

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, OCTOBER 20, 1881.

[No. 42.]

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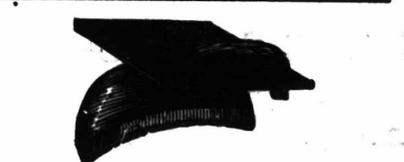
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BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 23...NINETEENTH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 14. 2 Thessalonians 3.
Evening...Ezekiel 18; or 24 15. St. Luke 17 to 20.
28...St. SIMON and St. JUDE, Apostles and Martyrs:—
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.
Athanasian Creed to be used.
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
30...TWENTIETH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 34. 2 Timothy 1.
Evening...Ezekiel 37; St. Luke 20 27 to 21 5.
or Daniel 1.

THURSDAY, OCTOBER 20, 1881.

A SPECIAL series of services, fully choral have been held in Trinity College chapel, London.

The Free and Open Church Society intends holding its twenty-fifth anniversary during the Congress week, under the presidency of the Mayor of Newcastle.

The explorer, Mr. H. M. Stanley, was recently so ill on the River Congo that he had his party summoned and bade them farewell. He has since recovered, and reports himself "strong and hearty."

In his recent address on the extension of Lay co-operation in Church work, the Archbishop of Canterbury remarks:—"Alike in our crowded towns and in straggling country parishes, the clergy feel that many centres of worship and instruction might with advantage be formed, subsidiary to the parish church, if only accredited agents could be placed at their disposal, to whom they could with satisfaction confide a portion of their pastoral work. There is nothing in the order and discipline of the Church of England to prevent duly qualified laymen from assisting the parochial clergy, by reading and expounding Holy Scripture, and leading the prayers and praises of the congregation, in the schoolrooms and other appropriate places, where those persons may be gathered together who, through whatever unfortunate circumstances, are at present unable or unwilling to share in the worship and instruction of their parish church."

It is granted that such work has for many years desired now is that these efforts shall be extended, organized, and formally incorporated with our regular Church system, and shall receive everywhere the express authority of the heads of our Church."

The Convocation of Canterbury has been prorogued till the 14th of November.

A denial has been published of the truth of the report that the "Persecution Company" intend to prosecute the Rev. R. R. Bristow.

The famous cedar forest of Lebanon has dwindled down to a mere thicket, numbering about four hundred trees. To save it from complete destruction and preserve it at least to its present extent, Rustem Pasha, the Governor-General of the Lebanon, has issued a special ordinance, containing a number of stringent regulations.

A ukase has been issued by the Emperor of Russia, introducing new, "extraordinary measures of safety." The lesser state of siege is introduced in ten of the principal provinces, including St. Petersburg and Moscow, in five other districts and seven different towns and prefectures. The ukase is a confirmation of the autocratic principle which is specially referred to at the end of the document, and practical application of the "dictatorial regime."

The destruction caused by the recent earthquake at Abruzzi was so great that the disaster, it is said, can only be compared to that at Cassamicciola. More than a thousand houses have been pronounced uninhabitable, and the remainder are more or less fissured. The churches left standing are in a tottering condition, and the religious services have to be celebrated in the open air. The Archpriest of Orsogna writes that the ruin is indescribable. It almost exceeds anything recorded in the annals of history; even the cylopien walls are in many places fissured. Four-fifths of the population, which numbers 7,000, are without shelter.

On the 21st ultimo the Queen ordered a week's mourning for the late President—the first time, it is said, that such an honour has been shown to any one not of royal birth. In reference to the funeral, the *Guardian* says:—"So grand a funeral ceremonial the world has never before witnessed. In the dismal splendors of funereal decoration it may perhaps have been equalled or surpassed by other obsequies of the rich, or noble, or famous, but in the wonderful way in which it has evoked the universal sympathy of the world, it stands without a parallel."

The Land League in Ireland has held a great convention; but there has been no improvement in the condition of the country. From hundreds of platforms the tenants are told that the men who attempt to carry out the law are robbers and murderers, whom they are entitled to resist, and they are only too ready to act on the suggestion. The executive of the League are holding a series of meetings throught the country, in order to remind the branches of their obedience to the central body, as well as to keep the country in a state of agitation.

Parnell has been arrested, as also Dillon, Sexton, O'Kelly, and lesser lights of the Land League. The Government's crusade against the League is

thought to be only begun. The *Sheffield Telegraph* says:—"From being partners in politics Parnell and the Premier have become opponents, and the English rival has locked up the Irish one." Serious rioting has, of course, occurred accompanied with bloodshed. The League has decided against the payment of any rent whatever.

The Rev. J. J. Trebeck, rector of Southwell, has just contributed £100 towards the Notts Bishopric, and it is said that contributions to the amount of £1,000 or more will shortly be obtained, representing contributions from the county, obtained through the exertions of Archdeacon Maltby

The most disastrous storm known for many years in Great Britain occurred on Friday the 14th instant. Hundreds of lives were lost. In London the parks were strewn with timber; steamboat traffic was suspended, and more than four hundred houses were blown down. The damage to property all over the country is enormous. Between North Berwick and Berwick-on-Tweed alone, about seventy lives were lost.

NINETEENTH SUNDAY AFTER TRINITY.

THE first of Christian blessings is forgiveness of sin, for if that be not realized all the other gifts and graces of the Christian system are nullified. And as a consequence of this forgiveness a new life has to be lived: the old man which is corrupt has to be put off; and the new man has to be put on—the new man which after God is created in righteousness and true holiness. There must be a consistency, an agreement between the new life which has been imparted and the actual life of the Christian—an agreement of every part of the conduct with the character assumed and the profession made. What symmetry is to the bodily frame, that consistency is to the moral character. Without this consistency there can be no uniformity in the human character; all would be unnatural, disjointed, harsh, injurious, unlovely; one great moral chaos; a sea of things mischievous, monstrous, and offensive. Judges violating the laws they are sworn to defend; soldiers running away in battle; men distinguished by wisdom and prudence giving themselves up to ridiculous follies—these are inconsistencies, palpable and monstrous incongruities. And can it be thought less inconsistent in a disciple of Christ and a child of God, to be eagerly grasping after the vanities of earth, at the same time that his heart, his home, his treasure are professedly in heaven? In the Christian character there is a consistency which is imperative, beautiful, and helpful. The distinction between their present and their former state is one so great that it is set forth in Holy Scripture under images and illustrations of the most striking nature. Christians are said to be turned from darkness to light; they have passed from death unto life; they have gone forth out of the pit, they have come up from the dungeon; they are created anew, and born again; and, they who were dead in sins, are quickened together, and are risen with Christ. Every aspect of the Christian's character, shows the importance and the necessity of a conduct and a life corresponding with the "new man" which has been put on.

THE EXTENSION OF LAY CO-OPERATION.

IN answer to a memorial presented to the Bishops of England by the Convocation of Canterbury, the Archbishop has issued an address which is so valuable that we regret we have not space this week to insert it entire. In a recent editorial the *Church Times* remarks:—"While the Methodist Conference was sitting, the Archbishop of Canterbury issued a letter on the subject of lay help, which, if it had been promulgated a century and a half ago, would have met the 'views' of the Wesleys, and would have saved their followers from all temptations to leave the pale. To be sure there was our blessed parochial system, which might have done the mischief after all; for it is not to be expected that the first Methodists in the full tide of their zeal would have allowed the rights of the parson to keep them out of any parish where they saw an ignorant or neglected flock. Still, if it had not been for that other blessed institution, the State-connection, we may hope the Synods of the Church would have found some way of keeping the peace between the parochial clergy and this new order of preaching friars."

In his address the Archbishop states that when the Bishop of London's Fund was originated in 1864, it was suggested that the regular assistance of 600 additional lay agents was required in London alone, to give efficiency to the work of the clergy. He says that some have recommended the institution of the order of sub-deacon; but that on Ascension day, 1866, at a meeting held under the presidency of Archbishop Longley, the bishops of both provinces passed resolutions encouraging the due appointment of lay readers, but maintained the necessity of preserving a marked distinction between such readers and the three orders of the ordained clergy. His Grace recommends these resolutions to be acted upon, and states that in London there are about 8,000 lay-helpers at work, incorporated into a regular body, who meet from time to time for a united participation in the Holy Communion. Of these, about 140 are lay readers, who have been formally set apart by the bishop in his chapel, with prayer.

The Archbishop desires to impress upon both clergy and laity the necessity of extending such organization. He says:—"To this end, I would urge—(1) That in every diocese, laymen should offer themselves to the parochial clergy for the distinct work of readers. (2) That the clergy should widely make known their desire to receive the co-operation of such laymen. (3) That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the bishop, with such religious service as may deepen in their minds a sense of the responsibility of the position on which they are entering, and may be the instrument of calling down God's blessing upon their labours."

"Such lay readers occupy a definite office, distinct from the position of those many other lay helpers whom every earnestly minded clergyman seeks to enlist in his parish—who assist, for instance, in teaching in his Sunday-school, and in making known to him the wants of his poor parishioners. The work of these readers is also of a different kind from that of the devout women, who, whether under the name of deaconesses, or united in sisterhoods, or acting as parochial mission women have of late years done so much true service for Christ in many neighbourhoods."

"Last winter as in the previous year, a regular system of instruction and voluntary examination

for lay helpers was maintained in connection with St. Paul's cathedral, and, during the last few weeks, the authorities of Keble's College, Oxford, placed their buildings at the disposal of certain eminent clergymen, who gathered round them for a time a body of such laymen. . . . Of course organization cannot supply the place of Christian faith and energy. Good Christians always set themselves, wherever they are placed to advance their Master's cause. But desultory efforts are less powerful for good than when combined and regulated.

