

Dominion Churchman.

Vol. 3.]

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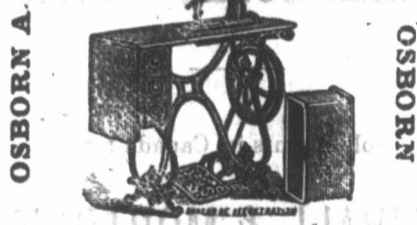
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Dominion Churchman.

THURSDAY, OCTOBER 11, 1877.

In answer to numerous inquiries in reference to our Premium Photograph, we beg to state that subscribers who have already paid a part of their subscription for next year will have to pay for the remaining part of the year 1878, and fifty cents additional, in order to entitle them to the photograph. The price of the photograph, if ordered separately, is Two Dollars.

THE WEEK.

THE Special Correspondents of the English newspapers have done good work and have earned a well merited reputation during the present war. No doubt, a few of them see matters through the colour of their employers' glasses, but, as a rule, they are singularly impartial and accurate, whilst their graphic delineations of events as they pass in quick succession before them is only equalled by the ingenious and expensive rapidity with which descriptions, written often under fire or, at least, in the extremest discomfort, are flashed across the Continent for the benefit of English readers. An account of the recent attacks on Plevna is a master-piece of graphic description. We seem to hear on the right of the Russian lines the cannonade that thundered incessantly for two hours as a prelude to the advance of the storming party. Then, as the fog lifts, we see a mass of Russian soldiers suddenly rising from a field of Indian corn, and rushing forward with a shout; for a moment the Turkish entrenchments are silent, then they are alive with a flame from thousands of rifles. Onward through the leaden hail presses the attacking force; just to view is a slight depression, soon again struggling up the opposite bank. The faint column almost annihilated is followed by another. If wave follows wave, the prize must be won; but at the critical moment no reserves are forthcoming; the survivors struggle back to the cornfield, leaving the slope literally covered with bodies. Then when it is too late, two more regiments are pushed forward. We see them go, singing cheerily to the music of their bands, up the sheltered hill side; but after crossing the crest, exactly the same programme is repeated, the same useless slaughter follows, ending in the same repulse.

On the left of the line, General Skobelev profits by the lesson of General Kriloff's failure. He hurls his men, regiment after regiment, wave after wave, against the entrenchments, and at last, by putting himself at the head of his last reserves, he wins the much-coveted earthwork. But, once gained, it is found to be untenable. Skobelev appeals in

vain for reinforcements. All next day he holds his position against immense odds, but towards evening, aid being withheld, he is compelled to relinquish it, and when night falls the two armies are in the same relative position as before the attack commenced. In this fruitless fighting, Skobelev lost 2000 men in attacking and 3000 in defending the redoubts. The loss in Kriloff's attack is not given, but it, with the loss on the Turkish side, would bring up the total to above 8000 killed and wounded. It is said that Suleiman Pasha lost 10,000 men in his attack on Fort Nicholas in the Shipka Pass, a position which he did take but which he had immediately to evacuate. When we consider that these are merely incidents in the campaign, that day by day attacks are made and repulsed, that the slaughter, if not daily, on this frightful scale, is yet incessant, surely it is not too soon that the Bishop of Winchester has drawn up, and the Archbishop of Canterbury has sanctioned the use of, a form of prayer having special reference to this fearful war and to the famine in India.

That the Governor General has left pleasant memories behind him in Manitoba is only to say that Lord Dufferin has proved himself as genial, shrewd, and clever there as in other parts of the Dominion. His Excellency's farewell speech at Winnipeg is on a par with his other utterances on similar occasions. But it is not only for wit, for jocose references to Colorado beetles and grasshoppers, that his after-dinner speeches are remarkable. Throughout them there is an undercurrent of strong sense and breadth of view, there is a genial sarcasm at the comparatively trifling matters out of which we laboriously concoct our great political questions, there is an incitement to Canadians to love and appreciate their country, and to sink their petty differences in an honest ambition to labour for that country's good. It is in the attrition of parties, the rubbing off of the sharp prickles of religious and political animosities which necessarily results from the commingling of antagonistic forces on neutral ground that the chief good lies of visits paid by a Governor to different sections of his kingdom. Of the useful opportunities thus afforded no one knows better than the Governor General how to make the best account, and it may safely be asserted that wherever he has been—and he has now been everywhere in the Dominion except to Mount Laird and the North Pole—words of encouragement have been dropped, higher aspirations have been fostered, bitterness has been sweetened, roughness has been smoothed, and everywhere His Excellency has left men more charitable than before towards their opponents, satisfied with their lot,

enthusiastic about their country and—Lord Dufferin.

There may be differences of opinion as to the peculiar fitness of Bishop Piers Claughton for the post of Chaplain-General to the Army, for an army chaplain, still more a chaplain-general, requires some very peculiar qualifications for the fit discharge of his duties; but it is a clear gain that the religious superintendence of the army should be placed in Episcopal hands. An effort is now being made to obtain a similar advantage for the navy. A naval chaplain is under enormous disadvantages. Individual chaplains and individual captains have done much for particular ship's crews, only to make it more conspicuous how dull and deadly quiet is the repose of the religion provided by officialism. There is absolutely no excuse for the apathy shown by the Admiralty in providing churches and attractive services ashore at all the large naval stations. When it is seen what has been done for the soldiers by the enthusiastic labors of such men as Mr. Edghill at Halifax, and, on a larger scale at Aldershot, it cannot be doubted that similar effects would be produced by similar means among sailors, if only "My Lords" would themselves get up a little enthusiasm on the subject, or at least entrust the task of awakening religious life in the navy to competent hands. It is not possible always to command the services of a Selwyn or a Venables, but many Colonial Bishops become sailors for the necessity of their venturesome lives, and some such men could readily be found for the position which it is now proposed to establish.

Men's attention has been so monopolized of late by war, their talk has been so exclusively of Plevna and the Balkans, that social matters have to a great extent been lost sight of. Had the time been one of peace, the strike and labor trouble would have commanded more attention than has been bestowed upon it. The voice of Socialism, which has been silent or ignored for some time, has again made itself heard in congresses of the two parties into which the professions of that creed are divided, held at Ghent and Venice respectively. The policy advocated by those meeting at the latter place is thus summarized by "a member:" the expropriation of the owners of all capital and the abolition of individual property; all soil, buildings, capital, fabrics, &c., having to be made collective property of groups of laborers. Each kind of State, each kind of representative Government, must be abolished; society must be a net of federations of laborers, united together for their special needs and the special purposes they propose to reach. To attain an ideal Kosmos these

dreamers start by establishing an absolute chaos, out of which is to be constructed or, for all we know, which is identical with a sort of Arcadian felicity, to the perfect enjoyment of which it is essential that every one should be inexpressibly good; and that this result will be attained by abolishing all existing laws ethical, moral and political, seems to rest on no surer foundation than the undeniable fact that, under the existence of such laws, that height of inexpressible goodness has not been universally attained. As an evidence of its cosmopolite desire to upset all governments—not because they happen to be bad or unjust, but mostly because they are governments—the congress passes a resolution of sympathy with all who have shared, or who may hereafter share, in any revolution or revolt against constitutional authority. Under the new system all are to be happy because they are equal; as soon as equality ceases unhappiness begins; a man can only be contented with his lot as long as there is no one else in the world better off than himself.

No place is, perhaps, more identified with Communism than the quarter of Paris called Belleville, of which M. Gambetta is the trusted representative. Perhaps it is not quite fair to judge of the true effects of the system until it has the world to itself, and has no such obnoxious things as government, religion and authority to contend with. But it may not be beside the mark to quote some information which a priest who has labored for six years in Belleville gave concerning the morals of the inhabitants to the French correspondent of the *Guardian*: “Nothing could well be more deplorable than the account he gave me of the spiritual condition of that quarter of the city. The population is well enough off physically; wages are high, and they earn a great deal of money. But, contrary to what is usual amongst the French laboring classes, they are neither economical nor sober. The men drink, and, what is far more rare, even the women. Religious feelings seem to be almost extinct among them. I asked the priest, of whom I speak, whether he had made any progress during the six years he had been among them, and his answer was, ‘None, absolutely none.’ Nothing can induce the men to enter a church. ‘But the women?’ I said. ‘Not even the women,’ or very few of them.’ The Communist feeling, and all the burning hatred and thirst for vengeance it has left behind it, were represented as being as strong as ever, and always hoping for and hiding their time.”

THE TWENTIETH SUNDAY AFTER TRINITY.

BOTH in the Epistle and in the Gospel for this day the subject of Christian rejoicing is illustrated and enforced. In the epistle, taken from Ephesians v. 16–21, it is contrasted with the religious ceremonies of paganism, which required for their due celebration, not only absolute drunkenness but several other crimes against the moral law. In urging upon Christians the duty of circum-

spection and diligence in redeeming the time, the Apostle does not here allude particularly to the shortness of its duration, but to the fact that the days are pregnant with evil, exceedingly dangerous to the soul's best interests and full of tribulation and affliction. Since St. Paul's time, the dangers have not diminished, but they have somewhat changed their character; the persecutions then to be endured having given place to the hardening and deadening influence of worldly-mindedness. In opposition to the impure songs to which they as heathens had been accustomed the Apostle exhorts to the use of the Psalms of David, of hymns composed by worthy and pious men, and songs which were inspired by the Divine Spirit. The expression used no doubt refers to antiphonal singing or recitation. In fact its peculiar form cannot well be referred to anything else; for in no other way could they speak or sing (as the word also sometimes means) to themselves. The form of speech is different from that employed a little further on, where those to whom St. Paul wrote were exhorted to submit themselves “one to another;” and they could not mutually obey each other. This latter mode of expression will serve to explain St. James' admonition, “Confess your faults one to another,” where the mode of speech is precisely the same, and indicates that the confession as well as the submission should be made to the proper authorities. The speaking or singing, however, in psalms and hymns and spiritual songs is to be made by them to themselves, and therefore would naturally be antiphonal, as we recite our psalms in the public service of the Church. The command, “Be not drunk with wine, wherein is excess,” would perhaps be more forcibly brought before us if the last word were translated “profligacy,” “abandonment,” or “loss,” to indicate the utter ruin which attends a life spent in luxury.

The parable of the Wedding Garment is referred by our Church, in the second exhortation for the Holy Communion, to the blessed Eucharist, than which nothing can be more appropriate, especially as shown by the different kind of festivals in the Christian course from those used in the times of their pagan living; and so it suitably follows the Scripture selected for the Epistle. Whether or not the parable refers to the Jewish nation, and if it does, whether it refers to the kingdom of God then set up, there is an affecting admonition connected with the punishment of the man who was found unprepared for the enjoyments to which he would have been welcomed, if his own negligence had not prevented it. Considerable discussion has been made as to what our Lord meant by the “wedding garment.” Some have understood it to mean faith; but it has been replied that the man evidently had faith, and not merely an historical faith, but to some extent a practical one, for he actually went to the feast. Others have understood charity to be meant; but perhaps consulting the analogy of Holy Scripture we shall more nearly approach our Saviour's meaning, if we take it to mean holiness both of heart and life, for the two are most intimately connected. In reference to

the last remark of the Lord's: “Many are called but few are chosen,” Theophylact remarks: “This parable respects the Jews who were called but not elected, as not hearkening to God's call;” whence he infers that “our calling is of God, but that whether we are elect or not is from ourselves;” thus understanding that there is a tremendous responsibility attaching itself to all the actions of mankind.

THE ABSURDITIES OF SCEPTICISM.

THE revelation we have in the Divine Scriptures is disbelieved by the scoffers of the present age because its statements are supposed to lack evidence, because it requires us to believe what no man has ever seen, what we have never experienced, and what cannot be directly proved by reasoning on the known and daily observed powers and operations of nature. And did we not know something about the inconsistencies of men, and how it often times turns out that *extremes are very apt to meet*, we might pay a certain amount of respect to objections, like those we have mentioned, and expect to find that the principles they involve would be honestly and faithfully applied to everything else. But when we discover that objectors of this stamp are prepared to swallow any amount of inconsistency and absurdity provided only it points in the direction of impiety, when we find that they can admit any number of theories advanced by some noted scientific authority, without the smallest particle of evidence whether sufficient or insufficient, that they are prepared to credit what no man has ever seen or experienced, and what cannot be proved by any kind or amount of reasoning, we are very much inclined to apply the principle contained in the Psalmist's observation: “The fool hath said in his heart, there is no God;” and to think that sceptics throw aside the Bible, not at all from want of evidence, but simply because they do not wish to believe; they have no heart for the devotion it requires, for the self-denial and large heartedness it teaches, or for a belief in the doctrine that Almighty God is the unalterable hater, and will be the punisher of sin against His holy law.

The eternity or self-existence of matter is one of the absurdities which scepticism requires us to believe—that everything which now exists always did exist in some form or other, and that, like Topsy, it *grow'd*. They allege that the idea of a self-existent Creator is, utterly unthinkable. But it is not the idea of a self-existent universe more unthinkable. It is an idea not only beyond, but absolutely contrary to all the intuitions of our nature, as well as to all the reasonings in which we are apt to indulge. There is no intuition of the human mind more certainly manifested than that every compound has been put together by some one; which is the same thing as saying that every construction has been made by a constructor. Every grain of sand on the shore is a piece of architecture compared with which the temple of Minerva Parthenon is an “indigested mass” of unsightliness. And it might

as well be said that that temple existed from eternity as that a grain of sand did. The nebular theory, as we noticed last week, has been overthrown by recent discoveries; and the invention of the spectroscope has made that theory all the more untenable. "Neither in heaven above, nor in the earth beneath, nor in the waters under the earth, can man discover a particle of matter without the stamp of the Creator upon it."

