing what I know to be a favorite ultramontane argument on the true functions of authority, he has made the painful admission that faith and morals—that is, doctrinal and ethical truth—are quite unimportant in comparison with the duty of abdicating conscience, as now taught by the Romish Church, and, further, that he quite fails to understand that he has merely moved private judgment one step backward; but that it is the sole tribunal by which he tests the fact whether any doctrine or person is clothed with the authority to which he must bow.

Canon Carter, of Clewer, doubts whether Mr. Shipley has gained by placing himself in a position which involves the abnegation of all judgment:—That, unless we surrender our individuality, there must needs be some exercise of judgment on the ground of our faith, is evident. For I suppose all acknowledge the truth of St. Paul's *dictum* that the Bereans were "The more noble," because

they "searched the scriptures daily, whether these things were so." but it were a grievous mistake to suppose that the High Church school in England rests its faith on what is ordinarily understood by "private judgment." Its very *rationale*, its *raison d'être*, is its historical continuity; its whole groundwork and its clue through the troubled conflicts of every passing age is its appeal to history; its power against Rome, its resistance specially to Rome's modern decisions, is what, indeed, Rome counts heresy, but what we count the witness of the Eternal Spirit of God, the testimony of ages, the "*quod semper, quod ubique, quod ab omnibus.*" To us the wonder is that any one who takes this, the only true view of High Church teaching, as his guide, can ever possibly surrender his soul's destinies to an authority which ignores this solid basis of truth.

The Princess Louise received a despatch on Monday, announcing that her sister, the Princess Alice, of Hesse, was dangerously ill with diphtheria. A short time ago the Princess Alice lost a child by the same disease.

In the British Parliament on Monday, the Government policy in reference to Afghanistan was much discussed. Lord Cranbrook said the government assumed full responsibility for Lord Lytton, that there was not room in Afghanistan for England and Russia, and that England must be paramount there. Lord Lawrence, formerly Governor General of India, thought nothing should be exacted of the Afghans, and they should be assured of aid against foreign invasion. Lord Derby was of opinion that the war was not unconnected with projects for the rectification of the frontier. Lord Caernarvon said the war was not reconcilable with any principle of justice.

Information has been received in St. Petersburg that the family of the Ameer of Afghanistan has taken refuge in Russian Turkestan. It is also stated on the authority of Sir Stafford Northcote, that Count Schouvaloff has informed the British Government that the Russian Envoy at Afghanistan has returned to Russia.

It is difficult to say what will next be stigmatized with an opprobrious epithet. A curious instance has just occurred in England. Some weeks ago, at a harvest festival in the parish church of Maryport, (the Vicar of which is a strong Evangelical) some fruit (destined ultimately for the poor) was placed upon the Holy table. Mr. Haslam, the Curate, took grievous offence at this. He gave out that he should bear his testimony against it in the pulpit. The Vicar in vain tried to appease him, and prevented him from accomplishing his purpose by himself preaching. On the first opportunity, however, Mr. Haslam publicly denounced his Incumbent. The result was that the Incumbent appealed to the Bishop, who tried to bring Mr. Haslam to reason, but found it impossible. The Archbishop of York, was equally unsuccessful; and the Bishop, therefore, had no alternative but to withdraw the licence. Mr. Haslam imagines that he has a mission to suppress Ritualism, and some time ago refused to officiate any longer in a church where gaslights were used during evening service, believing them to be a device of the enemy to secure the introduction of Popery!

THE THIRD SUNDAY IN ADVENT.

IN the days of His sojourning on earth, it required much faith at times to discern Messiah's presence. There was no outward show to manifest or indicate the Infinite Glory that was dwelling in the lowly-born and lowly-living Son of Man, Who went in and out among his people Israel. If, indeed, this was He that was to come, where was the fulfilment of all the well-known

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prophecies about His Majesty? In the evidence that Christ gave of being the promised Messiah, He did not transfigure His human Person before the multitude, and exhibit to them an unbearable glory that would be as convincing as the burning bush, or the fire of Sinai; but "in the same hour," He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight; and when He had done this, His answer to the messengers was, "Go and show John again those things which ye do hear and see." And it is in His work of healing, more especially, that the same Saviour manifests His continued Presence with His Church. As He sent forth His agents then to carry on his work, in the person of Apostles, so does He send forth the ministers and stewards of His mysteries now. The one and the other both act by His authority, are endowed with His power, and do His work. In the capacity of ministers of His, they have, in past generations, been enabled to open the eyes of the spiritually blind, to heal spiritual infirmities by the ministration of their Master's grace, and have been the instruments whereby life-giving streams have flowed through the wildernesses and deserts of the world. As therefore the Divine Power gave evidence of the Divine Presence to those who were sent to ask, "Art Thou He that should come?" so the Divine Power still gives evidence that the promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of men are made the children of God, sin is forgiven, lively stones are being built up into the Temple of the Divine Spirit; and in all these ways, the perpetual Presence, in His Church, of "Him that should come" is manifested, with as convincing an evidence, for those who attend to it, as if our eyes beheld Him reigning on a visible Throne of Glory.

The Church brings this subject before us in close connection with the Ordination which usually takes place at this season; and if we believe in the Church and the ministry connected with it as Christ as taught us to believe in it, we shall regard an ordination to the ministry as an event [of no ordinary character. Christ alone, the source of ministerial authority, is before the eyes of a believer here as always acting and speaking through His chief minister. Christ, who at the first gave ministerial power and authority to His Apostles, is as good as His word, in being still with their successors, in making their acts His own. Each one ordained to the sacred ministry by those who have authority to do it, is to be a precursor of the second Advent—to be as St. John the Baptist, to prepare and make ready Christ's way, so that at His second coming to judge the world, we may be found an acceptable people in His sight.

THE GOSPEL OF ST. JOHN AND ITS MODERN INTERPRETERS.

IT is truly remarkable to witness the extraordinary contrivances of some men when they shut their eyes, and wish to shut other people's eyes, to the most palpable truths in the world in order to support a favorite theory. In the Neologian controversies, it has been well remarked that St. John's Gospel is the battle field of the New Testament as the prophecy of Daniel is of the Old. But the Neologian cause, as also the Romish cause, is singularly helped by men of a certain school when their object is to obstruct the progress of sound religious teaching and uproot some of the fundamental principles of Christian-

ity. The purpose for which St. John wrote his Gospel furnishes a curious instance of the truth of this remark. A number of reasons have been assigned for the existence of the fourth Gospel—so different as it is from any of the others, and, if viewed by itself alone, apparently so incomplete. But the most wonderful of all the motives ever announced for St. John's writing his Gospel is that given by Canon Ryle, who has certainly hit upon the most luminous discovery of the age. He thinks "it was specially intended to be a witness for ever against the growing tendency of Christians to make an idol of the sacraments." And he tells us moreover that St. John was raised up to testify against the disposition "to exalt outward ordinances." The way by which he arrives at this sage conclusion is from a consideration of the fact that the beloved Disciple has left out the Lord's Supper altogether, which, he says, is "strong proof that the Lord's Supper cannot be, as many tell us, the first, foremost, chief and principal thing in Christianity." Now, we have great respect for several things in connection with the worthy Canon, but where he ever met with a statement like this last one it is impossible to conjecture. We never met with it; but that the Lord's Supper is the "chief and principal means of grace furnished by the Lord Himself, in the Christian system, has ever been the belief of all orthodox Christians in every age. As for the statement that St. John was specially raised up to testify against "the so-called sacramental system"—a term which denotes, we imagine, that the sacraments are real means of grace—why, then, all that need be said about it is, that he took the strangest means for the purpose that human ingenuity could devise. On the Sacrament of Baptism, his teaching, in the third chapter of his Gospel, is so strong that even John Wesley, in his treatise on Baptism, referring to the passage: "Except a man be born of water and of the Spirit," &c., remarks,— "What God hath joined together, let not man put asunder." And, as to St. John's teaching on the other Sacrament of the Gospel, we need only refer to the sixth chapter (which can be interpreted in no other way) in order to see that he bears his testimony to the very high estimate given of it by the Lord Himself.

The fact is that all history certifies, as a fact, that St. John's Gospel was supplementary to the other three; and this is sufficient to account for the omission of an account of the institution of the Holy Eucharist, as it is sufficient to account for the omission of the miraculous Conception; which Conception, if Canon Ryle's idea is of any force, would be a very trifling matter in connection with the Christian system. St. John's Gospel, besides being an historical supplement, was evidently written to assert the real and essential Godhead of Christ, and his actual incarnation. "Its substantive and enduring value consists in its displaying the Everlasting Word, or Son of God, as historically incarnate, and as uniting Himself to His Church." Several parts of his Gospel cannot be understood, except on the admission that they suppose the previous existence of one or more of the other Gospels. And, further, had it not been for the Gospel according to St. John, we should never have had so clear a statement of the Saviour's intimate union with His Church, nor should we have had so forcible an exhibition of the transcendent value of the two Sacraments as Gospel means of grace.

THE OPIUM TRAFFIC IN CHINA.

A GREAT deal is written and said about the evils resulting from alcoholic excesses. But these are as nothing compared with the evils inflicted by opium eating; and few Englishmen, and fewer Canadians have the slightest idea of the horrible sin committed by the English against China, in forcing, as she does, opium upon that country. Twice has China appealed to the sword against the accursed trade. In 1842-3 China was compelled to pay six million dollars for opium which she had taken from British ships by force and thrown into the Canton River to keep it out of the reach of her people. And Britain prevailed, until in 1860 she wrung from China an unwilling recognition of the opium traffic in the Treaty of Tientsin. Still China protests, and not without abundant cause; for the horrors attending the habit of opium eating are such as can scarcely be conceived by those who have no experience or observation in connection with the practice. Every man is not a De Quincey, who, after habitual use, could take a thousand or two thousand drops of laudanum with impunity. We are told that, if a Chinaman above the class of a laboring man has three sons, opium will ruin at least one of them, and if a native contract the habit in youth, he will shorten his life ten or fifteen years at least. And what is the excuse for all this terrible waste of human life and of human energy? Merely for the sake of about seven millions a year to the Indian exchequer, England forces her opium upon China, and thereby ruins, it is calculated, seven out of every ten of her people. With this fact before our eyes, let us not ask, Why does our Christianity make so little progress among this people? The wonder is that it should make any progress at all when the country which sends the Gospel message is making such terrible efforts to demoralize one third of the inhabitants of the globe! The case between the use of alcohol and that of opium has been put in this way: "Of those who take alcohol, not one in a hundred is a victim; of those who take opium, not one in a hundred escapes."