THE TEMPERANCE COLONIZATION SOCIETY.

THE Society with the above name has obtained such prominence, and withal is so important in itself and in its probable results in the great North-west, that we are extremely desirous its objects should be known and appreciated by all our readers.

It appears to be pretty generally accepted that our North-west territory will at no very distant date become not only the garden of the world, but also one of the most important States on the face of the earth. A celebrated United States politician remarked some time ago:—"All southern political stars must set, though many times they rise again with diminished splendor. But those which illuminate the pole remain for ever shining, for ever increasing in splendor." In order to people a considerable tract of that country with settlers of temperate habits, remarkable for enterprise and virtue, the society has made arrangements with the Government, whereby it is expected that two million acres of the best land in the "fertile belt" of the North-west may be secured for a colony which shall become an important, controlling centre of a future Province. The company select from the unsurveyed portion of the North-west a compact tract of land comprising the two million acres, for which they are to pay cash at the rate of one dollar an acre on obtaining their title; and they have till September 1st of next year to complete the bargain. They undertake the construction of a railway connecting the colony with the traffic system of the country, and to see that a certain number of actual settlers, to whom they will sell land at two dollars per acre, on easy terms of payment, take up land every year, in accordance with the general policy of the Government not to lock up lands. Any profits over and above the expenses of the railway will go for internal improvements. The block of land will be chosen by the company somewhere between the Canada Pacific Railway and the United States frontier. They will have the right of selection, and will of course aim to secure the choicest land, accessibility to a market also being taken into account. The colony is to be formed somewhat on "prohibitory" principles—no alcoholic liquor being imported or sold within its limits. The management are prepared to provide facilities for reaching the locality that shall be selected. The prospectus also states:—"The best experts from Europe, the United States and Canada, will be employed to select from the entire unsurveyed lands of the North-west territory, land favourably located commercially, and having the best soil, water, and timber advantages, and other desiderata necessary to a successful settlement and permanent prosperity. No reasonable pains will be spared to accommodate early settlers in establishing themselves in their new homes, where we hope they will soon enjoy the blessings of a large and har-

monious community, free from the dissipations so commonly attending the severing of old ties, and the formation of habits in a new country. Great advantages will be derived from this manner of settling a new colony, having the social, commercial, and other privileges of an old settled community."

From all that can at present be gathered, this colonization scheme appears to be the most valuable and important that has yet been started; and we feel confident that it will receive the warmest sympathy and co-operation of a large number of intending settlers in the North-west.

PERNICIOUS LITERATURE.

THE Government of this country has ignored all connection with religion and all recognition of it; but not so with regard to morality, as it still retains the right to interfere in certain cases where an immoral influence might be exercised, and where it can so interfere without any undue limitation of the liberty of the subject. We are extremely glad to find that this right, however much it may be held in abeyance in many cases, is really acted upon in some others. One instance in point has just come to our notice. The Honorable Mr. Patton, Collector of Customs at the Port of Toronto has recently stopped the importation of half a dozen copies each of Paine's "Age of Reason" and of Voltaire's "Pocket Theology." Those who have ever met with the books in question have seen for themselves the gross indecencies and the degraded immorality they contain. Although they pretend to be addressed to man's reason, they can scarcely be said to appeal to reason at all; but they most unmistakably contain the basest and the vilest appeals to the passions. The community is under considerable obligation to Mr. Patton, for the step he has taken in this respect; and we are sure that any Government would be sustained in similar efforts to promote the public good, even though it could be shown that it is remiss in some other particulars. We could not have supposed that any bookseller would want to circulate works so grossly and so coarsely immoral; but the fact that such are to be found is quite enough to show that there are people among us who not only delight to wallow in the filth they contain, but would also extend its noxious influence to the utmost extent of their ability. We feel assured that if a Government is not at liberty to exert itself to prevent the circulation of such objectionable literature as that we have mentioned above, no cases could be imagined in which its interference, in a similar way, would be allowable.

PASSAGES FROM THE DIARY OF A COUNTRY PARSON.

HAVING determined to try a few days on the sea coast, I made my way to Montreal, where I remained over a Sunday. I went to the early service at St. John's, where there was a goodly number of earnest communicants. I again went to the same church for the 11 a.m. service. The services were hearty and congregational. The Rev. C. E. Thompson, of Toronto, assisted the curate, as the incumbent was still, I grieve to say, confined to the house with typhoid fever, although convalescent. In the afternoon I went to the Cathedral to the litany service, after which there was a baptism, the congregation having an opportunity given them to depart!! In the evening I went to St. James's where the service was very hearty, much warmth and spirit being thrown into it. On my way home I found the cathedral still open and

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

went in, and at about 8.30 p.m. I found the congregation going out and preparation being made for the Holy Communion, for which about thirty remained. I came away, being grieved that I had gone in, and wishing I had left Montreal with the impressions I had received from St. John's and St. James's. I had a drive round the mountain, from which the views are exquisite, whichever way you turn while driving round, there is a very extensive view. The Protestant cemetery is well cared for. I was much struck with the Roman Catholic cemetery, not with its neatness, but with what I saw. I was saddened indeed and I almost trembled at the awfully natural spectacle which you meet with therein, viz.: Mt. Calvary, with three huge crosses with life-sized figures thereon. It is a disgusting sight, if one may use such an expression regarding a picture of so awfully serious and solemn an occurrence.

The trip to Nova Scotia was made by boat to Point Levis, and thence by I. C. R. to Halifax. Some of the scenery along this route is truly lovely (with some, of course, very uninteresting). Particularly lovely is the Metapedia Valley and the Restigouche junction therewith, and then the sharp windings of the R. R. from Truro, and round the Bedford Basin. Halifax harbour is one of the most picturesque, as it is the finest on the Atlantic coast, if not in the world. The Horticultural Gardens and the Park at Point Pleasant, are a credit to the city. It is said that there is nothing to equal the Halifax Horticultural Gardens on this continent. The Church seems alive in many if not in most parishes of Nova Scotia, the turn of Church feeling is manifestly upwards, giving one the idea that there is not that dread of "ritualism" ("ritualism" I mean of a proper and becoming kind), which is so sadly apparent in some of our Western dioceses. There is a plain growth of true Church principles both in city and country. The Bishop of Nova Scotia is one of our hardworking clergy, he preaches twice every Sunday, and does a large share of parochial visiting in addition to his episcopal duties (as he takes charge of a chapel called the Bishop's chapel). Windsor, the seat of our Church University, is beautifully situated. The parish church there and the chapel-of-ease are both well attended. Poor old King's College, the oldest on the continent, is sadly in want of funds. I do hope some friend will rise up and help the poor old place. There are, however, marked improvements there. A very beautiful and well arranged chapel, a handsome edifice for library and Hall, &c.

In New Brunswick the Church seems well rooted. The laity appear to be moving onward and upward in Church feeling and principles. It is pleasing to see even in the penitentiary at Dorchester a room so well fitted up for a chapel with a beautifully carved altar and reredos surmounted with a cross. (But this altar-cross is now becoming a necessity!) The service is here conducted by the rector, who is also the chaplain, a young lady playing a melodeon, and the convicts leading their own singing and chanting in a very orderly and solemn manner. The clergy in this diocese seem also to be all moving onward in a truly Churchly direction. The good and aged Bishop, the Metropolitan, with his Coadjutor do not spare themselves, but work right valiantly in the great and good cause.

The Church in Boston, U. S., seems to be making great advances notwithstanding the puritan element around her. Her polity, her dignity, her method of working, all tend to place her as a beacon set on a hill. In other parts of the United States the same thing is apparent. And I may notice that while many things are done which by too many of us here in Canada would be termed "ritualism," yet there, they are considered by the Church at large as necessary for her growth, and for the heightening of the doctrine and faith of her people. On the whole we have much to be thankful for, nay great cause to "thank God and take courage."

C. L. I.

God saves no man without, or against his will.

Thou art not worthy of the name of man, if thou thinkest thy body to be thyself.

Nothing hinders our own salvation more than to deny salvation to all but ourselves.

HARVEST HOMES are in process of observance, even in our city where we read that two of the churches, St. Martin's and Trinity have had such successful gatherings of choir and people that the services, at the request of some, were repeated. The very thing that was treated some very few years ago by your contemporary and its model, *The Record*, as one of the indications of a ritualistic spirit has made an entrance into the Evangelical camp, and is doubly done in what was at one time the very Mecca of Evangelicalism in Montreal. We are glad to see it, and it is pleasing to find that Trinity church can be made a place where a good congregation can be gathered, and a hearty responsive and, at least, semichoral service can be rendered. If services of such a character and with clergy minus their funeral scarf of black, robed in cassocks, neat fitting surplices and white stoles to conduct them, were more frequent there would, doubtless be a continuation of good congregations. And speaking of "Black Stoles," why are they worn at all, except at funerals and times of mourning? Is their any mortal soul who would object to white as suitable on festival occasions, except it be the clergy themselves? And their objections arise either from want of thought about the matter, or means to obtain such for the occasion, or fear to break in upon what they consider the traditional custom, yet a custom that is barely over one hundred years old. One is glad to read that in Ontario at a late harvest home, the black stole was set aside as being entirely inappropriate.

