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Vol. 5.]

TORONTO, THURSDAY, FEBRUARY 6 1879

No. 6.

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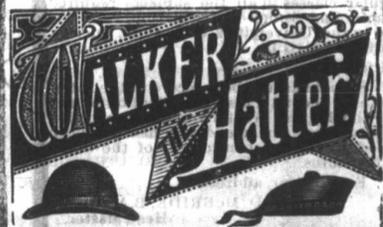
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THURSDAY, FEBRUARY 6, 1879.

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THE WEEK.

SIR WM. HARCOURT, the "Historicus" of the Times has made an eloquent speech at Oxford, in which he denounced the acquisition of Cyprus as a sham, and contended that England had opposed Russia the wrong way, and had actually been playing into her hands. Instead of establishing the liberty and independence of Servia, Bulgaria and Montenegro, and thus creating a barrier against the encroachments of Russia, England had left them in the lurch to look to Russia as the champion of their rights.

Four hundred locked out English agricultural laborers left Kent for Australia, on the 30th ult.

Marshal McMahon refused to sign the decrees relative to a change of military commands. The Marshal might constitutionally have prorogued the Chambers for two months. He preferred, however, to resign. M. Grevy succeeds him. Gambetta is to be President of the Chamber of Deputies.

The United States Government has required Sitting Bull either to surrender himself prisoner of war or else return to Canada.

The most desirable information derived from official returns, shows that the grain crop in the district traversed by the Toronto, Grey & Bruce Railway was considerably larger in 1878 than in 1877.

The cattle trade with England has received a check from the confiscation of a cargo shipped from Portland by Toronto merchants.

Great interest is felt, both in Europe and America, in Professor Nordenskiöld's arctic expedition in search of a north-east passage from European waters to Behring Straits through the Kara Sea. This Swedish explorer established the fact in 1875 that the Kara Sea is navigable. The next year he went as far east as the river Yenisei. Last July he set out on a third expedition, and letters have been received from him describing his doubling Cape Tscheljuskin, the most northern point of Siberia, and his further progress east to the mouth of the Lena river. It now seems probable that the Swedish explorer will prove the practicability of a navigable route from Western Europe to Japan and China, by way of the Kara Sea and Behring Strait. The commercial advantages of the route would be very great, even if open but a few months each season.

The health of the Sultan creates considerable uneasiness. Suspicions are increasing as to the prospects of the future.

A Berlin despatch says Prussia is said to be

preparing a measure for the Diet providing for the permanent retention of the Guelph fund by Prussia on the grounds of its forfeiture. The opinion of jurists on the question of the Brunswick succession is that the Duke of Cumberland's claims cannot be legally set aside, and in case of his death or renunciation the jurists designate the Duke of Cambridge to the succession, and then the dynasty of Wurtemberg.

M. de Lesseps is urging the Government to extend the telegraph wires from Algeria across the Desert of Sahara to the French colonial dependency of Senegal, Western Africa.

The St. Petersburg Golos says:—"It is time to cease dreaming of expeditions of Russian outposts leading to a struggle with the advancing power of England, and to cease relying upon the hostility of the local Khans. It is time to concentrate and fortify our rule in the districts already occupied, which, especially the Caucasus, are held by the strength of the bayonet, as the base of defence against England, our determined enemy."

The Governor of Sarotoff telegraphs that measures of protection against the plague have been taken throughout the District of Sarotoff, and especially on the Astrachan frontier.

Admirable Hornby's return from Artaki to Ismid has soon been followed by a frightful accident on board the Thunderer. One of the two 88-ton guns carried by that ship has burst, killing at once ten men and wounding thirty-three. The gun does not appear to have been submitted to any unfair strain. The accident, whatever may have been its cause, will go far to fix a bad reputation on the Thunderer, which has previously burst a boiler and suffered from an explosion of coal-gas.

It is hinted that the stoppage of the Cornish Bank may be regarded as a confirmation of the saying that, if speech is silver, silence is golden. When one of the partners died a few months ago, a rumor was circulated to the effect that the bank would suffer from the withdrawal of his fortune from the "concern." The remaining partners attempted to prevent evil consequences by sending a circular to the depositors, asserting that, in fact, the resources of the bank had been considerably strengthened by money coming in from the estate in question. But they only intensified the fears they had wished to lull; and their bank has succumbed to a panic.

General Grant, who has been well if not enthusiastically received in Dublin, where he was on Friday presented with the freedom of the city, stated, in the course of a brief speech which he delivered on the occasion, that when he was President of the United States, he had the honor and pleasure of representing a greater number of Irishmen and their descendants than the Queen of England does. He did not think it worth while to add that these adopted sons of his country were sometimes rather awkward persons to represent, or that his own popularity among them was, to say the least, doubtful. If he needed any hint on this subject, one has been supplied him by the Corporation of Cork, who have refused to give him a public reception or to pay him any municipal honors. It is, therefore, the less to be regretted that General Grant, finding that he would not have time enough to go South, has proceeded at

once to Derry. He will not there be confronted on any large scale with the formal accusation of having insulted the religion of Romanists.

Richard Henry Dana, poet and essayist, died on Sunday morning, at the advanced age of ninety-three.

Yakoob Khan is reported to be concentrating the fragments of his army around Cabul. The arrangements of the British commissariat are said to be deplorable. Cavalry and artillery horses are suffering, and elephants, camels and bullocks dying of starvation. The troops are healthy and in good spirits.

Some anxiety exists in Northern India from the failure of the winter rains, and fears are entertained of a famine in that region.

The Cabinet in France is expected to be reconstructed with two or three new members. General Farre is to be Minister of War, General Gresly is to be Commander of the Seventh Army Corps, and the Duc D'Aumale to be placed on half pay. The strength of the Left in the Chamber is now 397.

The plague is spreading rapidly in Russia, and the greatest alarm on the subject exists throughout the Empire. It was taken into Russia from Turkey by a Cossack, who took to his sweetheart a shawl, which was probably a part of the spoils from the war. Stringent precautions are being adopted to prevent its introduction into Prussia, Austria and France.

Professor Nordenskiöld's Swedish Arctic Expedition is believed to be ice-bound about forty miles east of East Cape, at Behring's Straits. As the cold is unusually severe in Eastern Siberia, fears are entertained for the safety of the expedition. Two vessels are going in search.

The death is announced of Dr. John Tobias von Beck, Professor of Evangelical Theology in the University of Tubingen. He represented the Schools of Bengel and Oetinger.

SEPTUAGESIMA SUNDAY.

FROM the festivals more or less connected with the Incarnation we now turn to the discipline of the Christian life in connection with the fast preparatory to the commemoration of the death of Immanuel for our sins and His rising again for our justification. A penitential tone pervades the services of three Sundays which form a link between the joyous seasons of Christmas and Epiphany, and the deeply sorrowful one which begins with Ash Wednesday and reaches its climax in Holy Week.

The services of this and the next eight Sundays lead us to the contemplation of sin against God as that exceedingly bitter and malignant thing which the soul of Almighty God hates, and for the eradication and destruction of which all the agencies of heaven and all the means and appliances of earth are engaged. Revelation leads us to the conviction that sin is the one great master evil, the one mightiest antagonist of God—that which is in opposition to Him in His Essence—that which would, if possible, annihilate Him—and that which, by an inevitable law of

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His nature, He must abominate. The idea the world forms about sin is not that which counteracts the law of God, but merely that which interferes with the comfort or the well-being of society. And it is remarkable that from this narrow and untrue estimate of sin, it is sometimes unjustly severe and at other times unjustly lax. It does not believe in its heart that God will really punish. It asks in the present day as vehemently and as contemptuously as the scoffers did in the days of St. Peter, Where is the promise of His coming? It tells us, again and again, as Satan told our first parents in Paradise six thousand years ago, Ye shall not surely die.

In its teaching the Church enters its protest against the maxims of the world on this subject just as she did in the days of St. Paul and St. John. The world turns away from God and proclaims the supreme importance of created life. But says St. John: "All that is in the world, the lust of the flesh, the lust of the eye, the pride of life, is not of the Father." But what St. John calls sensuality the world terms enjoying life. What St. John terms covetousness the world calls taking care of the main chance, and doing the best you can for yourself. What St. John calls the pride of life, the world terms keeping your proper place. The practice of St. Paul in keeping his body under, when chosen for imitation in the present day, is stigmatized as fanaticism, Popery and superstition. Once a year, however—throughout the services of the Lenten fast, as well as during the three Sundays preceding—the Church most emphatically and unhesitatingly, notwithstanding the ignorant revilings of men, lifts her warning voice, points out the dangers in the Christian course and prescribes penitential and disciplinary arrangements so as to impress us with the full force of the evils against which we have to contend, and so as to urge us by all the motives which can influence intelligent beings to run the race assigned us, to fight the battles of the cross and to overcome the world and sin."

CHURCH MUSIC.

PERHAPS the most effective service it has been our lot to attend was that held in St. Paul's Cathedral, on Tuesday, the 10th December, when Spohr's "Last Judgment" was performed; yet the choir was not augmented as is usual on these occasions, neither was there any orchestral band, but merely the ordinary Cathedral choir, with the organ for accompaniments. The service, from a religious point of view, was so exceedingly impressive that, perhaps, a short sketch of it may be not only interesting to some of our readers, but also useful. On entering the Cathedral, each person was presented with a printed form of service, at the beginning of which was a number of suggestions for the proper observance of Advent. After the choir had entered the chancel, Psalms L. (*Deus deorum*) and cxxx. (*De profundis*) were sung by all kneeling; then, after a few versicles, &c., and two collects, followed Spohr's "Last Judgment," a work singularly beautiful and appropriate for the Advent season. Though we feel it would be distinctly wrong to criticise a service of this kind, for a service it certainly was, we must be allowed to mention those numbers which apparently produced special impressions. Among the most prominent were the following: Quartett and Chorus, "Yes, every tear," and "Lord God Almighty;" the duet, "Forsake me not;" chorus, "Destroyed is Babylon," and "Blest are the departed." We must also say that the gentlemen of the choir acquitted themselves with astonishing

ability; for it is so seldom that we find soloists of such distinction enter into the spirit of chorus-singing with so much enthusiasm and care, that this instance deserves notice and commendation. Neither must the chorister boys be unnamed, all the beauties of expression being so delicately given as to prove that their work is one of love as well as duty. The bass music was divided between Messrs. De Lacy and Kempton, and Mr. A. Henningham sang that allotted to the tenor voice. The soprano and contralto parts were taken by Masters Whittle, Banermann, and Tresilian; and last, but by no means least, the accompaniments were played by Dr. Stainer. Few of those present will easily forget his splendidly brilliant and well-judged rendering of the Symphony in C minor, which forms such a grand introduction to the second part of the Oratorio. Our feeling at the close of this performance was that the Cathedral authorities, as well as those who usually attend St. Paul's, might be not only satisfied but proud of both organ and organist. Then followed the Collect for Advent Sunday, and so ended a service which cannot but produce beneficial results on the large and, to all appearance, devout congregation.