CHURCH MUSIC.

THE Sixth Annual Festival of the London Church Choir Association took place at St. Paul's Cathedral on the 24th Oct. The immense congregation was perhaps larger than usual, and the few who were fortunate enough to get a seat in one of the galleries will not easily forget the magnificent appearance of the Cathedral on this occasion. The choir, under the direction of Mr. F. R. Murray, numbered about 1,200, and considering its great size, sang with much steadiness. As usual, the whole of the music was composed specially for the occasion; and we always look forward with pleasure to this festival partly on that account. Mr. Hoyte (who presided at the organ with excellent taste and judgment) contributed the chants for the psalms, and Messrs. Archer, Martin, and Stephens provided the hymn-tunes. Next to the most important musical feature of the service was Mr. Gadsby's setting of the *Magnificat* and *Nunc Dimittis*. This composition is in the key of G, and in Mr. Gadsby's well-known excellent style, original, striking, and vigorous. Perhaps the most effective movement for both organ and voices is the words, "He hath scattered the proud," and the following verse.

We now come to Mr. Smart's Anthem, "Lord, thou hast been our refuge." Mr. Smart can always produce excellent music, eminently suit-

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able for these occasions, and the present Anthem is a proof of that fact, if such is necessary. The opening chorus is based upon broad, dignified themes, with an accompaniment of an antique overture-like style.

Mr. Kenningham, whose fine voice is so familiar to those who attend the services at St. Paul's, then sang the following tenor solo in a manner which must have very much gratified even the composer. We have not time to speak of the other two movements of this Anthem, but the whole work is full of fine musical thought and feeling. Whatever may be said against the architecture of St. Paul's, this certainly must be granted in its favor, that no other church in the country could accommodate so large a choir and congregation, and therefore it so far satisfactorily fulfils the requirements of its central position.

The Choir Benevolent Fund has added another to its long list of successful festivals in that held at Croydon, on Wednesday and Thursday, the 23rd and 24th Oct. The idea of trying a festival in a non-cathedral town was a happy one, and a better place than Croydon could scarcely have been selected, the parish church being admirably adapted for a choral service. The application for the use of the church was readily granted by the Vicar, the Rev. Canon Hodgson; and many of the influential parishioners and local clergy gave their warm support to the scheme. The service on Wednesday evening was rendered by a choir of about seventy voices, comprising members of the Chapels Royal, St. Paul's, Westminster, Canterbury, Eton, and Windsor choirs. The opening anthem was Goss's, "O Saviour of the World," and the service was Gibbons in F, sung without accompaniment. The anthem after the third collect was Mendelssohn's "Hear my prayer," the solo being sung by Master Russell, of the Westminster Abbey choir. Dr. Wesley's "Wilderness" preceded the sermon and the verses were sung by the trebles already named, Mr. Frost, St. Paul's; Mr. Mellor, Eton, and Mr. Higgins, Canterbury; the last-named gentleman singing the important bass solo with much effect. The sermon was preached by the Rev. Canon Duckworth, who chose for his text 2 Thess. 1 chap. and 3 verse; and at its conclusion, the offertory having been collected, a new anthem, "I will lay me down in peace," which had been composed expressly for, and presented to the society by Mr. Henry Gadsby, was sung. The anthem is full, and short, and admirably sung by the choir, was exceedingly effective; it will doubtless prove very popular with parish choirs, for whose capabilities it is well adapted. The service concluded with Beethoven's "Hallelujah." The fine organ, by Hill, is of recent date, and was ably played by W. S. Hoyte, W. Cambridge and Dr. Bridge, the last of whom conducted the service and some of the anthems from the chancel. The Rev. I. Troutbeck intoned the prayers, and the lessons were read by the Vicar. Upwards of twenty-five clergy were present in their surplices, and the church was filled to overflowing.

Choral Harvest Festivals have been held in many of the London churches during the past month, some of them of a very interesting character. We may perhaps give particulars in our next article on Church Music. We are glad also to state that a Choral Harvest Festival was held yesterday evening in All Saints' Church, Toronto, with the united choirs of Holy Trinity, St. George's and All Saints' churches, a notice of which was given in our last issue.

BOOKS FOR CHRISTMAS.

WE desire to call attention to the list of books for the coming festal season, from Messrs. Rowse & Hutchison, to be found in our advertising columns. The selection seems to have been made with a great deal of care; and, from a personal acquaintance with most of the works mentioned in the advertisement, we can heartily recommend them as exceedingly suitable for Christmas presents. They appear to have been chosen so as to suit the wants of all classes of readers, from the theologian to the school boy, and we have no doubt there will be a large demand for most of them. The Church teaching in the Theological works is of the soundest and the clearest, and is admirably suited to meet the demands of the age in which we live; while others may be numbered among the most popular and most interesting of recent productions.

This old established house of Messrs. Rowse & Hutchison is a most reliable depository of Church works, and always contains a large and unusually valuable assortment of books of a sound and healthy tone. The works issued by the Society for the Promotion of Christian Knowledge are always to be found there, as well as those from the Protestant Episcopal Depository in New York, and also from other British and United States publishers.

BOOK NOTICE.

THE CLERICAL GUIDE.—The editor of this excellent work informs us that it is his intention, as previously intimated, to issue the *third* edition of his work *early in January*. We therefore call the *immediate attention* of the clergy to this fact, and would urge them to lose no time in furnishing correct information to the editor, that the new edition may not lack any of the varied and accurate data which was a marked feature in former editions. Clergy, whose names have not appeared in previous editions should furnish full information as to themselves and their parishes, under the head *personal and parochial information*; those who notify regarding change of address will please state whether there has been more than the one change since last issue of the work. There is another most important point: we are aware that Mr. Bliss suffered serious pecuniary loss in the two previous editions, and that consequently he will, on this occasion, print only as many as are subscribed for. Those desiring copies will therefore govern themselves accordingly and leave no time in adding their names to the list of subscribers. The price will be as heretofore, one dollar per copy, postage to be remitted by subscriber. It is not proposed that the present edition shall be quite as large as the former, as some of the matter has been found unimportant and will in some places be omitted, in others replaced by something else. We urge *all the clergy* and as many of the laity as are at all well disposed to sustain this really admirably conceived work and not let Mr. Bliss suffer any loss in his desire to provide the clergy and laity with a reliable hand-book of the Church in Canada. The editor's address is, C. V. Forster Bliss, Esq., Ottawa.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT).

The following is the address of the Undergraduates of King's College, N. S. to His Excellency the Marquis of Lorne, Governor General of Canada. The address was beautifully illuminated on parchment by Thos. Rutherford, Esq., and was read by R. F. Uniacke, Esq. The prompt action of the students cannot but be pleasant to the friends of King's College and to Churchmen in general, the more so as it was the only address of the kind which the Marquis received.

May it please your Excellency:—

We, undergraduates of the University of King's College, Nova Scotia, venture on this occasion to express our feelings of deep respect and loyalty, towards yourself as Viceroy of our Dominion, and towards the illustrious Princess whom it is Canada's happy fortune to welcome as your consort to her shores.

King's College, the oldest University in the Dominion founded by any English Sovereign, year by year commemorates its Royal Founder, George III, and is not only a nursery of learning, but of that loyalty and love toward the Throne and its august occupant which is the heritage of Englishmen in every land.

Your Excellency's literary renown encourages us to hope that the Dominion of Canada will find in you as it found in your distinguished predecessor, a patron and protector of letters.

Nor has our seat of learning been unvisited by members of the Royal Family of England. We recur with pride and pleasure to the occasions on which more than one English Prince, within the reign of our present Gracious Sovereign, deigned to linger some moments among the classic shades of Windsor.

Perhaps we may be permitted to remind your Excellency that amongst our Graduates we reckon not only those who have distinguished themselves in the literary world, but those who have risen to eminence in every profession; not only those who on the judicial bench have administered the law in Nova Scotia, but also those who have fought England's battles in foreign lands—Ingles in Lucknow, Welsford of the Bedan, and Williams the Hero of Kars.

We beg to assure your Excellency of our unflinching loyalty towards the British Crown, and we pray that your stay in the Dominion may be happy and pleasant to yourself and your Royal Consort, and that your administration may be conducive to the best interests of our confederate Provinces.

On behalf of the Undergraduates: R. F. Uniacke, J. O. Crisp, F. W. Vroom, L. W. Watson, T. Rutherford, E. J. Jennings, Z. T. Wood, J. W. Partridge, W. B. King, A. E. Silver.

REPLY.

To the Undergraduates of King's College:—

It affords me much pleasure to receive the loyal address which you have so promptly presented to me on my arrival in Canada, and I thank you most sincerely for your kind expressions towards the Princess, and for your remarks personal to myself.

The College to which you are indebted for the valuable knowledge imparted to you, is not unknown to me, and I hope it will continue in the future as in the past, its usefulness in the education of the youth of this Province. LORNE.

Halifax, Nov. 26, 1878.

AMHERST.—The address from the County of Cumberland to H.R.H. the Princess Louise and the Marquis of Lorne, was sent to their excellencies at Amherst, on 27th ult., by the Rev. Canon Townshend, Rector, L.R.D., who was presented by the Hon. C. Tupper, C.B. Amherst is Dr. Tupper's native place, and Canon Townshend has been Rector for forty-three years.

PICOU.—The *ou dit* which we ventured to repeat a fortnight ago has proved correct. The Rev. I. Edgecombe has been elected Rector of the Parish of St. James, and has gone into residence and begun his work.

ALBION MINES.—On Friday evening, November 29th (even of St. Andrew), the Rev. I. A. Kaulbach, Vicar of Truro, and the Church wardens of Christ Church, Albion Mines, Messrs. G. G. Carritt and Jas. Hudson, acting under a mandate issued by the Bishop's commissary (Archdeacon Gilpin), proceeded to induct into the Rectory of this Parish the lately elected Rector, Rev. D. I. Moore. The service was well attended, and is the beginning of regular week-day evening services on Fridays. Mr. Kaulbach's very impressive sermon was for the B. F. Missions, from the words "God gave his only begotten Son." The offertory amounted to \$7.65.

DOMINION CHURCHMAN.—Any one having the back numbers for May 30 and June 6, of the current year will confer a great favour by mailing them to Rev. D. C. Moore, Stellarton, N.S.

FREDERICTON.

