

# Dominion Churchman.

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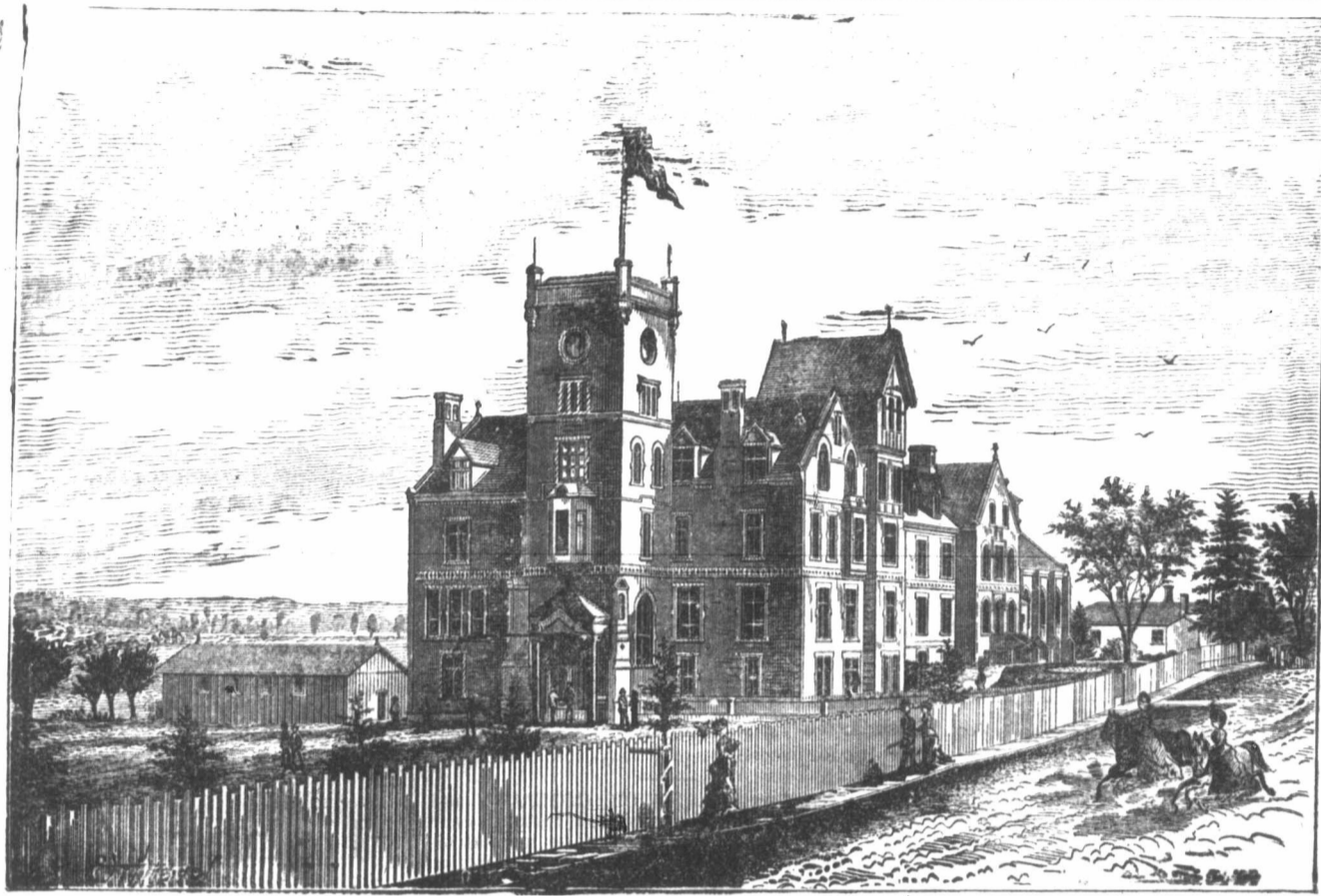
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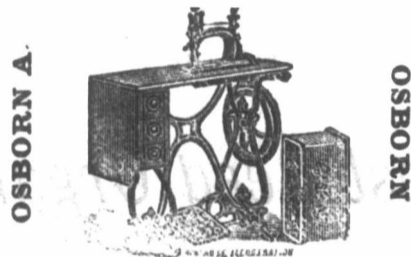
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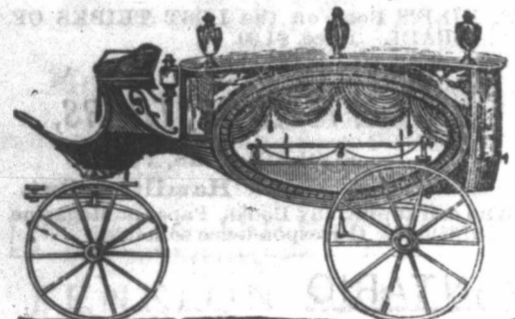
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# Dominion Churchman.

THURSDAY, SEPT. 6, 1877.

## THE WEEK.

THE curtain falls on Scene II of one of the greatest and most impudent impostures of the age, and the question is, through how many more weary scenes is the farce—shall we call it, or tragedy?—to be prolonged. The death of Brigham Young inflicts upon Mormonism more than the loss of a temporary chief, who can be replaced, in the ordinary course of events, by a successor of equal power and prestige. Young represented the Mormonism of the past; he was a link connecting it with Joe Smith himself, with Nauvoo, with the original migration to Salt Lake, and with the old days of complete isolation from the Gentile world. The new head will certainly not be allowed to exercise such autocratic powers as his predecessor assumed, and he will find that the tactics of exclusiveness and of acknowledging the existence of the Gentiles merely as convenient tools for use and dupes for fleecing will no longer work. Whatever policy the new President may adopt, whether that of an uncompromising ultramontaniam or of a less defiant liberalism, we look forward with absolute confidence to the result. It is humiliating, but perhaps, after all, not so astonishing that in this age which welcomes everything but sound sensible Churchmanship, and in this continent which is fertile and tolerant of many hundred isms, Joe-Smithism, one of the most degrading, self-condemningly wicked, and inconceivably absurd of modern impostures, should have gained such a firm footing. However, we are on the right track for its destruction. It is neither necessary nor wise to call in the aid of the secular power, that was done once, and cohesion and vitality was thereby given to Mormonism. The Gospel is already winning its way, the Church is steadily making itself felt in Utah, and on that dark place of the earth light is beginning to shine. One cannot but wonder if Brigham Young was a deceiving imposture or a self-deceived enthusiast. It is hard to give this hard-headed, shrewd man of business the benefit of the doubt, and assert that he himself believed in the Divine mission of Joe Smith and in the supernatural origin of the Book of Mormon.

If a Churchman, well acquainted with London, were asked to name the parish in which the Church's work was most thoroughly done, in which the rich gave most of their time and their substance, in which the poor were not only relieved but raised to a higher level, in which agencies of all sorts were utilized, and in which the Church services were presented in the most attractive and sensible form, he would assuredly name St. Peter's, Eaton Square. The offertory report, just published in the *Parish Magazine*, gives some idea of the vastness and multiform character of the work undertaken by the Rev. G. H. Wilkin-

son and his assistants. Of course part of the parish lies in a wealthy district, but part is very poor indeed, and it is at least noteworthy that £6,700 was raised by the offertory during the past year, of which over £900 are credited to the district Church of the very poorest quarter. Besides supporting numerous useful institutions in their own midst, the parishioners of St. Peter's gave £1,413 to Church work in England, and £800 to foreign Missions. No colonial parish can hope to equal St. Peter's in the amount of its collections, but we can take a lesson from the principle of wide usefulness and comprehensive charity on which Mr. Wilkinson works so successfully.

In the same Church we notice that a change has been, by the wish of a majority of the congregation, made in the manner of conducting the Sunday morning service, which has hitherto been of what may be called a Cathedral character, but in which the music is hereafter to be Anglican, chants being substituted for "services," with a view to the singing being more congregational than heretofore. Here is a Church, having at its command a good choir and beautiful music, deliberately giving up the aping of Cathedralism, and in preference adopting hearty congregational singing. There is a place for everything; and the attempt to introduce into a parish Church, where perhaps a choir has only just been organized, elaborate music "not understood of the people," is a not uncommon mistake.

