

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, NOVEMBER 22, 1877.

[No. 48. 47]

## Legal Profession.

**SPENCER, McDOUGALL & GORDON,**  
Barristers, Solicitors, Notaries, &c.,  
39 ADELAIDE ST. EAST, TORONTO.  
T. H. SPENCER, LL.D. JOS. E. McDOUGALL.  
G. B. GORDON.

**J. & E. HENDERSON,**  
BARRISTERS, SOLICITORS, &c.  
JAMES HENDERSON. ELMES HENDERSON.  
NO. 1 JORDAN STREET,  
TORONTO.

**MURRAY, BARWICK & LYON,**  
BARRISTERS, ATTORNEYS-AT-LAW,  
Solicitors in Chancery, Notaries Public, etc.  
ROMAINE BUILDINGS, TORONTO.  
HUSON W. M. MURRAY. F.D. BARWICK. J.L. LYON.

## Engineers and Architects.

**S. JAMES & CO.,**  
Architects, Civil Engineers and  
Building Surveyors,  
17 TORONTO STREET, TORONTO.

**M'CAW & LENNOX,**  
ARCHITECTS, &c.  
OFFICE, IMPERIAL BUILDINGS,  
No. 30 Adelaide Street East,  
(Next the Post Office)—P. O. Box, 986,  
TORONTO.  
W. F. M'CAW. ED. JAS. LENNOX.

**WADSWORTH & UNWIN,**  
PROVINCIAL LAND SURVEYORS,  
Draughtsmen and Valuers.  
Office—52 Adelaide Street East, opposite Court  
House, Toronto.

**FRANK DARLING,**  
ARCHITECT,  
56 KING STREET EAST,  
TORONTO.

**McDONNOUGH JAMES & CO.**  
CARPET, OILCLOTH,  
and Curtain Warerooms.  
31 KING STREET EAST, TORONTO.

**PIANO-FORTE AND ORGAN.**  
MR. HALLÉN,  
480 Ontario Street, Toronto,  
Receives or attends pupils. Terms moderate.  
Satisfactory references, &c.

PRICE TWO CENTS EACH,  
Fifteen Cents per dozen, postage in-  
cluded.  
WEEK OF INTERCESSION FOR MISSIONS, 1877.  
The fourth annual issue of Subjects for Daily  
Meditation, together with selected passages of  
Holy Scripture, Prayers and Hymns.  
Compiled by the Rev. Canon Brigstocke, and  
the Rev. T. E. Dowling.  
Orders with remittances to be sent to the  
**REV. T. E. DOWLING,**  
Carleton, St. John, N.B.  
An early application necessary to ensure  
being supplied.

**REMOVAL.**  
**H. & C. BLACHFORD,**  
Have removed to  
87 & 89 KING ST. EAST.  
Most reliable stock of  
**BOOTS & SHOES**  
IN TORONTO.  
Be sure and give them  
a call.

## Premium Photograph.

Size 17 x 14 in. Price (if sold alone), \$2.00.

## FOR THE SUBSCRIBERS OF THE DOMINION CHURCHMAN,

AN EXCELLENT PHOTOGRAPH OF THE  
HOUSE OF BISHOPS,

Assembled at the Provincial Synod at Montreal, September, 1877.

All Subscribers of the DOMINION CHURCHMAN, who PAY UP ARREARS TO THE 31st DECEMBER, 1877, and pay \$2.50 for 1878, will receive this valuable picture. Those who have already paid their subscription for part of the year 1878, must pay the remainder and 50c. additional, to entitle them to the Photograph. New subscribers sending us \$2.50 will receive the picture and a copy of the DOMINION CHURCHMAN for one year.

This very excellent Photograph is got up by special arrangement with W. Notman, Montreal, and can only be obtained by subscribers of the DOMINION CHURCHMAN. It is believed that so valuable a memorial of this important Assembly will be highly prized by every Churchman in the Dominion.

Do not delay in forwarding your subscriptions immediately and getting your friends to subscribe, as the picture will be sent out in the order in which the subscriptions are received.

Address,—FRANK WOOTTEN,

Publisher and Proprietor, *Dominion Churchman*,  
TORONTO, Ont.

P.O. BOX 2580.

## GUELPH Sewing Machine Co.



We can with confidence recommend our Machines and warrant

Entire Satisfaction to our Patrons.

Their universal success may warrant a trial. To be had from our Agents almost everywhere or direct from the Manufactory. Agents wanted where none have been appointed.

Large reductions made to MINISTERS.  
**WILKIE & OSBORNE,**  
Manufacturers,  
Guelph, Ontario, Canada.

## GOLDEN BOOT.

## Great Clearing Sale.

10 per cent. discount for cash. For a short time off all goods, marked in plain figures; 5 per cent. off our own make.

We make Men's, Boys' and Youths' sizes and half sizes in all kinds.

Now is your time. This is a genuine discount sale.

**W. West & Co.,**  
198 & 200 Yonge Street.

## FURNITURE.

## The Oshawa Cabinet Company

NO. 97 YONGE ST.,  
Have an immense stock of Furniture in New Designs.  
CHAIRS, SETTEES &c., for CHURCHES and SCHOOL ROOMS, constantly on hand and made to order at low prices.

## 432.

A Good Assortment of  
**Mantle Cloths,**

NEW AND STYLISH,

Also, a Variety of

**FUR TRIMMINGS.**

Prices Moderate.

**W. J. SOMERVILLE**  
432 YONGE STREET.

## FALL IMPORTATIONS.

## CRAWFORD & SMITH,

Are now showing very attractive lots in their various Departments and specially invite attention to their new stock of

Jackets, Mantles, Waterproof Cloaks & Ulsters  
French pattern Bonnets, Hats,  
Flowers, Feathers, Laces, Plain & Fancy  
Wool Hosiery, Black & Colored Dress  
Silks, Black and Colored French  
Cashmeres, all Wool Serges and  
Snowflakes, New Mourning,  
Dress Fabrics, Ladies' and Gentlemen's  
Dressing Gowns, Eider Down Quilts,  
Cushions and Petticoats, also a very large  
stock of Flannels, Blankets, Sheetings  
Towelings, Table Damasks,  
Napkins, &c.,  
At extraordinary low prices for cash.

49 King Street East, Toronto

## GOLD MEDAL PIANOS.

Awarded ONLY GOLD MEDAL at World's Fair, Vienna. Also, highest at Centennial. Lowest prices in Canada. Send for list of Pianos and Organs.  
8 Adelaide St. East, TORONTO.  
**NORRIS & SOPER.**

## NEW BOOKS.

Village Preaching for a year. By Baring-Gould, 2 Vols., each.....\$1 50  
Plain Preaching for a year. By Fowle. Vol. 1 \$1.50..... Vol. 3. 1 00  
Waterside Mission Sermons. By Buxton. 1st series..... 90  
Do. do. do. 2nd series 1 35  
God is Love. A series of plain sermons by DeTeissier..... 75  
Parish Sermons. By Bentley..... 90  
Plain Devotional Sermons. By De Teissier 75  
Short Sermons for Children. By Buxton... 1 00  
Plain Sermons. By Cowan. 1st series..... 1 00  
Do. do. 4th series..... 1 50  
Plain Preaching for Poor People. By Fowle. in 9 series..... each 45  
Sermons on Prayer. By Bentley..... 60  
Advent Addresses on the Four last Things. By Noyes..... 45  
Sacrament of Love. By Winslow..... 60  
The Penitents Prayer. Lectures on the Fifty-first Psalm. By Shaw..... 60  
The Higher Rock; or Readings on the love of Jesus. By Winslow..... 60  
The Haven where we would be; or, Readings for the aged. By Winslow..... 75  
The Way of Pleasantness; or, The Secret of a Happy Life. By Winslow..... 90  
"Saved by His Life." Thoughts on the Present Works of Christ. By Rev. M. H. Ricketts..... 1 80  
The Sinless Sufferer. Six sermons by Skeffington..... 75  
Village Sermons. By Paget. 1st series, \$1 2nd series..... 1 50  
"In the days of my Youth." Sermons on practical subjects. By Farrar..... 2 00  
Christian Believing and Living Sermons. By Huntington..... 1 50  
For Sale by ROWSELL & HUTCHISON, Toronto.

## HOMOEOPATHIC TINCTURE PODOPHYLLIN.

For Biliousness, Acid Risings, Bilious and Sick Headaches, Bilious and Rheumatic Fevers, Constipation, Piles, Nausea, Giddiness, Diarrhoea, Dysentery, Rheumatism, Pains in the Back and Kidneys, and Inaction of the Liver, &c. It has no equal, price 25 cents.

PREPARED ONLY BY  
**D. THOMPSON,**  
HOMOEOPATHIC PHARMACIST,  
394 YONGE ST., TORONTO.

## ONTARIO BAKING POWDER.

White, Odorless, and does not discolor  
Best Manufactured. Try it and be convinced  
For sale at principal Grocery stores.

**JUST RECEIVED.**

a fine assortment for the season's trade of  
**WATCHES, GOLD and SILVER,**

**Chains, Locketts, Necklets,**  
and a great variety of other kinds of Jewelry.

**CLOCKS AND ELECTRO-PLATED WARE**  
consisting of

**TEA SETS, SALVERS, CARD & CAKE BASKETS,**  
Epergnes, etc., entirely new (no old bankrupt  
stock at discount prices), at moderate prices,  
and warranted of the finest quality.

**W. WHARIN,**  
23 KING ST. WEST TORONTO.

**WEBER & CO.,**  
MANUFACTURERS OF  
**Grand, Square, and Upright**  
**PIANOFORTES.**

FACTORY AND WAREHOUSES:  
**Cor. PRINCESS AND ONTARIO STS.,**  
KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial  
Exhibition, 1871; and two First Prizes at  
Hamilton, 1872  
Responsible Agents wanted in several unrep-  
resented Counties of Ontario.

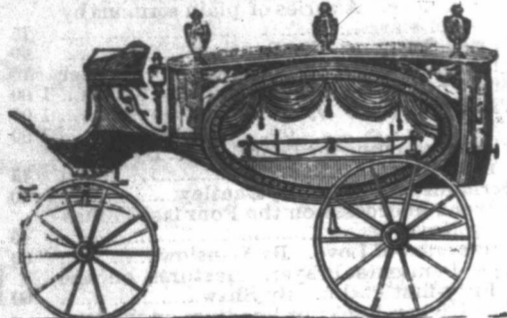
**WOLVERHAMPTON HOUSE.**

**WM H. SPARROW,**  
Importer and Dealer in General House Fur-  
nishing Goods, Stoves, Grates, Willow, Wooden  
and Hollow Ware, Chandeliers, Kerosene Lamp  
Goods, Oils, etc.; Manufacturer of Water Fil-  
ters, Refrigerators, Meat Safes, Children's Cabs,  
Planned Tea and Coffee Pots, Urns, and every  
description of Tin, Sheet Iron, and Copper  
are. No. 87 Yonge Street, Toronto, Ontario.

**S. R. WARREN & SON,**  
**CHURCH ORGANS.**  
Factory—47 & 49 William St., Montreal.

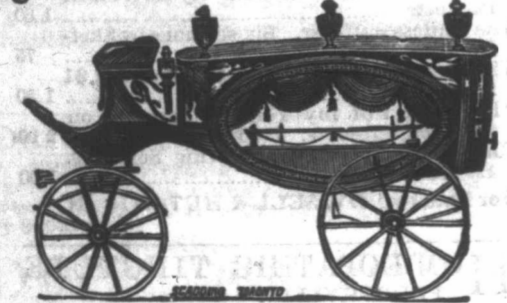
Builders of all the largest organs and any  
number of small ones throughout the Dominion.  
Specifications promptly furnished on appli-  
cation.

ESTABLISHED 1888.  
**W. H. STONE,**  
(Late H. B. WILLIAMS.)



**UNDERTAKER,**  
239 Yonge Street, Toronto.

**J. YOUNG.**



**UNDERTAKER,**  
361 Yonge Street, Toronto.

**THE**  
**British American Assurance Co.,**  
FIRE AND MARINE.  
Incorporated 1833.

Head Office: Cor. Scott & Front Sts., Toronto.

**BOARD OF DIRECTION.**  
Hon. G.W. Allan, M.L.C. Hugh McLennan, Esq.  
George J. Boyd, Esq. Peter Paterson, Esq.  
Hon. W. Cayley. Jos. D. Bidout, Esq.  
Peleg Howland, Esq. John Gordon, Esq.  
Ed. Hooper, Esq.  
Governor—PETER PATERSON, Esq.  
Deputy Governor—HON. WM. CAYLEY.  
Inspector—JOHN F. MCCUAIG.  
General Agents—KAY & BANKS.  
**F. A. BALL, Manager.**

**ATTRACTIVE AND UNRESERVED AUCTION SALE OF**  
**Valuable Jewellery, Diamonds, Watches, Plated-Ware,**  
**SOCIETY REGALIA, &c., &c.**

We have been favoured with instructions from Mr. W. C. MORRISON, Jeweller, to  
sell **WITHOUT RESERVE**, by **PUBLIC AUCTION**, at his store, No. 9  
King Street West, the whole of his extensive and well-selected stock, consisting in part of  
**Watches, Clocks, Brooches, Ear-Rings, Bracelets, Locketts, Rings,**  
**Studs, Solitaires, Albert Chains, Opera Chains, Charms, &c.**

**PLATED-WARE.**  
**Viz., Tea Sets, Water Pitchers, Cruets, Cake Baskets, Mugs,**  
**Cups, Forks, Spoons, &c.**

Together with the best variety of Society Regalia in the Dominion, comprising  
Jewels for all degrees of Masonry, I.O.O.F., Orange, A.O.F.; Collars, Cuffs, Sashes,  
Swords, Lodge Furniture, and large assortment of Emblem Pins in Gold and Silver.

Mr. Morrison, in the selection of his stock, has confined himself exclusively to the  
higher and better class of goods in his line, hence, what is known as Imitation or Cheap  
Jewellery, will not be offered at this sale. As the whole stock must be sold without the  
slightest reserve, the public may rely on obtaining goods of a superior quality at their  
own prices.

Sale will commence on Wednesday, October 3rd, at 3 and 7.30 p.m., and will be  
continued each afternoon and evening until the whole stock is disposed of.  
Terms, under \$100 Cash, over that amount three months on approved paper.

**J. S. COOLICAN & CO., Auctioneers.**

**THE SPECIAL RELIEF COM-**  
**MITTEE for Members of the Church of**  
**England.**

**Saint John, New Brunswick,**  
has been organized, and articles of **CLOTHING**  
and **BEDDING** will be most thankfully re-  
ceived and distributed during the summer  
months by a Committee of Ladies, on the writ-  
ten application of the Parochial Clergy.  
Contributions in money may be sent to the  
Treasurer,  
**LEBARON BOTSFORD, Esq., M.D.,**  
Wellington Row,  
St. John.

Articles of Clothing and Bedding to be ad-  
dressed to  
**Mrs. W. H. DEVEBER,**  
or  
**Mrs. G. M. ARMSTRONG,**  
St. John's Church Sunday School Room,  
St. John.

For Church of England Special Relief Commit-  
tee.  
**THEODORE E. DOWLING,**  
Secretary pro tem.  
St. John, July 10, 1877.

**DOMINION DESK FACTORY.**

**OFFICE DESKS,**  
and Office Furniture of all kinds. Large stock  
constantly on hand.  
**BOOK-CASES, CHAIRS, STOOLS, &c.**  
Counter and Office Fittings at shortest notice  
Repairs at Public Buildings, Schools, Banks,  
Government and Law Offices, &c.

**PEERLESS & FRASER,**  
Millicamp's Buildings,  
31 Adelaide St. East, Toronto  
**PATTERNS AND MODELS OF EVERY**  
**DESCRIPTION.**

**TORONTO STEAM LAUNDRY.**

**LACE CURTAINS,**  
AND  
**WINDOW BLINDS,**  
got up in a superior manner.  
**65 KING ST. WEST.**

"BEHOLD, A BEAM IS IN  
thine own eye."

**DISCLOSURES!**  
OF  
**Concealed and Increasing Rom-**  
**anism among the Protestant**  
**Denominations.**

A pamphlet for the times, and for Christians  
of all creeds.

93 pages. Single copy, 15c.; one dozen, \$1.50.  
A liberal discount to agents.

**ROWSSELL & HUTCHISON,**  
TORONTO.

**TORONTO CENTRAL FACTORY,**  
**59 to 73 Adelaide St. West,**  
cheap for cash, first-class

**DOORS SASHES, BLINDS,**  
Casings, Mouldings, Bases, Seeting, Flooring,  
Rope Mouldings, Chicago Sheathing, Felt, &c.;  
also, good second-hand Machinery. Having re-  
plenished his factory with the latest improved  
machinery, he can sell very much cheaper than  
heretofore, and also do Planing and Sawing at  
very low rates. All orders will be promptly  
attended to. **J. P. WAGNER, Proprietor.**

**MISS HODGINS,**

Having returned from New York, has now on  
hand a splendid assortment of

**AMERICAN MILLINERY,**

Also direct importations of

**FRENCH MILLINERY, &c.**

Dressmaking Department complete with  
first-class fitter, and Paper Costumes trimmed  
for Ladies to select styles from.



**TO the Clergy**  
and Laity.  
**SILK, STRAW & FELT**  
**HATS**  
of every grade & shape.  
Special lines of Silk &  
Felt Hats extra sizes  
just opened.  
**W. & D. DINEEN, cor.**  
**King & Yonge, Toronto**



**PHENIX HAT STORE** For Fine Furs.  
**129 YONGE STREET,**  
(Opposite James Shields & Co.)  
**Ladies and Gents Fine Furs a specialty.**  
Ready-made and Manufactured to order  
Furs Cleaned and Altered to  
**LATEST STYLES.**  
Motto: "Best Goods Bottom Prices."

**FLOWER STANDS.**  
A Large Variety Selling Cheap  
AT  
**Toronto Wire Works**  
116 King Street West,  
**W. H. RICE.**



**R. WALKER & SONS**  
are now selling their **WHOLESALE STOCK**  
together with all their Retail Stock of

**DRY GOODS,**  
Millinery, Mantles, Carpets and other Goods.  
Retail at Wholesale Prices. A reduction of 10  
to 20 per cent. Sole Agents for Dr. Warner's  
Health Corset only \$1.25.