The self-origination of vegetable and animal life is another notable absurdity of this system; and this notion is not so much the product of ignorance as of waywardness. Ignorance formerly had something to do with it, as when it was supposed that the cheese bred the mites or the maggots and that the bare soil spontaneously produced the weeds. More enlarged investigations, however, have only tended to remove still further from the region of probability the slightest tendency to spontaneous generation. It was once, and only once, supposed that a certain experimentalist had electrified some mites into existence, but it was afterwards discovered that he had only hatched out their eggs. Professor Tyndal has experimented for many months, with the greatest care, upon all kinds of solutions, and this is the result, as stated by himself: "From the beginning to the end of the inquiry, there is not a shadow of evidence in favour of the doctrine of spontaneous generation. In the lowest, as in the highest of organized creatures, the method of nature is that life shall be the issue of antecedent life."

The transmutation of species is another of the wonderful doctrines unbelievers are prepared to believe rather than yield to the statements of revelation. It supposes "that from four or five minute germs all our existing specimens of plants, animals, birds and men were developed: the germs developing into maggots, the maggots into sea-squirts, the squirts into fishes, the fishes into reptiles, the reptiles into monkeys, and the monkeys into men, in process of time." It is urged that no man has ever witnessed the act of creation, and therefore this unnatural theory has been resorted to in order to banish the Creator out of His own world. The theory may be dismissed with the question, Who has ever witnessed the development of a hippopotamus into an elephant, an alligator into a monkey, or a monkey into a man? All our experience, so far, goes to show that Almighty God has fixed the boundaries of species, by ordaining that when animals of different species propagate, the hybrid offspring is sterile.

Another of the wonderful theories unbelievers are credulous enough to receive is the development of language, society, and religion, by a herd of mere brutes; that all the finer feelings of the soul of man, all his highest aspirations, his grand achievements in literature and art, come by a gradual process of evolution from the instincts of the inferior animals. It supposes that the splendid declamations of Cicero and Demosthenes, the poetry of Homer and Milton, the drama of Sophocles and Shakspeare, the genius of Newton, Chatham, Napoleon, all sprang from something

like the chattering of monkeys. "But the abyss between the sensual reasonings of the brute and the sense of God and of right has never been even attempted to be accounted for on this theory—it is denied. Man is declared to be the mere creature of necessity, in no way responsible for his conduct to any supernatural power. The law of progress has made him what he is, and he cannot help it. This theory makes man only a brute still." And perhaps the only reply which this greatest of all absurdities demands is that, "the man who parades himself before mankind with this mark of the beast on his forehead, thereby exonerates the world from the task of reasoning with him." At any rate all the traditions of our race are against the theory. They represent the golden age of innocence, happiness and perfection to have been the first; and all our experience and observation are utterly opposed to the bare possibility of the development of results so grand from organisms and powers so utterly incompetent for the purpose.

CHURCH MUSIC.

THE Dean and Chapter of St. Paul's, London, England, having kindly agreed to sanction a special Service for the working classes in the Cathedral, after consultation with Mr. Turner, the Hon. Secretary of the Gregorian Association, it was determined that the Festival Service as given in May last should be repeated, and the working classes especially invited to attend. The choir, numbering about 1,000 voices, including nearly 100 of the clergy, was accompanied by an efficient band of brass instrumentalists, as well as the organ, at which Mr. Warwick Jordan presided. The Rev. John W. Bennett, acted as Precentor and Conductor, assisted by two Cantors. The enormous procession marching four abreast down the south aisle of the Cathedral and up the nave, sang the processional hymns, "Urbs beata," and "Saviour, through the desert lead us," whilst the vast congregation was assembling; and at the conclusion of the Service, Mr. Jordan played the following with great taste: "How excellent" (Saul); Overture to Handel's "Occasional Oratorio"; Allegro in G minor (Spohr); Mendelssohn's "Cornelius March," and Bach's Toccata and Fugue in D minor; and the Rev. J. Oakley, of St. Saviour's, Hoxton, preached an eloquent sermon from the text "He taught daily in the temple." Often as these great Festivals have been held in St. Paul's, such an enormous congregation as that gathered together on this occasion has probably never been before in this building; indeed it is computed that 15,000 persons were present.

Another of our cathedral organists has been called away by death. Mr. George Townshend Smith, organist of Hereford Cathedral passed from among us on the 3rd August last. He had faithfully and earnestly performed his duties for upwards of thirty-four years, and had won the esteem, we may indeed say the love, of the many who had grown up around him, to regard his genial

presence in the city as almost a necessity. The deceased was, we understand, in early life a chorister of St. George's Chapel, Windsor, and afterwards studied under "Old Sam" Wesley (as he was called), father of the late organist of Gloucester Cathedral. He was appointed to Hereford Cathedral in 1842. The Sunday services at the Cathedral were most solemn, for the instrument at which the deceased had officiated for so many years was silent, the hymns and anthems were selected as being appropriate to the sad event, and the sermon, both in the morning and evening, contained pointed allusions to the matter which was uppermost in the thoughts of every member of the congregation. The funeral took place on the following Tuesday, the coffin, with its floral pall of wreaths and crosses—emblems of the affection of only a few of many loving friends—being met by the Cathedral authorities, consisting of Canon Jebb, the Hon. and Very Rev. the Dean, some of the Prebendaries, the Priest Vicars, and the Bishop. The procession having been formed, the choristers led the way, singing the opening sentences of the Burial Service to Croft and Purcell's music. The Dean read the lesson; Spohr's "Blest are the departed," from "The Last Judgment," followed as an anthem, and the procession moved slowly down the nave of the Cathedral while the remainder of the sentences, usually given at the grave, were sung. The organ (played by Mr. Lloyd, of Gloucester Cathedral) pealed out the Dead March in "Saul" as the coffin was being placed in the hearse; and at the cemetery the funeral service was performed by the Rev. J. Goss, and grouped around the grave were many whose moistened eyes showed the real grief at their hearts. In the city on the morning of the funeral not only were the principal shops closed, but the blinds of many of the private houses were drawn down, and the feeling of sorrow was quite general.

The Triennial Musical Festival was held this time in Gloucester, and commenced on Tuesday, the 4th September. The inaugural early service included the performance of Croft's Service in A, and Sir F. G. Ouseley's anthem "O sing unto God," by the associated choirs of the cathedral cities (Worcester, Hereford and Gloucester) in which the festivals are held in yearly rotation. Mr. Done, Organist of Worcester Cathedral presided at the organ. The sermon was preached by the Bishop of Gloucester, who took for his text the 9th verse of the 16th chapter of St. Luke, on which he founded an eloquent discourse, with special reference to the festival. Soon after the close of the service, the doors of the cathedral were re-opened and the festival began, shortly before two o'clock with "Elijah." It is almost needless to say that the soprano solos were very beautifully rendered by such singers as Mdlle. Albani, Mesdames Sophie Lowe and Patty. The bass and tenor parts were taken by Messrs. Santley, Cummings, and Mr. E. Lloyd. The chorus singing was very good throughout. On Wednesday, performances were given in the Cathedral both morning and

evening. Bach's sublime "Passion Music" (St. Matthew) was heard to peculiar advantage amid the solemn surroundings of the Cathedral and its magnificent choral writing and the grand old Lutheran chorales introduced by Bach, produced a very profound impression, finely sung as they were.

THE HISTORY OF CHRISTIAN HYMN WRITING—CHAPTER 2.

BY C. P. M.

CHRISTIAN hymns were from the first powerfully influenced by the two great systems of religious poetry which preceded them, that of the Jewish Church and that of the Pagan religious culture. These two differed not more widely in doctrinal teaching than in form, metre, rhythm and in the musical accompaniments to which they were sung; they represent the two-fold development of Christian music in the *Psalm* and the *Hymns*, the Eastern and Western elements in Church song. The Psalm is essentially Jewish, Oriental, without any forced metre in rhythm, except a parallelism suited to the simple cadences of the tune to which it is chanted, and depending for its poetical form much more in the music than the words. This, in the conservative East, has never varied. The verses of the Koran intoned from the top of a minaret present the same poetical and musical type as the Hebrew Psalms. The earliest Christian hymns were those used by the Christian congregations at Rome, who were almost exclusively Greek (see Milman's *Latin Christianity*, vol. 1, chapt. 2.) Several fragments of such hymns have been preserved and differ in no respect from the unmetrical prose canon of the modern Greek Church. Greek Christianity more than Latin was influenced by the vast Hellenistic dispersion, its literature and its synagogue worship. Hence Greek hymns have been non-metrical and of the Psalm type, the hymns which represented Pagan life belonged to an age that had passed away and a poetry that was extinct in Greece when Christianity began, although at that very time Latin poetry of the Pagan type was still living although in decadence. The Psalm type has continued to be that of all the antiphonal or choral part of public worship in the Western Church; but the only instance of it is as an independent hymn is the *Te Deum*. This type of hymn was indeed revived in the tenth and the two following centuries by *Notker*, and gave rise to many rhymeless proses—although the best of these assume a rhythmical form and the later ones always include rhymed couplets, known as *Notkerian sequences*—of these the "*Cantemus Cuncti Melodum*," which Dr. Neale's version in Hymns A. and M. has so much improved by the introduction of rhyme, is a familiar example. The *Notkerian hymns* however belong to the most barbarous age of hymn writing, to the age when the simple elaboration of a Latin sentence was sufficient literary effort. The better developments of Latin Hymn writing with their legitimate progeny the hymns of Germany and England owe their life, not to a Jewish or Hellenistic

source, but to one distinctly pagan, to the temple of Zeus and Aphrodite, not to the synagogue. When in the time of Tertullian, Christianity had become the popular religion of the Latin-speaking race, it found a system of sacred poetry and sacred music in possession of the public ear, not because it was sung at Heathen Temples but because it was the work, and associated with the work, of the greater lyric poets the world had seen. This poetry was not loosely recited to a tune ranging between three or four notes like the Hebrew Psalm, but sung to a tone elaborately noted on one of several scales or modes containing all notes of which the voice is capable. However impossible it may be to decipher the specimens of ancient musical notation now extant, there is no doubt that many of our best hymn tunes are of Pagan origin, and these are quite distinct from the Gregorian type used for the Psalms. But the religious poetry which Christianity found established in Latin literature had an elaborate poetical form apart from the music. It may be perhaps a characteristic of the Western intellect that it loves law, and even in lyric poetry, the wildest and most aberrant of all methods of composition, loves to subject itself to fixed rule and order. The classical Latin poetry was indeed without rhyme. Although rhymed lines do occur even in poetry of the time of Augustus. Thus Ovid has—

Ut cœlum stellas, tot habet mea Roma puellas.

"Like heaven star-laden, my Rome has many a maiden." But the hexameters, alcaics, and sapphics which embodied the noble addresses of Horace and Virgil to the national gods, were of a far more complicated and intricate structure than any rhymed verse. And Bishop French, in the introduction to his *Sacred Latin Poetry*, has maintained that the first Latin hymn writers avoided the classical metres as having been profaned by heathen use. Such, however, is not the fact; the eight syllable iambic line, so often used by Horace himself, is the favorite metre of Ambrose and Prudentius. Rather I would believe that the tendency of Latin hymns to assume this course rather than that of the Psalms as used in the Canons of the Greek Church, was caused by the familiarity of the Latin Christians with so much that was true and noble in the heathen hymns in their own language. The mediæval legend makes St. Paul to have wept over Virgil's tomb.

Ad Maronis mausoleum
Flevit Paulus super eum
Cum venit, tristissime
Quanti, inquit, te fecissem
Si te vivum invenissem
Poetarum maxima.

And this is not inconsistent with the attitude of the Pauline epistles towards heathen poetry. If the Pagan system vulgarized Providence into a local Deity, at least there is something not unworthy of a great empire in the prayer to its presiding deities.

Unto what God shall Jupiter apportion
Task of atonement? Come at length we pray thee,
Veiling with cloud the glory of thy shoulders
Angur Apollo!
Or if thou, rather smiling one of Eryx,
Over whom love and mirth so lightly hover,
Or of thy slighted race and their descendants
Father bethink thee.

In the recognition of Divine rule that pervades the nobler teaching of Paganism, in its

revelation of conscience as the voice of God within as witnessing against evil, Christian thought found much that it could sympathise with, and this expressed in metrical forms of unsurpassed beauty. Therefore the early hymns of the Latin Church distinctly take the form of the classical metre—and if of these the eight syllable iambic metre—that of our own English Bishop Ken's "Awake, my soul, and with the sun," became most popular, it was because that metre fitted best with an era of transition from quantity to accent in rhyme, and demanding less polish, admitted of freer treatment than the more elaborate dactylic metres.

(To be continued.)

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—Hospital Sunday.—St. Luke's \$76.00
Bishop's Chapel \$91.00; St. Paul's \$160.00.

WALTON.—The Sunday School belonging to St. Matthew's Church held their picnic on Monday 24th. at Whale Creek on the shore of the Cobequid. The day was delightful and a large number gladly availed themselves of the pleasures which were so temptingly offered. Cricketing swinging and pleasant walks to the shore were among the amusements in which the merry band of picnickers heartily engaged. The mode in which the refreshments were dispensed was somewhat novel, yet having a close resemblance to an ancient custom mentioned in the account of one of our Lord's miracles. All were seated on the grass, in a large circle, an opening being left at one point. At this opening was placed a table well supplied with refreshments. After some appropriate remarks and grace said by the assistant clergyman of the parish the Rev. J. C. Cox; the good things were passed around.

