

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, OCTOBER 18, 1881.

[No. 41.

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### LESSONS for SUNDAYS and HOLY-DAYS.

- Oct. 16...EIGHTEENTH SUNDAY AFTER TRINITY:--  
Morning...Jeremiah 36. 1 Thessalonians 1.  
Evening...Ezekiel 2; or 13 to 17. St. Luke 12 35.
- 18...St. LUKE, Evangelist:--  
Morning...Isaiah 55. 1 Thessalonians 3.  
Evening...Ecclesi 38 to v 15. St. Luke 13 v 18.
- 23...NINETEENTH SUNDAY AFTER TRINITY:--  
Morning...Ezekiel 14. 2 Thessalonians 3.  
Evening...Ezekiel 18; or 24 15. St. Luke 17 to 20.
- 28...St. SIMON and St. JUDE, Apostles and Martyrs:--  
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.  
Athanasian Creed to be used.  
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
- 30...TWENTIETH SUNDAY AFTER TRINITY:--  
Morning...Ezekiel 34. 2 Timothy 1.  
Evening...Ezekiel 37; St. Luke 20 27 to 21 5.  
or Daniel 1.

THURSDAY, OCTOBER 13, 1881.

THE Bishopric of Barbadoes has been offered to the Rev. Dr. Sandford, vicar of St. John's Edinburgh; but he is said to have declined to accept it.

One hundred members of the "Salvation Army" joined in an early celebration of the Holy Communion on the 18th, in one of the Gloucester churches.

At Gwyddelwern, near Corwen, on the 11th ult., two of the candidates for confirmation were, at their own request, baptised by immersion. The service was said in Welsh.

The "Persecution Company" are expected at once to prosecute the Rev. R. R. Bristow, of St. Stephen's, Lewisham. The objections which this company appear to have to Mr. Bristow are, that he is too eloquent a preacher, has a service too remarkable for the excellence of its music, for the largeness of the congregations, and for the liberality of the offerings, with a ritual not exactly suited to the taste of the "Company." He has also another dreadful crime, which is that of being at present engaged in building a church in addition to his own, in a very poor district, where for some years past mission services have been held, and have been largely attended. It can scarcely be believed that, in "Christian England," in the nineteenth century, a difficulty having been experienced in obtaining the three "aggrieved parishioners" required by the Public Worship Regulation Act, therefore, nominal prosecutors have been brought from Birmingham, who are now qualifying themselves by a residence in the parish!

The Bishop of Rochester is coming to Niagara Falls.

The national Eisteddfod was solemnly proclaimed at Denbigh, September 16th, by Clwydfardd, one of the oldest of the bards. It will be held at the same place next year.

The new vicar of Greenwich, the Rev. Brooke Lambert, a short time ago sent circulars to the members of his congregation respecting a proposal to vest the choir in surplices. The replies in favour of the surpliced choir were largely in the majority.

The Archbishop of Canterbury has, upon the recommendation of the Bishop of St. Alban's, conferred the degree of Doctor of Divinity on the Rev. Ethelbert Wm. Bullinger, vicar of St. Stephen's, Walthamston, Essex, in recognition of his eminent services in the Church, in the department of Biblical criticism.

The death is announced of the Rev. Robert W. Eyton, a distinguished antiquary, and author of "The Antiquities of Shropshire," and other works. Unlike most county histories which deal almost entirely with genealogical and local questions, his work is a valuable contribution to the history of the feudal and judicial systems of the country for the first two centuries following the Norman Conquest.

The late President Garfield appears to have been a close student. He always had a copy of Horace with him during the late war. He was particularly fond of Entomology. When he was only sixteen years of age, he met, at the Geauga seminary, a studious girl named Lucretia Rudolph, who ten years after became Mrs. Garfield, whose name has almost become a household word for unwearied devotion to her husband.

At the Synod of Aberdeen, which assembled on the 18th, Lord Forbes and Dean Ranken presented Bishop Suther with a Pastoral-staff, which had been provided by subscription. The Dean stated that the Pastoral-staff, as one of the insignia of the bishop had been in disuse from the time of the greatest bishop that ever adorned the see of Aberdeen, the saintly William Elphinstone, the Wykeham of Scotland. He said:—"I am prompted to say that events are marching nowadays, and in quick time too. In my early days, when a young deacon in 1828, it would have been a bold thing to hear predicted—in fact, it would have been set down as the wildest of dreams—that in 1881, the bishop, clergy, and faithful laity of the diocese of Aberdeen should meet for the ceremonial of to-day. The Scottish remnant had then a little more than seventy congregations, and about as many clergy, hiding their diminished heads, and almost afraid to breathe, lest people should find out that they were alive. Thank God, those memories have largely passed away. The Church in Scotland is doing her Lord's work among her 240 congregations and missions, in the quietness and confidence which is her strength; none daring or even wishing to make her afraid. The strength

of this diocese is more than double what it was in my youth." From this statement we may surely gather that the Church in Scotland is no more going down than the Church in England—as some of the Church's false friends would have us believe.

The new Governor of Newfoundland is Sir Henry Eitzhardinge Berkeley Manxe. He came by the "Nova Scotian." He was engaged as Lieutenant in the famous charge of the Light Brigade; and for the last sixteen years has administered the government of Heligoland.

On the 3rd a furious gale blew over the western coast of Newfoundland, with snow, which fell to a depth of several inches.

The visit of King Kalakana, of the Sandwich Islands to Great Britain furnished him with an opportunity of seeing his old friend the Right Rev. Dr. Staley, who was Bishop of the Sandwich Islands from 1861 to 1870. During that period the present King, then occupying the position of the highest chief in the kingdom, was intimately associated with the Bishop in the work of planting the Church in those islands. He was indeed the most distinguished lay member thereof, next after Kings Kamehameha the 4th and 5th, grudging neither his personal labour nor his means, then comparatively limited, in his devotion to that object. He was confirmed by Bishop Staley and married by him to his Queen Kapiolani, and has just subscribed \$2,000 to the fund for the cathedral.

### EIGHTEENTH SUNDAY AFTER TRINITY.

IN "waiting for the coming of our Lord Jesus Christ," all the duties of the Christian life are brought out, and all the temptations from the world, the flesh, and the devil are avoided. The events which must happen at the coming of Christ, in proportion as they are believed in and practically referred to in every day life, must exert a corresponding influence in the duties to be performed as well as in the evils to be avoided. At that coming, the last judgment will come home to us as closely as anything possibly can. We shall see Jesus Christ in His true majesty, His true glory. He veiled that glory while He was upon earth; it has been hidden from mortal sight in the heights of heaven during the nineteen centuries of Christendom: only a few now see Him, by faith, as he is: when He comes to Judgment, every eye shall see Him—Jew and Gentile, Muhammedan and Buddhist, Pagan and Christian. Good Christians too will see Jesus Christ on His throne of glory. Those words of David, "The Lord is known by the judgments which he executeth" will come true: He will be known in His righteousness and in His power. He will teach every soul (many of them too late,) what He is in Himself and what He has been to it. He will justify His award to each by a complete revelation both of His mercy and of His justice. In His light we shall see light, so as to know ourselves as we have never done before. Those who have known and loved Him amidst coldness and misunderstandings, but with an inward sense of His living presence, which made

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them indifferent to earthly things will then be seen as they are—saved amidst many personal imperfections; saved, because robed in a righteousness which is not their own. When Christ Who is their life shall appear, then shall they also appear with Him in glory. It will be their day of triumph over all the obloquy that has been directed against their presumed folly: it will be their high day and feast of recompense for all the humiliations and sufferings they have undergone. But not only they shall be manifested in the light that shall issue from the throne. God will bring every secret thing into judgment, whither it be good or bad. The day for disguises, for false impressions, for half truths will have passed beyond recall for ever. All the sins concealed through shame of discovery; all that has been forgotten, neglected, ignored, will start up into vivid reality; just as if memory had never grown weak, and as if time had never passed since the moment, however distant, of commission. Habits as well as acts, intentions as well as completed efforts, words as well as works, will appear, each with a minute distinctness before the eye, just as each was at the moment of conception or action—only illuminated as to its true character by a light that nothing can escape. The things that most charm us here will there cease to charm and to support. The ambitions, the reputations, the titles, the positions—the great prides, and the petty vanities which are now so much to us, will then be less than the fine dust of the balance. A proper contemplation of this subject will lead us to the practice of all the Christian duty referred to in the Gospel of the communion office, and to avoid all the evils arising from temptations, whether of the world, the flesh, or the devil; and will bring us to the conclusion that all which belongs merely to the things and scenes of life, all which cannot, as grace and faith and hope and love, be truly incorporated with the very life of the soul, and so be carried beyond the grave, is absolutely nothing, if it be not worse.

#### THE LATE REV. C. W. PATERSON.

IT is with true sorrow of heart that we write these words—sorrow for the widowed wife and orphan children; sorrow for the parish in which he served; and sorrow for the whole Church, which has so unexpectedly been deprived of the services of one of her worthiest sons. Mr. Paterson was in the very prime of his manhood, aged 42, and only a few weeks ago had no reason to expect to be called so soon from the warfare of the Church on earth, to, we trust, the rest and blessedness of the Paradise of God. But doubtless He Who is guiding the fortunes of His Church, and Who has taught us that no man liveth to himself and no man dieth to himself, saw how His servant could glorify him more by His death, than was possible by his life, and so called him into His presence. Let us cherish his memory, and remember that he is not dead, but living unto God.

Mr. Paterson was the eldest son of Mr. Peter Paterson of this city, so widely known and so universally respected. He graduated at Trinity College, and then studied law. He was called to the bar, and for several years practised his profession as the junior member of the firm of McKenzie and Paterson. He never really took to the profession he had chosen, and after a time relinquished it. Having gone through the necessary preparation he was admitted to holy orders by Bishop Bethune. He served first in the Mission of Bobcaygeon, where his memory is still most affectionately cher-

ished. He was afterwards rector of St. Mark's, Port Hope, where his departure to take charge of the parish in which he died, is still by many deeply regretted.

Mr. Paterson was a man of singular honesty and straightforwardness of character. His mind was not in the least mystical or imaginative in its turn, and so his sermons and his life were eminently practical. He was the sort of man that men soon learn to trust. He was a fluent and effective extempore preacher, a ready debater, and an efficient committee man. He will be greatly missed not only in his parish but in the Synod, where his honesty, ability, and loyalty to the Church were rapidly winning for him a foremost place in the estimation of his fellows. His place will not be easily supplied. His funeral, which took place on Monday, was attended by a large concourse of sorrowing friends including most of the clergy of the city, some of whom were deeply moved as the earth to earth and dust to dust sounded over the grave of their younger brother.

#### CATHOLIC CATECHISM.

##### No. VII.

Q. What is the place of Tradition in the Church's system?

The written Scriptures form the court of appeal as to all things necessary to be believed for salvation. (See No. VI. of The Thirty-nine Articles.)

Tradition, transmitted from the Apostles and preserved in the records of the Church; and especially such tradition as received the assent to its genuineness, of the great Councils of the undivided Church, are not to be lightly despised by the faithful and will not be disregarded by the humble. For example: Christians celebrate the first day of the week as the Lord's day; but the change from the seventh day, last day of the week, or Sabbath day of the Jewish church to the Lord's day, or the Resurrection day of our blessed Lord on the first day of the week, is nowhere specifically ordained in the New Testament. The custom rests entirely upon tradition preserved in the Church.

The Baptism of Infants is nowhere specifically ordained in the New Testament. Unbroken tradition for 1,500 years establishes on this point the doctrine and practice by the apostles.

The administration of the consecrated Elements in the Holy Eucharist to women is nowhere ordained in the New Testament. Many other instances of a similar nature might be adduced.

In the New Testament God dealth with us as with sons. Under the old law the servant was not regarded as knowing his Lord's mind, and everything was commanded; but under the New we are left as sons to gather, the Father's will from the principles which He has made known to us. All that Christ and His apostles taught has not been recorded: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (St. John xxi. 25.)

Q. What are the Saints' days of the Church?

They are days which she has set apart in regular order, for the commemoration of the lives and deaths of eminent Christians, especially of the blessed apostles.

No Christian may pay divine honours or worship to any but God. Yet we ought to remember with grateful reverence, the blessed dead, especially those twelve men who were called by God to be the twelve foundation stones of the Church of which Christ Jesus is the sure Corner Stone. (See Ephesians ii. 20, and Revelation xxi. 14.)