THE LATE BISHOP OF TORONTO.

A heavy blow has fallen on this diocese. Our beloved Bishop, of whose restoration to strength there were in the last week the most encouraging hopes, has been suddenly taken from our midst. Leaving England, after the Pan-Anglican Synod, in a very enfeebled state, and bringing back to Canada a distressing cough, he had just begun to give his medical advisers cheering expectations of recovery. The fine days of the earlier part of last week tempted him to take a little exercise in walking; and in one of these walks he took a chill which brought on a severe attack of erysipelas, to which he succumbed at half-past three on Monday morning.

To give even a sketch of the life of our departed Bishop would require us to go into the whole history of the Church in Canada; for next to his predecessor, the first Bishop of Toronto, he might truly say: "Quorum, pars magna fui." Beginning with the first years of his ministry at Grimsby, now fifty-six years ago, Dr. Bethune has always been a most active and laborious worker in the vineyard. As soon as he had arrived at the age required by our Church for Holy Orders he was ordained to the Diaconate by that venerable servant of God, Bishop Stuart; this was in 1823. In the year following he was advanced to the priesthood, having "obtained a good report;" and in 1827 was presented with the living of Cobourg, up to that time held by the late Rev. W. Macaulay, of Picton. Cobourg was at this time a small and unimportant village, but by the assiduous labors of Dr. (then Mr.) Bethune, it became one of the strongholds of the Church in Canada. In 1849, after the consecration of Dr. Strachan to the Bishopric of Toronto, he chose his former pupil and much valued friend to be his successor as Archdeacon of York. But many years before this Dr. Bethune had established and ably conducted the first Theological College in Western Canada connected with our Church. The good work done for the Church by this Institution, which supplied for the time the want of a Church University, is still seen in the number of our older clergy who had the benefit of Dr. Bethune's learning and matured judgment. It has fallen to the lot of few men to leave behind them a record more full of honest work and continuous industry

than our departed Bishop. For while carefully and conscientiously discharging the duties of a large parish, and while giving lectures to the young men preparing for Holy Orders in the aforesaid college, he was also editor of *The Church* newspaper. Very many of the present heads of families in our Communion can trace to the teaching of that excellent paper their first appreciation of the claims of the Church, and many of its leading articles were from the pen of Dr. Bethune himself. •

In 1866 Archdeacon Bethune was elected Co-adjutor, and was consecrated Bishop of Niagara on Jan. 25, 1867, in the cathedral of St. James in this city. As Bishop of Niagara, and representative of the aged Bishop Strachan, he attended the first Pan-Anglican Synod in 1867, and in November of the same year, when that venerable man was called to his reward, Dr. Bethune succeeded him as second Bishop of the diocese of Toronto. Thus, during a long ministerial life of more than half a century has the departed Bishop been a constant and assiduous worker in the cause of Christ and His Church.

His great method of punctuality enabled him to get through an amount of work which has often astonished those not similarly gifted. The late Bishop always regarded him as his right hand, and from early association they worked together cordially as father and son in the holy cause to which they had dedicated their lives.

"The Life of Bishop Strachan," which is among the literary remains of Bishop Bethune, was to him a labor of love; and the able use he has made of his materials attests the skill and taste of the author. Admired in the pulpit as an eloquent preacher and polished writer, his memory lives in the parish of Cobourg, which he so faithfully served for nearly forty years—still more from the affectionate interest which he ever took in the welfare of all. His death will send a thrill through the Diocese; but no where will hearts be so deeply touched at our common bereavement as in his old and dearly loved parish of Cobourg. In his twelve years' administration of his Diocese, and during a time when unhappily religious animosities have been strongest, Dr. Bethune has never made himself a personal enemy; but on the contrary, among those differing most widely from him on topics connected with the Church, he numbered many life-long friends. Kindly and yielding in his disposition, his administration has been characterized by gentleness and love, and a strict impartiality in distributing the patronage at his command. Good men of both parties in the Church, and good men too outside our own Communion, will lament his loss on private and on public grounds. "*Multis ille bonis flebilis occidit.*"

THE TORONTO PERMANENT MISSION FUND.

THE committee appointed "for the purpose of making arrangements for a personal appeal to the members of our Church to give in their names as annual subscribers," we are pleased to say, have succeeded in appointing a goodly number of canvassers, and from the report which is inserted in another column, they appear to be meeting with good success. We trust those who have accepted the post for this important object, will zealously and energetically work with the committee in furnishing the members of each congregation with an opportunity of contributing as soon as possible; as it must be evident to all that the urgency of the case is such as to require the utmost promptness and expedition. We feel it

our imperative duty to urge this matter as much as possible, as it is generally admitted that the greatest injury has resulted to the Church and the Church's cause on well-nigh every previous occasion by unaccountable and unnecessary delays.

As the usual quarterly meeting of the Mission Board will take place in a few days, we trust they will, if it be at all possible, devise some means of paying the missionaries the grants due up to the first of January. It must be quite evident to every member of the Church that the destitution of the missionaries calls for immediate relief, and that the work of the Church can never be heartily and satisfactorily done, under the circumstances in which they are placed. They must be more than human, if their *energies* do not seriously flag, in consequence of the *suspense* in which, quarter after quarter, they have been kept.

BOOK NOTICES.

THE BIBLE, An Instrument of Culture. A sermon preached in the Cathedral, Quebec, Nov. 10th, 1878. By James William Williams, D.D., Bishop of Quebec. Quebec: *Monetary Chronicle Office*, 1878.

This brief discourse, published by some who heard it, with the consent of the Bishop, is an interesting and clear exposition of the principles involved in the subject as announced. Within the narrow limits of a single sermon, it is of course impossible fully to dilate on the important matters referred to; but his Lordship has in a perspicuous and masterly manner, sketched the principal features of the "great argument," he has proposed to himself. The sermon deserves to be read by every churchman, and should have an extensive circulation.

CHRISTMAS in Picture, Song and Story. Edited by Andrew James Symington, F.R.S.N.A., Folio. 40c. Toronto: Clougher Bros., 1879.

This is a really beautiful work, and the engravings, of which there are five full page and one double page, are *chef-d'œuvres* of artistic skill and workmanship. We can scarcely credit the fact that the work can be offered at such a price. The sheets are so arranged, that the pictures can all be easily framed, and we doubt not that space will be found for them on the walls of many a home where the heads of the family appreciate the power of teaching through beautiful objects.

"Sweet Robin" will be a favorite with the little ones, whilst the sportsman will prize the "Spaniel and Pheasant," and "Retriever and Woodcock" from celebrated pictures by Sir Edwin Landseer. The *haut ensemble* of "Never too late to learn" is capital, from the old flutist evidently practising the scales of the unappreciative howl of the little terrier.

The letter press, which in no wise interferes with the engravings, comprises some pretty short tales of poetry.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

BRIDGEWATER.—The Rev. Hastings Wainwright officiated here both morning and evening on the 19th ult. His powers as a preacher are highly thought of.

STELLARTON.—The snow drifts prevented any of the places of worship here from being opened on Sunday, the 26th ult.

PICTOU.—The Rev. J. Edgecombe is recovering

from his severe attack of chest disease, but was not allowed to go into the church on Sunday last. The storm here was furious.

WINDSOR.—On the 8th ult. the members of the Avon Rural Deanery assembled at Christ's Church, where prayers were said by Revs. H. How, B.A., and C. J. Brenton, M.A. The lessons were read by Rev. James Ritchie; the ante-Communion by Rev. Dr. Maynard, Rector and Rural Dean; the Epistle by Rev. R. U. Shreve, M.A., the Gospel by Rev. J. O. Ruggles. An appropriate sermon was preached by Rev. C. J. Brenton, M.A., and Holy Communion celebrated. After the business meeting at the Rectory, where several subjects tending to the prosperity of the Deanery and the advancement of Church work were discussed, a service was held in the Chapel of Ease, when a thoughtful and ably delivered sermon was preached by Rev. J. Ritchie. Addresses were delivered by Rev. Prof. Wilson, M.A., on "Prayer and Meditation;" by Rev. J. O. Ruggles on "Holy Baptism," and by Rev. H. How on "The Relation of the Catholic Church to the Bible." The addresses were interspersed with appropriate hymns from the choir, and, notwithstanding a heavy fall of snow, a large and attentive congregation assembled in the chapel, which looked very beautiful with its festoons of evergreens and mottoes of crimson, white and gold. The two large banners in the chancel and rood-screen of careful workmanship elicited much admiration. The next meeting of the Chapter is to be held in the Hensley Memorial Chapel at King's College.

HALIFAX.—At a debate held at the Church of England Institute the meeting, by a small majority, decided that "The sword is a better road to fame than the pen." The debate was opened by Mr. John Menger, responded to by Rev. O. Troop, and taken part in by Messrs. T. Brown, Rev. C. S. Sills, D. Whiston, W. H. Wiswell, S. H. Shreve, J. Osman, C. Stubbings and others.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

DORCHESTER.—Minutes of the Deanery Meeting held on Wednesday, Jan. 22nd, 1879: Present—Rev. Dr. Jarvis, Dean Rural; Rev. R. Simonds, B.A., Rector of Dorchester; Rev. George Love, B.A., Missionary at Hillsboro', Albert Co.; Rev. O. Newnham, Incumbent at Point du Chere; Rev. R. Uniacke, B.A., Rector of Sackville, and Rev. Dr. Uniacke, Rector of Sydney, Dean Rural, N. S., who kindly attended and gave the benefit of his services and counsel. On the previous evening, Tuesday, a service was held at Trinity Church, and a sermon preached by the Rev. O. Newnham, from Rom. xii. 1-2. On Wednesday, at 11 a.m., the Litany was said by the Rev. Dr. Uniacke. The Holy Communion Office was said by Dr. Jarvis, the Dean Rural of Shediac. As Celebrant he was assisted by the Rev. George Love as Epistoler, and the Rector of Dorchester as Gospeller. The sermon was by the Rev. R. Uniacke, upon the Epiphany. At the subsequent meeting at the Rectory, after Prayers, the subject of Confirmation, its antiquity, &c., was discussed with general unanimity. The Rector of Dorchester was requested by the Dean to act as Secretary *pro tem.*, in the absence of the Rev. E. Pentreath, who was unavoidably absent on a D. C. G. delegation to Richmond. Several other clergymen were prevented by the storm from attending also. St. Luke, 6th chap., from v. 27 to end of chap., in the Greek, was read and commented upon.

It was proposed by the Dean, and agreed upon, that "Apostolic Succession, with particular reference to the Cummins Schism," should be discussed at the next Quarterly Meeting, which in rotation, should be held in the parish of Westmoreland.