The sun was now hidden for a while by some dark clouds in the western sky, causing a few to disperse to their homes, but many of the young people especially lingered on the spot until the moon arose with its full orb'd glory.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

THREE RIVERS.—St. James' Church.—The Provincial Synod being over, certain circumstances and associations led one of its members to spend the following Sunday in this old fashioned city, and to attend service in the ancient parish church. St. James' Church was originally the chapel of a monastery, when Quebec was a colony of France. After the cession of Canada to Great Britain, the monastery became the District gaol, and the chapel was divided into two portions, one being used as the Court House, the other as a Church. Upon a new Gaol and Court House being erected, the old monastery and chapel were once more restored to religious uses, being granted by the Crown to the Bishop of Quebec for the use of the Anglican congregation as a rectory and parish church. The records of the parish registry extend far back into the last century, and some of them are entered in the French language. It was pleasing to find that this congregation (one of the few which represent the English Church on the North shore of the St. Lawrence between Montreal and Quebec) has not been behind hand in the work of restoration and improvement. A beautiful coloured glass window, from the well known factory of Spence in Montreal, has taken the place of the old fashioned panels in which the Ten Commandments, Lord's Prayer, and Creed were inscribed in somewhat rude characters. The centre portion of this window contains a representation of the Good Shepherd; the side portion containing the emblems of the four evangelists and. Each light has an appropriate text; the window being

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an memorial of the Rev. S. S. Wood, and the Rev. John Torrance, two former rectors of the church. The other windows are also of stained glass of chaste ecclesiastical designs and are memorials of deceased members of the congregation. The ungainly looking reading desk and pulpit of by-gone days, have given place to a neat lectern. The gallery and organ loft have been removed, and the organ and choir now occupy their proper place in the chancel, which is elevated several steps above the rest of church. Around the arch of the chancel window is a scroll with the words "The Lord is in His Holy Temple." Below it, and above the altar is the text, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you" both tastefully illuminated. The effect of these changes is that the interior of building has now a handsome and church like appearance, in striking contrast to its somewhat barn-like look of twenty years ago. It was yet more satisfactory to observe the services performed and joined in heartily and reverently—to see the congregation kneeling instead of sitting and standing, (as was once the fashion), to join in singing Hymns Ancient and Modern; to hear the announcement of daily prayer, special services on Saints' Days, and early Celebration on Sundays. Such marks of vitality and progress, in spite of many disadvantages and discouragements, afford important witness to the truth, and shew that there is no reason to despair of the future of our church, so long as her clergy and laity remain faithful to her, and true to themselves, sound in their belief of her doctrines, consistent in the carrying out of her practices, and zealous in the doing of her work.

MONTREAL.

(From our OWN CORRESPONDENT.)

QUYON.—A very pleasant picnic was held by the ladies of St. John's Church, Quyon, Que., on the 18th Sept., which was numerously attended by the people of all denominations. The amusement consisting of races, games, dancing, &c. &c., were kept up with spirit.

The proceeds, \$136.50, were devoted towards paying off the debt on the parsonage.

MONTREAL.—The St. Luke's Church Sunday-School held its annual pic-nic on St. Helen's Island yesterday. The scholars accompanied by the band of the Orange Britons, marched through Dorchester street and Papineau Square to Molson's Wharf. The children enjoyed themselves very much, and returned at 6 p.m., when, after hearty cheers for the band and the teachers, and a vote of thanks to Mrs. B. Trew, they dispersed.

MONTREAL.—Church of St. James the Apostle.—Harvest Home.—Sunday morn was ushered in with bright sunshine, and the beautiful summer-like weather cheered the hearts of the hundreds of churchmen who were enabled to mingle their praises and thanksgiving in the sanctuaries of the Lord. And scarcely could heartier services have been joined in than those held at St. James' on Sunday last. Holy Communion was first celebrated at 8 a.m. and again after 11 o'clock service. At the latter the sermon was by the Rev. R. W. Norman, M. A., who took for his text Lev. 23rd, 9, 10, 11 and 14. The preacher drew the attention of his hearers to the continual goodness of God in providing for his creatures, and the faithfulness of his promise to man that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Could anything for once cause an interference with the sequence of events, and for once we were to suffer from a prolonged winter or the entire absence of summer, how sensible should we then become of God's continual watchfulness over us. Such a trial we are not subjected to; to-day, surrounded as we are in this house by the fruits of the earth, we feel indeed that we have been blessed with plenty, for a bountiful harvest has been in-gathered such as has been scarcely ever known before. But thankfulness for these mercies must take practical shape, and he would that day especially commend the poor of the parish and its missions to their charity.

The afternoon choral Litany service usually at-

tracts a large assemblage of worshippers, but on this Thanksgiving Day a crowded congregation assembled. The service opened with the processional hymn, "Come, ye thankful people, come." The Litany was intoned by the Rector; the other hymns being 211 and 292, A. & M. The Recessional being "We plough the fields and scatter." During the presentation of the alms, the entire congregation rising, the Doxology was sung with great fervor.

In the evening, Rev. Canon Ellegood preached from Psalm 50, 14: "Offer unto God thanksgiving, and pay thy vows unto the most High." He referred to the position of the Psalmist, who although a tried man and bearing his own peculiar sorrows, still, as the Psalms testify, he could raise his heart and voice in praise and thankfulness to God for varied mercies. And surely with feelings of thankfulness for the mercies of the past year should we be meeting in God's House this day, for not only had we been blessed with plenty, but our Dominion had been freed from war that had devastated other lands and whilst we were enjoying the inestimable blessing of peace. How then should universal praise move the hearts of everyone throughout the land! At the same time let us be very careful that our thanksgiving becomes not one of selfishness, but in visiting God's House we should leave behind us some substantial token of our appreciation of His manifold benefits.

The decorations throughout the church were very handsome and suitable, especially noticeable was the Lectern standing almost enveloped in a sheaf of wheat fastened with bunches of the choicest grapes and flowers. The altar was somewhat similarly adorned. The choir stalls were wreathed with stalks of maize, and the font was made an object of special care, being completely filled with choice flowers. The pulpit, rood-screen and windows were also decorated with fruits and flowers, all being offerings of various members of the congregation.

MONTREAL.—A missionary meeting was held September 14th, 1877, in the Mechanics' Hall. The Provincial Synod being in session, a great many clergymen from the various dioceses of the Dominion, and from beyond its boundaries, were present. The Most Reverend the Metropolitan presided; and on the platform surrounding His Lordship were the Bishops of Fredericton, Nova Scotia, Quebec, Hiron, Niagara, Algoma, and Connecticut, the Very Rev. the Deans of Niagara and Montreal, the Rev. Henry Roe, the Rev. James Carmichael, and a large number of other clergymen. The music was led by the choir of St. Martin's Church, under the direction of Mr. Herbert Oldham, who sang the hymn "Onward, Christian Soldiers," as the Metropolitan and other clergy entered and took their seats. Prayers were said by the Metropolitan, who, at its close, delivered the opening address.

His Lordship said he rejoiced to meet his hearers on such an occasion. Their Missionary Meetings had generally been held at another season, but now the session of the Provincial Synod gave many clergymen and other persons who were interested in Christ's work, an opportunity of being present. Hitherto their great work had been that of Home Missions, which then as ever needed their support, but they were also determined to bring forward the foreign missions of the church. He had long felt that they did not do enough to advance Christ's gospel among the heathen, but he was assured that the more the work the greater the blessing (applause). The aim which they had in view in this respect in the Diocese of Montreal was that the sum collected should be bestowed on one great central object, except in cases where the condition attached to the gift obliged them to do otherwise. They had made choice of the Diocese of Madras, in India, for this purpose. The Bishop of Madras was a personal friend of his own. So, when it was proposed to select a special field, under the impression that concentration of effort would do most good, they had chosen that part of the world.

The 100 Psalm having been sung by the choir, the congregation heartily joining, the Metropolitan introduced the Right Rev. the Bishop of Nova Scotia.

His Lordship began by saying that it was due both to himself and his hearers to say a word as

to the circumstances under which he addressed them, otherwise they might think that he had come prepared to present details as to Foreign Mission work. The fact was that he had not been aware of the duty he was to perform until after his arrival, when he saw his name advertised in the list of speakers. He supposed the Metropolitan had believed that his suffragans should be prepared for any duty that might be set them to do. Since his arrival it has been impossible to make any preparation, owing to his necessary engagements at the Synod and its Committees. Besides, the air of Montreal seemed to have a peculiar effect on persons who had daily to face, when at home, the cool breezes of the Atlantic, causing a heaviness which made rest more desirable than work. Nevertheless, who could refuse to say a word on such a subject? Looking around on their city, he pronounced it, judging by appearances, worthy of being the ecclesiastical metropolis. Compared with its noble cathedrals and other magnificent buildings, his city was a mere fishing station. But was it an abode of noble men? For it was the men who really made the city. He hoped he might take the hearty response they gave to the appeal for missions by their presence there as evidence that Montreal was a city of noble, large-hearted men. It was certainly a proof of their interest in the cause, as the churches were a proof of their performance of duty. Charity began at home, but the great commission of Christ to His Apostles was to "go and preach to all the world." The spirit of Christianity was the anti-selfish spirit. The duty of looking at home did not preclude that of extending their operations. Rather they were to do more both at home and abroad. Very few large communities did their duty fully, as God required. People often mistook their duty. But there was one rule which was clear—the rule of giving a tenth, and that was a bounden duty. Doing less than that was robbing God. After that, might come free-will offerings, through gratitude for special mercies. If only all people gave this tenth, how different would things be! This was the sort of thought that struck one on regarding a wealthy city like Montreal, and he hoped Montreal would set a good example and that other places would follow it. His Lordship then referred in laudatory terms to the mission now presided over by the Bishop of Algoma and of the good which it had accomplished. Now, however, they were about to engage in a real foreign mission. He approved of the plan of concentration, as he knew that when one particular spot was selected, where work was carried on by chosen men, it must excite a definite and permanent interest. The Right Rev. speaker then touched effectively on the subject of individual responsibility, the importance of which he urged on all present.

The chairman next introduced his Lordship the Bishop of Niagara, who spoke of the divisions of Christendom as among the great barriers to Missionary enterprise. Some of the heathen were educated and intelligent, and when they were asked to worship the true God, they could reply: "Go and settle your own differences." He also alluded to the policy of the British Government in India in years gone by as tending to encourage idolatry among the natives, and instanced the conduct of Sir Peregrine Maitland as nobly prophetic of what was destined to be the course, with regard to India, of future statesmen.

The Metropolitan then said that there was one American Bishop whom he had been long desirous of seeing at one of their meetings, not on account of his eloquence or lecturing, but because he loved the Saviour and His work. He had now the pleasure of introducing him—the Bishop of Connecticut.

The Right Rev. Dr. John Williams, Bishop of Connecticut, said he had no word to thank his brethren for the cordiality of their reception. The words of the Metropolitan added to the obligation and now he was completely bankrupt. To come, however, to the subject of the evening, he thought the word foreign ambiguous. It might mean those who belonged to a country outside of one's own, but it might also be applied to those who were strangers and foreigners to the Covenant of Promise. With such as these, he thought, the Christian Missionary had to deal. To them, even to the Gentiles he was to preach the unsearch-

able riches of Christ, that they might be no more strangers, but builded upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. That, he believed, was the truest, the fullest, the most real view of the subject. He was glad to be able to say in their presence that the Canadian Church had set a good example in the matter of the Indians. It was in 1845 that he came to Canada for the first time, and on that occasion he had evidence of what he said. He had the privilege and the honor of meeting Bishop Mountain and enjoying his friendship. He had then just returned from his apostolic six week's journey through the Rupert's Land of that time, having there laid the foundations of a work which has since developed into four dioceses. That he considered foreign mission work. If they were unaware of it, they happily resembled the gentleman in the French play who had been speaking prose all his life without knowing it. Thank God, they in the United States had also their Bishops Whipple and Hare, whose apostolic labors and willing self-devotion, even to danger and death, in bearing the blessed tidings to the children of the wandering foot were known throughout the world. As to the Bishopric of Madras, which they had chosen for their special foreign mission, it was a singular coincidence that among a deputation of Bishops from the mother church, which attended the General Convention in 1853, were the present Bishop of Fredricton and the late Bishop of Madras, Dr. Spencer. And now the mention of Madras brought to his mind a thousand thoughts. He would add his words to those of his brethren in pressing on that great work. The Right Rev. speaker then went on to give some interesting information as to the missionary work of the Protestant Episcopal Church of the United States, especially in Hayti and Mexico. The case of a Haytian convert was providentially analogous to that of Bishop Crowther. He himself had admitted him to the priesthood, and the church over which he ruled was now autonomous. Yet there the missionaries had been confronted by the worst form of heathenism, in plain words, by the worship of the devil. The revival of true religion in Mexico, he regarded as the most remarkable phenomenon in modern Christianity since the days of the Reformation. It was an extraordinary example of Providential care, both in its beginning and progress. Till 1820 the Latin Church had been supreme in that land. The breaking of the iron bonds first came from England through Prime Minister Canning, who said that if Spain seized on Portugal England would have the West Indies. So things went on till the reign of Maximilian, when some Spanish Bibles got into the country. The perusal of them led to inquiry. The first movements were naturally crude and undigested; men were seen as trees walking. But at last Mexico looked northward for help, and a presbyter was found in New York with large means and willing heart for the work—the Rev. Dr. Wright, and now they have their own Episcopate. The Church in the United States at last found use for the 10th article of its constitution, so long a dead-letter. The Church of Jesus in Mexico was an autonomous Church, with integrity of faith, purity of worship and sacraments duly administered. In conclusion the learned and eloquent Bishop spoke in glowing terms of the old faith, pure and undefiled and undivided, which both American and Canadian churches and all the branches of the Anglican church possessed in their creeds and prayers—the banners of God's sacramental Host, stained with the blood of martyrs and radiant with the blazonry of Heaven, as well as the open Bible in every tongue, a re-creation of the Pentecostal miracle and an organization by which the Bishop was not the satrap of any central despot, but appointed by Jesus Christ himself. But having these advantages were they to fold their arms and say, "The Church is rich," like lukewarm Laodicea? No. He would press on every one the duty of individual responsibility. To whom much was given, from him much was required. And only when the Church, collectively and individually moulded gifts and responsibilities into one, could it join in the refrain, "Even so, Lord Jesus, come quickly."