Men commemorate the birthdays of nations, of great national leaders, the marriage days of parents and the natal days of brothers, sisters, and children. The Church commemorates the anniversaries of the chosen twelve, and of the most notable events

in the life of Jesus, and the foundation of its own existence. (St. John xvii. 22.) "And the glory which Thou gavest me, I have given them."

Q. Why do Christians love the emblem of the Cross

1. Because the Cross reminds by its bareness that the Christ rose from it, and is now ascended into heaven.

1. Because the very name of the Cross is made by Holy Scripture to represent the essence of the Christian's faith. "God forbid," says St. Paul, "that I should glory save in the Cross of our Lord Jesus Christ." (Ephesians vi. 14.)

8. Because while political partizans head their processions with flags and colours, we will bear aloft the Cross the symbol of the Christian faith.

4. Because in the primitive Church the sign of the cross was made in some part of almost every Christian office.

5. As it was the custom of the heathen kingdoms to raise aloft the eagle, and of the Muhammedians to surmount their temples with the crescent, so it ever hath been, from the beginning, the custom of the universal Christian Church to raise aloft the symbol of the Cross.

The Church of England defines her position with regard to the use of the cross, in the 80th Canon of 1603. The Church compels no one to erect a cross inside or outside of her places of public worship, but she gives an unqualified approval to the custom. We see many pictures, sometimes lascivious, in the houses of Christians. It were better that the young should have the cross to look on.

(To be continued.)

#### THE "DOMINION CHURCHMAN" IN ENGLAND.

A LADY well known in London, England, as very prominent in Church work, and especially connected with the Bloemfontein mission, South Africa—Miss M. S. Buckle—in writing to us a letter dated Sept. 24th, 1881, says:—

I do myself the pleasure of writing you a few lines to say how greatly I am interested in the "DOMINION CHURCHMAN" which you forward to me so regularly. I eagerly read it, and cut out some extract or set of verses, and then put into my "make-weight drawer," to be despatched to some remote corner of the earth in a missionary book-post budget. The "children's corner" is my favourite one; and those verses stringing together all the books of the Bible, I have pasted into my own, besides teaching them to servants, St. Alban's schoolchildren, etc.

#### THE JUBILEE SINGERS.

THIS band of coloured singers, most of them originally either slaves or born in slavery, paid Toronto another visit last week and were most enthusiastically received, the pavilion in the Horticultural Gardens being crowded each of the three nights, by a fashionable and appreciative audience, whom their fame as singers attracted. The large number who attended was due not only to the excellent music provided, but also to the feeling that some protest was in order on the part of Toronto's citizens, against the unjustifiable treatment the performers had received at the hands of the chief hotel keepers who had refused them, solely on account of their colour, that accommodation which they are at any moment ready to afford to theatrical and other troupes whose character and morals are too often of the loosest and vilest. The reception accorded the singers and the repeated rounds of applause with which they were greeted, more than made up for the snobbery of the few panderers to a prejudice which is unknown outside of America.

The music rendered by the company was of a kind peculiarly its own. It was inartistically artistic; full of wild and irregular harmonies, plaintive and devotional, though often startling in their effects, and conveying a vivid idea of the emotional religion by which the coloured man is influenced. The gems of the performances were the Lord's

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Prayer, adapted from a Gregorian melody, and a final benediction, which seemed to drop like the gentle dew from heaven, and to fill each heart with a peace that was not of earth. The voices are all well attuned; the style of singing is as refined and cultivated as are the manners of the singers, who in life and conversation would put to the blush any one of those white persons who affect to despise them because they are black—black but comely applies literally to several of the troupe.

On being called upon by one of the city clergy, they expressed their regret that the Church in the South had been absolutely asleep, so far as the coloured people were concerned, and that even yet she had done next to nothing in the way of mission work among them. As a necessary consequence the Roman Catholic, the Methodist, Episcopal, and Baptist bodies had well nigh monopolized the field, and the Church was nowhere. As an example they quoted the city of Nashville, Tenn., in which the Bishop of Tennessee had but one church, and that frequented altogether by white people.

ERRATUM.—In the "Lessons of the Hour" in our last issue the sentence in the middle of the third column of the page should read thus:—

Mr. Oliver said:—"He was one of those who believed that in the two Christian sacraments he had the two services which his Lord and Master had especially appointed, and especially consecrated. . . . As to the absolution, he was prepared to defend it against all comers; and as long as he held that he was a Christian minister he held that he had a power and authority in virtue of his office which his people had not, or else his office meant nothing. . . . He did not believe in regeneration by baptism, but he was not ashamed to say he did believe in the possibility of regeneration in baptism; and the man who told him that regeneration was not possible closed heaven against his babe. Was he to be told that a man could not enter into heaven without regeneration, and that a child could?"

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

The following circular has been issued: To the clergy of the diocese of Ontario. Reverend and dear brethren:—As his Excellency the Governor-General has this year appointed a Day of Thanksgiving earlier than usual, I think it advisable that the customary Harvest Thanksgiving Services should, if possible, be held on that day. Will you therefore kindly call upon your people to observe Thursday, October 20th, as a day of General Thanksgiving to Almighty God for His having so bountifully bestowed upon us "the kindly fruits of the earth," and also for His other mercies to us during the past year.

I would recommend that, wherever possible, there be a celebration of the Holy Communion; the offertory to be devoted to whatever Church object you consider most deserving. I want your faithful Brother, J. S. LAUDER, Archdeacon and Commissary. Ottawa, October 1st, 1881.

PERTH.—Thursday September 29th, being the Feast of St. Michael and All Angels, was celebrated in the parish by a harvest thanksgiving evensong. The church was beautifully decorated for the occasion with grain and autumn leaves, fruit, flowers, vegetables, and banners. The altar was vested in white and over it at the back was a white dossal bearing the holy monogram I. H. S. in red barberries, and bordered simply with wheat-ears and grapes, emblematic of the Blessed Sacrament. It was lighted with six candles in silver candelabra lent by members of the congregation. Around the font was grouped a profusion of choice vegetables and exquisite flowers, forming a striking *tout-ensemble*. The choir stalls (temporary) were perhaps the most artistically decorated part of all, bunches of scarlet-geranium being alternated with the ripe flowers of the maize with excellent effect. The office was said by the Rev. Mr. Gwyllm the earnest deacon in charge of the mission of Lanark; the lessons being read, and an admirable sermon preached from the text, "The earth is the Lord's and the fulness thereof," by the rector the Rev. R. L. Stephenson, to whom the congregation owe

this church of St. James, large enough for a cathedral, and possessing one of the finest open wood roofs in the country. Upon the entrance of the clergy the congregation rose and sang "Onward, Christian soldiers." The office throughout was that of St. Michael, except the hymns, which were chosen with reference to the thanksgiving. The congregation was large and the service hearty. This was the first service of the kind here, and it is a pleasure to see the way in which the custom is spreading, not only must it enforce the teaching of the apostle, "every good gift and every perfect gift is from above, and cometh down from the Father of Lights," but it, as it were, consecrates the everyday life of the people, shewing them how their holy mother the Church, is never forgetful of them, but from the cradle to the grave stands even with loving hands, full of blessings for them if only they will claim it.

STIRLING.—The church in the village is undergoing some repairs, and receiving the finish internally it has been waiting for, for many years. The brick walls are to be gone over with alabastine, giving the church a more cheerful appearance. For a long time smoke in winter from defective flues has been a sore burden to bear, the incumbent now trusts sore eyes are over, one handsome brick chimney, at a cost of \$80, to do the work of the two old stone ones. The grant of the S. P. C. K. made some years ago but just received, is being speedily applied where most needed. The new church at the outstation of this mission, the 8th line of Rawdon, which will be a handsome and neat little structure, is progressing nicely, and the new incumbent Rev. T. Godden, hopes it will be ready for use in the beginning of November. Being the first church of England in the county outside of town or village, it is therefore an object of some interest, and especially is it thought so by the people of the settlement, who subscribed liberally towards its erection. The beautiful toned bell continues to give satisfaction. The ladies who faithfully worked for it feel glad that they have it fully paid for, and something over towards carpetting the chancel.

LANARK.—The lately appointed missionary the Rev. D. V. Gwyllm, is faithfully labouring in the mission field here. In addition to three full services on Sunday he has many week-day services and from house-to-house has cottage lectures for the instruction of the younger members of his flock in the principles of the Book of Common Prayer. The Rev. A. C. Nesbitt, Rural-dean, has signified his intention of visiting this mission with a view to stirring up the different congregations to give a deserving and hard-working missionary an adequate support. Were our archdeacons and Rural-deans to follow Mr. Nesbitt's example, the archdeacons might earn their salaries, and we would have less of "empty titles" and "sham" dignitaries.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending October 1st, 1881.

MISSION FUND.—*Missionary Meeting*: Cardiff \$3-00; *Missionary Collection*: St. Paul's, Brighton \$1-52; *January Collection*: Cardiff 50 cents; *July Collection*: Cardiff 50 cents; St. Paul's, Mono 79 cents; St. John's, Mono \$1-18; St. John's, Mono Mills \$1-78; Roach's Point, \$3-00. Collection at consecration of Christ Church, Bobcaygeon \$4-92; collection at consecration of St. John's, Dunsford \$1-42.

PERMANENT MISSION FUND.—A. R. Boswell, subscription to October 1st, \$25-00; Rev. Professor Jones, on account of subscription \$20-00.

WIDOWS' AND ORPHANS' FUND.—*October Collection*: St. Mark's, Parkdale, in full of assessment; \$11-40; Adjala and East Mono, balance of assessment; \$14-74; St. Anne's, Toronto, on account of assessment; \$9-00; Georgina, balance of assessment \$7-18. *Annual Subscriptions*: Rev. Joseph Gander \$5; Rev. W. Stewart Darling \$5-00; Rev. Alexander Sanson \$5-00; St. Paul's, Perrytown, a thank-offering after harvest on the occasion of confirmation \$4-44.

DIVINITY STUDENTS' FUND.—*April Collection*: Cardiff 50 cents.

ALGOMA FUND.—*Day of Intercession Collection*: Cardiff 50 cents.

CHANGE OF ADDRESS.—The Rev. R. Harrison having removed from 88 Lumley-street to 86 Grosvenor-st., requests his correspondents to address their letters, etc., accordingly.

We were happy to receive a call from the Rev. P. T. Rowe, Garden River, diocese of Algoma; also from the Rev. W. A. Reid, Oxford Mills, diocese of Ontario. Mr. Rowe has been labouring very

successfully as a missionary among the Indians for several years in the diocese of Algoma. He preached at St. Mark's, Parkdale, on Sunday morning last, and at the Church of the Ascension in the evening. Mr. Reid preached at St. Luke's in the morning, and at Holy Trinity in the evening.

APSLEY.—St. George's church after having been repaired and altered was reopened for divine service on Wednesday, September 28th. Those who remember this church in its very unchurchly aspect—outwardly imposing in shabbiness, and within worse, with its unpainted woodwork and utter negation of everything ecclesiastical; its walls and ceiling hung with thick brown paper, kept in place, where kept in place at all, by strips of calico and pieces of wood—all this owing to the very poor circumstances of the congregation—will hardly recognize the old church in the renovated one. The old uncouth structure called a tower, is surmounted by a lofty spire having four neat minarets at the base and four small louvres, and for a terminal the symbol of the faith, the banner of the Captain of our salvation—a foliated cross gilt. What was a doorless, unfinished, wooden porch, is now a neat chancel oriented, with a triple window suggested by the ruins of Rivaux Abbey, having a ribbon of coloured glass round each compartment, the panes ruby and blue alternately, the arches wine colour, all filled in with figured glass. A handsome circular window above the chancel window—the gift of the builder, Mr. Joseph B. Hawley—has eight lights of blue and ruby forming a double-rounded Maltese Cross. All the stained glass is the gift of Mr. George Stethern of Peterboro'. Within, the woodwork of the chancel is stained a rich dark colour; there is a large panel slightly recessed where the altar stands (six feet long, two wide, and three feet high) giving room for a reredos when such can be supplied. The communion table is made of solid hardwood; the front of the chancel is a lofty triple arch supported by light pillars, meant, with the windows to convey the truth contained in the Athanasian Creed. Above this is a large open arch to allow the light from the circular window to enter the body of the church. On each side of the chancel is a small room having a window to the east, giving that end of the church an odd but pleasing appearance. A suitable pulpit and reading desk stained the same colour as the chancel, the walls of which are calcimined blue. The effect is great and peculiar, it is suggestive and somewhat puzzling. The pews (free) are re-arranged; an entrance porch is at the south-west corner, and at the west end a convenient vestry or schoolroom. The walls are plastered and calcimined, the ceiling also, which is arched, making the building look much loftier inside than it does out. The work has been done by Mr. Joseph B. Hawley, of Apsley, who has entered into it with spirit and great good will. All this has involved a heavy outlay, and all, except the two items mentioned above, has been supplied by friends of the church in England, originated by a dear old lady, a faithful daughter of the church in Toronto. All that is wanted to complete the ecclesiastical furniture is a font and a Litany-stool, and if any friends of the Church amongst the readers of this paper will help to furnish these, such help will be gratefully acknowledged by the incumbent of the mission.