It should have been stated at the proper place, that prayers were said by the Rector of Dorchester on Tuesday evening, and that the clergy were hospitably entertained by the Rector and leading Church families of the parish.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BARRIEFIELD.—The annual missionary meeting of St. Mark's Church, was held on the 29th. The

Rev. Mr. Garrett said evening prayer, and made a brief address introducing the members of the deputation: the Rev. Dr. Clarke, of Belleville, the Rev. J. J. Bogert, Napanee, and Mr. Walkem, of Kingston. The attendance was good, and a collection was taken up on behalf of the Mission Fund. The choir of St. Paul's Church was present and sang some of their choicest music during the evening. Professor Oldham kindly presided at the organ.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 1st, 1879.

MISSION FUND.—*January Collection.*—Barrie, \$7.00; Orillia, \$6.10; Whitby, \$9.30; Christ Church, Woodbridge, \$3.25; Grafton, \$6.00; Tecumseth, Trinity Church, \$1.22; St. John's, 61 cents; Christ Church, 59 cents; Clarksville, 86 cents; Brampton, \$8.65; North Essa, Christ Church \$1.71, St. Jude's 52 cents, School-house 28 cents; Cobourg \$37.37; King \$1.25; Carleton \$1.00; Darlington \$9.30; Enniskillen \$1.35; Bobcaygeon \$14.30; Fenelon Falls \$4.81. From Church Association, per B. H. Dixon, Hon. Sec. for Rev. W. H. French, \$75.00; Rev. J. E. Cooper \$75.00.

Missionary Meetings.—Georgina \$5.47; Port Whitby, Pickering, \$2.80; Tecumseth, Trinity Church \$1.65, St. John's \$1.40, Christ Church \$3.08, Clarksville \$1.66. **Parochial Collections.**—Seymour and Percy, additional, \$20.10.

Special Appeal.—Tullamore, James A. Ellis, Subscription, \$5.00; R. H. Bethune, balance of subscription, \$100.00. Amount returned by Bishop of Toronto on outfit account, \$200.00.

WIDOWS' AND ORPHANS' FUND.—*For the Widow and Orphan of a deceased Clergyman.*—St. Mark's, Parkdale, \$2.18; North Essa, Christ's Church, \$5.49, St. Jude's 51 cents, School-house 77 cents; Haliburton \$5.68; Norwood 81 cents; Westwood \$1.29; Carleton \$2.00; Toronto, St. James' Cathedral, additional, \$20.00.

ALGOMA FUND.—From the Society for promoting Canadian and Foreign Missions, \$50.00.

PERMANENT MISSION FUND.—The following annual subscriptions have been made to the Permanent Mission Fund, viz.

Ven. Archdeacon Whitaker, Hon. G. W. Allan, James Henderson, Elmes Henderson, R. H. Bethune, Peter Paterson—\$100.

Mrs. McCaul, Beverley Jones—\$60.

Chief Justice Hagarty, John Cartwright—\$50.

Rev. John Langtry, C. J. Blomfield, Alderman Boswell, John Catto—\$40.

Dr. Spragge, Mrs. Spragge, Rev. A. J. Broughall, E. M. Chadwick—\$20.

C. J. Campbell, Mrs. Wm. H. Merritt, Miss Morris, Mrs. Hope, Mrs. William Hope, George Holmstead, Alfred Hoskin, R. P. Stevens—\$10.

The following cash payments have been made on the above account, viz:—Dr. Spragge, Mrs. Spragge—\$20.

Rev. John Langtry, C. J. Campbell, C. J. Blomfield, Mrs. Wm. H. Merritt, Miss Morris, Mrs. Hope, Mrs. Wm. Hope, Alderman Boswell—\$10.

The regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 13th and 14th February, 1879. **Thursday, 13th February.**—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows' and Orphans' Fund, &c., 2 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.; Church Music, 7 p.m. **Friday, 14th February.**—Mission Board, 12 m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.

Wm. P. ATKINSON, Secretary, Synod Office, Toronto, 1879.

To THE CLERGY.—Whoever may have in his possession a manuscript copy of a letter from the Bishop of Rupert's Land to the late most Rev. Dr. Fulford, Metropolitan of Canada, containing a report of that diocese for the year 1865, will greatly oblige by returning it to the undersigned. Wm. P. ATKINSON, Secretary, Synod Office, Toronto, Feb. 3, 1879.

Mr. G. B. Morley, L.R., of West Mono Mission,

desires his communications to be addressed to Orangeville.

TORONTO RURAL DEANERY.—The following appointments for Missionary Meetings and services, have been made for the Deanery during the current month.

St. Thomas.—Missionary meeting on Friday, 7th February, 7:30 p.m. Deputation provided by the Incumbent. *St. Paul's* missionary sermon, Sunday, 9th Feb. 11 a.m., by Rev. Dr. Hodgkin. *Holy Trinity*.—Missionary sermon by Rev. Dr. Hodgkin, on Sunday, 9th Feb. 7 p.m. *St. Anne's*.—Missionary meeting, Tuesday, 11th Feb. 7:30 p.m. Deputation, Rev. Dr. Hodgkin, Canon Tremaine and Canon Givins. *St. Luke's*.—Missionary meeting, Friday, 14th Feb. 7:30 p.m. Deputation, Rev. Mr. Pearson, Rev. T. Paterson, and Rev. Dr. Hodgkin. *Church of the Redeemer*.—Missionary Meeting, Sunday evening, 16th Feb. 7 p.m. Deputation provided by the Incumbent. *St. Bartholomew*.—Missionary meeting, Monday, 17th Feb. 7:30. Deputation, Rev. Dr. Hodgkin, Rev. A. Baldwin, Rev. T. Paterson. *St. Mark's, Parkdale*.—Missionary meeting, Tuesday, 18th Feb. 7:30 p.m. Rural Dean Givins, Rev. Dr. Hodgkin, & Rev. Canon Tremaine. *All Saints*.—Missionary meeting. Deputation, Rev. Dr. Hodgkin, and others provided by the Incumbent. Arrangements are being made for holding missionary meetings or preaching sermons, previous to the ordinary Parochial Collections, in the following churches, viz., St. Peter's St. John's, and St. Matthias, and Trinity Church later in the month. Meetings have been held in St. George's and St. Stephen's. Saltern Givins, Rural Dean, T. D.

MISSIONARY MEETINGS.—The Rev. Dr. Hodgkins has just closed a most interesting and successful missionary deputation tour, through portions of the Counties of Ontario, Victoria, and Haliburton, occupying a portion of the past three weeks. Missionary meetings have been held in Uxbridge, Cannington, Sunderland, Brooklin, and Columbus, and at Dunsford, Kinmount, Minden, Haliburton, Stanhope, and Rennie's Bridge Settlement, on the Victoria Railway section of country; and a personal canvass has been made with most encouraging results in the town of Lindsay, where the appeal was made some two months since in behalf of the Mission Board. Wherever the Secretary could not reach some member of the deputation took the duty, so that there was no disappointments or breach of contract with the congregations. This was very desirable, as a greater portion of the period covered by the appointments was characterized by the most severe weather and furious storms.

Sunday services were also held in Beaverton, Fenelon Falls, North Verulam, Bobcaygeon, and Port Hope, in connection with the usual deputation work, and a large and new field of observation and experience has been added to Dr. Hodgkin's knowledge of his arduous and responsible work, for which he is so eminently qualified, and in which he has thrown himself with so much energy and devotion. If properly supported by incumbents of parishes (for the Board has done its duty well and thoroughly), the deputation secretaries' movement will begin a new era in our missionary operations, practically among our missions and missionaries, and pecuniarily in the assets for the work to be subsidized from the more wealthy and settled parishes. During his tour, Dr. H. has been assisted by the Rev. Mr. Mussen, of Scarborough; Rural Deans Smithett and Fletcher, and the several incumbents of parishes or missions, wherein he has officiated or made addresses; and in every instance he has met with a cordial and flattering reception; winning hosts of friends, and laying the foundation of a permanent and abiding interest in the mission cause of the diocese broad and deep in the hearts of the people.

SCARBORO.—On Thursday evening, 30th ult., the students of Trinity College and the choir of Christ Church, Scarborough, gave one of the best concerts of the season in aid of Christ Church Sunday School. The large and commodious school-house was crowded to excess, and the proceeds netted about \$50. The first part of the programme was the distributing of the prizes to the Sunday School children from a heavily-laden

tree, the scholars first singing the well-known carol "Gather around the Christmas Tree," and after the distribution the concluding carol, "Farewell to thee, O Christmas Tree." The school is now in a most flourishing condition, having increased in about six months from five scholars to upwards of forty. After the tree was disposed of, the opening chorus of the concert proper was given by the students, and was loudly applauded. During the evening Mr. Belt gave two humorous recitations, which were well received. Next, the choir of Christ Church gave in good style Switzer's "Song of Home," followed by a song by Mrs. Jackson and Miss Laskey. Mr. Allen then read most admirably Will Carleton's "Old Log House." The choir next sang "The Minute Gun." After an intermission of ten minutes, Mr. Creegan sang a solo which was rapturously applauded, and nothing would do but an *encore*. One of the most acceptable pieces of the evening was sung by Miss Jane Laskey—a little girl of the school—"Birdie has come."

Too much credit cannot be given to Mr. Creegan and the other gentlemen from Trinity College for their admirable selections and their extreme kindness in coming so far to help us in building up our Sunday School.

—Rev. E. Horace Mussen desires all letters and papers for him to be addressed to Scarborough P. O., and not Highland Creek.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—The Church in Hamilton holds its own very steadily, and has now five handsome Church edifices. Dean Geddes, of Christ Church Cathedral, cannot be too highly praised for the immense amount of work which he has done; for a period of time, extending now over more than a quarter of a century, he has been faithfully toiling in his Master's service. The whole growth of the Church here has been under his eye, and directed and upheld by his fostering hand. First, there sprang up the Church of the "Ascension," an offshoot from Christ Church, wholly the Dean's work; then All Saints, then St. Thomas's, and lastly St. Mark's. He may be justly called the Father of the Churches of the City; and he now fittingly sees Christ Church become a noble and majestic Cathedral, such as accords with its position as the central Church in the City, the Mother Church, and that of the city of the Bishop's residence. Its impressive magnitude and fine architecture are also such as we should wish to see them in a fast growing and opulent city like Hamilton—Hamilton being only the second city in the Province of Ontario. He regards this splendid Building with the warmth of love which a father bears towards a beautiful daughter, and such as an enthusiastic Jew, in the palmy days of the Hebrew monarchy, would feel towards the incomparable City of Jerusalem—the fair daughter of Zion—the first object of a Jew's earthly adoration.