**THE GOLDEN LION,**  
33 to 37 King St. E., Toronto.

**TRAVELERS INSURANCE COM-**  
**PANY OF HARTFORD, CONN.**

Paid-up Cash Capital ..... \$600,000  
Cash Assets ..... 4,054,000  
Surplus for protection of Policy-holders 1,170,855

The Travelers is a **STOCK COMPANY** and  
writes Life Policies upon the Low Rate all-cash  
plan. No uncertain promises of impossible  
"dividends," but a red'ction of the premium at  
the outset; equivalent to a "dividend" in ad-  
vance. The Travelers writes Life and Accident  
Policies combined as cheap as most companies  
write life policies. It is the largest Accident  
Insurance Company in the world, having writ-  
ten 436,000 policies and paid in actual cash bene-  
fits to accident policy holders alone over \$2,  
565,000. An accident policy costs but a trifle.  
No medical examination required. Get a  
policy and share in the general benefit.

**C. F. RUSSELL,**  
District Agent,  
33 Adelaide Street East, Toronto, Ont.

**Anstie Bros.**  
**& Company,**

**226 Dundas Street**  
**London, Ont.**

AND  
**36 King St. East,**  
At Lyght's Book Store,  
**Hamilton, Ont.**

Sole Agents in Canada for  
**KIMBALL & MORTON'S**  
**IMPROVED**

**Sewing Machines**

Importers of and dealers in  
**Wax Thread and "Elastic"**  
**Sewing Machines.**

Agents for the  
**FRANZ & POPE**  
**Knitting Machines**

Agency for the celebrated  
**BUTTERICK PATTERNS**

of Garments of every description.

# Dominion Churchman.

THURSDAY, NOVEMBER 22, 1877.

## THE WEEK.

**T**ROUBLE has arisen on the Mexican border. The entire region of El Paso County, Texas, is in the hands of a Mexican mob, supported by the Mexicans south of the river, who defy the authority of the United States Government, and claim an allegiance to the Mexican Government. Ord declines to interfere in a matter that belongs to the State of Texas. General Escobedo has been tried on a charge of violating the neutrality laws. He had three hundred armed men in camp with him; but as it was not proved that they actually intended to invade Mexico he was acquitted. It is believed in certain quarters that Escobedo will immediately attempt another revolution. Several large parties of Indians have also passed over into Texas for raiding purposes. The Indians and Mexicans are represented as unusually hostile on account of Bullis, who destroyed their camp near Saragossa. The Indians boast they have men enough to fight the troops, and threaten to put out the eyes of all the men they take.

Business troubles have not yet seen their termination among our neighbors. Conrad Poppenhausen, late owner of the Long Island Railroad, applied for bankruptcy on the 17th. His liabilities amount to three and a half millions; but his assets comprise stock, estimated at par value, to be worth more than five millions. The People's Savings Bank, Newark, N. J., suspended on the 17th. About fifty thousand dollars are due to depositors. The assets, if realized, would be sufficient to pay in full. The proprietors of the Astor House, Alexander and Prince R. Stetson, have been adjudicated bankrupts. Liabilities, fifty thousand dollars; assets, nominal.

One of the most noteworthy events of the past week was the opening of the new Convocation Hall, Trinity College, Toronto, and the installation of the Hon. G. W. Allan in place of the late Hon. John Hillyard Cameron, as Chancellor of the University. The Convocation Hall was built chiefly by James Henderson, Esq., and family in memory of their late father, and was designed by Frank Darling, Esq. It is a valuable addition to the University, and is worthy of the gentlemen who designed and built it. The day of the opening and installation, Thursday, the 15th, will be ever remembered by the alumni and professors of Trinity College as one of the proudest and most triumphant days in its history. Full particulars of the interesting ceremony are given in another part of this issue. We are exceedingly happy to congratulate the Hon. G. W. Allan on the honorable post that has been given him, and equally so to congratulate the University on securing the valuable services of so eminent and influential a man as Chancellor, on the important addition made to the College build-

ings, and on the highly successful proceedings of Thursday last.

A committee has been appointed by the French Chamber of Deputies to inquire into electoral abuses. It is to consist of thirty-three members, and all of them will be of the Left. The prosecution of the inquiry will, in the estimation of many, only make the question of civil war one of a certain number of weeks or days. In what precise way it will break out or what will form the immediate signal for its commencement cannot yet be determined. And indeed it is to be hoped that the prognostications to this effect are not well founded. France has surely suffered enough from civil wars or revolutions and their concomitants without expecting to mend matters by another attempt of that character. The calm and quiet attitude she has lately assumed under some trying circumstances has rather surprised the rest of the world; and it appears scarcely possible for a nation of Frenchmen to settle down to mere passive obedience for a much longer space of time than they have already done. MacMahon, however, is said to scout the idea of a *coup d'etat*, and asserts that he objects to every kind of violence; although his motive in saying this may be only in order to cloak his real intentions. Thirty Senators of the Constitutional party—whose votes would turn the scale in that body—and of the Right Centre, while assuring the Marshal of their devotion, have refused to support the Ministry in its policy of resistance. The Constitutionalists are said to be in favor of an understanding with the moderate members of the Left, and would oppose a second dissolution of the Chamber of Deputies. At his reception on Saturday last the President is reported to have said that he would remain faithful to his post, defending social order as long as he received the support and co-operation of the Senate. In the Senate on the 16th M. Arago, in the name of the Left, moved the previous question in regard to Andreau de Kerdrel's interpellation as to how Ministers have instructed officials to act with regard to the electoral inquiry. The interpellation was rejected by 155 to 130. The arrangements for the formation of a new Ministry have made considerable progress; but the list has not been made known as yet.

India is not the only country that complains of suffering from drought. A large tract of country in the Southern Continent of the new world is reported to be in similar sad circumstances. The north-eastern provinces of Brazil are suffering greatly from prolonged drought; and in this highly productive country where vegetation is most exuberant, nearly a hundred thousand head of cattle have perished from want of sustenance. In some districts all the cattle have died. In Cachoeira more than a hundred lives have been lost, and thousands more are expected to succumb. Up to the time of the

last accounts the Government had expended half a million of dollars for their relief, and at that time fifteen thousand persons at least were in a starving condition.

There does not appear to be much of importance that has taken place in European Turkey. The Russians are said to have met with several repulses before Plevna. A Sophia special states that on Friday the Russians attacked Etrapot and the Turkish positions at the entrance of the Orohanic defile, and were repulsed with heavy loss. An assault on Plevna is also reported to have been repulsed. It is believed in Constantinople that Osman Pasha can hold out till the beginning of December, and Mehemet Ali is expected to attempt the relief of Plevna during the last week in November. A despatch from Bogat says news has been received that a detachment of Cossacks and infantry succeeded in driving the Turks out of the Rasalic pass by turning their fortified position of Morzaidagh, and the Turkish camp there was captured. Skobeloff during a skirmish on the night of the 16th received severe contusions from the fragments of a shell. He continued, however, to direct the fire against the Turkish positions.

The Montenegrins stormed the citadel of Spitzza on the 19th. This success gives them possession of the coast from the Austrian frontier to Boyana. The Turks still hold the citadel of Antivari. A couple of Turkish ships are reported to have kept the Montenegrins somewhat in check. It is to be hoped that when peace shall have been declared, these sturdy mountaineers, who have never yet been subjected by Turkey, and have never acknowledged their authority over them, will have their independence acknowledged by the European powers. The Turks are said to have violated the Austrian frontier on the 17th inst. They sacked several houses and appropriated cattle. The Austrian Government will doubtless look after the affair.

Count Andrassy has expressed his conviction that Servia will not break the peace. Every effort has, however, been made by Russia to induce Servia to co-operate with her. General Horvatovics is said to have informed the Servian Government that if it wishes to join in the war, it ought to do so at once, as the Turks are throwing up strong entrenchments, mounted with heavy guns, along the eastern frontier, and are also concentrating troops near Clissoura and Tirnova, apparently with an inclination for invasion. Servia, however, appears to view Russia with almost as much suspicion as she feels hatred towards Turkey. She is said to demand conditions of Russia which the latter power considers exorbitant and undesirable, and which consequently she refuses to accept.

Expressions favorable to the restoration of

RY,  
Z, &c.  
lete with  
trimmed  
Clergy  
ity.  
W & FELT  
rs  
le & shape,  
s of Silk &  
xtra sizes  
EEN, cor.  
e, Toronto  
For  
Fine  
Furs.  
EET,  
o.)  
pecialty.  
o order  
o  
ices."  
Cheap  
orks  
RICE.  
ONS  
E STOCK  
S,  
her Goods.  
ction of 10  
r. Warner's  
ION,  
ronto.  
E COM.  
\$600,000  
4,054,000  
rs 1,170,855  
PANY and  
te all-cash  
impossible  
remunera-  
nd" in ad-  
l Accident  
companies  
iving writ-  
cash bene-  
over \$2.  
it a trifle.  
Get a  
it.  
L,  
Agent.  
ronto, Ont.

peace reach us from Constantinople. The Sultan presided at a Council held there on Friday last. He expressed himself very strongly in favor of peace, as did also the members of the Council. It was considered that enough had been done on both sides to show that they could fight valorously, with courage, spirit, and skill; and the belief was expressed that if the war should continue much longer lasting injury would be inflicted upon the two Empires. It does not, however, appear on what basis a peace was looked for; and unless Russia should be thoroughly beaten and driven out of the country she has invaded, she can hardly retire without securing some of the material guarantees she has all along aimed at securing. A hope is expressed that England will assist in putting a stop to the war, which so greatly damages her own trade and threatens to imperil her best interests. But should England manifest as great a fear of wounding the tender susceptibilities of the government of the Sultan as she did at the recent sham Conference, it is to be feared that her interference in the matter will be worse than useless. The peace party in England is said to have received a notable accession, and five ministers are virtually committed to non-intervention. The semi-official German press states that Russia has resolved to refuse all offers of mediation.

An important event has at last occurred in connection with the campaign in Asia. The Russians carried Kars by storm on Sunday, the 18th. The action commenced at eight on Saturday night, and continued for twelve hours. Three hundred cannon, stores of ammunition and money fell into the hands of the enemy. The loss of the Turks was 5,000 killed and wounded, and 10,000 prisoners, besides many flags. The Russians lost 2,700. The Russian soldiers made but little booty, and spared the peaceful citizens, the women and children. General Louis Melikoff directed the battle, and the Grand Duke Michael was also present. The former entered the city at eleven o'clock on Sunday morning. The capture was made by fifteen thousand Russians (another despatch says there were seventy-five thousand), who climbed steep rocks, ramparts, and walls, and attacked an equal number of desperate fighting Turks engaged in headlong flight over their ditches and parapets, compelling them to surrender or die. The principal attack was made by General Lazereff, who commanded the right wing. The attack began in the centre at half-past eight in the evening, when Count Grabbe led his brigade against Khanli redoubt, and himself fell dead at the first onset. Captain Kwodnicki of the 39th was the first to enter the redoubt at eleven o'clock at night. The redoubt surrendered early in the morning, and then the three towers almost simultaneously. The citadel, Fort Sauvarri, and Fort Hafiz Pasha were carried by assault at daylight on Sunday morning. Lazereff's troops had made progress as far as the capture of Fort Karad-anigh. The other forts made a stubborn re-

sistance until eight, when all the garrisons which could escape fled towards Erzeroum. These were pursued by Cossacks and dragoons, overtaken, and many of them brought back.

#### THE TWENTY-SIXTH SUNDAY AFTER TRINITY.

THIS Sunday being the next before Advent, takes, as was observed last week, the service given for the Twenty-fifth Sunday. And in the portion of Scripture appointed for the Epistle we have a decided instance of the principle to which we adverted as that adopted by the Lord in His prophecy of the destruction of Jerusalem and of the general judgment. Here we have a prediction of the first Advent of Him who was to be raised unto David a righteous Branch; and in connection with the same prophecy, almost as though His reign on earth, especially over His own people, would then begin, the restoration of Israel and Judah is announced; and its certainty and completeness would be so manifest that the memory of the deliverance from Egypt would be merged into the commemoration of the more recent, the larger, and the more triumphant deliverance from the North country and from all the countries whither Almighty God had driven them, and of their restoration to their own land.

It has been remarked that in the present day the scientific mind tends more and more decidedly to reject the idea of catastrophes, and to substitute for them the principle of gradual development. Where a reader age could see a personal agency, we are informed that now we see the tranquil operation of unchanging law; and this difference of conception makes the idea of every thing connected with the glorious appearance of Messiah as the sudden and triumphant manifestation of a resistless Conqueror and a mighty Ruler, altogether out of keeping with the philosophy of the present age. But it has again been asked, Is there really any such antagonism between the idea of a catastrophe, the sudden manifestation of a remarkable phenomena, and the idea of a progressive development? Is it not at least possible that a development, whether in the world of physical nature or in the world of social life, is the cause of the catastrophes which momentarily arrest it, and which may give it a direction altogether new? Or rather, does not a long succession of gradual developments almost uniformly culminate in a catastrophe which in its turn initiates a new series of gradual developments. A volcano, for instance, is the product of a long unseen process of preparation. The volcanic fire does not seethe beneath for the first time when it breaks forth from the crater. The soil does not disappear in a moment from beneath the topmost sod, so as to make a landslip possible. And so in the life of men—so in the history of the world. That was a great catastrophe at the end of the last century, the French Revolution, the violence of the changes of which constitutes it the most remarkable date in modern European history. But the causes of that revolution run back, some of them to far dis-

tant ages; and none of them began their work during the reign of the monarch who, in 1793, died on the scaffold. And in reference to that mighty event, the general judgment, doubtless every event of the world's history is more or less part of a course of preparation for that grand catastrophe which shall usher in the triumphant and peaceful reign of the Messiah, under which Judah shall be saved and Israel shall dwell safely, and which shall be more or less, directly or indirectly, connected with the general judgment. The statesmanship of the governors of the world, and the prowess of its conquerors are, although they know it not, steadily moving on in the track which shall result in the enthronement of the King of Zion in His own beloved city, the joy of the whole earth, and which shall be connected with the gathering together of the dispersed of Judah and the scattered ones of Israel in their own land.

#### A CHANT BOOK.

WE have much pleasure in calling the attention of our numerous readers to the Chant Book recently published by the Church Music Committee appointed by the Synod of the Diocese of Toronto: and we especially commend it to the notice of the clergy, and those who have the management of choirs, as presenting, in a cheap and convenient form, a musical setting for all those portions of the public service (except the psalter) which are usually sung.

The first part contains all the canticles, with several arrangements of the "Te Deum," set according to what is termed the "Anglican" method; and on the pages opposite to the words will be found the best and most popular of single and double chants. To this part is added an appendix, containing some additional chants, together with several settings of the commandment response, the Sanctus, and the Gloria.

The second part consists of all the canticles set to Gregorian tones, with the chants opposite to the words. In these two parts there are no less than one hundred and sixty-seven chants.

The third part contains the old ferial music for the priest and people, as it has been sung daily in the morning and evening service in the Cathedrals of England for the last three hundred years, and is now sung in thousands of parish Churches; also, the music for the Litany and for the celebration of the Holy Communion. The music for the Holy Communion is substantially the same as that used in the service of the Church in every age and country, and at the time of the Reformation, was set to English words by Merbecke, at the request of Archbishop Cranmer.

There are sixty-four pages in the book, forty-four of which are music. The whole of the music for the people is harmonized so that the organist can play an accompaniment, and the choir can sing in parts if they desire to do so.

We think the Committee have acted wisely in setting the canticles to Gregorian as well as to Anglican chants, for in this man-

ner the wishes of all will be met. And we are glad that the well-known strains of the beautiful responses for the morning and evening service and Litany will thus become familiar to the members of the English Church in the Dominion. The ancient music for the Holy Communion, though more severe, according to our modern taste, is strikingly solemn, and worthy of its object. We hope the day is not far distant when many of the clergy will be able to take their part, musically, in the ordinary services; and when many congregations will join in these solemn, but simple, strains, which, like our beloved Book of Common Prayer, have come down to us from remote times, forming a link between the present and the past.

The price of the book is twenty cents, and it can be obtained from Messrs. Rowsell and Hutchison, Toronto; but any clergyman requiring a supply for his choir can have them at \$1 80 per dozen, with the addition of the postage, on application to the Rev. J. D. Cayley, St. George's Rectory, John Street, Toronto.

We understand that fifteen hundred copies have been sold already,—a proof that the book supplies a universal want, and we are informed that, as soon as the first edition is exhausted, another will be published immediately.

In a work like this, in the first edition, there cannot but be some misprints. We notice one in the beginning of the Litany, where the printer has not placed the word "miserable" under the proper notes. But this mistake will be at once corrected in use. There are also several other misprints of less consequence.

The Rev. Precentor of the Diocese desires us to state that the Committee will gladly receive suggestions for improvement from any one interested in the matter, and, as far as possible, embody those suggestions in the second edition. It is the wish of the Committee to make the Chant Book as generally useful as possible.

**THE HISTORY OF CHRISTIAN HYMN WRITING.**

WRITTEN FOR THE DOMINION CHURCHMAN BY  
C. P. M.