We know that we are treading on dangerous ground when touching on the subject of Church Music, as it is a matter on which people are nearly as sensitive and irrational as on ritualism or politics; and so in describing the music used at the great Working Men's Service lately held in St. Paul's, we will quote the words of English critics. *Church Bells* says:—"The Gregorian Choral Association had undertaken the musical arrangements, and though of course their powerful choir, supported by brass instruments, carried through the service with great vigour and effect, the congregation was utterly bewildered by most of the elaborate Gregorian music in which they were expected to join. They remained voiceless during the Canticles and Psalms. 'The effect,' says the *Guardian* writer, 'was lugubrious; and instead of the crisp brightness which might have been gained by using a less ornate form of the old chants, or by the adoption of the Anglican formula, the recitation of the Psalms was laboured, and very unlikely to leave a pleasant memory with those to whom such music was literally an unknown tongue.' That this proceeded from no shyness on the part of the congregation was manifest from the way in which they sung the 'Old Hundredth,' 'Aurelia,' (The Church's One Foundation), and even 'O quanta qualia.' Of course we shall still be assured that Gregorian music is

eminently congregational." And *John Bull*, evidently giving unwilling testimony against its friends, says:—"We did not notice a single individual assisting vocally in the service. If the congregation had understood or enjoyed the music, surely they would have raised their voices in concert with the choir."

From a thorough-bred ingrained official, one should no more expect wide sympathy or breadth of view than from a steam engine. Both are useful, in their way; but both are machines. In some respects the steam engine has the best of the comparison; for, if there is no generosity, there is also no meanness in its procedure. How angry a feeling was excited in Canada by the strictures made upon Miss Rye's labours among pauper children by Mr. Doyle, an Inspector under the English Local Government Board, will be remembered by many of our readers. Miss Rye's reply was unfortunately very long delayed by several circumstances. Almost immediately, however, after its appearance, Mr. Doyle makes a rejoinder, which has been just issued as a Parliamentary paper, and which is not calculated to alter the opinion which Canadians formed on a previous occasion of that gentleman. We will admit—probably Miss Rye would do the same—that there is a lack of method and preciseness about her work if it is judged by the strict standard of English officialism. There are many things to improve, some to alter, and a few to drop altogether in the work to which that good lady has devoted herself, and in pointing out faults and shortcomings a Mr. Doyle may do good service. One cannot, however, but feel that this zealous official, for some reason of his own, or acting upon hints given him from some quarter, has set himself to depreciate and pick holes in a work which most Canadians think is as successful as it is praiseworthy. Mr. Doyle lays hold of every incident that can possibly make against Miss Rye's work, and states deliberately that the placing of workhouse children in Canadian homes is "attended with very unsatisfactory results," and he "cannot believe that any board of guardians, when informed of the conditions and results of Miss Rye's present system of emigration, would ask you to sanction the emigration of another child under it." Mr. Doyle, we affirm, brings evidence enough to show that more care and accurate supervision is necessary than has heretofore been exercised, and in many instances—as was only to be expected—children so imported have turned out very badly; but in hazarding this sweeping condemnation of the whole scheme Mr. Doyle states that which the general testimony of Canadians proves to be untrue.

It is of course impossible for us to discuss the points at issue between Miss Rye and Mr. Doyle *seriatim*, but we may refer to one point alluded to by that gentleman. He says that fully ninety per cent. of the children brought

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out to Canada are nominally members of the Church of England, but that when placed out in families, a very small fraction of them attend the services of the Church. It is useless to ask that Church children should always and only be sent to Churchmen's families; but it seems a pity, and unfair that the clergymen of the district should not be, in the first instance, notified of the arrival of the young emigrant who at least should have the option of continuing in the Church to which, though it may be only nominally, she belongs.

It will be remembered that the Indian Bishops lately met in Calcutta to consult about missionary operations in India, and especially to consider the relation in which the Church and the English Missionary Societies stand towards each other. The assembled bishops embodied their opinions in some resolutions, to which the Bishop of Durham strenuously took exception, charging his Indian brethren with manifesting an intention of interfering with the societies and with the freedom of individual clergymen, and with a desire to give themselves a "dangerous increase of power." The Bishop of Calcutta replies in a very temperate letter, pointing out the difficulties and the unsatisfactory nature of the situation, and adding that, so far from wishing to assume arbitrary power, he himself—and his suffragans would do the same—had assembled his clergy and laity in Synod to consult about these matters. "But, oh! my Lord," continues Bishop Johnson, "I entreat you as a father to come forth to our help, not to fan the flames of strife and uncharitableness, but as a true daysman and peacemaker. Let me say solemnly that your call to 'firm resistance' is a call to a state of things which I dare not write about." But Bishop Baring is neither to be abashed nor conciliated. He retorts somewhat fiercely, and throws all his weight on the side of the C. M. S. in their endeavour to maintain their independence of Episcopal control. The Bishop of Calcutta having alluded to an occasion in which the Bishop of Durham had felt obliged to exercise Episcopal power over a clergyman, Dr. Baring explains that in the case of Dr. Dykes he interfered "for the protection of young curates from being compelled by their incumbents to adopt illegal ceremonies," a version of the case which is somewhat different from that current at the time and which will be news to many who hear it. The situation is a grave one, and if we say that the Bishop of Durham's interference is not conducive to peace, we are far from endorsing all that has been done in India, where, however, the Bishops are manfully endeavouring to put matters on a more satisfactory footing. That the trouble must have arisen sooner or later was obvious if the C. M. S. Committee persist in claiming a non-episcopal independence in an Episcopal Church. We find a native clergyman, Rev. Professor Banerjee, giving evidence on this point at the Calcutta Conference.

THE FIFTEENTH SUNDAY AFTER TRINITY.

WHO can entertain the slightest doubt on the subject of a particular Providence after listening to the instructions of the Great Teacher in the Gospel: "Consider the lilies how they grow: they toil not, neither do they spin"; and, "If God so clothe the grass of the field . . . shall He not much more clothe you?" thus revealing one of the grandest truths of the Divine nature, and teaching that His care and regard can extend to the infinite variety of changes and requirements of all His creatures, with the same ease that He can regulate the concerns of the fewer members of His family that form the highest orders of His kingdom. Our confidence in Him would be entirely irrational if He were conceived of as a destiny, a force, a soul of the Universe, if He were not believed to be a Personage distinct from the Universe: its Ruler, its Sustainer, as well as its Creator, acting upon it in the perfection of His freedom, and without any kind of limit to His power, except such limits as His own moral nature may impose. Our Lord reveals God as a Father; and this at once assures us of two things—His power and His love. It is the combination of these two facts which taken together provide us with the materials by the aid of which we construct our doctrine of God's Providence; or in other words, His power under the guidance of His love making provision for the good of His creatures, but particularly of man; and among men, in a still more eminent degree, of His servants. And if God clothe the lilies of Judea with a beauty and a splendor which throws in the shade all the magnificence of even Solomon's court, is it to be supposed that He will allow His own children to want clothing unless they make dress the first study of their lives? The argument is that if He feels so much interest in these lower forms of life—in the grass and in the bird—He must feel a much greater interest in the creature which He has placed at the summit of the visible creation—in Man. The Author and the Source of life cares for created life with an intensity proportioned to the degree and the dignity of its capabilities; and consequently this care reaches its culminating point, as far as the visible creation is concerned, in man. "Your Heavenly Father knoweth that ye have need of these things." "Are ye not much better than they?" "Shall He not much more clothe you, O ye of little faith?"

Belief in the Providence of God is of the very essence of Christian life. It sends us to God's feet in prayer. The very breath of the Christian life, the spiritual movement which shows like the action of the lungs in the life of the body, that the Christian lives, is prayer; and prayer is impossible where there is no belief in a Providence. Prayer to a destiny, to a soul of the world, to a system of mere law, to an unintelligent force or to an impotent intelligence, or a capricious omnipotence—such prayer is impossible. For prayer is the expression of trustful love in a personal Being who is at once all-power-

ful and all good. If His freedom or His benevolence be denied, the result is the same: prayer is useless. And when men cease to pray, they cease in any spiritual sense to live.

