

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, OCTOBER 25, 1888.

[No. 48.

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 of the restoration of the church. Holy Commu-  
 nion, 8.30 a. m.; Matins, with sermon and Holy  
 Communion, 11 a. m.; Evensong, 7.30 p. m. The  
 clergy who propose to be present, are requested  
 to bring cassock, surplice, etc., and to notify the  
 rector of Peterborough at once, who will provide  
 them with lodging and will send certificates for  
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[Oct 25, 1888.

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Evening—Joel ii. 21; or ii. 9.

THURSDAY, OCT. 25, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

**PRINCIPAL GRANT ON UNIVERSITY COLLEGE.**—The power exercised by the Senate of University College owing to its intimate official, and still more intimate personal associations with the Provincial authorities, gives that institution a position of advantage over other Colleges which has led to an opinion being formed that it has some rightful, exclusive claims upon the Provincial funds, such as are not shared in any form by other Colleges in Ontario. So firmly rooted has this notion become, that Vice-Chancellor Mulock, of Toronto University, recently proposed, as the natural solution of their financial troubles, that the Government of Ontario subsidize the College to the extent of its needs. We cannot but feel grateful to Principal Grant, of Queen's College, Kingston, for protesting in the name of that University, and of Trinity and Victoria Universities also, against the employment of Provincial funds for assisting University College at the expense of the public who are supporting and are more interested in other Colleges.

**WHAT IS THE WHOLE OF A THING WITHOUT ITS PARTS?**—Dr. Grant says very forcibly, and with characteristic good sense, that to take public funds for this College means that the friends of other colleges who have voluntarily and at great sacrifice, and for what seemed to them good and sufficient reasons, brought their favourite colleges to such a standard as to compel universal recognition, should now be forced by law to give more money to extend, they may think needlessly, an institution which, however excellent, does not commend itself to them as embodying the highest university idea. A proposal so manifestly unjust cannot be seriously considered. It was evidently made in ignorance of the facts of the case. The chief reason assigned was that the various religious bodies support Queen's, Trinity, Victoria, and the other colleges, and therefore that the Province should support University College. I would like to ask, says Dr. G., what the province amounts to apart from all the denominations?

**WHAT IS THE POSITION TO-DAY?**—The Principal of Queen's asks, as we may be permitted to ask also on behalf of Trinity, "What is the position to-day?" The friends of Trinity College will do well to note the firm stand taken in the following words, and we beg to suggest that no uncertain sound should go out from Trinity in protest against any attempt to give University College any provincial

status or any provincial subsidy at the expense of either Trinity or Queen's, or the public interested in their maintenance and welfare. Dr. Grant says: "We cannot return to the year 1840, or 1850, or 1860, or 1870, and it is well that we can't. We have to do with the position of to-day. What is that position? Why, simply this: 'That no one now dreams that one college is sufficient for Ontario.' Everyone now admits that Ontario not only has, but that it needs, several colleges, and the only question is whether these should all be in Toronto or not? That question, too, scarcely requires discussion. Seeing, then, that there are several colleges, all of them in need of increased funds, and some of them doing their best to meet the necessities of their cases without putting their hands into their neighbors' pockets, I would not have supposed that the representative of the one whose friends have hardly yet been appealed to would have found difficulty before him in one of two ways—one either by calling upon the province to help according to a wisely considered plan that would stimulate voluntary effort, and have properly equipped an institution that is admittedly doing a work for the good of the province; or, secondly, by calling upon the wealthy people of Toronto and its neighborhood and the graduates and friends of University College to put their hands into their own pockets. This latter, and, perhaps, more excellent, way is the one favoured by the President of University College. He is a wise man, and knows the province well, and he did his duty in giving public warning that the proposal to assist one college with public moneys would arouse a not unreasonable opposition on the part of all the others. It would be a public calamity were the present friendly relations between institutions that have a common and glorious aim to be disturbed. But one would be destitute of self-respect did we not immediately and determinedly oppose a scheme that implies not only our own spoliation, but that it is based on the idea that we are somehow pledged to the aggrandizement of Toronto rather than to the well-being of our own *Alma Mater*."

**VERY MUCH NEEDED ADVICE.**—"What I have uttered," said Dr. Grant in conclusion, "are not only my sentiments, but the sentiments, so far as I know, of the benefactors of this and other Colleges. And perhaps I may be permitted, as a friend of University College, for I claim to be such, though they may regard this as unpalatable counsel, to hint that what is most needed is not Government interference, patronage or subsidies, but the chivalrous self-sacrificing support of its own children; the deeds, not words, of those who most loudly assert its claims."

**A PERSONAL VIEW OF THIS QUESTION.**—We give prominence to the above as a matter of duty to Trinity College, for as a matter of fact the general ground taken by Dr. Grant is occupied as much by Trinity as by Queen's, and his defence of his *Alma Mater* against spoliation is also as complete a defence of Trinity, for which he has our thanks. But he must be supported on our side. When Dr. Grant attends Convocation, as he intimates his intention of doing, he will learn that the Churchmen of this diocese, while staunch in their principles and free from the maudlin sentimentality which is an insult to every man who holds a definite belief and knows the grounds of his convictions, are courteous, and chivalrous, and sympathetic towards those from whom they differ, and especially entertain towards men of high culture, and high enthusiasm for education, and high principles as religious teachers, and high devotion to their country's best interests, the sincerest respect. University College, unhappily, has every reason to be looked upon by Churchmen with the gravest distrust. Its past history, its present utter secularization, amounting to practical agnosticism, the use made of it to thwart the education of our sons and of our clergy on broad, liberal Church prin-

ciples, would render any appropriation of our money to its benefit, indeed as Dr. Grant says, "a spoliation."

**CONTINUITY OF THE CHURCH OF ENGLAND.**—"It is commonly believed," says the *National Review*, "that at the Reformation, somehow or other, a new Church was introduced into England, and the property of the Church of Rome transferred to the Church of England. It is well to be reminded, as the *Church Quarterly Review* tells us, that at the Ecclesiastical visitation of 1559, out of a body of clergy numbering between nine and ten thousand, only one hundred and eighty refused to accept the reformed offices." In other words, all the clergy of the Church of England before the Reformation, with the exception of two per cent., remained clergy of the Church of England after the Reformation, in possession of the same endowments, and ministering in the same churches. The remembrance of this historical fact will sweep away many a fable of the Liberationists respecting the origin of Church property in England.

**A SHORT AND EASY WAY WITH CAVILLERS.**—There is a short and easy way to settle all such foolish talk as the above alludes to, which Churchmen, young members especially, should use. It is this, the enemies of the Church state that "the Church of England is an Act of Parliament Church;" that is a pet phrase, worn to the very bone by incessant handling. Now if so, the Act can be quoted, or its date, the reign it was passed in, given. It is a common notion that all original documents of such a character as Acts of Parliament, and all authentic record of them, are not in existence for any number of years back, hence this story cannot be disproved. But it is not so; we know what Acts were passed centuries ago, and what they enacted, just as well as we know what Acts were passed last session. Now this is beyond question, that no Act of Parliament ever was passed founding the Church of England.

**"WHAT IS IT THAT KEEPS METHODISTS AND PRESBYTERIANS APART?"**—Is it anything essential—to the Church or even to its well-being? For one, I do not think it is. Your so-called 'Arminianism,' being of *grace* and not of *nature*, is in harmony with our symbols. It is a wide outlook which looks to an ecclesiastical union of Methodists and Presbyterians; but I am convinced that it is desirable for both, and for Protestantism, and for Christianity *vs.* Romanism in this country; and that it is desirable *per se*. In my judgment, the co-operation, if not union, of Methodists and Presbyterians, especially in the Middle and Western States, is essential." This, says the **CHURCHMAN**, is the testimony of a most catholic minded and comprehensive Christian leader, and what he advocated is now beginning to be felt as a necessity. What is in the way is chiefly the spirit of sect, the spirit that delights in numbers, the spirit that organizes self-will as truly in a Christian denomination as in the individual mind and heart. Nothing can be done for Christian unity until some such steps as are here indicated have been taken. Dr. Smith said of the proposed union of the Methodists and Presbyterians: "I am persuaded that our differences are merely intellectual (metaphysical), and not moral or spiritual; in short, formal, not material." This is the right ground to take, and if the evangelical leaders will do what the political leaders seem just now afraid to do, advocate measures which cover all the interests of Christianity in America, and look to the common good of the country, a practical and excellent work will be inaugurated.

**A RE-VERT.**—Lord Robert Montague, brother of the Duke of Manchester, has come back to the Church of England, from which he went over to Roman Catholicism in 1879. If other perverts had his courage they would go and do likewise; even Newman himself we believe would be glad to return, if it could be done without notice.

TIGHT BINDING

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP MACLAGAN.

#### THE BISHOP-ELECT OF HURON.

THE Very Rev. Dr. Maurice Baldwin, the Bishop-elect of Huron, now Dean of Christ Church Cathedral, Montreal, was educated as a youth at Upper Canada College. Desiring to devote himself to the ministry he entered Trinity College, Toronto, where, under the care and teaching of the late Provost Whitaker, he successfully graduated in Arts and Divinity. At the last convocation of Trinity College, he was raised to the degree of D. D., and he who is now the first graduate of Trinity elevated to the Episcopate, then made a stirring address upon the great work done in the past and being done by Trinity College, in training the young men of Canada in the principles of the Church to which he himself was so ardently devoted. Dr. Baldwin, in this address, made an eloquent and grateful allusion to his own deep obligation to his *Alma Mater*, he spoke with high and affectionate respect of Provost Whitaker, and commended the college to the sympathy and support of Churchmen and lovers of the cause of religious education. Dr. Baldwin held cures at St. Thomas, and Port Dover, prior to his becoming Rector of St. Luke's, and afterwards Dean of Christ Church, Montreal. He is distinguished for fervour in preaching, and untiring zeal in all the many good works to which he puts his hand. Dr. Baldwin is blessed with a gentle and loving nature, hence he wins men's hearts. He has had experience wide enough to have taught him the urgency of the Church's needs, the pressing necessity for fidelity to her principles and order, amid the rage for latitudinarianism, and the absolutely blighting influence on both zeal and fidelity of Church parties. He is, too, of an age ripe enough to have given him an insight into the changes coming over the party system of governing the Church, a system which is being broken up by the rush, and glow, and development of true Church life, as the frosted rivers are released under the genial air of Spring.

We hope that the Bishop of Huron elect will be a blessing to the Church of God in the sphere wherein he is given oversight, and pray that his career will prove that his elevation to the See was indeed "God's will," by its giving strength, peace, a loving spirit, confidence, and holy zeal to the Catholic and Apostolic Church in Huron.

#### OUR PROVINCIAL CHURCH UNIVERSITY

AT the recent meeting of the Council of Trinity College, a very gratifying report was presented by the Rev. Mr. Starr as to the progress of the canvass on behalf of the Supplemental Endowment Fund.

During the summer he has been taking the parishes in town and country, without regard to wealth or importance, and reports a cordial reception everywhere. The erroneous impression that Trinity College is merely a divinity school, where young men are fitted for the ministry of the Church, is rapidly passing away. Intelligent Church people are beginning to realize that we have in

this province a university of our own, that it is founded on the principle of the union of religious knowledge with secular learning, and consequently appeals strongly at once to their patriotism and their Churchmanship.

The recent action of the Corporation in assimilating the matriculation examination to that of the University of Toronto, and remodelling the entire curriculum until they have secured the happy medium between "no options" and "all options" in an eminent degree, will not fail to commend the college to the attention of young men in attendance at the collegiate institutes of the Province. The result will undoubtedly be a much larger matriculation class next year.

We hail this movement with peculiar gratification as an indication of the vigorous efforts which are now being made to place Trinity College before the country as an educating power—as an institution of higher learning whose Provost and Professors are thoroughly alive to the educational requirements of the day.

Once let our Church people understand that their own College takes a prominent position in the province and compares favourably in point of literary qualifications with any other institution of a similar kind, while at the same time its requirement of residence guarantees the moral and religious character of its students, and its principle of no divorcing of the things of God assures a thorough grounding in the fundamental verities of the Christian Faith, and we need have no fears as to the warm place which it will hold in their affections in the coming years.

The steady increase in the Supplemental Endowment Fund—especially the fact that it is being made up of the subscriptions of all classes of our people—is certainly ground for encouragement. Clergy and laity alike are contributing to the fund. Farmers, merchants, business men and those in professional life are uniting to build up and equip our Provincial Church University. The fund has now reached over \$55,000, and this amount is made up of sums ranging from the one dollar of the humble, but cheerful contributor, to the thousands of dollars of the wealthy.

We bid the institution "God speed," and trust every Churchman who has the interests of the Church and Province at heart, will rally to the support of this effort on behalf of higher religious education.

The sign of the times are ominous. Thinking Christian men of all religious bodies are awakening to the importance of distinctive religious teaching in connection with mental culture. The Church of England has spoken in the past, on this subject, with no uncertain sound, and unless we mistake her character, the old voice is the same to-day. She must, then, be ready to lead the van in the coming conflict with the materialism of the age, and the building up of her own Christian University, in this Province, will be no unimportant factor in her equipment. Make it all that it was meant to be by its sainted founder, and all that its charter and constitution qualify it to be, and it will stand as a very bulwark against the increasing agnosticism of the day. Equip it, as the raising of the proposed endowment will, in every department of learning, and we need have no fears for the future of our land and Church.