A very large debt still hangs over the idol of the Dean's heart; but let us hope that the congregation will courageously meet the difficulty before them in this matter; and may find it, like many another threatening ill, merely a spectral shadow, which, being approached, diminishes in size and finally vanishes into "thin air." Or, let us hope, that though the difficulty should be admitted substantial enough, and should cause present trouble and sacrifice enough, yet that it may be by that very means the origin of great good both materially and spiritually. And this it will most certainly be if encountered in obedience to the call of duty; for no man thinks upon duty, and bends to the burden which it would impose upon him, who is not made better and blessed beyond all finite conception, in his interests, "here and hereafter," in so doing. The worst of all states in a church is that in which the people make no substantial sacrifices of their worldly substance in the Lord's cause, and consequently feel nothing of those higher inspirations of man's heart which spring from difficult and painful duties performed. This difficulty can, and no doubt will, be overcome by the energy and devotion of the people concerned. The other churches

in the city are severally carrying on their evangelistic work.

The *Ascension* is in a highly flourishing condition under the Incumbency of its very eloquent and popular Pastor, the Rev. James Carmichael.

All Saints is working manfully and successfully under the direction of its able and energetic clergyman, Rev. Chas. Thompson. Mr. Thompson has the hearts of his people with him.

St. Marks is steadily progressing, and overcoming formidable obstructions through the indefatigable exertions of the Rev. R. G. Sutherland, than whom no man in the city has a better name either for professional ability or for painstaking interest in his parishioners. Both he and Mr. Thompson, and Mr. Curran of St. Thomas's Church, are contending with the special disadvantages of the newer and less affluent congregations; but Mr. Sutherland most of all. However, if the pecuniary revenue be smaller on that account, that of the unfeigned esteem and earnest good wishes of his people is greatly larger. The presence of the Bishop here, who is an able preacher—the life of his Diocese—and a most earnest man in the discharge of the important duties of his high office—is a tower of strength to the cause which he serves.

BARTON.—Rev. Rural Dean Bull officiates at Holy Trinity Church, a mile out of the City of Hamilton on the brow of the mountain. He takes with this, two other churches in Barton and Glandford. These townships have been the scene of Mr. Bull's labours during the whole of his official life, which is a period of over twenty years. For these duties performed, in an eminently efficient, faithful and kindly manner, he now reaps the reward of the warmest love and esteem of his people, and they are a highly cultivated wealthy and influential rural community.

The new little church of Holy Trinity is very tastefully built; and the service there being lively and earnest, attracts, in the summer months, some of the citizens of the mighty city which clasps the base of the mountain to the northward.

The mountain wall which overhangs the city forms a natural observatory, opening to the eye a wide landscape, including the view of the ever-beautiful and pearly blue of the great Lake. This is a never-ending charm to the eye of the citizen of Hamilton. And in the Spring, when the wild flowers come forth to the wooing of the soft breezes and the re-kindling sunbeams, the half-wooded and semi-precipitous mountain side sweeping away to the south-west, is a favourite holiday ramble for the enthusiastic lovers of nature.

BURLINGTON.—The Rev. Wm. Belt, M.A., Junior Canon of Christ Church Cathedral, Hamilton, and Incumbent of Ancaster, was inducted into the Rectorship of Wellington Square on Friday last, by the Venerable the Archdeacon of the Diocese, assisted by the Rev. Rural Dean Oster, Dundas.

MERRITTON.—The church being much out of repair, it was resolved by the congregation in Nov. last to remodel it. They concluded to build a chancel and vestry, and to put new pews in it; also to re-floor and replaster it. They dug a foundation under the chancel, and put a furnace for wood in it, so that they might obviate the necessity for having any stoves or pipes in the church. This was all completed and ready for use on Sunday, January 26th. The Rev. Mr. Brookman preached in the morning, and the incumbent, the Rev. Mr. Fennell, read the prayers. The Rev. Canon Roberts preached in the evening to a very crowded house. Both the sermons were of a very practical nature, and well suited to do much good. Too much praise cannot be given to the ladies of the congregation, for it is mainly by their aid and energy that the work has been accomplished.

The Rev. Rural Dean Bull, of Barton, Glandford, requests that all communications for him be sent to the Hamilton P.O., Ont., Box 229.

HAMILTON.—The Rev. Dr. Sullivan, of Chicago, gave a lecture on "Across the Ferry," on the 31st ult., under the auspices of the St. Thomas's Church Literary Society. Dr. Billings occupied the chair. Miss Walker and Miss Ada Dallas,

gave a piano duett, Mr. Andrew Dallas sang "True Blue" and "Will o' the Wisp" as an encore. F. E. Kilvert, Esq., M.P., moved a vote of thanks which was seconded by Mr. Adam Brown; Miss Walker sang, "O songsters of the sweet wild grove," and as an encore "Brown eyes has that little maiden." The meeting closed with some remarks by the Rev. Mr. Curran.

St. Marks'.—The Rev. R. S. Radcliffe, preached on Sunday, Jan. 26th from "Pray without ceasing." He has done good work as a lay reader, and enters now on his new duties in the diaconate at Waldemar.

GUELPH.—The Rev. Canon Dixon has been engaged in a controversy with the Rev. P. Hamel, in the local papers, respecting the removal of the body of a girl from the burying ground of St. George's to the R. C. Cemetery. The Canon believed the girl to be a member of the Church, and the Romish priest claims that she had become a Romanist. The correspondence is lengthy, and has caused great local excitement.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GORRIE.—St. Stephen's.—There was a very interesting meeting in the church on the evening of Friday, the 10th inst. The meeting having been opened with prayer by Rev. Geo. Racey, Heber's missionary hymn was sung. Rev. Mr. Carry, late of Manitoba, first addressed the meeting. He gave an interesting account of his labors for twelve years among the Indians and half-breeds of Rupert's Land. He was ordained and appointed missionary to Red River Settlement in 1866. Winnipeg then contained six cabins; now it has a drifting population of ten thousand people. There are in that country one hundred and eighty thousand unchristianized Indians and sixty thousand civilized and Christians—the result of Church work. The early missions to Manitoba were better supported by the Church of England with missionaries than Ontario. They have secured valuable church property, churches and parishes in perpetuity. The ministry were paid by the State Church and Christian Societies. The speaker then gave a brief and graphic description of the great, lone land, with its vast extent—fifteen hundred by three hundred miles—of the hardy immigrants from Ontario, the parents of the English-speaking half-breeds of Manitoba, who formed the Selkirk Settlement. He then gave an interesting history of a French colony that had settled there, and whose descendants are the French-speaking half-breeds. Selkirk Settlement having been neglected by their own ministers, became members of the English Church, except the parish of Kildonan, which is exclusively Presbyterian. The French who are Roman Catholics keep exclusively to themselves. He described the unavoidable itineracy of the early missionaries in the country, travelling fifty miles to preach to half a dozen hearers, whereas now, from the great influx of emigrants, congregations are formed without the ministrations of a missionary. The future of Rupert's Land was then referred to, the unthrifty half-breeds are giving way to the intelligent, enterprising farmers of Ontario and elsewhere. Many of these 60,000 settlers are without ministrations, many of them only nominal Christians.

From the address of Rev. Rural Dean Cooper we take a few extracts:—"Christian people need to pray to the Lord to send laborers into the field. We are pledged to carry the cross to assist the Church of England because we believe it to be the branch of the true Church, founded on the rock—Jesus Christ. The work of Christianizing the world is to be done by the soldiers of the cross, by the preached and written Word of God. These 800,000,000 idolators to be converted, and many thousands of nominal Christians to be awakened. This Church is called the Church of England, the Episcopal Church, the Catholic Church. Either name is right, but she is no sect. Some Protestants are deplorably ignorant of ecclesiastical history. The principles of the Church are sound, the greatest bulwark against the Church of Rome. Ours is a missionary Church, a living Church, an active Church. There was a time when she did not make much progress; now she has a greater

missionary spirit; churches and cathedrals are multiplied, and men are in her fold as holy as many of the early martyrs. The Church of England is taking the lead in every good work; a spirit of liberality has taken possession of the people. It is not uncommon now to have men give from ten to forty thousand pounds to her missions. She is making more rapid progress than any of the denominations by which she is surrounded. She is increasing in numbers and wealth in the United States, and her sons are the most eminent in art, science, learning and influence. A learned Missionary was never more required than at present. We need more self-denial, more of the true spirit or giving. We have held India by the power of the sword; we want to hold it now by the power of the Word of God.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The following letter from the Missionary Bishop of Algoma, will be read with much interest:—

DEAR SIR,—As it is only natural that those who contribute towards the Missionary Diocese of Algoma, should desire to be informed respecting work done and to be done therein, I will ask you kindly to insert the following statement which shall be as concise as circumstances will allow. First, since the setting off of the Diocese of Algoma from that of Toronto, Sept., 1873, there has been an increase of the clergy from seven (7) to ten (10), of whom seven (7), are now in Priest's Orders, and three (3) in the Diaconate. Of these, three (3), together with a travelling Missionary are labouring in the Muskoka Free Grant District, with Gravenhurst, Bracebridge, and Port Sydney, for their centres. One is in Parry Sound District, One on the Great Manitoulin Island, One at Garden River, including Bruce Mines and St. Joseph's Island, One at Sault Ste Marie, and 1 at Prince Arthur's Landing, whilst the Shingwauk and Wawanosh Industrial Homes together with the Lake Superior District are under the charge of the Rev. E. T. Wilson.

In addition to this little and insufficient Band of Missionaries I have no less than 21 Lay-helpers who, without remuneration beyond that which in some few instances the congregations whom they serve may give them, hold services each Sunday for the most part in places where the Missionary never visits, and where the only opportunity of having the services of the church performed by a clergyman, and the Sacraments duly administered is on the occasion of my annual visitation. On taking charge of the Diocese, I found ten churches in various stages of completion. At the present time I am able to report 15 churches, clear of debt, and no less than 14 log church buildings, erected on sites varying from $\frac{1}{4}$ an acre to 5 acres deeded to the church, in which little bands of worshippers meet on each Lord's Day to worship God according to the ritual of the Church of England.

With this material progress, and the opportunities which it affords I would fain hope that there is to be found a corresponding spiritual improvement amongst those of our members whom the church is able to reach and although very insufficiently, to supply with the bread of life.

During the past year I received the sum of \$3,936.25 from the several Dioceses of the Ecclesiastical Province. One thousand six hundred and ninety nine dollars from two English Societies, (S.P.G.F.P., & Col. C. & C.S.) and \$528 from individuals in England and Canada. These sums, together with \$1,447, contributed by our people within the diocese, have enabled me to meet all liabilities incurred. Thus far our position is cheering; but when I come to consider the increasing wants of my Diocese, the case is changed, sadly changed, for the worse. Owing to the vast immigration of the past two years, the cry for missionaries and the services of the Church is continually increasing, whilst I have but one sad answer to give to the white man and to the red Indians, for they too are asking to have teachers sent among them, which is "I cannot help you"—for the simple reason, I have no funds.