At the reopening were the Rev. Dr. Smithett, of Omemece, Rural-dean, and Mr. C. Rolles Bell, of Lakefield, Mus. Bac. Mr. H. C. Avant, of Bobcaygeon, was expected but a sudden attack of illness prevented him from coming. The church was filled, some having to stand. The communion table had a rich white frontal—it being the eve of St. Michael and All Angels—on which is embroidered in gold and colours a Cross Flewry, this was presented by a lady in England. The service began with a processional; the prayers were said by the incumbent, to the end of the Apostles' Creed, then by Mr. Bell to the close, who also read the lessons and presided at the organ, which was lent for the occasion. The incumbent then remarked that if all this generosity by friends at so great a distance should result only in a building ornamental to the village, and internally pleasing to the eye, he should be grievously disappointed—it would be a waste of money. His earnest prayer is that it may conduce to a larger attendance, a more devout and reverent worship, and a greater conformity to the mind of Christ. He had much pleasure in introducing again two old friends, Mr. Bell of Lakefield, who, though in ill-health had consented to come again, and Dr. Smithett who is the father of this mission, and of an adjoining one, and indeed of the Rural-deanery of Haliburton. Mr. Bell said he was very glad to have been able to come, it was a pleasure to him to help on any such occasion, and he was much gratified by meeting so large and attentive a congregation. He hoped now they had been so helped by friends who are deeply interested in the holy Church throughout all the world they will do all they can to help themselves, and to encourage their clergyman, considering that the one great object of this benevolence is to

promote the true spiritual life, to make, not mere nominal members of the Church, but members indeed of Christ, children indeed of God, and veritable inheritors of the kingdom of heaven. Hymn 225 was then sung, and Dr. Smithett preached a most effective sermon from Isaiah vi. 8, "whom shall I send, and who will go for us? Then said I, Here am I; send me." It would not be possible to give the sermon which for thirty-five minutes held the attention of the congregation. Point after point was made, and if preaching is ever to have any effect that sermon must. Judging by the rule of *l. s. d.* unfortunately the too common criterion of merit, the sermon was very effective, for it was followed by the largest collection ever made in the church. Hymns 254, 258, 225, and 196 Diocesan book were sung. The *Magnificat*, *Nunc Dimittis*, were chanted. All was gratifying, everybody seemed pleased, many were delighted. May God be glorified; may His kingdom come; His will be done.

**RURAL-DECANAL CHAPTER OF NORTHUMBERLAND.**—Divine service was celebrated in St. John's chapel, Peterboro', on Tuesday last, the 4th inst., at 7.30 p.m. Evening prayer was said by the Rev. C. R. Bell, the lessons being read by the Revs. John McCleary and W. C. Bradshaw respectively. In the absence of the two gentlemen appointed at the last meeting, as preacher and substitute, the Rev. Rural-dean Beck addressed the clergy and congregation on the commission of the Christian ministry, selecting as his text Matthew xxviii. 18. There was a satisfactory attendance of the members of the congregation. The chapel has been used for divine worship some time, as a new chancel is being added to the church, and the entire fabric is being restored at the cost of about \$10,000. On the following morning there was a celebration of the Holy Communion at 9 o'clock, the rector being the celebrant, assisted by the Revs. Canon Stennett and C. R. Bell. The clergy then adjourned to the rectory, where the regular meeting of the chapter was held. After the opening prayers by the Rural-dean, the minutes of the last meeting were read by the secretary and confirmed. It was resolved, on motion, that the next meeting be held in Cobourg, on Tuesday the 9th of May, at 8 o'clock p.m. The Rev. F. W. Squires was appointed preacher; and the Rev. J. W. McCleary, substitute. A resolution was adopted to the effect that in the future the preacher appointed at any meeting of the chapter be expected to give, at least, one month's notice to the secretary, of his inability, should such arise, to fulfil his engagement. Arrangements were then made for holding missionary meetings throughout the deanery in the course of the month of November, and speakers, lay and clerical, were appointed, whose names, with other details, will be published in an ensuing impression of the DOMINION CHURCHMAN. A discussion then took place respecting the Revised Constitution of the Synod, and the proposed new canon. This occupied so much time that it was found to be impracticable to read the chapters from the Greek Testament, selected for consideration at the last meeting. The members of the chapter were entertained at the rectory by the Rural-dean with his accustomed hospitality. VINCENT CLEMENTI, B.A., Secretary-Treasurer, Peterboro', Oct. 6, 1881.

### NIAGARA.

From Our Own Correspondent.

**HAMILTON.**—Receipts at Synod Office during the month of September, 1881.

**MISSION FUND.**—*Offertory Collections:* Waterdown \$2.25; Aldershot \$1.00; Ancaster \$17.75. *On guarantee account,* Reading \$32.00; West Flamboro \$35.00.

**WIDOWS' AND ORPHANS' FUND.**—*Offertory Collections:* Caledonia \$6.10; York \$10.08; Drayton 95 cents; Glanford \$14.00.

**ALGOMA FUND.**—*Offertory Collections:* Rothsay \$1.40; Moorefield 4.34.

**DIVINITY STUDENTS' FUND.**—*Offertory Collections:* Caledonia and York \$2.50; Palmerston \$2.90; Hamilton, All Saint's \$16.80, St. Mark's \$7.05; Nelson \$2.00; Stoney Creek \$2.75; Bartonville \$8.74; The Beach \$8.51; Erin and Garafraxa \$4.00; Burlington \$6.91; Cayuga, St. Ann's 30 cents; Milton \$3.33; Acton \$1.47; Rockwood \$1.46; Eramosa \$1.45; Queenston \$5.04; Ancaster \$3.00; Arthur \$4.70; Parker 75 cents; West Luther 25 cents; Elora \$4.00; Thorold \$6.75; Port Robinson \$4.25; Glanford \$5.00; Stamford \$4.00; Drummondville \$13.51; Riverston \$1.00.

**ELORA.**—The fifth annual festival of this parish took place on the 3rd and 4th inst. The church was quite filled on the evening of the former day, there being two-hundred and fifty persons present. The Service was one of Sacred Song. The choir was assisted by

the best singers of the Alma congregation and by several of the clergy of neighbouring parishes. Rev. C. H. Mockridge, B.D., of Hamilton, who was the preacher, also rendered valuable help in the singing, taking part in three quartettes which were remarkably well rendered. The congregation joined heartily in those hymns which were familiar to them, and showed their appreciation of the sacred character of the service by standing whenever requested to do so. Four clergymen besides the incumbent and two lay readers were present and took part in the service. The sermon, which was a plain and earnest discourse, was founded upon the text, "The field is the world." The decorations were extremely neat and tasteful. The effect of the texts, wreaths, vines, etc., was admirable, and fully repay the workers for their trouble. The offertory collection at the service amounted to \$25.00. On the next evening an entertainment was given in the drill hall, the net receipts being over \$75.00.

**DRUMMONDVILLE.**—The Rev. A. Boulton has removed his school which he has been conducting so successfully near Yorkville to this neighbourhood, where he is prepared, I am told, to receive a limited number of boarders and day scholars. He and Mrs. Boulton, I doubt not, will give entire satisfaction to any parents or guardians intrusting children to their care. Mr. Boulton has recently obtained the Bishop's licence to act as assistant or curate in the parish of Stamford during the rector's inability to undertake his entire duty. While the rector was away during the past month, the wardens of All Saints' have succeeded in having the interior of the roof of the church ceiled with lumber and stained to resemble the oak seats and panelling. This it is thought will add much to the comfort of the congregation in the winter, as well as render the church cooler in the summer.

**PALMERSTON.**—On the evening of Wednesday, 21st ult., the Bishop administered the rite of confirmation to thirteen persons at Palmerston. A large congregation was present and entered heartily and reverently into the service. After the laying on of hands the Bishop delivered a very earnest address to those who had been just confirmed, in which he dwelt upon the seriousness and importance of their act, and urged them to be faithful and valiant soldiers of Christ. He also reminded them of the fact that in the due reception of the apostolic rite of confirmation we receive inestimable blessings from the Lord's hand. And he urged them to see that they received not the grace of God in vain. We trust that their confirmation may indeed confirm them in the way of life, and that they may daily increase in God's Holy Spirit more and more until they come unto his everlasting kingdom.

**CHIPPAWA.**—The Sunday-school of Trinity church held their annual picnic on 29th September. About two hundred, parents, friends, and children, assembled at Mount Pleasant where a most enjoyable afternoon was spent, and after a bountiful repast, came games, with music from the Black Creek band (numbering some eleven performers) under Mr. Allen, who with great kindness, gave their services free. Such an act as this deserves special praise, as besides their services the time of most of the performers was most valuable to them, and this act of theirs will be remembered by all present with gratitude as well as pleasure. Notwithstanding the many removals from Chippawa, the Sunday-school has more than held its own. The attendance averaging sixty-seven by actual count. During the three years of the present rector's stay, he has baptized ninety-two persons, two-thirds of whom were infants. Sixty-seven have been confirmed, and as many of these were gathered from outside, the loss by removal, as regards number, has not been so greatly felt as was at one time feared it would be. The average attendance at church this summer being as good as at any previous time during the present rector's incumbency. As an instance of this we may state that at the usual communion service last Sunday notwithstanding the storm of rain, some twenty-six remained to partake of that Holy Sacrament. And the greater number thus present this summer is the fairest index of the real growth of the church.

### CHURCH PROGRESS. Continued.

I resume my pleasant task in writing notes of our Church progress for your column. In so doing I still wish to limit myself to the recent period, say, of twelve months. This is enough to furnish most gratifying evidence of steady progress within our borders. My only fear is that my knowledge of this Diocese is too partial, and that in omitting mention of some of its parishes and missions, I shall seem to do them great injustice. But this is far from my purpose. I wish to write of things which I have seen and heard, hoping that they will serve as a criterion by which your

readers may form favourable judgment in speaking of the Diocese of Niagara.

**ANCASTER.**—The Rev. W. R. Clark, M.A., rector in charge. The church and parsonage, with grounds, here are objects of much interest to visitors at that pretty village. The regular public services are largely attended, and unity prevails in the parish. In November next the balance of the old debt of \$2,000 on the parsonage, will be paid in full. Five years ago this debt seemed enough to destroy all hope of prosperity of the parish for many years to come; some hearts became faint, but industry and perseverance will always accomplish marvellous results. All now are cheerful. Freely as they have received from God, they will doubtless remember freely to give in response to the various appeals of our Synod.

**BURLINGTON.**—In like manner, the churchmen of this parish have, this year, not only reduced an old debt upon the parsonage, but have greatly enlarged and otherwise improved the building. The Rev. Canon Belt, M.A., has been rector for more than two years, and has charge also of a congregation four miles distant.

**HARRISTON.**—A new and excellent parsonage is now occupied by the missionary. This is a great benefit. The Rev. W. Massey has been lately appointed, instead of the Rev. W. Craig.

**MOUNT FOREST.**—A valuable property has been lately acquired here, including a good brick house, excellent garden and orchard. In order to obtain this desirable property for a parsonage, an exchange of the old and too distant parsonage was allowed by the special Trust Committee of the Synod. The Church people of Mount Forest have bound themselves to pay \$1,500 more on the newly acquired property. A Church building will be erected here, we trust, very shortly.

**GEORGETOWN.**—This parish has lately become entirely self-supporting under the charge of the Rev. Geo. B. Cooke. In view of an old church debt and other difficulties, this is a great achievement.

**ROCKWOOD.**—This station of the Church is in the township of Eramosa, and appears to view as a small village of feeble strength, on the G. T. railroad, about fourteen miles northeast of Guelph. Here we find a new church erection, substantial and of excellent design. Its stone walls are good and strong, and so far, the roof is completed. Not until next spring will the whole work be finished. I must add, the debt plan is omitted by the building committee; the work is paid for as it is proceeded with. All seem anxious to see it progressing, and they are equally anxious to present the completed edifice, on the day of opening, for consecration to God, by the Bishop of Niagara. I am sure your readers will commend zeal when marked with such prudence. Too often, in modern church architecture, a large mortgage is added as a sort of final finish and ornament. We do not need such an appendage to any of our churches; and sometimes, I think that Provincial legislature should interfere by enacting that subscriptions or donations, in trust, for church building, should not be liable to be forfeited and lost by reason of a too heavy mortgage allowed by the building committee, who in time may find out that the mortgage must be foreclosed, and the sheriff called in to sell the building, perhaps to strangers.