The Clerical Conference for this diocese is fixed for November 1st. It promises to be one of great interest and will, without doubt, be of great benefit to the Church at large in the diocese, and is calculated to do more good among the clergy than any number of Synods. Early communions will open each day's programme. The first in the Cathedral, the second in St. George's, the third in St. James the Apostle's. The first day's meetings closes with a public service in the Cathedral. Preacher, Rev. J. P. DuMoulin. The second, with a public missionary meeting in the Synod Hall, and the third with a devotional meeting for the members of conference in the library of Synod Hall. The chief topics to be treated are these: Bible Classes, Teachers' and Communicants' meetings, Church Finance, How to reach the masses, Lay co-operation and Woman's work in the Church, Church music. (On this latter subject we notice that Rev. E. Wood's name is passed over, whether designedly or not we cannot say. One would suppose that on such a matter as church music, his name would have been down either as reader of a paper or leading speaker; seeing that he was the first clergyman in the diocese who made the music of our services a matter of prominence, the first to make a successful attempt in cultivating congregational singing. But perhaps he has said *alium quercum caecute*.)

We have with great regret to record the death of the Rev. J. Davidson, which occurred on the 8th October. The announcement of his death comes upon us somewhat startlingly. His illness was of short duration indeed, for he was only a week before in very good health for a man of his age (75 years) and was able to take Sunday duty for the rector of Knowlton. For many years he was rector of Nelsonville, otherwise known as Cowansville or Sweetenburgh. A year ago he was incumbent of Hemmingford; last summer he was placed on the retired list. The dear old servant of Christ was one who endeared himself to many, he was a man of deep piety and great geniality. In his earlier years he was connected with the Methodists. He leaves besides other members of his family two sons of note in the Church of this diocese, the one, the able, learned and highly esteemed rector of Frelisburgh; the other, the well known church lay-man and ecclesiastical lawyer, L. H. Davidson, whose interest and active share in the working of this diocese requires no comment, so well is it known and appreciated.

BOLTON CENTRE.—The church in this place for some years in use, having been freed from debt was duly consecrated under the name of St. Patrick, to the worship of God according to the rites of the Church of England. There were present at the service besides his Lordship and the incumbent, Rev. F. H. Clayton, the following priests: Archdeacon Lindsay of Waterloo, rector; F. R. Smith, assistant minister of Waterloo; W. R. Brown, Mansonville; T. W. Fyles, rector of Cowansville, and the Rev. J. Hepburn, of the diocese of Quebec; and also the Rev. Mr. Atwill, rector of Newport, diocese of Vermont. The services were of a hearty character and the church was decorated

with the fruits and foliage of the fields and forests. His lordship, of course preached, but a place was made in the consecration service for addresses from the Archdeacon and also from the clergyman of the American church, who so kindly came and showed his interest in our work. After the service, at the dinner that followed in the Town-hall, addresses were given by the bishop, the incumbent, and the rector of Cowansville. In the evening a missionary meeting, which was largely attended, was held in the church. Four interesting and excellent addresses were delivered. Any one visiting this parish on the occasion of any church gathering cannot but see that the Rev. F. H. Clayton has endeared himself to the people, and has made a congregation of Church people that will for the most part be found staunch and true. When he came to this particular spot the Church was only known by name; and Methodism rampant. The tables are turned and there is now a goodly few who "can tell the reason why." *Excelsior* however be still the cry.

The Rev. E. Wood, on his return to his people after his short absence to recruit his health, has been received with a congregational ovation.

DURHAM.—The Rev. J. Kerr, the rector of this important parish, is taking good care the people shall know something about the history of their Church; for he is delivering a series of Sunday evening lectures there on Church matters, under such taking titles as: "The Church of England 1,800 years ago," "the Church of England 1,000 years ago." These, with sermons on the Holy Scriptures and their relative position to the Church, will certainly be of gain to the parish at large, they must do good; for though many will say they don't believe it, yet it is true that very many of our regular church goers are most woefully in the dark on these and many other subjects connected with the Church, and the duty and privilege of belonging to and supporting it.

ONTARIO.

From Our Own Correspondent.

BELLEVILLE.—St. Thomas' Church.—A vestry meeting was held in the church upon the 5th inst., for the purpose of electing a churchwarden in the room of the late Morgan Jellett, Esq., deceased. The choice of the congregation fell upon L. H. Henderson, Barrister. A resolution of regret and sympathy was passed with reference to the death of Mr. Jellett. The financial prospects of the church were discussed and pronounced satisfactory on the whole. A slight effort only being required to remove the existing debt.

NEWSBURGH.—A new church was opened on the 12th inst., for divine service in this place. The day proved most unfavourable for such an occasion. There was but a short service held in the morning, the principal one being celebrated in the evening when the people were better able to attend. The Ven. Archdeacon Jones, preached an admirable and appropriate sermon from Exodus xiv. 15, "And the Lord said unto Moses wherefore criest thou unto me? speak unto the children of Israel that they go forward." After the sermon the Rev. J. W. Burke, B.A., rector of Belleville gave a short address. The other clergy present were Rev. D. F. Bogert, Rev. W. B. Roberts, and the incumbent, the Rev. A. Elliott. The church is of stone nicely finished, of Gothic style, and will accommodate 150 people. It reflects great credit on the untiring exertions of the incumbent, whose ministry has been a marked success in other respects throughout the mission.

HARVEST FESTIVAL.—The services in St. Thomas' church on Sunday the 9th inst., were peculiarly interesting on account of the harvest festival held on that day. The ladies of the congregation, aided by some of the gentlemen were indefatigable in their efforts to decorate the church worthily for the occasion and succeeded admirably. Fruits, grain, flowers, and banners were brought into requisition and combined, grouped, and arranged in the chancel and at all other points with beautiful effect. The services consisted of an early celebration at 9 o'clock; at 11 o'clock there was a service and celebration which was well attended, and the offertory was over \$60. At 4 o'clock the choral Litany was sung by the Rev. B. B. Smith, of Shannonville, at which nearly 500 people were present, a still larger congregation attended the evening service, indeed over a hundred had to go away for want of room, the church accommodating not more than 700. The offertory at the afternoon and evening services amounted to \$45, which together with the morning's offertory was devoted to the restoration fund of the church. The total offertory thus appropriated amounted to \$111.52. The services and

decorations seemed to attract much interest and attention, general satisfaction being largely expressed. It is intended to observe the 20th inst., also as a day of thanksgiving.

PITTSBURGH AND STORRINGTON.—On the evening of Friday, 30th September, a deputation of the parishioners from Pittsburgh and Storrington assembled at the parsonage to say good-bye to the incumbent and his family, when the senior churchwarden in a few well-chosen words presented, on behalf of the ladies, to Miss Foster, a purse containing twenty dollars.

CARRYING PLACE.—*St. John's.*—On Thursday, the 27th ult., a second harvest thanksgiving was held in this place—a service for which it is indebted, not so much to the gratitude or sense of duty of the farmer, who ought to be its most active and interested promoter, as to the zeal of the female members of the congregation to whom very much credit is due for the great taste expended by them on the decorations of the church with the rich and varied products of the country.

A serious error must be confessed in deferring the religious service to the evening. It should have been celebrated in the morning and made eucharistic in the highest and fullest sense. The excuse for the later hour lay in the assumption—unfortunately too well grounded—that the husbandman would not spare from the work of gathering unto his barns the wealth bestowed gratuitously by God, sufficient time to return Him thanks for it. This reason, however discreditable to the religion of the people fails to excuse so serious a concession to it. Is there not then sufficient ground of fear that the service, wanting the essential element of sacrifice, and costing nothing to the worshipper may have failed in its mission, and if so that in due time of harvest next year we may be made to feel the effects in its unfruitfulness. The congregation numbered only about ninety persons. The numerous choir showed by its execution the efficiency of its training. An offering of six dollars represented the sense entertained by a whole settlement of independent agriculturists, of the benefits and blessings, temporal and spiritual, of the past year.

Recognizing in the preamble to the Clergy Reserve Secularization Bill, an express declaration of the expediency of severing "all semblance of connection between Church and state." This parish could not be a party to a breach of the law by accepting the day proposed and set apart by the state, for a general thanksgiving.

It is to be hoped that the Church will issue very soon, stamped by the authority of all its branches throughout the world, a form of general Thanksgiving Service for annual regular use by all her members everywhere. It certainly is extraordinary that this most effective mode of enabling man visibly as it were, to behold God in His material gift, and thus deepen and make more real the devotion, the gratitude, the love, and the faith of His people, should have been so long overlooked.

TORONTO.

CITY SUBSCRIBERS will please notify the Office at once, if their paper is not delivered regularly.

SYNOD OFFICE.—Collections, &c., received during the week ending October 8th, 1881.

WIDOWS' AND ORPHANS' FUND.—*October Collection:* Port Perry \$5.45; Tullamore, on account of assessment, \$10.00; St. Paul's, Toronto, balance of assessment, \$18.60; Tecumseth, balance of assessment, \$5.95; Perrytown, on account of assessment \$8.95; Cameron, balance of assessment \$5.30; St. Anne's, Toronto, on account of assessment, \$5.00.

MISSION FUND.—*Thanksgiving Collection:* St. Mark's, Otonabee \$2.00. *July Collection:* Port Perry \$8.20; Cameron, St. George's 28 cents; St. Thomas', Bexley 42 cents; Cambray 70 cents; Cobocok 27 cents; Rosedale 48 cents. *In answer to \$1000 offer:* Rev. W. E. Cooper, Port Hope, Subscription \$20.