In order at all adequately to occupy the ground, and meet the crying wants of the Diocese, I require the services of at least six more travelling

missionaries; and that means \$4,000 more per annum. Now when the fact stares me in the face, that the total receipts from the several organized Dioceses of this Ecclesiastical Province are annually decreasing instead of increasing, and that, but for the assistance received from English Societies and English friends, I could not possibly meet existing claims, I do feel discouraged, and at times cast down. It is sad to think that, seeing the Master's work in this portion of his vineyard might be done at so comparatively light a cost, if each diocese and each parish and mission therein would only do its part, (forty cents a week from each would give me all I want) the work should still remain undone, and so many of His sheep remain unprovided with the ministrations of the Church. God grant that the time may soon arrive when all who daily pray "Thy Kingdom come" may awaken to a sense of their missionary responsibility, and fully realizing its comprehensive import, be led rightly to fulfil the charge given by their Lord and Master "Go ye into all the world and preach the gospel to every creature."

I remain yours faithfully,

F. D. ALGOMA.

The Missionary Bishop of Algoma acknowledges with thanks the following amounts received for mission work in his Diocese, during the month of January:—All Saints, Hamilton, Offertory, per Rev. C. E. Thomson, \$12.00; St. Thomas', Hamilton, Offertory, per Rev. W. B. Curran, \$12.00; St. Mark's S. S., Hamilton, per Rev. R. G. Sutherland, \$4.05; Rosa Trimble, \$1.00; Diocese of Quebec, for 1878, per Rev. M. M. Fothergill, \$425.42; Bishop of Fredericton, \$25.54; Rev. E. McManus, \$5.00.

The Missionary Bishop of Algoma will (D.V.) visit, and where required, hold Confirmation in the Muskoka, Parry Sound and Nipissing Districts, as follows:

Wednesday, February 5th, Gravenhurst, P.O.; Thursday, 6th, Beatrice; Friday, 7th, Ullswater; Saturday, 8th, Coate's; Sunday, 9th, Monday, 10th, Rosseau P. O.; Tuesday, 11th, Seguin Falls; Wednesday, 12th, Spence; Thursday, 13th, Broadbents; Friday, 14th, The Dam; Saturday, 15th, Sunday, 16th, Parry Sound P. O.; Monday, 17th, Dunchurch; Tuesday, 18th, Nipissing; Wednesday, 19th, Magnetawan; Thursday, 20th, Bogsboro; Friday, 21st, Saturday, 22nd, Ilfracombe; Sunday, 23rd, Port Vernon; Monday, 24th, Aspdin P. O.; Tuesday, 25th, Hoodstown; Wednesday, 26th, Cedars; Thursday, 27th, Friday, 28th, Port Sydney P. O.; Saturday, March 1st, Sunday, 2nd, Huntville; Monday, 3rd, Grassmere; Tuesday, 4th, Brunel; Wednesday, 5th, Port Sydney; Thursday, 6th, Bracebridge, P. O.; Friday, 7th, Stoneleigh; Saturday, 8th, Falkenberg; Sunday, 9th, Bracebridge; Monday, 10th, Bardville; Tuesday, 11th, Tondern; Wednesday, 12th, Port Carling; Thursday, 13th, Friday, 14th, Bracebridge; Saturday, 15th, Gravenhurst P. O.; Sunday, 16th, Uffington; Monday, 17th, Northwood; Tuesday, 18th, Ryde; Wednesday, 19th, Gravenhurst.

British and Foreign.

GREAT BRITAIN.

WARMINSTER.—Mr. G. H. Bush, of this town, has been appointed Secretary to the Wiltshire Friendly Society. As an example of "single-handed effort," we may quote the remarkable cluster of the Warminster institutions. They are entirely managed and fostered by Sir James Philipps, the Vicar of Warminster, and some devoted friends who help him in the actual administration of his plans. The first of these schemes is a Missionary College. Our great Missionary Societies obtain funds to the extent of hundreds of thousands of pounds, but their difficulty is to obtain men. At Warminster there is the Missionary College of St. Boniface, numbering, we believe, some five-and-twenty young men, under continual clerical superintendence, ready when the time comes to be despatched to any part of the world. This is valuable in itself, but it is especially valuable as a nucleus for the future extension of Anglican missions. Corresponding to this is the Home of St. Deny's, which trains women for foreign work. We believe that the special object contemplated is that of Zenana work in the East. Ladies who are dissatisfied with the narrow round of life, and long for some distinctive career of useful

fulness, would here find the training and opportunities which would satisfy their aspirations. Then there are two Orphanages of Pity, which in their object coincide with Mr. Muller's, for boys and girls respectively, of course in two separate houses. Another institution is that of the Cottage Hospital. These institutions are now liberally sprinkled throughout the country, but that of Warminster led the way, being the first or second ever established. The ladies who serve in the hospital—real Sisters of Mercy—give their services gratuitously. As an appendage to this there is a Convalescent Home at the seaside. We are not acquainted with any other work of such extent and variety as that carried on single-handed by the Vicar of Warminster.

The Bishop of London has refused to allow fresh proceedings to be taken against the Rev. A. H. Macdonochie, vicar of St. Alban's, Holborn, pending the hearing of the appeal against the judgment of the Lord Chief Justice.

The Rev. Watkin Temple, vicar of St. Barnabas, South Lambeth, who has been away for several years, is about to return to his parish.

We have to chronicle the deaths of the Rev. A. H. Abbott, rector of Whittington, near Hereford, a relative of Lord Colchester; and of the Rev. J. L. Galton, the Rector of St. Sidwell's, Exeter, a leading Churchman in that city.

Owing to the confusion likely to arise between the Church of All Saints, Lambeth, and All Saints, South Lambeth (a new church opened by license but not yet consecrated), we understand that the Bishop of Rochester has suggested that the latter should be dedicated to St. Augustine.

Mr. Law, the ex-preacher of the "Oratory," carried out his resolution of "reverting" in rather a singular fashion, for he finished his career in the Roman Church by accompanying the Duke and Duchess of Norfolk last month on their devotional tour to Lourdes. He said Mass for them every day on their journey, and they had not the slightest suspicion during the novena, which was celebrated during their visit, that he was not an implicit believer in the "miracles of Lourdes." He took leave of the Duke and Duchess without any explanation of his intentions. His Grace therefore was astonished to receive in Italy a letter from his late chaplain, informing him that he could not remain any longer in a religion in which he had no belief. Mr. Law had been for more than twenty years a prominent member of the "Oratory," and his defection has caused great dismay among his former penitents.

The Bishop of Meath (Lord Plunket) has published his recent Charge. It is of a more weighty character than such charges usually are with them, and enters into the consideration of several subjects of deep interest at the present time. His Lordship has something to say about the Lambeth Conference, in connection with which he points out that the revision of our Prayer-Book in nowise affected the hearty reception which the Irish Bishops met with at the hands of their English brethren, who were equally ready to stretch out the right hand of fellowship to the American Bishops with their revised Prayer-Book, and the Scottish Bishops, even though they brought with them the Scottish Liturgy. The Bishop has always displayed the greatest interest in the Old Catholic movement, and has some words of warm sympathy for its efforts after reformation of doctrine. The pressing question of modern infidelity is discussed with great care, and some wise counsels are given as to the best method of dealing with it.

The Bishop of Lincoln has addressed a pastoral letter to the clergy and laity of his diocese, in which he insists on the importance of maintaining the Church schools throughout the diocese, and suggests a "Sunday School" for simultaneous collections. He points out that the condition of other countries where the foundations of Christianity have been weakened, and where secularism has almost supplanted the Gospel, may serve as a warning to Englishmen; that this is a question which concerns them as citizens as well as Christians; that it affects the institutions of our country and our national peace and prosperity, and the relations of our domestic and social life as well as our higher interests.

The Archbishop of Canterbury has prorogued Convocation, which was to meet on Tuesday, the 13th of February, to the Tuesday following—namely, the 18th of that month.

The Bishopric of Durham has been so generally filled up by translations from other Sees, that in only four cases since the Reformation, as settled by Queen Elizabeth in 1559, have appointments been made direct to Durham from the ranks of the priesthood. These were those of Bishop Pilkington, in March, 1560-61; Bishop—afterwards Archbishop—

Hutton, in 1589; Bishop—afterwards Archbishop—Toby Matthew, in 1595; and Bishop Cosin, in Dec., 1660. Since the same period the See of Winchester has always been filled up by translation.

The Bishop of Chichester's fund for the spiritual wants of Sussex is making good progress. Mr. W. E. Hubbard has given £1500; Mr. W. E. Hubbard, jun., Mr. R. Loder, and Mr. T. Brassey, M.P., contributed £1000 each; and the bishop, Mr. J. C. Brown, M.P., and Mr. H. C. Hardy give £500 each.

The Bishop of St. Albans, preaching a funeral sermon at Tendring, Essex, said that the Rev. J. M. Chapman, who had been 40 years rector of the parish, was not only, as they knew, remarkable as an excellent parish priest, but had formerly a most distinguished career at Oxford. The Bishop of Salisbury, writing on the 26th to a neighbor on his death, says: "John Mitchel Chapman, who was one of the dearest and nearest of my friends during the ten years that we were colleagues as fellows and tutors of Balliol, was one of the best and most Christian men that in a long life I have ever known. I will venture to say that every young man who became associated with him as his pupil, and among them are many who have risen to positions in life (among whom I may, without impropriety, mention the Archbishop of Canterbury, Cardinal Manning, and Viscount Cardwell), felt for him the warmest and truest respect and affection. His kindness, his consideration, his simple-hearted sympathy with all who came near him, together with his good sense and judgment, won, I will confidently say, complete confidence and love from his pupils. They are now grown old men, but I will answer for the kindly sorrow with which every one of them will hear the news of his death. He was not a great mathematician, but he was entirely patient, industrious, and considerate; the kindest of friends, the most forbearing of tutors, the most earnestly Christian of counsellors during the fourteen useful years of his life at Balliol." The Rev. Edward Cooper Woolcombe, Senior Fellow of Balliol, succeeded to the living.

UNITED STATES.

CHURCHVILLE, MD.—*Church of the Holy Trinity.*—On December 23rd, 1877, the church building of this parish was destroyed by fire. It was built of wood, but was very neat and comfortable. On December 22nd, 1878, a new stone church was opened for Divine service, and on the 9th of this month it was consecrated by the assistant-bishop to the worship of Almighty God. The sermon was delivered by the Rev. C. D. Andrews, and the Rev. W. F. Brand assisted in the service. Eleven years ago this parish was founded, with three members. It now has 180 members and sixty communicants, and is steadily growing.