To us Christians, Providence is no mere abstract attribute; it is a living Personage. Christ Himself, God and man, is the Providence of the Christian Church. He is ever the Providence of the Christian man. He is the good Shepherd, so that if we will, we lack nothing. It is He who encourages us with His voice, who guides us with His eye, who feeds us in the green pastures with the bread of Heaven, who washes us from the stains that we gather as we pass along the road of life, in His precious, cleansing blood. In each joy, in each sorrow, in each friend that we meet, in each opposition that befalls us, He is near; and beyond them all, beyond the horizon that mortal eye cannot pass, He still awaits us to crown these years of care and love through which He has tended us, by receiving us at length with the arms of His mercy into our eternal home. And if the lilies of the field are so beautiful what will be the beauty of the white garments of the saints in the world that is to come!

NEW HOLY-DAYS.

WITH some people the feeling is very strong against the observance of particular days, either to commemorate religious events, such as the birth, death, resurrection and ascension of the Redeemer, or to bring before the Church the salient points in the teaching of the New Testament worthies, the constancy of their faith, and the various ways in which they were enabled to glorify God and advance the Kingdom of Messiah. Some of these days may commemorate the most impressive, the most thrilling events in the history of the Lord of Life and Glory or in the career of His holy Apostles; but this does not seem to recommend them any the more. The objection to the regular observance of the Church's calendar usually proceeds upon the ground that the leading facts connected with our redemption ought to be always meditated upon, and that the principles manifested in the lives and deaths of the New Testament Saints should ever be brought before our minds; while the well-known fact is kept out of sight that the contemplation of subjects for which no particular time is fixed is very likely to be altogether omitted. There is also another fact of great importance in the consideration of this question, which is that of dividing the year in such a manner that a certain time is afforded for attending to all the great departments of our Holy Religion. Not only is there less danger that any of the more important principles of Christianity should be omitted, but the greatest possible variety is thereby afforded; just as a pre-composed liturgical service is the best security against a perpetual sameness, and also just as the preparation of a sermon or an address beforehand is the surest guarantee against incessant and meaningless repetition. In the case of the sermon or address, we would not, how-

ever, be understood to institute a comparison between one which is read and another which is not; but between one to which abundant preparation has been given (whether it be read or not) and another which is absolutely and purely extemporized on the spur of the moment. The greater the preparation the better; and then, after all the preparation that can be made, it will be better still if it be delivered without the manuscript.

The objection we have mentioned to the observance of particular days appears to be only when they have a religious meaning and intention. Those who reject the Holy-days of the Church keep anniversaries of birth-days, wedding days, days in commemoration of splendid victories, and that observance of a decidedly Pagan origin—New Year's Day. When the French Directory abolished the hebdomadal division of time, they instituted decades in its place. We in Canada have Dominion Day as well as the Queen's Birthday—even that wonderful saint, Guy Fawkes, has had, with many, a day specially devoted to his honor. In the United States the Fourth of July is kept with such enthusiasm that, to other people, the whole nation appears to go absolutely mad on that day. And they are suddenly and rapidly making an increase in the days for a special observance of particular subjects and events. In some parts they have "Rose Sunday," in honor of roses; and a day when bird-cages are profusely hung about to decorate and enliven the sanctuary, which it has been proposed to call "Canary Sunday." They have also a "Children's Sunday," besides a number of others we need not now mention. Now, these facts are eminently suggestive. They lead us to the conclusion that it is a very natural thing—that there is a great propriety, to say nothing more, in the observance of set days for special purposes. These peculiar observances express a feeling that something has been lost which must be replaced in some way or other; and as it has been very well remarked,—“if it be the instinct of our patriotism to keep national days, it is equally the instinct of religion to keep holy days.” Multiplying festal days is therefore regarded as a satisfactory indication; as, in the course of time, it may probably lead to give the original names to the days which are observed and to hallow them with religious meanings. Advent Sunday should raise the mind to a loftier pitch than New Year's Day. Christmas Day should be more religiously observed than Dominion Day, Good Friday should be so observed that a president of the United States would run no risk of being shot in a Theatre on that Day; and the days on which the teaching or the martyrdom of the New Testament Christians is commemorated should call to mind nobler victories, grander triumphs, more world-wide glories than those the military or naval victories which have distinguished the British Empire in so many ages of its existence, and in so many parts the world.

#### CHURCH MUSIC.

THE Choir Benevolent Fund Society, held a Festival in St. Paul's Cathedral,

England, on the 28th June last. The time chosen was, from a musical point of view, most propitious, as a large number of the cathedral choirmen who were engaged at the Handel Festival, gladly gave their services on the occasion. About eighty boys and a hundred and twenty men, selected from twenty-three cathedral choirs, formed one of the finest bodies of voices which was ever heard under the dome. The versicles and chanting of the Psalms, were rendered with great precision and accuracy. The *Magnificat*, and *Nunc dimittis* (Gibbons in F.) were sung without accompaniment under the direction of Dr. Stainer, who conducted from the back of the lectern. The sublimity and purity of the author's harmonies were never more apparent. Goss' "Praise the Lord" was the anthem proper. "O sing unto the Lord" (Purcell) was given at the close of the prayers; and after a short but excellent sermon by Bishop Claughton, Dr. Stainer's "I saw the Lord," and Handel's "Zadok the Priest" were splendidly sung, Dr. Bridge conducting and Dr. Stainer playing the organ. Interesting voluntaries were contributed by Mr. G. C. Martin, sub-organist of the cathedral, and Dr. Bridge, both before and after the service.

Although we can hardly class the Handel Festival as belonging to church music, yet we cannot refrain from noticing what a strong hold, that great master has upon the minds of the musical classes in England. The attendance on each of the days devoted to the Festival was about 20,000. "The Messiah," was performed on Tuesday, "A Selection," on Wednesday, and "Israel in Egypt," on Thursday. The orchestra consisted of 3,500 performers, and the result was very satisfactory. Taking the *personnel* of the Festival all round, he must be of an exigent nature indeed, who was not satisfied. With a good orchestra, a splendid chorus, capable soloists, and experienced managers, the sixth great celebration of Handel's genius comes as near to commanding success, as is possible to human schemes.

Last year was incorporated a church musical institution in London, England, called Trinity College. It has established a system of local examinations in elementary musical knowledge, with centres and local secretaries in some fifty principal towns. The examination scheme is open to both sexes, and with some special advantages to choristers of cathedral and collegiate churches. We are informed that 1,118 candidates presented themselves at the recent local examination in music in connection with this college. This is by far the largest number known to have entered for any single musical examination in the United Kingdom—perhaps in the whole civilized world. Sir John Goss and Sir Julius Benedict are the prize adjudicators.

#### EGYPT AND THE SLAVE TRADE.

THE commiseration which used, many years ago, to be extended to the negro, driven or cajoled into slavery on the Western coast of Africa has for some time been pretty

much transferred to the eastern coast of that continent, where the slave trade, such of it at least as still exists, is chiefly carried on. Much of the zeal and energy displayed by Livingstone and other explorers of the interior of Africa were manifested in the interests of humanity—to put down the slave trade—and not merely to solve the ancient problem of the sources of the mysterious Nile.

A convention has just been concluded between the British and the Egyptian Governments, which contains some remarkable and interesting provisions. The Government of His Highness the Khedive had previously promulgated a law forbidding the trade in slaves, whether negroes or Abyssinians. And he now engages to prohibit absolutely from henceforward the importation of slaves into any part of the territory of Egypt, and to punish any person who may be found engaged, directly or indirectly, in the traffic. He forbids, also, any negroes or Abyssinians leaving Egypt or her dependencies unless it can be indubitably proved that they are free. The Second Article provides that any one in Egypt or her confines or dependencies found engaged in the traffic shall be considered by the Government of the Khedive guilty of "stealing with murder"—all slaves found in the possession of a dealer in slaves to be immediately liberated.

The Egyptian Government also promises to exert its influence among the tribes of Central Africa, in order to prevent the wars which are carried on for the purpose of procuring and selling slaves; and it engages to pursue as murderers all who may be found engaged in the mutilation or traffic of children.