PERMANENT MISSION FUND.—John Maitland, quarterly payment \$10.00; Mrs. John Strachan, annual subscription, \$10.00.

The Diocesan Synod has been summoned by the Lord Bishop to meet in the school-house of St. George's church, on Tuesday, November 1st. There will be matins and sermon with Holy Communion at 10 a.m. in the church; and at 2.30 p.m. the Bishop will take the chair at the school-house.

We were happy to receive a call from the Revs. Canon Dixon and Canon Belt, of Niagara diocese; also the Rev. J. W. Burke, M.A., Ontario diocese.

Mr. Burke took the service at All Saints', morning and evening on Sunday last. We were glad to see the Bishop of Niagara in town last week, and to learn from his lordship that he was quite well.

St. George's.—The choir have been delayed in receiving their surplices for some time; and as the lady who was expected to get them in England has now returned, it is understood they will shortly be robed.

OSHAWA.—On Sunday the 9th, the new church of St. George, was consecrated by the Lord Bishop. He was assisted in the consecration by the Rev. G. Body, Provost of Trinity College, Toronto, Rev. W. E. Cooper, M.A., Port Hope, and the incumbent, Rev. I. Middleton. In the evening the Rev. G. Body, preached an earnest sermon. In the course of the week the Rev. Messrs. A. Baldwin, Canon Carmichael, C. J. S. Bethune, R. Harrison, and J. Carry, conducted services in connection with the opening.

The church has been enlarged by the generosity of Mr. John Cowan, who offered to reconstruct the old building, provided the congregation would erect a suitable schoolroom. The congregation having erected a handsome building for a Sunday-school. Mr. Cowan has nobly redeemed his promise; and the result is the fine edifice that has now been consecrated.

At the regular meeting of the Toronto Clerical Association held October 10th, the following resolution of condolence was unanimously adopted:—

"We the Toronto Clerical Association feeling the deep loss both the Church and Diocese have sustained in the death of our dear brother, Charles William Paterson, incumbent of Aurora, beg to offer our tribute of sincere sympathy to the sorrowing wife and friends of the departed. Having been known to many of us as a schoolmate and a kind neighbour, and to all of us as a faithful and true servant of his blessed Lord and Master, we feel it our sad duty to place on record the deep sorrow we experience at the death of one so greatly valued and esteemed, and pray that Almighty God in His mercy, may in His own good time, heal the wounds He has been pleased to open in the heart of the widow and orphans of our deceased brother."

NIAGARA.

From Our Own Correspondent.

GUELPH.—The Rev. Canon Dixon, with Mrs. Dixon and daughter, have paid a visit to Virginia, where they were received with the greatest kindness and hospitality. While at the Berkley Hot Springs, he preached several times to the visitors and inhabitants, including a funeral sermon on the late President. He also, as the only British subject present, took part in a memorial service, and by request of the Bishop, gave an address at the laying of the corner stone of a new church. The following notices of this ceremony are from the *Southern Churchman* and the *Church News* of West Virginia.

The 15th of September, 1881, was a day of gladness to the Church people living at Berkeley. At half-past four in the afternoon the corner-stone of St. Mark's church was laid by the Bishop of the diocese. Notwithstanding the rain came down rapidly, there was a good congregation present, both at the house of General Strothers, now American minister in Mexico, in which the services were held and at the foundation of the church just across the street. There were present besides the Bishop, the Rev. Canon Dixon, of Guelph, Canada; the Rev. Beverley D. Tucker, of Virginia; the Rev. Jno. S. Wallace, of the U. S. Navy; and the Revs. J. H. W. Blake and R. D. Roller, of the diocese of W. Va.

The Rev. Canon Dixon delivered the address, which was both appropriate and beautiful.

This gentleman was not a stranger to many present. During and after the troublous times of the civil war, his lovely rectory at Port Dalhousie had open doors and a generous welcome for many homeless exiles. His address, speaking of the common associations which we share as members of the great Anglican communion, of the historical and ecclesiastical links that bind us together, and of the meaning of the solemn ceremonial in which we had been engaged, was full of fervour and eloquence of feeling which could not fail to touch our hearts. We are but little here among the thousands of Judah, therefore it is well that we should at times remember that this same Church of ours is the spiritual home of many millions of Anglo-Saxons. He referred to the fact that the first missionary ever sent out by the Society for the Propagation of the Gospel in Foreign Parts, was sent to the Old Dominion, and that there were then assembled representatives of sister

Churches—the one in Canada, the other in the United States—which were daughters of the old Mother. After thus referring to the influence already exerted by the mother Church of England among English speaking peoples, he commended the zeal of those who were building this Church, because by it a bond of union would be brought about between this little sequestered community and the great Church at large, through the precious services which we inherit from all ages, and closed with the following beautiful thought:

"O Brethren, by the precious services of our Church, we are brought into union with the many ages that have passed away. We are joined in spirit to the believers in Christ from the dawn of Christianity to the present time. And not only are we associated through the Communion of Saints, with those who have gone before, the blessed dead 'waiting for the consummation of bliss both in body and soul,' for by them we are also united with the Holy Church throughout the world. One of the greatest of American orators once spoke, dear friends, of your mother country as well as mine, as 'a power to which Rome in the height of her glory was not to be compared—a power which has dotted the surface of the whole globe with her possessions and military posts, whose morning drum-beat following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.'

And we, dear brethren in Christ, members of sister Churches, which are daughters of that great Church, the chief glory of our Father-land, may cherish the still more spirit-stirring and ennobling reflections—that Sunday after Sunday the very words of prayer and praise, and thanksgiving, that we offer up to God in the name of Jesus Christ, are echoed by millions of voices in every part of the habitable globe. Yes, the same holy petitions and devout thanksgivings and songs of praise that soar upwards from the humblest log church, buried in the depths profound of the primeval forest, are also offered up in the stately cathedrals of England—in the heart of this vast Continent, from within the Arctic circle to the settlements in Manitoba—on the Pacific coast from British Columbia down to Valparaiso—from East to West, and North to South of this broad hemisphere—in the island continent of Australia and the myriad isles of the great deep—in the burning plains of India—in Africa and China—throughout all the zones of the earth, Sunday after Sunday, the same prayers float heavenwards to the throne of Grace, like the voice of many waters, encircling the earth with the divine harmony of the angelic message—Glory to God in the highest, and on earth peace, good will toward men."

ST. CATHARINES.—Thursday, October 6th, will be long remembered by the congregation of St. Barnabas's church, as the date of the most successful and brightest harvest festival ever held in their church. Always remarkable for the heartiness of its services, and the beauty of its decorations, St. Barnabas's on this occasion outdid itself in elegance of design, harmony of colour, and tasteful arrangement. Golden ears of wheat, grapes, flowers, and barberries, formed the principal materials in the adornment of the sanctuary—the rood screen, font, lectern, and chancel windows, all bore abundant tokens of loving handwork and educated taste; several banners also on either side of the church bore handsome designs. The altar, in its usual festal garb, looked exceedingly beautiful—on the retable stood a fine floral cross, and on either side vases with choice flowers. As a background for the whole, there was a new permanent redos, consisting of one large and two smaller arches, supported by pillars with fluted capitals—the imitation of mosaic and carved marble is so good and effective, that one might well imagine himself looking upon some of the fine sculptured work that adorns the altars of the English cathedrals. The credit of the entire design and workmanship is due to Mrs. Macnab, who has bestowed many weeks of artistic labour upon it.

The service began with a procession of fifty clergy and choristers from the western door through the centre of the church, singing the harvest hymn "Come ye faithful people, come." A very excellent musical effect was obtained by the combination of cornet and clarinet with the organ, which added greatly to the rendering of the hymns and psalms. The first part of the service was sung by the Rev. A. W. Macnab, the incumbent, other portions were taken by the Rev. Rural-dean Bull, Canon Read, and the Rev. R. G. Sutherland. The Rev. C. H. Mockridge, of the cathedral, Hamilton, gave a very earnest and practical sermon. The offertory, for the Algoma diocese, amounted to \$20.80, immediately after which a solemn *Te Deum* or hymn of thanksgiving was sung, the clergy and choir all turning to the east, according to ancient custom. Then followed the benediction by the incumbent, and the service closed with the recessional hymn, "Onward, Christian Soldiers," grandly sung.

Among the strangers present we noticed Rural-dean Holland, Rural-dean Bull, Canon Read, Canon Houston, and Revs. E. E. Fessenden, Joseph Fennell, C. R. Lee, O. J. Booth, J. Mead, F. S. Howitt, W. E. Grabame, C. L. Ingles, J. Gribble, R. G. Sutherland, C. H. Mockridge, and A. N. Martin. The St. Barnabas choir of eighteen members, was augmented by the choir of St. Mark's church, Hamilton, and the music throughout was exceptionally good, and the church was crowded to the very doors. All the guests were hospitably entertained by the ladies of St. Barnabas's congregation, in a hall prettily decorated with flags and flowers for the occasion.

On the Sunday following, the festival service was repeated, and the incumbent preached harvest sermons from the texts 1 Cor. x. 17 and Ruth ii. 19. The congregations were very large. It may be safely said that our Niagara district has never witnessed a brighter or heartier festival than this one which will long be enshrined in the memories of all well wishers of St. Barnabas's parish.