**BARTON AND GLASSFORD.**—I may be allowed again to refer to this parish, only to state that Holy Trinity church, Barton, since my communication to you last week, has been relieved of the balance of debt upon it. The next proceeding will shortly be announced—the act of consecration of that church by the Bishop of Niagara. At a recent service of praise in Holy Trinity church, the amount of offerings was \$150. This service was quite free from outside aid or influences.

**CAELDONIA.**—Again I wish to allude to this successful parish. In my last I quite forgot to say that when the suggestion was made in the early part of this year, by some one, that it was time to urge the people to build or buy a parsonage, the incumbent greatly feared that such an appeal would be too severe upon a parish which was doing already as much as could be expected. But the appeal was made. The result, owing to the unanimous response of the people, is most cheering—a parsonage (brick) house, three and a half acres, with orchard, garden, etc., debt only \$400.

**ARTHUR.**—This parish, like Mount Forest, is in the north section of our Diocese, and is a part of a new and extensive missionary field. At Arthur village we now find a very handsome brick church erected. The Rev. Thomas Rixon is the zealous missionary.

I find that when the diocese of Niagara was constituted in 1875, there were in it twenty-seven missions receiving aid from the Mission Board, and twenty self-supporting parishes. The strong parishes must largely aid in supplying the general funds, while they must sustain themselves. The Mission Board grants reported at our last Synod, amounted so \$2,747.

Of the original missions in our Diocese, seven have recently become self-supporting. The aid which they

received is now transferred elsewhere. Fourteen new churches have been reported within a short period extending a little over three or four years. Eleven have been consecrated. Likewise, ten parsonages have been added, with small indebtedness. All this will testify to our activity, in things temporal, and I am correct in stating that the spiritual progress of all these parishes named by me, affords us increased delight in speaking of them. If figures are indicative in respect of spirituality, then we can gladly state our improvement in this respect. Candidates for Baptism and Confirmation are more numerous; celebrations of the Holy Communion more frequent, and are more largely and reverently observed. This feature affords us a heartfelt pleasure, and greatly encourages us to believe that the Holy Spirit is devoutly sought. Blessing, sanctification, and power are promised to them who diligently seek.

Again: I find that our mission borders are gradually widening, and new names of places appear on our list. The diocese of Niagara is small, but I trust that careful cultivation is apparent to your readers, enough to show that we are neither slothful nor careless. Besides, we have been enabled to fulfil our allotted share of aid in fostering that most interesting and hopeful missionary field—the diocese of Algoma. Last year, the Bishop of Algoma was pleased to remark to our Bishop, that no diocese in Canada had done better by his great missionary work than the diocese of Niagara, and attributed the fact to the adoption of the admirable system of parochial assessment which our Synod had recommended.

Believing that missionary intelligence is both very interesting and useful, I have again written for your columns. With thanks for your kind invitation to do so, I am

Very truly yours,  
Barton, Oct. 1st, 1881. GEO. A. BULL, R.D.

#### HURON.

From Our Own Correspondent.

The Standing Committee of the Synod met at the Chapter House on Thursday, the 29th ult., the president, the Right Rev. the Bishop, in the chair. The meeting having been opened with prayer by the Very Rev. the Dean, the roll was called, and the following members were present:—Clerical: Archdeacons Nelles, Sandys, and Elwood; Rural-deans Hill, Cooper, Jamieson, Smith, Ballard, McKenzie, Davis, Patterson, Fletcher, Young, and Keys; Revs. A. C. Hill, E. Davis, J. B. Richardson, D. Deacon, F. Harding, Canon Innes, W. F. Campbell, J. Gemley, A. S. Falls, and N. N. Dillon. Lay: Messrs. Crotty, Eakins, Hamilton, Dr. Somerville, Hughes, Chief Smith, Complin, Golden, Dr. Holmes, Judge Davis, Currie, Rowland, Ashton, Bayly, Moyle, Cronyn, Reed, Imlach, Fox, Grey, Clarke, They, and Judge McMahon. Minutes of the last meeting were confirmed, and the accounts of the year were duly passed.

The revision of the mission fund pay list, to take effect from April 1st, 1882, was referred to a special committee, consisting of the Rural-deans: the list as revised to be sent to the clergy and members of the Standing Committee, previous to the December meeting. A communication from the Rev. Canon Hincks, Rural-dean of Waterloo, was read, recommending that an afternoon service be held in Waterloo. The question of the grant was referred to the special committee.

*Hensall.*—This matter was laid over until next meeting, pending collections now being made.

*Woodstock.*—The committee to whom was referred the petition from Woodstock, reported having visited that place and met the parties interested, and heard both sides of the question, and they would recommend that steps be taken as soon as practicable, for reopening a service in old St. Paul's church, and coupling with their report their regret that the congregation cannot all unite in worship in St. Paul's new church. After discussion it was agreed to request the Bishop to revisit the place and ascertain the wishes of the people, with a view to reconcile the matters in dispute.

The Sec.-treasurer submitted a list of investments made by the committee since last meeting. The following members were reappointed an Investment Committee for the current year: Revs. Canon Innes and J. W. P. Smith; Messrs. J. Hamilton, C. F. Complin, V. Cronyn, and E. B. Read. The Rev. W. F. Campbell was reappointed deputation agent for the ensuing year. Several members spoke very favourably of the work performed by Mr. Campbell.

**WESTERN UNIVERSITY.**—The Bishop informed the Standing Committee of the success which had attended the work of establishing a University, and that the opening would take place on Thursday next; and requested that the Rev. Mr. Campbell be allowed to work in behalf of the University while engaged as missionary agent of the Synod, provided it would not

interfere with his legitimate work. A resolution to this effect was moved by the Rev. Canon Innes, and seconded by Mr. Cronyn, and passed unanimously.

A number of applications were received for grants, and were referred to the special committee of Rural-deans. Applications were received from the vestries of several parishes for permission to mortgage certain properties for Church purposes, all of which were agreed to by the committee.

**SHELburne.—St. Paul's.**—The annual Harvest Home festival was held in this parish on the 18th and 19th of September. Morning prayer was said in the church on Sunday, the 18th, at half-past ten, by the Rev. Mark Turnbull, the incumbent. The sermon was preached by the Rev. R. A. Rooney, incumbent of Christ Church, Whitfield, diocese of Toronto, and was a good practical address. The church was comfortably filled, every available seat being occupied. Evening Prayer was said at half-past two, by the Rev. Mark Turnbull, who also delivered the sermon. The church at this service was crowded, and great interest was manifested in the service by the whole of the congregation, many of whom had been unable to be present at the morning service. At half-past seven o'clock the church was again crowded for attendance at the second evensong. An appropriate sermon was delivered by Mr. R. T. W. Webb, catechist at Luther village, diocese of Niagara. At all the services the music was under the direction of Mrs. Riky, whose voluntaries called forth a thrill of joy from the hearts of those who can appreciate the inspired movements of the great masters. The other portions of the service were played by a pupil of Mrs. Riky, Miss Chisholm, who acquitted herself very creditably. The decorations were very chaste, and the texts appropriate, and reflected great credit upon the ladies who did that part of the work. The offertories on Sunday amounted to \$20.

On Monday evening a very interesting entertainment was held in the Rink. There was a goodly number present. The proceeds amounted to \$69.50, which will be applied to the purchase of a bell, and heightening the porch into a tower with a belfry.

The deacon in charge is happy in having so harmonious a congregation, and one so willing to further, as far as possible, the interests of the Church. There is a nice little church, free from debt, and very comfortable; but there is still need of a parsonage near the church, which want no doubt the congregation will ere long supply.

May the love of God knit the pastor and people together in a still stonger bond of union, to be severed only by death. "Thanks be to God."

**SOUTHAMPTON.**—The first annual Harvest-home festival in connection with St. Paul's church here, was held at the Town-hall, on Tuesday, the 27th. The hall was tastefully decorated for the occasion by the young members of our congregation, assisted by Mr. Cottetell, who kindly lent his piano for the occasion. The proceedings were opened by an address by the incumbent, music and recitations were given at intervals, and also an address by the Rev. Mr. Smythe, of Port Elgin. A bountiful supply of oysters, fruit, and other substantial edibles were disposed of during the evening. The large attendance at the hall seemed thoroughly to enjoy themselves. The proceedings were brought to a close at 11 o'clock p.m., by the singing of the National Anthem. The proceeds of the entertainment were \$95.22, which is available for Church purposes.

A Ladies' Aid Society has also just been organized, which will prove a valuable assistance to the Church funds. The Sunday school has largely increased in the number of teaches and scholars. Much praise is due to Messrs. Morgon and Connaway, churchwardens, for their zeal in all Church matters, and for the successful manner in which the harvest festival was arranged and carried out.

**MEAFORD.—Christ Church.**—This church held the annual harvest thanksgiving service on Sunday Sept. 25th. The interest in this yearly service, which has been established but a short time, is growing greatly. The large number of Church people from the neighbouring parishes present showed that the care bestowed on this special service by the hard-working incumbent, the Rev. C. H. Channer, has not gone without its reward. The church was tastefully decorated with fruits of the vine and field arranged in such a manner as to bring forcibly to the mind of the thoughtful beholder, the fact that God was the Lord of the harvest and had been mindful of the wants of His children. Three effective and eloquent sermons were preached by Dr. McCarroll, of Grace Church, Toronto, who, by his earnest manner and the attention with which he holds his audience, forecasts for himself a successful career in the Church of his choice. The eleven o'clock service began by the choir singing the hymn "Onward Christian Soldiers."

The usual morning and ante-Communion service followed, with appropriate psalms, hymns, and lessons, the sermon being taken from the text Hosoa xiv. 5-7. The afternoon service at 3 o'clock consisted of the Litany with appropriate hymns, and sermon from St. Mark iv. 35. At 7 o'clock the usual evening service was followed by a sermon from Hebrews x. 12, 13. The collections at these annual services are devoted to paying the interest debt due on the new church, and Dr. McCarroll reminded those present that their pastor had abandoned the usual Monday night entertainment, considering that all money for Church purposes should be given voluntarily and direct, and he (Dr. McCarroll) called upon them to support this very proper view, and "give as unto the Lord."

The collections amounted to the handsome sum of \$95. The Rev. Mr. Channer said afterwards to his churchwardens in the vestry, that his heart was gladdened by the manner in which the people had responded to his appeal on behalf of the trustees of the Church.

**DURHAM AND VICTORIA.**—The next meeting of the Rural-decanal Chapter will be held (D. V.) at Millbrook on Tuesday, Oct. 11th. The meeting is to take place at the rectory at noon. Scripture subject for discussion, Galatians v. Arrangements will be made for the missionary meetings. There will be service in St. Thomas's church in the evening, the Rev. Dr. Hodgkin to be the preacher on the occasion. I remain yours, &c., J. W. FOSTER, Sec.

#### ALGOMA.

From Our Own Correspondent.

The Rev. W. Macaulay Tooke desires to acknowledge the following donations to this mission:—Parcel of papers from Mr. Draper; parcel of school papers, and box of Sunday school libraries (84 vols.), and \$1 from Theford Sunday school, per H. L. Murphy, Esq.; box of Bibles, Prayer Books, and Hymn books, new and second-hand, from the C. W. M. A. of Toronto; box of Prayer Books from the Bishop of Algoma; parcel of Sunday school papers from Miss McMaster; and a parcel of Sunday school papers from Mrs. Lett: both these ladies are of Collingwood.

**GORE BAY.**—The Bishop spent Sunday, the 25th of September, in this mission. Two services were held in the township of Gordon, and one in the village of Gore Bay. All the services were well attended, and heartily rendered. The Bishop's addresses were plain and practical, and his words made a deep impression on his hearers. Twelve persons were confirmed, of whom three were heads of families, and one of these a convert from the Disciples, who was baptized and confirmed at the same service.