ST. JOHN.—The beautiful new organ recently procured by the congregation has been tested in the presence of several hundred members of the congregation who assembled for the purpose. The recital was opened by Mrs. Chadwick, with an improvised voluntary, which showed the soft stops of the organ to be sweet and distinct. Then the church choir gave a rendition of the "Gloria in Excelsis" from Mozart's Twelfth Mass. Several selections played by Mr. Peiler exhibited the range of the instrument. Mrs. Chadwick then returned to the organ and gave with beautiful expression the "Communion Voluntary," and a grand processional march, the soft flowing notes of which held the audience entranced, after which Professor DeVine played the following selections: "Blumen-lied," Lange; "O, rest in the Lord," Mendelssohn, &c. Many of those present were so pleased with the beauty of the instrument that they remained for some length of time while Prof. DeVine entertained them with variations on the most popular airs, and the soul-stirring strains of the organ filled the church, holding the listeners with mute delight. The organ is extremely powerful, though correctly modified in the voicing to the capacity of the building, and for the various uses required of it. Being perfectly balanced throughout in swell, great and pedal organs, it does not overpower the voices when used for choir purposes, but blending with and sustaining them gives what every singer prefers—an archetral effect. The beautifully correct character of the solo stops shows in the Viola da Gamba, the Trumpet, Flute, Harmonique and other special stops. It was constructed by Miss H. Erben & Co., New York, one of the oldest establishments on this continent.

MONTREAL.

St. Stephen's.—The Wednesday evening meetings of the St. Stephen's Church Association, held in the basement of the church are becoming unusually interesting, as the members, under their esteemed Rector, the Rev. Canon Evans, seem endeavoring to outdo all their efforts of former years which, to those who know them, means a great deal. Their last meeting, interspersed as it was with well-chosen essays, readings, and music, both vocal and instrumental, was certainly a treat.

City Churches.—The Rev. Canon Ellegood, M. A., lectured to a large audience in the Church of St. James the Apostle, 26th ult. The reverend lecturer traced on the map the district over which he travelled during his recent visit to the East, speaking at length of the great historical memories connected with the Aegean Sea. The lecture was illustrated by a large number of natural views beautifully colored and exhibited by Mr. G. R. Prowse's stereopticon. There was a view of Cyprus, which was followed by a life-sized picture of the Earl of Beaconsfield, who has had so much to do with this island lately, and who is sometimes called in consequence the Duke of Cyprus. Among other things there was shown the interior of St. George's Chapel, where Earl Beaconsfield was invested with the order of the Garter. Smyrna, Constantinople, Ephesus, Kars, and the Shipka Pass were also exhibited, together with portraits of Sir Garnet Wolseley, the Czar, the Sultan, &c. Reference was made to the Cisnola collection of works of art excavated at Cyprus, and which is now in the Metropolitan Museum, New York. The lecture throughout was exceedingly interesting. Before closing, Rev. Canon Ellegood spoke of the kindness always shown him by the United States Consuls stationed at the places he visited. During the evening several songs were sung by Miss Scott. Rev. Canon Norman and Mr. Russell Stevenson also favored the audience with music.

MANSONVILLE.—The Rev. H. Kittson, who resigned the incumbency of St. Paul's Church some time ago and went to Manitoba to recuperate his health, has come back quite well. He is now lecturing on his travels.

BEDFORD.—The Rev. R. W. B. Webster, has resigned his charge in this village, and has been appointed Rector of Trinity Church, Quebec.

CHRISTIEVILLE.—The Rev. Dr. Schulte has accepted a post in Huron College.

WATERLOO.—The first and opening entertainment of St. Luke's Church Association was given in the basement of the church Tuesday evening 26th ult., to a large audience. Rev. O. J. Booth, and Mr. King, of Montreal, gave each two interesting readings in fine style. Mrs. Fisk sang two songs and Mrs. Carpenter one, and Misses Gertie Lawrence and Alice Parmelee, and Misses Jennie Gilman and Fanny Foster contributed piano Duets. Miss Gertie Lawrence also played a piano solo. The entertainment was well appreciated, and the large attendance is an earnest that the meetings of the association will be successful the coming winter. The next meeting will be held in a fortnight from last Tuesday, and it is expected the services of an able lecturer will be secured for the occasion.

Day of Intercession.—St Andrew's Day or the Sunday following Dec. 1st. was pretty generally observed in our city churches as a "Day of Intercession." At the Cathedral on Sunday morning the Dean preached from St. James, 1 ch. 17 v. After calling the attention of his hearers to the manifold gifts of God bestowed on sinful man, he particularly alluded to the two great natural gifts—Reason and language—and then as above all to that one perfect gift—Christ Jesus. The preacher concluded with a powerful appeal to his hearers that they be ready and watching for the second coming of their Lord. The music at this Service was very good, the lately-appointed organist, Mr. F. Lucy-Barnes presided at the organ; Mrs. Barnes, who by the way, is possessed of a particularly fine voice, taking the Solos in the Anthem which was the 1st. 2nd. and 3rd. vs. of the 19th. Psalm. The singing of the National Anthem was, seeing that the Marquis and Princess were present, scarcely in good taste, and should not be repeated on similar occasions. The illustrious visitors would, it is to be imagined, look to the shelter of the House of God for a temporary lull in that publicity which fell to their lot during the week of noise and bustle, and to enjoy that privacy which should not be intruded upon, and which the services of our church should secure to each individual worshipper. It was not a State occasion, and etiquette should not have been lost sight of. The rising up of the congregation at the entry and departure of the Vice-Regal party, although of course well-intended, was a point of questionable propriety in the House of God, and will not, it is to be hoped, be taken as a precedent for future observance.

At the Church of St. James the Apostle, a "Litany of the Church" from the Hymn-book was sung in the afternoon, the alternate verses being taken as solos by one of the junior choristers. The collection was in behalf of Diocesan Missions.

Thanksgiving Day.—In conformity with the Proclamation of the Lieut-Governor, Wednesday the 4th. inst. was observed as a public holiday; and, although the Diocese had already kept its Day of Thanksgiving, not a few of the Episcopal Churches had special services on this occasion, and were, on the whole well attended. At the Cathedral, service was held at 11 A.M. Rev. Canon Baldwin preached, and a collection was made for the poor.

At St. Martin's the Dean preached in the evening from the text, "Commit thy way unto the Lord," 37 Ps. 5 v. Mr. Stevenson the organist is proving himself to be the right man for the position, his choir composed of some score of men and boys, are in excellent form, and exhibit much careful training. This choir should certainly be surprised.

St. James the Apostle Church was at 8 p.m. well filled with a devout congregation, the service was intoned by the Rector, the Rev. Dr. Norman being the preacher, taking his text from St. Luke, xvii. 17th. and 18th. vs. "Were there not ten cleansed? but were are the nine? There are not found that returned to give glory to God, save this stranger." The music throughout was of a joyous character; the Doxology was sung during

the presentation of the Offertory, followed by a Te Deum. The processional hymn was "Hark the sound of holy voices" the recessional, "Praise the Lord, ye heavens adore him." It is a matter of considerable notice that the music at this church which for so long suffered severely through the resignation of Dr. Davies, (who for nine years had been the esteemed organist and choir-master) bids fair under the skillful management of the new organist to regain its old-time renown, and before Christmas the choir promises to be in a high state of proficiency. Mr. F. H. Robinson prior to his appointment at St. James' filled a similar position at All Saints' Church Margaret St. London, and had the great advantages of instruction under Mr. Hoyte the organist and eminent composer. Mr. R. has no doubt sacrificed many advantages peculiar to his profession, in coming to Montreal, but it is to be hoped that the respect and goodwill of the clergy and choir which through his firmness and good nature he appears to have completely secured, may to some extent prove a compensation.

St. George's.—Meetings of the Parishioners have been held to consider the appointment of a Rector. *Ondit* that Rev. Dr. Sullivan, formerly attached to this church, and now of Chicago, is the favorite nominee.

St. John the Evangelist.—This congregation has during the past week held a Bazaar, and netted the handsome sum of over \$400. The Mission recently held at this church by Revs. Grafton and Hall of Boston, has been the means of much spiritual awakening throughout the parish.

Church of the Redeemer.—This mission continues to prosper, the people seem aroused to their duty, are bringing their children to be baptized, and rendering whatever assistance they can to the working committee. It has, however, of late sustained a severe loss in the death of Robt. Scott, Esq., one of the earliest and most influential supporters of the church in the district. The deceased gentleman was a member of the Diocesan Synod, had been for a number years up to the time of his death in the employ of Messrs. Frothingham & Workman at Cote St. Paul, and was universally esteemed. His funeral was the first that had taken place from the little church that he loved so well, and in whose prosperity he had taken so lively an interest.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CARLETON PLACE.—The Ladies' Aid Society of St. James' Church gave an entertainment in the Town Hall on Monday evening, 2nd inst. The proceeds, in aid of the Parsonage Building Fund, amounted to \$35.

KINGSTON.—St. Paul's.—A concert was given in the Sunday School on the 6th inst. Readings were given on the occasion by Mr. Samuel Woods, Mr. Elliott and Mr. Hewitt. Vocal music was given by Miss Robertson, Miss Burton, Miss Grigor, Miss Reid, Messrs. Hatch, Stanley and Phippen. The Bush Brothers also gave an entertaining performance on musical glasses.

MEETING OF SYNOD.—The 3rd inst. being the day appointed for holding the Synod, the following members were present: Clergy—Ven. Archdeacon Parnell, Revs. Dr. Boswell, W. B. Carey, T. Bousfield, F. W. Kirkpatrick, H. Wilson, B. B. Smith (Marysburgh), C. Forest (Morrisburgh), A. Elliott (Camden East), E. H. M. Baker (Mill Point). Laymen—Dr. Henderson, Q.C., Chancellor, Judge Macdonald (Brockville), R. V. Rogers, Lay Secretary, R. T. Walkem, James Shannon, James Hayden (Camden East). The Venerable Archdeacon Parnell read a communication from the Bishop, proroguing the Synod till the month of June next, on a day to be hereafter named.

OTTAWA.—We clip the following from the Ottawa Daily Citizen, feeling sure that its contents will be pleasing to the many clerical friends of Mr. Forster Bliss throughout the several dioceses: "The many friends of Mr. Forster Bliss, will be pleased to learn of his having passed a creditable examination in Theology before the Board of Ex-

aminers of the Church in this Diocese. Mr. Bliss has for many years devoted himself to the study of Divinity, and it must be a source of gratification to himself, as it is to us, and to his many other friends throughout the country, that he has sustained himself so creditably. The examination took place at Kingston during the past week, and Mr. Bliss was complimented by the senior examiner, Rev. Bleasdel, who took occasion to refer to the service he had rendered the Church in publishing two editions of his *Clerical Guide*, a work of great merit and importance."