There is nothing nobler in man than courage, and the only way to be courageous is to be clean handed and hearted, to be able to respect ourselves and face our record.

#### THE GENERAL CONVENTION.

IT would have afforded us great pleasure had we been able to give a detailed report of the recent General Convention held at Philadelphia, but space forbids. The *N. Y. Churchman* says: "The present General Convention has begun its work under the happiest auspices. Entire harmony, thorough earnestness, a profound sense of responsibility, and, at the same time, of confidence, are everywhere apparent. There is a feeling that the first century now closed has been a century of foundation laying, and now begins the building."

This is, indeed, most gratifying. It cannot have escaped the observation of Churchmen that as the home life, the home energy, the home concentration of zeal, the home love of our people has developed of late years, there has come a sense of "home" over the Church, of the Church being our home, and the only place rightfully demanding all our love and loyalty, and that as this noble feeling has developed so has been manifested in proportion harmony in our Synods and conferences. The convention was opened on the 3rd inst., with divine service, at which a sermon was preached by the Bishop of Rhode Island, from Exodus xv. 17. In this discourse the preacher said:

"Ninety-eight years ago sixteen clergymen and twenty-six laymen, representing seven States, met together in this place, and on Wednesday evening, September 28th, a committee was appointed "to prepare and report a draft of an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States of America," and also "to consider of and report such alterations in the liturgy, as shall render it consistent with the American Revolution, and the Constitutions of the respective States, and such further alterations in the liturgy as it may be advisable for this convention to recommend to the consideration of the Church here represented." The next day the committee reported that they had made some progress in the business referred to them, but not having completed the same desired leave to sit again. On Saturday morning their work was declared to be finished, and on Friday of the succeeding week the convention "attended divine service in Christ Church, when the liturgy, as altered, was read by the Rev. Dr. White." It may be doubted whether any task of similar importance was ever achieved by a deliberative body in a shorter space of time.

It is not easy for us to apprehend or appreciate the peculiar circumstances under which this first convention assembled. The body of Christians which they represented had claimed an inheritance in the land for more than a hundred and fifty years, and in some portions of the country the English Church had long been a preponderating power, but in the history of Christendom no important branch of the Church of Christ had ever been called to exercise its functions under such extraordinary and depressing restrictions. Every other religious body in the American colonies had brought with it all that was essential to its organic completeness, but here was a body without a head, an Episcopal church without an episcopate, with an order of confirmation in the Book of Common Prayer, and no one authorized to administer the rite, an office of ordination, and no one competent to ordain either priest or deacon, with churches that never could be consecrated, and a discipline that never could be administered.

It is not strange that the Church languished as it did under the colonial policy, and obtained no stronger hold upon the life of the community. The clergy who were imported from abroad—and they constituted a large proportion—were not likely to comprehend the peculiar condition of the people whom they served, and still less the ways of thinking that were going on outside of the Church, and in some instances they were men whose influence would not be likely to be of much service in any quarter.

It is a fact of some significance that the Church is strongest to-day in those regions where the largest proportion of the leading clergy, in the beginning, were of native growth, as for instance in the Diocese of Connecticut, which is far in advance of all others, in the ratio of the communicants to the population.

From this point the Bishop went on to show how the feeling against England injured the Church, and that the danger was great in setting up a sect instead of keeping up the tie binding the Church in America to the mother Church. This dread evil

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VENTION.

was averted by the founding of an Episcopate in due succession and validity, a step which has been most signally crowned by God's blessing. The following passage on the fate which has befallen Calvinism and its offshoots, and other forms of sectism, is worth recording as a picture of what comes to men who set up private opinion against the teaching of the Church.

"It is a noticeable fact that in those quarters where the most rigid and elaborate forms of doctrine were once enforced, as in the city of Geneva and in other parts of Europe, there prevails at the present time the most radical and ruthless unbelief in everything supernatural. Great ecclesiastical structures, which had environed themselves with solid walls of metaphysical dogma, and bastions bristling with the sharpest points of doctrine, and towers high enough to allow a sweep of the whole horizon of the divine decrees, and gates strong enough to exclude all who are not ready to pledge their belief in a multitude of mysteries which the human mind is by its constitution incompetent to comprehend or fathom, have fallen by their own weight, the very elaborateness of their defences proving to be the occasion of their ruin."

The whole discourse was a noble defence of the Church, and a proclamation of her claims, and her peculiar adaptability to the work of re-uniting Christendom.

After discussions on various matters the Canadian deputation was introduced and courteously and fraternally welcomed. The Convention was impressed with the flourishing condition of the Church in Canada. On the third day the Bishop of Rochester was welcomed, the whole house rising to greet him as the representative of the Church "at home." The Bishop closed his address by quoting a phrase used by Dr. Newman and Mr. Bright, "Only be united among yourselves and you are invincible." The Bishop of Rochester then read a letter of greeting from the Archbishop of Canterbury, and a letter of congratulation from the S.P.G. Society, recalling the fact that since 1701 it had helped in Mission work in the States.

Addresses from the Bishops of various dioceses were delivered on succeeding days, all of them revealing the striking intellectual and spiritual wealth and wisdom now enriching the Church in the U.S. At one celebration some seventy Bishops were in the procession, yet it is only a century since Bishop Seabury was consecrated the first Bishop of the United States.

SECTARIAN APOSTASY.

THOSE familiar with the current literature of Congregationalists and other like sects, with the writings of their apologists since the founding of these various bodies, and the prevailing tone of their members when speaking of the Church of England, know only too well how offensively Churchmen at large are spoken of as caring little for the Bible in comparison with the Prayer-Book, and as hardly knowing what spirituality of life means, or what is meant by the "Gospel." This lofty attitude was at one period the strength of the sects, as it drew in past years into their communions a large amount of the best life of the Church. Especially were her young, earnest, guileless members seduced into dissent by the prospect of finding in some narrow, exclusive, and highly pretentious body of Christians, that sense of fellowship, of brotherhood, of communion which unhappily the Church of England even yet fails fully to meet. But the guilt of schism has found these separatists out, and their high and haughty assumptions of superior spiritual gifts and Gospel-light has bred the pride which ever leads to corruption and a fall. One recently from England has told us that he found the dissenting ministers almost wholly given up to politics. He stated that it was revolting to find the sense of a spiritual cal-

ling amongst the Independent and Baptist pastors so utterly obscured by political passion, chiefly directed against the Church of England. As a picture of the apostasy of dissent we give the following from the *National Church*:

At the Welsh Congregational Union gathering at Festiniog, the subject of an epaper read and discussed was "The Bible and Compulsory Education in the light of Nonconformity." This read, a motion was made urging the members of the Union "to stand up for religious equality and for liberty of conscience in matters concerning secular and spiritual teaching." What follows shall be given in the terms of the *Courier* report, for no words of ours could bring out the significance of the transaction half so strikingly as does the bare record, provided by the short-hand writer, of the hostility shown to one unfortunate speaker who stood up for the Bible in schools:—"The Rev. Mr. Charles (Oswestry) was announced to second the motion, but to the great astonishment of the majority of those present, that gentleman, on rising, intimated that, with regard to the expulsion of the Bible from day-schools, he was at variance with the other speakers. He had no hesitation in saying that when education was stripped of religious teaching, dishonesty and other crimes encircling young children would become more rampant. ("No, no," and "Question.") Let me reply to you. (No, no, and, Question.) I ask all of you present, Do you believe in the influence of the Holy Bible for the suppression of sin? You all believe that, I suppose. (Question.) If there is anything that will preserve children from leading a life of sin, yes, from the scaffold itself, I think conscientiously, and everybody ought to think the same, that it is the influence of the Bible. (Hear, hear, and, Stick to the question.) We speak of sending the Bible to the heathen children of China and other places, and for what purpose? I say solemnly, it is wanted." (Question) Did they deny the efficacy of the Bible to influence children for good? (Yes, yes; and, Question.) He knew that they did not, and, removing the Bible out of the reach of the little ones in school, they morally disbelieved what they believed in another place. (No, no; and interruption.) It was a sound moral training—an early training—that led children to paths of honesty, and honesty was much wanting now-a-days. He was afraid that there was a tendency to overlook this. The only thing he would say was this—he would not go against the Bible, and he was in favour of its retention in all elementary schools.

The Rev. Simon Evans (Hebron) regretted that the discussion had taken place, but he was glad to hear the impressions made by Mr. Charles, in which he entirely concurred. *The editor of a Welsh denominational newspaper had stated the other day that he regretted to notice a desire on the part of some ministers in the Principality to see the retention of the Bible in the day-schools.* He (Mr. Evans) would indeed have been truly sorry to see the day when God's servants would desire to see His Word thrust aside. Mr. Evans concluded by moving an 'amendment' which 'considered that, as very little, if any, Biblical instruction was imparted in board schools, parents should be urged to train their children thoroughly in religious matters.

Mr. Martin—That is not an amendment to my proposition.

Mr. Evans (excitedly)—Do you mean that the severance of religion from the State is simply the substitution of a book on science for the Bible in elementary schools? Nothing of the sort! I prefer the Bible as a reading-book to any other, and I therefore insist upon moving my amendment.

The Rev. Mr. Williams (Amans) said a catechist, visiting a school in his neighbourhood, recently asked about forty children to recite the Lord's Prayer, but only four or five, and those belonging to a National school, were able to do so. The remainder had been educated in a British school. (No, no! and, Pooh, pooh!) It is all very well to shout out 'Pooh, pooh!' and 'No, no!' but the fact remains the same.

After further parley, the original motion was considerably amended, and ultimately agreed to.

Our readers will, we trust, agree with us in thinking that to great publicity cannot possibly be given to the fact that large numbers of the Dissenting ministers of England, and especially of Wales, by their persistent endeavours to injure the Church at any price, even by turning their backs on the Bible, have utterly forfeited all claims to the title they used once to stuckle for, and, to some extent, deserved—namely, that of being 'ministers of the Gospel.'

So God punishes the pride which is the root and life of schism, esteeming themselves wiser than His Church, the separatists become such fools as to help infidelity in casting out His sacred Word from the public schools as a sop to the ungodly masses, who in return give these apostates the glory of popularity.

LAYMEN.

A SIGNIFICANT note has been struck in General Convention. On the very first day a deputy from Kentucky introduced a resolution removing the canonical restrictions that now hinder the efficiency of lay-readers. On the next morning, by a singular coincidence, the Bishop of Rochester devoted a considerable part of his admirable address to an earnest appeal to American Churchmen that they should make the utmost use of lay-workers, especially lay-readers. Later in the same day, by another coincidence, the Bishop of Nevada depicted in glowing colours the advantages his missionary work gained from the labours of young ladies who had been graduated from one of his Church schools, and were scattered through Nevada.

These three things thus coming together seem to point out that the Church is to make new and greater use of laymen and laywomen. If so, it is the beginning of a great stride forward. There is an enormous work to be done. Much of it can be accomplished without the clergy, or at least by their side.

In many and many a village where a clergyman cannot be supported the Church's work must be done, and it must be done by lay-men or lay-women. Churchly spirit can be kindled and fanned into flame, parishes can be brought into being, and brought into active maturity before a clergyman need be called to residence there and to their constant supervision.

All this can be done with little or no assistance from without, and it will result in a race of harder and more vigorous parishes than some of those that are fostered by missionary contributions.

It is the first duty of the Church to make use of all her members—of her laity as well as her clergy. It is her bounden duty to use every force she has. It is her bounden duty also to give ample opportunity to every one of her members to meet his own obligation in this matter.

After all, it is the baptismal vow that binds Christians to be Christ's faithful soldiers and servants. Ordination vows add nothing, can add nothing to the obligation already taken in the baptismal vow. Every one must work—is bound to work. Let the Church see to it then, that for his sake, and for her own sake, there shall be no canonical obstacles in the way of his duty.

—N. Y. Churchman.

REFLEX BENEFITS.

FOR the second time a General Convention meets under the canon which devotes three of its earliest days to the consideration of missionary work. Formerly this work was confined to the Board of Missions, and it was thrust into the evenings of days which had been filled up with discussions of canons as of parliamentary rules. It seemed to be unwelcome.

Yet it was the Church's real work. It was the reason of her being. For Church work is missionary work, and that only. Therefore, at the convention held in Boston six years ago, it was brought out into the light of day, and set in its rightful place—the place of honour. Its consideration was made to occupy the first days of each convention.

Thus the real purpose of the Church is made the key-note of her conventions. Thus the Church appears at once in her true character—as the witness of the truth. Thus the members of each convention have the real object of their gathering vividly brought before them at the outset, and are both solemnized by it, and lifted up by it into a purer atmosphere, far above partizanship or party spirit.

In all this the divine economy is apparent. Not only of mercy but of every Christian activity it is

to be said: It is twice blessed—it blesseth him that gives and him that takes. Nay, it may almost be said that missions, and all other Christian charitable works are permitted by Christ for the sake of the workers rather than of the objects of their labors. It is for the good of Christians themselves that they are permitted to give and to do.—N. Y. Churchman.

#### TRINITY COLLEGE, TORONTO.

WE have pleasure in publishing the following circular from the Rev. Provost Body:

REV. AND DEAR SIR,—

May I invite your earnest attention to the following plan which has been suggested to us for strengthening the interest of our people in the University, and at the same time enabling us to supply one of our most pressing needs? The necessity for the establishment of fellowships in Trinity College has been already pointed out in the appeal issued by the Corporation for a supplemental Endowment Fund. Alike as an incentive and encouragement to study, and as a means for fitting our graduates for the highest educational positions in the University itself and in the country, the establishment of such Fellowships would appeal most strongly to the patriotic instincts of our Church-people.