LUTHER VILLAGE.—The last six weeks have been a time of great sorrow in the above village. There are about sixteen or seventeen cases of typhoid fever, and no less than five deaths caused by that disease; and out of these five, four were members of the Church. The deaths of all were deeply felt, but none equal to the death of Mr. C. J. Lewis. This gentleman, by his kind and courteous behaviour, had endeared himself to all with whom he came in contact. He was a good and noble Churchman, always willing to help on Church work, and never grumbling and finding fault. He was bell-ringer ever since the church was opened in 1860, and performed that and other offices in the Church to the entire satisfaction of all. His frequent attendance at God's altar, and his life, were patterns to all. His end was like his life itself, unflinching and full of faith. He was faithful unto death, and therefore he shall receive a crown of life. His end was perfect peace, being staid upon Christ. His message which he left to his sorrowing family, was one which would grace the lips of the highest saints. "Christ has sent me this and I am satisfied." Upon being asked whether he had a full trust in God his Saviour, his manly voice returned the answer (without a waver, although dying), "Yes Sir, I have." The funeral was numerously attended. The clergy present were the Rev. T. Rixon, and the Rev. R. S. Radcliffe; also Messrs. R. T. W. Webb and A. C. Jones, lay-readers, were present. Mr. Rixon gave an impressive address. The missionary preached on the same subject the following Sunday, after which the friends of the deceased and others partook of the Holy Communion. The greatest sympathy was felt for the bereaved widow and children. The Church on earth has lost a faithful son. The congregation and a few of his personal friends are going (out of respect to his memory) to put a suitable headstone over his grave in the Church cemetery.

HAMILTON.—A most interesting and highly successful convention of Sunday-school workers of this diocese was held in this city on October 9th and 10th. On Sunday there was a special children's service, 1200 children marched in procession to the cathedral, and filled every seat of the nave. The singing, led by the cathedral choir was very hearty and well taken up by the children. An address was delivered by the Bishop. A large number of clergy, superintendents, teachers and Sunday-school workers, assembled for conference in the schoolhouse at 10 o'clock, after the celebration of the Holy Communion at an earlier hour in the cathedral. The Bishop delivered the opening address. Papers were read and spoken to by the following readers and selected speakers:—"The children's place in the Church," Rev. R. Dean Bull; "Qualifications of teachers," Messrs. E. H. Wands, and Adam Brown, of Hamilton; "Grading and teaching classes," Rev. Canon Bell, Burlington, and Mr. W. Birkell; "The home preparation of the teacher," Mr. R. S. Brooks, Dundas; "Management and arrangement of school library and building," Rev. Archdeacon McMurray; "The value of Bands of Hope," Revs. Canon Carmichael, Hamilton, and R. C. Caswell, Welland; "Distinctive Church teaching," Rev. W. J. Mackenzie, Milton, Rev. C. E. Whitcombe, Stony Creek; "Services of Sacred Day," Rev. C. H. Mockridge, Hamilton, Rev. P. L. Spencer, Elora. The discussion of these subjects was generally spirited. The plan of limiting papers to fifteen minutes and speakers to ten minutes had a very salutary effect. There was little time for apologetic preambles or valedictory perorations, and less time still for mutual admiration remarks. At one time, the convention very nearly committed itself to that dangerous precedent, so carefully eschewed by the congresses at home, and even by the Pan-Methodist conference lately held in London, of passing resolutions and appointing committees. The Conference decided that they came together to consult and exchange views—not to take any of that red-tapeism

which it is so admirably adapted, out of the hands of the Diocesan Synod.

The attendance increased at each session—till in the evening there were present a very large representation, clerical and lay. Many teachers, sat contentedly throughout the whole of the sessions. The good done by such assemblies, is not to be labelled and weighed and scrupulously stated. We are perfectly satisfied that the influence of such a gathering upon those who are partakers therein, and upon the diocese generally, are very lasting.

We hope that the Sunday-school convention may lead to a yet higher class conference of clergy and lay workers of the Church, and that before very long.

HURON.

From Our Own Correspondent.

MOORE.—The Ruri-decanal Chapter of the deanery of Lambton met in this place on the 10th and 11th inst, when there was a fair attendance of the clergy. As the Rev. W. F. Campbell, the missionary agent, was paying his annual visit to the parish at the same time the clergy attended, he gave valuable assistance at the missionary meetings. It is worthy of notice that there was a great improvement over last year in the attendance at the meetings, and the collections were largely in advance. The Rev. Dr. Armstrong announced that he purposes trying the envelope system instead of collectors this year. The following form printed on a small offertory envelope will explain his object, and as an envelope will be sent to all the members of the congregation in his parish he hopes to have a large increase to the list of annual subscribers.

"MISSIONS OF HURON.—No. Mr. and family.—Please enclose the amount you wish to contribute to the Annual Parochial Collection for the Mission Work of this diocese, and place it on the Sunday Offertory-Plate on or before the first Sunday in next. Read 2 Cor. ix. 6, 7, and Rom. x. 13-17. Incumbent.

THE WESTERN UNIVERSITY.—Resolved, "That this the Ruri-decanal Chapter of the deanery of Lambton at its first meeting under the presidency of the Rev. Rural-dean Jamieson, pledges itself to support his lordship the Bishop of Huron in his efforts to establish firmly the Western University opened so auspiciously on the 6th inst.; and further, the clergy present pledge themselves to use every effort in their power to promote the interests of the said University, and the secretary is hereby instructed to send a copy of this resolution to his Lordship the Bishop of Huron."

ALGOMA.

From Our own Correspondent.

EMSDALE.—The churchwardens of St. Mark's, beg thankfully to acknowledge the receipt of a "surplice and stole," for their church, the gift of S. J. Wilde, Esq., London, England, per Rev. W. Crompton.

MICHIGAN.

From Our Own Correspondent.

A SUNDAY IN DETROIT.—I had intended my Sunday in Detroit to have been spent in an interesting way by visiting several of the churches during service times, but fate was not propitious. Sunday, October 2nd, is celebrated, in Detroit at least, for its exceeding rainfallness, commencing at 9 a.m. the rain came down unceasingly till 6 p.m. However, I braved the elements and took a Jefferson Avenue tram, trusting to luck and a good conscience, as to what church it would carry me to. I felt pretty safe that it would take me to one, as I saw a parson seated in one corner of the car. I took counsel with the driver, and after having had churches of almost all denominations pointed out to me he stopped at the door of the cathedral. I noticed the reverend parson, aforesaid, get out, and I followed him. When we got to the door of the church I summoned all my newly acquired American cheek and asked him if he were the clergyman attached to the place. I got an affirmative answer, and made myself known to him. He shook me warmly by the hand, and showed me over a great part of the building, afterward placing me under the care of his verger. I got a good seat, and prepared to observe my first Yankee service. There are a great many alterations in the Prayer Book, and in spite of the mild preface, the compilers seem to have tried their hardest, and only too successfully, to erase all catholicity from it. However, in spite of their Prayer-book the clergy of the cathedral are Catholic. I was surprised and gratified to see what appeared to be a cross on the super-altar. I

asked my reverend conductor if it were so. "Oh yes" said he. I know what a Canadian cathedral is like, and my surprise at the difference caused me to exclaim: "Then you are not so low after all." "No," he said, with a pardonable smile, "I think you will find things very nice." I noticed he was very reverent, and attended personally to all the preparations for Holy Communion. The raised altar had a green cloth on of a very chaste design, and the service of plate was very handsome. The retable had a splendid brass cross and vases on it. There was no choir, nor any place for them, there being only a sanctuary and no chancel. The service, which was considerably shorter than ours, is carried on from the commencement of Matins to the end of the Communion, a slight pause being made after the prayer for the Church Militant. I did not like the way the Holy Communion was given to the faithful, and this was the only thing I observed to find fault with. The sermon was very catholic in tone.

In the evening I went to Holy Trinity, corner of 14 Street and Howard. Holy Trinity is a large wooden church, not by any means handsome outside, but positively ugly inside—large, bleak, and bare. However, the altar is pre-eminently the most important point in the church. It is rather Roman in appearance, being white, and having only a crimson cloth on the top and not covering it, as is the usual custom with us. The super-altar had cross, vases, and candles, the latter being lighted during the whole service. The vestry is at the end of the church, and the choir entered singing in procession, "Sun of my soul." The priest wore his biretta up the church. The service was choral, and the Psalms were sung from Selection 8 in the American Church Prayer-book; to Gregorian chants. The singing was unmistakably bad. There were only two boys in the choir and they occasionally sung and more often did not. The sermon was of an advanced type and rather long. The congregation was very small, no doubt occasioned by the inclement weather, and consisted, so far as I could see, of women and children, the only man present, not being a part of the Church ministry, was myself. The appearance of not more than twenty people in so large a place, was most melancholy. The organ appears to be placed right within the sanctuary, and the organist going to his place and vesting himself in a surplice, which left a large part of his light trousers exposed, was peculiar. The priest of this church appears a most energetic man, and I am told he is working very hard in the Catholic cause. How far his work is successful I was not able to judge, but one who is so little afraid of work as he is, ought to prosper, and I believe will. He edits a small paper called the *Anglo-Catholic*, which is very churchly in tone, and very bright. Some one courteously handed me a copy as I left the church, and I am grateful to him for a half-hour's interesting reading. In spite of the weather I much enjoyed my Sunday in Detroit.

UTAH.