TORONTO.

SYNOD OFFICE.—Collections etc., received during the week ending December, 7th 1878.

ALGOMA FUND.—*Day of Intercession Collection.* Holland Landing, \$2.01; Sharon \$1.32; St. Stephen's, Toronto, \$5.24; York Mills, \$5.50; Toronto, St. John's, \$3.68; St. Anne's, \$8.34; St. Luke's, \$15.50; Ashburnham, \$5.00; Etobicoke, St. George's, \$8.67; Christ Church, \$4.56; Collingwood, \$13.60; Barrie, \$14.00; Dysart, \$1.50; Newcastle, \$15.58; Manvers, St. Mary's, 50c; St. Paul's, \$1.25; Port Perry, \$4.00; Whitby, \$4.40; Hastings, 47c.; Alnwick, 35c; St. Matthias' Toronto, \$2.67; Aurora, \$2.30; Oakridges, \$3.60; Carleton, \$2.50. Collection by children at St. Luke's, Ashburnham Sunday School, \$2.76.

MISSION FUND.—*Thanksgiving Collection.*—Toronto, St. George's, \$140.80; All Saints' \$61.58; St. Paul's, \$46.67; Church of the Redeemer, \$2.08; St. Matthias', \$7.72; Trinity College Chapel, \$35.10; St. John's, \$21.93; St. Anne's, \$17.25; Parkdale Mission Chapel, \$2.76; St. Luke's, \$32.31; Newmarket, \$8.00; Etobicoke, St. George's, \$4.37; Christ Church, \$3.40; Woodbridge, Christ Church, \$5.90; Newcastle, \$25.70; Manvers, St. Mary's, \$1.00; St. Paul's, \$1.25; Port Perry, \$8.00; Whitby, \$6.00; Colborne, \$4.75; Brighton, \$1.75; Haliburton, \$2.00; Wyebridge, \$4.00; Orillia, \$16.55; Credit, \$4.25; Port Credit, \$4.90; Dixie, \$1.90; Hastings, 70 cents; Alnwick, 49 cents; Holland Landing, \$2.58; Aurora, \$5.60. *Special Appeal.* Edmund Wragge, Subscription, \$40.00; Walter R. Strickland, on acc. of subscription, \$12.50; Chancellor Spragge, on acc. of subscription, \$25.00. *Parochial Collections.*—Seymour & Percy on account, \$14.50.

Mission Fund.—Canadian Land and Emigration Company's grant to Dysart for half year ending 31st December, \$50.00.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—Tecumseth, Trinity Church, \$1.87; St. John's, \$2.00; Christ's Church, \$1.32; Clarks-ville, 98 cents; Batteaux, \$6.00; Duntroon, \$4. St. George's Toronto, additional \$48.50; Church of the Redeemer, Yorkville, \$75.00. *Donation.*—Rev. John E. Cooper and family, \$1.00.

St. Stephen's.—The Twentieth anniversary of the opening of St. Stephen's church was celebrated on Advent Sunday, appropriate services, conducted by the rector, Rev. A. J. Broughall, taking place morning and evening. In the course of his morning sermon, the Rev. gentleman gave a brief history of the church. St. Stephen's in the Fields as the church was originally called, was erected in 1858, and opened on Advent Sunday of that year. Since then, a new parish, St. Thomas' has been set off to the north, St. Stephen's has contributed of its boundaries to form three other parishes; still St. Stephen's parish has steadily grown. In October, 1865, the church with its organ and other contents was destroyed by fire nothing being left but the bare walls. In less than five months from the date of the fire the congregation reassembled in the restored church, which was out of debt. The clergyman's house having been burned down, a parsonage was erected, land for the purpose being purchased. A large organ was subsequently purchased for the church and, after that again, a new school house was built, one of much humbler proportions, which was located on ground given by the founder of the church, having been previously used. This year (1878) the church has been beautified and enlarged by the addition of two spacious wings.

Association of the C. G. S.—At the annual meeting held on the 2nd inst. the following officers were elected for the ensuing year:—President, Miss Oxenham. Vice-President, Miss Woollal. Secretary, Miss Sykes. Librarian, Miss Marshall. Assistant Librarian, Miss S. Edgar.

WEST MONO.—A Confirmation will (D.V) be held in this mission in the Church of the Herald Angel, by the Bishop of Algoma on Sunday morning, Dec. 22nd, when a large number of candidates will present themselves for the Apostolic rite.

The death is announced of Dr. Langstaff, of Springhill, Township of King. The Doctor was loved by all who knew him, and his death will be keenly felt in the neighborhood. He died on the 27th, and leaves a widow, five sons and two daughters. He was a consistent Christian, the pillar and corner stone of the little Church which he so dearly loved. He laboured assiduously for its welfare. He had a decided opinion on Church matters, being an ardent believer in the doctrines of the Church. In his demise the Church loses a staunch and practical supporter, the community a kind and benevolent citizen and neighbour, his widow a loving husband, and his children a kind and indulgent parent.

Thanksgiving Day was observed in most of the City Churches. The attendance was generally good, and the collections in most instances, according to the Bishops directions were for the Mission Fund.

MILLBROOK.—The Missionary Meeting at Holy Trinity Church on the 6th was largely attended. The Rev. Dr. Hodgkin, Clerical Secretary of Missions delivered an excellent address.

BAILLIEBOROUGH.—A large attendance was also present here on the 7th, when addresses, full of information, were delivered by the Rev. Dr. Hodgkin and the Rev. Mr. Harris, of Omemece, who were listened to with lively satisfaction.

CAVAN.—St. John's.—The Rev. Dr. Hodgkin preached three missionary sermons: in this church in the morning; at St. Mark's, Bethany, in the evening. His sermon at Millbrook was a powerful production, occupying an hour in the delivery, and the well-filled collection plates showed that it was not without its proper effect.

"Observer," in the *Port Hope Times*, says: "The labors of so zealous and able an advocate as Rev. Dr. Hodgkin, can hardly fail to help the cause of Missions in the Church of England very materially; he seems indeed to be the 'right man in the right place.'"

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod Office during the month of November, 1878:

MISSION FUND.—*Offeratory Collections.*—Binbrook, \$1.20; Saltfleet, 75c; Oakville, \$7.20. *On Guarantee Account.*—Port Maitland, \$7.00; Palermo, \$20.00; Drayton, \$15.00; Nassagaweya, \$90.00; Harriston, \$60.00; Clifford, \$50.00; Carlisle, \$25.00; Fergus, \$26.00; Alma, \$20.00; Acton, \$50.00; Stewarttown, \$100.00; Omagh, \$100.00; Palermo, \$31.00. *Parochial Collections.*—Dunnville, \$11.00; Marshville, \$1.00.

AMARANTH SPECIAL SUBSCRIPTION.—Mrs. Thomson, \$25.00; Mrs. Bruce, \$5.00.

ALGOMA FUND.—Drummondville, \$3.68; Stamford, \$4.60.

WIDOWS' AND ORPHANS' FUND.—*Offeratory Collections.*—Elora, \$5.00; Marshville, 70c; Binbrook, 92c; Saltfleet, 69c; Rymal, 58c; Clifford, \$2.10; Drew, 71c; Clifton (add'l), \$2.00; Guelph, \$67.48; Port Colborne, \$3.60; South Cayuga, \$4.00; Port Maitland, \$1.00; Cayuga, \$27.30; Palmerston, \$1.00; Lowville, \$1.20; Nassagaweya, Carlisle, 70c; Kilbride, 68 cts.; Stewarttown, \$2.00; Oakville, \$10.00; Milton, \$1.00; Grimsby, \$11.00; South Walpole, \$4.04; St. Thomas, Hamilton, \$4.00; Jarvis, \$4.91; Aldershott, \$2.07; Waterdown, \$3.00; Norval, \$3.70; Nelson, \$1.00; Burlington, \$4.00; Dundas, \$8.68.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PETERSVILLE.—On Advent Sunday, the Rev. J. Jacobs, missionary to his brethren, the Indians of Sarnia Reserve and Kettle Point, said morning prayer and preached in St. George's Church, to a large and deeply interested congregation. He spoke of the work of the Church among the Indians. The preacher, himself an Indian, was educated for the ministry in Huron College, and was ordained by his Lordship the Bishop of Huron. He was appointed to the mission of the Sarnia Reserve where he has, ever since he was ordained, been laboring among his brethren, and he has been greatly blessed in his labours. Scattered far and wide in "the clearings," the members of the Church have some of them a considerable journey to make to their morning and evening service, yet they are very regular in their assembling themselves together, and very reverent in their demeanor in the Court of the Lord. In the two congregations, numbering about two hundred souls, there are eighty communicants.

KIRKTON.—Rev. Mr. Scott will officiate until Easter here and at St. Patrick's Church, Bidulph. He will hold fortnightly services at Prospect Hill. This will doubtless be a great blessing to the churchmen in that district, the missions being so large that many families must be entirely without those privileges that they had enjoyed in the parochial system of their native land. In Huron County, of which this mission is part, as well as in the other northern counties, it is wholly out of the power of the missionaries, be they ever so zealous, and indefatigable, to gather in the harvest that awaits the few labourers.

The readers of the DOMINION CHURCHMAN, no doubt, remember the reception into the Church by Confirmation, of a congregation of German Lutherans and their minister, Rev. S. Edelstein; and the opening for Divine worship of their new Church. Mr. Edelstein, who had been converted from Judaism, and then had been for some time Lutheran minister, was the instrument in bringing about the conversion of his flock to the Church, and was ordained by his Lordship the Bishop of Huron, does not limit the sphere of labors to the Churches at Colchester and Kingsville, but is also holding services among the German colonists in other parts of that Western district. On the 1st inst., he held morning service in Hunton's Hall, and at evening service in Christ's Church, Chatham. This is the second of his monthly visits to Chatham. Christ's Church is in the parish of Ven. Archdeacon Sandys, but he gladly throws open his Church to this German mission.

The Church having had her Thanksgiving Services for the ingathering of the harvest, the day set apart by the Governor General as a day of National Thanksgiving was not marked by special services in our Churches in the city with (as far as we have heard) a solitary exception. The same holds good of our country Churches. In St. James', Ingersoll, there was a lecture by the Rev. E. M. Bland.