I may mention, as a proof of the felt need for such fellowships, that, since the issue of our appeal, University College, Toronto, has appointed a large number of Fellows. The satisfactory progress already made in connection with the supplemental Endowment Fund leaves no room to doubt that fellowships will ultimately be established from the income of that Fund. But the pressing necessity for a better equipment of the Physical Science department, as well as for the much needed enlargement of the College buildings, must inevitably postpone for some time any such appropriation. Under all these circumstances a plan has been suggested, which has already received the concurrence of many influential clergymen in the Province, by which a further postponement of this important matter may be avoided.

It is proposed that the subject of Religious Education should be brought before the congregations of the various churches in the Province on the Second Sunday in Advent in each year, and the offertory devoted to the Fellowship Fund. Of the sum thus raised, one-half would be paid over as income to Fellows to be appointed as soon as possible, and the other half would be invested to form the nucleus of a Fellowship Endowment Fund. Thus, if the total collections amounted to \$2,000, two Fellowships of \$500 each would at once be founded.

The other great religious bodies of the country have already such an Educational Fund in active operation. The Methodists last year raised \$7,000, and are making strenuous efforts this year to increase that amount to \$15,000; whilst the whole expense of the faculty of Theology in Queen's College, Kingston, is defrayed by similar collections among the Presbyterians.

The advantage which will ultimately result to the Church from the establishment of such an educational fund at the present crisis of religious education in this country will be sufficiently obvious. In order to distinguish clearly between this new movement and the Divinity Students' Fund already in operation in several dioceses it is only necessary to remind you that the latter has for its object simply the increase of the supply of candidates for holy orders by means of Grants to such students as require them. No portion of this fund passes into the revenues of the College.

I am well aware of the difficulty of adding another to the claims already pressing heavily upon the offertory; but I am persuaded that a vigorous effort made by the whole Church of the Province to efficiently discharge the primary duty which rests upon us for the supply of Christian education, will, if heartily made, react upon the spiritual life of the people, and strengthen the Church in its varied local and mission work. May I ask you to give this subject your earnest and prayerful consideration, and kindly write to the Rev. REGINALD H. STARR, 20 Glen Road, Toronto, at once whether or no you will join the effort on the Second Sunday in Advent next. It is clearly of the greatest moment that it should be alike vigorously and widely made.

Very faithfully yours,  
C. W. E. BODY, Provost.  
Trinity College, 11th Oct., 1888.

#### THE GORHAM JUDGMENT.

SO many are asking what is meant by the Gorham Judgment, that we give a short review from a contemporary, of Canon Mozley's work on the Baptismal Controversy, wherein the whole subject is exhaustively discussed. Of the Baptismal dispute the

CHURCHMAN says: "Much of the discussion was mere logomachy, a strife about words; much arose from want of proper definition of terms; from the narrowness of mental vision which could only see a subject from one stand-point. The combatants were like the knights who fought to the death about the color of a shield. Was it silver or gold? Each contended for his own position; each was right, and each was wrong, and to each the shield had but one side. So was it largely in the baptismal controversy. Its importance was magnified; its meaning was misunderstood; the teaching of the Church upon the subject was misrepresented. The invariable regeneration of infants in baptism was never an article of necessary faith, but only a matter of opinion, which one might receive or reject without default of loyalty or endangering his salvation; it was never imposed as such by the formularies of the Church. When the Gorham judgment was announced, some of the leaders of the English Church were ready with the cry: 'To your tents, O Israel.' It seemed to them that a fundamental verity of the faith was stricken. What was to become of a Church that tampered with the Creeds? It was a case of mistaken interpretation both of the judgment and of the doctrine of the Church. The Church did teach baptismal regeneration. That was plain from her formularies; the letter of them could not be explained away, and her meaning could not be emasculated. But she did not teach it as an article of necessary faith, nor did she so impose it upon her children that the non-belief of it should exclude from her altars and from her ministry. On the other hand, the judgment did not deny that the Church taught the doctrine, but only that she did not make the belief of it an indispensable requisite to her fold, its ministry, and its privileges. When that judgment was pronounced it profoundly moved the Anglican Church; it seemed to overthrow her liberties and her rights. But time has healed what was thought to be a fatal hurt, and has proved it to be no hurt at all. Men can now look upon the subject with dispassionate minds and equable temper, and there is on all sides an acceptance of the Gorham judgment. The baptismal controversy has been relegated to the things of the past, and upon that subject, with here and there an exception, the Church sees eye to eye, and it only remains to deplore the want of judgment and the self-will that led individuals into schism in England, and in this country to an organized attempt in the nineteenth century to found a new Church, as if the axiom had never been heard of that 'whatsoever is new is none.' The work of the late Canon Mozley is a review of the baptismal controversy. It was first published many years ago, and now appears in a second edition. It is valuable and timely, and will make a most desirable reference book for those who wish to understand the merits of the controversy which a generation ago shook the whole Church and delighted her enemies who looked to see her downfall, forgetting that the 'eternal years of God are hers.' It is candid and fair, and it is written in the interest not of party but of truth. It has long taken rank as part of our theological literature, and will be to the young men of the Church a desirable addition to their libraries. It is a thorough discussion of a once vexed subject, covering the whole ground as it is treated in the Scriptures and in the formularies of the Church. It is divided into two parts, with an appendix containing notes and authorities, but we regret to say there is no index, as there always should be to a work as valuable as this. In the text and in the notes will be found many quotations from the Calvinistic divines, which go to show that on the subject of baptismal regeneration in infants there is harmony between the Church and them. Says Calvin, 'We deny that infants cannot be regenerated by the power of God in a way as easy and ready to Him, as it is incomprehensible and wonderful to us. Why cannot they receive that grace in part now, which they will enjoy in such plenitude hereafter? It is true that faith and repentance are not as yet formed in them, but they have implanted within them, by the secret operations of the Spirit, the latent seed of both.' The Church can have no controversy with such words, and our only fear is that our Calvinistic friends will repudiate them, as they do the doctrine of "elect" infants, as found not only in Calvin but in their confessions of Faith. Meanwhile, we are glad to know how little difference there is on the baptismal question between Canterbury and Geneva."

#### THE NATURE OF OUR LITURGY.

IT serves not only to promote good order and decency in the public worship of Almighty God; it tends not only to prevent all irreverent, light, or unseemly expressions, all appeals to mere feeling or passion, all sudden excitement or enthusiasm; but it also effectually provides, against corruption of the faith, by the unsoundness, ignorance, or carelessness of the ministry; I mean, that the Liturgy of the Church gives no opportunity for any one, if so dis-

posed, to lead people astray, by putting in their mouths, or offering up in their stead, heretical or blasphemous prayers and invocations, or by insidiously omitting the distinct and constant recognition of the Lord Jesus Christ, as our Redeemer, and the Holy Ghost as our Sanctifier. Though an unfaithful or ignorant priest may, by his preaching, delude unstable souls; though it is possible that he may seek to propagate heresy and schism; yet it is almost impossible for him so to do, to any effect, amongst those who have become habituated to the use of the Liturgy; it may be regarded as sure and certain that he will not succeed, while the public Daily Morning and Evening Prayers are condemning him out of his own mouth, while the Catechism is taught, and while services of the Church are, one and all, speaking an entirely opposite language. Nor is it only in this light that the Liturgy is important and valuable; for inasmuch as it is almost entirely composed of Holy Scripture, its manifest tendency is to promote love and reverence for that sacred volume. God the Holy Ghost having inspired it, and caused it to be written for our learning, all that is contained in it is pure, unmixed, unchangeable, eternal truth. God's holy Word can never fail: it can never alter: it is always, everywhere, and at all times, the same; and it stands sure for ever and ever. We cannot, therefore, study and meditate upon its blessed contents too often. We cannot pray to be guided into a right understanding of it too frequently or too earnestly. We cannot know too well, or love too much, that which, rightly comprehended and received, is able to make us wise unto salvation. As the daily services of the Church require large portions of holy Scripture to be read distinctly in the ears of the people, and as the whole Liturgy is full of the message of the Lord of Hosts, so it cannot but happen that the knowledge of divine truth will be increased; so, too, it will be seen that a love for the study of the Word of God will be fostered, and a desire to grow in the knowledge of our Lord Jesus Christ will be encouraged. If the Liturgy be faithfully used and duly regarded, there will be prevalent none of the evils which spring out of the unlicensed exercise of private judgment; there will be no disposition to be puffed up in mind, and little or no liability to be deceived by the plausible but false maxim, that every man is competent of himself to discover what he must do to be saved. While we are taught, and while we ever hold fast to it as certainly true, that "holy Scripture containeth all things necessary to salvation," we know full well that few, if any, alone and unaided, are able to read aright the manifold wisdom and compassion of God, as manifested in and through our Lord Jesus Christ: and we are sure that Christ's holy Church is "the pillar and ground of the truth;" "by the Church is made known the manifold wisdom of God;" to the "body of Christ" were the promises made by the great Head of the Church; and against it "the gates of hell shall never prevail." The Word of God, then, as read and understood in the Church of God, affords the only true and certain way of arriving at a due knowledge of our duty and our great privileges. Hence, the faith of Christ and the Church of Christ can never be separated. "What God hath joined together, let no man put asunder."—Selected.

#### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

BELLEVILLE.—St. Thomas' Church.—Sunday 23rd ult. was a day of special interest to the congregation of this Church, being the annual Harvest Festival. The Church was very handsomely decorated with the choicest flowers, obtained from friends whose conservatories were generously thrown open. Grapes, flowers, vegetables, fruits, sheaves of grain, and in fact everything that could be thought of as representing the gifts of God, were elegantly arranged around the walls of the sacred edifice, at the foot of the brass eagle lectern, in and around the font, on the pulpit, altar, reredos, and organ gallery. The banners, monograms, and other elegant additions, in fact the whole dressing of the church was significant of much taste and refinement, and must have cost the ladies and gentlemen who devoted themselves to this special task no little time and pains. The musical service was under the direction of Mr. Herbert Oldham, organist of the church, and elicited great praise, the organ being one of Warren's build and a splendid instrument. The usual harvest hymns were sung and the proper Psalms chanted; The Te Deum to Smart in F; the Kyrie from Gounod in D; the offertory sentences from Barnby; and the Communion Service choral to Tours; the anthem was "Ye shall dwell in the land."

TORONTO.

C. W. M. S.—The Church-womans Mission Aid Society will meet for work at their new rooms, No. 2 Wilton Avenue, up stairs, every Friday, from two till five. By order, E. T. Wyatt.

WEST MONO MISSION.—Another new church in this mission will (D. V.) be ready to be opened on Sunday, November 4th. It will be known by the name of St. Luke's. It is being built on the property of Mr. Thos. Buchanan, fourth line. The erection of two churches in one summer bespeaks for this mission zeal and progress.

PORT HOPE.—Trinity College School.—On Sunday the 30th ult. the Chapel of Trinity College School was re-opened, having been closed to admit of the interior being painted and decorated. It now presents a most delightful example of the beauty of colored wall-decoration. Upon a foundation of pure Indian red, running all round the lower portion of the walls just above the wainscoting, is reared a beautiful diaper-work of gold and colored patterns of the sacred monogram and crown, alternating—the prevailing tone being an exceedingly rich yellow. Immediately above the red a remarkably rich band runs all round, while over the windows is an ornamented border of several colors broken with gold affording an effect that must be seen to be appreciated. In the arches of the windows underneath is drawn a passion flower, ascending to the apex on both sides of each window. Immediately under the cornice, is painted the Apostles' Creed in Latin, running round both sides of the chapel. On the western wall, above the gallery, is emblazoned the school motto, surrounded with rays of flame, upon an azure field. Over the chancel arch is a gold cross, the back-ground to represent the midnight sky, the zenith brightened by the moonlight, and lower down studded with stars,—reminding us that as the created moon shines with the light reflected from the sun, so for the church on earth the light by which she is to shine is not to be her own; but that both she herself and the faith she is to hold forth must be shone upon by the Sun of Righteousness. In fact, the whole interior of this beautiful chapel is something that presents fresh beauties the more it becomes familiar. We do not hesitate to say that we have never seen anything so rich, and yet in no way tawdry or bedizened. The whole of the work is carried out in oil colors and gold leaf, and has been very satisfactorily performed by Mr. Joseph McCausland's workmen from Toronto; the great artistic beauty of the designs reflects the utmost credit upon the taste and skill of Mr. Frank Darling, the Architect. The services on Sunday consisted of Holy Communion at 7.30 a. m., at which about 28 boys were present, with some others belonging to the school, the Head-master being celebrant, assisted by Rev. R. T. Nichol. A second service at 4 p. m., at which a considerable number of out-siders from Port Hope and Cobourg were present. A very eloquent and instructive sermon, on the ministry of the Angels, was preached by the Head-master. The service was partly choral, the choir being very full, but being apparently without a recognized leader, there was a hesitancy at times that rather marred the otherwise good effect of the singing. We would suggest to the officiating clergymen that on another occasion they should read upon a much lower note, as their voices appeared rather strained, rendering it difficult to take up the response. We are much disappointed with the organ; certainly so beautiful a Chapel deserves a better aid for such a choir as usually officiates at the school services. No doubt a deficiency in this respect is calculated to embarrass any choir. We congratulate the authorities and friends of the school upon the completion of their work, and express the sincere hope that the Chapel may prove a help towards enlisting the hearts of the boys in the solemn services to be held in it for all time to come.—Port Hope Times.