And with a view to the more effectual suppression of all traffic in slaves, the Egyptian Government agrees that British cruisers may visit, search, and, if necessary, detain any Egyptian vessel found engaged in the traffic, as well as any Egyptian vessel that may be fairly suspected of being intended therefor, or which may have been engaged in it on the voyage during which she has been met with. This "right of seizure" is to extend over the Red Sea, the Gulf of Aden, on the coast of Arabia, on the east coast of Africa, and in the maritime waters of Egypt and her dependencies; and the vessel, cargo and crew are to be handed over to the nearest Egyptian authority for trial.

All slaves captured by a British cruiser are to be at the disposal of the British Government, who undertakes to adopt measures to secure their freedom. The British Government, on its part, agrees that all vessels navigating under the British flag in the above mentioned parts may be visited, seized and detained by the Egyptian authorities, the vessel, cargo and crew to be handed over to the nearest British authority for trial. It is also provided that if the competent tribunal should decide that the seizure, detention, or prosecution was unfounded, the Government of the cruiser will be liable to pay to the Government of the prize a compensation appropriate to the circumstances of the case.

## PROVINCIAL SYNOD.

(TO BE HELD IN THE CITY OF MONTREAL, WEDNESDAY, TWELFTH SEPTEMBER, 1877.)

### HOUSE OF BISHOPS.

METROPOLITAN AND PRESIDENT.

The Most Rev Ashton Oxenden, D.D., Second Bishop, Diocese of Montreal, Consecrated 1869. Cathedral and Residence, City of Montreal, Province of Quebec.

BISHOPS BY SENIORITY OF CONSECRATION.

The Right Rev. John Medley, D.D., First Bishop, Diocese of Fredericton, Consecrated 1845. Cathedral and Residence, City of Fredericton, Province of New Brunswick.

The Right Rev. Hibbert Binney, D.D., Fourth Bishop, Diocese of Nova Scotia, Consecrated 1851. Cathedral and Residence, City of Halifax, Province of Nova Scotia.

The Right Rev. J. Travers Lewis, D.D., First Bishop, Diocese of Ontario, Consecrated 1862. Cathedral, City of Kingston, Residence, City of Ottawa, Province of Ontario.

The Right Rev. J. W. Williams, D.D., Fourth Bishop, Diocese of Quebec, Consecrated 1863. Cathedral and Residence, City of Quebec, Province of Quebec.

The Right Rev. Alexander Neil Bethune, D.D., D.C.L., Second Bishop, Diocese of Toronto, Consecrated 1867. Cathedral and Residence, City of Toronto, Province of Ontario.

The Right Rev. Isaac Helmuth, D.D., D.C.L., Second Bishop, Diocese of Huron, Consecrated 1871. Cathedral and Residence, City of London, Province of Ontario.

The Right Rev. F. D. Fauquier, D.C.L., First Missionary Bishop, Diocese of Algoma, Consecrated 1873. Cathedral and Residence, Sault Ste. Marie, Province of Ontario.

The Right Rev. Thomas Brock Fuller, D.D., D.C.L., First Bishop, Diocese of Niagara, Consecrated 1875. Cathedral and Residence, City of Hamilton, Province of Ontario.

### LOWER HOUSE.

DIOCESES BY SENIORITY OF ERECTION.

[Twelve Clerical and twelve Lay Delegates are elected by ballot in each Diocese annually, except Toronto, which elects every third year, and in which last Diocese the twelve names next highest on the ballot are named as Substitutes to supply vacancies in the representation from any of the twelve being unable to attend. The Diocese of Huron names four Substitutes, and all the other annual-electing Dioceses name six Substitutes to supply such vacancies.]

#### DIOCESE OF NOVA SCOTIA, A. D. 1787.

*Halifax, Nova Scotia.*

##### Clerical.

Rev. E. B. Nichols, D.D., Rector of Trinity Church, Liverpool.  
 Rev. C. Bowman, D.D., Incumbent Christ Church, Albion Mines.  
 Rev. Canon Thomas Maynard, A.M., Rector of Christ Church, Windsor, and Rural Dean.  
 Rev. Thomas H. White, D.D., Rector of Christ Church, Shelburne, and Rural Dean.  
 Ven. Canon Edwin Gilpin, D.D., Archdeacon of Nova Scotia, Halifax.  
 Rev. Canon G. Townsend, A.M., Rector of Christ Church, Amherst, and Rural Dean.  
 Rev. Canon John Dart, D.C.L., President and Professor of Divinity, University of King's College, Windsor.  
 Rev. John Abbott, Rector of St. Luke's Cathedral, Halifax.  
 Rev. John Ambrose, M.A., Rector of Trinity Church, Digby.  
 Rev. G. W. Hodgson, M.A., Incumbent of St. Peter's, Charlottetown, Prince Edward Island, and Bishop's Chaplain.  
 Rev. G. W. Hill, M.A., Rector of St. Paul's and Chancellor of Halifax University, Halifax.  
 Rev. J. A. Kaulbach, A.M., Vicar of St. John's, Truro.

##### Substitutes.

Rev. A. D. Jamieson, B.A., Incumbent of St. John the Baptist, Maitland.  
 Rev. T. B. McLean, Curate of Trinity Church, Yarmouth.  
 Rev. Theophilus T. Ritchey, Incumbent of St. Eleanor's and Summerside, P. E. I.  
 Rev. W. S. Gray, B.A., Incumbent, Rosette.  
 Rev. Alfred Brown, A.B., Secretary Diocesan Synod and Bishop's Chaplain, Halifax.  
 Rev. D. C. Moore, Incumbent, Cumberland Mines.

##### Lay.

T. C. Moody, Merchant, Yarmouth.  
 Hon. A. M. Cochran, A. M. Cockran & Son, Merchants, Maitland.  
 W. C. Silver, W. & C. Silver, Merchants, Halifax.  
 W. Gossip, Bookseller and Publisher, Halifax.  
 E. P. Archbold, Agent of Glace Bay Coal Mines, Halifax.  
 Colonel John T. Wood, Retired Officer, late Southern Army, U.S., Halifax.  
 Hon. Judge Ritchie, Supreme Court, Halifax.  
 Hon. Philip Carteret Hill, D.C.L., Provincial Secretary, Halifax.  
 E. J. Hodgson, Solicitor, Charlottetown, P. E. I.  
 Hon. T. H. Haviland, Senator, Charlottetown, P. E. I.  
 C. B. Bullock, A.M., Barrister, Charlottetown, P. E. I.  
 J. T. Wyld, Wyld, Hart & Co., Merchants, Halifax.

##### Substitutes.

His Hon. A. W. Savary, Judge of County Court, Digby.  
 A. W. White, Barrister, Shelburne.  
 Captain Tuzo, Country Gentleman, Horton Kings  
 G. W. Whitman, Merchant, Halifax.  
 G. Reading, J. P., Merchant, Truro.  
 J. G. Foster, Barrister, Halifax.

#### DIOCESE OF QUEBEC, A. D. 1792.

*Quebec.*

##### Clerical.

Rev. Isaac Brook, M. A., Co-Rector of St. Peter's, Sherbrooke.  
 Rev. Jasper H. Nichols, D. D., Principal Bishop's College, Lennoxville. (Died 8th August, 1877).  
 Rev. Charles Hamilton, M. A., Rector of St. Matthew's, Quebec, Bishop's Chaplain, Hon. Clerical Secretary to the Provincial Synod.  
 Rev. John Foster, B. A., Incumbent of Coaticook.  
 Rev. Mathew M. Fothergill, Rector of St. Peter's, Quebec, Secretary of Diocesan Synod and Church Society.  
 Rev. Henry Roe, M. A., Professor of Divinity, Bishop's College, Lennoxville, and Bishop's Chaplain.  
 Rev. G. V. Housman, M. A., Rector of Quebec.  
 Rev. C. P. Reid, M. A., Rector of St. Peter's, Sherbrooke, and Rural Dean.