The service at Gore Bay was held in the Presbyterian building, as our church is not sufficiently advanced towards completion to admit of service being held in it. What requires to be done before we can use it, is weather boarding and plastering, and \$150 is all that is needed for this. But as our means are entirely exhausted, unless Churchmen elsewhere will give us a helping hand, the building will have to stand as it is this winter. This is a great draw back to us, for in our present situation, the services of the Church have to be subordinated to those of some of the denominations. The village of Gore Bay is growing rapidly, and the country opening up very fast. I would like to mention the following openings which are offering at Gore Bay, in hopes that this may meet the eye of some of your readers who may be on the lookout for some thing of the kind: viz., a young doctor to open out a drug store, carding and tanning mill, shingle mill, sash and door factory, planing mill etc. Any Churchman wishing to communicate with the Rev. W. Macaulay Tooke respecting any of these, or respecting the purchase of land with a view to settlement, can do so, and he will gladly give all the information he can in the matter.

#### DIOCESE OF SASKATCHEWAN.

**PRINCE ALBERT, N. W. T.**—On the occasion of the recent visit of the Governor-General to Emmanuel College, Prince Albert, when His Excellency had finished his reply to the address presented to him by the Bishop of Saskatchewan in behalf of the warden and tutorial staff, the Honourable Lawrence Clarke, member of the North-West Council, stated that the people of Prince Albert had placed in his hands the sum of \$800 to be applied towards the formation of a scholarship in Emmanuel College, in memory of His Excellency's visit, and requested permission from His Excellency to name it the "Louise Scholarship" after Her Royal Highness, the Princess Louise. His Excellency, in a few kind and courteous words, granted the required permission.

## Correspondence.

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

To CORRESPONDENTS.—We have to hold over a large quantity of Correspondence and Diocesan Intelligence until next week.

THE REV. MR. RICKARD.

SIR,—Being a constant reader of the DOMINION CHURCHMAN, I came across the mention, in your issue of August 17th, of Mr. Rickard (not Richards) whom you speak of as having been recently ordained by the Bishop of Madras. You describe him very truly as a self-taught man who by his energy and perseverance (and I may add a wonderful power of acquiring languages) has raised himself from humble account to a position of great usefulness, in missionary charge of the native Christian College at Burmah. May I supplement what you have said about him (and I hope create even greater interest in him) by some further particulars respecting him from my personal knowledge of him.

Between the time of his contemplating a missionary career, and his being actually ordained he was, for three years, a student at the missionary college of St. Augustine at Canterbury. While there, he distinguished himself by his attainments, among other things, by passing creditably the Cambridge Voluntary Theological Examination, and taking prizes in his college. But he was known more to me, even, as a teacher in my Sunday-school and as a District visitor in my parish, and there his personal character and zeal and singlehearted Christian bearing left a most pleasing impression on us all. I thus saw very much of him during his student life at St. Augustine's and was very sorry when the time came that he had to leave us on completing his three years' course. I hope to hear often of him when he is settled down to his work in Burmah, and augur success and a blessing on all he undertakes.

I have now removed from the parish in which he so efficiently helped me, but was then

N. HOWARD MCGACHEN,  
Rector of St. George's,  
Sept. 20th, 1861. Canterbury, England.

## "CATHOLIC CATECHISM."

Q. Is the Church of England a Protestant Church? The word protestant does not occur in her Prayer Book.

Q. What is she therein called?  
Catholic and Apostolic.

Q. How then is she Protestant?  
She protests against all doctrine that is not catholic.

SIR.—It is unfortunate that the writer of the above questions and answers, and the five following ones, as printed in the DOMINION CHURCHMAN, was not more guarded in his statements. The Church being, as the second answer says, Catholic and Apostolic, cannot be Protestant. Protestantism in any form is sectarian, and the Church of England, of course, is not that. I would suggest that the Catechism should read in this way:

Q. "Is the Church of England Protestant?"  
"No."

"How then does she treat the errors of Rome and Sectarianism?"

"She condemns all doctrine that is not catholic." This would cover the whole ground and avoid the error.

It is astonishing that theologians will continue to talk about a Catholic Church being Protestant. It is an impossibility, and I care not what may be the particular theological learning of any man, common sense will prove the fact. If Churchmen will bear in mind always to say the Church condemns error wherever found, and never protests, it would forever settle our Catholic position.

The answer to the last question above printed shows the wrong position in which the writer has placed the Church, because the answer shows that there is no "protest" about it. Certainly "adhering to and preaching the doctrines of Christianity, in accordance with Holy Scripture," is condemnation of all man-devised heresies. I sincerely hope that the writer of the "Catholic Catechism" will not fail to revise this portion of it, and expunge all Protestant fungi from it.

Yours, &c.,  
L. H. MOREHOUSE.  
Milwaukee, Wisconsin.

## ALGOMA.

SIR,—Please allow me space in your valuable paper, to acknowledge, with very many thanks, the following sums for the Church at Hill-top, Ravenscliffe, Muskoka.

Miss Beck, per Miss C. J. D. Weale, \$5; "a Lady," per Miss Gordon, \$1; a Well-wisher, Montreal, \$2; a Well-wisher, Guelph, \$1; R. Orillia, \$5; B. H. R. Orillia, \$4; E. C., Brampton, \$2; T. A. U., London, England, \$10; Mr. Baldwin, Toronto, \$50; M. A. H., Peterboro', \$1. Please allow me also to acknowledge with heart-felt thanks, the sum of £10 "from friends, through Miss C. J. D. Weale," for adding a study to Ilfracombe parsonage. I have been greatly cheered by the contributions sent me, and I hope and pray that the hearts of many more may be stirred up to come to "the help of the Lord against the mighty."

Yours,

A. S. O. SWEET.

The Parsonage, Ilfracombe,  
Ontario, Sept. 27th, 1861.

## THE PURITAN FACTION IN IRELAND.

SIR.—I send you a paper for insertion in your paper, which may interest Churchmen, showing the "heavy blows" the Irish hierarchy met with, from the "Puritan faction" and other enemies to Catholic truth, from 1641 to 1661. At that time, there were four Archbishops and twenty-nine Bishops, of which latter, eight were united to other Sees, thus having actually twenty-one Bishops; of the four Archbishops, two (Armagh, and Cashel) died in exile, one, in England and the other in Sweden; and two in Dublin (Dublin, and Tuam) while of the nineteen Bishops, seven died in exile, four in Ireland, all at Dublin, thus leaving eight who survived the Reformation. There nationality was: Archbishops, two Scots, one English, one Irish; Bishops, ten English, five Scots, and only three Irish! consequently only a fifth of the whole episcopate of Ireland was really Irish, viz. Ussher of Armagh, Martin of Meath, Parry of Killaloe, and Fulwar of Ardferd.

The chief authorities consulted on the following list are: Ware's "De Præsulibus Hiberniæ Commentarius" (Dublin 1665); "Antiquities and History of Ireland, a Commentary of the Prelates" (London 1704, 5 vol. folio), and works by Harris (Dublin 1789-64); all passim sub voc. Cotton's "Fasti Ecclesiæ Hibernicæ" (Dublin 1848-60, 5 vol); Mant's "History of the Church of Ireland from the Reformation to the Revolution" (London 1840); Canon Dwyer's "Diocese of Killaloe" (Dublin 1878), besides numerous other works on the Irish Episcopate during the seventeenth century, unnecessary to particularize.

It may here be noted that the Ven. Dr. Cotton, Archbishop of Cashel to whom I am under many obligations, and author of that most valuable "Fasti," died in his ninetieth year at Lismore, county Waterford, December 8th, 1879. I remain, dear Mr. Editor, your faithful servant,

JAMES LYSTER, LL.D.

Kingston,  
Dean of Ontario, etc.  
Feast of St. Michael and All Angels.

ARCHBISHOPS:—*Armagh*. James Ussher, also Bishop of Carlisle in commendam; died in exile March 21, 1656, æt. 76, epis. 35, at Reigate, Surrey, in house of Countess of Peterborough; buried 17 April following, in "St. Paul's Chapel, Westminster Abbey," by special direction of the Protector of England, Oliver Cromwell.

*Dublin*. Launcelot Bulkely, died September 8, 1650, æt. 82, epis. 31, at his country seat, Tallaght; buried in St. Patrick's Cathedral, Dublin.

*Cashel*. Archibald Hamilton, died in exile 1658, æt. 80, epis. 37, at Stockholm in Sweden; buried in the Cathedral of Upsala.

*Tuam*. John Maxwell, pillaged and wounded, died February 14, 1647, æt. 56, epis. 14, at Dublin; buried in Christ Church Cathedral, Dublin.

## PROVINCE OF ULSTER.

BISHOPS:—*Meath and Clonmacnoise*. Anthony Martin, pillaged and imprisoned, died of the plague, July, 1650, æt. 28; buried in ante-chapel, Trinity College, Dublin, "near the north wall under the steeple."

*Clogher*. Henry Jones, restored and translated to Meath, May 25, 1661, died January 5, 1681, æt. 82, epis. 36; buried in St. Andrew's church, Dublin.

*Down and Connor*. Henry Segley, restored and translated to Meath, died April 17, 1661, æt. 70, epis. 26; buried in Christ Church Cathedral, Dublin.

*Kilmore*. Robert Maxwell, pillaged but restored, and also made Bishop of Ardagh in commendam February 24, 1661, died November 12, 1672, æt. 79, epis. 45.

*Ardagh*. John Richardson, exiled and died August 11, 1654, æt. 75, epis. 21; buried in London.

N.B. Last resident Bishop.  
*Dromore*. Theophilus Buckworth, exiled and died 1652, æt. 73, at Cambridge, epis. 39, buried there.

*Raphoe*. John Segley, restored and translated to Clogher, died June 17, 1661, æt. 100, epis. 44, at his seat Glasslough, county Monaghan; buried in parish church of St. Salvator, there erected by himself. He was considered to have been "the ancientest Bishop in the world." Family now represented by Sir John Seglie, Glasslough. See Pedigrees, Ulster Office, Dublin.

*Derry*. John Bramhall, exiled first to England, and afterwards to the Continent, but restored and translated to Armagh and Primacy of all Ireland, January 18, 1661, died June 20, 1668, æt. 70, epis. 30; buried in Christ Church Cathedral. Called "the Irish Laud," or Cantuar.

## PROVINCE OF LEINSTER.

BISHOPS:—*Kildare*. William Golborne, died of the plague, July 1650, æt. 65, epis. 6; buried in church of St. Nicholas, Dublin.

*Ossory*. Griffith Williams, exiled but restored to his See, died March 29, 1672, æt. 84, epis. 31; buried in his Cathedral church of St. Canice, Kilkenny "on south side of chancel."

*Ferns and Leighlin*. George Andrew, exiled and died in London, 1648, æt. 76, epis. 13; buried in church of St. Clement Danes.

## PROVINCE OF MUNSTER.

BISHOPS:—*Limerick*. Robert Sibthorp, died 1640, æt. 11; buried in church of St. Werburgh, Dublin.

*Waterford and Lismore*. Archibald Adair, exiled and died 1647, æt. 18, at Bristol; buried there.

*Cork and Ross*. William Chappel, exiled and died 1649, æt. 67, epis. 11; buried in parish church of Bilsthorpe, county of Nottingham, with monument and inscription in church.

*Clonane*. George Synge, exiled and died 1652, æt. 58, epis. 14, died at Bridgenorth; buried in church of St. Mary Magdalene, with epitaph on tomb.

*Killaloe*. Edward Parry, died of the plague July 20, 1650, æt. 51, epis. 4; buried in church of St. Andrew, Dublin.

*Kilfenora*. This See was vacant by translation of its Bishop, Robert Sibthorp to Limerick, April 7, 1642, and on restoration it was united in commendam, to Tuam, January 9, 1661, where it remained until 1742.

*Ardferd and Aghadoc*. Thomas Fulwar, restored and translated to Cashel, February 1, 1661, died March 1667, æt. 74, epis. 26; buried there in church of St. John with inscription on tombstone.

## PROVINCE OF CONNAUGHT.

BISHOPS:—*Elphen*. Henry Tilson, plundered and exiled, died March 1655, æt. 80, epis. 26; buried in the chancel of Southill church, Dewsbury, York.

*Clonfert and Kilmacdoagh*. William Baillie, exiled first by the Covenanters from Scotland, his native country, and then by the Irish restored, and died æt. 21, at Clonfert, buried there in his Cathedral church of St. Brendan.

*Killala and Achonry*. These united Sees were vacant by translation of their Bishop, John Maxwell, to Tuam, August 1645, and they remained unfilled till the restoration.

## MR. STEPHENSON ON SHAMS.

SIR.—Mr. Stephenson's denunciation of the degrees of D.D. D.C.L. et hoc genus omne is too sweeping to be either true or effective. To say that all such degrees are shams, is to exaggerate the matter, and to do serious injustice to those gentlemen who have honestly won their honours, and deservedly wear their titles.