ST. BARTHOLOMEW'S HARVEST THANKSGIVING.—The annual Harvest Home thanksgiving service in St. Bartholomew's church River street, was held on inst., Rev. G. I. Taylor, rector officiating. Rev. Messrs. McCollum, Howard, and Harrison assisted, Rev. J. P. Lewis of Grace church, preaching the sermon from Rev. xxi. 5. The church was prettily decorated, a large pyramid immediately before the altar, composed of various fruits, grain, and vegetables, being most conspicuous. On either side of this pyramid, and on the choir seats, were flowers and other decorations tastefully arranged. Inclosed in a square of autumn leaves the text, "Thou visitest the earth and blesseth it," formed a pendant from the pulpit, whilst the text, "Thou crownest the year with Thy goodness," was suspended from the lectern, and similarly ornamented. Flowers, berries, grain, &c., served as decorations for the altar, on which the text, "The Bread of Life," was conspicuous. The choral service by the choir was well rendered, and reflected credit on the organist and choirmaster. The rendition of the an-

them at the offertory, "How Beautiful upon the Mountains," was particularly good.

ST. GEORGE'S SPECIAL COURSE OF SERMONS BY PROF. CLARK.—Professor Clark intends to deliver on Sunday evenings a special course of sermons on Reason and Faith. The Sermons will be as follows: 1. Reason and Revelation, Oct. 21st; 2. Reason and Doctrine, Oct. 28th; 3. Christianity and Culture, Nov. 4th; 4. Christianity and Civilization, Nov. 11th; 5. The Church and Science, Nov. 18th; 6. The English Church as a Teacher, Nov. 25th. We have made arrangements for giving a synopsis of each of these discourses in our issue following their delivery. These sermons will be found to be highly interesting, instructive and to young and old alike most valuable in storing the mind with great thoughts as a defence against rationalism and doubt. In place of the Bible Class which met on Friday evenings, there will be a short service at 8 p. m., after which an expository lecture on a Book of the New Testament will be given by Professor Clark. The lectures will begin on Friday, October 26th; subject, the Epistle to the Colossians.

ST. PHILIP'S CHURCH.—It is very gratifying to record the growing prosperity of this Church, the attendance at which since the induction of the Rev. Mr. Sweeny has increased more and more until now numbers are turned from the doors for lack of room every Sunday. The new edifice is near completion and this will all be required for the congregation. The rector wisely abstains from party agitations and finds his rich reward in a parish and people at peace and in harmony. The valuable services of Mr. J. T. Jones as choir master at St. Philip's, are highly appreciated.

ST. STEPHEN'S.—It will be remembered that in August last a series of special services were held in this church, conducted by the Rev. Dr. Hicks, of Sidney-Sussex College, Cambridge, England, whose earnestness in his Master's service made a strong impression on his hearers. It was felt that some memorial of his brief visit to Toronto would probably be welcome, and accordingly two photographs of the church were taken and mounted in a morocco case with a suitable inscription, and, about a month since, were sent to England, addressed to Dr. Hicks, and accompanied by a letter from the rector. The following letter has been received in reply: "My dear sir,—I have just found on my return here (Cambridge) from Ely, your beautiful present of photographs, beautifully mounted and bound, which Mr. Broughall had told me to expect, and I have only time for one line of thanks if I am to catch this mail. I no thank you and all who have joined in this very kind gift, most heartily; and I need hardly say that I value very much the excellent pictures of a place which in a short time became very dear to me. Indeed I feel very deeply the kindly way in which my endeavours to minister to the congregation of St. Stephen's have been appreciated. May God bless you all, pastor and people, and keep us in His grace and in the unity of the Church that we may be more and more conformed to the likeness of our Master and Lord. Commending myself to your prayers, believe me, &c., J. W. Hicks."

TRINITY COLLEGE EXAMINATIONS.—The following is the result of the supplemental examinations for honours in the faculty of Arts for 1888. Class I., none; Class II., G. H. Broughall and S. D. Hague, both of whom matriculated from Trinity College School, Port Hope, and have had a highly honourable career at College. We congratulate them heartily, and their friends, and the Principal of Trinity College School, on closing their undergraduate course with honours.

At the supplemental matriculation examinations held recently, the following passed:—Faculty of Arts—Carbert, Corley, J. W. S., Holland, R. B. Faculty of Medicine—Karn, C. J. W.; Mackenzie, G., McLaughlin, D., Philp, T.

The following is the result of the recent examinations in connection with the University of Trinity College in the faculties of divinity and arts: Faculty of Divinity—Examined and approved for the degree of Bachelor of Divinity:—Rev. R. S. Forneri, Rev. W. Grant, Rev. J. F. Sweeny. Faculty of Arts:—The successful candidates in the supplemental examination, are, Final Examination, Class I., Freer, B. (honorary fourth in classics and mathematics); examined and approved, Fidler, A. J.; Van Carson, E. Primary Examination, examined and approved, Belt, C. E.; Scadding, C.; Snowdon, J. F.

TRINITY COLLEGE LITERARY INSTITUTE.—The annual generalmeeting of the University of Trinity College Literary Institute was held in the College hall on Friday evening, and was attended by a large and enthusiastic body of graduates and undergraduates. It is hoped that an additional interest will be given the Institute during the winter by holding a series of public debates in Convocation hall. As these literary evenings

by Stainer. An orchestra of ten instruments with the organ, added very much to the effect during parts of the service, and the singing of the children alone, arranged near the font was very pleasing. The solos were well rendered and the choir acquitted themselves very creditably. The Litany service in the afternoon was choral and very largely attended. The evening service was opened with a voluntary from the Messiah. The special features of this service were the anthems, "Let all men praise the Lord," and "O Lord how manifold," the psalms and hymns being appropriate for the occasion. The prayers were read by the Rector, the Rev. J. W. Burke, at both services, the Litany being taken by the Rev. Mr. Spencer, Secretary to the Synod. At both morning and evening service the Rev. A. H. Baldwin, of All Saints, Toronto, preached earnest sermons and was particularly welcome to St. Thomas' Church, he having greatly endeared himself to the congregation during his curacy here. All the services were well rendered and shewed that the director and organist must have taken great pains with his choir. At the evening service hundreds of people had to be turned away, there being no available space for as many as presented themselves for admission. The worthy Rector is heartily congratulated on the success of this annual festival, and from the short and feeling address which he delivered, it was very apparent that he thoroughly appreciated the efforts of his congregation in this manner of returning thanks to a bountiful God. *Laus Deo.*

ROCKINGHAM AND COMBERMERE was visited by the Lord Bishop of Ontario, on the 10th of October. This is a mission only commenced last year. At Rockingham there were twenty candidates for Confirmation. After a most impressive address, the Bishop administered the Apostolic Rite. At the celebration of the Holy Communion there were thirty-four communicants—a large proportion as there are only nine church families. His Lordship was highly pleased with the reverent behaviour of the worshippers. The Rev. R. J. Harvey of Stafford assisted at the celebration. Dr. Wicksteed of Ottawa, who spent part of his holidays in visiting poor missions, gave two exhibitions of his magic lantern, towards the erection of a church at Combermere. This new mission, established last September, is situated in the picturesque valley of the Madawaska. Settlers first arrived here when the Government opened up the Opeongo Colonization road, some twenty years ago. Since then they have been without the ministrations of the Church, but have, nevertheless, steadfastly clung to the "faith of their fathers," hoping almost against hope, that God in His own good time would send them some one to lead the services in His Sanctuary, that once again they might raise their voices in holy *Te Deum*. Our first services were held on Sunday, the seventh of September. The loyal members of our Church, though few in number, joined heartily in the responses, and the singing was excellent, some of the congregation having been choristers in "the old country." At the second station no one responded. At the third we held service in an untenanted log-house. The people in this Mission are kind, hospitable and hard working, but they are widely scattered and cannot give much towards the erection of a church. We are therefore obliged to appeal to our more privileged brethren for help, having raised about three hundred dollars our selves. This is the backwoods Mission of the Diocese, but there is a great work to be done for God and His Church. Even the smallest offering will be gratefully received and acknowledged, for while it helps on the work it also assures us of practical sympathy. Rev. A. W. Mackay, Combermere, Ontario. "He that hath pity upon the poor lendeth unto the Lord," Prov. xix. 17. "I heartily recommend the appeal of the Rev. Alfred Mackay for aid in building a church at Combermere, in my Diocese." J. T. ONTARIO. July 10th, 1888.

WELCOME THE COMING, SPEED THE GOING G. G.—The departure of the Marquis of Lorne and Princess Louise should not be pass unnoticed by us, for though not Church news, it is news of interest to our readers. The Marquis has filled his part well, not a single word has been said against any of his public acts, he has been officially blameless. But that is poor praise, he has been ever the patron of art and of literature, and enthusiastically devoted to Canada. The example of the Princess as a constant visitor to our hospitals, has been of service to philanthropy, and therefore to the Church, the Mother of all good works. The Marquis has claims upon the gratitude of Churchmen, into which we have no space to enter. We wish our late Governor and the Princess happiness in all their future.

The new Governor General and his wife, Lord and Lady Lansdowne, are landing at Quebec as we write. May they find in Canada a fit sphere for their talents and graces. We wish them happiness and prosperity, personally and officially.

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would doubtless be well patronized by the friends of the University, the incoming council intends doing its utmost towards carrying this idea into practice. The following officers were elected for the ensuing year:—President, Mr. Hudspeth, B.A.; Treasurer, Mr. Oliver, B.A.; Secretary, Mr. C. Scadding; Librarian, Mr. Angell; Curator, Mr. Dumble; non-official members, Messrs. Haslam, B.A., and Beck.

TRINITY MEDICAL SCHOOL.—The medical students met on the 13th for the foundation of a society in connection with the University of Trinity College.

### NIAGARA.

HAMILTON.—Receipts at Synod office up to the 29th of Sept., 1888.

MISSION FUND.—*Offertory Collections*.—Ancaster, \$10.50; Norval, \$1.00; Grimsby, \$9.55; Niagara Falls, \$5.15; Queenston, \$2.10; Guelph, \$29.60; Burlington \$18.00; Hamilton, Christ Church, \$50.00. *On Guarantee Account*.—Caledonia, \$106.34; Marshville, \$50.00, Rothsay, \$8.00.

WIDOWS' AND ORPHANS' FUND.—Hornby, \$5.25; Milton, \$6.86.

SPECIAL APPEAL FOR GARAFRAXA CHURCH.—Arthur, \$6.25.

HAMILTON CHURCH CONGRESS.—The Secretary, Dr. Mockridge, is making vigorous efforts to have the proceedings of the late Congress held in Hamilton published in book form. Orders for copies accompanied with cash (at 50 cents each) will be thankfully received and acknowledged in the DOMINION CHURCHMAN; copies so ordered will be sent postpaid immediately on publication, which will be as soon as the material can all be got together and printed.

CHRIST CHURCH CATHEDRAL.—The Rev. Dr. Mockridge has removed from Robert street to 156 Macnab street, Hamilton.

MOORFIELD.—A pleasing harvest festival was held on the 11th ult., in connection with the handsome brick Church lately opened. In the afternoon there was a dinner set out in a large store house in the village, the tables being covered with fish, fowl, beef and mutton, fruit and other country luxuries, which were speedily disposed of by relays of visitors. In the evening there were impressive services in the church, which was tastefully decorated. The chancel was adorned with wheat and grapes in a most artistic style, the remainder of the church displaying in graceful order other products of the earth. Archdeacon Dixon preached from Exodus xxiii, chap., 16th verse, in reference to the "Feast of Ingathering," showing that the festival harvest gatherings of to-day brought us into fellowship with the old religious life of Israel. He pointed out also that the Jews always made offerings on such occasions, and that it was a sin to go with empty hands. The Rev. Rural Dean Spencer, Mr. Moolsdale, of Mount Forest, and the incumbent, Mr. Westmacott, took part in the service. There was a large attendance on Friday evening in a spacious store house when Mr. Spencer presided over a magic lantern exhibition in behalf of the church.

HAMILTON.—A concert of welcome was given in the school room of the Church of the Ascension on Saturday evening, Oct. 13, on the occasion of a visit of St. Luke's church choir, of Buffalo, to St. Mark's parish, of this city. Adam Brown, Esq., occupied the chair, and in very happy and cordial terms greeted the fraternal and accomplished visitors. The programme of the evening was well arranged between the guests and Hamilton amateurs, and the pleasure afforded was such that we are confident that interchanges of visits of this kind will be frequent between the two cities.

ST. MARK'S CHURCH.—On Sunday, Oct. 14, the attendance at St. Mark's church was very large, in the evening many being turned away. In the morning there was Holy Communion at 8 o'clock, Matins at 11, and at 12 the St. Luke's church choir, of Buffalo, entered the church in couples, and marched up the aisle. Two banners and a golden cross were borne by three of the members. Throughout the service of high celebration the chorus of young voices rendered the difficult music with a correctness that was accomplished only by the assiduous training of the leader, William Woodworth. In the afternoon the litany was sung at 4 o'clock, and the evensong at 7 o'clock. The choir consisted of William Woodworth, choirmaster; E. G. Losee, organist; R. J. Tolmie, cornet, and Masters Crew, Perkins, Handy, Axtell, Bushnell, Dixon, Starkey, Wheeler, Shiffer, Jones, Williams, Spangle, Farnham, Carroll, Beach, Cromwell, McIntyre, Hanson, Smith and Arend, sopranos; Masters Miller, Kerr, Spire and Burnside, altos; D. J. Winton, George Chase, Henry Hoffer, C. Orr, Wm. Clay, W. Gaetz, tenors; F. Druler, Ira Swan and E. C. Chase, bass. The Rev. Walter North, M. A., rector

of St. Luke's church, Buffalo, was preacher of the day at St. Mark's, Hamilton. His sermons were greatly appreciated by large congregations.