*Chapter V.—The Notkerian Prose.*

THE tenth century, which Hallam calls the darkest of the Middle Ages, was, according to Milman, (Lat. Christianity, Vol. 3, chapter 11,) marked by a vast anarchy spread over Christendom. It was, he adds, the darkest period in the history of every country in Europe. In the South and West the Saracens, in Central Europe the Huns, everywhere destroyed churches, monasteries and libraries. The literature of this century stands midway between the classical culture of old Europe, now almost extinct, and the rise of the new impetus of the age of the crusades. It is marked by a striking degeneration of type in hymn writing, a recurrence to the unrhymed prose form of the Hebrew psalm, of the Te Deum, of the prose canons of the Greek Church. The model thus set

up from its facility suited a barbarous age, it continued in the Latin Church till the sixteenth century. Its inventor was Notker Balbulus, "the stammerer," born in the year 830 at Zurich, who became a monk in the convent of St. Gall. He began to compose his unmetrical rhythms to supply the place of the Alleluia, which was sung to a lengthened and elaborate musical form called the *pneuma*, after the Epistle, while the reader of the Gospel mounted to his place in the rood-loft, whence it took the name "gradual." This being suspended during Lent and Advent, Notker introduced three rhythms to take its place; they became widely popular, and the name sequence (*sequens*, "following") became generally applied to any anthem, metrical or otherwise, which was sung between the Epistle and Gospel. No fewer than ninety-three of these are given in my edition of Kehrein's great work on the sequences of the Middle Ages as the work of Notker. I have read Dr. Neale's elaborate vindication of their supposed metrical form in the Latin Preface to his book of mediæval sequences, where he traces here and there the marks of rhythmical arrangement and occasional rhyme. But I believe the judgment of those who are at the pains to wade through these tiresome and barbarous compositions will be that they possess the elements of poetry neither in the matter nor form. Many of them show much piety of spirit, and they are generally full of scriptural diction from the Vulgate. The best known in modern times is that paraphrased by Neale in "The strain upraise of joy and praise." But to this Dr. Neale has given the form of lyric verse, which the original does not possess, by adding rhyme. This sequence is ascribed by Miller ("Singers and songs of the Church") to Godeschalcus, which is quite erroneous. Mr. Miller's book is very untrustworthy and meagre. Out of 588 pages, chiefly taken up with the biography of unknown modern writers of the trashy hymns which form the bulk of the Congregational, Baptist, and other sectarian hymn books, he gives but 37 pages to the hymns of the ancient Church from Prudentius to the Reformation! This book is utterly valueless as an authority. For example, while it gives a notice of Godeschalcus, a writer of the eleventh century, of whom but six sequences are thought worthy of preservation by Kehrein, he omits all mention of Notker.

Of this style of sequence we cannot judge by merely reading them—they require, as Milman (Vol. VIII.) has said too hastily of all the mediæval hymns, to be heard, not read. The chant of the cloister is the true key to their meaning, and those that became most popular in the services of the Church got to be ornamented with couplets and stanzas taken from later writers of rhymed hymns. An example of this is in the introit for Easter in Hymns A and M, when the couplet

Quid vidisti o Maria quum venisti in via?  
"What thou sawest Mary say as thou wentest by the way?"  
is taken bodily from a rhymed sequence of the most elaborate poetical form by Adam of St. Victor in the twelfth century.

That this species of sequence is a retrograde movement is proved by its barrenness. No similar unmetrical hymn exists in the languages of modern Christendom. During the first impulse of the reaction in favor of mediæval literature of the present century, Dr. Neale and others have translated some of the Notkerian sequences; but to make them in any degree presentable in an English form they have had to transmute them into rhyme and lines of measured length, decorations quite foreign to the originals.

Of this kind of sequence Notker was the most voluminous writer. Next to him the most remarkable is Godeschalcus, who is interesting as one of the precursors of the Reformation, and who died in prison, to which the powerful Archbishop Hincmar consigned him for heresy.

In the hymns of this period the vast growth of the mediæval saint worship is fully developed; legend and miracle are set forth as naked dogma, unrecommended by any veil of poetry. I have before me a curious hymn to St. Nicolas, the Pontiff who in the 9th century sanctioned in his contest with Hincmar the celebrated False Decretals, with what Milman has proved must have been a full knowledge that they were forgeries! Notker relates that the saint's love of fasting was such that when an infant he would allow himself to suck his mother's breast but once a day! He adds that this infant saint permitted himself this indulgence twice on Sunday.

In two instances the Notkerian sequence has found its way into the English Church service. One is the well known Christmas hymn,

Adeste fideles  
Læti triumphantes  
Venite venite in Bethlehm!

The other is the original of the beautiful anthem so sorrowfully familiar to us in the burial service. It is ascribed by Mone to Notker (Hymnen des Mittelalters, Vol. 1, p. 398.) The terse vigor of the Latin makes it worth quoting:

Media in vita  
In morte sumus,  
Quem querimus adiutorem  
Nisi Te  
Domine  
Qui pro peccatis nostris  
Iuste irascaris!  
Sancte Deus!  
Sancte, fortis!  
Sancte et misereors Salvator  
Amare morti ne tradas nos.

(To be continued.)

**THE WORK OF THE CHURCH—CENTRALIZATION.**

BY A LAYMAN.

IN a former article it was contended that whatever might be the value of lay-help in the great work which lies before the Church, the work was to be done by the clergy, and only effectively done by a large increase of the clergy. It is purposed now to consider where such increase is most needed, and where it can be most advantageously applied. The conclusion arrived at will be, that such increase is most needed, and will be most reproductive at centres of population, to wit, in cities and towns. Statistics show that on this side the Atlantic, at least, the Church is

strongest in cities. Somehow the average rustic mind seems adapted rather to the mere receptivity required by the sects, than for the out-put of worship and work which the Church demands. It may be asked, "Why strengthen the Church where she is already strongest? Why not weak points first?" It is answered, That, unfortunately, to be strongest does not always imply being strong; and that both art and nature teach us to invigorate the extremities by maintaining central force. Whether it be the circulation of gas or water through a town, or of blood through the human system, or, if we may so speak, of spiritual life through a Diocese, efficiency and vitality depend upon the capacity and vigor of the reservoirs and works at the centre. Defects at the extremities may be inconvenient, even dangerous; defect at the centre is death. Or to employ another illustration—If we had an extensive frontier to attack or defend, with limited force, would one scatter one's troops along the whole line; or mass them in fortresses and strongholds, where, with concentrated discipline and order, they would be available for resistance or offence? So should the populous city be the reservoir, the fortress, the heart of the Diocese. Here should the Church marshal her forces, here accumulate her clergy, here seat her Bishop, here raise her cathedral, here exhibit all her beauty and her power; hence send out her heralds and missionaries. Nor here let there be too much subdivision; the cutting off, as is too often the case, of small outlying districts, to stagnate and grow moribund. Without copying or imitating either the Jewish Church or the Roman, may not Anglicans learn from each a lesson of the enormous advantage of centralizing, instead of subdividing and attenuating, as we are so prone to do? How often, for instance, may one see, say three solitary rectors working, each single-handed, in as many city parishes, each with a poverty-stricken and ill-furnished church, each with a thin and languid choir, each with a scanty congregation, and a tame and spiritless service, and each at the same time doing the work of the three; whereas if all were joined in one parish and one place of worship, means would be plentiful choir and congregation would be full; services, and sermons too, would be hearty and full of life, and the work be taken up by the clergy each according to his gifts and ability, and performed, may we venture to say, in a "business and workmanlike manner."

In conclusion, let a layman tell his dream of a city parish, of which, however, it has never been his good fortune to do more than dream. With its minimum equipment there would be, First, the Rector and Pastor, a grave and reverend man, steeped to the lips in earnestness and devotion, a good organizer, loving the services of the church, and fitted to conduct them with dignity and the deep reverence that communicates itself irresistibly to the worshipers; the tender visitor of the sick; the confidant (not to say confessor) of those in sorrow and sin; the friend of all; the ruling-spirit of the parish. Second, a younger man, Priest or Deacon, gifted with

music and song, and skilled in all church art; genial; his office to seek and gain the young, train the (womanless) choir, be much in the Sunday-school, good at parish festivals and entertainments, and ready to lend a hand wherever justly wanted. Third, not last, for there is room for others, and not least because third, the Preacher, the man of learning and of study, of preaching power the best that can be had; his duty to prepare one true, thoughtful sermon for each Sunday—other discourses, lectures, addresses, readings as his ability might permit and occasion require; his office to form, as it were, communication with the outer world, to draw into the Gospel net those whom his co-workers shall feed and edify, at the same time to reprove, rebuke, exhort. A parish thus equipped, how strong and happy might it be! How would the young, the stranger, the poor, be sought out and gathered in! How then would lay-help be developed and directed! How bright the Sunday-school! How glorious the church; its services, its festivals enlivening, not depressing—looked forward to as the principal charm and recreation of life—in lieu of sing-song, drowsy dulness! And then would such life at the centre throb to its extremities. Then might men and money be thus obtained for work beyond the parish limits, and the Church become a power, instead of being a merely tolerated necessity.

#### TRINITY COLLEGE.

The annual meeting of the Convocation of the University of Trinity College was held on Thursday, Nov. 15th, the proceedings began with a celebration of the Holy Communion in the College Chapel at 8 o'clock followed by morning prayer at 11 o'clock. The Convocation met at 2 o'clock, on which occasion the proceedings were of unusual interest—the Chancellor elect, Hon. G. W. Allan, being installed, and the handsome new Convocation Hall opened. The spacious room was filled to its utmost capacity, one half the assemblage at least being ladies. Among the distinguished personages present were the following:—The Bishops of Toronto, Ontario, Niagara and of Western New York, the Very Rev. the Dean of Niagara, Archdeacons Wilson, (Peterborough), McMurray, (Niagara), Lauder, (Ottawa), Parnell, (Kingston), Canons Givins, Scadding, Tremayne, Brent, Bleasdel, Bedford Jones, Worrell, Houston, Robarts, Revs. W. C. Allen, A. H. Baldwin, A. J. Broughall, J. M. L. Ballard, C. J. S. Bethune, Dr. Bovell, W. H. Clarke, J. D. Cayley, W. S. Darling, H. W. Davies, T. R. Davis, D. Deacon, John Fletcher, Joseph Fletcher, J. Geoghegan, W. E. Grahame, W. Grant, R. Greene, F. J. S. Groves, R. Harrison, G. N. Higginson, R. L. M. Houston, C. L. Ingles, W. Jupp, J. Langtry, D. Ledingham, C. R. Lee, W. Massey, D. J. F. MacLeod, J. H. McCollum, C. H. Mockridge, C. W. Paterson, T. W. Paterson, J. Pearson, E. R. Stimson, A. W. Spragge, Dr. Strong, G. J. Taylor, C. E. Thomson, Th. Walker, A. Williams, S. W. Young, Sir. John A. Macdonald, Chief Justice Hagarty, Hon. William Cayley, J. B. Plumb, M. P., Capt. Jones, R. A., Dr. Hodder, Dr. Geikie, Æ. Irving, M. P., S. J. VanKoughnet, Sutherland Macklem, S. B. Harman, James Henderson, Elmes Henderson, C. J. Campbell, L. Moffatt, Dr. Kennedy, Beverley Jones, F. C. Chadwick, Clarke Gamble, H. C. W. Weltsy, James Beaty, Q. C., A. P. Pouppelle. After prayers said by the Provost the caput was elected as follows: Very Rev. Dean Geddes, D. C. L., Rev. A. J. Broughall, M. A., Rev. D. J. F. MacLeod, M. A., and James Henderson, M. A. A grace conferring the honorary degree of D. C. L., on the Chancellor was then passed, whereupon a deputation of Convocation consisting of

Sir John Macdonald, D. C. L., Very Rev. Dean Geddes, D. C. L., H. W. Davies D. D., S. J. VanKoughnet, D. C. L., J. Bovell, M. D., E. M. Hodder, M. D., left the Hall and returned escorting the Chancellor in his robes to the dais, where the oath of office was administered to him by Chief Justice Hagarty and the Chancellor made a declaration of conformity with the Liturgy. He was then conducted to his chair by the Vice-Chancellor, the Archdeacon of York, and addressed by him as follows:—

Mr. Chancellor,—In addressing you, as the third occupant of that chair, I cannot fail to be reminded of the signal happiness which this University has enjoyed, in having been enabled, from the very first, to select from among her friends and supporters, men eminently fitted to discharge the duties which have now devolved upon you. It is more than twenty four years since our first meeting of Convocation was held and the installation of the late Sir John Robinson, celebrated. Those of us who remember him, know well what a lustre his name and character reflected upon the infant institution, with which he consented to associate himself—how admirably he was fitted to be its "*decus et tutamen*," to adorn our public gatherings by a presence alike courteous and dignified, and to protect the interests of the University by his mature wisdom and his firm unflinching friendship. In choosing his successor, we gladly availed ourselves of the services of one who had long been known to us as a warm and active friend, and whose memory must still be cherished by us, as we recall his genial temperament and his readiness on all occasions, to place his distinguished abilities, and his most valuable services, at the disposal of the College. In yourself, Sir, we rejoice to recognize one whose name and whose generous efforts have been associated with the history of the College from the first, and who has long since acquired an indisputable claim to occupy your present office. As we gratefully acknowledge this claim in looking to the past, so do we entertain for the future, the surest confidence that the influence which, in your official character you will be enabled to exert will be productive of the most important advantages to the University. I may, perhaps, be allowed, sir, on this occasion to refer with a view to our present and future duties, to the past history of the University. Trinity College was inaugurated nearly twenty six years ago, simply as a College, possessing no power to confer degrees. It was not until July 16th, 1852 that the Royal Charter was granted under which the College was constituted a University. So short a time however, elapsed between the opening of the College and its acquisition of University powers, that we had no opportunity of testing, by actual experience, the advantages or the disadvantages of being compelled to seek degrees for our students from some other body. I will venture, nevertheless to express my unaltered conviction that the procuring of a Royal Charter was a priceless benefit to Trinity College. My conviction is based on grounds admirably set forth by our first Chancellor in the address which he made at his Installation in June, 1858. He there pointed out that King's College "had been founded by Royal charter and endowed by Royal grant, as a seat of learning for the education of youth in the principles of the Christian religion, and for their instruction in the various branches of science and literature." Here we find associated in the closest union two grand purposes of a seat of learning, which were unhappily, dissevered when King's College ceased to exist. We must, I am assured, desire that Trinity College may ever continue to be what King's College was by the provisions of its charter. We must desire that it ever should be "a seat of learning for the education of youth in the principles of the Christian religion," as well as "for their instruction in the various branches of science and literature." We would not dissever these two most important purposes the one from the other, still less would we do so with the view of discarding that purpose to which the charter of King's College most fitly assigned the chief place. I am satisfied, then that we cannot fulfil that foremost object of a seat of learning, except in the independent position which we at present occupy, and which, as I firmly believe, we occupy by the good providence of Almighty God. I might

justly shrink from attributing to His wise providence the possession of a power which would serve merely to gratify human vanity, or to indulge human caprice or prejudice; but I venture humbly to attribute to no lower cause the possession of a power which leaves us at liberty fully and faithfully to discharge the offices of Christian teachers. Religious teaching in a College if it is to be more than a hollow pretence, must from an integral part of the training required of the students, as essential to a successful University career; it must not be a text, imposed on those only who enter a Church college, of no advantage, but much rather a vexatious hindrance to them when competing with others in the examinations of a secular University. There are some, I have reason to think by whom this point has not been considered with sufficient attention. It has, I apprehend, been imagined that our religious training might be conducted as hitherto, if we consented to seek our degrees and honors elsewhere. Have they, who hold this opinion, considered the listless indifference with which instruction would be ordinarily received, which was not to tell in University examinations? or how disinclined students would be, even to enter a college where, in the race for academical distinctions, they would be weighted with subjects of study, which would too readily be regarded by them as simply superfluous and irrelevant? I am by no means insensible, sir, to the evils which arise from the want of due competition, and to which a small society, like our own, must be more or less liable. I frankly confess these evils; but as weighed against those which would result from the abandonment of our independent position, I regard them as the dust in the balance. I believe, moreover, that these evils may be removed, or at least greatly mitigated by the adoption of another and a far safer course. I hold that the Church Colleges and Universities of this Dominion might agree upon a common course of study, and provide that their respective students should pass common examinations for degrees, and compete with each other for classical and mathematical honours. I am happy to say that I have received communications, from more than one influential quarter, urging the consideration of this important proposal. I believe that it is a design perfectly practicable, and one from which, if carried out, great advantages would result, both to the Church in this Dominion, and to the whole community. I congratulate you, sir, and the members of the University at large, on occupying for the first time this spacious and noble hall, which reflects the highest credit upon the genius of its architect. It gives me also the most lively satisfaction to refer to a fact, of which very many here present are already cognizant, that the erection of this hall was first suggested, and a munificent sum contributed to the work, in compliance with the known wish and purpose of one whose memory I must ever cherish as that of one of the worthiest of men, and whose steadfast and affectionate friendship afforded me, through many anxious years, no little solace and encouragement. I trust, sir, that we may often welcome our friends hither, for purposes both of instruction and enjoyment. I think also that what we have here gained may, happily, serve to remind us of what we still lack elsewhere. As we look around us, we may adopt, with no very important modification, the language of King David, "I dwell in an house of cedar, but the ark of God dwelleth within curtains. I would fain see, sir, in this hall, not only the realization of that which we have long desired, but also the promise of that which we cannot but still desire. Strangers who visit our College and see our Convocation Hall may not unnaturally enquire, 'Where is your chapel?' Let us not rest until we can give them ocular proof that, in attempting to meet the just claims which arise from social relations, we have not failed to regard claims which are far more sacred; that we have been careful, not only to provide a place well fitted for our secular assemblages, but also to "beautify the place of God's sanctuary, and to make the place of His feet glorious." The remarks of the Vice-Chancellor were frequently applauded.

The CHANCELLOR replied as follows:—

MR. VICE-CHANCELLOR,—I beg to tender my

grateful thanks for the kindly words with which you have welcomed me to the chair I have been called upon to occupy by the Corporation of Trinity College.

While I feel that it is indeed an honourable distinction to be the successor of a Sir John Beverly Robinson and a Hillyard Cameron, yet that feeling is accompanied with a deep sense of my own inability to discharge as worthily and efficiently as I could desire the duties of an office which has been so ably filled by those who have preceded me.

I need not, I am sure, because of the ties which connected us, refrain from joining with you in saying of our first Chancellor that both by his great abilities and his pure and lofty character he shed a lustre and conferred a dignity on the office which no other man in Canada could have done, and when he was gathered to his rest the vacant chair was again filled by one whose great talents had long placed him in the front rank of our public men, and whose wise and sagacious counsels have for nearly twelve years been of most important service to this University. For myself, I will only venture to say that, if lacking in many of the qualifications possessed by former occupants of this chair, I yield to none in the deep and earnest interest I have ever taken in the welfare of Trinity College: and while being too sensible of my inability in many respects to fill the office as worthily as it has been filled, I trust, nevertheless, that I shall bring to the discharge of my duties an earnest zeal for the success of the institution, and a hearty desire to promote, as far as in me lies, the welfare of all connected with it.