The degrees of B.D. and D.D. are in many cases as stern realities as that of B.A. and are much more real than the title of M.A. which he writes after his own name, for the title of M.A. is for a Bachelor of Arts a mere matter of a fee and a ceremony. Whatever they may be elsewhere, the degrees of Bachelor and Doctor of Divinity in the University of Trinity College, Toronto, cannot be obtained without labour and merit. This he will discover if he will set to work to write from ten to twenty pages of Latin Thesis, and get up the 100 pages of a Greek, and fifty pages of a Latin Father, which, together with an English Thesis, constitute the subjects for B.D. for the current year. Again the degrees of D.C.L. and LL.D. which are generally honorary, may be, and have been, especially in England, worthily bestowed.

A man who has not had the advantage of a university education may yet have obtained eminence in some department of learning. He may have conferred lasting benefit upon letters or science. He may be in all intellectual attainments head and shoulders above many of his contemporaries who have had better opportunities and have taken their degrees in the regular way. Now, sir, I conceive that a university does not lower itself when it crowns such a man. It honours itself by doing a gracious act, and are fully within the purpose for which it exists. If Mr. Stephenson's remarks were modified to this extent, I think most of us would join heartily with him in the general idea which pervades his letter. Let him do justice to those who have fairly won their honours, and then be as severe as he chooses on those who wear titles which they have cringed for, begged or bought.

Yours truly,

K. L. JONES.



Family Reading.

THE NOBLEMAN.

I DEEM the man a nobleman  
Who acts a noble part,  
Who shows alike by word and deed,  
He hath a true man's heart,  
Who lives not for himself alone,  
Nor joins the selfish few;  
But prizes more than all things else,  
The good that he can do.

I deem the man a nobleman  
Who stands up for the right,  
And in the work of charity,  
Finds pleasure and delight;  
Who bears the stamp of manliness  
Upon his open brow,  
And never yet was known to do  
An action mean and low.

I deem the man a nobleman  
Who strives to aid the weak;  
And sooner then avenge a wrong,  
Would kind forgiveness speak;  
Who sees a brother in all men,  
From peasant unto king;  
Yet would not crush the meanest worm,  
Nor harm the weakest thing.

I deem the man a nobleman,  
Yes! noblest of his kind,  
Who shows, by moral excellence,  
His purity of mind;  
Who lives alike through good and ill  
The firm unflinching man,  
Who loves the cause of brotherhood,  
And aids it all he can.

THE SIEGE OF LICHFIELD.

CHAPTER XI. Continued.

THE PRISONER.

During the whole of this while, the pulpit standing in the nave, was occupied from time to time by various fanatical preachers, who encouraged the soldiers in their acts of profanation. M'Rorer had his full revenge for the unceremonious violence with which he had been formerly expelled from the sacred precincts of the Cathedral, and obtained the reputation of being a true prophet by those who remembered his denunciations of woe against the holy edifice. The blasphemy of the fanatics did not end with their intrusion into the pulpit. By their instigation, a calf was brought into the Cathedral in solemn procession, wrapped in linen, and taken to the font, where it was sprinkled with water, and a name was given to it, in derision of the sacrament of baptism. The holy altar was made a chopping-block for meat; and other enormities were perpetrated too dreadful and too gross to be mentioned.

But such sacrilegious profanation was not long to be permitted. Scarcely a month had passed before Archbold and his fellow-prisoners again heard the sounds of war. Again the old Cathedral rocked with the roaring of cannon and the blasts of mines. Prince Rupert, with twelve hundred horse and seven hundred foot, had been sent from Oxford to recapture the fortress of Lichfield. After taking Bromicham in his way, which is described by Clarendon "as a town of as great fame for hearty, wilful, affected disloyalty to the King as any place in England," he marched directly to Lichfield, where he was joined by three or four hundred "proper fellows from Walsal, who came with bills and hooks to serve the King." The city was entered as before, without opposition, being open to all comers; but the Close being now strongly garrisoned and provisioned, it was necessary to commence a regular siege.

For ten days an obstinate contest was maintained between the two parties. The royalists erected batteries on the north side, and kept up a heavy fire; the besieged, on their part, confident in their numbers, and the strength of their position, laughed at the efforts of their assailants. An attempt was made by the royalists to undermine the walls; but the garrison defeated their object by a countermine, and the

soldiers of the hostile parties encountering each other, fought with desperate fury under ground. Foiled in this attempt, Prince Rupert endeavoured to scale the fortress with ladders, but was beaten back with the loss of several men, and one was taken alive. "This man the rebels most barbarously hanged three yards from the wall, like a sign and bade Prince Rupert shoot him down." The insolence of the rebels, however, was somewhat abated by the sudden springing of a mine, in a quarter where they least expected it, whereby one of the towers, with six men in it, was blown up, and a breach of twenty feet in width was made in their wall. Hereupon a general assault was resolved on. All the royalist force was collected, and many officers and men of the cavalry, and even Prince Rupert's chaplain, volunteered to mount with the rest to the breach. The rebels fought with desperation, and succeeded, at the first assault, in driving back the royalists, and killing or wounding many distinguished officers, amongst whom were Lord Digby, Colonel Gerard, Colonel Wagstaffe, and Major Legge. So many men were slaughtered in the breach, that they are said to have formed a breastwork of a yard high. Prince Rupert himself was reported to have been slain. Finding, however, that Prince Rupert was still alive, and had resolved on another attack, the rebels at length surrendered. They obtained more honourable terms than otherwise they would, on account of the urgent summons which the Prince had received from the King to return immediately, with all the strength he had, to the relief of Reading.

The following are the articles of agreement subscribed by Colonel Hastings, by the authority of Prince Rupert:

"It is consented by Colonel Hastings, by the authority given him by his highness Prince Rupert, that, in consideration of the delivery and yielding up of the Close of Lichfield, Lieutenant-Colonel Russel, and all the captains and officers with him, shall march out of the said Close to-morrow, being the one-and-twentieth day of this instant April, by ten o'clock in the morning, with four score men and muskets, with flying colours, and four score horsemen, with arms belonging to them, and all other persons within the said Close to be at liberty to go whither they please; and, for their better and safe conveyance, a free pass or convoy from his highness, and eleven carts to convey away such goods as belong to any of the officers or soldiers, with themselves to the city of Coventry; and that all prisoners shall be released on both sides, which have been taken in the county of Stafford, since the coming down of the Right Honourable Lord Brooke. In witness whereof we have hereunto put our hand and seal, this twentieth day of April, Anno Domini 1648.

H. HASTINGS."

Thus ended the second siege of Lichfield, and the royalists were again masters of the Close. Prince Rupert left a strong garrison behind, and gave the command of it to Colonel Richard Bagot.

The following should have been added at the end of chapter VI:—

This is the account of the death of Lord Brooke given by Dugdale in his short view of the late troubles in England, p. 117. "All I find of note is . . . the attempt upon Lichfield Close, made by Robert Lord Brooke, wherein he lost his life; the manner whereof is not a little remarkable, which (in short) was thus: This lord being strangely tainted with fanatic principles, by the influence of one of his near relations, and some schismatical preachers (though in his own nature a very civil and well-humoured man), became thereby so great a zealot against the established discipline of the Church, that so less than the utter extirpation of episcopacy, and abolishing all decent order in the service of God, would satisfy him; to which end he became leader of all the power he could raise for the destruction of the Cathedral of that diocese of Coventry and Lichfield. In order whereunto, when he had marched within half-a-mile of Lichfield, he drew up his army, and then devoutly prayed a blessing upon his intended works; withal earnestly desiring that God would, by some special token, manifest upon them His approbation of that their design; which being done, he went on and planted his great guns against the south-east gate of the Close, himself standing in a window of a little house near thereto, to direct the gunners in their purposed battery; but it so happened that, there being two persons placed in the battlement of the chiefest steeple, to make shot with long fouling guns at the cannoniers, upon a sudden accident, which caused the soldiers to give a shout, this lord, coming to the door (completely harnessed with plate-armour cap-a-pee), was suddenly shot into one of his eyes; but the strength of the bullet, so much abated by the glance thereof on a piece of timber, which supported a pentiss over the door, that it only (!) lodged in his brains, whereupon he suddenly fell down dead; nor is it less notable that this accident fell out on the second day of March, which is the festival of that sometime

famous Bishop St. Chad, to whose memory Offa, king of the Mercians, first erected this stately church and devoutly dedicated it."

It is but just to Mr. Dyott to mention, that in as far as relates to his part in this narrative, Dugdale is not borne out in his statement by other historians. The general account given by other writers agrees with the tradition preserved in the family, that the bullet by no means glanced from any woodwork or pentiss, but that it was a fair point-blank shot, as described in this book. The gun is still preserved by the family, and may be seen, I have no doubt, by any persons who desire conviction; and the spot in the Dam Street where Lord Brooke fell is marked by an inscription briefly recording the event; also, the armour in which Lord Brooke was slain is preserved at Warwick Castle.

The following characteristic letter is from a young cavalier.

"To the fair hands of my ever-honoured Lady Dyer, at the White Unicorn in the Old Bailey."

"MADAM,

"My last lettre (dated February 25) and your ladyship's precious answer, are part of the plunder which I have every day more and more [to deplore], but can meet no day to revenge it in. Since I came from home, four men and five horses I have lost; thrice have I been actually taken, besides other close pursuits; but yet I live to service your ladyship next to God and my King; and hitherto I can number as many escapes as dangers. We have had the honour in these parts to bring my Lord Brooke to a quiet condition. That enemy to our Church (March 2) was slain in his quarrel against our Church, by our God of our Church, with a shott out of the Cathedral, by a bullet made of church lead, through the mouth that reviled our Church; and (if this be worth your reading) this Cathedral was dedicated to the memory of an old Saxon holy man (called Ceadda, commonly Chad); the blow of death came from St. Chad's Church upon St. Chad's day. This, being a veritie, is fit for a lady of rare worth. His lieutenant (thought to be Sir Edward Peto) and his lieutenant-major both slaine. Several loads of hurt men and dead men carried away to be privately buried. . . . I was twice prisoner in half an hower; but still I am a free man. Bonds cannot hold me: only your noble favours have power to bind me in a perpetual service, where I am happy to be the thrall of your kindness, in being the admirer of your virtue.

"JAMES AUDREY.

"March 11, 1648."

(To be continued.)

LIFE IN HIGH ALTITUDES.

THE greatest height to which man have ever mounted is about five and a half miles above the sea level, and the balloonists who ventured on that experiment were very glad to come down. Short as their stay in the upper regions was, they were almost suffocated. The cold so benumbed their hands that, had they not taken the precaution so carry with them chemicals for the production of a little artificial heat, they would have become helpless and lost their lives from inability to pull a rope and let out the gass of their air ship. The air which they breathed was too thin to support life, and they felt all the sensations of partial strangling or drowning. Of course any labour at such a height was impossible. The census shows that the elevation at which men can live and work to advantage, and which they therefore generally choose, is a very low one. The average height of the United States above the sea level is about 2,600 feet, but the elevation of the population is only about 700 feet. A height of 10,000 feet is considerably less than two miles, yet of all the 50,000,000 of people in our country only 26,400 live at that elevation.

Not only men, but other animals and plants as well, find the struggle of existence harder as they rise higher. As plants and animals diminish in number, the means of supporting human life rapidly decrease, so that the upward growth of population, so to speak, is checked long before the cold becomes too severe to be endured, or the air too thin for breathing. The bulk of the little band who reach a height of ten thousand feet are miners, and could be nothing else. More than three fourths of the whole population choose to live at less than one thousand feet, or considerably less than one-fifth of a mile above the sea, and only three per cent. of the inhabitants make their homes at a height of two thousand feet. If it were possible to walk upward from the earth readily as upon its surface, an ordinary pedestrian in half an hour could pass the limit at which human life can be permanently maintained, and in little more than an hour he would reach a point where it could not exist at all. If the builders of Babel had ever scaled the mountains beyond their native plain no miracle would have been required to convince them that their impious enterprise was a waste of labour.

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We carry all our neighbour's crimes in sight and throw all our own over our shoulder.

IF YOU DON'T BELIEVE IT, ASK ANY GERMAN, and he will convince you that St. Jacobs Oil is the most wonderful remedy that has ever been brought before the public.

Children's Department.

THE CROWN OF LIFE.

Childhood's years are passing o'er us, Youthful days will soon be done; Cares and sorrows lie before us, Hidden dangers, snares unknown.

A SMART SCHOLAR.