ST. CATHARINES.—*St. Barnabas*.—The annual Harvest Festival, held in St. Barnabas Church, Thursday evening last, will, for simple beauty and devotion, be long remembered by those who took part in it. The church looked exceedingly bright with its harvest decorations; wheat, grapes, scarlet and white berries, and brilliant flowers in profusion were arranged with great care and taste throughout the building, the Altar, Font and Screen being special objects of admiration. At the base of the Font were fruits and vegetables of every kind. A number of the neighbouring clergy were present and assisted in the services. The St. Barnabas Choir, numbering some forty voices was augmented by three cornets, two clarionets and a bass horn, which gave additional effect to the music. Evensong was sung by the Incumbent, Rev. A. W. Macnab, who also acted as precentor. The lessons were read by Rev. Canon Houston and Rev. C. R. Lee, the special thanksgiving prayers by Rev. C. L. Ingles. The proper Psalms were 65, 147, and 150. The sermon was preached by Rev. P. W. Smith, of Dunnville, and was a practical earnest discourse on the duty of thanksgiving even when the harvest is below the average. During the collection of the alms a very fine duet was played by Messrs Heinicke and Holder (cornet and clarinet) with organ accompaniment. The usual oblation of wheat and grapes was made at the presentation of the alms. Immediately after the Benediction a Solemn *Te Deum* was sung by the choir, the large congregation joining heartily in it. The Hymns used were from A. and M., Nos. 382, 379, 389, and 391. The offertory is to be given to the building fund of St. Clement's, Colbeck, in the Luther Mission. On the following morning there was a celebration of the Holy Communion. Rev. Mr. Smith, celebrant, and the Incumbent acted as server.

ELORA.—The eighth annual harvest festival of this parish was held on Oct. 3rd and 4th, beginning with a thanksgiving service in St. John's Church on the evening of the former day, and closing with a feast and entertainment on the evening of the latter. The preacher, Rev. H. L. Yewens, of Franklin, Penn., formerly incumbent of Elora, took for his text, "While the earth remaineth, seed-time," &c., and in a masterly manner discoursed on the wonderful order of nature and the connection between nature and religion. The musical portion of the service was excellent, the choir being assisted by singers from other congregations of the village. Besides the usual hymns there were sung anthems, sentences, and canticles in anthem form. The offertory collection was devoted to the church debt fund. The amount contributed by this means and the sum raised on the second evening when added together gave a total of over \$70. St. John's Church has lately been the recipient of a fine toned new reed organ, the gift of the son and daughters of the late Mrs. Hale. The church debt is gradually becoming less, the ladies of the parish collecting every month from \$15 to \$20. The parsonage roof has been re-shingled. On the whole the parish is, notwithstanding many removals, in a prosperous condition.

FLAMBORO WEST.—*Christ Church*.—The parish Harvest Festival was held on Thursday, Oct. 11. Like former festivals it was marked with most excellent arrangements in keeping with the spirit of Christian joy and cheerfulness. It was a holiday among the families of the parish at their homes, except during the hours of religious services. The attendance at the 8 a. m. celebration was about 40. At 2.30 p. m. a service of Praise was largely attended. An instructive and eloquent sermon was preached by Rev. Rural Dean Mackenzie, of Brantford, from Hebrews ix. 2. "There was a tabernacle made, the first wherein was the candlestick, and the table and the shewbread, which is called the Sanctuary." The preacher dwelt upon the great harmony between the Christian and former dispensations. The collection at the offertory services, was \$135.37. A concert in the Town Hall was a great success, and realized nearly \$60. At 10 p. m. the large attendance of old and young reverently adjourned to the church, still adorned with flowers and fruits, and brightly lighted with fine chandeliers. Here the day's festivity was concluded by the Rector, with the General Confession, Absolution and a few versicles, with appropriate Hymns, and a parting address by Rev. Rural Dean Bull, of Barton. We feel assured that a good and deep impression was made upon all, that the spirit of joy and cheerfulness with devotion should belong to such parish festivals, without excess of freedom in mind or manner. The Rev. Thos. Geoghegan is rector of this prosperous parish.

### HURON.

WILMOT.—*Harvest Festival*.—The annual Harvest Festival was held in this parish, of which the Rev.

Freeman Harding is the Incumbent, on Wednesday Oct. 10th. There were three services, viz: Litany and Holy Communion at 10 o'clock; Morning Prayer with sermon, by Rev. E. Patterson M. A., at 11 a. m., and Evening prayer with an address, by Rev. D. Deacon, M. A., at 7 p. m. The day was fine. The services were well attended and heartily rendered. The sermon and addresses were eloquent and appropriate. The offerings, which amounted to \$42.04, will be devoted to mission work in Algoma and the Northwest.

THE BISHOPRIC OF HURON.—The Synod of the diocese of Huron met on the 17th inst for the purpose of electing a successor to Bishop Hellmuth. The conviction that Dr. Sullivan would be elected without opposition served to keep down any active steps being taken in favour of any other candidate, and it was a surprise to many that the vote showed that unanimity was far from being felt. The figures stood: Clerical vote for Dr. Sullivan, 69, lay vote, 118; and for other candidates, clergy, 38, lay, 25. The Bishop of Algoma on being informed of his election, cabled, "Most grateful to Synod, but duty to Algoma compels me to decline;" a message which could not have been otherwise without the gravest consequences to the honour of the Church. We congratulate Dr. Sullivan on preferring duty to party or personal ease. The Synod at once proceeded to ballot, and on the third vote Dean Baldwin was elected, the electing numbers being: Clerical votes, 57, lay votes, 91; and the votes for other candidates, clerical, 51, lay, 23. Dr. Baldwin wired acceptance, as follows; "I gratefully accept the election to the diocese of Huron as a special indication of God's will."

### ALGOMA.

Rev. J. S. Cole begs to acknowledge with many thanks a very nice box of articles for Christmas tree, books, clothes and parochial gifts, from the Toronto C. W. A. through Mrs. O'Reilly.

THE treasurer begs to acknowledge the following contributions:—Widows' and Orphans' Fund: "C.D." Nova Scotia, \$30; Mrs. Davis, Montreal, \$20; C. Cameron, Esq., Montreal, \$10. Christmas presents for a Sunday-school, from St. Bartholomew's Sunday-school, Toronto, per Miss Vicars.

### SASKATCHEWAN.

BATTLEFORD.—The Bishop of Saskatchewan, who is making a tour of his Diocese, arrived at Battleford on the evening of the 24th inst., having visited all the mission stations to the south and west. A number of new parishes have been organized, and good work accomplished in the older missions towards making them self-sustaining. Divine service was held here on Wednesday afternoon, when nine candidates were offered for confirmation. At the close of the service Captain Antrobus read an address to His Lordship, which, with the reply, will be found below. Mrs. McLean and the Rev. S. Trivett, of Fort Macleod, accompany the Bishop. Address: To the Right Rev. John McLean, M.A., D.D., D.C.L., Bishop of Saskatchewan. May it please Your Lordship: We, the members and worshippers of the Church of England residing at Battleford and its vicinity, desire to present your Lordship with an address of welcome on this occasion of your visit to this part of your extended diocese, and to express to your Lordship the very great pleasure that we derive from your presence amongst us. To Mrs. McLean, who accompanies your Lordship, we also extend the heartiest of welcomes. We hope that Mrs. McLean's visit may be one of enjoyment, and that the long and fatiguing journey which she courageously undertook in company with your Lordship may be productive of happy results. We take this opportunity of informing your Lordship of the deep interest with which we have followed you in your visits to the mother country, and subsequently read your public addresses delivered at London and other parts of the United Kingdom bearing upon this Territory and its vast field for missionary labor, which your Lordship's activity is fast developing and widening; and while we congratulate your Lordship on the success of your efforts for the Church, we cannot overlook the important results forward promoting immigration hither which your Lordship's public utterances respecting this Territory have produced through the United Kingdom. We also congratulate your Lordship on your robust appearance after the lengthy tour of inspection and visitation now nearly completed over a diocese as extensive as a European empire, and we pray God that very many years may be added to your Lordship's life, to guide and direct the councils of our Church in this vast Territory. Accept, your Lordship, the profound respect we entertain for the high and sacred office which you fill, and our homage to your distinguished abilities, great acquirements, and stainless character. Signed on behalf of the members



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of the Church of England at Battleford. W. D. Antrobus, W. McKay, Geo. H. Harpur, F. A. Smart, Committee. Battleford, Sept. 26, 1888. Reply.—To Capt. Antrobus, Geo. H. Harpur, Esq., and other members of committee: Gentlemen—I am much gratified by the kind address which you have presented to me in the name of the Church people of Battleford. I thank both them and you very heartily for it. It is doubly grateful to me from the kind and courteous welcome you have extended to my dear wife. She highly appreciates this mark of your kindly feeling towards her, and offers you, through me, her most sincere thanks. She has visited with me all the Indian reserves where we have missions in the vast section of country through which we have just travelled, and I have no doubt that, during our approaching visit to England, she will be helpful to the work, by telling what she has seen to the ladies who take so active an interest in the welfare of our Indian population. I am thankful to find a decided improvement among the Indians throughout the country. The persevering efforts of the Government to train them to habits of industry are evidently in the fair way of being crowded with success. The establishment of Industrial Schools for the training of Indian children, is, I feel sure, a step that will be followed by the very best results. I congratulate you on one of these schools being opened here, and it gives me very sincere pleasure to find that your pastor, the Rev. Thos. Clarke, has been selected as its Principal. The confidence reposed in him by two successive Lieutenant-Governors, and the hearty appreciation of his services, which you express in the memorial which you recently sent me in his favor, have been exceedingly gratifying to me as his Bishop. I cannot help recording the great satisfaction I feel at the ready response given by the Church people of the settlements I have just visited to the proposals I made relative to local efforts for the support of the clergy and the building of churches. I regard it as a sign that, with God's blessing, we shall soon see a great increase in the work of our beloved Church among the young but vigorous and rapidly growing communities of this great Diocese. Your reference to the settlement of the North-West touches a subject in which my deepest sympathies have long been engaged. There is nothing in this world in which I more thoroughly believe than in the grandeur of the future that lies before our North-West Territories. The great fertile belt of the Saskatchewan sweeps upwards from Manitoba through the valley of the Saskatchewan and through Alberta—the very section of country I have traversed on my present journey. Wood and water, richness of soil and salubrity of climate, all combine to insure this country being speedily the home of a vast population. Drainage and the extended cultivation of the land will soon dispose of the only serious objection that the most hostile of critics have yet been able to urge against the country—namely, a partial liability to summer frosts. In the old days of the Red River Settlement these frosts prevailed at Portage la Prairie, but that district is now the very garden of Manitoba. The cultivation of the land on an extensive scale has done its work there; it will in due time do it here also. Gentlemen, I again thank you most warmly for your kindness, and with my earnest prayers that God may bless and prosper you, I remain your faithful friend and Bishop.—J. SASKATCHEWAN. The Bishop will shortly proceed to England on business connected with Emanuel College, and will also take suitable opportunities of giving information about this country, and telling of the marvellous progress it has made since the date of his former visitation. That his influence for good in both these matters will be widely felt there is no doubt; and that all who come to this country on his representations, with an earnest desire to better their condition, will be successful is abundantly proved by the prosperity that now smiles upon the hundreds of immigrants who have during the past few years sought homes upon our fertile plains.

Correspondence.

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

HYMNS AT THE COMMUNION OFFICE.

SIR,—I think it must be admitted to be a defect in the rubrics of the Communion office that no provision is made therein for singing one or more hymns. The practice in many churches is to sing hymns, relating to the Communion, while the whole body of the congregation is present; and after singing with great fervour a hymn expressive of their earnest desire to feed at that holy feast, nineteen twentieths, or even a larger proportion, get up and turn their backs on God's board. This must lead to a habit of uttering words with

the mouth, which, instead of being acceptable to the Almighty, must really be regarded by Him as a solemn mockery. In the interest of religion, therefore, it seems most desirable that some provision should be made, as is made in the American Prayer Book, for singing hymns appropriate to the Holy Communion when only those who actually participate in the celebration are present. The Provincial Synod is competent to sanction this addition, I presume.

I would also suggest that some appropriate prayer is necessary at the presentation of alms at service, when the ante-Communion office is not appointed to be read.

Yours, &c.,  
GEO. S. HOLMESTRAD.

P. S.—The custom has been for very many years to sing two hymns during the Communion office in the churches "at home," both in those given to an extremely low celebration as well as those of a different class. The whole Communion service sadly needs re-arranging in other details, and we trust the Provincial Synod will e'er long take up the matter.—Ed. D. C.

ALGOMA.