In assuming the honorable position in which the Corporation of Trinity College have placed me, I am encouraged by many circumstances attending our present gathering to draw a favorable augury for our future. We are assembled for the first time in our new hall, and all friends of the College will, I am sure, join in your congratulations, Mr. Vice-Chancellor, on the members of the University at last possessing so handsome and commodious a room for the meetings of Convocation, and for all other public purposes connected with the College. I am glad, too, that you have alluded to the circumstances which first suggested the erection of this hall—the liberal gift from the family of one who in his lifetime was a valued member of this corporation. All who had the privilege of knowing the late Mr. James Henderson, will rejoice that in carrying out so nobly their father's wishes, his family have thus identified his memory with an institution of which he was ever a firm and constant friend.

To the same object have been appropriated the funds derived from a bequest made to the College by the late Mr. Thomas Street, of Niagara Falls, who himself, as well as many members of his family, were among the earliest contributors to and supporters of Trinity College; and thus happily aided, the Corporation have been enabled to erect this handsome building (including within its walls both convocation and dining hall) in which we are assembled to-day.

While dwelling with satisfaction upon what has been thus accomplished, I heartily join in the wish expressed by you, Mr. Vice-Chancellor, in respect to what is yet still so much to be desired, and I trust that at no distant day there may arise within these College walls a stately and beautiful building, to the glory of God and in loving memory of that venerable prelate whose desire was that the voice of prayer and praise should invoke a daily blessing upon the intellectual culture and moral training which this University, the child of his old age, was by him designed to furnish.

There is another satisfactory feature connected with to-day's proceedings to which I may allude—the large number of students who have passed their matriculation examination, and who will be presented for admission into the ranks of our undergraduates; and I hope, ere long, that hall and chapel will be built, and that it may be fresh additions to our college rooms that the Corporation will be called upon to provide.

I am encouraged in these hopes for our future, because I believe that there is a more cordial and united feeling growing up among Churchmen in respect to Trinity College, and that moderate men of all schools of thought in the Church are prepared to give their support to an institution in

which all belonging to the Church of England in this Province might have a common interest. Diversities of opinion there will always be on many points among thinking men in the Church. But surely we have here, in Trinity College, common ground on which all candid tolerant Churchmen can meet, without doing violence to their individual convictions. It was on no narrow party basis that the wise and good old Bishop Strachan proposed to build the educational system of his future university. Let me quote his own words, spoken on the occasion of the inaugural ceremonies at the opening of the College on the 15th. of January, 1852:—"When we speak of education based on religion, we mean by religion the Gospel of the Lord Jesus Christ. In Trinity College, I trust that the bible will ever occupy its true place as containing the whole revelation of God—the source of all our hopes and the safe foundation of all teaching. For the embodiment of the doctrines of Holy Scripture as they have been universally received in all ages by the Catholic Church, and their adaptation to public worship and teaching, we point to the Book of Common Prayer as our guide; but in doing this, the Church of England neither supersedes the supreme authority of the Holy Scriptures, nor adds to them, for they contain all things necessary to salvation."

We claim that the principles thus laid down by its founder are held and recognized by those to whom the government and direction of this institution are committed, and we may, therefore, reasonably ask for the cordial and affectionate support of all who desire to see the young men of our communion trained up in the knowledge and love of the great Catholic truths taught by the Church of England, untainted by Romanizing tendencies on the one hand or Rationalism or Latitudinarianism on the other.

Keeping then ever in view the two great purposes to which you, Mr. Vice-Chancellor, have so happily alluded, "the education of youth in the principles of the Christian religion, and their instruction in the various branches of science and literature," our aim should ever be that not only those whose future is dedicated to the high and holy calling of the Church's ministry, but all who receive their education within these walls may go forth from here armed with those weapons of Christian warfare which will enable them in these days, when such painful declensions from honour and integrity are unhappily so frequent, to ward off temptation, and tread their respective paths in life as upright God-fearing men.

I would, indeed, remind the young men of the University that with them rests in no small degree the good name and fair fame of their Alma Mater. In vain shall we claim for Trinity a high place among the learned institutions of the country if those who belong to us do not keep up the standard of scholarship by industry and thoroughness in their studies when here, and by the mark which they make in their respective walks in life after they leave the University. I would beg them to remember that all the professions now demand higher qualifications from the men who would keep themselves in the foremost rank. The competition is so keen and so incessant that not only a quicker application of the faculties, but a wider range of knowledge, is indispensable for those who aspire to success.

And, besides this honourable striving for intellectual superiority, let the men of Trinity never forget that the earnest desire of its founder, that good old bishop to whom I have so often referred, was that the graduates of this University should leave the institution not only well trained, accomplished scholars, but Christian gentlemen, whose principles and influence might be felt for good, and help to leaven others in their respective spheres in life, or, in the words of the solemn prayer which he offered up at the laying of the corner-stone, he desired "that God would grant to each and all who should go forth from thence to labour in their various vocations among their fellow-men, that to intellects accomplished in wisdom and knowledge they might join souls filled with a true reverence and love of Him, that as polished shafts from His hand, they might in all things fulfil His good pleasure to the glory of His great name." Trinity College can point to the lives and characters of many of her men now

playing their parts in the world as an evidence that the good Bishop's prayer has not been unanswered. May those who enter here in each successive year not only strive to keep up to the standard of those who have gone before them, but to raise that standard still higher; and may the words in which it shall be my duty to admit them into this Society be to them no mere form, but be accepted and assented to by them in that honest, truthful, manly spirit which hates all shams and despises all half-heartedness, and only desires by God's help to carry out loyally the obligations they undertake.

The supplicants having been examined by the Caput were read to the Convocation by the Registrar, Professor Jones, and passed by them.

The Chancellor then conferred the degrees as follows:—

Honorary D. C. L.—Ven. Archdeacon Lauder, Ven. Archdeacon Parnell, Rev. Canon Bleasdel, Rev. Canon Givins.

D. C. L. (in course).—James Beaty, Q. C.

D. C. L. ad eundem.—Rev. Canon Bedford Jones (Trin. College Dublin.)

B. D.—Rev. George Noel Higginson, Rev. Charles Mockridge.

M. D.—Walter Woodhouse Geikie, Chas. Frederick Patten, William Geddes Stark.

B. C. L.—Alfred Passmore Poussette.

M. A.—Frederick Schofield, Rev. Canon Tremayne, Beverly Jones, Elmes Henderson, Rev. Joseph Fletcher, Rev. G. I. Taylor, George Allan Mackenzie, Rev. W. C. Allen, Rev. A. H. Baldwin, Rev. Daniel Deacon, Rev. T. R. Davis.

B. A.—C. L. Ingles, W. B. Carroll, P. Æ. Irving, J. A. Houston.

The following are admitted to the Divinity Class,—C. A. Ingles and J. E. Halliwell.

The following were matriculated as members of the University:—

In Arts.—D. F. Mackenzie, W. M. Cruttenden, G. B. Sage, H. L. Ingles, G. R. Coldwell, R. J. Moore, H. C. Coxe, J. M. Kinney, F. W. Squire, J. S. Howard, A. F. Campbell, G. W. Allan, A. C. Watt, R. R. Ritchie, F. E. Howitt.

In Medicine.—Eyre Thuregson, John D. Anderson, John A. McNaughton, Milne Brownlee, James Arnott Hunter, John Milton Shaw, Edwin Fullerton Halton, Thomas Charles Spence, John William Steffins, John Alexander McKinnon, John Dudley Cooke, Martin Martin, Jeffrey Strange Beck, Thomas Albert Kidd, Ephraim Cornell Cooke, John Edward Shaw, Robert Island, Paul Kearn, Walter William Boyce, Thomas Sullivan, George Joseph Walshe, Wm. Andrew Mearns, Theophilus St. Valentine Hutchinson, Edwin Prouse, Rosingrave Macklem Eccles, Wm. Beatty, George S. Armstrong, Judson Ellis, Richardson Morrison, William L. Witherspoon, Albert and Beverly Welford, John William Caughlin, Edward Wilson, Walter Franklin Chappell, D. B. Duck, Adam C. Graham.

The following gentlemen were presented to the Chancellor as the Scholars of the year: C. L. Ingles and Farncomb, Jubilee Scholars.

Third Year.—Andrew Leonard Parker, Wellington Scholar; Alfred Stunden, 1st Burnside Scholar; John Travers, 2nd Burnside Scholar.

Second Year.—Alexander Allan and Robert Thomas Nichol, Wellington Scholars; Alfred James Belt, 2nd Dickson Scholar.

First Year.—William Morris Cruttenden, 1st Foundation Scholar; George Sage, 2nd do.; Harry Lawrence Ingles, 3rd do.; Leopold Welwood, 4th ditto.

Freshmen.—Mackenzie, Coxe, Allen, Cruttenden, Kinney, Ritchie, Sage, Squire, Hewitt, H. L. Ingles, Howard, Wolwood, Coldwell, Moore, Campbell, Watt.

The following is the list of

Prizes.—Hamilton Memorial Prize, J. Farncomb; Divinity prize, given by the Bishop of Toronto, J. Farncomb, A. Fletcher; Divinity prize in 3rd year, C. L. Ingles; Divinity prize in 2nd year, J. F. Lewis; Classical prize in 2nd year, A. L. Parker; Mathematical prize in 2nd year, Stunden; Divinity prize in 1st year, Allen; French prize, 1st division, McMichael; French prize, 2nd division, Nichol; Prize in Chemistry, 1st year, Allen, Nichol; Prize for English Verse, Nichol.

A prize poem on the subject "Troy" was read by B. T. Nichol, who was very warmly received by his fellow students.

The Chancellor said that before concluding and at this time he might be permitted to ask the distinguished Bishop of Western New York, Right Rev. Dr. Cox, to address a few words to the assembly.

Bishop Cox, on coming forward, was warmly received. He said he was very much embarrassed at the Chancellor's request, as he never expected he would be called upon to say anything. All that he had considered necessary for him to do was to pay reverential respect to what he saw and heard, which he had done. However, he said he was happy to be there. On leaving the House of Bishops, which recently convened at Boston, he remarked that it was his intention to be present at this Convocation, whereupon several of those in the assembly said that they would like, to be there also, so that he thought he could say that he represented the enthusiasm which was felt across the Niagara for this rising college. He therefore took pleasure in paying a tribute of respect to the institution. Long may the Chancellor live, he said, to preside over its convocations. His Lordship concluded his remarks by expressing the hope that he would have on future occasions, the chance of renewing the pleasure he felt on this.

The Chancellor then called upon Sir John Macdonald to speak.

Sir John, on rising to his feet, was received with tremendous applause. He said that he could not refuse to accede to the command of the Chancellor, although, like his Lordship Bishop Cox, he was somewhat embarrassed. It was a great pleasure for him to meet those assembled in that beautiful hall and also to offer his congratulations to the Chancellor. He mentioned his (the Chancellor's) predecessors as being men of eminent usefulness in their lifetime. Of Sir John Beverley Robinson he had the most pleasing memories. He was a man possessed of a generous heart, and was thoroughly devoted to his profession. He (Sir John) said he experienced the greatest regret when speaking of his old school-fellow and companion, John Hillyard Cameron, and therefore would not say anything of him beyond mentioning the fact that he was a man of remarkable powers and of great service to the country. In his (the Chancellor's) presence, he would only say that he hoped he would prove a worthy successor to those two eminent men. He congratulated Trinity College on its prosperity as exhibited in its increased alumni, and its extended field of action. Trinity men he met everywhere, and he always found them to be successful in life which was due to the training they had received at the College. There was no doubt, he said, that this thorough education would continue long after they had passed away. He apologized for his remarks, which, he said, were imperfect, but he did the best he could. He resumed his seat amidst loud applause.

His Lordship the Bishop of Ontario then pronounced the benediction, and the proceedings terminated, the students singing the national anthem in Latin while the audience passed out.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

Mr. A. T. Boutillier is agent for the DOMINION CHURCHMEN in the City of Halifax, and we trust that his canvass of the city will meet with a hearty response. His Post Office address is 544, Halifax, N. S.

CORNWALLIS:—On Sunday 4th inst., 23rd after Trinity, we had bright and happy Harvest Festival service morning and evening in our parish church. Canon Dart, Prest. of King's College, had kindly consented to be present and preached at both services; speaking in the morning particularly upon the cheerful character of Christian Worship, and eulogising the blessed efforts of those noble men in the church who have striven to banish cold gloom from our service, and to the more than half forgotten beauties of the Anglican Ritual. The sacrifice of the Holy Thanksgiving was offered to God, at which Canon Dart was celebrant, and the

resident priest assistant, and in which some thirty in all of the laity joined.

The altar, font, and chancel were very tastefully decorated with evergreen, different fruits and grains, flowers and autumn leaves; the voluntary offerings of the people. Nearly every Anglican family in the district was represented by some offering, even eight little children of different households sending their special contributions.

A detailed description of the decorations would occupy too much of your space; but special mention of the beautiful workmanship of the lettering on the walls cannot be omitted. The one text, "The earth is the Lord's," and the versicle, "We Praise Thee, O God!" being at once the cause and the outcome of our gratitude, giving us one motive and the key-note of our praise.

FOREIGN MISSIONS.—The Boy's class in the S. S., Christ Church, Amherst, have sent \$1.14 to the "Wawanosh Home" Algoma.

NEWPORT.—A handsome twostory house has been erected at Brooklyn in this Parish as a Rectory. The main building is 38x28 with offices attached 16x13.

HALIFAX.—The attempt of Bishop (?) Fallows to start a Deformed Episcopal Church here has not as yet met with any great success.

### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN.—The "Young Men's Institute" has again opened its reading room, in one of the new buildings erected since the fire. The situation is a convenient one on King Street, and the room spacious and pleasant. It will not be so easy a matter to replace the capital library which was destroyed in the general conflagration. It is to be hoped that this deficiency of the Institute will be remembered by those to whom God has given the ability to do good deeds.

KINGSCLEAR.—The Bishop administered the rite of Confirmation in St. Peter's Church, Spring Hill, on the morning of the twenty-fourth Sunday after Trinity. Holy Communion was also celebrated. The number confirmed was eleven, of whom three were adults, one having been received into the Church by Baptism the week previous. The Preface was read and the candidates presented by the rector, the Bishop laying his hands on each one separately at the entrance to the chancel steps. A practical and eloquent expository sermon was preached by the Bishop from St. Paul's words (Eph. vi. 11.): "Put on the whole armour of God."

NEWCASTLE.—The Festival of All Saints was chosen by the Churchmen of this pretty town as the day of their Harvest Thanksgiving. The beautiful little church was appropriately decorated for the occasion with the various fruits and flowers of the earth; and the Festival seemed to be one of real spiritual gladness.

The Chancel, with its beautifully vested altar, appeared to fine advantage. The retable was effectively adorned with vases of choice flowers and luscious fruits, and on the altar itself was placed a pyramid of the best of Nature's products. The Rood Screen was very neatly entwined with evergreens and decked with fruits and grains, and along the top bore the text, in beautiful design: "The earth is the Lord's and the fulness thereof." The Lectern was adorned with an ingeniously arranged selection of the "kindly fruits of the earth" which expressively united their voices with those of the appropriate special lessons of Divine Revelation. The beautiful Font of the church was rendered still more beautiful by its suitable and tasteful adornment with mosses, fruits and flowers, and, as the first object of remark as one entered the sacred edifice, it raised expectations which were fully satisfied in all the other special preparations for the due celebration of the appointed festival. The whole effect of the decorations was pleasing and suggestive, and when its beauty was enhanced in the evening by the illumination of the building with light from the coronas and the reflectors on the Rood Screen, it could scarcely fail to elicit admiration. It was



indeed well calculated, besides, inspiring the feelings of thankfulness for divine beauty, to possess the heart with somewhat of aspiration for the beautiful worship of the heavenly and eternal Jerusalem, and of the blessed communion, the faithful might, doubtless, share with the spirit of the departed servant of God to whose abundant self sacrifice the church owes the beautiful sanctuary we have been describing.

The morning service consisted of Litany and Holy Communion with appropriate selections from Hymns Ancient and Modern. The Litany was said by the Rev. Mr. Hiltz, Rector of Derby, and the ante-communion by the Rev. Mr. Barber, Rector of Newcastle, who also was Gospeller and celebrant. The Epistle was read by the Rev. D. Forsyth, Rector of Chatham, and the Rev. Mr. Sweet, Rector of Dalhousie, was server and almoner. Evensong was said at 8 o'clock, and consisted of the special diocesan thanksgiving service which was said by the Rev. Mr. Forsyth. The lessons were read by the Rev. Mr. Hiltz, and the sermon, an earnest and appropriate discourse for the occasion, was delivered by the Rev. Mr. Sweet. Suitable selections were sung from Hymns Ancient and Modern, which, with the chanting of the *Magnificat* and *Nunc Dimittis* and of the *Te Deum* at the close of the service, were well rendered by the choir; Rev. Mr. Barber ably presiding at the fine organ of the church. While the congregation left the church the magnificent strains of the Hallelujah chorus formed a fitting close to the fine music of this enjoyable festival.

The offerings were in aid of the building fund of the new Sunday School House, the construction of which has been vigorously prosecuted since the present Rector has been in charge of the parish.

During the day the clergy present enjoyed the kind hospitalities of the Rector, and after a most pleasant reunion, returned to their several spheres of labour, much refreshed by their experience of the joys of the "Harvest Home."