Bishop Tuttle has curious and strange experiences. We append some of them as they appear in the last *Spirit of Missions*:

After leaving Boise my oldest son George, a boy of fourteen, convalescing from an all but fatal attack of the dreadful diphtheria, travelled with me. At Rocky Bar, while I was making some afternoon calls on families preparatory to the evening service I was intending to hold, he made the acquaintance of some lads, one of whom asked as follows: "What'll be the charge for going in to-night?" "Why, nothing, of course." "Well, now, I'll get a bell and go round ringing it on the streets, for notice to folks, if your father wants me. I did so week before last when there was another show that was through here." Need I say that this was one town, where, since my visit two years ago, only one religious service, and that by a Methodist minister, had been held. At Rocky Bar George and I took horses, and on horseback rode for nearly four hundred miles, visiting thirteen hamlets, and holding services, often in rooms where mother Earth was the floor, sleeping several nights on the ground, and several other nights on floors, wrapped in the blankets and buffalo robe that we carried with us. I have often in my wanderings been taken for a Mormon Bishop, because hailing from Salt Lake. In this country bishops are plentiful. There are twenty-one in Salt Lake City, and about one hundred and twenty in the Territory. But at Atlanta, eighteen miles from Rocky Bar, things went even beyond this. A spirited dispute about me arose between two men in the street before the house where I was stopping. One stoutly insisted that I had been a Mormon. "I know all about it," said he; "I have lived in Salt Lake, and I tell you Bishop Tuttle was a Mormon before he became bishop of the Episcopal Church." And at the last semi-annual Conference of the Mormons here, a well behaved and honest woman from the country rang our door bell and

asked, "Is Mrs. Tuttle in?" "No," was the answer. Hesitating a moment, but plainly and straightforwardly she added, "Is any one of the Bishop's other wives in?" It is somewhat disturbing to be afflicted with the fear that I am being pointed to as an instance in proof of the aphorism, "circumstances," that is, "surroundings make the man." On this Idaho trip I baptized ten, confirmed twenty-one, and administered the Holy Communion to one hundred and three. Though sleeping often in the wilderness, and for two nights near fifty miles from any human habitation, we encountered no danger, and grew in health daily. Our Church services also were gratefully and reverently attended, with a single exception; nor was this a real exception. The disturber was not himself and so did what, if sober, he would have been ashamed to do. It was at Bullion. This was a first religious service in a mining town, and held in the dining-room of a Roman Catholic proprietress, kindly offered for our use after the miners had had their supper. They came in. After the use of the "Mission Services" I proceeded to the sermon. I soon discovered manifestations of unusual interest, but not interest in the sermon. A man, the worse for liquor, near the open door, was vigorous and frequent in his efforts to keep a dog from coming in to disturb the assembly. Succeeding in that, and conscious of his excellent service rendered, he now gave heed to me and my words. I ended, what from a literary standpoint was to be considered a fairly telling sentence, and gave the rhetorical pause to ensure the full effect. He was pleased. With his eyes and ears he had followed the long sentence all through. He was wound up to a pitch of admiration, and not a half second of that dreadful pause rhetorical had passed before his honest tribute loudly struck on startled ears. "Good boy!" I held a parley, and mildly said: "If some friend of this man could persuade him to retire it would be well." But no one stirred. I imagined all knew he could not be removed without a scene, and that of violence. Then I begged the people to give heed to me and we would go quietly on. Whereupon he spoke: "Now, mister, you go on. I pledge my word I won't say another word. You shan't have any more trouble from me." And he kept his promise, contenting himself with noddings of the head, distressingly emphatic after sentences, and especially long ones that pleased him. But edification for the congregation that night did not grow nor deepen. While for me a resolution strengthened not to regard long sentences and rhetorical pauses as a speaker's best practices.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

SYNOD DISCIPLINE.

We have been requested to give publicity to the following letter.

Toronto, Oct. 14th, 1881.

To Hon. Jas. Patton, &c., &c.,
Collector of Customs, Toronto.

DEAR SIR,—Your recent action in regard to the passage through the Custom House of certain notorious infidel works, entitles you to the thanks of every man who has any regard for the interests of morality. It suggests also a question which I beg, with all respect, to submit to you as a delegate to the Diocesan Synod of the Church of England.

At the last Easter vestry meeting in a Toronto parish certain persons, entire strangers to the services of our Church, attended for the purpose of electing their candidate as a representative to the Synod. They were organized, they had a programme, they had candidates, and they were successful in foisting upon the parish, persons not the choice of, nor acceptable to those who worship at the Church they will represent.

One of those candidates has for some years past issued literature of the same class as you, in the discharge of your duty, declined to admit through the Customs. That literature he regularly inserted in a magazine which appeals successfully for support on patriotic grounds; thus was infidel, blasphemous, indecent reading matter introduced into homes where such literature is most abhorrent.

Now Sir, I ask you as one of the most respected members of Synod, to move those with whom you usually associate therein and the assembly at large, to condemn and repudiate all sympathy with the perpetrators of so grave a scandal.

I appeal to you whether it is not your duty, the duty of us all, to see whether we cannot prevent the abomination, the reproach, the dishonour, the sin of having in the Synod one representative who has systematically flooded the country and polluted our libra-

ries with a stream of atheistic indecency, for many years past.

And further, I beg to ask you, seeing the evils which have arisen and may arise from the present loose suffrage, whether you will give your support to a motion in the Synod restricting the right to vote for delegates to bona fide parishioners and Church attendants, who have given the Church and the world some further and better evidence of their fitness for such a responsibility, than a reckless readiness to sign a declaration at the bidding of some unscrupulous party agitator.

Again thanking you for doing your plain duty in the premises in the books' matter, and trusting to your Christian sympathy with a desire to keep the Christian character of our Synod above reproach, I beg to remain, very respectfully yours,

JNO. HAGUE,

Lay Representative St. Luke's Parish.

APPEAL.

SIR,—Will you kindly permit me the use of your columns to make known a few very important statements.

My Brethren, Clerical and Lay,—On the night of the 15th of September, the new parsonage house at Parham which was rapidly approaching completion was destroyed by fire set by some wretched miscreant. On Sunday, 25th September, the Very Rev. the Dean very kindly gave me his pulpit of St. George's cathedral, Kingston, in order to furnish an opportunity of bringing the project of building a new house before the parish. I have to thank the members of St. George's for their kindly responses to my appeal for aid to rebuild. The offertories at both morning and evening services, were presented for our parsonage fund. The Church people of Kingston, including St. Paul's church where I also enjoyed the privilege of presenting our cause, have subscribed very liberally indeed to help us. The fund has now reached nearly \$200.00 from all sources, and I am extremely grateful for such timely aid, and for the many tributes of hearty sympathy received from so many friends.

I may be allowed to say, however, that if there is the slightest chance of our being able to complete this parsonage, which is a frame building, it is imperative on us to do so. In a few weeks more we shall be without a home, except upon suffrage. We can obtain no house in the mission where we can be at all comfortable. This is really our position. Will not the good Church people of this province help us? A very small contribution from each member of the Church will furnish us with a sufficiency. We need \$450 more to finish our house and leave us free of debt. We were a little in debt for the house burnt, having faithfully laid out all our money as far as it went. Do not forget us. I ask my brethren the clergy to be the recipients and forwarders of any sums received for our fund. It is needless to say that every means will be taken to ensure the safety of the building now in course of erection.

Yours faithfully,

Parham, Ont.
Oct. 7th, 1881.

H. FARRER.

PRINCIPAL GRANT ON THE CHURCH IN RUPERTS LAND

SIR,—My last letter was intended chiefly for young clergymen—and its object was to show them the advantages of settling in the North-west, and to explain the peculiar conditions under which such a settlement would be made. I find from letters written by the acute Principal of Queen's College, curiously corroborative of my opinions on this subject. Professor Grant first speaks of the backwardness of the Church of England in Canada in not following up her children so fast settling in this country. I cannot resist the temptation to quote him fully, for his utterances are words of solemn warning, pronounced by an excellent man—of another denomination, who reads the signs of the times clearly and well—and expresses his views in the most kindly and engaging manner. He says:

"The missionaries of the Episcopal Church are to be found round the shores of Hudson Bay and as far west and north as the Mackenzie river. Bishop Machray told me to-day of the boys who had recently come from the Mackenzie, three thousand miles distant to attend St. John's school. What a conception that statement gives us of the vastness of Canada. We think that Winnipeg is far north and west; but boys who have travelled three thousand miles south and east, every mile of it in Canada, have only got as far as Winnipeg. Probably their parents cannot conceive of a city farther east. To them Winnipeg must be at the gateways of the day. Bishop Machray's diocese once extended over the whole North-west. It is now divided into four—Rupert's Land, with some thirty clergymen, one-third of these being missionaries to

the Indians, and Moosonee, Saskatchewan, and Athabasca, with about twenty clergymen, almost all of them more or less engaged in mission work among the Indians and half-breeds. Of course this extensive mission work is carried on chiefly if not altogether at the cost of the parent Church in England. That Church is certainly doing its duty nobly so far as the Indians are concerned. The duty that now devolves upon the Episcopal Church in Canada is to follow up its own children who are settling all over the North-west, and to give them the form of service to which they are so profoundly attached. The diocesan constitution of their Church may interfere with their engaging in this work with the same energy that the Methodist and Presbyterian Churches are displaying. But surely their Provincial union means something for united work. If they neglect the duty of the present they can never occupy hereafter the position in the North-west to which they are historically entitled. For away out here people feel as if in a new world, and denominational ties do not long retain their influence. If the church of their fathers neglect them they will join the church that cares for them and their children."