A collection was taken up for foreign missions. The Metropolitan then introduced the Very Rev. the Dean of Montreal.

The Doxology was then sung, and the Bishop of Connecticut closed the meeting with prayer and the benediction.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—The Rev. C. B. Pettit, M. A., has been appointed to this Rectory.

CORNWALL.—The funeral of the late Canon Preston, took place on Saturday September 22nd, and was one of the most largely attended ever seen in Cornwall: The coffin was borne from the Rectory to the church by six of the deceased gentleman's parishioners, and the procession was formed in the following order: 1st. the mourners, comprising Mr. A. W. Preston, of Toronto, the Ven Archdeacon Wilson, and the three sons of the deceased; 2nd. The Cornwall Lodge of Freemasons, with visitors from Farran's Point, Morrisburg, Massena, and Fort Covington; 3rd. The office bearers and members of the congregation of Trinity Church; and lastly the citizens of Cornwall and vicinity. Arriving at the church the Psalms were read antiphonally by all the clergy, and the lesson by the Rev. J. J. Bogart of Napanee. The musical portion of the service was beautifully rendered by the excellent choir of Trinity Church, Miss Adams presiding at the organ. At the close of the lesson, the hymn, "Nearer my God to Thee" was sung. The solemn organ then pealed forth the mournful notes of the Dead March. The spot selected for the interment of the deceased Rector's remains is beautifully situated, being a short distance westward from the enclosed plot in which are interred the remains of the deceased Col. Grey, and shaded by the spreading branches of a fine oak tree and several young maples. The service at the grave was conducted by the Venerable Archdeacon Lauder. The rites of the church having been concluded, the vast assemblage turned slowly and sadly away, leaving the mortal remains of the beloved rector to rest in peace under the shadow of the memorial church, whose interests had been his greatest earthly care, and side by side with many who, within its walls, had listened to the words of a good man, a loving, sympathetic friend, and a faithful pastor.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending October 6th. 1877.

MISSION FUND.—*Special Appeal*.—Bishop of Toronto, on account of subscription (3rd. payment) \$25.00; James Henderson, on account of subscription (3rd. payment) \$50.00; Henry Rowell, second moiety of subscription \$100.

July Collection.—Oakridges \$2.92.

WIDOWS AND ORPHANS' FUND.—*October Collection*.—Galway 50 cents.

BOOK AND TRACT FUND.—Brighton, for Sunday School Library Books \$10.00.

TORONTO.—*St. James'*.—The Rev. Mr. Tilley is dangerously ill with brain fever.

TORONTO.—The following circular has been addressed to the clergy of the Diocese of Toronto:—

WIDOWS' AND ORPHANS' FUND.—In accordance with a resolution passed at their last meeting, the Committee beg to call your attention to the fact that it will be absolutely necessary that some special effort should be made to collect as much as possible in each parish, at the regular October collection next month.

By referring to the last Report, at page fifty-six of the *Gazette*, you will see that the sum of \$5,035 is required to meet the ordinary payments and the amount borrowed from the Capital of the Special Appeal Fund. It is almost needless again to remind you that this Fund above all others should be liberally responded to, and the Committee sincerely trust that you will do everything in your power to send in if possible a larger amount than the assessment has usually called for.

For the Widows and Orphans' Fund Committee,
Wm. P. ATKINSON, Secy.
Synod Office, Toronto, 27th September, 1877.

EAST YORK.—The quarterly meeting of the Clerical Association of this Rural Deanery was held at the Rectory, Oshawa, on Tuesday 2nd. inst. Two new members were elected. The discussion upon certain portions of Holy Scripture were exceedingly interesting and instructive, drawing out, as it necessarily does, the scholarly attainments of the members, and elucidating many obscure passages. Divine Service was held in the evening in St. George's Church, when a very excellent sermon was preached by the Rev. John Fletcher, M.A., Rector of Unionville. The next meeting will be held at the Rectory, Unionville.

MIMICO.—The Rev. Canon Tremayne has been appointed to this Rectory.

HALIBURTON.—The Rev. Mr. Jupp has resigned.

PORT HOPE.—*Trinity College School*.—The Chancel of the school Chapel will be re-opened for Divine Worship on Thursday, the 18th inst., St. Luke's Day. The services will consist of a celebration of the Holy Communion at 7.30 a.m.; and Morning Prayer, with sermon by the Rev. Canon Stennett, Rector of Cobourg, at 11 o'clock. The offertory will be applied to the fund for the construction of the choir stalls. The clergy and other friends of the school are cordially invited to be present.

The various works in the chancel, constituting the memorial to the late Rev. F. A. Bethune, are now almost completed. They are remarkably handsome and well executed, reflecting much credit upon the architect and workmen employed. We shall describe them fully on a future occasion.

CHRIST CHURCH, *Yonge Street*.—The Rev. A. G. L. Trew expects to be away this week for California for the benefit of his health. The Rev. Thos. Paterson, who has lately been in Europe, will take charge of the parish in his absence.

LAKEFIELD.—The Lord Bishop of Toronto administered the Apostolic rite of Confirmation in St. John's Church on the 23rd ult., to a class of twenty-two, sixteen of whom are heads of families. The church was completely packed, and many were unable to gain admission.

DURHAM, VICTORIA.—A meeting of the Rural Deanery of Durham and Victoria will be held at Millbrook on the 17th and 18th inst. Divine Service at St. Thomas' Church on 17th Oct. at 7 p.m., with addresses by several of the clergy. Meeting for despatch of business, and other purposes connected with the Deanery at the Rectory, Wednesday, 18th inst., at 10 a.m. Clergy requested to bring their robes.—HENRY F. BURGESS, Secretary.

ST. MATTHIAS CHURCH.—The octave of Harvest Tide Thanksgiving services commenced with an early celebration on the morning of the 18th Sunday after Trinity. In addition to the usual Sunday services, four in number, matins were said each day at seven, accompanied by a celebration, and followed by choral evensong, with sermon by special preacher at eight. The preachers were as follows:—Sunday matins—Rev. R. Harrison, M. A., Incumbent; evening, Rev. F. J. S. Groves; Monday, Rev. J. D. Cayley, M. A.; Tuesday, Rev. I. H. McCallum, M. A.; Wednesday, Rev. I. Langtry, M. A.; Thursday, Rev. J. Pearson; Friday, Rev. W. A. Johnston; Saturday, Rev. I. W. Forster; Sunday matins, Rt. Rev. Lord Bishop of Toronto. Children's service, Rev. A. Williams, M. A.; Evensong, Rev. I. Boyd, M.D. To give even a short extract of the sermons preached, would take beyond our present limits of space, and to make a selection, where all performed their work so ably might seem invidious, but we may perhaps be excused for particularly commending to the attention of our readers the few following words from our venerable Bishop: "Passing from the consideration of the certainty of 'The Supreme Being,' who is the author and giver of all," he said; "They were no vain words to utter, that He, (although not Himself needing anything, for to Him belong the cattle upon a thousand hills) yet, expected man to render up to Him some share of the good things He so bountifully

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School.—The re-opened for 18th inst., consist of a at 7.30 a.m.; by the Rev. t. 11 o'clock. und for the e clergy and ly invited to

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of Harvest ed with an e 18th Sun- usual Sun- s were said celebration, sermon by ers were asarrison, M. S. Groves; esday, Rev. ty, Rev. I. arson, Fri- Rev. I. W. ord Bishop Williams. To give s preached, s of space, rmed their ut we may mending w following "Passing y of The nd giver of ds to utter, anything, thousand ip to Him bountifully

bestowed! He urged upon those who are in comfortable circumstances, to administer to the wants of the poor, the sick, and the distressed; and especially commended to the attention of us all, the care of those who are spiritually destitute and from whom the cry is now arising "Come over and help us." Should we now neglect our duty to Him, He may be disposed another year to deal out less liberally to us, yea, even may choose to afflict us with a plague, a famine, a sword, or pestilence." The church was as usual, tastefully decorated, the temporary window screen being covered with moss filled in with flowers, ears of corn, and grapes, surmounted by an exquisite floral cross. On one side of the chancel steps was placed a sheaf of wheat, on the other a bag of flour, each being surmounted by various fruits and vegetables. The lectern and litany desk were wreathed with flowers and berries as were also the gasaliers. The altar and its surroundings were brought into bright prominence by floral texts, moss, grapes, and vases of flowers, two large urns occupying the north and south spaces and a splendid floral cross on the frontal. The font, was a very pretty picture in itself, and the spaces on the walls received due attention, whilst hanging baskets were suspended from the chancel roof. We are pleased to record that the attendance at all the services was very good, and they seemed to be heartily joined in by the assembled congregations, especially on the Sunday evenings, when the little church was almost filled and overcrowded.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ELORA.—On Thursday the 27th ult., there was a very pleasant gathering at Elora, Wellington County, on the occasion of the Harvest Home Festival in connection with St. John's Church. The circumstance of this being the first Festival of the kind ever attempted in Elora, naturally brought together a large concourse of people, and it may be hoped that a good proportion of those who came together only to see 'some new thing,' found themselves constrained to join heartily in the fervent praises and thanksgiving, to promote which the day was set apart as a Festival by the Incumbent and parishioners. The day's proceedings commenced with an early celebration of the Holy Communion at 8 o'clock, the celebrant being the Incumbent the Revd. C. E. Thomson, Rural Dean, assisted by the clergy viz.: the Revd. Messrs. Yewens, Cashwall, Grahame, and Piggott. Mr. Kingsley agent of the Merchants Bank, presiding at the sweet toned parlor organ he had himself kindly lent for the occasion; this beautiful new church being provided with a large and suitable chamber or aisle on the north side of the chancel, but being sadly in need of a pipe organ to occupy it. But rightly enough the parishioners do not entertain the thought of purchasing one for themselves while a considerable debt still remains on the church. But I am digressing. The Communion Service was chorally rendered throughout: a matter of some little difficulty, at an early hour, with comparatively few present in the large church to sustain the parts. The Gloria in Excelsis, however, was sung with much spirit, to the chants so familiar to those churchmen who have lived in the United States. And now this solemn service being ended we have time to look around us, and criticise the first attempted at church decorations for a Harvest Festival made by the Elora ladies; but alas! how can my pen undertake to criticise what is so far above and beyond criticism, unless that criticism takes the form of unbounded admiration and praise, which indeed takes away the critic's occupation from him. The clear lettering of the texts, white upon a coloured ground, running round the walls of the church was justly admired. The text over the altar was "The earth is the Lord's and the fulness thereof," in large square letters. The windows were trimmed with the beautiful Virginian Creeper, whose richly glowing leaves contrasted well with the sober grey of the walls of the sacred edifice. Wreaths of various kinds of grain ornamented with bright bunches of berries were suspended from the chancel arch and decorated the walls. The font was a striking feature at the entrance of the church being filled with

bright flowers, berries, and fruits. At 2 p.m. there was evening service, with the Harvest Hymn from the new edition of Hymns A & M; the proper Psalms lxxv and cl, being well chanted by the choir. The singing of the hymn was most enthusiastic, not only the choir, but the large congregation present joining with one voice in the melody. It may be mentioned here that for some time past the congregation has learnt self reliance in singing from having had no regular organized choir; the singers having been scattered throughout the church instead of being localized in the chancel. Where no very elaborate music is likely to be attempted the plan is a good one; thus making the singing as well as the responses the deliberate utterance of the congregation itself. But of course the effect can only be pleasing to a musical ear when a considerable degree of vocal art has been attained by the congregation generally, as at Elora, where a former occasion we have been quite enchanted by the sweet melodious singing of the congregation without any choir; whereas congregational singing is too apt to degenerate into a mere boisterous shout. The sermon was by the Rev. Harry L. Yewens of Mount Forest, on the text "Thou crownest the year with Thy goodness," Psalm lxxv. 12, in which with great beauty of language as well as fervency of utterance the preacher described the constantly recurring goodness of the Almighty as manifested in the return of the various seasons of the year; his work being finished and adorned with its crown of perfect beauty summer and autumn, only to be repeated again through his surpassing love. At 5 p.m. the company met again for dinner and a concert, &c., at the drill shed, where both body and mind had pleasant entertainment provided for five hours by payment of 25 cents: the accumulation of which small fees, together with \$40, obtained by voting on an elegant cake, resulted in a grand total net receipt of \$115, to be applied to the "needs and necessities of the parish." The Incumbent and parishioners of St. John's Church, Elora, may well be congratulated on the complete success of the undertaking; and being of the number of their guests we sincerely thank them for the pleasure they have afforded to the neighborhood; and trust they will repeat their Harvest Home Festival when the harvest itself shall have (D.V.) been repeated.