SIR,—Upon reading in your paper a copy of my letter which appeared in the *Church Bells*, dated Sept. 1st, I think the impression of a stranger would be that we were in debt £50 sterling. We only owe £3 sterling, and the rest was to clap-board the church outside, build a porch over the door, get a carpet for the Chancel, Altar vessels, a Font, varnish the church inside, and other articles needful in a church. I am happy to say that since writing the letter, we have received a very handsome carpet for the Chancel, from Mr. and Mrs. Gurney, of Toronto, who were staying in this neighborhood this summer. Yours,  
Hoodstown. E. G. HILDITCH.

ACKNOWLEDGEMENT.

DEAR SIR,—I beg to acknowledge additional orders with the cash accompanying them, for Church Congress Reports as follows:—  
Rev. Provost Body (six copies), Rev. Canon Worrell, Rev. Dr. Wilson, Rt. Rev. Bishop Fuller, Rev. T. Motherwell, Rev. K. L. Jones, and Mr. Finsley (two copies each), Rev. F. W. Kirkpatrick, Rev. J. Jones, Rev. Geo. B. Morley, Rev. Chas. Leicester Ingles, Rev. Mr. Howard (one copy each).  
Yours truly,  
CHAS. H. MOCKRIDGE,  
General Secretary.

Family Reading.

"I CAN TAKE CARE OF MYSELF."

This is the favorite answer of the heady, high-minded, and reckless, who propose to disregard godly counsel and follow the devices of their own hearts. A young man, when warned against strong drink, says: "I am able to take care of myself." But it is frequently the case that before the end of his career he needs two or three policemen, a number of sheriffs, constables, lawyers, judges, jailors, turnkeys, and sometimes a hangman to take care of him. He is by no means so independent as he supposes. A girl says: "I can take care of myself." She goes from her quiet home, plunges into the whirl of some great city, spends everything she can earn for vanity and folly, perhaps starves in a garret, or dies of consumption, when she might, in her quiet country home, have lived a happy and useful woman, a blessing in the world, and blessed and honored by all around her.

"I can take care of myself," says a business man, when riding on the tide of prosperity, he oppresses the poor and treads down the needy. But by and by financial troubles come, and he finds himself straightened and borne down into the whirlpool of bankruptcy and disaster, and all his bravado is gone.

"No man liveth to himself." Neither men nor women are able to defy their fellows, or reject the friendship or disregard the sympathies of their kind. We, all of us, need something with which we can not supply ourselves. We are dependent on others for a thousand friendly offices, and it is well for us to acknowledge our dependency, and also to listen to the counsels of those who advise us for our good. "Pride goeth before destruction, and a haughty spirit before a fall." He who claims that he can take care of himself, is very likely to be poorly cared for, and to require much more assistance than others do who are less self-confident, and more willing to accept the counsels of their friends and the help of God.

A PIOUS MOTHER.

Young friends, do you know her value? Do you prize it above all price?

Thank Heaven for a pious mother! She is our safeguard in trial, our comfort in affliction, and our guide in prosperity. No earthly influence contributes so much to mould our moral character as those gentle words from a mother's lips, which enter into the stature of our soul, and will, no doubt, live with it forever. No earthly name has a sweeter, dearer sound than the name of mother. Deprive us of all other friends, take from us all other comforts of life itself, and the time would not be so great as the loss of a pious mother. Her example and influence are more valuable than a world of wealth, and that she may live long to advise and counsel us should be our earnest prayer. And how we pity those little boys and girls, those young ladies and gentlemen, whose heart must echo that sad sentence, "My mother is dead." How we pity those homeless wanderers in a cold and heartless world, who have no fond mother's voice to soothe and sustain them in the gloomy night of sorrow.

Children, have you a mother, a very dear mother? Be kind to her, tender, affectionate, obedient; never grieve her by wickedness or disobedience. By-and-by it may be said she is gone—gone!

HOME WITHOUT A MOTHER.

What is home without a mother?  
What are all the joys we meet,  
When her living smile no longer  
Greet the coming of our feet?  
The days seem long, the nights are drear,  
And time rolls slowly on;  
And oh, how few are childhood's pleasures  
When her gentle care is gone.

Things we prize, are first to vanish,  
Hearts we love to pass away;  
And how soon, e'en in our childhood,  
We behold her turning gray,  
Her eye grows dim, her step is slow,  
Her joys on earth are past,  
And before we learnt to know her,  
She had breathed on earth her last.

Other hearts may have their sorrows,  
Griefs that quickly die away;  
But a mother lost in childhood,  
Grieves the heart from day to day.  
We miss her kind and winning hands,  
Her fond and earnest care;  
And oh, how drear is life around us,  
What's home without a mother there?  
W. D. C.

THIS WORLD OF OURS.

If an inhabitant of Mars, after admiring the starry beauty of the earth seen from a distance of many millions of miles, could approach near enough to get a bird's-eye view of what is now going on upon its surface, he would be astonished at the scenes of devastation and ruin which had been concealed in the serene rays of his evening star. All quarters of our planet seem to be suffering from the extraordinary displays of the destructive forces of nature. While the thickly populated valleys of the Rhine, the Danube, and the Ohio have been desolated by great floods, a severe drought has prevailed in the central part of South America, and lake Titicaca, on the borders of Peru and Bolivia, famous for its great elevation above the sea and its islands, containing some of the most remarkable ruins in the world, is reported to be drying up at an extraordinary rate. This has caused consternation among the Indians in the neighborhood, who are reminded of a curious tradition concerning a subterranean channel connecting the lake with the sea, which has come down from the days of the Incas.

The disturbance of the earth's crust, which was manifested by sharp earthquake shocks in Europe, in New England, and in some of the Western States a few weeks ago, is yet felt in various parts of the world. News has lately reached us of great destruction of property, and the loss of many lives, by earthquakes in the island of Formosa, and of a volcanic eruption on the shores of Lake Hakono, fifty miles from Yokohama, during which neighboring villages were damaged by lava and falling rocks. The mountain from which the lava burst forth had not been known as a volcano, and this fact is all the more interesting because no volcanic eruption has occurred in that neighborhood since the eruption of the celebrated Fusi-yama in 1707.

China, too, is suffering from floods. The Yellow River burst its banks near Wooting recently, and about 18,000 square miles of territory were inundated. If Mother Shipton's evil prophecy had been aimed at 1888 instead of 1881, how well all these events would have chimed in with the menacing jingle of her rhymes.

## THE GREAT WALL OF CHINA.

An American engineer who, being engaged in the construction of a railway in China, has had unusually favourable opportunities of examining the famous Great Wall, built to obstruct the incursions of the Tartars, gives the following account of this wonderful work:—The wall is 1,728 miles long, 18 feet wide, and 15 feet thick at the top. The foundation throughout is of solid granite, the remainder of compact masonry. At intervals of between 200 and 300 yards towers rise up 25 feet to 40 feet high, and 24 in diameter. On the top of the wall, and on both sides of it, are masonry parapets to enable the defenders to pass unseen from one tower to another. The wall itself is carried from point to point in a perfectly straight line, across valleys and plains and over hills, without the slightest regard to the configuration of the ground; sometimes plunging down into abysses a thousand feet deep. Brooks and rivers are bridged over by the wall, while on both banks of larger streams strong flanking towers are placed.

## BLESSED ARE YOUR EARS.

"I've had the beautifullest time!" said Tommy Downs to his mamma, coming in at bed-time from spending the evening with his play-mate, Phil Potter. "What have you been doing?" asked Mrs. Downs, smiling on her noisy, stirring boy.

"O! we've made all the noise we wanted to, I and Tommy and the girls. We marched for soldiers, and I whistled while Tommy beat his drum, and we played 'I spy,' and 'Stage Coach,' and 'Puss-in-the-corner.' Then we each took a comb and some tissue paper, and played on them as loud as we could—had a regular comb concert."

"And it didn't disturb Mrs. Potter at all?"

"Not a bit. She just sat and read all the evening, and paid no attention to us. I wish you was as deaf as she is."

"Why, Tommy!"

"Well, I do," persisted Tommy. "It would save you so much trouble with your headaches and my noise, for I know I'm a noisy boy. I believe you'd take lots more comfort than you do now."

"Don't you think I like to hear the music of my little boy's voice?"

"The trouble is you hear it too much and too loud," laughed Tommy.

A few days later he went over to see Phil again. It was fine sliding, so he and Phil and a dozen other boys were sliding down the hill back of Mrs. Potter's house.

"I'm dreadful thirsty!" said Tommy to Phil. "I'll run down to your house for a drink of water."

"You won't need to go in," said Phil. "You can get it from the cistern in the back room."

The cistern was under the floor, the water was low down, and Tommy's arm short. It was icy, too, around the trap door, and it was no wonder that Tommy slipped in.

He caught the edge of the board and held on with all his might, screaming for help. Through the open outside door he could see Mrs. Potter sitting by the back parlor window, sewing, and she could easily have heard him scream, if she only hadn't been deaf!

The boys on the hill made too much noise to hear him. He was hanging in the ice-cold water almost to his waist, and his hands and arms were so tired that he thought he must let go and drop in, when little Nell came and stood by the window where her mother sat, and she caught sight of Tommy.

He saw her pull her mother's sleeve, and point to him, and then it was no time at all before Mrs. Potter had him out of his cold bath and into the house in hot blankets.

"Mother," said Tommy that night, "I can't be glad enough that you're not deaf! I don't wonder Jesus said, 'Blessed are your ears, for they hear!'"

## THE PLAIN ANGLO-SAXON.

THERE are no words in use among an English-speaking people to be compared with Anglo-Saxon ones in simplicity, in expressiveness, in point. The truth beams through them more readily upon the intellect; the sentiment voiced by them comes home more pathetically to the heart, and "the common people" hear "the word" more gladly when it falls upon their ear in a language they can easily understand. If the preacher's greatest aim, therefore, is simply to instruct, impress, lead to Christ, edify his people, and not to display his own learning either in its depth or breadth, he will do well to ponder and practice the good advice given to the graduating class at Allegheny Theological Seminary by the late Dr. Wilson: "Young gentlemen, study Hebrew roots,

pore over Greek verbs, read Latin, and, if you have time, translate ancient hieroglyphics, but I charge you when you go into the pulpit use the plain Anglo-Saxon."

## THE CHARM OF MANNER.

"THE children of this world," whatever the object of their search, fully appreciate the importance of a polished exterior and the winsomeness of a fascinating address. Hence the success of some of the very worst characters that have cursed society and left an example destructive of everything that is morally good. They win their way, not by energy and perseverance merely, but by blandness of speech, grace of demeanor and sweetness of temper. Why should not the Christian preacher and worker add to his stalwart principles all the graces of the Spirit and cultivate the very courteousness of Christ? None works for so great a prize as the Christian—the winning of an immortal soul for Christ. None should study the best methods of gaining the confidence and affection of men more than the Christian, and none has so great facilities for acquiring the charm of manner that overcomes, as he who has the spirit of all grace and beauty as his moulder and assistant in every good work. Brethren, cultivate "the charm of manner."

## THE SINS OF THE INTELLECT.

We mean rationalism, scepticism and infidelity. They are called "sins of the intellect," not because they are not moral in their nature, but because it is chiefly through the intellect that they work upon and debase the moral nature. It is the reading, thinking, intellectual man that is most liable to be tempted into these forms of sin. They may or may not lead into open immorality, but they are none the less sins. They are the three stepping-stones upon which many pass out of the Church into the world—out of a state of faith in God and the Bible and of sympathy with Christianity into a state of open hostility to everything religious and the denial of everything spiritual in its nature. Let us see what is involved in these three "sins of the intellect," and how they are related to each other.

(1.) Rationalism. The tendency of education upon the unregenerate mind is towards rationalism. Its natural effect is to make reason the absolute and only test of what is to be believed. The spirit of rationalism is to reject everything which is not recommended and approved by human reason. The rationalist is the man who makes human reason to be not only the ground but the measure of all his belief—whose faith rests upon reason as its foundation, and takes in nothing that cannot be measured and fathomed by reason. Lord Bacon has very strikingly compared the rationalist to the spider that weaves his web entirely out of himself, while the Christian believer and philosopher he likens unto the honey bee who gathers his rich store from abroad and then by his own virtue prepares that store for himself and others. So it is; the rationalist is he who weaves his creed out of his own human reason—who will believe no revealed truth that transcends his reason, and will suspend himself on no web of faith except that woven by and out of the human mind. Now God has given us both faith and reason to aid and guide each other. The exercise of reason makes faith to be intelligent and not blind, and preserves the mind from credulity and superstition; the exercise of faith makes reason to be a moral and spiritual, and not simply an intellectual guide, and preserves the mind from scepticism and infidelity. Faith and reason are, as it were, two keys which God has given us with which to unlock all spiritual mysteries. It is as if I had a drawer in which were stored away my valuable

papers. The cabinetmaker gives me two keys to my drawer, telling me that both keys will generally unlock the drawer, but always, if one will not, the other will—that therefore I must keep them securely, and keep them always tied together. But I untie and separate them, and for safe keeping, place one key carefully away in the drawer itself and lock it up with the other key. With this other key I lock and unlock the drawer at pleasure. But the time comes at length when the key I have will not unlock the drawer and now I need the other; but I have locked it up and cannot get it. Just so faith and reason are two keys that God, the Maker, has given us with which to unlock all spiritual mysteries. Generally either will unlock and explain all difficulties in revelation and Christian experience; but always, if the one fails, the other will unlock the mystery. But here is a man that goes and locks his faith up in his reason. You tell him, for example, that he must believe in the Trinity, in regeneration, in the resurrection of the body. "But," says he, "I cannot—they are unreasonable." And why can he not believe these spiritual truths? Simply because he has gone and locked his faith up in his reason. Now it may be, and is, just as bad to lock your reason up in your faith. There, for instance, is the poor deluded Romanist, who believes implicitly anything that his Church teaches, whether reasonable or unreasonable. You remonstrate with him for believing in transubstantiation, in the virtue of relics, in the absurd traditions of his Church. You tell him these things are unreasonable. "So they may be," he replies, "but I believe them nevertheless, for the Church teaches them," and I believe whatever the Church teaches. And why does he believe such absurdities? Simply because he has locked his reason up in his faith and given the Pope the key—and whatever the Pope or the Church teaches he believes implicitly, whether it be reasonable or unreasonable. It is impossible for one to be a true Roman Catholic without locking his reason up in his faith. But God demands that we shall use both our faith and our reason, and keep them both joined together. Doing this we shall be preserved from rationalism on the one hand, and from credulity and superstition on the other. Now God does not demand that we shall believe in anything that *contradicts* our reason; but he does demand that we shall believe in truths that *transcend* human reason. If the Bible should teach that black is white, that right is wrong, that a thing can be and not be at the same time, I would not and could not believe it, because it would plainly contradict my reason. But when it teaches that there is a God, a Trinity, a soul in this body, a heaven prepared for it, I may not and do not fully comprehend these spiritual truths; but I do not decline to believe them on that ground; for while they do transcend my reason, they do not contradict it. The Roman Catholic believes many truths that *contradict* human reason; the rationalist will believe no truth which *transcends* human reason; the true intelligent Christian believes nothing that will contradict, but many things that transcend, human reason. The first locks his reason up in his faith; the second locks his faith up in his reason; the third uses both his faith and his reason and keeps them ever joined together.—Selected.