DEATH OF AN AGED CLERGYMAN.—The Rev'd Christopher Milner, we believe the oldest clergyman of the Church of England in this Diocese, died on the 2nd of November, at the residence of his son, C. Milner, Esq., Sackville. The reverend gentleman was born at Hawxwell, near Bedale, Yorkshire, England, February 28, 1787, and consequently was approaching his 91st year. He was ordained Deacon by Brownlow North, Bishop of Winchester, at an ordination held in the chapel Farnham Castle, in the County of Surrey, on Dec. 20, 1812, and was then licensed to the curacy of the Parish Church of Binsted, in the Isle of Wight. In 1813 Mr. Milner was admitted to Priest's Orders by George Henry Law, Bishop of Chester. In 1817 he was appointed a missionary of the Society for the Propagation of the Gospel in foreign parts, and accompanied by his wife and family arrived at Halifax, N.S., the following year. After a stay of a few years in Nova Scotia he was appointed to the mission of Sackville, N.B., and occasionally served the adjoining parishes of Shediac and Westmorland. He was, during a part of this period, also master of the County Grammar School. In 1836 he removed to Westfield and assumed in addition the charge of the neighboring parishes of Greenwich and Petersville before they were supplied with a resident minister. He continued rector of Westfield until incapacitated by illness and infirmity, he resigned in 1859, when, with his wife, he took up his residence with his youngest daughter, wife of N. H. De Veber, Esq. In August 1869, Mrs. Milner, who was a native of Southampton, England, and a highly accomplished lady, died at the age of seventy-eight years. Her remains lie in the Westfield burial ground. In September following Mr. Milner was removed to Sackville, where he had since remained. For forty-two years he was a missionary in the employ of the S. P. G., and consequently enjoyed a retiring pension. He served the mission of Westfield for no less than twenty-three years, and his late parishioners hold him in grateful and kindly remembrance.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

ADDRESS BY THE LORD BISHOP ON THE LABRADOR MISSION.—Church Missionary Union.—There

was a very good attendance at the meeting of the Quebec Church Missionary Union on Monday evening, 5th instant, in the National School Hall, on the occasion of the Bishop's description of his Episcopal visit last summer to the Labrador coast. Amongst those present, were many of the clergy of the city.

The Bishop stated, at the outset, that the mission on the Labrador coast was founded by the late Bishop Mountain; the head quarters then being "Old Fort;" after the Bishop's return, he sent, as first missionary, the Revd. J. P. Richmond, from St. Augustine's College, Canterbury. Mr. Richmond had under his care 100 miles of coast, with 200 inhabitants scattered in small groups. He established himself at Forteau, just within the limits of the Diocese of Newfoundland, in the house which had been used by the Rev. E. Botwood, missionary of the Diocese of Newfoundland. After one year's work on the coast, Mr. Richmond returned, and was succeeded by the Rev. J. F. Cookesley, another student from St. Augustine's. Mr. Cookesley was an old Eton boy, refined and gentle, who gave himself to the work with such hearty zeal that in his diary was found, after his death, the following entry, "My lines have fallen unto me in pleasant places." Mr. Cookesley, nursed in luxury at home, endured without a murmur the hardships of the Labrador coast. He made his head quarters at Old Fort. On his return to Quebec it was found that his health had been thoroughly mined, and after a short residence at Bruy Louis he returned to England to die in his father's house. Mr. Cookesley was succeeded in the Labrador coast by the Rev. R. Wainwright, who moved the head quarters of the mission to St. Augustine River, 100 miles westward; his idea was the establishment of a village there, but it proved a failure. He, in turn, was succeeded by the Rev. J. Hepburn, of Bishop's College, Lennoxville. After two years of zealous work, he exchanged with the Rev. J. B. Allnott, of St. Augustine's College, then Rector of Drummondville. Mr. Allnott determined to make Mutton Bay the head quarters, in consequence of the great influx of fishermen from Newfoundland at that point; he induced a Mr. Butler to join him as school-master, and established a mission on a really satisfactory basis. After labouring for two years, he returned to Drummondville, and Mr. Hepburn nobly returned to the coast, taking with him his two sisters to prosecute the work in the schools. A town was built at "Mutton Bay" and the work extended vigorously east to "Forteau," and west to "Natasquan." Mr. Hepburn has now returned after three years stay, making in all five years on the coast. The Bishop had left for Labrador this season in order to confirm the candidates prepared by Mr. Hepburn. In company with his son, he left by a schooner commanded by Captain Blais, on Sunday afternoon, the 22nd July, for Natasquan, the most westerly station of the mission, where he expected to meet Rev. Mr. Hepburn, the zealous missionary, on the coast. Favored by fortunate winds and fine weather, the schooner reached Natasquan on the following Thursday afternoon; an exceptionally quick passage, considering that on a former occasion his Lordship had been four weeks reaching a point 600 miles down the river. At Natasquan are fishing rooms of the Messrs. Robin, of Jersey, and also a station of the Hudson's Bay Company. Mr. Hepburn was not expected for a few days at Natasquan, but remarkable to state, he also, though coming from the opposite direction was fortunate enough to have favorable winds, and arrived about two hours after the Bishop. In the evening, the full service of the church with a sermon was held, notwithstanding that the congregation numbered but two besides the Bishop and Mr. Hepburn. Here the lecturer described the work of the missionary in Labrador, which is necessarily simple in form. Wherever he stops, he makes it a habit to perform the full Church service, and people look upon its celebration as a privilege which they are careful not to miss. From Natasquan, the Bishop and party started for Casco, where it was designed that they should stay over Sunday. It happened that they remained over at a station four miles from it, however, where an Englishman, named Mr. Foreman, resides, who leases and fishes a salmon stream. The Bishop gave a very interesting account of the

stream and of his visit to the salmon leap and nets. A full service was performed at this place on Sunday, and on the following day the party left for Casco, which is a new settlement, formed, as are many similar ones along the coast, of Newfoundland fishermen, who have migrated during the last few years. The living secured by these people is a very precarious one, and at best is only a narrow escape from starvation. At Casco are eight families and fifty-nine souls, all of whom, except those absent from the place, attended a hearty church service, at which three people were confirmed, and the Holy Communion administered. The Bishop and party had intended to start on the following day for the next station, fifty miles away, but the weather was so exceedingly stormy and unfavorable, that their departure from Casco was postponed, and another good service conducted. In the course of his narrative, His Lordship gave an interesting account of the dangers to be faced in the navigation of this portion of the Gulf, and of the islands, granite rocks, channels, etc., which abound, but which add to the grandeur of the scenery. He also bore testimony to the skill and ability of Revd. Mr. Hepburn as pilot in these dangerous localities, stating that he was, in fact, the best pilot on the coast; while others knew certain points well, Mr. Hepburn would run a boat its whole 200 miles with safety. The Bishop also spoke of the excellent qualities of the mission boat, which was secured by the indefatigable efforts of Revd. Mr. Fothergill and a few benevolent friends, and whose selection speaks very favorably of the judgment of Captain Ash, R. N., who had been consulted on the best build of a boat for the Labrador coast. In two or three instances, Bishop Williams vividly described the dangers of the sea, and in winter, of the snow and frost, all of which have to be endured many times by the missionaries. At the next station again, where Mr. Gilbert Jones resides, twenty miles from his nearest neighbor, a large room in a new house was fitted up as a church, and there, himself, his wife, and his two children were confirmed by the Bishop. An interesting account was given of the fare of the Episcopal party when visiting the eastern stations of the mission—consisting of gulls, tinkers, and whale flesh. From Washiconta Harbour the Bishop proceeded to Cape Whittle and confirmed four persons, and administered the Holy Eucharist, and then proceeded to Harrington, a station of six families, with 42 people; eight were confirmed and the Holy Communion administered. On the whole, and especially in the new parishes, the Bishop found the men satisfied with their position, notwithstanding the precarious living they made, because it is better than they could do in Newfoundland; the women, however, he usually found less satisfied. At Mutton Bay, the head quarters of the mission, reside Mr. Hepburn's sisters, and he himself, when at home, which is of course very seldom. In his absence they conduct day and Sunday school, the latter being the best substitute for regular church services, which these poor people can enjoy. Out of love to their brother and to their Saviour, these ladies have banished themselves from the rest of the world, upon the Labrador coast. They have a reward however, the knowledge that they are sacrificing themselves for their Master, while they lighten the hard lot of their brother, and gain the love and esteem of the people among whom they labor. At Stick Point, the residence of Mr. Goddard, there are a large number of settlers and other fishermen from neighboring harbors who are able to assemble at this point, giving often a congregation of fifty people, which is considered large for the coast. Interesting descriptions followed of visits made to other stations, and services and confirmations held; amongst other places, at Dog Island, where an affecting consecration of a graveyard took place; at Bon Lesperance, where the party was hospitably received by Mr. Butler, Congregational Minister of the Labrador coast, and at Forteau, included in the diocese of Newfoundland, and bordering on the Straits of Belleisle. Here, after some days watching for an inward bound ship, the Episcopal party were taken on board by the ship "Good Hope," which landed them in Quebec on Saturday night, preceding the Monday on which the Bishop left for Montreal to attend the session of the Provincial Synod. His Lordship stated that the distance travelled by the Lab-

rador missionary in summer by boat is about 1200 miles, and in winter, by dogs in comitiks, 600. He concluded his address by giving several interesting instances of the narrow escapes from death endured by the self-denying men who have labored on that bleak coast. His Lordship, besides confirming a good number of candidates, administered the Holy Communion thirteen times, and preached over thirty sermons. Before the meeting was closed with usual prayer, a hearty vote of thanks was proposed by R. R. Dobell, Esq., to the Right Rev. Lecturer for his instructive and interesting address.

The Labrador coast is unfortunately left this winter without a missionary, the Bishop not having a man to send. The poverty on some parts of the coast is very distressing; and the large boxes of clothing, kindly supplied by some English friends of Mr. Williams, are hailed with joy by many a barely clad family. The Mothers' & Daughters' Meeting of St. Matthew's and St. Peter's, Quebec, also render much aid in furnishing clothing for people in some of the settlements.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

HILLIER.—Upon Tuesday morning the 13th inst. the Lord Bishop of the Diocese held a confirmation service in Christ Church Hillier. The day was fine and a large congregation was gathered together to witness the interesting ceremony. The church was literally packed from end to end, not with mere gazers but with devout church people, who engaged heartily in the service. It was indeed a solemn and impressive sight to behold fifty-seven candidates rise up at the Bishop's summons. The majority of them were young men and women, a few were older, but none were mere children brought in to swell the number presented, the demeanour of the candidates was serious and attentive as if they realized the solemnity of their position, and their earnest response to the Bishop's challenge showed the sincerity of their intentions, that the obligations they were undertaking they purposed to fulfil. The Bishop's address was full of feeling and power, and was listened to by all the congregation with the greatest attention. He expressed himself highly pleased with the large number who had come forward to renew their baptismal vows and the large congregation present. After the address the Holy Communion was administered to a great number of persons including those first confirmed. The clergy present assisting the Lord Bishop were besides the Rev. J. Halliwell Incumbent, the Rev. C. P. Mulvaney and the Rev. E. Loucks, the choir under the direction of Miss Halliwell the organist, sang with great taste and spirit the several parts of the service assigned to them. After the service the Bishop and clergy were kindly invited to dinner by the senior churchwarden Mr. Jones, who treated them most hospitably. The occasion was a most gratifying one for all concerned and highly creditable to the Pastor.

The Lord Bishop has appointed the Rev. E. W. Beaven, M. A., to the mission of Stirling.

The venerable Archdeacon Parnell lately held very successful missionary meetings in the missions of Roslyn and Madoc.

We notice with deep regret the death of Francis McAnnassy, Esq., of Belleville, who departed this life on 21st of October last. He was one of the oldest inhabitants in Belleville, and had done much to advance its interests. He had been a resident since 1823, and had filled many municipal offices with credit to himself, and advantage to his fellow citizens. A long life of unsullied integrity won for him the confidence and respect of the community, while his unostentatious but continuous charity gained the gratitude of the many recipients of his kindness. As a churchman his loss will be long felt, and his memory warmly cherished. His constant and regular attendance on the Committees and Synods of the Diocese, and at the Provincial Synod, showed the active interest he took in the welfare of the church while his regular attendance on the services, and Holy Communion, proved his personal appreciation of the means of grace. For the last few months of his life, failing health compelled him

to comparative retirement from active duty; and he was unable to attend the last Provincial Synod, although, almost up to the last moment, he hoped to be able to be present at it. Although unable during the few days of his last illness, to express himself clearly, yet he endeavored to join in the prayers offered at his bedside, and finally departed in peace to enter as we trust, the rest of the people of God. His funeral which took place on 23rd October was numerously attended, and the closing of stores in the Main Street and other marks of respect testified to the esteem and affection in which the deceased had been held.

### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending November 17th, 1877.

WIDOWS AND ORPHANS' FUND:—*October Collection*.—Trinity College Chapel, Toronto, \$20.56; Clarke, (Perry town) additional \$1.00; Norwood, \$3.42, Westwood, \$1.58; Port Hope, St. Mark's, \$28.00; Trinity College School Chapel, Port Hope, additional \$2.00; Charleston, \$1.30, Cataract, \$1.10; Campbell's Cross, \$2.60; Port Perry, additional, 50 cents. *Annual subscription*.—The Reverend Charles W. Paterson, \$5.00.

MISSION FUND.—*Collection at Children's service* in St. James's Cathedral, Sunday, November 4th 1877, \$32.80.

BOOK AND TRACT FUND.—St. James's Penetanguishene, for Library Books, \$10.00.

FOREIGN MISSIONS.—Collection at Missionary Meeting, St. James's School House, Wednesday, November 7th 1877, \$205.93.

The Rev. J. A. Hanna requests his letters and papers to be sent to him at Garden Hill.

APSLEY.—On Sunday 4th inst., a very interesting service took place in St. George's Church. An organ was lent for the occasion—one of T. A. Livingston's of Toronto—beautiful and powerful in tone. The songs of the church were well rendered by the choir, the Misses Baileigh, Harding, Anderston, and Messrs. Giles and Cass; Mrs. Fitzgerald was organist. Venite was sung to Boyce's chant in D; Te Deum, Brandon in E flat; Gloria Patria Grand chant. At the celebration of Holy Communion at the close of morning prayer a handsome and valuable service of plate was used for the first time, the gift of the little children of a gentlemen who wishes to be unknown. A fine new communion table was also used, the gift of Mr. Geo. Ayling, of Peterboro' and Apsley. The preacher urged his hearers to consider the Holy Eucharist an Act of Worship, and as such the highest which Christians can offer to God. That therein we adore our Redeemer in a supernatural, inconceivable, mystical, but real, true, and objective way. Not by transubstantiation nor by consubstantiation. Using the words of one of God's most favoured priests in modern days; "His presence is in a way we have no faculty capable of comprehending, nor any language capable of expressing. It is simply and purely a matter of faith, admits of no explanation direct or comparative; and therefore excludes any objection or difficulties arising from physical laws of matter and substance." At evening prayer there was a full congregation. Some beautiful selections from hymns A. and M. were well sung. The object of the sermon was to show the superiority of the Bible even as a book of interesting narrative over the trashy works of fiction which are so common. And the narrative of the Creation and Fall; Lamech's "song of sword," and of the flood, were enlarged upon as instances of instruction and interest that may be delivered from such short notices by careful study Scripture with Scripture. Strong remarks also were made about Christian places of worship rejecting the Christian Symbol, lest they should be tainted with Romanism, that symbol under which apostles, martyrs, confessors, suffered and died, before Romanism was heard of. The collections for the widows and orphans were much larger than for a long time.

On the following day, the missionary Revd. P. Harding met some of the leading men of his northern congregation to arrange for building a frame church, central between two stations, so uniting them. Mr. James Young gave half an

acre of land, Mr. James Ellerton gave all the timber necessary from the frame work; and others promised to get the work done; and all were pleased to think they should be able to go to church," and to go often.

TORONTO.—*Central Prison*.—A service of some interest to all lovers of our church took place on Sunday last the 25th after Trinity. The confirmation of 26 of the prisoners at half past 9 o'clock the hour appointed our venerable Bishop attended at the the Prison, when the prisoners to the number of about 400 were ranged in the Chapel, service commenced with the baptism of 4 of the prisoners (5 others also having been baptised on the preceding Evening) by the Rev. R. Harrison of St. Matthias Church, after which he said a shortened Matin Service and at the close thereof the candidates were presented to the Bishop, by Mr. Softley the missionary of prisons, upon whom His Lordship performed the Apostolic Rite of laying on of hands. In the course of a short but earnest address His Lordship said he trusted that those who had now come forward to renew their baptismal promises had done so with the full determination of leading better lives, that all might consider the place of their present confinement as not only one of punishment but also of moral improvement urging upon them the importance of the duties of prayer and repentance and endeavouring to follow the example of Christ who had done and suffered so much for men, that when the terms of their sentence expired they might come out better men and finally at the last day might be received with that welcome salutation "Well done good and faithful servant" and not be cast out with the dread sentence "Depart ye cursed into everlasting fire." We were pleased to notice the hearty manner in which the service was joined in especially the chanting of the "Venite and Te Deum," and think that these facts speak much for the Christian work being carried on there by a few earnest workers under the superintendence of Mr. Softley the agent of the "Prisoners Aid Association."

HOSPITAL FOR SICK CHILDREN.—This institution has been removed to 206 Seaton street. There are now twenty patients which are provided with food, clothing, medicine and care, by voluntary contribution. There are special needs at this season of the year; the building requires repair, and table linen, sheeting, feathers for pillows, are much needed. Donations are received either at the Hospital, or by Mrs. Samuel McMaster, 26 Clover Hill.

DAY OF INTERCESSION FOR MISSIONS.—*To the Reverend the Clergy of the Diocese of Toronto.—Reverend and Dear Brethren*.—I have also to call your attention to the observance of a day of Intercession for Missions, the continuance of which is strongly urged by his Grace the Archbishop of Canterbury; it being felt, he says, almost everywhere that a blessing from God has followed our prayers on this behalf in the past years. The special day named is Friday, 30th November, St. Andrew's Day; but, as his Grace the Archbishop allows us the discretion of using for this object any of the succeeding seven days, I feel that I should be consulting the general convenience and preference in naming, as this day of Intercession, Sunday, the second of December next,—the first Sunday in Advent.

I have to request your announcing that the Offerings on that day will be given to the Missionary Diocese of Algoma; which, for the sustentation of its Bishop and Clergy, is almost wholly dependent upon the contributions of the sister Dioceses in this Ecclesiastical Province. I remain, Rev. and dear Brethren, faithfully and affectionately yours, A. N. TORONTO.

Toronto Nov. 1st. 1877.

N. B.—Forms of Prayer for the General Thanksgiving after Harvest, and for the Day of Intercession, can be had at Messrs Rowsell & Hutchinson's 76 King St. East, Toronto.

—"My son, would you suppose the Lord's Prayer could be engraved in a space no larger than the area of a nickel cent?" "Well, yes, father, if a cent is as big in everybody's eye as it is in yours, I think there would be no difficulty in putting it on about four times."

NIAGARA.