SALTFLEET AND BINBROOK.—On Friday evening, Sept. 28, several members of this Parish visited the parsonage at Tapleytown, bringing with them sundry essentials for domestic purposes; and during the evening the following address was read to their excellent and well-beloved minister:—*Reverend and Very Dear Sir,—We, the churchwardens and members of the congregations of your several churches in this parish, beg to offer you our heartfelt congratulations upon the return of yourself and Mrs. Whitcombe, to resume your duties, and again move among us, who entertain towards yourself and wife the deepest feelings of most affectionate regard. During the absence of yourself and Mrs. Whitcombe, our prayers have been raised to Almighty God, that both of you might be preserved from all danger in travel on land or by water, and we are thankful, that the same gracious Providence has safely restored you to that useful life in the vineyard of our Lord and Saviour which we trust may be long spared for the spiritual welfare of those over whom you are appointed to minister. We are, on behalf of ourselves and the members of your congregations, your faithful and sincere friends, G. R. DAVIS, J. CORMON, Churchwardens. The rev. gentleman made a suitable and touching reply, expressing the gratification and thankfulness of Mrs. Whitcombe and himself at having been spared to return to the haven where they would be. He kindly alluded the Rev. Wm. Green, who had been in charge of the mission during his absence in England, and the company were most pleasantly and instructively entertained by the description of various churches visited by himself, and in which he officiated, especially in the City of Gloucester the place of his nativity.*

NOTICE.—A clergyman in the Diocese of Niagara, at present without occupation, would be glad to take Sunday duty within reasonable dis-

tance of Hamilton, or, temporary charge of a parish. Address to W. G., Stoney Creek, Ont.

GARAFRAXA.—The church is situated on the north-west corner of lot 21, con. 7, West Garafraxa. It is a stone building 24 x 60 of Norman architecture with Gothic roof. About fourteen years ago the people of this neighborhood were visited occasionally by Rev. C. E. Thomson, of Elora, who ministered also in Fergus and Alma. Rev. Mr. Cooper succeeding him also as occasion offered went out to hold Divine Service, but the roads being so bad in the spring and fall, these visitations were few and far between. About five years ago the Rev. E. J. Fessenden now of Clifton, was appointed to the incumbency of Fergus: he took in as Mission Stations, Arthur Village, which he visited every alternate Sunday afternoon, and on the other Sunday after holding morning service in Fergus, he went seven miles to the corner of the eighth concession of Garafraxa on the road to Orangeville, for a service at two o'clock, after which he rode across country to the north, seven miles, where in an old log school house he was met by two or three dozen people to whom he brake the bread of life: concluding the service at about half-past four he drove into Fergus eleven miles to the evening service and this was continued in the worst weather and roads. The congregation increased so that the old school house would not contain them and an effort was made to erect a Stone Church. Rev. Mr. Fessenden worked energetically in collecting funds and in the erection of the building, taking off his coat and laying aside his clerical dress he handled the spade and pick manfully, the result of all this is the beautiful church described at the commencement of this letter. The active members of the neighborhood being but few, they feel keenly the responsibility thrown upon their shoulders now that Rev. E. J. Fessenden has been removed to Clifton, and these having in the old country been in the habit of attending the church at but little expense to themselves, are groaning under the burden of the debt now upon the building. Affairs had come to a low ebb, when one of the lay members and his wife went to spy out the land and seeing the chips and shavings in the building, the walls unplastered, no seats, and all looking miserably cold, the wife (ready witted) suggesting that His Lordship the Bishop be written to and invited to visit the people. This was done and the following Thursday appointed, when he met 80 persons to whom he preached an encouraging sermon and held a conference with them at the close of the service. On the 26th July the building was crammed when a social tea meeting and divine service was held, His Lordship presiding, on which occasion five infants were presented and baptised by him. His Lordship has generously given \$90 and George Elliott, Esq., of Guelph, has given \$10; this money has been spent in placing seats in the church, plastering the building throughout, and purchasing the brick and lime for the chimney which is required to be tall on account of the Gothic roof, to prevent smoking. His Lordship has instructed the Rev. G. H. Hooper, of Arthur, to conduct divine service every alternate Sunday at 3 p.m., while the roads are available, and has licensed two lay readers in Fergus who in turn supply on the other Sunday afternoons, so that divine service is now regularly held and the attendance is steadily on the increase and all going on satisfactorily. Now if any of our readers feel disposed to forward a donation either of cash or a present of a Communion table or chairs, the churchwardens and congregation will be very thankful and acknowledge the same in this paper.

The Rev. John Osborne, Incumbent of West Flamboro, while driving down to Dundas last week, as he was passing under the railway bridge, the train came along and frightened his horse; the Revd. gentleman was thrown out, but providentially not hurt much with the exception of a few scratches, the horse was slightly bruised, but the buggy was badly broken, we are only glad the Rev. gentlemen fared no worse, as he might have been killed on the spot.

NANTICOKE.—Harvest Festival.—Rev. P. W. Smith.—Resignation.—On Thursday, Sept. 27th.

a joyful harvest festival was held at Nanticoke. Divine Service was held in the village church at 2 p.m. The congregation was very large. The service of praise was heartily rendered with the usual thanksgiving services and prayers. An excellent and impressive sermon was preached by Rev. W. Belt, M.A., of Ancaster. Other clergy present, were the Rev. Rural Dean Bull, of Barton, the Rev. J. Francis of Jarvis, and Rev. P. W. Smith, the Incumbent. The Rev. Dr. Armstrong, from the Diocese of Huron was also present. The church interior presented a very joyful appearance, adorned with sheaves, fruits, and graceful wreaths. The occasion of this happy festival served also for the purpose of opening the new well built parsonage house, and the entertainment of church members, friends and neighbours, far and near, at tables well provided with a feast of good things. Much praise was bestowed upon the parishioners of Nanticoke for their successful efforts in building so fine and commodious a parsonage. It presents a fine appearance and is within pleasant view of Lake Erie. Ninety dollars over all expenses were added to the building fund on this occasion. As a fitting conclusion of the day, an adjournment to the large school house was arranged, when suitable songs and instrumental music were given by several excellent amateurs, and addresses by the clerical gentlemen above named.

The only feature which seemed to detract from the festivity was the announcement, at the last, of the resignation of the Incumbent, the Rev. P. W. Smith, who for a little more than a year has been labouring with best results at Nanticoke. The Bishop of the Diocese had notified Mr. Smith of his preferment to Dunnville, much to the regret and loss of the Nanticoke and adjacent congregations, and much also to the sorrow of Mr. Smith himself. Genuine hearty work in the ministry soon secures the united and best affections of Christian people. The following address and a very handsome silver cruet-stand were presented to him on leaving: *To the Rev. P. W. Smith, Incumbent of South Walpole.* DEAR FRIEND AND PASTOR.—We cannot allow you to leave us without expressing our heartfelt sorrow at the event. You have been our pastor for nearly two years, and during that time, you have endeared yourself to each one of us; and by your eloquence, kindness of manner and other excellent qualifications as a Christian minister, have placed our church matters in a very flourishing condition. We regret exceedingly (for our own sakes) that you are about to leave our Mission, but we trust that our loss will be your gain. We are glad that you are not going to any great distance from us, and shall hope to see you occasionally amongst us. We will always be rejoiced to hear of your success in the new field of your labors. Since you have been our pastor, church matters have gone on in the most harmonious manner and no unpleasantness of any kind has occurred. We beg that you will accept this present as a small token of our love and esteem for you and Mrs. Smith, and we trust that you may be spared to live a long and useful life in the new mission to which you are going. We are yours very sincerely,
CHURCHWARDENS for the congregation of Christ's Church, Nanticoke.

DUNNVILLE.—The Lord Bishop of Niagara has been pleased to appoint the Rev. P. W. Smith, Nanticoke, formerly of St. Augustine's, Canterbury, to Dunnville, vacant by the resignation of the Rev. N. Disbrow. Mr. Smith will begin his ministry at Dunnville, on the first Sunday in October.

CLIFTON.—On Sunday last, the militia of Clifton attended Christ Church. The company looked very well indeed in their uniform and marched in good order, the band playing several very good selections on their way. The sermon was ably preached by Rev. Mr. Reakes, Sus. Bridge, in the unavoidable absence of the rector, from the text, "Fight the good Fight of Faith," and was listened to with the marked attention it so well deserved. The hymns were the thanksgiving ones for natural blessings in the S. P. C. K. book, and were heartily joined in by all. It is needless to say the church was filled to the utmost, on this visit of those who we trust have not only alleg-

iance to their Queen and Country on earth, but recognize a higher power still even King Jesus.

HAMILTON.—*Christ Church Cathedral.*—This handsome edifice was filled to overflowing on Wednesday evening the 3rd inst., on the occasion of the Harvest Festival. The choir which numbers about forty voices was reinforced to the number of about one hundred by members of the choirs of All Saints, and St. Mark's, Hamilton, and St. Barnabas, St. Catharines, all of which are surpliced choirs. This large chorus had been trained by Mr. C. J. Robinson, Choirmaster of the Cathedral, who had spared no pains or time to bring the festival to perfection. Mr. W. Fairclough, the talented organist of Christ Church, played throughout with skill and taste. The Cathedral was beautifully decorated by the ladies, under the direction of Mrs. Villiers. Over the altar was a text worked in flowers, with a background of moss, "Thanks be to God." The reredos was worked to represent a vineyard, and and in the centre was a handsome floral cross. On the altar were beautiful flowers. The chancel stalls were tastefully decorated with sheaves of wheat and oats, bouquets of flowers being interspersed. The gasaliers were very prettily hung with festoons of wheat and flowers, and all the window recesses were filled with moss, fruit and flowers. The font was filled with flowers and moss, and surmounted by a lily, very artistically arranged. At the back of each side gasalier was a shield of red, and underneath some beautiful illuminations, the work, we believe, of Mr. T. Hillman; the taste displayed in these was excellent. Over the western door was the word "Mizpah," and the arch of the door was wreathed.

The cathedral was crowded, and at last hundreds had to be turned away. The choir and clergy having robed in the schoolroom, formed in procession and entered at the western door, marching up the centre aisle, the organist playing the overture to the "Messiah." The clergy present were the Very Rev. the Dean of Niagara, the Rev. C. H. W. Stocking, D. D., rector of Grace Church, Detroit, Mich.; Rev. Canon Read, of Grimsby; Rev. Rural Dean Holland, of St. Catharines; Rev. Rural Dean Thomson, of Elora; Rev. Mr. Ingles, Drummondville; Rev. R. G. Sutherland, St. Mark's, Hamilton; and Rev. Mr. Holmes, St. Catharines. As soon as the choir reached the chancel, the hymn "On our way rejoicing" was sung, and the evensong was commenced by the Rev. R. G. Sutherland, the Tallis service being used. The proper Psalms were the 24th and 150th, the first sung to a chant by Macfarren, and the second to a Gregorian. The first lesson was read by the Very Rev. the Dean, and the second by Canon Read. The Canticles were sung to Gregorians, harmonized by Dr. Wesley, and were given with great effect. After the first lesson Mr. Fairclough played "Marvellous Works," by Haydn, and after the second an "Andante Symphony," by Mendelssohn. Both of these were rendered in a masterly style. The anthem was a new one by Dr. Stainer, "Ye shall Dwell in the Land." This was finely sung, the solos being taken by Master Jefferson, Messrs. Mitchell and Whish. The young lad Jefferson sang the soprano solo exquisitely, the tenor and bass solo being also well given. The quartette in the anthem was taken by the three named solo voices, with the addition of a lad named Saunders, who sang an excellent alto. The hymn before the sermon was No. 221, Ancient and Modern.

The Rev. Dr. Stocking preached an excellent sermon from Rev. iii. 9, 10; Ps. cxxx. 15, and Joel ii. 24 and 25, which we regret space will not permit us to give.

At the conclusion of the sermon "Old Hundred" was sung, and, after the offertory, the hymn "We Plough the Fields and Scatter." The Benediction was then pronounced by the Dean, after which the choir left the Cathedral, singing as a recessional, the hymn, "Ten Thousand Times Ten Thousand," and the Doxology. The concluding voluntary was "Sing Unto God," from Judas Maccabæus. Thus a festival was brought to a close which will be remembered by many.

After the service was concluded, the choirs were entertained by the ladies of the congregation to a collation in the school room.

The offertory collection, which was devoted to the Building Fund, amounted to over \$130.

The interior of the Cathedral, with the decorations and choir in the chancel, have since been photographed. As there will only be a limited number of copies, all who wish them should let Mr. J. D. Pigott, B. of B. N. A., Hamilton, know.

HURON.

(FROM OUR OWN CORRESPONDENT.)

HARVEST HOME AT ALVINSTON.—In the parishes of Huron the festival of Harvest Home is becoming more generally observed, as church intelligence becomes more spread abroad throughout the country. In a country parish, isolated from all manifestations of church life outside their own narrow limits, a church paper is a veritable God-send. To such a little parish, a brief report of the observance of the Harvest Festival by brother churchmen is brought in the ever welcome DOMINION CHURCHMAN and they resolve that they too will keep the festival day. We expect to hear ere the next fall has passed, of the Harvest Festival in every church in Huron.

Alvinston is a small hamlet amid the partially cleared farms away North west of the Forest city. There there is a little colony of churchmen and there a church. In St. John's Alvinston were held on Thursday, Sept. 20th., the Thanksgiving Services for the ingathering of the Harvest. The church was beautifully decorated with grain and fruits and flowers. An appropriate sermon was preached at morning service. After morning service there was in the town hall a sumptuous repast a true harvest feast. The afternoon service was conducted by Rev. J. W. P. Smith, Christ Church London, brother to the Incumbent of Alvinston.

ST. GEORGE'S.—*Petersville.*—Harvest Home.—A small Sunday school in a common school house an afternoon service in that school house. A handsome Gothic brick church and a good Sunday school in the town hall. Such are the phases of St. George's in Petersville within the short period of three or four years. And now we are looking forward to another advance. Already the congregation fills the church, and before another Advent season, it is said it will have to be enlarged. What is there that a few faithful workers in such a cause cannot accomplish!