As to the class of people who have thus far made this country their home, he says:

"It is no use for any church to send men known in Scotland as 'stickit ministers.' And uneducated clergymen will do better in almost any other part of the Dominion than here. Only the best men should come, for the cream of our own population and a very superior class of immigrants from the old world compose the bulk of the congregations. A laity of this description must have an educated ministry. If they cannot get that in their own church they will join another. . . . They feel that the various denominations are pretty much alike; that they are all good; and that that one is the best which sends the best men."

It is exceedingly gratifying to find the opinions I have enunciated on this point so strikingly supported by so high an authority as the distinguished Professor, who knows the country as well as he does the machinery and working of the two great religious bodies who are at this moment struggling with a friendly and Christian emulation in this part of Canada—the one to retain what is historically her own; the other to divide with her great sister the proud privilege of educating and evangelizing the immense inheritance of the British North-west of America. It is impossible to speak too strongly or too frequently on this supreme subject. Old Canada has been told by a great variety of tongues within the last year how imperative are the needs of the Church here. Synods, bishops, clergy, newspapers, travellers, and correspondents have all united in the universal cry for help. In a conversation I lately had with Dr. Schultz, a gentleman than whom no other has been more closely identified with the country—a warm churchman, and a far-seeing man, he said:—"Why, Mr. Leggo, this great country belongs to our Church. Under the rule of the Earl of Selkirk, it was emphatically the country of the Church of England; under the regime of the Hudson Bay Company, it was most pronouncedly a Church of England country; the various missionary organizations of the Church in England, have lavished and are still lavishing thousands of pounds on the country; the church has had every advantage, the most liberal support, and the power of a great prestige, and if yet after all this she lose her hold on it, the fault will lie chiefly on the shoulders of her people of Old Canada."

Now, let us look a few months ahead. The immigration this year has been chiefly from Eastern Canada, and a splendid people have come to us. The best blood of Canada is at this moment in Manitoba, and though the influx has been small comparatively, it has quite outrun the capacity of the Church to supply the necessary services of her communion. But what of next year? We confidently expect an overflowing immigration of English people next spring, and it will be a crying disgrace to the Church if active, comprehensive and effective means be not taken during the coming winter to prepare for it. As I have already explained, a combination of fortunate circumstances has provided tolerably well for our needs up to this point; but are we to see next spring, thousands of excellent Churchmen flow in on us to find us unprepared to meet them. Are we to say to them, "We can offer you no Church, no clergyman, no service. The Methodists and the Presbyterians can do all this, but the Church of England in Canada is so poor that we have not even a lay-reader to gather you together, or a hut in which you may worship." "Let the Synods do as they will; I have but little faith in them, for they do not represent the energy and zeal of the true Churchman; but I appeal to the never failing loyalty and love of the people. I repeat what I have often said, "I have unbounded faith in the laity of the Church of England." Their hearts are warm, their arms strong, their purses always open; but they want leaders, and there can be no leaders without organization. The Church in Canada is essentially a disorganized association, and it is useless to look to synods

or bishops, or individual clergymen. The laity of each Church must take this matter into their own special keeping. It is unfair to ask the clergyman to lead the movement. He will of course assist as a teacher, but not as a collector of money. Let the leading laymen of each congregation organize the members into a society for the promotion of mission work in the North-west, and more good will be done by them in six months, then by all the synods, dioceses, bishops, and provincial mission boards of the Dominion in six years.

Yours,
WM. LEGGO.

Family Reading.

THE SIEGE OF LICHFIELD.

CHAPTER XII.

THE RETREAT.

If history presented a faithful portrait of the condition of an entire community, the world would indeed be a scene of misery and confusion; but while strife rages through the land, there are still many peaceful spots which are free from its horrors and devastation. The storm which levels with the ground the lofty tower often spares the lowly dwelling; when the oak is riven, the reeds bend beneath the sweeping blast. And thus the devastation of war is often unfelt by thousands who are too poor to tempt the spoiler, or too humble to have enemies.

Our narrative will now carry us somewhat backward in the order of events.

In a lonely part of the forest of Hopwas, far from the busy scene of strife, was the peaceful abode of Abel Woodward. It was a low thatched cottage, but of larger dimensions than were necessary for the accommodation of the aged pair who dwelt there, having been used formerly as a lodge for the sportsmen who resorted to the forest, though of late years it had seldom been occupied for that purpose; indeed it was in so retired a nook, that it was seldom visited by any one who did not come expressly to seek it. In this humble dwelling, by the side of a cheerful fire, sat two females busily employed. The one, an aged matron, was plying her distaff, the other working with her needle. But though her hands were thus engaged, yet it was evident that the occupation of the younger was insufficient to divert her mind from sad recollections; for the tears chased each other down her cheeks, and the silence was broken by many a deep-drawn sigh. Old Mildred had made several fruitless efforts to divert the thoughts of her young companion from her sorrowful meditations, but finding the attempt useless, she had relapsed into silence, although by no means naturally disposed to taciturnity.

The old dog which lay on the hearth suddenly pricked his ears, and wagging his tail with an air of satisfaction, advanced towards the door of the cottage, and presently the well-known step of Able Woodward was heard, returning home from his work. Able entered the cottage with an air of unusual seriousness, and uttered not a word, as he leisurely divested himself of his instruments of labour and hung up his outer garment on its accustomed peg.

At last, after some minutes' silence he exclaimed abruptly, "They have knocked the great spire down!"

"What!" exclaimed Catharine Morley, starting from her work, and looking up with anxious inquiry, "you do not mean the great spire of the Cathedral?"

"They have indeed, mistress. I was at the top of the hill just by, and heard a thundering crash, louder than any cannon, which made the ground ring again; and when I looked, there was the Cathedral with two spires only left, and the great one shivered down to a stump, like a blasted oak. I was grieved to the heart to see the fine old church, which had cost our forefathers so much time and labour to raise, wantonly knocked down by those rascally roundheads. Why, it was quarried here in Hopwas, they say, hundreds of years ago."

This intelligence, it may be well imagined, did not help to relieve the sorrow of Catharine; but only caused her thoughts to turn from her own sufferings, and the danger of those she loved, to the public calamity and persecution of the Church of God, with horror at the impiety and sacrilege which were rampant in the land. And was that beautiful temple, which was associated with so many calm and solemn recollections,—so many feelings of fond attachment,—was it indeed given to destruction? Heavy must be the wrath of God against the land, when He could thus suffer His holy Church to be desolated and polluted.

Sad and sorrowful was the evening meal in that

lonely cottage; and before the inmates retired to rest, they had offered up their heartfelt prayers that God would stay His wrath, and no longer suffer His vineyard to be laid waste by the wild beasts of the forest.

The news which Abel brought of the destruction of the Cathedral presented itself during the night to the imagination of Catharine in feverish dreams. Sometimes she fancied that her lover had been crushed beneath its ruins; then her thoughts would wander to her father's prison, and conjure up sad pictures of his sufferings; then it seemed as if, impelled by strong duty, she had gone to seek her parent in his captivity; but instead of finding him, had been herself made captive by her dreaded persecutor: then, again, dreams of hope and deliverance floated over her mind. Her waking thoughts reverted to the same scenes; and she came down from her humble chamber with the full intention of returning to the town, notwithstanding the great risk she must encounter, and endeavouring at least to alleviate her father's sorrows by her presence. But old Abel would by no means allow her to put her plan in execution.

"Let me go first," said he, "and see if I can learn any tidings of your father; and then, if it is possible, and if he wishes it, you can join him."

This proposal appeared reasonable: accordingly, Able Woodward, having gathered some early vegetables from his garden, and placing them in a basket, as if for sale, set out at once for the city.

Meanwhile Catharine's agitated breast was filled with a strong desire to see the spot, though it were but from a distance, where all her affections centred. Accordingly, wrapping herself in a coarse cloak, and clad as a peasant girl, she walked forth through the forest, until she reached a green knoll, which, rising above the trees, commanded a view of the surrounding country. It was indeed as the old man had described. The forest slept under a bright and lovely sun; all around was calm and motionless; but there, in the distance, stood the noble Cathedral apparently a heap of ruins—its beauty demolished, its fair proportions marred. Catharine endeavoured to discern, also, the different spots which were most dear to her. The tall roof of the Town Hall, under which her father was imprisoned, was seen above the surrounding houses; but the old tower of St. Chad and her own dear home were concealed by the rising ground.

For many hours did Catharine linger on the spot, looking with affectionate sadness upon her beloved Lichfield; nor did she return to the cottage until she hoped that old Abel might have come back with some intelligence. In this, however, she was disappointed. Hour after hour passed away, and still he returned not; the day closed, and still he lingered; at last, late in the evening, steps were heard approaching: they were the steps of more than one person. Catharine trembled with mixed emotions of hope and fear; but what was her delight when the door opened, and the beloved form of her father appeared on the threshold. Great indeed was the joy when the father and daughter again were clasped in each other's arms. For some time all their sorrows were forgotten in thankfulness for the blessing of again beholding each other in safety. At last Catharine ventured to inquire what had befallen her father since they had been torn asunder, and Mr. Morley briefly related the circumstances. It appears that after he had been forcibly led away by the soldiers from his own dwelling, he had been thrust into the common prison, and for several days had endured much privation and discomfort, being forced to live amongst men of the worst description, who scoffed at his admonitions, and turned a deaf ear to the expostulations which, as a minister of Christ, he felt himself bound to address to them when he heard their blasphemous and profane language. On the third day of his confinement, he was summoned by the jailer to speak with a young parliamentary officer, who informed him that he had come at the earnest request of Lieutenant Archbold, to see if he could in any way alleviate the inconveniences of his situation; nor was he without hope that he might eventually procure his liberty. By the kind influence of the young officer, Mr. Morley was separated from his fellow-prisoners, and allowed a small room to himself, which, however, he did not long occupy; for when the fortress was surrendered, and room was wanted for the safe keeping of the numerous prisoners who had been captured, the same officer who had befriended him, obtained an order for his release, on condition that he should leave the town.