DELHI.—*Norfolk.*—The Holy Season of Advent is being religiously observed in this village. The new brick Church was brilliantly illumined for the first time on the Eve of the first Wednesday in Advent. Litany was said by the Incumbent, Rev. T. E. Sanders, who also was the preacher, taking for the subject of his first sermon, "Death," to be followed by three others, subjects: "Judgment," "Hell," "Heaven," these will occupy the Wednesday evenings of Advent, and hope, with God's blessing, that many a hearer will be benefited and made a meet partaker of the blessed Christmas-tide. A congregation of 80 worshippers were present, and a full choir who sang three appropriate hymns from the 'Hymnal' emanating from the Society for Promoting Christian Knowledge, most heartily. "The Church" is making a rapid advance in this long neglected part of the Diocese.

ALGOMA.

MY DEAR SIR.—Will you kindly grant me space to acknowledge the receipt of a box of articles for Christmas trees, which have been made and given me by Mrs. O'Reilly, Mrs. Howard, and other ladies. I have also received three Surplices and three Stoles for some of my stations, which have been furnished by the exertions of Rev. J. Pearson, and made by the young ladies of Bishop Strachan School and other friends. The Surplices, &c., I have distributed to Aspdin, Beatrice, and Rosseau Churches. At the same time, with your permission, I would mention that stoves for Aspdin, Lanelot and Ufford Churches have been supplied by Miss Girdlestone of Galt; and that this lady has authorized me to put a small Chancel to St. Mary's Church, Aspdin, at her expense.

Last Sunday evening I had both my feet crushed against trees on my way to Rosseau, when struggling through the mud-holes, in the dark. They are very painful at present but I trust a few day's rest will put them all right. The congregation at Rosseau were kept waiting, as I was twenty minutes behind time, but they made me heartily welcome. Their offertory toward the Diocese Fund was \$2.30, which we do not consider at all bad at this time of the year. A clergyman to be stationed here is much needed. A most pleasantly situated log house could be rented (cheap) on the lake shore and within a mile of the village; and there is very little doubt but that the people would themselves raise from \$150 to \$200 a year towards the salary.

Yours, &c., WILLIAM CROMPTON,
Travelling Clergyman of the Dio. of Algoma.
Aspdin P.O., Dec. 5, 1878.

British and Foreign.

ENGLAND.

WHITEHAVEN.—The many Canadian friends of the Rev. D. I. F. McLeod, late rector of Chippewa, will be pleased to hear that he occupies a very important position in the Diocese of Carlisle as vicar of St. James' Church, Whitehaven. This church is very large, having sittings for 2,500. The Bishop of the Diocese has just appointed Mr. McLeod as one of his surrogates.

Mr. Tooth formally resigned St. James', Hatcham, on the 18th ult. The patron has nominated the Rev. H. A. Walker, formerly one of the curates at St. Alban's, Holborn, to be his successor. Mr. Walker expected to begin his duties on Advent Sunday. It is stated that the ritual is to be studiously moderate.

At a meeting of the Home Bishops' Fund, the Earl of Devon in the chair, it was announced that the Society had given £12,247 stg. to the St. Alban's Fund, and £3,505 stg. to the Truro Fund. It was stated that encouraging reports as to the gradual receipt of funds from the four proposed new dioceses had been received. A conference had been held at Derby under the Duke of Devonshire's presidency, pledging those present to active steps for the new See of Southwell, towards which an offertory of nearly \$100 stg. has been contributed by St. Paul's Cathedral.

The *Hull News* (England), says: "A reverend gentleman, in the course of an address to the members of his parochial Church reading-room, said he thanked all friends who had voluntarily sent free copies of newspapers, except as to two—the *Rock* and the *Police News*. He declined to say which paper was of the higher moral character, but he declared both of them unworthy of admission to any respectable society, public or private. Thereupon the proprietors of the *Rock* have commenced proceedings against the local newspaper which published the speech, and against the rector who delivered it. Westminster Hall gossip has it that the *Police News* intends to have revenge on the Evangelical organ by prosecuting his reverence for placing these two highly respectable journals so nearly on a level as he did!"

The subject for discussion at the last debate of the "Bristol Church of England Young Men's Society" was "That the conduct of the Bishop in closing St. Raphael's was justifiable." The speeches on the subject were unusually animated. The behaviour of the Bishop on this and other matters was very freely handled, with the result that, although the proposition did not affirm any approval, but simply justification of his conduct, only eight of those present found it in their conscience to support his Lordship, who is president of the Society. On the other hand, while many present declined to vote, there were eighteen who condemned the Bishop's conduct, so the motion was negatived by more than two to one.

The bishop of Truro has received a letter from some Cornish working men in New Zealand, saying that they are raising funds towards the erection of Truro Cathedral. His Lordship mentioned the circumstance in presiding at a meeting for the support of the Bishop of Bloemfontein's Mission. That prelate has been taking part in a devotional meeting of the Cornish clergy, and has preached and spoken on behalf of his distant diocese in various parts of Cornwall with considerable success. A lady from Truro is going out to work under the Bishop at Bloemfontein.

Bishop Piers Claughton held a confirmation at St. Paul's Cathedral on Friday, when 322 catechumens were confirmed.

The Dean and Chapter of St. Paul's have arranged for the performance of Spohr's "Last Judgment" on the second Tuesday in Advent, Dec. 10.

The foundation stone of the district church of St. George was laid on Saturday afternoon by Mrs. G. Parker, whose husband, of the Manor House, Lewisham, a member of the Blackheath bench of magistrates, has given £8000, the entire cost of the building.

THE MISSION WORK OF THE CHURCH.

A LETTER FROM BISHOP WHIPPLE TO THE REV. DR. TWINING.

MY DEAR BROTHER: I have been compelled to give up my work and seek a milder climate. It has cost me many a headache. Pain makes us weak, and weakness brings anxious fears about schools and Missions. We foolish folk think ourselves, our plans and our work are necessary for the progress of His Kingdom. When the storm comes we forget that He can still it—when the way is rough and the clouds lower, we sometimes lose the Hand. It is never dark to Him. It is the film over our eyes which makes it dark to us.

"The tears came into my eyes when I read that there was danger lest the Executive Committee must withdraw some of their Missionaries. I know what that means, shrinkage everywhere. If you abandon any work, we must withdraw some of our Diocesan Missionaries—we must send away or refuse some whom we might have trained to preach Christ. It is one army. If one part wavers, others will waver—courage and cowardice are both contagious.

Whenever I get troubled I always try to read over the old promises. We think that we wish these precious souls gathered into His fold, that we long to see the Church triumph. We forget how long our Lord has waited to see the travail of His soul; we forget that His Kingdom will come, that His Will will be done on the earth as it is in Heaven. The one question for us is, whether we shall be workers with Him in the world's redemption. His promises have never failed—"I will lead them by a way they know not." "They that sow in tears shall reap in joy." "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee." Were there ever such words for poor souls who can only say, "Lord, I believe, help my unbelief."

It may be that we are walking in the wilderness because we would not hear His voice. "I will allure them into the wilderness and there I will speak very comfortably unto them." It may be that we have been saying, "I am rich and increased in goods, and have need of nothing." Our Lord is counselling us "to buy of Him white raiment." "As many as I love, I rebuke and chasten."

The way of duty lies right onward—"Speak to the people that they go forward." We know that since our Lord ascended into Heaven no branch of His Church has had such a field of labor as He has given His children in America. There never was a field where good seed was so certain to bring thirty, sixty and an hundred fold. Ninety years ago Bishop Seabury ordained a Priest in Connecticut. That Priest's son (Rev. Dr. Shelton) is to-day a faithful pastor of Christ's flock. In these two lives we have the history of our branch of the Church. From a handful of Clergy ministering to "a people everywhere spoken against," we have increased to three thousand three hundred Clergy. The Church has become a moral power in the nation. For fifty years the Church did little more than vindicate her position as a pure branch of the old historic Church. Her leaders were men of clear heads and warm hearts, of deep piety and unswerving devotion to the old faith. We owe to them the catholic position of the Church toward all Christian folk, and her apostolic conditions of Church-fellowship. At length the nation recognized her historic past, her old faith, her Missionary spirit and her catholic position. Sect-rallying cries were dying out, old prejudices were being remedied; Christians of other names were beginning to use liturgical services, to keep festivals, and to reach out their hands for reunion. This was not man's work. It was done by Him "Who maketh men to be of one mind in a house." Love made the Church's children emulate one another in holy work. We knew more about that heavenly arithmetic which rejoices more over the re-

turn of one wandering sheep than over the ninety and nine who went not astray.

We make mistakes (I say we) in bringing in questions about names and things. Men claimed victory for this party or that. There was some speech which was half of Ashdod and half of Canaan. We did sometimes mistake infallible self-will for "Catholicity" or "the truth as it is in Jesus." It was not the Lord's doing—"an enemy hath done this"—we have one schism to be healed; we have some alienated hearts. The tears blind my eyes as I write. All this while men were going down to death without hope of salvation. Many, dear as life, were wandering on the dark mountains; doubt and unbelief were settling over souls with a death-chill; we heard, not the exultant shout of the prophet, but the sneer of the sceptic, "Where is the God of Elijah?"

Amid all these troubles the Lord has given us, in our Foreign and Domestic Missions, as brave, as faithful Missionaries as He has ever given to His Church. They hardly know that there has been any strife. They know nothing about party victories. They are fighting for Christ their King. They have lived hard lives of poverty and self-denial. They have gone on foot preaching Jesus Christ and Him crucified. There are Missionaries of the Domestic and Foreign Committees who have been doing this work thirty years. Christian men will differ—they have the right to differ—it is a part of the liberty wherewith Christ has made His children free. So long as they know nothing but Christ crucified—as they bring in nothing to divide the fold, and obey those whom the Lord has set over them in the Church—we may be sure no strifes will mar our unity. As the eventide draws on there will be perilous times. The one question for us is, What can we do to hasten His coming? He has opened the whole world for Christian effort—there is no people on the earth to whom we may not carry the Gospel. Is this a time to withdraw Missionaries? Where shall we begin? Shall it be in Japan, where God has opened a door to a great nation the like of which no man has ever heard? Shall it be in China, where if the same faith touch the door, it will stand wide open to preach Christ to four hundred millions of people? Shall it be in Africa, where Stanley has explored its unknown lands, that heralds of the Cross may go there and Ethiopia stretch out her hands unto God? Shall it be Greece, by whose doors God is fulfilling prophecies which have waited two thousand five hundred years? Shall we call back Bishop Tuttle from Utah, or Bishop Spalding from Colorado, or Bishop Hare from the Indians? *We dare not call back any one.* We will not write homilies about Missions. We will make no calculations which, like those of the poor milkmaid, end in dreams. This we will do—we will get on our knees, with broken hearts, with weeping eyes, and tell all to the Saviour. We will feel the shame and dishonour which will come to Him if harm befall His Church. We will consecrate ourselves body and soul to Him. It will do no good to grieve over real or fancied mistakes. Hard words cannot stop the schism which has given us such sorrow, or prevent others joining it. Strife will not cure mistakes or soften party bitterness. God alone can heal all schism. The love of Christ will be the solvent of all walls of separation.