The Thanksgiving Service for the ingathering of the fruits of the harvest having been held in St. George's on a previous Sunday, the Harvest Feast was held on Tuesday evening Oct. 2nd in the town hall. The supper an excellent one, was partaken of by nearly three hundred guests. Along the centre of three long dining tables were bouquets of beautiful flowers in vases, and we may safely say, that at none of the suppers of this picnic season has a better supper graced the board. To add to the pleasure of the entertainment the ladies with a few of their gentlemen friends waited upon their guests. The feast—ham and chickens, roast beef and plum pudding, tongue, lamb, tea, coffee, confectionery, fruit—were bountifully supplied by the ladies of St. George's.

After supper came the singing, under the management of Miss J. Raymond organist of the church, the Rev. Canon Innes presiding. That music hath charms all who were happily present felt that evening. The frequent plaudits gave expression to their extreme delight.

MEAFORD.—The "Harvest Home" services in the new Christ Church on Sunday were largely attended, especially in the evening, when the Rev. Mr. Hinde, of Clarksburg, preached, and in the morning when the esteemed pastor Rev. Mr. Hill, officiated. The church was very nicely decorated with the various products of the soil, flowers, fruits &c., and though it had somewhat the appearance of an agricultural exhibition it was altogether appropriate to the occasion. The concert on the Monday evening was quite successful—the receipts from it and the Sunday collections being nearly \$100—quite sufficient to meet the payment on the building fund debt.

ALGOMA.

From the Rev. E. F. Wilson:

WAWANOSH HOME FOR INDIAN GIRLS.—We received rather an unexpected check just as we were preparing to open our Home for girls, by the resignation of the intended Lady Superintendent, Madame Capelle; we are, however, happy to state that her place is already supplied, and no alteration will be made as to the time of opening the Home, viz.: the 1st week in October.

The wing only of the new building is completed, and we shall require \$2000 more in order to complete and furnish the main building. We hope, therefore, that our friends who were so busy collecting for us last winter will not relinquish their good work until the last finishing touch has been put to the building, and the internal accommodation has been made sufficient for the reception of thirty girls.

We herewith subjoin a list of "lots not yet taken up": Lot 6, joists and sills, \$154.00; lot 8, inch boards, \$83.00; lot 9, flooring, \$75.00; lot 10, flooring, \$62.50; lot 13, shingles, \$72.00; lot 14, 27 doors, \$70.00; lot 15, window sashes, \$30.00; lot 16, doors and window frames, \$106; lot 17, glass, putty, hardware, \$44.00; lot 19, plastering, \$275.00; lot 20, painting, \$120.00; lot 22, fencing, \$100.00; lot 24, verandah, \$100; lot 26, mattresses, \$45.00; lot 28, bed linen, &c., \$100.00; lot 29, blankets, \$97.50; lot 31, cook stove, \$45.00; lot 32, laundry stove, \$35.00; lot 33, 4 stoves, \$45.00; lot 35, furniture for Lady Superintendent's rooms, \$200.00; lot 36, furniture for schoolroom, \$30.00; lot 38, tinware and crockery, \$50.00; lot 43, furniture for laundry, \$25.00. Total, \$2,064.00.

We would also add in conclusion that out of \$1000 per annum required to meet the salaries, wages, and other general expenses of the Girls' Home, \$600 only has as yet been guaranteed; \$400 per annum has yet to be made up by \$10 subscriptions from the smaller Sunday schools.

Fifty dollars per annum for board, and \$25 for clothing supports either a boy or a girl in our institutions.

A handsome present.—The Ven. Archdeacon McMurray, of Niagara, has presented the Shingwauk Home with a beautiful organ, which has just been erected in the school-room; this enables us to pass on our harmonium, the kind gift of Miss Peache of Wimbledon, to the Girl's Home.

There are at present forty-five boys in the Shingwauk Home, and three more on their way. Ten or twelve more have applied for admittance but we have been obliged to refuse them. These forty-eight boys come from fourteen Indians' Reserves, representing an Indian population of upwards of 3000 people. We have at present support for forty-five boys only, so would earnestly urge upon more Sunday Schools to come to our assistance. Some of the largest Sunday Schools in Toronto, Montreal, and Hamilton have not yet undertaken the support of a child, and we might mention also Galt, Guelph, Sarnia, Chatham, Goderich, Ottawa, Kingston &c.. We feel persuaded that double the number of children might be supported with ease if some of the larger Sunday schools would take the lead.

Those Sunday schools that have undertaken Indian boys as their proteges we have every reason to believe have found it an interesting work, as is sufficiently evidenced by several of them notifying us this summer that they would take the whole of "their boy" instead of half as heretofore.

As soon as space will permit in the *Algoma Missionary News* we purpose publishing a full list of all our Indian boys, with their Indian names, ages, proficiency, trade they are taught, and name of Sunday School that supports them. It will be satisfactory we think to the Sunday Schools to know that we have made a rule not to admit any boys in future but those whose parents sign an agreement for them to remain with us five years.

We shall be most happy to send papers, reports and full information to any who will take the trouble to write and ask for it.

The Pope has dismissed his chief physician for being too free in reporting the state of His Holiness's health.

British News.

ENGLAND.—On the prospect of the near establishment of a Bishopric for Northumberland by the princely request of the late Mr. Headley's speculation is rife as to an appropriate title for the new See.

Though partridge shooting commenced on the usual day, sad to relate the regular slaughter was postponed for a whole week by unfavourable weather.

Several curious cases of the utter want of thrift amongst the working classes during the recent season of high wages has been published. One is of a married couple who could earn £7 per week having often to borrow a shilling before Thursday night. This class of emigrants when they reach this country too frequently bring their thriftless habits with them. Smiles' "Thrifts" is an excellent work and would furnish materials for several good lectures for the benefit of the thriftless poor.

SCOTLAND.—The number of Episcopalians in Scotland is computed at 60,000, about 2 per cent of the population. In Glasgow the proportion is less than 2 per cent. In Aberdeen it is 4 per cent. at Perth, Edinburgh and Inverness it is 5 per cent at Dundee it is 7 per cent. This was the scene of the labours of that truly apostolic man, the late Bishop Forbes. When he went to Dundee something over twenty years ago he held service in a small chapel. At his death in 1875 he left behind him four handsome churches, and 1,500 communicants. St Salvadors' alone has three day schools with between 500 and 600 children attending them. About the out spoken and some what extreme views of Bishop Forbes there have been various opinions expressed but only one about the goodness of his life. He led the life of a devoted parish priest and spent his private fortune on his pastoral work. He was the most distinguished prelate of the Scottish Church since Leighton. The social rank of the Scottish Church gives her an importance far beyond her numerical strength. She is rapidly growing in favour among the lower classes of the nation, and that prejudice against which she has had so long to contend—being associated with popery and tyranny—is fast disappearing. Since the last disruption in 1843 the change of sentiment doctrine and habit, has been truly wonderful. The establishment and especially the Free Church which were wont to throw their influence into any movement against the Episcopal Church have their hands full at home. The "Standards" are freely and frequently denounced by those who have accepted them, so much has this become the case, that the church is afraid to try the offenders, like the MacDonnell case which ended where it began, relief from the disagreeable proceedings of a trial for heresy has been found in the translation of the delinquent from the theological chair of one university to the mathematical chair of another. In the meanwhile the Episcopal Church endeavours humbly but not obscurely, to exhibit the outward form and spiritual life of that christian polity which was once universal, and having been taught by bitter experience has learned to rely neither on prince nor prelate, but on the one Eternal Head of the church.

A society is being organized entitled "Scottish Free and Open Church Society," the object of which is; (1). The maintenance as a principle of the entire freedom of seats in churches. (2). The abolition of rental and appropriation of sittings. (3). The fuller recognition of the offertory as a part of christian worship, and as the most scriptural way of providing for the maintenance of the clergy, and of raising money for other charitable and pious uses. (4). The opening of churches throughout the day for private prayer and meditation.

FOREIGN MISSIONARY NOTES.

INDIA.—Accounts from India are still of the most gloomy character. The famine is more dreadful than has yet been stated, whole villages are depopulated and in some places formerly prosper-

ous nothing but whitened skeletons are to be seen, which the jackals and vultures have picked clean. An inspector who visited 4,000 persons is reported to have said that the truest mercy would be to shoot them, for every one of them must die a painful and lingering death. More than £100,000 have already been sent from England.

A "Turkish Compassionate Fund" of which the Baroness Burdett Coutts is a leading promoter, and which has already reached the handsome sum of £10,000, is distributed at Constantinople by Mr. Layard, the British Ambassador.

ITALY.—This year of jubilee has been a profitable one to the Pope. His coffers are said to have been replenished to the amount of 16,476,281 francs. The prisoner of the Vatican, one would think, need not lie on straw, as represented in pictures hawked for a purpose through the country.

The recent notice of the English Foreign Office, advising travellers in Italy to carry passports, has offended the Italians. The Government is examining into the causes of recent complaints on the part of English travellers.

LONG ISLAND.—The widow of the late A. T. Stewart, is spending millions in the cause of the Church. Besides the magnificent cathedral she is building, she gives the Bishop of Long Island a cheque for every thing he requires in his Diocese. Her only direction to him is "Do all nobly."

THE EPISCOPAL CONVENTION.

The Triennial Protestant Episcopal Convention holds its session in Boston. It has never met in that city before. The new Trinity Church, of which the Rev. Phillips Brooks is pastor, is the place of assembly. The subjects likely to come up for consideration are: The revision of the course of theological study; the organization of provincial synods; the increase of the missionary episcopate; intercourse with Eastern churches; correspondence with the bishop and synod of the Old Catholic Communion in Germany; the preparation of versions of the Book of Common Prayer in German, Spanish, Italian and French; the relations with the Canadian Church; Christian education; the creation of missionary jurisdictions out of large dioceses in the West; the unification of the mission boards; the Pan-Angelican Synod, and the change of the name of the Church. There will most likely be an absence of the exciting discussions which marked the proceedings of the convention held in this city in 1874. Many of the lay deputies are men distinguished in American public life.

The convention is composed of two houses, the House of Bishops and the House of Deputies. Each diocese is entitled to representation in the Lower House by not more than four clergymen and four laymen. The concurrence of both houses is required to give validity to any legislation. Bishop Smith of Kentucky, by seniority of consecration, presides in the House of Bishops; the Lower House elects its President. The General Convention legislates for the general interests and government of the Church, and may effect changes in the Constitution, Articles of Religion, and Prayer Book, by proposing them at one meeting, submitting them to the diocesan conventions, and ratifying them at the next. Its consent is necessary for the erection of new dioceses, it forms missionary jurisdictions and elects missionary bishops, and has jurisdiction over the management of missions and the General Theological Seminary and the University of the South. The General Convention has interested itself in church reform, especially in Italy, and has appointed a commission to give "moral cooperation" to movements everywhere, "preparing the way for a return to apostolic truth and primitive order." The Protestant Episcopal Church is in communion with all branches of the Anglican body, and on the authority of the convention communications have been exchanged with the Patriarchs of the Russo-Greek Church.

The number of dioceses reported this year (1877) is forty-five; of missionary districts, ten; of bishops, fifty-nine; of clergy, 8,171: of communi-

cants, 268,534; of Sunday-school scholars, 235,943. The contributions for various purposes amount to nearly \$7,000,000. The state of New York is the stronghold of the church. It is divided into five dioceses—Central New-York, Long Island, New-York, Western New-York, and Albany—and contains nearly one third of all the communicants in the United States, or 80,197, and less than a fourth of all the clergy, or 711. Pennsylvania stands next to New York in the list. It has three dioceses, with 32,273 communicants, and 237 clergy. Connecticut has 17,527 communicants and 177 clergy. These three states have about half of all the communicants, and over a third of the clergy. The Southern States have more than one-fifth of all the communicants, or 55,688. Virginia, where the Episcopal Church was first planted, has about 12,000 communicants, and upwards of 150 clergy. The strongest diocese is New York, which has, in round numbers, 29,000 communicants, and 309 clergy. Down to the present time 113 bishops have been consecrated for the church.

Under the control of the convention are the General Theological Seminary, New York City, and the Domestic and Foreign Missionary Society; other institutions not under the control of the convention are the Sunday School Union and Church Book Society, the Society for the promotion of Evangelical Knowledge, the American Church Missionary Society, and the Society for the increase of the Ministry. The church is well provided with schools and colleges. It has twelve theological schools and classes, and fifteen to twenty colleges and universities. The Domestic and Foreign Missionary Society carries on missions in Africa, China, and Japan, and supports schools in Greece and Syria. It also sustains the Independent Church in Hayti, of which Bishop Holly is the head. The report from the foreign missions for 1875, show that there are in Africa 297 communicants; in China, 170, and Japan, 20. Only one of these three missionary jurisdictions is at present supplied with a bishop. Bishop Williams is Bishop of Japan. The domestic missions of the Society are found in many of the States and Territories, and among the Indians and colored people. The American Church Missionary Society works in Mexico and in domestic fields. In 1875 it had 9 missionaries, 21 assistants, and 57 congregations in Mexico, and employed 55 missionaries in 19 dioceses and missionary jurisdictions of the United States.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

DIOCESAN FUNDS AND ALGOMA.

SIR.—The excellent Bishop of Algoma presented a full report of his Missionary Diocese to the recent Provincial Synod at Montreal. It was deeply interesting and very encouraging. Copies of it have been widely circulated, and I trust that many of our people will see and carefully read it.