##### Lay.

R. W. Heneker, Manager British America Land Company, Sherbrooke, Vice Chancellor Bishop's College, Lennoxville.  
 R. H. Smith, Roberts & Smith, merchants, Quebec.  
 H. S. Scott, H. S. Scott & Co., merchants, Quebec.  
 Hon. George Irvine, Q. C., D. C. L., Quebec, Chancellor Bishop's College, Lennoxville, late Attorney-General Province of Quebec.  
 Robert Hamilton, Hamilton Brothers, merchants, Quebec.  
 T. Macfarlane, Director Mining Company, Acton.  
 His Honor Judge Henning, D. C. L., Drummondville.  
 L. E. Morris, M. A., Advocate, Sherbrooke.  
 James Dunbar, Q. C., Advocate, Quebec.  
 J. B. Forsyth, J. B. Forsyth & Co., Merchants, Quebec.

Rev. A. A. Von Iffland, M. A., Rector of St. Michael's, Quebec.  
 Rev. A. Campbell Scarth, M. A., Rector of St. George's, Lennoxville, and Professor Ecclesiastical History, Bishop's College.  
 Rev. H. J. Petrey, B. A., Incumbent St. Augustine's, Danville.  
 Rev. J. H. Jenkins, B. A., Rector of St. James, Three Rivers.

##### Substitutes.

Rev. T. Richardson, Rector of St. Paul's, Quebec.  
 Rev. F. J. B. Allnatt, Incumbent St. George's, Drummondville.  
 Rev. T. S. Chapman, M. A., Incumbent of Dndswell.  
 Rev. J. Dinzey, Principal and Chaplain Compton Ladies' College.  
 Rev. E. A. W. King, M. A., Incumbent of Magog.  
 Rev. G. H. Parker, Incumbent of Compton.

#### DIOCESE OF TORONTO, A. D. 1839.

*Toronto, Ontario.*

##### Clerical.

Ven. George Whitaker, M.A., Archdeacon of York, Provost of Trinity College, Toronto.  
 Ven. John Wilson, M.A., Archdeacon of Peterborough, and Rector of St. George's, Grafton.  
 Rev. C. J. S. Bethune, M.A., Head Master Trinity College School, Port Hope.  
 Rev. Stephen Lett, D.D., Incumbent of Collingwood and Rural Dean.  
 Rev. John Langtry, M.A., Incumbent of St. Luke's, Toronto.  
 Rev. Arthur J. Fidler, B.A., Incumbent of Holy Trinity, Aurora.  
 Rev. T. W. Allen, B.A., Rector of St. John's, Milbrook, and Rural Dean.  
 Rev. W. Stewart Darling, Rector Church of The Holy Trinity, Toronto.  
 Rev. A. J. Broughall, M.A., Incumbent of St. Stephen's, Toronto, and Hon. Clerical Secretary Diocesan Synod.  
 Rev. Wm. Logan, M.A., Incumbent of St. James', Fenelon Falls.  
 Rev. Canon Henry Brent, M.A., Rector of Newcastle.  
 Rev. Richard Harrison, M.A., Incumbent of St. Matthias, Toronto.

##### Substitutes.

Rev. E. H. Cole, M.A., Incumbent of All Saints, Whitby.  
 Rev. J. D. Cayley, M.A., Incumbent of St. George's, Toronto.  
 Rev. J. H. McCollum, M.A., Incumbent of St. Thomas', Toronto.  
 Rev. John Pearson, M.A., Assistant Rector Church Holy Trinity, Toronto.  
 Rev. Walter Stennett, M.A., Rector of Cobourg and Bishop's Chaplain.  
 Rev. C. W. Patterson, B.C.L., Incumbent of St. Mark's, Port Hope.  
 Rev. Canon Saltern Givens, Incumbent of St. Paul's, Toronto, Bishop's Chaplain.  
 Very Rev. H. J. Grassett, D.D., Dean and Rector of St. James' Cathedral, Toronto.  
 Rev. F. A. O'Meara, L.L.D., Incumbent of St. John's, Port Hope.

Lt.-Col. Ready, retired officer, late H. M. 71st Regiment, Melbourne.  
 W. H. Carter, H. M. Customs, Quebec.

##### Substitutes.

Edwin A. Jones, Treasurer Diocesan Synod, Manager Quebec and Levis Ferry, Quebec.  
 F. W. Andrews, Advocate, Quebec.  
 C. Henry, Inspector Quebec Bank, Quebec.  
 Lt.-Col. B. T. Morris, Trustee Bishop's College, Lennoxville.  
 James King, M. A., King Brothers, merchants, Quebec.  
 H. J. Pratten, Department of Police, Quebec.

##### Lay.

C. J. Campbell, Campbell & Cassels, Bankers, Toronto.  
 Honorable George W. Allan, Senator, Chancellor of Trinity College, Moss Park, Toronto.  
 Samuel B. Harman, B. C. L., Barrister, Chancellor of the Diocese, formerly Mayor, now City Treasurer, Toronto.  
 Clarkson Jones, Barrister, Jones Brothers, Toronto.  
 Peter Patterson, Governor British America Assurance Company, Toronto.  
 John R. Cartwright, Barrister, Cobourg, Solicitor of the Midland Railway.  
 Frederick Farncomb, Collector of Customs, Newcastle.  
 Allan McLean Howard, Clerk of Division Court, Toronto.  
 Salter J. VanKoughnet, D.C.L., Barrister, The Hermitage, Toronto.  
 S. G. Wood, Barrister, Smith & Wood, Toronto.  
 Hon. C. J. Douglas, Country Gentleman, Oak Ridges.  
 T. A. Agar, Clerk Division Court, Bramp-ton.

##### Substitutes.

Clark Gamble, Q.C., Gamble & Small, Barristers, Toronto.  
 Daniel Wilson, L.L.D., Prof. History and English Literature, University of Toronto.  
 Hon. Samuel Hume Blake, Vice-Chancellor, Toronto.  
 A. H. Campbell, President Muskoka Mill & Lumber Co., Queen's Park, Toronto.  
 Hon. James Patton, Q.C., late Sol. Gen., Macdonald & Patton, Barristers, Toronto.  
 Frederick W. Jarvis, Sheriff County of York, Toronto.  
 J. G. Hodgins, L.L.D., Barrister, Deputy Minister of Education, Toronto.  
 Lt. Col. C. S. Gzowski, President Dominion Rifle Association, The Hall, Toronto.  
 T. M. Benson, Barrister, Port Hope.

PROVINCIAL SYNOD—Continued.

DIOCESE OF TORONTO, A.D. 1839—Continued.

Substitutes. Rev. S. J. Boddy, M.A., Incumbent of St. Peter's, Toronto. Rev. H. C. Cooper, B.A., Incumbent of Etobicoke and Rural Dean. Rev. Alexander Sanson, Incumbent of Trinity Church, Toronto.

DIOCESE OF FREDERICKTON, A.D., 1845.

Clerical. Rev. Canon C. S. Medley, B.A., Rector of Trinity Church, Sussex. Rev. Francis Partridge, M.A., Rector of Holy Trinity, Rothsay, and Secretary of Diocesan Synod. Rev. Canon F. H. Brigstocke, M.A., Rector of Trinity Church, St. John. Rev. Theodore E. Dowling, Rector of St. George's, Carleton. Rev. Canon W. Q. Ketchum, D.D., Rector of All Saints', St. Andrew's, Charlotte Co. Rev. G. Goodridge Roberts, M.A., Rector of Frederickton. Rev. G. M. Armstrong, M.A., Rector of St. Mark's, City of St. John, and Rural Dean. Rev. G. S. Jarvis, D.D., Rector of Shediac, and Rural Dean. Rev. G. Schofield, Rector of Simond's, and Chaplain to Penitentiary, St. John. Rev. J. F. Carr, Rector of Kingsclear. Rev. Finlow Alexander, M.D., Sub-Dean of Christ Church Cathedral, Frederickton. Rev. J. Roy Campbell, Rector of St. Martin's.

Substitutes. Rev. B. E. Smith, B.A., Rector of St. George's, and Rural Dean. Rev. Thomas Neales, M.A., Rector of Christ Church, Woodstock. Rev. S. G. Hanford, B.A., Rector of Upham. Rev. Richard Simonds, B.A., Rector of St. John's, Burton, Oromocto. Rev. Foster H. Almon, B.A., Rector of St. Luke's, Portland. Rev. J. Rushton, Rector of Christ Church, St. Stephen.