A ZEALOUS Sunday-school teacher who had endeavoured to teach her class of boys lessons of temperance, in every way shewing them the folly and danger of using intoxicating liquors, was very much surprised one Sunday by one of her boys exclaiming: "I have been reading a book lately, teacher, and it says that every boy ought to drink, lie, and steal."

TAD'S BATTLE.

THADDEUS GRANGER, better known as "Tad," was a hero, a real hero, though but twelve years had passed over his resolute young head with its mass of curling hair and bright brown eyes.

slayer of Indians or an African explorer, with a strong leaning toward the latter, due in great measure to the severe injuries received in endeavouring to scalp a neighbour's cat.

But the boy's adventures were not all vague and visionary, for only the summer before, when he was eleven years old, he had rescued the school-mistress from the sanguinary attack of a bull, which by some means had broken loose upon the highway and became infuriated at the scarlet shawl worn by the teacher.

All these encounters, however sank to insignificance in comparison with what happened to little Tad one fine summer afternoon. It was in haying, and Mr. Granger was busy with his gang of men in clearing a field of its well-cured and fragrant burden, when the handle of a pitchfork snapped in his stout hands, and the farmer called his boy, who was industriously engaged in capturing a bumble-bee-nest, to run over to a neighbour's and borrow, if possible, a fork to replace the one broken, as it so happened that he had no spares ones.

Little Tad quitted his battle with the venomous insects reluctantly. He had received but one sting, and had nearly annihilated the buzzing guardians of the sweet treasures. But business before pleasure. So hastily chewing a few blossoms of white-clover and applying the impromptu poultice to the smarting wound, he trotted away on the errand.

As he turned in from the road at the neighbouring farm-house a big watch-dog chained to his kennel growled savagely. Tige, as the animal was called, was noted for his strength and ferocity, and even the valiant Tad had fought shy of him, though his owner of late years had never allowed him to run at large.

As he turned toward the half-opened door by which he had entered, he heard the powerful dog struggling with his chain: then something snapped, and in another instant Tige, the most dreaded dog in the settlement, bounded in and dashed toward the boy, whom the canine instincts of the watch-dog naturally mistook for a thief.

If there is any mode of warfare more disagreeable to a dog than another it is a bayonet charge, and even old Tige thought discretion the better part of valor, and checked his headlong rush at the dauntless boy, to whom all the former stories and fancies of wild and reckless encounters had become a dread, living reality. Round and round they circled

the sunlight, shining in at the wide window over the barn-doors, tinging the brindle sides of the dog, and lighting up with an added lustre the glittering eyes of the boy, as the little fellow skilfully parried and thrust with the fork, which kept as yet the animal at bay.

At the rear of the barn-door a flight of steps ran up to a loft, used as a granary over the "great beams" of the barn, and near the door an upright ladder was attached to a post beside the barn-floor, which was some sixty feet in length by twelve in width. The dog was growing more and more frantic with rage, while Tad's arms ached with the exertion he was compelled to make, and the little fellow knew that the battle must soon terminate.

Ere he could recover himself, little Tad had gained the ladder and was out of his reach. The boy went slowly up the ladder, which was some eighteen feet long, reaching to the great beams, the "bay" on that end of the barn being filled to that point and even higher with hay. The little fellow was completely wearied, and felt a grateful sense of relief as he neared the top of the hay-mow, intending to lie there till some one came to relieve him of his unpleasant guardian, who was watching him with unsatisfied vengeance from the floor below.

But Tige was possessed of "gumption," as well as ferocity and strength, and as Tad lay congratulating himself upon his escape, he heard the quick bound of feet upon the stairs, and ere he could regain the ladder he was face to face with his former danger, though now wholly defenceless. The boy made a quick dash for the ladder, but the dog's teeth closed in his homespun garments as he reached the edge of the hay-mow. They paused just an instant; then the loose hay slipped with them; little Tad clutched at the ladder, and boy and dog went over and down nearly twenty feet upon the hard barn-floor beneath.

Little Tad soon recovered, but he had lost all inclination for being a tiger-hunter.

SET BACK 42 YEARS.—"I was troubled for many years with Kidney Complaint, Gravel, &c.; my blood became thin; I was dull and inactive; could hardly crawl about; was an old worn out man all over; could get nothing to help me, until I got Hop Bitters, and now I am a boy again.

BIRTHS, MARRIAGES, & DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Birth.

MORLEY.—In West Mono, on October 7th, the wife of the Rev. G. B. Morley of a daughter.

Death.

MACKENZIE.—At Ottawa, on 30th September, Maria, relict of the late Donald Mackenzie, M.A., aged 83. "Requiescat in pace."

PRODUCE MARKET.

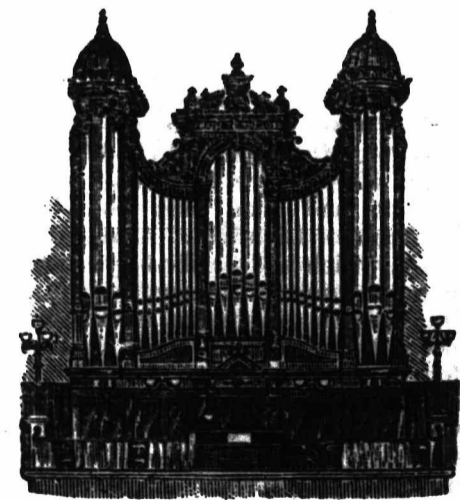
TORONTO, October 11th, 1881.

Table with 3 columns: Commodity, Price per unit, and another price column. Includes items like Wheat, Do. Spring, Barley, Oats, Peas, Rye, Flour, etc.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

WOULD NOT BE WITHOUT IT. One who has fairly tested Dr. Fowler's Extract of Wild Strawberry, though prejudiced against proprietary medicines in general, writes—"I would not rest ever night without this reliable remedy for sudden attacks of Cholera, Cramps and Cholera Morbus so prevalent in the summer season. I keep a bottle ready at hand."

ESTABLISHED 1836. S. R. Warren & Son CHURCH ORGAN BUILDERS. Premises,---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

THEY HAVE NOW ON HAND—One Organ, 2 Manuals. Price, \$2,300. " " " " " " 400. " " " " " " 450. Second hand Organs at \$200, \$300, \$500, \$850, respectively. The very highest order of workmanship and tone. Quality always guaranteed.

& DEATHS.

October 7th, the daughter.

30th September, Mackenzie, M.A.

MARKET.

October 11th, 1881.

Table with 2 columns: \$ c. and \$ c. listing various market prices.

Advertisement for a firm, mentioning 'Advertisement will advertiser and saw the Ad-ON CHURCH'.

Advertisement for 'OUT IT. Fowler's Extract'.

& Son

and Ontario



EST ORGANS

Advertisement listing prices: \$2,500, \$600, \$450, \$300, \$500, \$850.

HOW WORDS GROW.

"SIERRE" means a "saw;" hence the use of the term Sierre Nevada Sierre Morena, for the mountains look like great saws turned up to the heavens.

"Frank" comes from a nation that possessed Gaul. They were distinguished from the Gauls by their love of freedom, their scorn of a lie. So marked was this national trait that it was applied to denote moral distinction.

"Slave" was once a noble word, meaning "glory." It was significant of freedom. But the slave (or Schlaves, as once spelled) became captive of the Teutonic race, and so a "Slave" was synonymous with one who was subject to another.

"Turkey" is applied to a fowl that originated in America, but it was supposed by the common people to have come from Turkey.

"Daisy" Chaucer tells us, means "day's eye"—eye of day. The sun had this title first, but those who saw the daisy saw a likeness to the sun—the white flowerets resembling the rays—hence the name.

"Knaave" meant originally only "lad," and now means that in Germany; but so many lads were bad that it got to have a bad significance.

"Villain" meant a man who worked on a villa or farm; but so many of them had rough hard natures that it took a low signification.

A REMARKABLE RIVER.

THERE is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is the Arctic seas. It is the Gulf-stream. There is in the world no other so majestic a flow of water. Its current is more swift than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far as the Carolina coasts, are of indigo-blue. These are so distinctly marked that the common seawater can be traced with the eye. Often one-half the vessels may be perceived floating in the Gulf-stream water, while the other half is in the common waters of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the Gulf-stream to mingle with the common waters of the sea. In addition to this, there is another peculiar fact; the fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf-stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and Orinoco!

SOME MEN'S WIVES.

"I TELL you what it is," said one of a small coterie of wealthy men who had met in the office of one of their number, "they may say what they please about the uselessness of modern women, but my wife has done her share in securing our success in life. Everybody knows that her family was aristocratic and exclusive, and all that, and when I married her she had never done a day's work in her life; but when W. & Co. failed, and I had to begin at the foot of the hill again, she discharged the servants, and chose out a neat little cottage, and did her own housekeeping until I was better off again."

"And my wife," said a second, "was an only daughter, cherished and petted to death; and everybody said, 'Well, if he will marry a doll-like that, he'll make the greatest mistake of his life;' but when I came home the first year of our marriage, sick with fever, she nursed me back to health, and I never knew her to murmur because I thought we couldn't afford any better style or more luxuries."

"Well, gentlemen," chimed in a third, "I married a smart, healthy, pretty

girl, but she was a regular blue-stocking. She adored Tennyson, doted on Byron, read Emerson, and named the first baby Ralph Waldo, and the second Maud; but I tell you what 'tis," and the speaker's eyes grew suspiciously moist, "when we laid little Maud in her last bed, my poor wife had no remembrances of neglect or stinted motherly care, and the little dresses that still lie in the locked drawer were all made by her own hands."

BOGUS CERTIFICATE.—It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, &c., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well known valuable remedies, that furnishes its own certificates by its cures. We refer to Hop Bitters, the purest and best medicines.—Republican.

MRS. BROWN says the TAPESTRY CARPET she bought at 35 cents! is just as good in quality, and far better in pattern than one she paid 75 cents for.

All Goods Sold at Wholesale Price!

Ladies' Real Cashmere Jerseys at \$2, worth \$5. Any Goods can be Changed. You can Save twenty-five dollars in a hundred by buying all your Dry Goods at

A. B. Flint and Macdonald, 33 COLBORNE STREET, TORONTO.

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 Bishops of Toronto, Huron, and Ontario.

Immense Success OF THE WILLIAMS SINGER SEWING MACHINES At the late Exhibitions.

- First Prize Medal at Toronto. Two First Prizes and Diploma at Montreal. First Prize at Kingston. Two First Prizes at Halifax. Dominion Exhibition.

TORONTO OFFICE:—58 King-st., west, GEO. DAWSON, Manager.

CLINTON H. MENEELY & BELL CO., successors to Meneely & Kimberly, Bell Founders, Troy, N. Y., manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues sent Free to parties needing Bells.

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical. WHY?

Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials:

Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out.

243 Yonge-street, Mrs. CHAS. HOWARTH. January 24, 1881.

Medal awarded at Toronto, 1880.

F. MOSES, 301 YONGE STREET, TORONTO. Patent rights for sale.

50 all lithographed chrome cards, no 9 alike, 10 Apts. big outfit, 10c. GLZ. BR CARD Co., Northford

CAUTION.—An attempt has been made to put so-called "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. Ours is not wire, but a pure bristle Brush.

DR. SCOTT'S ELECTRIC HAIR BRUSH. A MARVELLOUS SUCCESS!!

Now recommended by our best physicians. Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, is now brought to the notice of the American public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Blade is made of a new colored composition resembling ebony; a combination of substances PRODUCING A PERMANENT ELECTRIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.

Large advertisement for Dr. Scott's Electric Hair Brush, featuring a large illustration of the brush and various testimonials. Text includes: 'IT IS WARRANTED TO Cure Nervous Headache in 5 Minutes!!', 'Cure Bilious Headache in 5 Minutes!!', 'Cure Neuralgia in 5 Minutes!!', 'Prevent Falling Hair and Baldness!!', 'Cure Dandruff and Diseases of the Scalp!!', 'Promptly Arrests Premature Grayness!!', 'Makes the Hair grow Long and Glossy!!', 'Immediately Soothes the Weary Brain!!', 'Money returned if not as represented!!'. Testimonials include: 'I would not take \$1,000 for my Brush', 'A BEAUTIFUL BRUSH FOR YEARS', 'ASK FOR DR. SCOTT'S BRUSH. TAKE NO OTHER. See that name is on the box.' and 'MONEY RETURNED IF NOT AS REPRESENTED.' The brush is described as 'Made of Pure Bristles, not wires, elegantly mounted and carved back.'

For Sale by LYMAN, SONS, & Co., Montreal, Canada.