When the children of the Church throw themselves into His work with passionate devotion, and fulfil the Lord's words, "The Kingdom of Heaven suffereth violence and the violent taketh it by force," there will be no lions in the way. We must not be disturbed if offences come. They had parties in the Apostles' time—men whom St. Paul ordained went back—he wept over those who were enemies of the Cross of Christ. He could say, None of these things move me." He went right on preaching Christ crucified as the only hope of a lost world. Multitudes were added unto the Church, "of such as should be saved." It will be so again. I do not believe there was ever a period when work was as hopeful as it is now. I do not think there was ever a time when Christian hearts were as near each other as to-day. I do not believe that there was ever a time when the Church held with firmer grasp the doctrines of the Christian Faith. I do not believe that there was ever a time when there were more loving souls who counted it joy to give to Christ. We lack means because we look at difficulties and not to God. When we have brought all and laid ourselves at the foot of the Cross, has He ever failed to hear and to help? Have believing souls ever lacked means to do God's work? Did not the poor Pastor Fliendner have answers to his prayers, and he sent out two thousand sisters from Kaiserworth? Did Muller lack bread for one thousand orphans? Will He fail us? Has he led His Church all these years for it to become a by-word and a reproach? Is He not to-day hearing and answering the cry of burdened hearts all over this Church? Is He not walking in the midst, and pouring the oil of His grace into the hearts of His people, that they may be "the light of the world." We will not fear, we will go to Him, we will plead and pray for these brothers whom we have sent out to fight with the kingdom of darkness. The Church will not fail her Missionary leaders. She will not deepen the lines upon cheeks which have grown old before their time.

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tenser love, but only because she is telling my bur-
dened heart of Jesus Christ and bringing to me His
grace and help. I love the Church because I do be-
lieve she is fitted as no other Church to go forth in
the spirit and power of Christ to bring sinners home.
I love her most because in her love I see the hope of
the fulfilment of His prayer, that they all may be one.
In this faith let us pray and work and give. The night
cometh when no man can work. Blessed privilege to
work with and for our Lord, to take that we called
our own and give to Him, to believe that we shall
meet in Paradise many whom we were permitted to
lead to the land where sin and sorrow are passed
away. Pray for me, as I do for you.

Your friend and brother,
H. W. WHIPPLE,
England.

Correspondence.

NOTICE.—We must remind our correspondents that all
letters containing personal allusions, and especially those con-
taining 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 corre-
spondents.

HONOR TO WHOM HONOR.

SIR,—In your delightful notice of Bishop Mac-
kenzie—much of which I can endorse from per-
sonal knowledge—you make him "father of mis-
sion chapels" in the Fens. I cannot deny that in
that peculiar form, and in the Diocese of Lincoln,
he may have, doubtless had, the right to the title.
But the Fen ends of two parishes in the adjoining
Diocese of Norwich has certainly been pro-
vided for years before. On Ascension Day, 1849,
I preached in St. Edmunds Chapel, Walpole, St.
Peter's—built to supply the Fen End of his Parish
—by Rev. Arthur Moore, who carved the screen
and bench ends, and manufactured the painted
windows with his own hands, and the following
year I officiated many times in a "Mission
Chapel," built at the Fen End of West Walton
by the Rev. Everard Blencowe. Bishop Mac-
kenzie did not leave London till 1855.

Yours, &c.,
ELEUSIS.

P. S.—The Fens are all one vast plain, parted
between Lincoln, Norwich and Ely Dioceses.

WIDOWS' & ORPHANS' FUND.

DEAR SIR,—In one of your late papers corres-
pondence was invited upon the working of our
Widows' and Orphans' Fund. We make a few
remarks on the proposed Canon published in your
last issue.

On referring to clause No. 4, we find what we
consider a hardship falling upon clergymen and
families long resident in the Diocese, and who
should have contributed regularly, made the re-
quired collections, and as in our case paid the
entrance fine of \$40. The canon by its 4th
clause states every clergyman "shall pay the
sum set opposite to his age in the annexed scale,"
and this without any distinction. Now that
would oblige us to pay the sum of \$16.17 an-
nually, after laboring very hard in the mission
field (in the back-woods) for 13 years, and paying
the above fine, annual subscriptions, and making
the said collections. This proposed annual pay-
ment, the better half says it is impossible for us
to pay. Thus the Canon destroys all the hope of
the missionary's wife, makes the wife and husband
down-hearted as they pass in review a life of hard-
ships for the Church's sake, and that life spent too
under the prospect of support from the W. & O.
Fund, should hard labor, as we say, rob the wife
of her husband.

We hope the Committee and Synod will see it
to be only just to make the payments agree with
the age of each clergyman when he enters the
Diocese, or holy orders, in which case our payment
would be nearly \$10 annually. Yours, dear Sir,
MISSIONARY AND WIFE.

MISSIONARY MEETINGS.

DEAR MR. EDITOR,—The letter of last week up-
on the subject of missionary meetings and speeches
was well timed. Little able advocacy of the sacred
cause of our domestic missions will be displayed
so long as the members of the deputations take
so little trouble to master the subject, and arrange
the matter of their addresses—so long as they do

not realize the solemnity of the duty they under-
take. We have among us men of knowledge, men
of experience and practical ability in the depart-
ment of Church missions. Let these commit to
your columns, for the use of their brethren, those
facts, figures, notes, considerations, and so forth,
which ought to be embodied in our missionary
speeches. If they would throw their contributions
into the form of "skeleton addresses," so much
the better. Many a young member of the depu-
tations, and older ones also, would be thankful
for such assistance, and the mission fund would
no doubt be greatly the gainer for this labor of
love on the part of the contributor of such notes
and sketches.

I am, yours truly,
Dec. 2nd, 1878.

VER. SAp.

MISSION FUND OF TORONTO DIOCESE.

SIR.—As very many of your numerous readers
are members of the Church of England, I beg
leave to offer through your columns the following
suggestion in reference to the deficiency in the
Mission Fund of this diocese.

When Moses wanted gold and precious stones
to beautify the tabernacle in the wilderness, the
holy women of the congregation brought their
"bracelets and earrings and rings," and offered
them unto the Lord. It cannot be that the holy
women of to-day are less earnest and devoted than
they were in Moses' day. And therefore I feel
certain when the thought is suggested to them
there will be many ready to act on the suggestion.
Nor does it come from me, but from the noble ex-
ample of one of themselves. For to my own cer-
tain knowledge a member of one of our congrega-
tions once took the diamond ring off her finger
and devoted it to the cause of God, thus realizing
some \$50 or \$60 for a missionary object of our
Church. It was a sacrifice no doubt, a great sac-
rifice, but one I feel sure never has been and never
will be regretted. Not only is there the present
satisfaction of thinking of all the good that noble
gift will do to many in this world; but that
little ring of gold will expand hereafter into a
glorious golden crown, and each precious stone
which it contained will cease not to grow till it
out-rival in beauty and lustre the world-renowned
gem among the royal jewels of our own gracious
Queen. The loving act of Mary in anointing
Jesus will be spoken of wherever the gospel is
preached upon earth; but the self-sacrificing act
to which I refer will add eternal lustre in heaven
to the brow of the noble woman who performed it.
And so will every earnest effort made tomorrow
for the spread and maintenance of Christ's gospel
in this diocese.

Toronto, Dec. 3rd, 1878.

SUGGESTION.

MISSIONARIES AND THE MISSION FUND.

DEAR SIR.—I beg to use your paper for the pur-
pose of bringing before my brother missionaries
the desirability of some united and determined
action for the protection of their interests and
those of their people. The extraordinary manner
in which the missionaries are treated, the intoler-
able demands and burdens laid upon them,
affecting their work and the welfare of their wives
and families, are such that it is thought some ad-
vantage might be derived from mutual consulta-
tion. Should other missionaries think that such
a meeting might be made advantageous, let them
express their views in the way that the writer of
this has done. And should any encouragement be
given for the accomplishment of this suggestion
a time and place might be appointed for such a
meeting.

B. & S.

Family Reading.

RAYMOND.

CHAPTER XXI.

Hugh Carlton's hopes of ultimately winning
Estelle Lingard had never risen so high as they
did after the conversation with her last recorded.
He saw clearly that she had no more idea of being
ever united to Raymond now that he was free
than she could have entertained when she be-

lieved his marriage with Kathleen to be an un-
doubted certainty; and if she was right in her
impression that he would now remain finally in
Jamaica, it was probable indeed that they would
never meet again, and that even all correspond-
ence between them would gradually cease.
Estelle had mentioned, in the course of a few last
words which passed between them before Hugh
took leave of her, that she did not intend herself
to write to Raymond on the subject of Kathleen's
inconstancy—the announcement ought to come
from the girl herself, and she had promised to
make it without the delay of a single day—but
Estelle had reasons, which she did not care to
reveal to Hugh, for resolving that she would not
write again to Raymond until the news of the
marriage had actually reached him; in fact, she
remembered but too well the pain with which she
had borne Raymond's anger against herself on the
evening before his departure, when he resented so
warmly her effort to shake his faith
in Kathleen's constancy. He had thought
that she misjudged his darling then, and
he might think it all the more strongly
now, if she tried to tell him of the final treachery
which had been perpetrated against him. He
must hear it from Kathleen and her parents, and
when he knew, only too certainly, that her worst
fears had fallen short of the fatal reality, then
would she be ready again to write to him, and
strive by all the devotion of her generous friend-
ship to soothe the bitterness of his unexpected
trial. She and Hugh talked over the dates of the
outgoing mails, and ascertained clearly that
Raymond could receive the tidings both of the in-
tended marriage and of the fact that the ceremony
had actually taken place, in time to prevent him
from sailing for England at the period he had
fixed to do so. He had intended to be at Carlton
Hall again in the autumn, and now Estelle did
not doubt that she would about that period re-
ceive a letter from him, which would tell her that
he never intended to set foot on the shores of his
native land again. All this she spoke of openly
to Hugh, and he felt that everything now promis-
ed well for the success of his indomitable resolu-
tion to make Estelle his own as speedily as might
be, and he resolved to speak to her at last of all
his passionate hopes as soon as Kathleen's wed-
ding was over. He saw that he had little chance
of winning even a hearing now when her heart
was full only of sympathy for Raymond in his
misfortune, and her loyal friendship would certainly
brook no thought of her personal fortunes in
these first weeks of her certain suffering.