I have been much struck with the simple and modest reference of the Bishop to the two funds—the Widows' and Orphans' Fund and the Surplus Commutation Fund,—which now are vested in the Dioceses of Toronto, Huron, Ontario and Niagara. He modestly and very properly asks that when clergy desire to leave any one of these Dioceses in order to labor in the less enjoyable region of Algoma, they should not be obliged to forfeit their claims upon either of these two important funds. The Bishop very properly reminds us of the nature of his Diocese, the circumstances under which it was organized, the relationship it was considered it should enjoy, especially to the dioceses which formerly were parts of the original Diocese of Toronto. The conclusion which is sought is that we should not forget all this, nor place any serious barriers to the increase of the ministry there, when it must depend upon appointments from our lists, and surely in such case the widows and orphans shall not be left friendless and unprovided for. I, for one, trust that every Diocesan Synod in Ontario will at least heartily assent to the above proposition.

But, Mr. Editor, I think that the Bishop of Algoma might most justly have gone further in his appeal. How are the Dioceses of Toronto, Huron, Ontario and Niagara privileged to retain those funds and Algoma excluded from any participation? Is not Algoma as much a portion of the old Diocese of Toronto, as any of the Dioceses mentioned? Why then should the clergy of Algoma be allowed or compelled to forfeit their interest in a fund which the Diocese of Toronto with the other former portions would have been obliged to share with it, had they not enacted to set it off as a Missionary District? Algoma is in the Province of Ontario, which province originally was the Diocese of Toronto, when these funds were established.

I deem then, in simple justice, that the clergy of Algoma and the widows and orphans there should be sharers of our funds.

And further, I deem that it was a most unfortunate mistake that ever the Algoma Diocese was partitioned off from Toronto without the usual Episcopate Endowment Fund having been first established. I feel that at the first it could have been raised, especially when so many at our Provincial and Diocesan Synods were ready enough to vote for the setting off another Diocese. Had their votes only represented money, the payment of their just proportions, the Episcopate Endowment Fund of Algoma would have preceded the election of the present esteemed Bishop thereof. I beg to express my hearty desire and willingness to aid now in the raising of a sufficient fund for that purpose. Although late, I trust, it is not too late to begin.

DELEGATE AT PROV. SYNOD.

Sept. 25, 1877.

EMBER SEASON.

DEAR SIR,—On Sunday, Sept. 16th, during the session of the Provincial Synod, I attended the services in three different churches in Montreal, and was surprised to find that in none of them was any notice taken of the Ember Season. The days were not bidden, nor was the prayer used.

It has always seemed to me to be very unaccountable how the clergy can disobey such a plain Rubric as that which follows the Nicene Creed, "Then shall the Curate declare unto the people what Holy-days or Fasting-days are in the week following to be observed." The Church provides for the regular observance of the Ember Seasons, and it seems strange that the clergy do not, as they are directed, give notice to the people of their recurrence. If we believe in the power of prayer, and if we believe that we need the prayers of our flocks, we ought not to allow the season to pass by unheeded. If, during each Ember Week, our people were taught to use the appointed prayers of the Church, and to add to their private devotions the Collect for the 3rd Sunday in Advent and for St. Peter's Day, might we not confidently trust that He "Who maketh men to be of one mind in an house" would heal "our unhappy divisions," and knit us together in loving unity and identity of spiritual interests. CLERICUS.

PROVINCIAL SYNOD.

SIR.—The late meeting of the Provincial Synod was so conducted and concluded as to be a cause for thankfulness to all members of the church: at the same time I cannot help thinking that a few minutiae would add dignity and solemnity to similar meetings in the future.

1. A place of meeting should be found in which hearing is not altogether out of the question to one half of the members.

2. The instructions for the procession to the opening service, might well be remodelled. Gowns are not owned by a very large number of the clergy of the present day, and it is not likely they will be willing to add to their synod expenses the price of a black vestment. Bands have fallen into pretty general disuse, the clergy at home having left them to the legal profession and blue-coat boys. Therefore, I would suggest that the directions might be for the clergy to appear in gown or cassock with the hood of their degree: and further to obviate the incongruities of "stove pipe," and "soft felt" hats side by side, the inexpensive "college-cap" might be ordered. In these sug-

gestions I do not think "Argus" himself could discover party badges.

3. If the authorities of Christ Church Cathedral-Parish Church will permit, I would suggest that with the help of the architect they might greatly aid the services at the Synod and at all times by erecting a reredos-screen across the extreme east of the eastern tower arch, and bringing the altar so far west, and placing the choir and clergy under the tower. (The space between the suggested "reredos-screen" and the present site of the altar would form an admirable chapel for daily prayer.) With the present arrangement, the clergymen officiating at the prayer desk cannot catch the responses of the choir, nor can they tell when to respond, while to hear a sermon, all east of the tower have to make an unseemly change of place. As to the anthems, (to those who sat in the aisle at least) they might have been sung in Italian or Hebrew, or in an "unknown tongue," and this is a sad loss to one who loves the cathedral service in its entirety as well as does your correspondent. ORDER.

CLERICAL LIBRARIES.

DEAR SIR,—I have just received a very useful box of books obtained by Mr. Westmacott, of Toronto, from a society in England. The circulation of theological works amongst the clergy, and of "popular theology" (if I may use the phrase) among the parishioners, is of primary importance; yet we cannot always obtain the works sought. I have thought that some sort of circulating library for the clergy might be organized in Toronto, which would be a great boon specially to those in retired districts. At all events I wish to state how valuable are the efforts already made in this direction, and publicly to express a hope that Mr. Westmacott's example may be largely followed. Yours, faithfully, J. S. COLE.

Bracebridge, Muskoka, Oct. 1877.

Family Reading.

ONE LIFE ONLY.

CHAPTER XLV.

In the farm-house where Una Dysart now entered there had lived from the day of her birth, sixty years before, a poor old woman who had always been a hopelessly misshapen cripple. She had never known what it was to walk or stand, and had spent her whole life between her bed and the wooden seat, fixed in the deep old-fashioned window, where she lay curled up in a strange distorted attitude. Her hands were as useless as her feet, and the only occupation of which she was capable was that of reading, which she had happily been taught in her early youth by a charitable lady of the Northcote family. Her mother had died when she was born, and her father had supported and cared for her somewhat grudgingly till his death, and then the farm became the possession of her half-brother, a man very much younger than herself, who was married and had a large family. He had just sufficient pride, and respect for the good opinion of his neighbours, to prevent him sending poor helpless Lizzie to the workhouse, but neither he nor his wife made the smallest attempt to conceal from her that they considered her a most undesirable burden, which they would be heartily glad to be rid of, whenever death might remove her from their hands. In a word, the life of this hapless being had been, from first to last, as utterly devoid of hope or love or happiness of any kind as it is possible to conceive that an existence on this earth could be, yet Lizzie was without exception the most invariably cheerful contented person Una Dysart had ever known, and the secret of her joy and peace in the midst of pain and contumely and neglect was simply this, that from her Bible, the only book she possessed, she had won the knowledge of her Lord and Saviour, and, giving herself into His pitying care, she had found in His love all that her heart could desire for time or for eternity. "My beloved is mine, and I am His," these were the words that absorbed her whole being, and filled her with joy unspeakable and full of glory. Therefore it was that Una Dysart had come to her, on this the saddest day of her young life,

that she might steep her soul in the faith and heavenly fortitude of this poor cripple, and learn from her that the absence of all earthly hope may yet leave brightest radiance on the life that is hid with Christ in God.

Lizzie greeted her visitor with delight, recognizing her step, though her distorted shape prevented her from turning her head; and Una knelt down by the chair in order to bring her face on a level with hers, throwing aside, at the same time, the heavy mantle which hid her dress; Lizzie gave a pleased exclamation of surprise when she saw her in her snowy flower-decked robes, for though Una often visited her, she had never of course seen her thus attired. "My pretty lady," she said, "how sweet you look to be sure! you are like the angels I see in my dreams, which are all in white with flowers in their hands, the flowers that never fade!

"But I am not good or happy like the angels, Lizzie, and I have come to you to make me better."

"My dearie, what can a poor old creature such as I am do for one like you?"

"You can tell me about yourself, Lizzie. You are quite happy, are you not?"

"My sweet one, yes! how should I not be, when I have the dear Lord with me always?"

"But did you never want any happiness in this world? I know you never had any, but did you never wish for it?"

"Never, since I knew what it was to have the Lord for my portion, and my everlasting great reward, though I merit nothing at His hands."

"Lizzie, forgive me for asking you, but did you never wish to be loved—to be the dearest of all to one of your own fellow-creatures?"

"I might have wished it," she answered, simply, "if I had never known the tender pity and the sweetness of my crucified Redeemer; but oh, my dear young lady, who can love us as He does who died for us? 'Greater love hath no man than this, that he should lay down his life for his friends,' and I give Him back my poor love truly—well, He knows it. Every day that passes is a joy to me, because it brings me nearer to the time when I shall see Him who is chief among ten thousand and altogether lovely."

"But, Lizzie, if you could go back to be young again, with all those years that you have lived before you still, would you not gladly begin your life once more, if you could have the chance of being happy and beloved?"

"No, my dear; not if it was to keep me back a single day from going to my Saviour. I'd rather be the poor cripple I am, on the brink of the grave, with the hope of seeing Him beyond it, than be young and beautiful like you, if it put me sixty years further off from Him."

Una sighed. "I will tell you how it is with me. I have had a great grief, and it has taken away all hope of my ever having any more love or happiness in my life than you have had—at least I shall not have the only love I care for—and the future does look so sad and dreary, I don't know how I am to go through it to the end, even though there is the hope of heaven after it is past and gone. Do you think I shall be able to bear it?" added the poor child, looking wistfully into the old woman's withered face.

"Oh, my dear lamb, you do not know what the dear Lord can do to comfort those who love Him. He has made my life, long as it has been, seem like one day because of the joy I have had in His hidden presence, which is always with me, and if you come to long for Him as I do, the years you may have to live will be to you but as rushing wings bearing you onward to His feet."

"Thank you dear Lizzie," said Una, stroking the old woman's cheek with her gentle hand; "you have comforted me very much, for I know that what you say is true. I will ask our Lord to make me brave and good like you, and then I shall be able to take courage and go forward patiently as you have done."

She remained a little longer, singing hymns in her low sweet voice, which she knew gave the poor cripple special pleasure, and then she went away, braced and strengthened by her visit, though still the thought lay heavy at her heart, that in one day more Humphrey Atherstone would have left the neighbourhood again, and that it was very

likely he might not return till after she had once more gone abroad with her aunt.

It was the Tuesday evening after the wedding, and from Dr. Burton's statement Una knew that Monday had been fixed for Atherstone's departure, she therefore felt sure that there was no risk of her encountering him if she took her solitary walk, after her aunt had retired, in the direction of the Eagle's Nest. She had a great desire to go to that spot once again, where first she had learnt that Atherstone loved her, and it was much more accessible now than it had been then; for in the happy days when Humphrey believed that Una would have her home at the Abbey, he had taken pleasure in having a safe and easy path excavated in the steep side of the cliff, in order that she might go without fatigue or difficulty to the ruin which had so pleased her fancy. Broad and smooth as the path was now, however, Una ascended it that evening with slow and weary feet, as if the effort to toil up to the summit of the cliff were almost too much for her strength; but it was the weight of memory on her heart, not physical weakness, that retarded her lingering steps, and bowed her young head as with a load of years.

There was not a greater contrast between the fresh sunny morning on which she had first ascended to the Eagle's Nest, and the shades of the grey still evening that lay around her at this hour, than there was between the bright hopefulness of her spirit at that time, and the deep immovable sadness which enveloped it now; and she felt the change with all that unappeasable longing for the happy vanished past, which is one of the sorest trials of those who know too surely that they must walk through gloom and shadows to their final rest.

At length Una reached the ruin; she glanced into the dark chamber where the penitent's grave lay at the foot of the cross, and where once she had seen the tall form of his descendant emerging slowly from the gloom, and then she turned, and resting her arms on the rough stone parapet outside the building, she looked down with a long earnest gaze on the wide-spreading landscape below, of which Atherstone Abbey, with its fine woods and its massive keep, was the most prominent. As she stood there, a breath from the fresh evening breeze passing across her face, touched some link in the chain of association, and carried her back with a vivid remembrance to the day when, on her homeward voyage, she leant over the side of the vessel, and heard her father's voice arousing her from the thoughts that were engrossing her, to bid her tell him what they were. She recollected how she told him of the warning she had received, that she had one life only given her, and how in the proud self-confidence of her untrod youth she had written out a record of what she meant that life to be, wherewith she might test the constancy of her resolution when the term of her existence drew to its close.

She was very young still, but she felt, as if the hour at which she had now arrived, might have been a fitting one wherein to read the record of her "vaulting ambition," as her father had called it, and compare it with her real actions in the years that had elapsed since then; for it seemed to her that life, as she had understood it in those early days, was over for her in actual fact—the life of hope and enjoyment and proud aspiration—and all that remained to her while still she breathed, was a patient schooling of her soul to make it fit for entrance to a happier world.

"Blameless and noble," that was the stamp she had affirmed she would give to her career on earth; but she could see now, as she looked back to that time of arrogance and inexperience that her ambition had not been to live for the glory of God, but to glorify herself, and that, trusting in her own strength only, she had started on the course she had meant to be so bright and fair. Therefore had she failed; at the first touch of an earthly love, which had lured her with the hope of nothing higher than mere personal happiness, she had cast her great aspirations to the winds, and had forgotten all but the impulse to obey her heart's overweening affection, till she had not feared to sacrifice to it even honor and truth; that love and the hopes it inspired had indeed been taken from her, but she had made no voluntary surrender of it for conscience' sake, and if of late

she had striven to walk with purer aims and heaven-directed eyes, it was not her own merit, but because of the afterglow shed on her path by the light of a pure life that had set in glory.