DIOCESE OF MONTREAL, A. D. 1850.

Clerical. Rev. R. W. Norman, M.A., Assistant Minister, St. James the Apostle, Montreal. Rev. G. C. Robinson, Incumbent of Aylmer and Rural Dean. Rev. J. A. Lobley, M.A., Principal Theological Training College, Montreal. Rev. J. B. Davidson, M.A., Rector of Trinity Church, St. Armand East, Frelighsburg. Rev. Canon Jacob Ellegood, M.A., Rector of St. James the Apostle, Montreal. Rev. Isaac Constantine, M.A., Incumbent of St. James', Stanbridge East. Rev. Frederick Robinson, M.A., Incumbent of Abbottsford and Rougemont. Rev. W. P. Leach, D.C.L., LL.D., Archdeacon of Montreal, Dean of the Faculty of Arts, and Molsion Professor of English Literature, McGill College. Rev. W. Henderson, M.A., Rector of Dunham, Chaplain to the Metropolitan. Rev. H. W. Nye, M.A., Incumbent of Holy Trinity, Iron Hill. Rev. David Lindsay, M.A., Archdeacon of Bedford, Rector of St. Luke's, Waterloo. Rev. J. Empson, B.A., Incumbent of Cote des Neiges and Cote St. Antoine, Montreal, Clerical Secretary of Diocesan Synod.

Substitutes. Rev. Canon T. F. L. Evans, M.A., Incumbent of St. Stephen's, Montreal. Rev. A. D. Lockhart, Incumbent of St. James', Ormstown. Rev. James Carmichael, M.A., Assistant Minister St. George's, Montreal, and Rural Dean of Hochelaga, Chaplain to the Metropolitan. Rev. J. P. Dumoulin, M.A., Rector of St. Martin's, Montreal, and Chaplain to the Metropolitan. Rev. W. L. Mills, Rector of St. John's. Rev. J. Smith, Rector of Grace Church, Sutton.

DIOCESE OF HURON, A. D. 1857.

Clerical. Very Rev. Mark Boomer, LL.D., Dean of Huron, and Principal of Huron Theological College, London, Ont. Rev. Canon St. George Caulfield, LL.D., Rector of All Saints, Windsor, and Rural Dean. Rev. Canon J. P. Hincks, Rector of St. James' Ingersol, and Rural Dean. Ven. J. W. Marsh, M.A., Archdeacon of London, Rector St. Johns', London Township.

Substitutes. Ven. Arthur Sweatman, M.A., Archdeacon of Brant, Assistant Incumbent St. Paul's, Woodstock, Bishop's Chaplain and Hon. Clerical Secretary Diocesan Synod. Ven. E. Lindsay Ellwood, M.A., Archdeacon of Huron, Rector St. Georges' Goderich. Rev. T. C. Des Barres, M.A., Rector Trinity Church, St. Thomas, and Rural Dean. Rev. Canon G. M. Innes, M.A., Rector St. Paul's, London. Rev. W. H. Halpin, A. M., Professor of Classics, Huron College, London. Rev. Abraham Nelles, Incumbent St. Paul's, Mohawk, Brantford, and Rural Dean. Rev. John Schutte, D.D., Ph. D., Incumbent Trinity Church, Port Burwell. Rev. Canon Elliott Grasset, M.A., Rector of Woodhouse, Incumbent Trinity Church, Simcoe, and Rural Dean. Substitutes. Rev. A. H. R. Mullholland, Rector of St. George's, Owen Sound, and Rural Dean. Rev. E. Patterson, M.A., Rector of St. James' Stratford, and Rural Dean. Rev. W. B. Evans, M.A., Rector Trinity, Mitchell. Ven. F. W. Sandys, D.D., Archdeacon of Kent, Rector Christchurch, Chatham.

DIOCESE OF ONTARIO, A. D. 1862.

Clerical. Ven. T. A. Parnell, Archdeacon of Kingston, Hon. Clerical Secretary to Diocesan Synod, Kingston. Ven. J. S. Lander, M.A., Archdeacon of Ottawa, Incumbent of Christ Church, Ottawa. Rev. J. W. Burke, B. A., Rector of Belleville. Rev. Canon J. A. Preston, M. A., Rector of Cornwall. Rev. Charles Forest, M.A., Rector of Williamsburg, Morrisburgh. Rev. E. H. M. Baker, Incumbent, Tyendinaga. Rev. C. B. Pettit, M.A., Rector of Richmond. Rev. G. W. White, M. A., Incumbent, Iroquois. Rev. J. J. Bogart, M.A., Rector, Napanee. Rev. W. Lewin, B.A., Incumbent, Prescott. Rev. F. W. Kirkpatrick, M.A., Incumbent St. James, Kingston. Rev. Canon W. Bleasdel, M. A., Bishop's Examining Chaplain, Incumbent St. George's, Trenton. Substitutes. Rev. Canon T. Bedford Jones, LL.D., Bishop's Chaplain, Incumbent, St. Alban's Church, Ottawa. Very Rev. James Lyster, LL.D., Dean of Ontario, Rector of Kingston. Rev. C. P. Emery, Incumbent, Smith's Falls. Rev. Canon J. A. Muloch, Incumbent of St. Peter's Church, Brockville. Rev. J. Boswell, D.C.L., Bishop's Chaplain, Kingston. Rev. Kearney L. Jones, B.A., Incumbent, Edwardsburgh.

DIOCESE OF NIAGARA, A. D. 1871.

Clerical. Very Rev. J. Gamble Geddes, D.C.L., Dean and Rector of Christchurch Cathedral, Hamilton, Prolocutor Provincial Synod. Ven. W. McMurray, D.D., D.C.L., Archdeacon and Rector of Niagara. Rev. Canon John Hebdon, M.A., Incumbent of Church of the Ascension, Hamilton. Rev. Canon T. Bolton Read, D.D., Rector St. Andrews, Grimsby. Rev. Henry Holland, B.A., Rector of St. Georges, St. Catharines, and Rural Dean. Rev. Canon Alexander Dixon, B.A., Rector St. Georges, Guelph, Bishops Chaplain. Rev. Canon J. B. Worrell, M.A., Incumbent of St. Judes, Oakville. Rev. D. J. F. McLeod, M.A. Rector Trinity Church, Chippewa, Bishop's Chaplain, and Hon. Clerical Sec'y Diocesan Synod. Rev. Featherston Lake Osler, M.A., Rector of Ancaster and Rural Dean. Rev. Canon Stewart Houston, M.A., Incumbent Grace Church, Waterdown. Rev. George A. Bull, M.A., Incumbent of Barton and Glanford, and Rural Dean. Rev. Canon T. Tempest Roberts, M.A., Rector St. Johns, Thorold. Substitutes. Rev. C. E. Thomson, M.A., Incumbent of St. Johns, Elora, and Rural Dean. Rev. W. J. Mackenzie, Incumbent of Milton. Rev. E. J. Fessenden, B.A., Incumbent of Clifton. Rev. W. Belt, M.A., Assistant Minister, Ancaster. Rev. J. B. Richardson, M.A., Incumbent of St. Thomas' Hamilton. Rev. J. Gribble, Rector of Louth, St. James' Port Dalhousie.

James Hamilton, Gentlemen, London. E. Baines Reed, Barrister, Registrar of the Diocese, Secretary-Treasurer of Incorporated Synod, London. Henry Crotty, Gentleman, Ingersol. J. D. Noble, Gentleman, Petrolia. Lt. Col. Jasper T. Gilkison, Agent, Indian Department, Brantford. W. J. Imlack—Imlack & Son, Merchants, Brantford. W. H. Eakins, Gentleman, Ingersol. Substitutes. John H. Ansley, Barrister, Ansley & Barber, Simcoe. Major John Lewis, Publisher & Editor, Windsor. Frederick Rowland, Merchant, London. Anthony Lefroy, Barrister, Paisley.

DIOCESE OF ONTARIO, A. D. 1862.