There are some people who seem to go through the world with their eyes shut. They certainly have our sincere pity, for we think they have no idea of the pleasure they lose. To such, and the public generally, we would extend a most cordial invitation to call and inspect our stock, which, we have no hesitation in saying, contains some of the finest works of Art that has ever been turned out, in Solid Silver and Electro-Plated Ware, Bronze Statues, and fine Watches. WOLTZ BROS. & CO., 29 King St. east.

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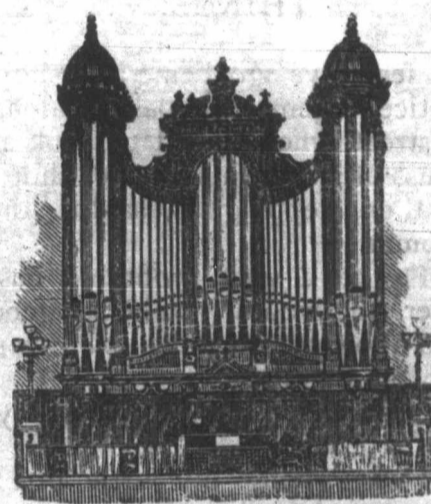
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## Children's Department.

### DEAR MOTHER'S GROWING OLD.

Her eye is not so lustrous,  
Her voice has less of cheer,  
While in her hair, once dark as night,  
The threads of grey appear.  
And ah! I am reminded,  
When I her face behold,  
That, though she still is beautiful,  
Dear mother's growing old.

Her cheeks have lost their glory,  
So like the blush of morn,  
Her smiles have flown that used to bless  
The heart when sorrow worn.  
As when I mark her step that  
Was buoyant once and bold,  
I cannot help the thought so sad  
That mother's growing old.

Turn back the years, O Father!  
And make her young once more—  
Just as my soul remembers her  
In happy days of yore,  
When at her side my life in  
Full gladness did unfold.  
And I, a little child, dreamed not  
Dear mother would grow old.

Beyond these hours so fleeting,  
Beyond earth's toils and tears,  
In that sweet land I hope to gain  
Beyond these mortal years,  
Nothing shall waste her pure life  
But beauty manifold,  
With happiness shall crown her lot,  
And mother'll ne'er grow old.

### A SAGACIOUS DOG.

A remarkable incident occurred during a heavy fall of snow at a farm-house near Falkirk. A number of fowls were missed one evening at the hour when they usually retired to roost, and all conjectures were lost in trying to account for their disappearance. While sitting round the kitchen fire, the attention of the family was aroused by the entrance of the house-dog, having in his mouth a hen, apparently dead. Forcing his way to the fire, the cautious animal laid his charge down upon the warm hearth, and immediately ran off. He soon returned again with another, which he deposited in the same place, and so continued till the whole of the birds were rescued. Wandering about the stackyard, the fowls had become quite benumbed with extreme cold, and had crowded together, when the dog, observing them, effected their deliverance. They had not lain long before the glowing fire, ere they started to their legs, and walked off to their *bawks*, cackling the *hen's march*, with many new variations, in thanks to the kind dog who had saved them from being frozen to death.

### DO NOT BE AFRAID TO PRAY.

When Sir James Anderson first went to sea he joined a ship where the men in the fore-castle respected the boy on his knees, and did not molest him, among their number being one who took a special interest in the boy as a countryman, and rejoiced in the name of "Scotch Bob." All went well until they reached Calcutta, and another sailor shipped for the voyage home,

whose name was "English Bob," to distinguish him from the other. Young Anderson kneeled down as usual to pray at night, when all of a sudden a boot was thrown at him, and then another, by "English Bob," who took offence at what he called "canting humbug." "Scotch Bob," hearing the noise, came to the rescue of his compatriot, and there was a fight, the Scotchman getting the best of it. Next night young Anderson was afraid to kneel down as usual, and turned into bed prayerless. Presently out he was pulled and planted on the deck by his former defender, "Scotch Bob," who shook him and said, "You little rascal, do you think I am going to fight for you and see you act thus? If you are not afraid of your Maker's anger, I'll make you afraid of mine, so come out and say your prayers!"

### TERRIBLE SUFFERINGS.

Dr. R. V. PIERCE, Buffalo, N. Y.:—I have a friend who suffered terribly. I purchased a bottle of your "Favorite Prescription," and, as a result of its use, she is perfectly well. J. BALLEW, Burdett, N. Y.  
Dr. Pierce's "Golden Medical Discovery" and "Pleasant Purgative Pellets" purify the blood and cure constipation.

### HONESTY IN SMALL THINGS.

A few days ago, being in a shop, I noticed a gentleman passing along the street, who stopped to look at a truss of straw outside the shop; and then, stepping in, said to the shopman:

"I'm not a very profitable customer, but would you be so good as to allow me to take *one straw* from the bundle?"

The shopman replied, "Certainly, sir."

"I was giving my little girl a lesson on wheat," said the gentleman, "and I cannot make her understand how the grain comes into the ear; this straw will serve to illustrate my lesson."

Little boys and girls should remember that when they sometimes pull a little bit of hay or straw from the bundles outside the shops *without leave*, although it may not be much, it is still *stealing* in little things, and

"He that dares to steal a pin,  
Will likely steal a larger thing."  
"Thou shalt not steal" (Exodus xx. 15). "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs xvii. 6). "Let him that stole steal no more" (Ephesians iv. 28).

If you are bilious, take Dr. Pierce's "Pleasant Purgative Pellets," the original "Little Liver Pills." Of all druggists.

A REMARKABLE RESULT.—W. A. Edgars, of Frankville, was a terrible sufferer from Chronic Kidney and Liver Complaint, and at one time was so bad that his life was despaired of. He was cured by four bottles of Burdock Blood Bitters.

A \$115.00 ORGAN FOR \$49.75.—This was the unparalleled offer made by Hon. Daniel F. Beatty, the great Organ Manufacturer, in our paper a short time since, he has instructed us to reinsert it, and thus give these who failed to accept former offer another opportunity. We think this Organ needs no further recommendation. See advertisement in this issue.

### HOW BOY'S MARBLES ARE MADE.

Almost all the "marbles" with which boys everywhere amuse themselves in season and out of season, on pavement and in shady spots, are made at Oberstein, Germany. There are large agate quarries and mills in that neighbourhood, and the refuse is turned to good account in providing the small stone balls for experts to "knuckle" with. The stone is broken into small cubes, by blows of a light hammer. These small blocks of stone are thrown by the shovelful into the hopper of a small mill, formed of a bedstone, having its surface grooved with concentrated furrows; above this is the "runner," which is of some hard wood, having a level face on its lower surface. The upper block is made to revolve rapidly, water being delivered upon the grooves of the bedstone where the marbles are being rounded. It takes about fifteen minutes to finish half a bushel of good marbles, ready for the boys' knuckles. One mill will turn out 169,000 marbles per week. The very hardest "crackers," as the boys call them, are made by a slower process, somewhat analogous, however, to the other.

KOCH'S THEORY DISPROVED.—Dr. Spina claims to have disproved Prof. Koch's theory concerning the Tubercle Bacillus. Regardless of the many directly opposite theories of the ablest pathologists of the world, the surgeons of the International Throat and Lung Institute using the spirometer, the wonderful invention of Dr. M. Souville of Paris, and ex-aide surgeon of the French army, are curing monthly hundreds of cases of bronchitis, consumption, asthma, catarrh and catarrhal deafness. Physicians and sufferers are invited to try the Spirometer free. Call or write, enclosing stamp, for list of questions and copy of International News, to 173 Church street, Toronto, or 13 Philips square, Montreal, P.Q.

MUSIC EVERYWHERE.—That wonderful musical instrument, the HARMONETTE is advertised in this issue by Massachusetts Organ Co., 57 Washington St., Boston, Mass. It is the ideal home instrument. You can dance to it; you can sing to it; a mere child can play it; it inculcates a love of music in old and young, and develops and cultivates the ear. The music is perfectly accurate, and the wonderful HARMONETTE will play any tune. At the price, \$5.00, it is within the reach of all.

For sufferers Chronic diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whitter, 290 Race St. Cincinnati, O. (old office.) State case.

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MAKING, FANCY GOODS  
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We advise all who are afflicted with a cough or cold to beware of opiates and all medicines that smother and check a cough suddenly, as serious results surely follow. Hagyard's Pectoral Balsam loosens and breaks up coughs and colds in a safe and effectual manner.

### A CHILD'S THOUGHTS ABOUT HEAVEN.

"MAMMA, I had better go to heaven while I am little, for I might be bad when I get big, and could not get in." The mother didn't answer, and the boy went on: "But if I do go when I am little, how will I do? Who will mind me until you come?" "Oh," said mamma, with a tear in her eye, "God will manage it." "Yes, He will send an angel to mind me, and he will tell me as soon as you get there, so I can run and stay with you, and then I'll be all right, mamma," and mamma thought if they were so happy as to be shut in with God for ever, it would be "all right," sure enough.

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**BAKING POWDER**  
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We will sell for the next 30 days at the following reduced prices: Our \$15 double barrel muzzle-loading shot gun, with genuine twist barrels, for \$7; our \$18 double muzzle gun, with genuine twist barrels and fine front locks for \$12; double barrel, breech-loading shot gun, good strong locks, a first-class gun, special reduced price, 10 or 12 gauge, \$14 and upwards; English genuine twist double, breech-loading shot gun for \$18; and combined shot and rifle gun, breech-loading, \$20; and climax single, breech-loading shot gun complete, with 10 brass shells, reduced to \$15; pioneer single breech-loading shot gun, \$5.50; Spencer repeating rifles, long barrels, 7 shots, reduced to \$15; Ballard rifles, 44-calibre, 25-inch barrels, sighted to kill at 500 yards, reduced to \$8.50; Ballard rifles, long, 30 inch barrels, 45-calibre, \$14; Joselyn rifles reduced to \$6.50; Winchester repeating rifles, \$18 and upwards. Send for catalogue, or call and see us. We will show you the largest and most complete stock of firearms in the Dominion. All our guns have been fired with double charges and bear the Government proof mark, and of the many thousands we have sold not a single barrel has burst—life or limb sacrificed. CHAS. STARK, 53 Church street, near King, Toronto. Agent for the Winchester Repeating Arms Co.