**ASK YOUR UNDERTAKER FOR**  
the Celebrated **ASKINS' PATENT**  
**METALIC & GLASS BURIAL CASE,**  
Air-tight, Water-tight, absolutely indistructible.  
Handsomely trimmed on the inside with fine  
Cashmere, silk and satin, which shows through  
the glass sides, giving this casket a fine appear-  
ance. Highly recommended by the medical  
profession in dropical and contagious diseases.  
For Sale everywhere. Manufactured only by  
**The Ontario Glass Burial Case Co.,**  
RIDGETOWN, ONTARIO.

**MRS. MILLAR and MISS PITT** beg  
to announce to the parents and guardians  
of Montreal and vicinity that they will **REOPEN**  
the **BOARDING AND DAY SCHOOL** heretofore  
conducted by Miss Pitt,  
on the 1st of September, 1881,  
at No. 53 Drummond Street.

The Principals will be at home to receive  
visitors on school business on and after the 15th  
August.  
In the meantime circulars with references and  
full particulars may be had on application at  
the above address.

**BISHOP'S COLLEGE SCHOOL.**  
Lemxville, Province of Quebec.

Next term will commence **SEPTEMBER 3rd.**  
For admittance and particulars apply to the  
**Rev. P. C. READ, Rector,** or to  
**EDWARD CHAPMAN, Esq., Secretary.**

**BOARDING AND DAY SCHOOL,**  
For Young Ladies and Children,  
**119 O'CONNOR STREET, OTTAWA.**

Miss **SINCLAIR**, (formerly of the Church of  
England Ladies School, Ottawa), will **RESUME**  
her classes on **Wednesday, September 7th,**  
Boarders to return **Tuesday, the 6th.**

To sisters and clergymen's daughters a liberal  
reduction is made.  
References kindly permitted to the Clergy  
of the Church of England in Ottawa and else-  
where; and to other friends and patrons of the  
School. Parents of resident pupils will testify  
with pleasure to the home comforts and other  
advantages offered in this school.

**CIRCULARS ON APPLICATION.**

**TORONTO**  
**CHURCH SCHOOL FOR BOYS.**

Will (D.V.) be reopened at  
**28 GROSVENOR ST.**  
close to Queen's Park Crescent and Yonge Street  
corners.  
On **Monday, 5th September, at 9 a.m.**  
Applications to be made to  
**R. HARRISON, M.A.**  
Pupils specially prepared for University and  
other Examinations.

**THORNBURY HOUSE, 255 JARVIS**  
**STREET, TORONTO.**

School for the higher education of Young Ladies  
in association with the **TORONTO COLLEGE OF**  
**MUSIC.** Under the patronage of His Honour **LA-**  
**Governor and Mrs. Robinson, Sir Wm. and Lady**  
**Howland, Lady Parker, the Lord Bishop of To-**  
**ronto, Colonel and Mrs. Gzowski, is NOW OPEN**  
to receive pupils. **Director, J. DAVENPORT KER-**  
**rierson, Esq.,** (late of Grand Conservatory of Music,  
New York,) assisted by efficient teachers.

Thornbury House School hitherto conducted  
by Mrs. Hayward, daughter of the late Hon. John  
Bohlf, will be conducted by Mrs. Lampman, who  
will spare no efforts to place the establishment  
on the highest plane of excellence. The founda-  
tion studies, so essential to after progress, will be  
entrusted to thoroughly qualified teachers. The  
higher studies, Music and Art, will be taught by  
masters of well-known ability and experience.  
The advantages of the **Glasgow Lectures, &c.,** of  
the **College of Music, cannot be over estimated**  
by those who desire to pursue a comprehensive  
and intelligent course of Musical Study. A class  
in Theory of Music will be free to all the pupils  
of the School. On certain days, the use of the  
French language will be made compulsory.  
These, and all other means which suggest them-  
selves, will be employed as likely to make the  
studies pursued of practical value.

Michaelmas Term will begin **Thursday,**  
**September 8th.**  
A liberal reduction will be made to the daugh-  
ters of Clergymen. For "Circulars" and full  
particulars, address  
**The Reverend A. LAMPMAN,**  
or **Mrs. LAMPMAN, Lady Principal.**

**MENNELLY & COMPANY, BELL**  
**FOUNDERS, West Troy, N.Y.** Fifty year  
established, Church Bells and Chimes, Academy,  
Catory Bells, etc Patent Mountings. Catalogues  
Free. No Agencies.

THE  
**Western University,**  
OF LONDON, ONT.

To be affiliated with the University of Toronto,  
will open on the

**First Week in October,**  
when Lectures will be begun and Students en-  
rolled for the faculties of Divinity, Arts, Law,  
and Medicine. All who wish to enter can do so  
by passing the Matriculation Examinations of  
the same standard as that of the University of  
Toronto, to be held in the **UNIVERSITY**  
**BUILDINGS, LONDON, IN SEPTEMBER.**

For information as to the date and require-  
ments, application can be made to  
**REV. G. B. SAGE,**  
London, Ont.

**UNIVERSITY**  
OF  
**TRINITY COLLEGE,**

**TORONTO,**  
Incorporated by Royal Charter, 1852.

**THE EXAMINATIONS for MATRI-**  
**CULATION and the Annual SUPPLEMEN-**  
**TARY EXAMINATIONS, will be held in the College**  
**Hall, beginning on**  
**Saturday, October 1st, at 9 o'clock a.m.**

Three Scholarships of the respective values of  
**£50, £35, and £25** currency, are open for com-  
petition to candidates for matriculation.

Four Bursaries, of the annual value of **£15 10s.**  
currency, are also provided for students needing  
such assistance, who pass the matriculation ex-  
amination, but fail to obtain scholarships.

This examination must be passed by candidates  
for the degree of **B.C.L.,** who have not passed the  
examination required by the Law Society of  
Upper Canada for the admission of students at  
law.

All candidates for matriculation are required  
to produce, on presenting themselves for exami-  
nation, testimonials as to good conduct.

For further particulars, application may be  
made to the Provost, Trinity College, Toronto,  
or to the undersigned.

**Wm. P. ATKINSON,**  
Bursar and Secretary.  
Trinity College, August, 1881.

**THE BISHOP STRACHAN 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 depart-  
ment. The only extras are Music, Painting, and  
Dancing, while open to all are the Languages,  
(English, Latin, French and German), the Mathe-  
matics, Natural Sciences, Drawing, Needlework,  
Callisthenics 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 arrangement for the health and  
comfort of the inmates are 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.

**MICHAELMAS TERM** will begin on **WED-**  
**NESDAY, 7th SEPTEMBER.**

**Fees, per Term, \$6 to \$18.** Additional for board-  
ing, \$45.  
Apply for admission and information to  
**MISS GRIER, LADY PRINCIPAL,**  
Wykeham Hall, Toronto.

**TRINITY COLLEGE SCHOOL,**  
**Port Hope.**

**MICHAELMAS TERM**

—WILL BEGIN—  
**On Thursday, Sep. 15th.**

Applications for admission or information  
should be addressed to the  
**REV. C. J. S. BETHUNE, M. A.**  
HEAD MASTER.

**MR. SPARHAM SHELDRAKE'S**  
**SCHOOL FOR BOYS.**

In a comfortable home. Pupils will receive a  
careful English and Classical education. Terms  
very reasonable. For particulars and references  
address,  
**"THE GROVE,"**  
Lakefield, Ontario

**THE FIRST STEP.**  
Self-respect is the first step in all reformation;  
and when your blood is laden with impurities  
and you are suffering from biliousness or dys-  
pepsia, the first step to a radical cure is to take  
**Burdock Blood Bitters.** Price \$1.00, trial size  
10 cents.

**HELLMUTH LADIES' COLLEGE.**  
PATRONESS,—H. R. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELL-  
MUTH, D.D., D.C.L., Lord Bishop of Huron.

French is the language spoken in the College.  
Music a Speciality.

Board, Laundry and Tuition Fees, including the  
Whole Course of English, the Ancient and Modern  
Languages, Callisthenics, Drawing and Painting,  
use of Piano and Library, Medical Attendance and  
Medicine, \$300 per annum.

A Reduction of one-half for the daughters  
of Clergymen.

For Terms "Circulars" and full particulars,  
address the Rev. Principal, or **MISS CLINTON, Lady**  
Principal **HELLMUTH LADIES' COLLEGE, London,**  
Ontario, Canada.

**THE SCOTTISH, ONTARIO, AND**  
**MANITOBA LAND COMPANY.**

—LIMITED.—  
This Company offers for sale on easy  
terms choice Building Lots in the cities of  
Toronto and Winnipeg, and Farm Lands  
in the Province of Manitoba.

Apply at the Company's Office, 34 To-  
ronto street.

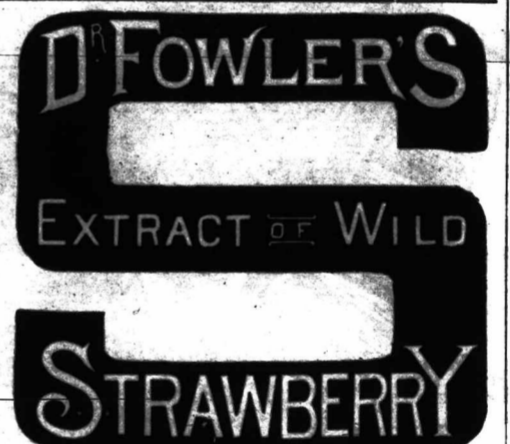
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Commissioner.

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UNEQUALLED IN  
**Tone, Touch, Workmanship & Durability,**  
**WILLIAM KNABE & Co.,**  
Nos. 204 & 206 West Baltimore-street, Baltimore  
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98 YONGE STREET, TORONTO,

**Gilders & Art Dealers,**  
Pier and Mantle Mirrors,  
Picture Frames,  
Engravings, Paintings, &c.



**Cures Cholera, Cholera Morbus, Dy-**  
**sentery, Cramps, Colic, Sea Sick-**  
**ness and Summer Complaint; also**  
**Cholera Infantum, and all Com-**  
**plaints peculiar to children teeth-**  
**ing, and will be found equally**  
**beneficial for adults or children.**

**FOR SALE BY ALL DRUGGISTS.**  
**T. MILBURN & CO.,**  
Proprietors, Toronto.

**N. PEARSON, DENTIST,**  
No. 2 KING STREET WEST TORONTO



**REMOVAL.**  
**W. WHARIN,**  
Watchmaker & Jeweller.  
ESTABLISHED 1854.

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

**HOPE FOR THE DEAF**  
**Dr. Peck's Artificial Ear Drums**

**PERFECTLY RESTORE THE HEARING**  
and perform the work of the Natural Drum.  
Always in position, heat invisible to others.  
All Conversation and even whispers heard dis-  
tinctly. We refer to those using them. Send for  
descriptive circular with testimonials. Address,  
**H. P. E. PECK & CO., 355 Broadway, New York.**

**CANADA STAINED GLASS WORKS**

ESTABLISHED 1856.  
All Kinds of Church and Domestic Glass  
**JOS. McCAUSLAND,**  
76 King Street West, TORONTO

ONTARIO  
**Steam Dye Works,**

**334 YONGE ST., opposite Gould.**  
**THOMAS SQUIRE,**  
Proprietor.  
N.B.—The only house in Toronto that employs  
first class practical men to press  
Gentlemen's Clothes.

—246 YONGE STREET.—

**FOUND,—RICH BLUE BLACK**  
**CLOTH CASHMERE,** that will retain  
the colour, and being finished the same as Black  
Broad Cloth, will brush easily and not retain the  
dust.

—The prices are—

20c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00.

**J. M. HAMILTON,**  
**246 Yonge Street.**

**TO ORGANISTS—BERRY'S BAL-**  
**ANCE 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-blow-  
ing. Numbers have been tested for the last four  
years, and are now proved to be a most decided  
success. For an equal balanced pressure pro-  
ducing 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 Build-  
ers. Estimates furnished by direct application  
to the Patentee and Manufacturer, **WM. BERRY,**  
Engineer, Brome Corners, Que.

**WATCHES, WATCHES, WATCHES,**  
in Gold and Silver Cases and fine move-  
ments. Great Bargains. Spectacles and Eye  
Glasses carefully fitted. Jewelry of all de-  
scriptions made to order.  
**C. DAVIES,**  
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**STANDARD**  
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**RELIABLE**

**STEEL PENS.**  
FOR SALE  
By All Stationers.



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**GAS FIXTURE MANUFACTORY.**

The undersigned are prepared to manufacture  
all styles of Church Gas Fixtures to order. Es-  
timate and designs furnished on application.  
**D. S. KEITH & CO.**  
King St. West, Toronto