Lay. Fenning Taylor, Clerk to the Senate, Ottawa. James H. Henderson, Q.C., D.C.L., Chancellor of the Diocese, Kingston. Samuel Keefe, Civil Engineer, Brockville. George A. Kirkpatrick, M. P., Barrister, Kirkpatrick & Rogers, Kingston. Richard T. Walkem, Barrister, Kingston. William Ellis, Civil Engineer, Prescott. His Honor H. S. McDonald, Junior Judge County Court, Brockville. James Shannon, Daily News, Kingston. F. McAnany, Treasurer Co. Hastings, Belleville. R. V. Rogers, Barrister, Kirkpatrick & Rogers, Kingston, Hon. Lay Secretary Diocesan Synod. D. Collins, J. P., merchant, Maitland. E. Harrison, merchant, Belleville. Substitutes. D. Ford Jones, M.P., Jones & Co., edge and farm tool manufacturers, Gananoque. Hon. John Simpson, Auditor, Dept. of Finance, Dominion Govt., Ottawa. His Honor George S. Jarvis, Judge County Court, Cornwall. A. J. Mathieson, Barrister, Perth. J. B. McGuire, Deputy Clerk of the Crown, Napanee. W. T. Benson, Manufacturer, Edwardsburgh.

Substitutes. Adam Brown, Brown, Routh & Co., Merchants, Hamilton. George Elliott, Gentleman, Guelph. F. W. Gates, President Hamilton Gas Light Company, Hamilton, and Hon. Lay Secretary Diocesan Synod. F. E. Kilvert, Barrister, Registrar of the Diocese, and Mayor of Hamilton. J. B. Plumb, M.P., Gentleman, Niagara. W. Y. Pettit, Country Gentleman, near Oakville. Calvin Brown, Barrister, Mayor of St. Catharines. H. McClareu, Country Gentleman, near Hamilton. Edward Martin, Q.C., Chancellor of the Diocese, Martin & Parkes, Barristers, Hamilton. A. H. Pettit, Country Gentleman, near Grimsby. Frederick Biscoe, Barrister, Guelph. Substitutes. T. B. Merritt, President Welland Railway and Canal Company, and Vice-President Imperial Bank, St. Catharines. J. Aldridge, Merchant, Caledonia. C. Donaldson, Country Gentleman, near St. Catharines. Charles Stephens, J. P., Merchant, Dunville. Miles O'Reilly, Q.C., Master in Chancery, Hamilton. F. Lammpan, Country Gentleman, near Thorold.

TO CORRESPONDENTS.—We beg to remind our correspondents from the various Dioceses and all others that it is absolutely necessary their communications should reach us not later than Monday morning, in order to ensure their insertion in the issue for that week.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

CORNWALLIS.—*St. John's*.—The Lord Bishop of the Diocese was with us on Sunday (13th after Trinity), 26th instant, to administer the sacramental rite of laying on of hands. Morning prayer was said with the candidates by the Rector at a quarter to ten o'clock. At half-past ten the grand processional, "Onward Christian Soldier," was sung as the Bishop entered the Church preceded by the parish priest as chaplain carrying the pastoral staff. After the Litany had been said—according to our custom, because according to the Church's rule—at the chancel step, the Confirmation Service was begun. The Bishop's address, delivered immediately after the Preface had been read, was wonderfully calculated at once to enforce the priest's previous teaching, and to give him new courage, to strengthen the doubtful, and to warn the careless. His main subject, harmonizing through both address and sermon (2 Kings v. 13), was the proper use of all the means of grace. The candidates, thirteen in number, were presented one by one to teach their individual responsibility for the spiritual graces then given to them by the Head of the Church, and received the laying on of hands at the chancel step, thus symbolizing that very rite, one of whose designs is to admit us to the Christian's loftiest privilege, to the Church's inmost shrine, the mysterious holy of holies—"the communication of the Body and the Blood of Christ." The largest number for many years remained to partake of the mystical food, among them all but one of the newly confirmed, while many others—baptised into Christ—knowing it to be their privilege there to plead the sacrifice, remained, although they did not "visibly and carnally press with their teeth" the consecrated Eucharist. The altar and font were very tastefully decorated with flowers, the willing and loving work of some of the ladies of the congregation—the chief feature of the beauty of the latter being a fine display of water lilies, while the altar retable was not only much admired by those present, but called forth an expression of cordial approval from the Bishop who was glad to observe this evidence of "skilful hands and loving hearts thus delighting to adorn God's house and especially the Lord's Table." The frontal of the retable was simple yet neat—a plain white ground showing through in ornamental scarlet letters the words "Holy, Holy, Holy," separated and terminated by a Maltese Cross. Some five years ago earnest workers among the parishioners succeeded in raising some \$150 for the adornment of the interior of the church, but this sum, together with its accumulated interest, was not expended till during the past year, when the ceiling of the chancel was tinted blue and studded with gold stars, the ceiling of the nave being made of "French grey." The walls have been tinted buff color, while the entire wood-work has been painted and beautifully grained oak. The whole effect is to give the church a warm and cheerful appearance, which is further increased by the spirit, voluntarily manifested among the congregation, to line their pews with scarlet. The chancel hangings are purposely crimson, to show at once the difference between the two parts of the church. A handsome new carpet, a seemly altar covered with a cloth on which stands out in bold relief the sacred monogram, a neat stained lectern, from which hangs a banner bearing the "Labarum" or "Chi-Rho" symbol, beautifully executed by a young lady of the Church, in colors to match the altar cloth—all at once tell that we do not desire to "offer to our God that which cost us nothing." Offerings are now being made, some very readily, towards purchasing a stained glass window for the chancel, but there is reason to fear that this may not be within our reach for some time to come. Yet we work in hope.

### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MAUGERVILLE.—Two years ago the Rev. Mr. Sterling, rector of Maugerville, resolved to provide his parish with the blessing of a *partial* endowment. How was it to be done? no direct pecuniary aid could be expected in the parish; for the parishioners, as a body, were already taxed even beyond their ability. It was of the greatest importance, however, to interest them in the undertaking. For this purpose Mr. Sterling explained to them what he meant by a *partial* endowment. It was not in any way to remove the necessity of giving for the support of the church. It was not in any way to lessen Faith. It was intended for the benefit of the parish especially in times of great general or local depression. It was what experience proved to be the necessary complement of the voluntary system. And he so thoroughly convinced his people of the wisdom of such a course, that when a clergyman whose parish is *fully* endowed, and who ought to be the best of authority, declared in the Church Society meeting last July, that an endowment is a curse, the delegate from Maugerville observed that he ought to imitate *them*, and form a *partial* endowment by distributing a large portion of his "curse" to needy parishes. Well, having interested the people, the Rector proceeded to make use of them. He at formed a sewing society. By this means he was able last summer to begin his fund by investing \$100. The following winter the choir gave a helping hand, and, by means of a very acceptable concert, another one hundred. But this amount was altogether *too partial*." And so the work of the ladies went on, until last week, they held a second sale on the rectory grounds in connection with an excursion on the St. John's river in the "City of Fredericton." The day was a very enjoyable one, and resulted in a further addition to the fund of \$400, making a total now of \$600. To this amount it is believed that friends who are interested will add still another \$400. The rectory grounds were very tastefully arranged for the occasion, and the bazaar which was under the patronage of Mrs. Tilley, was a model in its way. There was simply a sale of useful and fancy articles, with an abundance of refreshments, pure country air, cool shade, music and rest. And there was an entire absence of those objectionable methods of raising money which are sometimes resorted to in connection with bazars.

### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

PRESENTATION.—The following address has been presented to the Rev. J. H. S. Sweet, on the occasion of his leaving the Mission of New Carlisle and Paspebiac:—

To the Rev. John H. S. Sweet:

REVD. AND DEAR SIR,—We, the undersigned members of your late congregation, have learned, with profound regret, of your departure from among us, and your appointment to another sphere of labour in the Lord's vineyard.

The severance of the connection between a pastor and his flock is always a painful one, more especially, as in this instance, where great abilities are joined to earnestness and zeal for the spiritual welfare of the flock confided to his charge, so eminently displayed in your own person, and among whom you have long laboured with so much distinction and gratifying success.

The high order of talent which appears in your pulpit ministrations, and your friendly and deep interest manifested in the spiritual welfare of your flock, joined to your kindness of manner, will long be remembered and cherished among us, this now bereaved congregation.