MOUNT FOREST.—On November 13th and 14th, there was a meeting of the Ruri Decanal Chapter of the County of Wellington. There was service on the first evening, the clergymen present and assisting being the Rev. Dean, the Rev. C. E. Thomson, the Incumbent the Rev. Harry L. Yewens, the Rev. R. Cordner and the Rev. R. C. Caswall, also the Rev. Charles Edmund Sills, deacon of the Diocese of Toronto. The Preacher was the Rev. Robert. C. Caswall, by appointment by the Incumbent the subject being "Of Sacraments, and Sacramental Ordinances," introductory to the series chosen for the following evening.

On Wednesday the Holy Communion was celebrated at 8 o'clock, the Rural Dean was celebrant, assisted by the Rev. Harry L. Yewens, the Rev. R. Cordner read the epistle and the Rev. R. C. Caswall the Gospel. Fourteen of the Laity communicated.

At 10 o'clock the Clergy met for the usual business of the Chapter of the parsonage. During the day the Rev. A. Henderson and the Rev. P. L. Spencer were added to their number.

The next meeting of the Deanery was arranged to be held at Palmerston on February 12th and 13th, Tuesday and Wednesday.

Before the close of the meeting, by the request of the clergy present the Rev. A. Henderson presented the Rev. C. E. Thomson the retiring Rural Dean, on behalf of the present and absent members, a gold watch-chain, seal and key, as a slight testimonial of their great regard for him and appreciation of his kind services during the three years he has held the office. Mr. Thomson made a kind and feeling reply.

At the concluding service on Wednesday evening all the addresses arranged for at the last meeting were delivered with the exception of one which was to have been delivered by Canon Dixon, who was absent. The subjects were as follows: "The Minister of Baptism," "The Essential Parts of Baptism," "Mode of Baptism," "The Age for Baptism" (omitted owing to absence of Canon Dixon), "Requirements of Those to be Baptized," "Inward grace of Baptism," "Sponsors" "Confirmation."

The congregations on both evenings were large, and great interest was evidently taken in the systematic course of instruction thus provided for them.

At the conclusion of the service on Wednesday evening, at the request of the Incumbent, Mr. Thomson made a short farewell address to the clergy and people, as Rural Dean; as his resignation of St. John's Church Elora, and consequently if the Deanery takes place (or rather it should now be said took place) on the 15th inst.

HURON.

(FROM OUR OWN CORRESPONDENT.)

THE BISHOP OF SASKATCHEWAN has been here during the past week, on his way to England, where he expects to remain for some time, most probably a year, to raise funds to establish schools and a native training college. On Sunday morning he preached at St. Paul's, London, taking as his text St. Matt. xiv. 30-31. His sermon was specially directed to the purpose of his present visit to England—to his work among the Cree and Blackfoot Indians in the great North-West Territory, of the great work to be accomplished, and of the necessity for a native ministry, and a native training college to educate such a ministry.

Having referred to the busy life of our Lord, to His indefatigable labours, to His work on that day spoken of in his text, and to his going up into a mountain to commune alone with the Father, he pointed out the lesson it contained for all. We must work and pray.

He then directed attention more particularly to the text, to the stormy faith that made Peter make this great venture for Christ. He heard the voice of Jesus and would go and meet him. That was the sweet and strong attraction. When he looked to the boisterous wind and not to Christ he was afraid and began to sink.

The preacher depicted an incident of his missionary travels. In the winter of 1875, the coldest winter that had been in the North-West

for many years, he was travelling by a dog in the wilds of his diocese, many miles away from any human habitation, the bright moon shining on the snow that lay two feet deep, where with his men he had encamped for the night. Some Indians came into the place, and entered into conversation with the Indians of his dog-train. He could see that they were telling the new arrivals that he was a missionary. His men interpreted to him what was being said. They wanted to hear about Jesus, of whom his men had told them. They asked him to tell them about his religion, and so he began to preach to them. What a strange contrast between that congregation and this audience. The sun was shining down with that brilliancy only known in the North-West, casting its rays down through the great pine trees, and a huge camp fire was blazing. The pews and the pulpit were the fallen trunks of trees. 'Twas indeed a strange contrast to the beautiful church in which they were now assembled, with the music they had heard that morning, and the educated and refined congregation he now addressed and that motley gathering on the North-West prairie. There is a common fellowship, they are both subjects of our Queen, and there is a still nearer tie that binds them. Like his present congregation, those Indians are immortal, and they have souls to be saved. These men, then, sat about the camp fire talking about what the preacher had said, and expressing their anxiety to hear more about the Gospel. They wished him to send some one to teach them.

The preacher told of the geographical position of his diocese, its vast extent and its people—Crees, Blackfeet and Sioux; of his endeavours to establish a native training college; of a pioneer native missionary; of his tour 800 miles west of the Saskatchewan to the farthest missionary station in his diocese, where he found a beautiful church built, with 300 Indian members. He had the pleasure of confirming fifty men.

Let us, he said, have this training college, that we may train all our native missionaries. There is a great future before our Indians of the North-West if they are properly cared for. They are Canadians as well as ourselves. Read your papers of yesterday and you will say that there is loyalty towards the Queen and country among them. The one great thing is first to get them brought to Christ; then they are sure to be true, faithful and loving subjects of their country and their Queen.

The Bishop of Saskatchewan preached in the Memorial Church at evening service. The collection at both churches was in aid of the proposed training college. The collection at morning service was \$104, at evening service \$40.

LONDON.—The burial of the Rev. W. Harrison Tilley, took place on the 13th. inst., in the old St. Paul's Church yard. At the station the body was met by Hon. E. Blake, Messrs. V. and B. Cronyn, and other members of the Memorial Church. The body was taken to the church and there lay in the Chancel till the hour for burial. The church was draped in mourning. On the coffin were everlasting flowers in wreaths and other designs. At half past, the Bishop of Huron commenced the burial service, reading the opening sentences, Rev. W. A. Richardson, Rector of the Church read the Psalms, and the Bishop of Saskatchewan, the chapter of Corinthians appointed for the service. A hymn was then sung, (253, of the Hymnal Companion) by the choir and congregation. Miss Raymond presiding at the organ. Then was played the "Dead March in laud."

The procession consisted of Church of England Young Men's Association, church warden and congregation; Clergy; Students of Huron College; Bishop of Huron's carriage, with the Bishop and Rev. Mr. Richardson; mourners carriages, and private carriages. The pall bearers were—Very Rev. Dean Grasett, Rev. Mr. Green, assistant Minister of St. James Cathedral, Very Rev. Dean Boomer, Rev. Canon Innes, Rev. Canon Hincks, Rev. T. C. Des Barres, Rev. Mr. Strutt, Rev. J. W. P. Smith. The service at the grave was read by the Bishop of Huron.

Correspondence.

DUTIES OF CHURCHWARDENS.

DEAR EDITOR,—The duties of churchwardens are:

1. To make presentments at the visitation of the Archdeacon or other ordinary as to whatever may be amiss or irregular in their parish.

2. To keep proper order at church. But although churchwardens have power and authority to preserve order and decorum during the time of Divine service, yet in the administration of Divine service they have no power to interfere. This is the immediate province of the clergyman subject to the control of the ordinary. Originally the duties of the churchwardens were confined to the care of the ecclesiastical property of the parish over which they exercised a discretionary power for specific purposes, but in all other respects their office is an office of observation and complaint but not of control with respect to Divine worship. So it is laid down in Ayliffe in one of the best dissertations on the duties of churchwardens—and is to be observed that in the canons it is laid down that churchwardens are appointed to provide the furniture of the church, the bread and wine for the Holy Sacrament, the surplice and books necessary for the performance of Divine worship, but it is the minister who has the use.

Sir John Nicholls observed in *Lee vs. Matthews* "The Minister has in the first instance the right to the possession of the key of the church and the churchwardens have only the custody of the church under him. If the Minister refuses access to the church on fitting occasions, he will be set right on application and complaint to higher authorities."

The above furnishes a complete answer to the question put by "An Anxious Inquirer" in your issue of the 1st. inst. Yours &c., BARRISTER.

AFTER THE CONFERENCE.

SIR: The Canadian Church in this Diocese has at length tried the much yearned for experiment of a kind of "Church Congress:" and we are now at liberty to ask the question, 'Cui bono?' with abundant material for the answer. From the experience now obtained I have drawn the following inference, which represent the arguments urged against the experiment before it took place. 1. A Church Congress in Canada, a 'Convention' or 'Conference' on Church subjects, is an *impertinence*. In England, where they originated, they were confessedly instituted ad interim until the revival of Diocesan Synods, and the reconstruction of Convocation, and in that way they have done, are doing, and will yet do a noble and useful work, are serving admirably the purpose of leading up to the Church's legislative and deliberative organs, and meanwhile informing the Parliament of the real sentiments of the Church at large, in contrast with the lame utterances of Convocation. In Canada where we already have, in admirable order, our Diocesan and Provincial Synods, their English work is non-existent. Have they any *raison d'etre*? Some people may say, 'Yes, they afford scope for more free discussion.'

2. Now, as a matter of fact, discussion in our Synods is more free than in any Congress, Convention, or Conference therefor. In our Synods each subject comes up in natural and convenient order, and is discussed, or may be discussed *ad libitum* by all who are present, for hours and days—if necessary, for weeks; whereas, in these Conferences there is an iron rule, which cannot be broken, limiting the period of discussion on any subject to less than two hours, however important it may be, and stretching essayists and speakers, each on a procrustean task of twenty, fifteen or ten minutes' utterance. It is manifest that only a small number (four or five) of persons can take part in the discussion, and they naturally are such persons as have much effrontery, or the greatest conceit of their importance, or whose ability is so well known that people demand to hear them. In this way the vast majority of the persons interested have no opportunity of expressing themselves at such a Conference, while there is nothing in the Synod regulations to prevent

their doing so. As an arena for free discussion the Synod, as it is, is therefore greatly superior to a congress or conference. Should it be said (3) that there are certain subjects which are more proper to a conference than a Synod, the allegation must be denied in toto. In a synod the whole Church is represented by qualified persons, who assemble to legislate for the good of the Church, and nothing which affects the good of the Church should be foreign to its deliberations. Apart from action being taken, the mere discussion of any interesting Church or Sunday-school, or other religious subject, with the balance of opinion embodied in a resolution, would necessarily carry more real and practical weight than the same proceeding in a mere conference. The Church suffers already from the suppression of such subjects in our synods, and will suffer more if they are to be relegated systematically to an irresponsible conference, without any view to immediate practical results.

(To be continued.)

#### MORE CLERGY.

MR. EDITOR.—Your paper of the 8th inst. contains an article, by a layman, upon the need of more clergy to do the work of the church in several of its parishes. I am not quite sure, but that more devotedness and personal effort is needed on the part of the laity. Other religious bodies, by their lay agency, work matters up pretty thoroughly, as the church not unfrequently, in country places, finds to its cost. Of this I would give illustrations, but will not trespass upon time and space. But the laity can do much. They can excite to greater regularity irregular attendants, can enquire and report concerning the sick, needing pastoral attention, can develop to their full extent the pecuniary resources of the parish, and can notwithstanding their secular engagements, do much by word and by example, to give, and steadily to increase, a healthy tone of sentiment and action.

But at the present time the question is how shall we maintain the clergy we now have. Take the last statistical report of the Synod of Toronto, and see upon what incomes the greater part of them are living. We are to have a day of intercession to pray the Lord of the Harvest to send forth more laborers into the harvest. Do we not need one first to pray that he would incline the hearts of his people better to maintain these that are laboring? We talk of Christian obligations; what do we do to support ministers of religion? In the Jewish Church eleven families sustained a minister. When we Christians are ready to do this we shall find men for the work; but the church has no right to pray that men may immolate themselves upon the altar of poverty, while she keeps back the gold and silver which are the Lord's. I am not personal in my remarks, for the layman who wrote the article you printed is doubtless one of those who give their tenth.

#### SPECIAL COLLECTION FOR WIDOWS AND ORPHANS.

DEAR SIR:—I think that every clergyman, who has had the pleasure of knowing our deceased brother to whom your correspondent "Alpha" refers in his communication in last week's issue, would highly approve of the subject matter of that communication; and in connection therewith I would venture to make a few suggestions to those who have the matter especially under their control, which the experience derived from the similar collections taken up during the present year appear to me to render necessary.

1. I would suggest that His Lordship the Bishop should appoint a particular day on which the collection should be taken up throughout the whole Diocese.

2. That the Secretary-Treasurer should invent a different designation for the collection than one which drags in the name of the widow, and necessarily hurts her feelings by week after week holding her up before the view of the public as a Diocesan beneficiary.

3. That clergymen or churchwardens should remit the amount collected on the day after it has been taken up, instead of allowing the pay-

ments, as in the last case, to extend over a period of more than twelve months from the date of the notice. I think that this suggestion might be advantageously applied to all collections taken up for the Synod as well as to the special collections now referred to. *Bis dat, qui cito dat.* I am, dear Sir,

Yours faithfully,

JOHN FLETCHER.

Unionville, Nov. 16th, 1877.

#### ADDRESS TO THE REV. DR. BAILEY.

SIR,—Permit me, through the medium of your paper, to inform certain Augustinians, who took advantage of their meeting together, during the late Provincial Synod, to sign an address to the Rev. Dr. Bailey on his resigning the office of Warden of St. Augustine's, that I forwarded the address, and have just received an acknowledgment of its receipt. The Warden writes as follows:—

"At the Archbishop's request, I am holding office till January next, possibly till April next, according as the choice of a successor may be determined. This being the case, I shall lay the address which you enclosed to me (by which I was much moved) in my drawer, to be properly responded to when my resignation shall have taken actual place. Meanwhile will you kindly send word of this to our dear old students, as you have opportunity."

Yours, E. P. EMERY.

The Rectory, Smith's Falls, Nov. 14, 1877.

#### RECITING THE ATHANASIAN CREED.

DEAR SIR.—Will you or any of your correspondents, kindly give some information about the manner of reciting the Athanasian Creed. Are there any special reasons,—historical or others,—why it should not, in common with the other two Creeds of the Catholic Church, be sung or said simultaneously by priest and people? Are there any churches in Canada where this is done? Or was it written to be said antiphonally, as, I believe, is the almost universal custom. R. S. Cornwallis Oct. 8th 1877.

#### COLLECTION OF FUNDS.

DEAR SIR: Would you kindly answer the following questions: Who is the most proper person to solicit funds for the purpose of freeing a parsonage from debt? Is the incumbent of the parish, by virtue of his office, "exempt from all trouble in the matter?" Is it considered *infra dig.* for the incumbent to solicit funds for his own parsonage? I should feel greatly obliged if you would kindly answer the above, as our parsonage is heavily in debt.

"A COUNTRY CHURCHWARDEN.

November 12, 1877.

#### THE BISHOP OF FREDERICTON'S SERMON.

SIR,—Your correspondent "Order" might have come much nearer the present day than 1855, to prove that English Churches too well bore out the statement of Bishop Medley. Late English papers furnish examples—one from Norfolk, the other from Exeter, the former to be restored, the latter (the Cathedral) only just put in better order.

(1.) "Is one of the handsomest in the Diocese; but the roof and walls are in such a state of dilapidation that unless some repairs are shortly effected, the fabric must become a wreck.

This state of things can be verified by the Rural Dean from his personal inspection.

Great exertions have been made to repair the inside of the edifice, and half the seats, destroyed by dry rot, have been restored."

(2.) "It need hardly be said that Exeter had fallen during the eighteenth century into much the same condition as other English churches. The most exalted idea with regard to the state in which they ought to be kept is perhaps not badly described in Peter Pindar's account of the visit of George III. with his Queen and three of his daughters in 1789. The piece is quoted this week in the local papers, and his Majesty is represented as saying in it—

Neat, neat—clean, very clean;  
D'ye mop it, mop it, Measter Dean—  
Mop, mop it every week?

In those days mopping and white or colour wash and paint satisfied popular notions with regard to the exceeding magnificence of the Lord's house, and those churches were comparatively speaking well off which received even so much attention as that. And here the curious fact may be mentioned that an old man, who was employed forty years ago to lay on the dirty washes which disfigured the cathedral, has been employed to take them off again. The name of the penitent whitewasher ought to go down to posterity, and, according to the *Exeter Gazette*, it is Smale.

### Family Reading.

#### THE PENNANT FAMILY.

##### CHAPTER VI.—DAISY AT THE CASTLE.

It was Saturday afternoon, and a half-holiday, when the next visit was paid by an inmate of the castle to the farm. Caradoc was seated near the big hall-table with Daisy on his knee and Mr. Ap Adam's Welsh and English dictionary and grammar outspread before him, resolutely trying to master the English language by their help and Daisy's lisping words. The child was already beginning to talk Welsh, as children will any language if they have quick ears, and want to make themselves understood. Her eager speech became a strange medley of Welsh, English, and Hindostanee; but Caradoc patiently puzzled over which was which, until he separated the parts in some measure.

She was, apparently, much troubled by her desire to please Caradoc on the one hand, and to listen to Michael, who was strumming out a Welsh air on his harp, on the other. Not even the doll, which she held in her arms, kept her little head still, which turned incessantly from side to side; and while Caradoc was peering over his dictionary and questioning her simultaneously, her rosy lips began to purse up as if indicative of a cry.

At this juncture Mrs. Pennant brought in Mrs. Morris. That amiable abigail had come with royal authority to take Daisy to the castle to see Lady Mona.

"Dear me, Mrs. Pennant, your sons are monstrous clever!" she remarked, on perceiving the one boy at his books, and the other at his harp. "Too clever by half for farm-work I should say."

Mrs. Pennant, who was proud of them, smiled acquiescently, not detecting her visitor's irony. Caradoc rose, and put Daisy from his knee, while Michael ceased his musical attempts.

"I am only trying to learn English, ma'am," said Caradoc. "How glad you must be to be able to speak it so well!"

Morris was flattered. Her English was her one accomplishment.

"I have always lived with the quality," she returned. "My lady has sent me to fetch the little girl because I have English;" then stopping over Daisy, she added, "You must come with me now, child."

Daisy looked at her wistfully, then put her arms around Caradoc, saying, "Daisy not go away."

"She must come Mrs. Pennant, my lady's orders are not to be disobeyed," said Morris drawing herself up.