But later, if she was confirmed in her belief
that he would not return, it might be that the
revelation of the love that had clung to her so long
in silence and discouragement would move her
generous nature to reward it then with such re-
turn as she was able to make, although Hugh
could never be the object of her first and best
affections.

He felt it was a rather fortunate circumstance
for himself that he was to be parted from her for
a few weeks in the meantime, or he might have
found it almost impossible to retain the avowal of
his feelings till the time came when it would be
rash to make it than it could be now.

So with dumb lips but wildly-beating heart he
took her hand to bid her farewell, and looked with
wistful longing gaze into the beautiful eyes that
haunted him ever, night and day, while softly
echoed in the secret of his soul the name by which
he ever called her in his thoughts—"Star of my
life—Estelle!"

Six weeks had passed away after this parting
before they met again, as the Carltons remained
somewhat longer in London than they had at
first intended; but they had not been returned an
hour before Hugh had taken his way down to
Highrock House, to see once more the face that
made the sunshine of his life.

It was summer now, when the evenings were at
their longest; and he found Estelle seated at the
open window in the twilight, gazing out towards
the western sky, where one pure pale star shone
with silvery light within the amber glow, still
lingering round the death-scene of the vanished
day. Her book, which she could no longer see to
read, lay open on her knee, but volumes of
thought seemed written in the earnest face and
upward gazing eyes, etherealized by the dim gold-

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en light that fell upon them, reflected from the heavens.

She had swept back her dusky hair with one hand, while the other still lay upon the pages she had been reading; and Hugh stood contemplating the fair picture many minutes before she perceived his presence, while he felt that there was a purity and unworldliness in her very aspect, which seemed to elevate his whole moral being, and made him realize, more thoroughly than he had ever done previously, the blessing as well as the happiness, she would be to him, if he could but win her.

He would put his fate to the test that same night, and with a quick step he went towards her at once, as the resolve took root in his mind, to delay not so much as an hour longer.

"How thankful I am, Estelle to see you once more!"

She started, and looked round, then put her hands frankly in his.

"How kind of you to come so soon to see me, Hugh; I knew you were to arrive to-day, but I thought you would have been too tired to come to-night."

"It is rest and peace to be with you, Estelle, as it is for me nowhere else in the world."

She looked a little surprised at the warmth with which he spoke, but her mind was too full of the event which so much concerned Raymond, to dwell, even for a moment on anything else.

"Tell me Hugh," she said, "is this fatal wedding really over?"

"Yes, some time since; and Kathleen Harcourt is already on her way to Switzerland with her husband, I am charged with many messages to you from her. She had not courage to write to you herself, knowing how deeply you felt the wrong done to Raymond; but she entreated you to forgive and forget all, as far as she is concerned, and still be to her the friend you were before."

"I am Raymond's friend!" exclaimed Estelle, with a flash of fire in her dark eyes.

"She knows that well; but she hopes he may forgive her too. And she begs you very earnestly to condone a past which cannot be recalled."

Hugh spoke anxiously, for it was of no small importance to him that Estelle should be on good terms with his relations.

She looked down thoughtfully, but did not answer; and he went on.

"Poor, pretty Kathleen! You would not have thought that any error greater than weakness and instability could be attributed to her, if you had seen her in her white wedding robes, with the long veil covering her pretty head, and falling to her feet. She looked more like what one could fancy an angel, than a fallible human being; and the ceremony was scarcely over, when she came to me with her great blue eyes shining in tears, and said 'Make Estelle love me again, Hugh!'"

"It is hard to resist that!" said Estelle, with a sad smile.

"Poor child! I think she may yet stand greatly in need of a true friend; for I cannot help having many fears for her happiness with so unscrupulous a man of the world as Harcourt. I think her mother, too, has misgivings, much as she wished her beautiful daughter to become a peeress, she has been in very low spirits since the wedding, and much less well in health. Since we arrived at Carlton Hall to-day she has felt keenly how desolate the house is without Kathleen. She, too, charged me to beg you to go and see her to-morrow, and to be with her as much as you could in her new and painful loneliness. She does not want to recognize the fact that you are indignant with them all for Raymond's sake, though she is perfectly aware of it; but I do think, Estelle, as far as my poor aunt is concerned at least it would be a true charity if you would ignore the past, and give her as much of your society as you can."

Still, for a few minutes, Estelle was silent, and then she said with a heavy sigh, "If I were to follow my own inclination, Hugh, I own to you, candidly, I should like never again to cross the threshold of the house where Raymond's happiness has been wrecked, or touch the hand of one of those who have combined for his betrayal; but I have always felt very strongly that in this suffering world, where we poor human beings are all liable to error and to pain alike, it is in no sense justifiable that we should be judges

one of another; or withhold (for any seeming unworthiness) the sympathy we need ourselves as much, and deserve as little. We cannot even tell what justice means, as applied to our fellow-creatures, for we can never know them sufficiently, in their real and hidden life, to hold the balance evenly. Vindictiveness and indignation have no right to a place in the history of any one of us, since God alone knows whose are the secret trials that call most strongly for compassion. Therefore it is not for me to refuse, even to Kathleen Harcourt, the friendship she asks, or to Mrs. Carlton any help or consolation I can give her. I will write to Cathie, Hugh, and I will go to see your aunt to-morrow, only I hope—I hope they will not name Raymond in my presence."

He saw by her quivering lips what an effort she had made in speaking those words of peace, and the pent-up passion of his heart burst forth.

"Oh, Estelle, how good you are! Better and dearer than any other the world contains! Surely the charity you show to those who have offended you will be ready too for me, who only love you better than my life!" And then—as at the sound of these unexpected words she turned her large startled eyes upon him, while her sweet face grew pale under the sudden shock—he poured out all the wild boundless love he bore her, in language that appeared almost to pierce her very soul from the intensity of its depth and fire, while his whole being seemed gathered up into the impassioned pleading with which he implored her to realise the hopes on which his existence itself depended.

She could not have stopped him if she had tried. His words were like a fiery torrent that welled up from the depths of his burning heart, and would not be stayed for very anguish of entreaty.

He went on, while whiter and whiter grew her downcast face, and soon her hands were raised to cover eyes that wept for bitter pain; when, at length exhausted, he let his voice die into silence, and waited for his doom, it seemed as if the power to speak or to look up was altogether taken from her.

(To be continued.)

ALL IS WELL.

Through the love of God our Saviour
All will be well;
Free and changeless is His favor,
All, all is well.
Precious is the Blood that healed us,
Perfect is the grace that sealed us;
Strong the Hand stretched out to shield us;
All must be well.

Though we pass through tribulation,
All will be well;
Ours is such a full salvation,
All, all is well;
Happy, still in God confiding,
Fruitful, if in God abiding,
Holy, thro' the Spirit's guiding,
All must be well.

We expect a bright to-morrow,
All will be well;
Faith can sing through days of sorrow
All, all is well.
On our Father's love relying,
Jesus every need supplying,
Both in living, and in dying
All must be well.

THE SWEARER'S PRAYER;

OR, HIS OATH EXPLAINED.

What! a swearer pray? Yes, swearer, whether thou thinkest so or not, each of thine oaths is a prayer—an appeal to the holy and almighty God, whose name thou darest so impiously to take into thy lips.

And what is it, thinkest thou, swearer, that thou dost call for, when the awful imprecations roll so frequently from thy tongue? Tremble, swearer, while I tell thee! Thy prayer contains two parts: thou prayest, first, that thou mayest

be deprived of eternal happiness; secondly, that thou mayest be plunged into eternal misery.

When, therefore, thou callest for damnation, dost thou not, in effect, say as follows: "O God! Thou hast power to punish me in hell for ever: therefore, let not one of my sins be forgiven! Let every oath that I have sworn, every lie that I have told, every Lord's day that I have broken, and all the sins that I have committed, either in thought, word, or deed, rise up in judgment against me, and eternally condemn me! Let me never see thy face with comfort; never enjoy Thy favour and friendship; and let me never enter into the kingdom of heaven!"

This is the first part of thy prayer. Let us hear the second.

"O God, let me not only be shut out of heaven, but also shut up in hell! May all the members of my body be tortured with inconceivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal!"

Swearer, this is thy prayer! Oh dreadful imprecation! Oh, horrible! horrible! Most horrible! Blaspheming man! dost thou like thy petition? Look at it. Art thou sincere in thy prayer, or art thou mocking thy Maker? Dost thou wish for damnation? Art thou desirous of eternal torment! How many times hast thou blasphemed the God of Heaven? How many times hast thou asked God to damn thee in the course of a year, a month, a day? Nay, how many times in a single hour hast thou called for damnation? Swearer, be thankful, oh be exceedingly thankful that God has not answered the prayer! that His mercy and patience have withholden the request of thy polluted lips!

Never let Him hear another oath from thy unhalloved tongue, lest it should be thy last expression upon earth, and thy swearing prayer should be answered in hell. Oh let thine oaths be turned into supplications! Repent, and turn to Jesus, who died for swearers as well as for murderers. And then thou shalt find, to the eternal joy, that there is love enough in His heart, and merit sufficient in His blood, to pardon thy sins, and save thy soul for ever. . . . Swearer! canst thou ever again blaspheme such a God and Saviour as this? Even so. Amen.

"Who hath hardened himself against Him, and hath prospered?"—Job ix. 4.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."—Exod. xx. 7.

"Because of swearing the land mourneth."—Jeremiah xxiii. 10.

THE FOUR ANCHORS.

The night is dark; but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the Anchor *Patience* out,
And wish—but wait—for day.

Fierce drives the storm; but winds and waves.

Within His hand are held,
And, trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp;
I'll trust Him, though He slay;
So, letting go the anchor *Faith*,
I'll wish—but wait—for day.