SAN FRANCISCO—*St. Luke's.*—Great changes have taken place in this parish during the past three months, under the new rector, the Rev. Samuel Gregory Lines, and we are pleased to notice many unmistakable signs of increased Church life and activity. To accommodate the rapidly growing congregation it has been found necessary to enlarge the church. The western front has been removed, and the building extended to the sidewalk, thus securing nearly one hundred more sittings. A pleasant and commodious guild-room has been finished under the new portion of the building, which can be used as an infant classroom on Sundays, and for guild and other purposes during the week.

It is told of Bishop Wilmer, of Alabama, that a person was complaining to him of the difficulty he had in accepting certain Christian doctrines; "In fact," he said, "I cannot swallow all the statements of the Apostle's Creed." "Look here," replied the Bishop, "it may be that there is something the matter with your swallow, instead of with the Apostle's Creed."

A large increase of communicants is reported for the Church in the last year. The whole number is now 312,718, with 48 dioceses, 13 missionary jurisdictions, 63 bishops, 3,300 clergymen, and 2,900 parishes. The total of contributions last year was \$5,788,266.

MISSION WORK.

The Bishop of Hayti, who when attending the Lambeth Conference was the first Negro preacher in Westminster Abbey, found on his return home applications from three Anabaptist congregations in the north of the island, asking to be received into union with the Church. This will forthwith be done.

The Bishop of Sydney, on arriving out, attended a special service in his cathedral; and, in replying to an address of welcome, he subsequently expressed his conviction of the beneficial results likely to flow from the Lambeth Conference.

Bishop Sargent held his first ordination on September 22nd at Palamcottah, acting under a commission

from the Bishop of Madras. Nine natives were admitted to deacon's orders, and eight to priests' orders. On the same day Bishop Stuart, of Waiapa, held his first ordination at Whakato, Poverty Bay, N. Z. Three native Maoris were admitted to deacon's and one to priest's orders.

LADIES' ASSOCIATION, S. P. G.—The Committee of the Ladies' Association are glad to find that at the close of their financial year (Nov. 30), in addition to a balance in hand, the subscriptions and donations received during the year 1878 amounted to £2,668. The expenditure during the same time was £2,572. The total receipts include £800, a special fund entrusted to the Association for the support of 193 female scholars in various mission schools, and therefore not available for the general purposes of the Association or for its chief object, which is the maintenance of female teachers. There is an increase of £445 in the receipts over those of the previous year.

GERMANY.—As showing the state of poverty at present existing in Berlin, M. Zimmerman, a member of the German Parliament, has pointed out that in the course of one year two hundred thousand persons have been prosecuted for non-payment of income tax, and that in the great majority of cases a seizure of the effects of the defaulters yielded nothing. More than one hundred and twenty thousand persons were prosecuted for having failed to pay their rent. All the Berlin papers, in reviewing the history of Germany for the past year, take a very gloomy view of things.

Correspondence.

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

We are not responsible for opinions expressed by correspondents.

THE CHURCH AND HOSPITALS.

SIR,—Will you kindly allow me space in your next issue for a few remarks on the above subject?

Hospital Committees not uncommonly welcome indeed, invite—the ministrations of representatives of every possible denomination, even though—in some cases never, in others but very seldom—are there amongst the sick, those who confess to discipleship.

What, accordingly often happens? The Non-conformist enters a ward, finds the churchman in possession, and retires or does not retire. He may, again, follow within an hour or two, and the patients are put through a fresh course of ministrations, general and particular. Whilst the churchman is engaged, in succession, with the truly sick and dying, the fussy agent of a Y.M.C. or other association is after him. Sometimes, too, Cecliste or other "Sisters," distributing tracts and leaflets telling of doctrines and grounds of hope the direct reverse of what may have just been taught.

It does seem that even a general Protestant Hospital Committee would give respectful heed to any combined representation that would, at least, reduce the mischief. Take two or three out of many rules that might be suggested. Could it not be arranged

(1). That no one should be allowed as a visitor with a view to religious ministrations, if there is no inmate that owns religious kinship with him or her.

(2). That, if the patients cannot be placed in separate wards or rooms according to religious profession, there should be no general service (except an unoccupied room could be had for the purpose), but only ministrations, in as quiet a manner as possible, at each bedside of the visitor's own disciples.

(3). That there should be no indiscriminate distribution of books, tracts, &c.

Let us think only what the effect would be on a medical corps giving their services (as do religious teachers) gratuitously, if what one prescribes for the body's health is immediately reversed by another tracking his heels. How, too, would an allopath like duly advertised arm-in-arm attentions to the sick with a homœopath? It is needless to say the voluntary corps would, for reasons apparent enough to any sane person, be at once scattered.

Further, are the diseases of the soul to be less accounted of than those of the body? And do

not clergymen, in this connection, clearly ignore vital distinctions in church government and doctrine, and *practically*—in the most effectual manner possible—teach that the Truth is a matter of indifference, and ordination an empty form? Why, under such circumstances, so much ado in favor of meeting Non-conformists on the same platform for the circulation of the Scriptures, &c.?

It does seem, too, that in every town or city where there are two or more strong congregations, there might be, or might have been, a Church Hospital, as much as a general Protestant one, for each city or county? As a matter of fact, the majority, sometimes a large majority, in most existing hospitals belong to our church. Can we not shew as much love to our sick and needy as the Church of Rome almost everywhere does? If this, however, be deemed for the present impracticable, let us, at all events, try to make the best, as above suggested, of existing institutions; and because we cannot get everything, let us not, therefore, do nothing. "She hath done what she could."

G. JEMMETT.

PAYMENT OF THE MISSIONARIES:

SIR,—A correspondent asks, "How is it that the Mission Board have no power either to enforce the payment of the parish dues from the people, or to withdraw the missionary, and place him where he would be better appreciated?" The Mission Board have the power, as the Mission By-Laws plainly show, but from some mistaken notion as to the expediency of using their power, they neglect to do so, and the missionaries suffer in consequence. The Mission By-Laws, as they at present stand, are thoroughly practical, and it is hard to conceive of any case in which evil would result from their enforcement. The law provides that if any mission neglects to pay the quota set, it has guaranteed, after a certain time has elapsed and due notice been given to the incumbent and churchwardens, the churches in that provision shall be closed. But the matter does not end here; if it did, no doubt great injury would result to the Church. On the contrary, an investigation is immediately to be held as to the reasons for the stoppage of payment on the part of the mission. These reasons must be one or more of the following; (1). Some fault, real or imaginary, in the missionary, which causes the people to be dissatisfied with him; (2). A simple neglect or refusal on the part of the mission to pay their dues, or (3). An inability to do so. If the first of these reasons be given, and be found, upon examination, to be well grounded, the missionary is removed, and another is sent to replace him. If the second reason be adduced, the missionary is removed, and no other is sent in his place, until the people come to a better state of mind, and surely they are not worthy of having a missionary, while they will not pay, as they are able, for his support—and it were far better to remove missionaries to places where they will be appreciated, than to have them to work amongst such people. If the third reason be advanced, then the law provides that special arrangements may be entered into with that mission to suit its means, and no doubt if the result should be a reduction in the stipend of the missionary, he would much prefer a stipend of \$600 or \$700 regularly paid, than a promise of \$800, upon the payment of which he could not depend. But the Mission Board decline to use the power they possess, and thus a mission which has fallen slightly into arrears, and could easily pay its dues, if reminded by those in authority of the necessity of doing so, as the law provides, is allowed to go on, unwarned, until the arrears have accumulated to such an extent that the payment is almost impossible, and until the people have learned to look upon By-Laws, signing of guarantees and all such machinery as simple humbug, and to feel that nobody cares whether they pay their dues or not. If those in authority thus neglect their duty, we need not be surprised at the business following suit, and the missionaries will have to learn that their greatest trials are not owing to the smallness of the contributions to the Mission Fund from the general public, but to the neglect of their own parishes to pay these dues, but, in most cases they would be quite ready to pay, if the proper means were taken to remind them of their duty. Let the

bye-laws be no longer a dead letter, but let them be either enforced, or altogether abolished, in the latter case we shall return to the old and humiliating practice of begging for their daily bread.

D. P.

SIR,—Some of the recent letters upon the condition of the Mission Fund published in your able journal have made us acquainted with a very sad state of affairs. One fact I had noticed before, but now it is more painfully prominent. I refer to the allusion made by a correspondent, that the wealthier clergy do not take the interest they should in that which affects the status and comfort of their poorer but not less worthy brethren. When they are placed above want themselves, are they thereby freed from all duty in respect to others? I think not. Those who are trying to extinguish the debt which hangs over us would have an easier task if they could point as examples in giving, for the emulation of the laity, to generous gifts from some of the richer clergy—for instance, to one whose income, if report speaks true, is much larger than the entire debt of the Mission Board and its total expenditure also.

ONTARIO.

A FUND FOR WIDOWS AND ORPHANS OF THE CHURCH.

SIR,—It may be taken for granted that the father of a family who has nothing to depend on but an annual income barely sufficient to defray his expenses, should, so far as possible, provide that his family be not left without support in case of his death. Indeed this duty of the father of a family is very strongly expressed in the New Testament, for the Holy Ghost there declares that a man who neglects to provide for those of his own house "has denied the faith and is worse than an infidel." And we all know, by reading the Acts of the Apostles, as also the epistles of the New Testament, how careful the Church was in the first age to make provision for the support of the poor widows and orphans not only of the clergy, but also of the laity of the Church's membership. But what a miserable support have some prospective widows and orphans to look forward to now! Surely there is something wrong! We cannot plead poverty, for some tell us that we belong to the wealthiest Church in the world. We may at least believe that we are much wealthier than the Church of the first century, when there were not many rich or noble among its members. We ought therefore to provide for the widows and orphans of our deceased brethren. My remarks at present are merely tentative and in the form of questions.

Why not have one fund for the benefit of all widows and orphans of all deceased clergymen of the Church in Canada? We all belong to the one Church. We glory in its unity. Why should I pay in one diocese to such a fund, and then have no benefit from such payments when I remove into another diocese? No other religious bodies in the country are distracted by such absurd rules. Each has its own fund, no matter what part of the country its preachers may live and die in.

Twice have I subscribed to what might be called "a mutual clerical insurance association for widows and orphans;" that is, I became a member of two such associations. But with my subscriptions ended seemingly all further exertions on the part of these societies to do the work they proposed or even to exist. Why so? I know not, unless they found so few to subscribe, so many of the clergy who needed no such aid for their widows and orphans, or, shall we be obliged to add, so many who neglected to provide for their own house, &c., that no properly formed organization could be hoped for? The rule of such organizations was this: that when a brother clergyman died all the other clerical members should pay four dollars, to be given to the deceased brother's widow. So that if a thousand members so subscribe the poor widow should receive four thousand dollars. Such a rule works well, I am told, in the Church of the United States. But why confine such a society to the clergy? Years ago when I mentioned it to certain good and faithful laymen, they said in effect, "Let us join you in this society; we can help you and you can help us. Why should merely human socie-

ties, such as those of the Freemasons, the Orangemen, the Oddfellows and other fellows, who have been trained to prudence and benevolence in the Church, be allowed to provide for their widows and orphans better than the Church can? The money of such men, in many cases, belongs properly to the Church. The widows and orphans belong to the Church. Let us beware of robbing the Church of her ancient glory as the home of the orphan and widow. Let us beware of giving to human agencies the honor that belongs to Him Who is the Father of the fatherless and the Husband of the widow.