"Certainly, Miss Morris. I should desire to do what her ladyship wishes. Caradoc, you had better take her as far as you can," replied Mrs. Pennant. "I will put on her best things. Come with mother, little Daisy."

The child had already learnt from the boys to call the good woman by that tender word, and understood enough to leave the room with her.

"If you would be so good as to tell her in English that we are going for a walk to see the great house, I think she would come," said Caradoc to Morris.

"We. I did not bring an invitation for you," she remarked, superciliously.

The boy's face flushed as he replied, proudly, "I did not think of going beyond the great gates, though my Lord Penruddock has asked me more than once."

When Daisy returned, she came dancing in, attired in the best blue frock, clean white trousers, a white tippet, and white quilted sun-bonnet. Her doll, from which she would not be separated, was in her arms; and, to Margaret's supreme delight and astonishment, she had arranged it Welsh fashion—twisting an old plaid scarf crosswise round her tiny person.

"There's clever she is!" Marget had said, with uplifted eyes. "She has only seen Matty and her baby twice, and she carries her doll just the same."

"It is Phœbe her ownself!" exclaimed Michael, as she entered, followed by his mother.

Daisy made no difficulty in accompanying Morris, when led by Caradoc. The road, as Farmer Pennant said, was detestable, and at times overflowed by the riotous brook that ran alongside of it; but Caradoc took the child in his arms when they reached the stoniest part, and also carried her across the narrow bridge which spanned the brook. Morris picked her way daintily, wondering why Mr. Pennant did not keep his roads in better order.

"That is the earl's work," said Caradoc.

They finally reached the road that led directly to the castle. This ran along the middle of the promontory, and was bordered by such hardy trees as would bear the exposed position. The ground was irregular, and, owing to its rocky base, unproductive, still it was green, and dotted at that season with bluebells and primroses. Midway the promontory another road branched off from the main drive, which led to the part of the castle occupied by the servants. Morris took this way, so that if Caradoc had desired to go as far as the great gate, once a port-cullis, he would have been disappointed. The principal drive was kept badly enough, but the side road was worse, being rutty, grass grown and stony. Daisy, however, ran along the sward on either side of it, gathering flowers at every step.

She was suddenly arrested by an imperative, "Who are you?—what are you about?" which sent her to Caradoc.

"It is only the little girl from Brynhafod, my Lord. Lady Mona has sent for her," said Morris.

The questioner was Lord Penruddock, who followed Daisy. Caradoc had been for the moment hidden by the rising ground, and when his lordship met him face to face he flushed to the temples. Caradoc's colour also came as he raised his cap. Both were sore about the encounter on the cliff, and they had not met since. Lord Penruddock turned to Daisy, without speaking to Caradoc.

"Were you the child washed up by the sea?" he asked, touching the scarf that enfolded her doll.

She glanced shyly at him from beneath the sun-bonnet; the clinging to Caradoc, said, "Naughty boy, shall not have my dolly."

"I will if I like, and you also. Waifs belong to the earl!" he cried; "but we don't want you. Take her to Lady Mona, Morris; Pennant shall come with me."

Morris would have obeyed, but the child clung to Caradoc.

"May I take her to the door, my Lord?" he asked.

Lord Penruddock did not condescend to answer, so Morris beckoned him on, and they soon reached the postern leading to the servants' offices.

Meanwhile, his young lordship dawdled on behind. He was in no amiable mood, for he felt that his will had been resisted successfully by an inferior, and he had been pondering the possibility of still subduing Caradoc.

The huge dark towers of the castle frowned above the battlemented wall in which was the side entrance to the court, surrounded by buildings, whither Morris was bound. This was the inhabited side of the castle, which stood, as has been said, a hundred feet above the sea, over rocks and caves. Ton Bay lay beneath, and ocean all around. When the heavy nailed arched door slowly opened, Morris said to Daisy, who was still holding Caradoc's hand, "Now come and see puff."

The word was magical.

"Where Puff?" she asked. "Tome, Tarad."

"He shall come and fetch you," returned Morris, grimly; and catching the child up, she

swung back the door, and hurried across the court, leaving the two boys without.

Daisy began to cry, but Morris proceeded towards a round tower, through a curious doorway, across a large hall, up a spiral staircase, and finally along a corridor which looked upon the sea, to what was called the Lady Mona's apartments. These were in another tower, adjoining the countess's private rooms, and apart from the earl's.

Daisy soon found herself in a moderate-sized and somewhat shabbily-furnished sitting-room, or school room, as it was usually called. Everything in it was old, even to the lesson-books used by Lady Mona, for the Earl was slow to renew, excusing himself upon two pleas—that of the poverty of his earldom, and his dislike to breaking up old associations, or modernising the antique. In this room sat Lady Mona and her governess Miss Manent, both expecting Daisy with some impatience, for the excitement of a visit of any kind was better than none, and their lives were extremely dull.

"There is Puff," said Morris, as she put down the frightened child near the French poodle, asleep on Lady Mona's lap. "She is a peevish, disagreeable thing, your ladyship," she added, as Lady Mona began to talk to Daisy.

"Puff! Puff!" said Daisy, drying her eyes, and stroking the silky-white fur of the ill-tempered poodle.

Miss Manent rose from the high straight carved chair in which she sat, and knelt down by Daisy. "You darling!" she exclaimed, putting her arms round her and kissing her.

"How can you kiss her, she comes from a farm!" said Lady Mona, who was not quite sure whether, after all, it had been wise to send for her.

Miss Manent had come to the castle when she was seventeen, and Lady Mona six, as a sort of nursery governess, and had so far improved herself during those long solitary years that she had maintained her position as governess, and seemed likely to continue to hold it. The truth was that she had never dared to ask for an increase of salary, and the poor earl knew that a fresh governess would demand higher terms; so when the countess suggested that Lady Mona required more accomplishments, he said he disliked all change, and begged that Miss Manent might remain for the present, for she really did very well. And Miss Manent, being an orphan, and well-nigh friendless, remained. She was quiet, unassuming, and ladylike. Although not pretty, her face was interesting from its pensive expression and exceeding paleness. Not even the countess could tell what were her temper and character, for she maintained a rigid reserve and self-control so perfect that her ladyship's provoking and imperious manners failed; nothing seemed, apparently, to irritate her. She had taken to music and reading more in self defence against her lonely life than because she was particularly talented, and finding amongst the worm-eaten books of the old library many volumes of poems, she had ventured to ask permission to read them, and received consent. She did her duty by the Lady Mona according to her lights, and they were not brilliant, but the pupil had, as a rule, more control over the mistress than the mistress over the pupil. Hers was truly a solitary, if not a miserable existence, and it is no wonder, therefore, that she threw her arms round Daisy instinctively, and exclaimed, "You darling!" Daisy, in return, put her disengaged arm round Miss Manent's neck, and her little cherry lips to hers. The child-kiss was new to her, and her heart throbbled with a strange emotion. She had never, during their intercourse, ventured to kiss Lady Mona, who was, by nature, indifferent to that mode of displaying tenderness.

"Come with me and Morris, Daisy, and let us take off your bonnet," said Lady Mona.

"And Puff?" asked the child.

"Yes; but her name is Blanche," replied Lady Mona.

Daisy looked at Miss Manent, and by childish word and gesture asked her to accompany them; but Lady Mona negatived this at once. Daisy went reluctantly into the next room, which was Lady Mona's boudoir. Here she was instantly well amused, for it was filled with ornaments, dolls, and playthings. The furniture was old and

shabby; but as Lady Mona had, during her brief life, received and kept everything she could get, and never made a present in return, she had a goodly show of gifts. A wonderful house full of dolls induced Daisy to unfold her sea-worn infant, and display its charms, after which Morris easily removed the bonnet and tippet.

"What is this?" asked Lady Mona, whose curiosity was insatiable, and who espied the gold chain, and immediately drew the locket suspended from it from beneath the frock where it was partially hidden.

"Papa, mamma," lisped Daisy, pointing to the locks of hair.

"I never saw anything so beautiful, Morris!" cried Lady Mona, examining it. "I have nothing like it. Pearls and Diamonds, and the richest gold. I think it is meant for a wreath of daisies."

"Not open," said the child, as the young lady tried to open it.

"What a handsome clasp!" remarked Morris, peering into the fastening at the back, and fingering it inquisitively.

"It is handsome. I wish the earl would give me such a one," said Lady Mona.

"Daisy mustn't dive it," lisped the child.

When they had sufficiently examined the locket, Morris took her departure, and Lady Mona displayed her possessions to Daisy. Then the countess appeared in the school-room, and called them in.

"You must not keep her long, Mona. The earl will be back to dinner, and may be early, as he expects some gentlemen. I wish, when he asks people, he would tell one sooner. My pink satin is not ready, and nothing becomes me so well."

Her Ladyship began to question Daisy, but all her inquiries resulted in a vague account of soldiers, and palanquins, and elephants. It was evident that Daisy remembered nothing of the wreck, and the countess was of opinion that she must have been washed from her hammock into the sea. She still believed that her mother and her Ayah had gone away in the big ship; and the pretty lips pursed up at the recollection, at which Miss Manent, quite impulsively for her, took her on her lap.

"Pray don't let her cry, Miss Manent," said the countess.

"Mona, you had better be dressed, in case the earl should desire you to come down. Morris must not go away. I wish you had not sent for the child to-day. How perplexing things are! Perhaps, Miss Manent, you would kindly take her back to the farm as soon as she has had her tea?"

"With pleasure, my lady," replied Miss Manent.

"But the earl must not see her. Mona, ring for tea immediately, and let her go at once. Now don't pout; she shall come again whenever you like; and you know you must be dressed. I think your blue silk is most becoming."

The countess was an artist in dress. Daisy listened very intently to this conversation, while Miss Manent, half unconsciously, examined the diamond locket so much admired by Lady Mona and Morris.

Tea was laid in what was known as Miss Manent's sitting room, and thither they all repaired, Daisy clinging to the governess, who, however, pushed her towards Lady Mona.

When Daisy was satiated with cake, Morris was called to dress her, and Lady Mona accompanied them to her boudoir.

"I wish Mona had not taken this fancy for the child," said the countess, when they were gone. "But you will understand, Miss Manent; that Lord Craigavon is to know nothing about it. Perhaps you had better get ready."

In less than a quarter of an hour the governess and Daisy were outside the frowning walls of the castle; the one breathing freely, the other chattering glibly. They were met by Mrs. Pennant at the door of Brynhafod, who was anxiously expecting both Daisy and Caradoc.

"Mam!" cried the child; and, forgetful even of her doll, sprang into the good woman's arms.

Miss Manent, who had never been at the farm before, could not resist her signal to enter and rest a few minutes in the cheerful parlour. Cake and mead—or *metheglyn*, as Mrs. Pennant called it—were instantly on the table, and Miss Man-

ent's pale passive face flushed into life at the unexpected hospitality. She little knew that she, inmate of Craigavon Castle, was an object of pity at the farm. She dared not stay long, but making a desperate attempt at a Welsh phrase, kissed Daisy devoutly, shook hands with Mrs. Pennant, and left light for darkness. But the glimpse of sunshine made her, ever after ready to fetch the child from Brynhafof, or take her back again.

Soon after, when Mrs. Pennant was putting Daisy to bed, and trying to understand her account of her visit, she suddenly exclaimed in Welsh, "The locket! Where is the locket?"

Chain and locket had disappeared. There was at once a great commotion in the household, for everyone knew how valuable the ornament was in itself, and would be in case of a possible discovery of the child's friends. Daisy tried to explain that Morris and Lady Mona had examined it, but no one understood her. Mrs. Pennant and Marget had both sought to find the secret of the clasp that fastened the chain, and failed, so that it had not been off the little girl's neck while at the farm.

Michael and Ben were sent to search for the locket; and there was a general outcry for Caradoc, who, contrary to his custom, had not come in to tea.

"When he comes we will send him to the castle," said Farmer Pennant. "We must put a stop to his wanderings after what he calls his antediluvian fooleries. The stones named in the Bible are old enough, but Ap Adam would try to make one believe in older still."

"How wicked! You must take the boys away!" exclaimed Mrs. Pennant, wandering out into the sunset to look for Caradoc, while the others sought the locket and chain.

(To be continued.)

#### MY DUTY TO MY NEIGHBOR.

Among the things taught us in our catechism are that, "We should keep our hands from picking and stealing, and our tongues from evil speaking, lying, and slandering." The boys and girls may say. We do keep our hands from picking and stealing—we wouldn't do such mean things! We hope this is true of every one who reads these words. But we are not so sure about it. We wonder if any boy or girl is quite free from the charge of picking, and of stealing, too? We were once boys and girls, and we must declare we are ever so sorry that we cannot indignantly deny the charge, and dare anybody and everybody to prove that we ever put our fingers where they did not belong, or ever took the least thing, even a piece of sugar on the sly. We wish we could deny such things, and then wouldn't we carry our heads high! but as we can't, we don't care to hear much about it. Admitting, however, that none of our readers ever did pick anybody's pocket, or ever steal an apple, how is it about their tongues? Their fingers and hands may be clean, but are their tongue clean? If we should meet one of our boys on the street, and say to him, "Dick you are a liar," no doubt Dick would bristle up and show signs of war. But hold on, Dick. Don't be too fierce or too fast. Is it not true that you have once, twice, three times—yes ever so many times, been guilty of lying? Have you not told lies by your looks? and have you not told lies by your words? Just think it all over and see whether you have always been a truthful boy. If you have any doubt ask your mother, or sister Susie, or Bob Lincoln, or even the old dog Rover. You wouldn't ask one of them for a dollar, for you know what they would be obliged to say. And now how about evil speaking and slandering? Has any boy or girl ever spoken an evil word of another? How is it, Fannie Flirt? Did you ever whisper a syllable against Mable Strong, or any other girl? And you Tom Talkative, what was that you were saying about Jim Crofeet and the other boys? Just own up, all of you. Make a clean breast of it, and say how sorry you are, and that you will bridle your tongue, and keep it evermore from evils speaking, lying and slandering.—*Parish Visitor.*

#### SEEKING IT AGAIN.

A sailor who had escaped the perils and privations of one voyage at sea is quite likely to want

to try another; and so on, year after year. A soldier who feels during his first term of enlistment that he would not desire to enlist in the service if he were once fairly out of it is by no means sure to refuse to enlist again when he is at liberty to make a choice. There is a fascination not to be wondered at in dangers encountered in the line of duty. But what would be thought of a man who should deliberately throw himself from the upper window of a house again and again, because his successive falls, while bruising and maiming him, had yet left him life enough to try his perilous leap over again! He would better represent the wine-drinker who seeks again and again the poison which proves always and only his curse.

### Children's Department.

#### THE LORD'S CORN.

A mission station in the Indian Territory was at one time my house. Tobaccowell, one of our neighbours, was a member of the little mission church, and like many a white professor, was spasmodically zealous for the glory of God. One Sunday he listened to a sermon from Gen. xxviii. 22, "And of all that Thou shalt give me, I will surely give the tenth unto Thee."

At the close of the Service, he said to the missionary:—

"Me plant big corn-field next week. Me make it ten pieces; plant all, then one piece be the Lord's corn."

He did so; the part of the field to be devoted to the Lord was ploughed and planted with great care. But when the time for hoeing had arrived, our neighbour hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced, the Lord's corn uncultivated and dwarfed, and Tobaccowell's, well hoed, tall, and thrifty, produced a strong and striking contrast.

The sight of that corn-field has been a life-long lesson to me, and whenever I find myself more devoted to my own personal interests than to the glory of God, I say to myself, I am neglecting the Lord's corn.

#### WHAT MONEY CAN NOT BUY.

It was a rainy forenoon, and the children had "played out" all the plays they knew. So they settled themselves quietly at last behind cousin Edith's chair.—Fred on the floor, with his arms for a pillow, Charley beside a chair, and Alice on a low "cricket" by Freddy's side.

"Now, don't you just wish some fairy could tell our fortunes for us," said Alice, "and then we should know just what to expect as we go ahead?"

"I would rather a fairy would come and give me just the fortune I want," said Freddy.

"Suppose you could put on a wishing cap," asked Alice, "what would you ask for the first of anything?"

Fred said what nine boys out of ten would have done.

"I would ask for plenty of money, because that will get everything else that you want."

"Not quite everything," said thoughtful Charley; "it can't buy knowledge. There is Herbert Gray, he is rich enough, but you know he almost always stands at the foot of his class."

"It can't make you well, or I am sure Miss Allison would not suffer as she does year after year," said Alice. "I would rather be well and able to run about everywhere as I do, than to have her beautiful carriage and horses, and have a servant to lift me into the coach every time I went out. She cannot even walk out among her flowers and shrubbery."

"Yes," said cousin Edith; "health is better than riches, and knowledge is better than riches alone, and there is something better still that money can never buy, that is a mansion in heaven. You can buy a very beautiful mansion here for money, but then you can only dwell in it a little while. You would think it foolish for a man to spend all his fortune adorning a rented house; make the best we can of them, any houses we occupy here are but rented houses. Perhaps we shall have to leave them before the year is out. Yet we can all have this mansion if we will but seek it in the right way. Jesus has gone to get

it ready for all those who love Him truly, and try to do His will here in the world."

#### AS A LITTLE CHILD.

"Watching at eve by the window  
Till I had wandered in sight,  
Shouting and toddling to meet me,  
Patting her hands with delight.  
Hugging and kissing me sweetly,  
Lips like the rosiest dew!  
Running away then and calling,  
'I'll be up stairs before you."

Which was most pleased it was hard to say, as papa and baby Belle plodded up the stairs to the cosy nursery, where they had their accustomed romp after tea was over. No matter how tired papa was, shoving his slanes and wielding his hammers all day, it rested him to play with Belle. And when the play was over, and the little one settled down to that quiet which goes before sleepy-time, there were always sweet stories to tell which never grew old, no matter how often repeated. There was no figure, or description of God so sweet to Belle, as that which called Him "Our Father." Her father was always kind, and loving, and tender, and she could come close to his heart in all her baby troubles and sorrow. A Father in Heaven as well as one on earth, seemed almost too much good for one little girl's share.

#### "IF YOU PLEASE."

When the Duke of Wellington was sick the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers. They order so. That is ill-bred, and shows, to say the least, a want of thought. In all home-talk remember "If you please." To all who wait upon or serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget the three little words, "If you please."