It was with a feeling of satisfaction, such as a liberated prisoner alone can know, that Mr. Morley emerged from his dark and dreary prison into the cheerful light of day. But what course to take, and whether to go, now that he had regained his liberty, he knew not. The town was occupied by enemies who were far more likely to scoff at his misery than to relieve it. One glad piece of intelligence had been conveyed to him from Archbold by his friendly liberator, namely, that his daughter was in a place of safety;

but where she had been conveyed, he knew not. For Archbold, not expecting that Mr. Morley would be released, had not thought fit to entrust any one with the secret.

As the venerable pastor came forth from the prison full of these mixed emotions, and uncertain how he should proceed, his eye rested on the honest and intelligent face of a countryman, whom he had some remembrance to have seen before. The old man made a sign to Mr. Morley to follow him, and winding through several narrow streets, led him to a small dwelling near the city-wall, where he was kindly welcomed by a humble family of his own parishioners.

Here old Abel—for he it was—informed the anxious father of the place of safety to which his daughter had been conveyed. Mr. Morley having pledged himself, though reluctantly, to leave the town, resolved at once to join Catharine in her retreat; and as soon as the night set in, he left the town in company with Abel, who led him to the lodge at Hopwas.

In addition to the narrative of his own sufferings and escape, Mr. Morley was able to inform his daughter that Henry, though a prisoner, was safe and well, a piece of intelligence which Catharine heard with more joy than she thought fit to express.

The father and daughter, thus restored to each other's society, endured with cheerfulness the numerous privations of their situation, and the poor accommodation which old Abel's cottage afforded, and accepted the kind offices of the worthy couple with the hope that the day would come when they should be able to repay them. And so they went on for several weeks, hoping and praying for the best. At length Abel brought them intelligence that Prince Rupert's army was come to besiege the Glose; and the distant sound of the artillery informed them that strife had commenced afresh. New hope and new anxieties now sprang up in the breast of the fugitives. Mr. Morley with his daughter would often ascend to the eminence which overtopped the forest, from whence they were able to look from a distance on the scene of strife; and mingled feelings of pity for the sufferings of those engaged in that fierce contest, and gratitude for the comparative safety of herself and her father, would fill the gentle breast of Catharine.

"Alas!" said Mr. Morley, "what a strange contrast is the peaceful solitude to which God has directed us, with yon scene of turbulence and strife! What miseries do sinful men wantonly inflict on each other! God wills that His creatures should dwell together in peaceful habitations; but the lusts and passions of wicked men, the fierce cravings of ambitious under the mask of liberty, the rage of factious animosity, convert the world into an abode of violence and disorder. When shall we learn to curb our angry passions, and live as brethren, in holy obedience to God and to our lawful rulers, whom He hath set over us to govern us? When shall we glorify God in our lives, instead of offending Him by our unnatural strife? when shall we be wise enough to curb those rebellious feelings of envy and disobedience which rise in our hearts, and enjoy the peaceful blessings which God has strewn along the path of life? Is His holy Church to be always watered by the blood of her children? or will the latter days be days of holy peace? Is there yet to be peace and Christian union upon earth? or are we to seek it only in heaven above?"

It was on the morning of a pleasant April day, when they arrived at their accustomed station. The sound of war was no longer heard; an unusual calm prevailed, and it appeared to Catharine, as well as to her father, though they were unable clearly to distinguish at so great a distance, that the royal flag had been hoisted in the place of that of the Parliament. Their hopes were now raised to the highest pitch, and they fondly anticipated a restoration to their home and friends.

Nor were their expectations destined to be disappointed. As they returned to the lodge, they saw Archbold approaching by another path, accompanied by a trooper with a led horse, and Roger Woodward with the grey pony. In a moment Henry was at their side. It is needless to endeavour to describe the joy of their meeting. After many cordial thanks to the old couple, who had received them with so much honesty kindness and hospitality, accompanied by a handsome present which Archbold forced upon them, the father and daughter mounted the horses that had been brought for their accommodation, and returned with Archbold to the city.

(To be continued.)

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"She was all by herself, poor little thing. There was neither father nor mother, relative nor friend, to be with her and take care of her on her journey, and yet she was contented and happy.

"Tell me," she said on getting into the carriage, "how many people are in this carriage, for I am blind, and can't see anything." A gentleman asked her "if she was not afraid?" "No," she said, "I am not afraid. I have travelled before. I trust in God, and know that He will take care of me."

"But I soon found out why she was so happy. It was because she loved Jesus. I began to talk with her about the Bible, and I was surprised to find how much she knew about it. She talked to me about sin; how it first came into the world, when Adam and Eve ate the forbidden fruit; but how it was to be seen everywhere now!

"Then she talked about Jesus. She told me of the agony in the garden of Gethsemane; of His sweating great drops of blood; of the soldiers nailing Him to the cross; of the spear piercing His side, and the blood and water coming out. 'Oh,' she said, 'how very good it was of Him to die for us; and such a cruel death!'

"I asked her what part of the Bible she liked best. She said she liked all the history of Jesus; but the chapters she most loved to hear were the last two chapters of the book of Revelation. I had a pocket Bible with me, so I took it out and read those chapters to her as we went along.

"When I had done she began to talk about heaven. 'Only think,' she said, 'how nice it will be to be there! There will be no more sorrow, nor crying, nor tears. And then the Lord Jesus will be there; for it says, the Lamb is the light thereof; and we shall always be with Him. There will be no night there. But best of all, there will be no blind people in heaven. I shall see Jesus there, and all the beautiful things in heaven; won't that be glorious?'

Now think of this poor little blind girl. Think of her taking such pleasure in talking about Jesus. Think of the joy she felt in hearing the account of heaven, where there is no sorrow or night. If belonging to Jesus could make a poor, blind child like this so happy, then the family made up of those who know and love Him must be a happy family.

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lands to actual settlers at cheap rates with the provision that such settlement be kept free from
all intoxicating liquors. An application has been made to the Dominion Government of Canada
for a compact, choice tract of land comprising about 2,000,000 acres for this purpose, and the
Government has replied favourably on the terms proposed in the application, to be allotted to
subscribers under especially favourable terms. The management are prepared to provide facilities
for reaching the same. The best experts from Europe, United States, and Canada, will be employed
to select from the entire unsurveyed lands of the North-West Territory land favourably located
commercially, and having the best soil, water, and timber advantages, and other desiderata neces-
sary to a successful settlement and permanent prosperity. No reasonable pains will be spared to
accommodate early settlers in establishing themselves in their new homes, where we hope they
will soon enjoy the blessings of a large and harmonious community, free from the dissipation so
commonly attending the severing of old ties, and the formation of habits in a new country. Great
advantages will be derived from this manner of settling a new colony, having the social, commer-
cial, and other privileges of an old settled community.

It is an acknowledged fact that our Great North-West is destined at no distant date to be the
wheat-growing centre, and the garden of the world; and it is hoped that this large compact settle-
ment, in the choicest part of this Territory, will become an important and controlling centre of a
future Province, noted for the sober habits, enterprise, and virtue of its people.

The Management for the present will take subscriptions for lands in this tract at \$3 per acre,
and on easy terms of payment, ten per cent. in cash and ten per cent. annually thereafter until
paid, with interest on unpaid balances at the low rate of 6 1/2 per cent., with the privilege of pay-
ing sooner if desired. We hope to be prepared to give titles inside of a few months, or as soon as
the lands are subscribed for, when the first payment of ten per cent. will be required.

2,000,000 Acres of Choice Lands
will be Selected by Special Arrangement with the Government, from the entire Unserved Port-
tion of the Great North-West, by the First Experts of this and the European Continent.

At only \$2 per Acre, Payable by Instalments, in Ten Years.

RAILWAY OR WATER COMMUNICATION TO BE OPENED TO THE SETTLEMENT.

Subscribers will have Choice in the order of their Subscriptions. Therefore sub-
scribe at once. COUNTY SECRETARIES AND ASSISTANTS WANTED.

Owing to the unexpected press of applications for shares, and the consequent burden of corres-
pondence, we have determined to employ a few prominent, reliable, and active men as local
managers and assistant secretaries in the several counties, towns, and cities.

Applications for this position should be accompanied by proper recommendations and for-
warded at once to the Head Office.

Applications will be attended to by
J. A. LIVINGSTONE, Secretary,
114 and 116 KING STREET WEST, TORONTO, Ont.

* * In reply or on application please mention this paper.

REMOVAL.

W. WHARIN,
Watchmaker & Jeweller.

ESTABLISHED 1854.

Begs to announce that he has
REMOVED FROM 28 KING STREET WEST,
Where he has been for the past eleven years, to his new and commodious premises,
Marshall's Buildings, 47 King St. West,
Where he hopes to see all his old customers, and trusts by keeping always on hand a large and
varied assortment, at moderate prices, to merit a share of public patronage.