Brother clerics! speak out on this subject. It concerns many of you; in fact, all of you. Brother laymen, you also have something to say on this subject. Say it, for your own sakes, for your clergy's sakes, and for the sakes of the widows and orphans which both you and your clergy may leave behind.

ONE WHO EXPECTS TO DIE.

"HONOUR TO WHOM HONOUR IS DUE."

SIR,—In your last number I notice a remarkable letter by "A City Parson," giving an account of the liberality of the Methodists resident in Toronto, "by way of annual subscriptions to their Mission Fund." If the Methodists mean by their Mission Fund what we mean by our Mission Fund, then we have reason to give them very high honours indeed for their munificent liberality in comparison with our givings for missionary support, and we have reason to humble ourselves in shame and self-contempt before God and man. But is it really true that the Methodists of Toronto contribute \$9,311.51 to the support of men whom we would call missionaries? Does no part of that sum go for the support of resident Methodist preachers in Toronto? Are not all Methodist ministers regarded as missionaries? I do not know that they are among themselves so regarded, but I am told that they are so, and that their so-called missionary contributions are to be reckoned much in the same light as we reckon the stipends of our clergy, who receive no support from our Mission Fund. If this be the truth, then it follows that the Church people, who pay both their pastors' stipends and contributions to our Mission Fund, far exceed the Methodists in liberality. But if, on the other hand, the Methodists pay their pastor's stipends, and contribute over and above such stipends, the handsome sum of between three and four thousand dollars annually, to missionaries outside of the city, then let us give all honour due to them, and seek to follow their good example.

ENQUIRER.

THE GENERAL THANKSGIVING.

DEAR SIR,—I perceive in a late number of your paper which was handed me, a communication from a clergyman in England, in reference to the way in which the General Thanksgiving should be said, whether, as is the universal custom with us in the States, it should be said by the clergyman alone, the people simply responding "Amen," as in the prayers preceding, or as that writer advocates, it should be said jointly by the minister and the congregation. The arguments used in this letter, in favor of the latter usage, do not seem to me to have much weight, and certainly are not convincing enough, to lead any loyal churchman, at least among us, to think of its adoption. All such innovations are considered here as dangerous, and as causing so much of that spirit of discontent and disloyalty which is found in the so-called Reformed Episcopal Church. And inasmuch as the introduction of this change from the established custom would be productive of disturbance and distraction, it surely is both safer and better to cling to a custom which has the sanction of the church from the days of the Reformation.

To what extent the practice has attained in Canada, I have not the means of knowing, but trust for the sake of that uniformity which now exists in the practices of the sister churches, that it is only local and partial. Should you see fit to give this communication a place in your columns, it may be the means of eliciting the opinions of others, and thereby help to settle the question

whether such a change is eventually to be adopted by the church at large or not. Truthfully yours in the Church, HENRY BANWELL, Rector of Grace Church, Port Huron, Michigan.

STIPENDS OF THE MISSIONARIES.

DEAR SIR,—During the Crimean war there appeared in the pages of the inimitable *Punch* the reply of a ragged, half-clad, out-at-the-elbows British soldier who had been told that the authorities at home intended to issue medals to the troops.

"Ah, and it's very kind of their honors, and perhaps they will soon give us coats to hang them on."

There have recently been resolutions offered as regards the Mission Board and the Missionaries; perhaps before long those necessitous missionaries may receive something more substantial than resolutions, namely, their unpaid stipends.—Yours,
A CONSTANT READER.

THE CHURCH PAPER.

DEAR SIR,—Some of our clergy, and laymen, too, for that matter, are not I think quite awake to their duty in respect to the Church paper published by you. They seem to think that if they subscribe themselves they have done all that is necessary, but I, and some others also, think there is more that should and could be done. I have lately been visiting in some neighboring parishes, and I find that the attention of the people has not been called to the paper, and many are ignorant of its existence. This is not quite right, because there are, I know, many who would be pleased to welcome the paper if they knew of it.

I am told that you have made very great exertions on behalf of the DOMINION CHURCHMAN, and as it is so useful a publication to the Church and its members, I think we all ought to do our best to strengthen your hands and make the paper as much a success for you financially as you have made it and its contents valuable to us.

In some of the religious societies the members work to extend the circulation of the paper of their denomination with as much zeal as if they were introducing a Bible or Testament. They know the influence of a regular weekly paper, and so ought we also. Yours truly,

AN OLD SUBSCRIBER.

[We are happy to say that "An Old Subscriber" is one who has been very energetic and successful in practice as well as zealous in theory.—Ed.]

TORONTO AND THE MISSION FUND.

DEAR SIR,—The subject of the deficiency of the Mission Fund, and of the melancholy consequences resulting therefrom, has recently occupied a considerable portion of space in your columns, and very properly, for every effort should be made to give full information to the members of the Church with regard to it, and every means should be used to awaken a lively interest on behalf of those hard-working ones, who are suffering in silence from the withdrawal of a large portion of that source of their income on which they had previously placed the fullest reliance. Wealthy churchmen in Toronto must not be aware of the degree of suffering that some of those ill-paid Missionaries endure, or they would, I think, cheerfully come to the rescue, and help them. Previous to our Missionary meetings in this deanery I requested the clergymen in it to give me information with respect to the amount of their stipend received from the people, and I now give the returns from three who are classed as Missionaries: two report \$240 from that quarter, and one \$250; one of the former received \$150 from the Mission Board, making his total income \$390 per annum; the other received \$200, making his total income \$440; the third received a portion of his income from the so-called Church Association, the exact amount of which I cannot say. On these paltry stipends those clergymen have either to keep horses, or pay horse hire to enable them to perform their Sunday and visiting duties. As clergymen have heavy expenses attendant upon their professional duties, as they are expected to present at all times a respectable appearance, and as they require to purchase expensive books to

enable them to keep ahead of, or at least abreast with their intelligent parishioners in theology and scientific literature, they must eke out a most miserable existence on such stipends as these, which are less than the average salaries of second-class common school teachers.

These matters cannot have been sufficiently known, or, at least thought upon by the intelligent churchmen of Toronto, or they would not have allowed such a discreditable expose to be made of their want of Missionary enterprise as that which the annual report of the Synod for last year presents; no less than nine, or nearly one-half, of the city parishes, being returned in that report as not having contributed one cent towards the Diocesan Mission Fund, as far, at least, as parochial house to house collections are concerned. These churches are, St. James' Cathedral, Trinity East, St. Anne's St. Peter's, Church of the Redeemer, All Saints', Grace Church, St. Philip's, and Church of the Ascension. I think that the city clergy are in a great degree responsible for this melancholy state of things, for they do not take as much interest in missionary matters as they ought to do. I see by the report that there are in the city (exclusive of the Provost and Professors of Trinity College), 23 parochial clergy; of these only 8 appear by the report to have contributed anything towards the Synod funds; the amount thus contributed was \$52; but, as the subscription of \$5 per annum from each clergyman who pays that amount or over it, is credited to the Widows' and Orphans' Fund, the entire sum contributed by them to the Mission Fund was only \$12. One reason for the ignorance of the laity of Toronto with regard to the state of the missions of the diocese is, in my opinion, the total or almost total neglect of the Canon which provides that, "It shall be the duty of every incumbent of a Parish, or Mission, in the Diocese to hold annually in every church, chapel, or place of worship in his parish or mission, a missionary meeting in aid of the Mission Fund of the diocese, and to cause collections to be made for the same object," &c., &c. As this Canon is imperative in its character, clergymen, who neglect to hold Missionary meetings in their parishes are altogether inexcusable, especially recent appointees to parochial charges, who are now required to sign a declaration of assent to Provincial and Diocesan Canons, and are therefore doubly bound in *foro conscientie* to hold those meetings. Another reason is the want of system in making the collections; the several parishes of the city should be divided into districts, and efficient lady collectors appointed to them, who would be capable of explaining, where necessary, the condition of the fund, and the great need of increased contributions to it. This course is invariably followed in country parishes, and I am glad to see, was carried out last year in the parish of the Holy Trinity; if it were fully carried out in Toronto, and every house in which a churchman lives visited, a sufficient sum would be raised, not only to free the Mission Board from debt, but to enable it to enlarge its operations. I think this course is indispensable to the proper sustentation of the fund in Toronto, for many churchmen who would contribute at least one dollar subscriptions are never called on. Persons who, when living in the country, were regular subscribers, are now, when residing in town, absorbed in the mass, and altogether unnoticed by church collectors, while, as I learned from conversations with some of them, collectors from other bodies invariably apply to them for subscriptions. Knowing, as I do, the hardships which some of our missionaries are now enduring, and the absolute necessity there is for extra exertions to be made in their behalf, I appeal most earnestly to the members of the church in the capital city of the Province, to take their proper place in the vanguard of the supporters of Diocesan Missions, and, thus give us in the country an increased impetus in competing with them in the Christian rivalry of faith and good works.

Yours truly, JOHN FLETCHER.

Unionville, Feb. 1, '79.

MERCY OUTSPEEDS VENGEANCE.

We may safely assert that Jeremy Taylor is none the less vigorous for illustrating the long suffering of God by the rabbinical story that the archangel Michael, being God's messenger of ven-

geance, had but one wing, that he might labor in his flight, while Gabriel had two wings, that he might "fly swiftly" when bringing the message of peace.

Family Reading.

RAYMOND.

CHAPTER XXX.

The two months which had intervened between the time of Estelle Lingard's visit to London and the end of the year was about the most trying period she had yet lived in this troublesome world.

The continual strain upon her nerves, which was caused by her unceasing anxiety respecting Raymond, was almost more than she could endure, for he had in truth carried out her strange counsels to the very letter. She knew that at any moment, day or night, he was liable to enter on scenes of appalling danger, in the midst of ravaging flames; and at all times when he was not on duty with the Fire Brigade she was well aware that he was ready to hasten to any spot where he heard that succour was needed for his fellow-creatures under circumstances of peril and risk. He had arranged with the crew of a life-boat, on a part of the coast not far from London, that they were to telegraph to him whenever the storm-signals indicated that their services were likely to be required; and unless the Brigade happened to be called out at the same time, he invariably went as speedily as possible, to join them, and took his share in fighting with the furious waves for those who were drowning or wrecked.