#### KEEPING GOD WAITING.

One evening after tea I took a stroll near the beach. I met a worthy old church member, to whom I said, "If you will come by and by to the mission-house, I will show you and some other a 'Zoetrobe' from Sydney." A good number came by invitation; but I missed Tapa. When the exhibition was over he came in. I stated that I was tired, and could not show it over again only to one person; and wound up by asking him why he came so late. I shall never forget his reply. In a quiet tone Tapa, "Missionary, I went to meet my God. It was my appointed time for worship. I could not keep Him waiting."

#### MARRIED.

On Monday last, at Kinmount, by the Rev. Philip Tocque, A.M., Henry Biddburn, Esq., of Manchester, England, to Miss Sarah Thompson, of Ireland. The happy couple went on their wedding tour to Pettie's Bridge.

#### DEATHS.

At Pugwash, N.S., of diphtheria, November 8, Charlotte Amelia, aged 10, and Nov. 11th Sarah Jeannette, aged 5, daughters of Mr. Samuel Merrick, for a long time sexton of St. George's Church.

At Pugwash, N.S., Nov. 10th, James Bent, Esq., aged 75 years. A man respected in every phase of his life; one of the earliest members, and oft-times Warden of St. George's Parish.

On Thursday morning, Nov. 5th, at the Parsonage, Crysler, Parish of Finch, Diocese of Ontario, in the 58th year of his age, and the 21st of his Ministry, William Townsend Early, Priest, for 5 years Incumbent of Finch.

Church Directory.

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

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

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

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

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

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

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

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

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

ST. ANNE'S.—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

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

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

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

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

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

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

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

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

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

J. W. ELLIOT, DENTIST, Nos. 43 and 45 King Street West, Over E. Hooper & Co's Drug Store, TORONTO.

REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

AUTUMN, 1877.

Our stock of CLOTHS, FURNISHINGS & CLOTHING is now complete. Has been bought with great care, and cannot be surpassed for value. Students coming in to attend College or University will receive our usual liberal terms, and will do well to reserve their orders until they see our stock.

R. J. HUNTER & CO., Merchant Tailors, CORNER King and Church St.

DIOCESE OF NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS. Contributions and offertory collections are earnestly requested. REV. DAVID C. MOORE, Pugwash, Sec. P.O. Orders made payable to W. GOSSIP, Esq., Treasurer, Granville St., Halifax.

THE DOMINION CHURCHMAN IS AUTHORISED AND SUPPORTED BY THE BISHOPS, CLERGY AND LAITY OF THE CHURCH.

It maintains Church principles. It discusses all subjects of interest to Churchmen. Its columns are free and open to Correspondents.

The CLERGY should see that the CHURCHMAN circulates throughout their parishes, because its interests and theirs are identical. There can be no active Church life without full sympathy with the working of other parishes and dioceses.

Every MEMBER of the Church should take the CHURCHMAN, seeing that it will contain an account of the most interesting topics of the day. Children will find good, wholesome, and attractive stories in it. It may be put into the hands of any member of the family with safety.

The DOMINION CHURCHMAN provides a reliable Church newspaper which is an increasing want of the present day. Those who value definite Church teaching will help us by getting their neighbors and acquaintances to subscribe. Our success is the success of the whole Church.

The DOMINION CHURCHMAN is not a sectarian paper. It is not a party paper. It is not a diocesan paper. In brief, it is the only paper published in the sole interest of the Church, for the whole of Canada.

SEND FOR IT.

It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

We publish the following commendations received from the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

Address Editorial Matter, Remittances, and all Business Correspondence to FRANK WOOTTEN, Publisher and Proprietor, Over the Synod Rooms, Toronto St., Toronto.

P.O. Box 2530.

COUNTRY GENTLEMEN AND Families should read all the New Books from

LANCEFIELD'S LIBRARY.

Special favorable terms made with out-of-town subscribers. Books can be exchanged through the mails. The Library is patronized by the best families in City and Country. For Catalogues and full information Address

The SUPERINTENDENT, Hamilton Ont.

CHORISTERS. A QUALIFIED Lady and Gentleman, Soprano and Tenor, are open to an engagement in an Episcopal Church Choir. Gentlemen competent to train and lead. Salary nominal. Address "CHORISTERS," DOMINION CHURCHMAN OFFICE.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER. These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers having been tested for the last four years, are now proved to be a most decided success. For an equal Balanced Pressure, producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most Eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, 22 Anderson St., Montreal. P.O. Box 270.

NERVOUSNESS.

Dr. Cularier's Specific, or French Remedy, for Nervous Debility, etc., Attended with any of the following symptoms: Deranged Digestion, Loss of Appetite, Loss of Flesh, Fitful, Nervous or Heavy Sleep, Inflammation or Weakness of the Kidneys, Troubled Breathing, Failure of Voice, Irregular Action of the Heart, Eruptions on the Face and Neck, Headache, Affections of the Eyes, Loss of Memory, Sudden Flushings of Heat and Blushings, General Weakness and Indolence, Aversion to Society, Melancholy, etc. Clergymen, Physicians, Lawyers, Students, and persons whose pursuits involve great MENTAL ACTIVITY will find this preparation most valuable.

Price \$1; Six Packets for \$5.

Address JOS. DAVIDS & CO., Chemists, Toronto, Sole Agents for the above preparation.

CHURCH AND HOUSE DECORATORS.

KIDD & McKEGGIE, PLAIN, ORNAMENTAL AND FRESCO PAINTING, SIGN WRITING, GRAINING, PAPER-HANGING, CALCOMINING & GLAZING.

30 TORONTO STREET, TORONTO.

H. J. MATTHEWS & BRO., NO. 93 YONGE STREET.

GILDERS, PICTURE FRAME & LOOKING GLASS MAKERS, AND IMPORTERS OF

Fine Engravings, Chromos, Photographs, Illuminations, General Fine Arts Goods.

SPRING WATER ICE.

THE YORKVILLE ICE COMPANY offers to the public, pure, healthy

SPRING WATER ICE. Charges moderate. Quantity, quality, and punctuality guaranteed. Orders will meet prompt attention. WILLIAM RICHARDS, Agent. JAMES FAIRHEAD, Manager and Proprietor, 79 Yonge St., or P. O. Box 211, Yorkville.

"STONE HOUSE."

CLIFTON, ONT.

MRS. R. C. POWELL, Proprietor.

Parties desiring comfortable accommodation at moderate charges, will find upon visiting Niagara Falls and its surroundings, a most reasonable abiding place at this establishment.

TERMS \$1 per day.

CIVIL AND MECHANICAL ENGINEERING

at the Rensselaer Polytechnic Institute, Troy, N.Y. Instruction very practical. Advantages unsurpassed in this country. Graduates obtain excellent positions. Re-opens Sept. 13. For the Annual Register, containing improved course of study, and full particulars, address Prof. WM. L. ADAMS, Director

ESTABLISHED 1852. MUSIC EMPORIUM.

P. GROSSMAN, Wholesale and Retail Dealer in Music, Musical Instruments, and Strings for various Instruments, No. 49 James Street (opposite the Postoffice, Hamilton, Ontario, Canada), Agent for Novello's, Boosey's, Chappell's, and other English Sacred and Secular Music publications.

**THE BISHOPSTRACHAN SCHOOL FOR YOUNG LADIES.**

**President**.....The Lord Bishop of Toronto  
This School offers a liberal education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting and Dancing. While, open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.

The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates perfect, and the grounds spacious and well-kept.

The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. Christmas Term begins on Saturday, 10th November.

Fees per Term, \$6 to \$18. Additional for boarders \$45.

Apply for admission or information to  
**MISS GRIER, Lady Principal,**  
Wykeham Hall, Toronto

**HELLMUTH LADIES' COLLEGE, LONDON, ONT.**

Handsome and spacious buildings and new Chapel. Unsurpassed for situation and healthfulness. Ventilation, heating and drainage perfect.

The grounds comprise 140 acres of land. President and Founder, the Right Rev. I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron.

This College affords the highest intellectual and Christian Education to the daughters of Gentlemen, at very moderate charges. A large reduction to the daughters of Clergymen.

FRENCH is the language spoken in the College, and a French Service is held in the Chapel every Sunday afternoon.

The College is under the personal supervision of the Bishop, with a large staff of English and Foreign Professors. The MUSICAL Department is under the management of MISS CLINTON, who holds certificates from SIR STENDALE BENNET and CHIPPRIANI POTTER. For "Circulars" and full particulars, address Miss Clinton, Lady Superintendent, or President, Hellmuth Ladies' College. The next term will commence on 15th September, 1877.

**BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS,**

Under the management of  
**Mrs. and the Misses Logan, late of Hamilton.**

The School will re-open after the Christmas Holidays,  
**January 15th, 1877.**

Circulars on Application.

**ST. LUKE'S CLASSICAL AND COMMERCIAL SCHOOL**

will re-open on  
**Monday, September 3rd.**

For particulars apply to the  
**REV. J. LANGTRY, M.A., Principal,**  
No. 37 Broadalbane Street, Toronto.

**TRINITY COLLEGE SCHOOL, PORT HOPE.**

Michaelmas Term will commence on  
**THURSDAY, SEPT. 20, 1877.**

Terms (inclusive) \$225 per annum. Twenty Bursaries for the sons of the Clergy.  
A copy of the Calendar will be sent upon application to the

**REV. C. J. S. Bethune, M.A.,**  
Head Master.

**PRIVATE TUITION.**—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. **RICHARD HARRISON, M.A.,** 11 Lumley St., Toronto.

**DOMINION CHURCHMAN**

**READING ROOM, 11 York Chambers,**

OVER THE SYNOD ROOMS,

**A FREE READING ROOM**

Is now opened in connection with the DOMINION CHURCHMAN office, for the use of the Clergy and Laity of the Church. The leading English and American Church newspapers and others, are on file. Writing materials also are provided. A cordial invitation is given to all, especially to those who are visitors in town, and have an hour's leisure at their disposal. Their letters can be addressed, care of DOMINION CHURCHMAN.

Office hours from 9 a.m., to 6 p.m.

**FRANK WOOTTEN,**  
Proprietor and Publisher.

**ALGOMA MISSIONARY NEWS and Shingwauk Journal.**

Published Monthly. Price 35c. pr. annum mailed

By subscribing for the above paper, you will gain information about our work, and help to support our cause, and afford us the means of teaching our Indian boys a useful trade. We want 200 subscribers in each Diocese.  
Address—**REV. E. F. WILSON,** Sault Ste. Marie, Ont. Send postage stamps.

**WM. GORDON,**  
Has just opened a fine lot of  
**BRUSSELS, TAPESTRY, AND WOOL CARPETS.**  
134 YONGE STREET.  
Ten per cent. off to Clergymen.

**MISSION LEAFLETS.**

The following progressive set of Leaflets and Prayers for distribution in connection with Mission Work can be supplied at 40 cents a hundred of each, postage included.

- No. 1. Living or Dead.
- 2. Jesus Christ the Friend of Sinners.
- 3. What is this Mission?
- 4. Are you Satisfied?
- 5. A Prayer for use before the Mission.
- 6. A Prayer for use during the Mission.

Apply to  
**REV. H. L. YEWENS,**  
Mount Forest, Ont.

**CITY FOUNDRY.**

The Boynton Improved Gastight Furnace (From New York)

Over 100 set up in Toronto.  
The most powerful and durable furnace known. The leading architects in Toronto are recommending them in preference to all others.  
**J. R. ARMSTRONG & CO.,** Sole Agents, 161 Yonge Street.

**THE NEW YORK SINGER SEWING MACHINES ALWAYS TRIUMPHANT.**

AT PHILADELPHIA IN 1876,  
Two Medals of Merit,  
Two Diplomas of Honor,  
besides the PEOPLE'S GREAT VERDICT for 1876, when we sold

**262,316 MACHINES,**  
being **153,022 MORE MACHINES** than any other Company sold.

**NONE GENUINE WITHOUT BRASS TRADE MARK**  
On Arm of Machine.  
Warranted to outwear two of any other make.

ASK YOUR AGENTS FOR  
**NEW YORK SINGER,**  
and take no other.

The Singer Manufacturing Company, 22 Toronto Street, Toronto, Ont.

**R. C. HICKOK,**  
Manager.

**UNION MUTUAL Life Insurance Co'y.**

ASSETS.....	\$10,000,000
SURPLUS OVER LIABILITIES.....	867,653
PREMIUMS RECEIVED FOR TEN YEARS	\$14,308,916
DIVIDENDS TO POLICY HOLDERS.....	447,547
RATIO.....	24.99 per cent.

**J. H. McNAIRN,**  
General Agent,  
Toronto St., Toronto.

**TORONTO Fuel Association, G. & J. KEITH, Proprietors.**

Offices—124 King Street East, and No. 1 Union Block, Toronto Street.  
Coal of all kinds always on hand. City orders promptly delivered. Orders from country dealers will receive prompt attention. Quotations given on application.  
Yard—Esplanade St., near Nipissing station.

**MENEELY & KIMBERLY,**  
BELL FOUNDERS, TROY, N. Y.  
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

**W. H. FITTS & CO., REAL ESTATE AGENTS,** have a demand for City Property at low prices.  
181 KING ST. EAST, TORONTO.

"Unquestionably the best sustained work of the kind in the world."

**Harper's Magazine. Illustrated.**

Notices of the Press.  
The veteran Magazine, which long ago outgrew its original title of the *New Monthly Magazine*, has not in the least abated the popularity it won at the outset, but has added to it in many ways, and has kept fairly abreast of the times, thanks to the enterprise of the publishers and the tact and wisdom of its editors. For whatever is best and most readable in the literature of travel, discovery, and fiction, the average reader of to-day looks to *Harper's Magazine*, just as expectantly as did the reader of a quarter of a century ago; there is the same admirable variety of contents and the same freshness and suggestiveness in its editorial departments now as then.—*Boston Journal*.

**TERMS:**  
Postage Free to all Subscribers in the United States.

HARPER'S MAGAZINE, one year ..... \$4 00  
\$4.00 includes prepayment of U. S. postage by the publishers

Subscriptions to HARPER'S MAGAZINE, WEEKLY, or BAZAR, to one address for one year, \$10; or, two of Harper's Periodicals, to one address for one year, \$7; postage free.

An Extra Copy of either the MAGAZINE, WEEKLY, or BAZAR will be supplied gratis for every club of FIVE SUBSCRIBERS at \$4.00 each, paid for by one remittance; or, Six Copies one year, without extra copy, for \$20.00.

Back numbers can be supplied at any time. The Volumes of the Magazine commence with the Numbers for June and December for each year. When no time is specified, it will be understood that the subscriber wishes to begin with the current Number.

A Complete set of HARPER'S MAGAZINE, now comprising 35 Volumes, in neat cloth binding, will be sent by express, freight at expense of purchaser, for \$2.25 per volume. Single volumes, by mail, postpaid, \$3. Cloth cases, for binding, 58 cents, by mail, postpaid.

A Complete Analytical Index to the first Fifty Volumes of HARPER'S MAGAZINE has been published, rendering available for reference the vast and varied wealth of information which constitutes this periodical a perfect illustrated literary cyclopaedia. 8vo Cloth, \$3; Half Calif, \$5.25. Sent postage prepaid.

Subscriptions received for Harper's periodicals only. Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS. Address HARPER & BROTHERS, New York.

**M'SHANE BELL FOUNDRY**  
manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free.  
**HENRY McSHANE & CO.,** Baltimore, Md.

**BLYMYER MFG CO BELLS**  
Church, School, Fire-alarm. Fine-toned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free.  
**Blymyer Manufacturing Co., Cincinnati, O.**

**PHOTOGRAPHY.**

**J. BRUCE & CO.,**  
118 KING ST. WEST, (opposite Rossin House) TORONTO.

Photography in all its branches unequalled by any other house in the Dominion for artistic beauty. Paintings in Oil, Water Color, Crayon, Indian Ink, &c., in the highest style of the art. Liberal discount to Clergymen & Students.

**TEAS! TEAS!! TEAS!!!**

Fresh new crop of Teas at the *Empress Tea Store*; also, a fine stock of

**GROCERIES.**

Try our 65 cts. per lb. mixed Tea.

**SELBY BROS., 527 Yonge St.**

**BUCKEYE BELL FOUND.**  
Est. 1837.  
Superior Bell. Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court-houses, Fire Alarms, Tower Clocks, etc. Fully Warranted. Illustrated Catalogue sent Free.  
**VANDUSEN & TIPP, 102 E. 24 St., Cincinnati, O.**

**COOPERS' WHITE DRESS SHIRTS.**

are showing the choicest goods in OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS. Scarfs, Ties, and Umbrellas. MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

**A Large Stock to Select from.**  
Liberal terms to the Clergy  
109 YONGE STREET, TORONTO.

**FOR A PURE WHITE WHOLE-SOME LOAF,**

**J. D. NASMITH'S Aerated Bread**

CANNOT BE BEATEN.

Cor Jarvis and Adelaide Street, Toronto.

**CANADA STAINED GLASS WORKS, TORONTO.**

**MEMORIAL WINDOWS,** and every description of Church work executed. Designs and estimates furnished.  
**JOSEPH McCAUSLAND.**

**FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.**

**ONTARIO STAINED Glass Works**

I am now prepared to furnish Stained Glass in any quantity for

- CHURCHES,
- DWELLINGS,
- PUBLIC BUILDINGS,
- &c., &c.,

In the Antique or Modern Style of work. Also,

**MEMORIAL WINDOWS**  
Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.  
**R. LEWIS, London, Ont.**

**BOOK AND JOB PRINTING.**

*The Office of the*  
**DOMINION CHURCHMAN**

Is prepared to receive orders for all kinds of Plain, Ornamental and Fancy PRINTING,

- SERMONS,
- PAMPHLETS,
- BOOKS,
- CIRCULARS,
- HAND BILLS,
- VISITING CARDS,

- BUSINESS CARDS,
- BILL HEADS,
- BLANK RECEIPTS,

At lowest prices, neatly and expeditiously executed.

Address—

**DOMINION CHURCHMAN,**  
11 York Chambers, Toronto St.,  
or Box 2530, Toronto.

**TROUT & TODD Printers, Church St., Toronto**