A NARROW ESCAPE

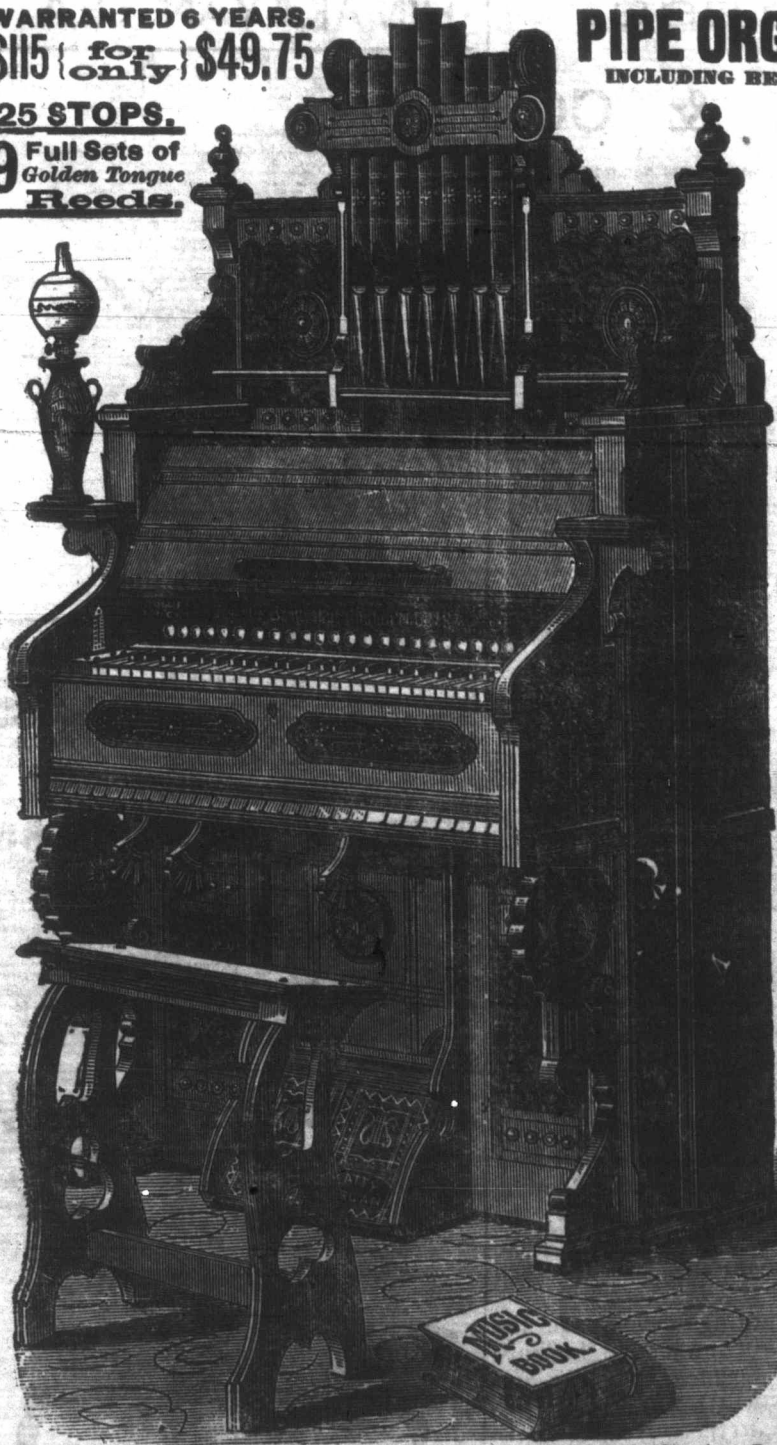
I was sitting in the breakfast room, a few mornings ago, when my little girl, who was standing at the window, cried out in distress, "Oh, mamma! that naughty 'Sylvia' is bringing in a live bird in her mouth; I saw it move!" Sylvia was our pet cat, and a great favorite with the children. Jumping up, I ran out hastily to meet her, and taking hold of her forced her to drop a poor little sparrow. The little creature seemed almost paralyzed with fright, and lay in my hands with its eyes closed. Its little heart beating violently was the only sign of life. We managed to drop some cold water down its throat, and put it into a basket in the sun, not expecting at all that it could recover. But evidently Pussy had carried it very carefully, for there was not the sign of a scratch on it, nor were its feathers in the least ruffled. My little girl was watching it very anxiously, and soon came to tell me its eyes were open, and it was moving about. It was quite a baby bird, and could not even feed itself, but I managed to force a little food down its throat; then putting it into a cage, I hung it outside the window, close to a nest of young sparrows, built in the ivy, hoping the parent-birds might come and feed it. Fresh air and the sight of other birds seemed to revive it wonderfully, and it began to flutter and chirrup. Several hours passed before its parents found it out, during which time we fed it as best we could. At last, to our great joy and that of the little bird, they made their appearance, and it was one of the prettiest sights possible, when we opened the cage-door, to see it hop out and its parents join it. They flew away together, our little bird apparently none the worse for its adventure.

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—For many months I was a great sufferer. Physicians could afford me no relief. In my despair I commenced the use of your "Favorite Prescription," It speedily effected my entire and permanent cure.  
Yours thankfully,  
Mrs. PAUL R. BAXTER, Iowa City, Ia.

A COMMON ANNOYANCE.—Many people suffer from distressing attacks of sick headache, nausea, and other bilious trouble who might easily be cured by Burdock Blood Bitters. It cured Lottie Howard, of Buffalo, N. Y., of this complaint, and she praises it highly.

WARRANTED 6 YEARS.  
\$115 (for only) \$49.75

25 STOPS.  
9 Full Sets of Golden Tongue Reeds.



PIPE ORGANS [25 STOPS] ONLY \$49.75

INCLUDING BENCH, BOOK AND MUSIC, provided you order within thirteen (13) days from date of this newspaper, or if you order within five days a further reduction of four dollars (\$4) will be allowed. I desire this PIANO UPRIGHT PIPE PARLOR ORGAN introduced WITHOUT DELAY, hence this GREAT REDUCTION.

REGULAR PRICE, \$115.00

If you are in want of an ORGAN order at once from this advertisement, or if you are unable to buy now, write your reasons why. Remember, this offer cannot be continued after the limited time has expired, as the AUTUMN and WINTER MONTHS are fast approaching, when I sell thousands at the regular price for Holiday Presents. Read the following brief description and let me hear from you anyway, whether you buy or not:—

25 USEFUL STOPS AS FOLLOWS:

- 1—Voix Celeste.—The sweet, pure, exalted tones produced from this Stop are beyond description.
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- 11—Eolian.
- 12—Clarinet.
- 13—Cello.
- 14—Viola.
- 15—Clarabella.
- 16—Grand Forte.
- 17—Melodia.
- 18—Bourdon.
- 19—Viol di Gamba.
- 20—Viola Dolce.
- 21—Grand Expression.
- 22—Harp Eolian.
- 23—Echo.
- 24—Aerostatic Expression Indicator.
- 25—Grand Organ.—The last fifteen (15) Stops are operated in direct conjunction with above ten (10), bringing forth, at command of the performer, most charming music with beautiful orchestral effect, from a mere whisper, as it were, to a grand burst of harmony. Its MELODIOUS TONES, while using the full Organ, must be heard to be appreciated. Height, 70 inches. Length, 40 inches. Depth, 24 inches.

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IMPORTANT NOTICE.—This Special Limited Offer is positive! not good on and after the limited time has expired, and to secure the Special Price the following NOTICE must accompany your order:— Given under my Hand and Seal, this 5th day of Oct. 1888.



Daniel F. Beatty, 1888.

This notice, if sent by any reader of the Dominion Churchman, together with only \$49.75 or \$49.75 CASH by P. O. Money Order, Registered Letter, Check or Bank Draft, mailed within five (5) or thirteen (13) days, as specified, I hereby agree to receive same in full payment for one of my Pipe Organs, New Style, No. 1, \$50, &c. Money returned, with interest at 6 per cent. from date of your remittance, if not as represented, after year's use. Signed, DANIEL F. BEATTY.

My sole object is to have it introduced, without delay, so as to get thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to offer my Organ as an ADVERTISEMENT, at sacrifice, as every one sold to others. All I ask in return of you to show the instrument to your friends, who are sure to order. BEATTY'S ORGAN, \$115, &c. The instrument speaks for itself. I sing its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER NOW, WRITE ME YOUR REASONS WHY. If Friends of yours may desire an ORGAN, call their attention to this advertisement. If they are from home mail this offer to them. If you can convenient help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts.

You should, if possible, order within Five Days, thus securing the \$4 extra. Remember, positively no orders for this handsome Pipe Organ will be executed for less than the regular price, \$115, after the limited time, as specified above, has expired; thus, if you order within 5 days it costs \$49.75; within 15 days, \$49.75; after that date, \$115 each. Address or Call upon the MANUFACTURER.

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The most wonderful Musical Instrument in the world. It combines both music and sensation. Novel in construction, elegant in design and decoration, powerful and melodious in effect; more notes and plays better than 25 Organettes. It plays any tune—dance, popular, or sacred—and a little child can operate it. A short strip of perforated paper represents the tune. Place the paper in the instrument, and turn the handle, which will play the tune perfectly. It contains many patented improvements, and is the most perfect musical instrument in the market. Price of Music, only 4 cents per foot. Music can be sent by mail at any time. This is the most beautiful and acceptable present that can be made to any one. It will furnish music for any occasion, and may one can play it. Price, \$1. Special price to those wishing to act as our Agents, only \$15. Sent by express on receipt of price. Address, MASSACHUSETTS ORGAN CO., the great headquarters for all Musical Instruments, Organettes, Organettes, Aristons, Tournaphones, Clarinets, &c. Get our catalogue and prices before buying elsewhere. 57 Washington Street, Boston, Mass.

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A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolute'y sure. At once address TRUX & Co., Augusta, Maine.

GRAND OPERA HOUSE, O. B. SHEPPARD, Manager. All this week, Commencing Monday, Oct. 22, with Wednesday and Saturday Matinees. CASTLE'S CELEBRITIES! Concluding with the mirth-provoking farce entitled HILARITY, by Chas. A. Loder. Prices as usual. Box plan now open.

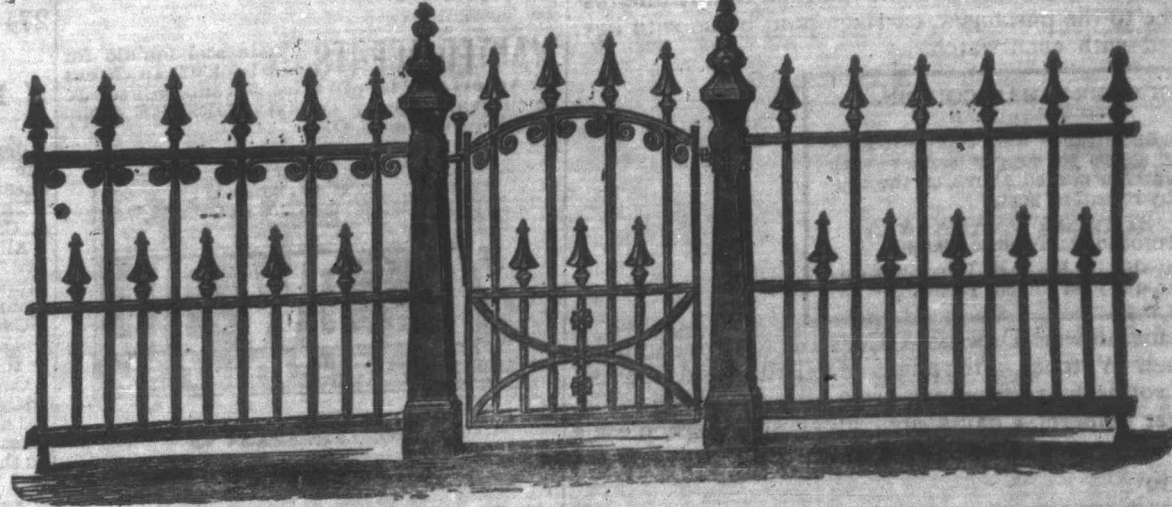
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**ENGLISH WATCHES** still stand unrivalled in the world.  
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It is a positive and proved fact that one of Stewart Dawson & Co.'s English Levers will wear out half a dozen (one after another) of foreign made watches; every lady or gentleman who buys an English Lever from S. D. & Co. provides themselves with a watch that will last a life-time. Stewart Dawson & Co. beg to thank each and all of their vast numbers of patrons throughout Canada for the flattering way in which they have shown their appreciation of S. D. & Co.'s efforts to bring home to every Canadian resident THE MOST PERFECT ENGLISH WATCHES, at English wholesale prices, thus ensuring every purchaser a saving of one-half the usual Canadian cost. This is not an assertion made at random, but will, like every watch manufactured by S. D. & Co., bear the utmost scrutiny and establish the fact that a wondrous revolution in the watch trade has been brought about by

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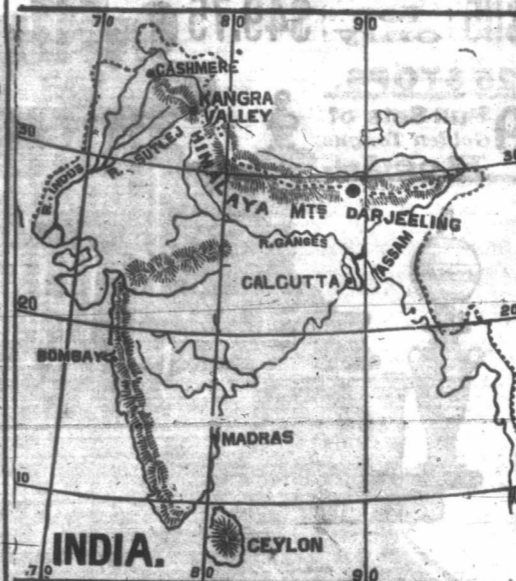
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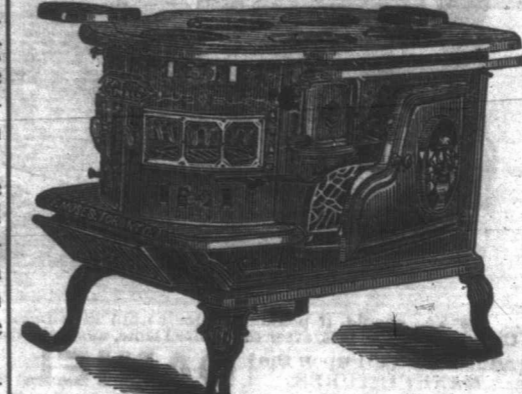
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Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th day of November next, for the extension of the pier work and deepening, &c., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

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