Most of his spare time was occupied in visiting fever-stricken patients in the lowest parts of London, where the very atmosphere was full of subtle forms of disease; so that there was no hour of the twenty-four when poor Estelle could let her heart rest on the thought that he, whom she loved with so earnest a devotion, was not in danger of his own life.

So far as Raymond was concerned, however, Estelle would not have had it otherwise, for she knew that he was nobly carrying out the high vocation to which she had herself directed him, in the hope that it might lead him to the highest of all. And, already there were indications in his letters, that the insight he was gaining into the vast field of human suffering, that lies too often unexplored around us, and the honest effort he was making to spend his own little life in seeking, however feebly, to lessen it, were tending to purify and elevate his nature in a very remarkable degree.

Raymond told Estelle frankly that it was no longer a sullen distaste to an existence which had lost its sweetness that made him imperil it daily in the career he had chosen, but a true desire to serve his fellow-creatures in such fashion as those more heavily weighted with earthly responsibilities and ties could not attempt.

Estelle was ready, in all meekness and trust, to accept any trial which might be sent her by the will of God; but the cause of all her sufferings past and present, seemed to spring entirely from herself, and yet she was powerless to remove it. If only she had never loved Raymond—if only she did not love him now—how happy she might be, she would say to herself, as she paced to and fro in her restless anxiety, feeling as helpless under the weight of this changeless affection as a slave under the burden of a taskmaster. It had brought her nothing but disquietude and pain since that first day, when in discovering that she loved him she learnt also that she had lost him.

How was it that she had not been able to cast him out of her heart for ever, the very moment she knew his whole affections were given to another woman? How was it she could not even now dismiss him from her thoughts, when she believed he cared nothing for her, and was calmly giving away the life that was dearer to her than her own?

She could not tell how it was that she had no power to free herself from the galling chains her own heart had forged, and against which she could but chafe in vain. She only knew and felt that while conscious existence on earth was left to her

she would love Raymond as she had loved him since that golden time when he came into her life to win all the wealth of tenderness and devotion which had till then laid dormant in her impassioned nature, and could never now be called forth by any other.

Often it seemed to her cruelly hard that she should have poured out all her deep affections and strong capacity for happiness on a desert waste that would yield her no return save the thorns and the sharp-edged stones that wounded her feet every step she took along her daily path; but there were times when there were softer thoughts came back to her, and her generous nature could rejoice in the wreck of her own life, if the love which cost her so much, could, however feebly, brighten the existence of him it would so gladly have altogether blessed.

The brightness of her youth was fading, however, under the wearing anxiety, which made her sweet face wan, and her dark eyes sad and dim. She had other sources of disquietude, that combined to make this period one of real and depressing trial.

Estelle could no longer conceal from herself that Hugh Carlton had deceived her when he gave her the promise that he would not seek or hope to win her as his wife if she would continue her intercourse with him on friendly terms. It was but too plain that he had in no degree overcome his passionate attachment to her; and she felt each day more and more the necessity of telling him that she could not continue to receive him under false pretences, and that it was best they should part finally, as nothing would ever induce her to consent to his wishes; but it was very difficult for her to broach the subject, which Hugh himself studiously avoided. He persisted in keeping up the illusion that he regarded her merely as a friend, and skillfully managed to prevent her ever having an opportunity of saying any words sufficiently marked to compel him to give her up. He had told her of his visit to Raymond, most carefully hiding the motive which had induced him to make it, but trying to turn it to account by describing him as so hopelessly embittered by Kathleen's betrayal that he was bent on leading a solitary life henceforth, far apart even from his friends.

Estelle felt grateful to Hugh for his sympathy with Raymond, and also for his affection for herself, little as she was able to return it; but these feelings made it all the more hard for her to repeat, unasked, the refusal, which must drive him away from her. She tried to escape being alone with him as much as possible; and for this reason went often to Carlton Hall, where the Harcourts were now staying, and where she was always welcomed most warmly both by Kathleen and Mrs. Carlton.

Mr. Carlton had organized a series of entertainments, which were to extend over the Christmas season, in honor of his newly-married daughter, but from these Estelle resolutely absented herself, on the very sufficient ground that her uncle's health was now failing most seriously.

Dr. Lingard had rapidly become much weaker, and it was evident to every one who saw him that his darkened life was drawing to a very speedy close. For his own sake it was impossible to regret it; but poor Estelle knew not how to look forward to the day when she would be left utterly alone in the world.

Her uncle's death would be the loss of her last earthly tie, and the breaking up of her only home. She could not even imagine how or where she was to live in the future; she was too young to remain at Highrock House by herself, and the idea of seeking any companionship with strangers was most distasteful.

Both Mrs. Carlton and Kathleen hinted to her many times that she might make her home with either of them, if she chose; but no earthly consideration would have induced her to link herself with those whom Raymond considered to be his enemies, as she would thereby shut herself out from all hope of ever seeing him; and in any case she would never have submitted to the anomalous position she must have held in the houses of persons with whom she had no real connection.

Meanwhile Kathleen's affection for her had suffered no diminution from the events of the last few months, and she seemed to take a great

pleasure in being with her; while Estelle found her society much more congenial than it had been in their earlier acquaintance, for Tracy Harcourt's wife was a very different person from the gay childlike Kathleen of former days. Estelle had always loved her fondly, but there had been very little in common between them, and the intellectual studies which were her chief delight were far beyond Kathleen's feeble powers. This was still the case, but in other respects she was greatly improved. She was much more thoughtful and earnest, as well as more considerate for others, and she had suffered enough to be aware that life was not merely the long summer day she had been wont to consider it.

At Carlton Hall, however, Kathleen was a good deal happier than she could be when alone with her husband. Harcourt did not dare to neglect her in her father's house, or to show her open unkindness, as he had already done when they were travelling more than once, especially as he was, just at this time, making arrangements, with her money and Mr. Carlton's help, to obtain possession of the old estates of his family, which had been lost to them through his own and his brother's extravagance. He, therefore, showed himself amiable both to Kathleen and her parents; and she, in her relief at his change of manner, entered heartily into all the festivities which her father provided for her amusement, and which she was too young and excitable not to enjoy with zest, since the trials of her married life had been partly removed.

The most brilliant of these entertainments was to take place on the day after Christmas, and when it was first projected Kathleen had tried hard to induce Estelle to promise to be present; but long before the appointed time Dr. Lingard's condition was so completely hopeless, that it was quite out of the question for Estelle to think of being present at any scene of amusement.

At an early hour on the morning of Christmas Day Estelle came to her uncle's room, to know how he had passed the night.

Moss rose up from the chair in which he was sitting by the bedside as she came in and she saw that there were tears in his furrowed cheeks—the first he had ever been known to shed.

"I am afraid my master is very much worse, ma'am," he said; and as she went forward, and looked at the old man, who was lying in a kind of stupor, with half-closed eyes and feeble respiration, she was conscious that a great change had taken place.

She sent, in all haste, for the doctor, who lived in the village, and who was, therefore, soon in the house. He found that effusion on the brain had taken place in Dr. Lingard's case, and that as the power to take nourishment had altogether ceased, it was impossible that he could survive much longer. He might linger, the doctor thought, for two or three days, but that was certainly the utmost limit to which his life could now extend. Nothing could be done for him; he was quite insensible, and would certainly remain so to the end. Even poor devoted Moss could do no more than sit by his side and watch him die.

When the doctor left the house, Estelle sent a message to ask Mr. Derwent, the clergyman of the place, to come to her uncle, and then forwarded a telegram to tell Raymond of the sentence which the physician had pronounced. She did this in obedience to Raymond's own wish who had made her promise that he should be told when the end was at hand.

(To be continued.)

Children's Department.

GOD IS HERE.

Kneel, my child, for God is here!
Bend in love, but not in fear;
Kneel before Him now in prayer;
Thank Him for His constant care;
Praise Him for His bounties shed
Every moment on thy head;
Ask for light to know His will;
Ask for love thy heart to fill;
Ask for faith to bear thee on,
Through the might of Christ, His Son;
Ask his Spirit still to guide thee

Through the ills that may betide thee;
Ask for peace to lull to rest
Every tumult of the breast;
Ask in awe, but not in fear;
Kneel, my child, for God is here!

PRINCE ALBERT'S BOYHOOD.

A German duchess, distinguished for her good sense and goodness of heart, was celebrating her birthday in the palace of a small German capital.

The court congratulations were over, and the lady retired from the scene of festivity to the seclusion of her boudoir. Presently she heard light footsteps coming up the stairs.

"Ah," she said, "there are my two little grandsons coming to congratulate me."

Two rosy lads of ten and eleven years of age, came in—one named Albert and the other Ernest. They affectionately greet the duchess, who gave the customary present of ten louis d'or to each and related to them the following suggestive anecdote:

"There once lived an Emperor in Rome, who used to say that no one should go away sorrowful from an interview with a prince; He was always doing good and caring for his people; and when, one evening, while at supper he recollected that he had not done one single act of kindness to any one during the day, he exclaimed with regret and sorrow—

"My friends, I have lost this day!
My children, take this emperor for your model, and live in a princely way, like him."

The boys went down stairs delighted. At the palace gate they met a poor woman, wrinkled and old, and bowed down with grief and trouble.

"Ah, my good young gentlemen," she said, "bestow a trifle on an aged woman. My cottage is going to be sold for debt, and I shall not have anywhere to lay my head. My goat, the only means of support I had, has been seized. Pity an old woman, and be charitable."

Ernest assured her he had no money, and so passed on.

Albert hesitated; he thought of her pitiable situation a moment, was touched by her pleading looks, and tears came into his eyes. The story of the Roman Emperor came into his mind. He took from his purse the whole ten louis d'or and gave them to the woman.

Turning away, with a lighter heart, he left the old woman weeping with joy.

That boy was Prince Albert, of England, justly entitled Albert the Good.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him and keep him alive, and he shall be blest upon the earth, and Thou wilt not deliver him unto the will of his enemies."

A little boy was much puzzled about sins being blotted out, and said, "I cannot think what becomes of all the sins God forgives, mother."

"Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?"

"I washed them all out, mother."

"And where are they, then?"

"Why they are nowhere; they are gone," said Charlie.

Just so it is with the believer's sins; they are gone—blotted out—"remembered no more."

Births, Marriages and Deaths.

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BIRTH.

At the Rectory, Newcastle, Diocese of Fredericton, on the 21st January, the wife of Rev. Hubert Hough Barber, of a son.

MARRIAGE.

In St. George's Church, Haliburton, on the 25th of January, by the Rev. George Ledingham, Mr. Thomas Loughery, to Miss Lillie Ellen Taylor, both of Haliburton.

DEATH.

On Monday morning, the 3rd Feb. the Right Rev. Alexander Niel Bethune, D.D., D.C.L., Bishop of Toronto, in the 79th year of his age.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford 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 Samson, 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 Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

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

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

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

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

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

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

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

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

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

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