Still seem the moments dreary, long,
I rest upon the Lord;
I muse on His "eternal years,"
And feast upon His word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor *Hope* ahead,
And wish—but wait—for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt
In hands so dear as Thine?
I'll lean on Thee, by best Beloved,
My heart on Thy heart lay;
And casting out the anchor *Love*,
I'll wish—and wait—for day.

H. F. BROWN.

"I DIDN'T THINK."

One of the hardest things a boy is called to do is to think. How often he will do something he oughtn't to do, and the only reason he will give is: "I didn't think." Yes, this is the common excuse, and a very poor one it is. What in the world were our thinking powers given to us for, if we do not use them? We suspect any number of boys go astray, and do no good in the world, just because they do not think. But some one asks, "How shall I begin; what shall I do?" Now just be quiet, and we will tell you how. There is John Sparks. He is a good sort of boy, but doesn't get along. He is always late at school and never has his lessons. The reason is he is so thoughtless that he will let any and everything come in and occupy his mind.—While dressing, he will chase the kitten, knock over the chairs, and overturn the water pitcher. Now did he stop and think, he would do none of those things, but dress himself promptly, and be ready for breakfast and for school. Instead of studying, applying his mind, he is looking about, diverted by every thing he sees. This habit, once fixed will never leave the boy, and he will never succeed. The thing, then, is to stop and consider whether it is right or wrong to say or do this or that, and what will be the result of doing or not doing it. If a boy jumps into a pond, he knows he will get soaking wet, and perhaps muddy. Shall he do it? He must think about it. When a boy is tempted to tell a lie, or steal some fruit he may be found out, and catch a whipping. Shall he do it? Just let him stop and consider all about it. He says to himself, "I never have told lies, I never have stolen fruit. I know it is wrong. I know my mother would be dreadfully grieved. I should be looked upon, if found out, as a little liar and thief, I should feel mean, and wish to hide away from the sight of my parents and playmates. I declare I won't do it, but will be an honest boy." Now this is thinking, and it is good thinking too.

Children's Department.

HARRY AND HIS MONKEY, OR WHERE THERE'S A WILL THERE'S A WAY.

(Continued).

By the end of November, Jack had acquired so many accomplishments that he was considered to be ready for introduction to public notice. A good-natured carpenter who lived near made a little arm-chair and table for him, both of which he appropriated to himself the moment they arrived, seeming quite to understand they were to be his own property. Pussy took a fancy to curl herself round and take a nap in the chair now and then, but Jack invariably came and tilted it up to turn her off. Still she persevered, till he hit upon the expedient of sitting down upon her, almost squeezing the breath out of her body in so doing. She never transgressed again.

Miss Rainer did not forget her promise to mention Harry and his monkey to one or two families for whom she worked where there were children. Their curiosity was greatly excited on hearing of a monkey who could make lace, knit, write, and do various other things of the kind; who had an arm-chair and a table, and a lace pillow of his own, as well as a variety of clothes! She took the opportunity, when trying a dress on Mrs. Lorrimer, the wife of Colonel Lorrimer, to tell her how anxious Harry was to exhibit his monkey. Mrs. Lorrimer was going to give a child's party the following week in honour of her little girl's birthday, and she thought that this would be an entertainment for the young ones of a very novel kind. She told Miss Rainer that Harry and Jack might come to her house at seven o'clock on the evening of the party.

When the evening arrived, they were punctually at Colonel Lorrimer's house at the appointed hour—Harry carrying Jack on his shoulder, and his table and chair under his arm. They were told to wait in the hall for a few minutes, which time was spent by Jack in taking a careful and wondering survey of everything around. Colonel Lorrimer came in very soon with his wife.

They spoke kindly to Harry, and admired his monkey's polite bow which was made to them from his master's shoulder. Mrs. Lorrimer said he was rather ugly in face, but the Colonel remarked that "Handsome is as handsome does," and that now Jack should go before his audience and show what he could do. They were accordingly ushered into a large room where about twenty children had assembled, all eagerly awaiting Jack's arrival. Colonel Lorrimer arranged them in a half circle in front of the little table. The lace pillow was produced, and Jack was quickly attired in his mob cap and print gown; and amid fits of laughter from the children and several older spectators, he took his seat in his arm-chair, and began to twirl the bobbins backwards and forwards, in and out, with the gravest airs, and as busily as if his life depended upon his industry. Then Harry handed him his wire spectacles, which he popped on instantly, to the intense amusement of the lookers on. He showed no symptoms of shyness at being before so many people, though he every now and then paused to look around him, but always resumed his work again at the usual signal from Harry, who had him in complete control. He next sat down to write his copy, having changed his dress for his red jacket and velvet cap. In short, the little fellow went through his various accomplishments in a way that surprised and amused every one. Finally he handed round his cap, going from one person to another quite in a business-like manner. Many of the children were provided with threepenny-bits or sixpences on purpose to give him, others had brought nuts, one or two of which they dropped into the cap, so that it was well it was rather a deep one and capable of holding its stores. Of all they had seen, nothing amused the young people more than Jack's drollery when he returned to his chair, and putting the cap on the little table, began to examine its contents. He had been accustomed to have nuts dropped into it at home, when he offered it to any of Harry's friends who had come in to see him exhibit his tricks, but money was a novelty to him. He looked with surprise and apparent contempt at the little silver coins, and then flung them one by one on the table, as if utterly unworthy of his notice. The nuts he grinned at with great satisfaction, and popped them into a pocket inside his jacket, and then began to crack and eat them one by one. The shells he flung away amongst the children, to Harry's dismay, who tried to stop such rude behaviour, but in vain, for Jack evidently enjoyed the peals of laughter it caused. Before leaving Colonel Lorrimer put half a crown into Harry's hand, and when all the sixpences and threepenny-bits were counted up, it was found that Jack's earnings on this his first *debut* had been 11s. 6d. [Moreover, Colonel Lorrimer promised to mention him to his friends, and all the children declared that they should beg their parents to send for him. Harry went home to his mother with a heavy purse and a light heart; and as for Jack, he was allowed to have nuts to his hearts content in future.]

That evening Colonel Lorrimer's spread Jack's fame, and during the ensuing winter he was quite the fashion at children's parties. Harry's money box grew heavy. Every penny he brought he always put into it, with the exception of a few kept back to buy nuts for Jack. When the winter was over the parties ceased, but he was still continually sent for, and the mission store had additions to it from time to time.

At length the day arrived when the sums collected were to be entered in the book opposite the respective names. On that morning Harry broke open the money box, and he and his mother counted out the contents. The sum exceeded Harry's most sanguine hopes. There was £10 13s. 6d.!

Mr. Gordon, the vicar, sat at the table in the schoolroom with the book of names open before him. Several children marched up to him with small sums, but out of the long list that had been put down, only a few had persevered in their endeavours to assist the mission. When Harry laid £10 13s. 6d. before the vicar he was astonished, till he heard the particulars of its accumulation. Then he said to him, "I will not praise you for what you have done, Harry; I would rather congratulate you at having, whilst so

young, learned how great is the pleasure and privilege of doing good."

Mr. Gordon from that time kept his eye on Harry Lorton. He was much struck with the boy's perseverance and steady resolve, and with the unselfish spirit that had made him give up the whole of the money to the mission cause. He felt that such characters as these are best fitted for the self-denying life of a missionary. He interested several friends about him, amongst others Colonel Lorrimer. The result was that an offer was made to educate him for a missionary. It was thankfully accepted, and it was soon arranged he should go to a training college in London. But what was to become of poor Jack, who had unconsciously had so great a hand in influencing Harry's lot? He could not go to the training college, neither could he be left with Mrs. Lorton, who, though fond of the little fellow would have found him a troublesome charge when her son was gone. Before anything, however, could be decided on, Jack disappeared mysteriously. Every effort was made for his recovery. Handbills were posted about, and an advertisement to the paper—but all in vain! Poor Jack returned no more; his little arm-chair and table were put away, and Harry had to leave home in painful ignorance as to the fate of his little favourite.

It was about two years later, that he went one day to see the animals in a travelling menagerie near town. As he was going the round of the caravans he heard a cry from a cage close by the spot where he was standing, which proceeded from a monkey who was shaking the bars and putting out his paws apparently to try and touch Harry. He was so excited that it attracted the attention of everybody near. Harry went up to the cage to examine the animal closer, for a sudden idea occurred to him that he was no other than his lost Jack, who had recognised his old master, and was trying to make himself known to him. And dear old merry, frolicsome, clever Jack it really was! He seized the hand Harry put between the bars with both his paws and hugged it affectionately; then he patted it and put it to his cheek. It was touching to see how he rejoiced at seeing him again. Harry went to the owner of the menagerie—a very civil respectable man—and told him of the recognition between Jack and himself. The owner said that he had bought him of a man in the neighborhood of Portsmouth two years before; that as he was a healthy young monkey he gave him a fair price for him. He had moped at first, and refused to eat; but after a while he began to cheer up, and the company of other monkeys probably helped to reconcile him to his change of life. The keeper offered to sell him for the price he gave for him; but Harry thought he was as well off as he could be, as he was in the company of others of his own species, and was always kept warm and well fed. So Jack was put back into the monkey cage, and Harry saw the interesting animal no more.

We have only a few words to say in conclusion. The reader may like to know that Harry Lorton fulfilled the clergyman's expectations. As he grew to manhood his whole heart and soul went forth into the cause of foreign missions. He was ordained, and soon after went to South Africa to begin his labors in his Master's service; and there is not a more devoted man amongst the brave band who have given up everything for Christ's sake. He is a great favorite of the little dark colored children, who are never tired of listening to the tale of how a sum of money was earned for them by their clever little countryman, Jack the monkey. C. E. B.

DIED.

At the parish of St. Martin's, New Brunswick, aged 87 years, Dr. Lloyd P. Toque, eldest son of the Rev. P. Toque, of the Diocese of Toronto, leaving a wife and four children.

At Minneapolis, Minnesota, Oct. 9, Minnie J., only daughter of James R. and Elizabeth Ross, formerly of New Ross, N.S., in the 25th year of her age, leaving her sorrowing parents and a large circle of friends to mourn their loss.

At Albion Mines, N.S., Oct 23rd, after a lingering illness, which he bore with patience to the end, Mr. William Walters Tye, aged 88 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. Jos. Williams and Rev. R. H. E. Greene, Assistants.

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

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander 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. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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

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

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

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

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

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