She bent her head down over her clasped hands, as she acknowledged to herself, in all humility, the total failure of her high ambition, she breathed an earnest prayer that she might be able, for the time that still remained to her on earth, to serve her God in meekness and self-distrust, striving with tender charity to bring to her fellow-creatures some of the happiness she no longer hoped to win for herself. And even as Una Dy-sart thus resigned herself to look no more for enjoyment or even hope in her mortal life, there came the sound of a foot fall on her startled ear.

(To be continued.)

THE WIDOW'S MITE.

I am very willing to give 'my mite, but I cannot afford much. Put it down, please, 'as the widow's mite,' for that is just what it is."

The speaker was an invalid lady, and her words were addressed to a young girl who had come to ask her to contribute to the funds of a charity. There was some money lying on the table, gold and silver, and as she spoke she sought amongst it for a coin of small value.

The coin of small value was put down in the book as "the widow's mite," and why? The money on the table, from which she took the trifle was laid there to pay for a long list of luxuries for which the sick lady was about to send her maid. When her visitor left her she took up her list to see whether she had written down all she wanted. No; there was one thing more; and then there was another; and these things she added. What was there about her gift to remind her of the widow's mite?

The Bible story, you know is this: "There was a poor widow who gave two mites to God. Two mites, which makes a farthing." They were a small sum; but in God's eyes on this occasion of great value. Rich people going into the Temple at the same time were giving also; but they gave of their full purses that which scarcely made them lighter. God valued their gifts according to the spirit in which they were given. Then came the poor widow, and gave from her scanty purse the little sum which emptied it,—"even all her living." God valued that also according to the same rule, and He said that she had cast in more than they all.

Now let us put the two together. Do you see much likeness between them? I do not.

Yet it is very common to hear people compare their gifts to that gift which Christ praised; but we must remember that unless our offering to God is some great self-sacrifice it is far more like the gift of the rich, who threw in of their abundance. The "widow's mite" was her all.

THE GOOD AND THE MISERY OF LIFE.

It is good and evil not of the outward condition and estate, but the good and evil of disposition and character, with which are bound up the issues of life and death, the possibilities of that good which we call heaven, and that evil which we call hell. All experience, and not alone all Scripture teaches us this. A beggar, in virtue of his character, may be enviable; a rich man, in spite of his purple and fine linen, may be an object of pity. Do you wish to sound the deepest depths of misery? Do you wish to scale the topmost heights of blessedness? You cannot do it either in the way of beggary or the way of luxury; but you can do it by the love of evil or the love of goodness. It is not a revelation of things beyond our ken, outside our experience, but a revelation of things that were, and are, and ever shall be, the most certain and most real of all things, which is made by any religion worth the name. It is a fact that transcends all facts, as well in its certainty as in its importance, and not a doctrine or a theory resting upon doubtful authority or limited observation, that the good of this life—and all life, is goodness—and the misery of this life—and all life, is sin.

We are human; therefore our life turns in its large movements and great issues, not upon meat and drink and clothing, but upon right and wrong,

upon truth and falsehood, upon selfishness and kindness, upon passion indulged and passion regulated—not upon the needs of the body, but upon the wants of the soul. Search the world and you will find not one corner of it containing one man where the law has not been, and is not, that the soul that sinneth it shall die, and the soul that loves good, it shall eat and be satisfied.—*Salvation Here and Hereafter.*

Children's Department.

THE BIRD'S EXPERIENCE.

I lived first in a little house,
And lived there very well;
The world to me was small and round,
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other;
I thought the world was made of straw,
And brooded by my mother.

One day I fluttered from my home
To see what I could find;
I said, "The world is made of leaves;
I have been very blind."
At last I flew beyond the leaves,
Quite fit for grown-up labors;
I don't know how the world is made,
And neither do my neighbors.

SAGACITY OF A HEN.

The following instance of the maternal anxiety and sagacity of a hen is worth recording. In consequence of some heavy rains, nearly all the ground about a poultry-yard was covered with water. At this time there was a brood of young chickens in the hen-house; they were on the roosting-place, and could not get down in consequence of the water. In this situation they remained nearly two days, at the end of which time the hen was seen to convey them, one by one, on her back, to the grass-plot at a short distance, wading through the water as well as she could. In this way the chickens were saved from being either starved or drowned.—*From Jesse's "Gleanings in Natural History."*

THE WARNING BELL.

I have read some verses about a good man who hung a bell on something that floated over a rock that was dangerous to ships. The bell was tolled by the waves, and sailors were warned to steer away from the rock.

One day a wicked pirate broke the tongue out of the bell, and sailed away. After a while he came back. The bell did not ring. He could not tell where the dangerous rock was. His ship struck the rock and went to the bottom. The bad man fell into his own trap. There is a verse in the Bible that this story reminds me of. It is Psalm ix. 16. Can you think of any other besides this?

TWO SORTS OF MANHOOD AGAIN.

Do you want to know the difference which middle age brings to the loafer and to the industrious man? Both were once innocent babes held in mothers' arms. Both went to school as you do, studied lessons, did sums, and played at marbles and ball. But one formed habits of integrity, and understood that he was responsible to God and to society, and the other did the opposite.

Responsibility is a long word. Spell it. What does it mean? It means being answerable. If I give you ten cents to go to the store and buy me some note paper, you are responsible to me for the ten cents till you give me the paper and our business is finished. God bestows opportunities on us, sets us in homes and amid friends and kind people who want to help us. We are responsible to Him. Every one of us must answer to Him for the deeds done in the body.

Now, boys, middle age finds the poor loafer old, bent, sad, weary, and in a cell with a jug of water and a loaf. No home, no hope, no earthly comfort or happiness is his. Middle age finds the

man of industry strong, well-to-do, respected and intelligent. Which sort of manhood will you choose?
M. E. S.

SINCE GOD HAS BLEST YOU WITH THE MEANS.

Since God has blest you with the means
Of helping those in need,
Drive not the wand'ers from your door,
But them both clothe and feed.

And thus improve the talents lent,
That, when your Lord doth come,
You may be able then to say
How you've improved the sum.

THE TOUCHY COWS

"I learned a lesson when I was a little girl," says a lady. "One frosty morning I was looking out of the window into my father's barnyard, where stood many cows, and oxen, and horses, waiting to drink. The cattle all stood very still and meek, till one of the cows, in trying to turn round, happened to hit her next neighbour, whereupon the neighbour kicked and hit another. In five minutes the whole herd were kicking each other with great fury. My mother laughed and said,—

"See what comes of kicking when you are hit. Just so. I have seen one cross word set a whole family by the ears on a frosty morning. Afterwards, if my brothers or myself were a little cross, she would say:

"Take care my children; remember how the fight in the barnyard began. Never return a hit for a kick, and you will save yourself a great deal of trouble."

DONALD.

Donald was a little Swiss boy whose home was among the Alpine mountains. His father, a humble shepherd, tended his flocks among the elevated valleys of that region during the warm season, but at the approach of winter moved with his family and herds to a little hamlet at the foot, that they might find a more secure shelter against cold and storm.

Donald lead a very quiet life in his home among the cliffs, happy and contented with his one pet and play-fellow, which was a bright-eyed shepherd dog; when not busy guarding the flocks, he was his constant companion. It was seldom any one visited the humble home, and those who did so were usually tourists, that is, travelers who wished to climb the steep, ragged cliffs for a view of the wild, beautiful scenery.

One day when a traveler had stopped to rest at the house, and had eaten of the black bread and rich sweet milk that Donald's mother set before him, he took the lad with him to a place not far distant, to show him some beautiful white flowers whose delicate, slender stems sprang from the crevices of a rock, on the side of a frightful precipice.

"I wish for a basket of those blossoms," said the gentleman, "but, as you see, they are quite beyond my reach, but you with a rope about your waist could be safely lowered and gather them for me, and if you will do so, you shall have these pieces of silver for your trouble;" and he drew some bright coins from his pocket. Donald looked at them wishfully. It was more money than he had ever possessed and he thought of many nice things it would buy for those he loved. At length he said, "I will go, sir, if my father holds the rope. I can never be afraid anywhere if father is near me." And so, with a cord fastened about his body and his father's stout hands holding it, he was safely lowered down the steep rocks, and gathered the basket of flowers.

Little children who, like Donald, feel safe in every time of danger provided your fathers are with you, do you remember, too, that a kind Heavenly Father's care is always over you, and that this is just such love and trust as He desires you to feel for Him? Not always are our best earthly friends able to help us in our need, but the Father above always hears and answers when we call earnestly upon Him. "Like as a father pitieth his children, so the Lord pilieth them that fear him."

THE SHEPHERD.

The Shepherd's voice is crying,
"Come home to me, poor child!"
He seeks each wanderer lying
In sin's dark desert wild.

He left his happy heaven,
He left his Father's throne,
That sin might be forgiven,
And God with man made one.

He knew how sad a morrow
Before us sinners lay,
And passed his life in sorrow,
To take our guilt away.

He bore the pains of dying,
He bore the bitter cross,
That, on his love relying,
No soul might suffer loss.

And still he wearies never,
Lost lamb, of calling thee:
"Come home," his voice saith ever,
"For light and peace to me."

A humming-bird met a butterfly, and, being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship. "I cannot think of it," was the reply, "as you once spurned me, and called me a crawling dolt." "Impossible!" exclaimed the humming-bird; "I always entertained the highest respect for such beautiful creatures as you." "Perhaps you do now," said the other; "but when you insulted me I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superiors."

A little child was dying, and called her mother to her bedside. "Mother," said the child, "is there room for me in heaven? You always said I was in the way here. Will I be in the way there?" The poor mother wept bitter tears as she said, "Yes, there will be room there."

MARRIAGES.

On the 18th inst., at Christ Church, Dartmouth, by Rev. John L. Bell, Thomas Tanner, of Pictou, to Martha G., eldest daughter of Edgar Dodson, of Halifax, N.S.

At St. John's Church, Cornwallis, N.S., Sept. 11th, by the Rev. R. Avery, Rector of Aylesford, Edward M. Beckwith, Esq., of Canning, to Mary A., daughter of the late George G. Starr, Esq., of Pernambuco, South America, and formerly of Cornwallis, N.S.

At Guysborough, N.S., Sept. 24th, 1877, by the Rev. H. M. Jarvis, M.A., George R. Mookridge, Esq., of the Cable Staff, Torbay, N.S., to Sarah, daughter of the late E. Francheville, Esq., High Sheriff of Guysborough, N.S.

DEATHS.

At the parsonage, Prescott, on Tuesday, September 19, 1877, after a lingering illness, borne with Christian resignation and fortitude, Maggie Lewin, daughter of the Rev. W. Lewin, Incumbent of St. John's Church. Interred at St. Mary Magdalene's, Pictou, Sept. 21st, 1877.

At Arichat, C. B., on the 14th ult., Isaac Levescote, jr., aged 25 years, deeply regretted by his relatives and numerous friends.

On the 20th ult., at Halifax, N. S., after a severe and painful illness, Phoebe Weir, the beloved wife of Henry Found, truly believing in the merits of Jesus Christ.

SEPT. 23.—George Jackson, while driving to St. Alban's, Rockton, was thrown out of his buggy, and died a few hours afterwards; aged 70 years.

Many important documents have been found among the papers of the late Cardinal Antonelli, that throw much light on the will case now before the tribunals. That the Countess Lambertini is the daughter of the cardinal is not questioned. The only question seems to be how far her illegitimacy may militate against her claim to share in the property of her father.

Church Directory.

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

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

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge, M. A., 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 & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

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

ST. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M. A., Incumbent.

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B. A., Incumbent.

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

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

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. C. R. Matthew, B. A., Incumbent.

ST. PHEIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

CHURCH OF THE ASCENSION.—King street West, near York street. Sunday services, 11 a. m. and 7 p. m. Rev. S. W. Young, Incumbent.

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Maddoc, M. A.

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FREDERICTON, Aug. 22, 1877.
 DEAR SIR,—I have much pleasure in giving my approval to the **DOMINION CHURCHMAN**, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.
 JOHN FREDERICTON.

F. WOOTTEN, Esq.
 HALIFAX, Sep. 6, 1877.
 SIR,—While deeply regretting the suspension of the *Church Chronicle*, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the **DOMINION CHURCHMAN** may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.
 I am yours faithfully,
 H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.
 I hereby recommend the **DOMINION CHURCHMAN** as a useful family paper. I wish it much success.
 J. T. ONTARIO.

TORONTO, April 28th, 1876.
 I have much pleasure in recommending the **DOMINION CHURCHMAN** under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.
 I trust it will receive a cordial support, and obtain an extensive circulation.
 A. N. TORONTO.

SAULT STE. MARIE, ONT., May 4th, 1876.
 DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.
 The **DOMINION CHURCHMAN**, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.
 I remain, yours sincerely,
 FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.
 HAMILTON, April 27th, 1876.
 I have great pleasure in recommending the **DOMINION CHURCHMAN**, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.
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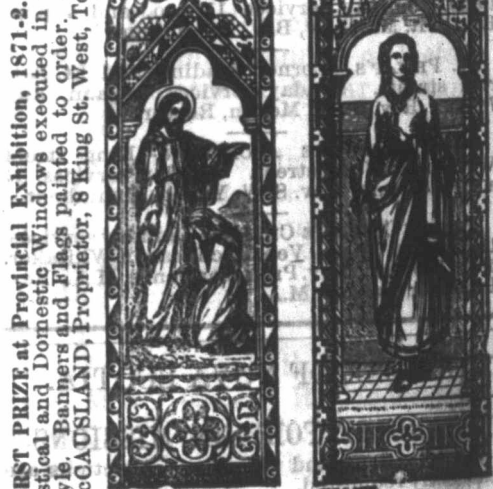
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