On your departure from this long overlooked mission, permit us to convey to you and dear Mrs. Sweet the sincere expression of our individual esteem and affection, and soliciting your kind remembrance at the throne of grace for your late parishioners, who, though separated in body, may still feel the efficacy of your daily prayers, and that an abundant entrance be thereby administered to yourselves and your numerous well-wishers in this distant part of our Province, is the fervent wish and prayer of your loving friends.

(Here followed a very long list of names.)

New Carlisle, Aug. 1, 1877.

Mr. Sweet replied in suitable terms, feelingly and affectionately reminding his people of the circumstances under which he took charge of the parish, of the sacred and solemn ties that had bound together the pastor and the flock; and of the pain that must be produced by a sudden separation. He concluded by urging all to "watch and pray, and strive earnestly to be God's children by deed as well as by profession, so that we all may be found worthy to meet together at last in that heavenly home, where there shall be no place for the bitter separations of this life, and where we shall be forever with the Lord."

### MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*The Rev. Canon Ellegood's Lecture Tour*.—The Rev. Canon was supposed to go for a rest to the country, but it seems that he rests by helping his country brethren, which he did wherever he went in a most attractive and effectual manner. On the 7th ult he visited Glen Sutton, and lectured in the school house, which was not only filled, but much space around it was occupied with a most appreciative audience. On the 8th the Rev. Canon lectured at Mansonville. Owing to unfavourable circumstances the audience was not so large here. The Rev. H. Kitson, the Incumbent, is out of health. On the 9th, Canon Ellegood reached Bolton Centre, where he met with a cheerful greeting from the flock of the Rev. F. H. Clayton. The attendance was large and very appreciative. On the 10th, Canon Ellegood, accompanied by Rev. F. H. Clayton, went to Magog, in the Diocese of Quebec, where he again lectured and returned that evening to Mr. Clayton's, and on Sunday, the 11th, the Rev. Canon preached three times in Mr. Clayton's mission. On the 14th, Canon Ellegood again went over to the Diocese of Quebec, accompanied by Mr. Clayton, and lectured at Georgeville, and thence the Rev. Mr. King accompanied them to the summer residence of Sir Hugh Allan, where they enjoyed a very pleasant time yachting on Lake Magog in Sir Hugh's steam yacht. If the Rev. Canon worked hard he certainly had a good time, and one that he could appreciate and enjoy, and while enjoying it he left kind remembrances wherever he went, as well as the instructive lessons he imparted by his lectures on Egypt and the Holy Land.

*The Rev. James Carmichael's Lecturing Tour*.—On the 20th ult. a bazaar was held at Bolton Centre, and in connection with it a dinner was served. A large gathering of people partook of it. After dinner addresses were given by Archdeacon Lindsay, W. W. Lynch, M.P.P., and others. In the evening, Rev. Mr. Carmichael gave his famous lecture on "Grumblers," which always wins for him the loudest applause his hearers are capable of giving him. On the 22nd ult. Mr. Carmichael lectured again at Knowlton, and on the 23rd at Durham.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MOHAWK.—The Sunday Schools of the Mohawk Church of the Bay of Quinte united in a picnic with accompaniments, for the purpose of raising funds, to purchase libraries and other Sunday School requisites. It was held in the spacious grove south of Christ church, on Thursday, 30th. August. The day proved fine, and there was a large attendance; it is thought about a thousand persons were on the ground.

The Sunday Schools, marshalled under their teachers, and preceded by the Mohawk brass band, marched in procession, with a fine banner, (sent to them by the Rev. Dr. Givins, formerly missionary to the Mohawks of the Bay of Quinte), fluttering in the breeze; and four clergy in surplices and stoles brought up the rear. Arrived at the church, the procession opened, the clergy passed through, and on entering the church the hymn "Onward Christian Soldiers" was heartily sung by all. There was a large congregation. The Rector, Rev. E. H. M. Baker began the service; Rev. J.



W. Burke of Belleville, read the lessons; Rev. T. Bousfield of Kingston, read the Psalms for the day; and Rev. J. J. Bogert, of Napanee gave an interesting address to the children. After service, an adjournment was made to the grove; and the children and guests having been provided for, tables were spread for all who wished to dine, at the moderate rate of twenty five cents per head. The fare was excellent. Turkeys, geese, fowls, mutton, beef, ham, potatoes &c., &c., and tea to all who wished. The band at intervals discoursed sweet music, and when the eatables were disposed of short speeches were made by the clergy &c., present; gifts were distributed among the children. After games and other amusements the tables were again spread, but your correspondent was obliged to leave early having an engagement elsewhere. It is to be hoped that a sufficient sum for their objects was realized. It was a very enjoyable day, and no doubt, beside the Rector, Mrs. Baker, and the indefatigable committee of management, and the earnest working teachers were thoroughly tired by eventide. They worked heartily; and we trust the proceeds were fully equal to their expectation; that God's blessing was on their labours. The banner presented by Rev. Dr. Givins was very appropriate. The centre was, the lamb with the cross; and round it the words, "Suffer little children to come unto me." In the corners were tokens of the tribes, Wolf, Bear, Turtle &c. In the church which has a very neat appearance we saw over the altar, The Belief, Lord's Prayer, and Ten Commandments in the Mohawk language. We saw also a silver Flagon and Paten, which were presented to the Mohawks by good Queen Anne in 1704. God bless the work of His Church among this interesting people.

LYN.—It may not be uninteresting to those of your readers who hail with pleasure the advancement of church work in our diocese to know of the improvement being effected in and about St. John the Baptist's church. For some time previous to last winter the church remained as it had been from the time of its erection, unfinished. It is a very neat structure of Gothic architecture, built of sandstone, obtained in the vicinity, and provided with cut stone abutment corners, mouldings etc. The Almonte and Pembroke churches resemble it very much, being built from the same plans. After being built and furnished sufficiently to admit of service being held in it, it remained for a number of years with few or no efforts being made for its improvement. But last winter the congregation appeared to awake from the lethargic state in which they had long been, and resolved, actively to set about remodelling the old state of affairs and institute a new era of life and activity.

The Parish was canvassed and subscriptions were solicited in aid of the improvement fund, and chiefly through the determined and persistent exertions of Mrs. Ross to whose indefatigable labors in the furtherance of the good work, the warmest thanks of the congregation are justly due, an encouraging amount of money was procured, besides the generous offer of gratuitous labor on the part of parishioners, with horses, for the accomplishment of part of the labor to be performed.

The grounds about the church, which have been levelled up, furnished with gravel walk, and planted with a few trees, are now enclosed by a fine substantial fence of the same kind of stone employed in the construction of the church. The fence is twenty inches wide, and four feet high surmounted by cope-stones, placed edgewise, six inches high and two feet wide. The fence is painted and the coping rendered durable by a fine coating of water lime cement. A fine iron gate worth forty dollars, the gift of the Rector, has been placed at the main entrance. The long felt want of a serviceable shed at the rear has been supplied. Cornices have been put up; steps to the vestry and organ loft made and all the outside wood work well painted. Notwithstanding all these outside improvements, that within is even more marked. The chancel has been newly laid with Brussels carpeting and the whole interior is being elegantly painted and frescoed by a first class painter, Mr. J. Freer, who holds medals for superior workmanship from the old country. When the frescoing, which will occupy some time yet, is completed, the little church will be one of the most handsome

in the Diocese, and reflect great credit upon the excellent taste and unremitting perseverance of the Rector, Rev. H. Auston, B. A., under whose supervision the work is being prosecuted.

CARRYING PLACE.—*Harvest Festival*.—A solemn thanks giving service was held on Tuesday morning August 21st, at St. John's church, Carrying Place. In reading the service Rev. E. Soward of Norwood and Rev. R. S. Forneri of Belleville took part with Rev. C. P. Mulvany. The sermon by the Rev. T. Stanton was on the necessary connection between giving and receiving: a subject which he illustrated in a novel and happy manner from physics, biology, and politics. The Canticles were sung to Gregorian tones and the harvest and other hymns well rendered by a choir of fair excellence for a country congregation. After service all proceeded to Mr. Young's Wood where dinner having been discussed addresses were delivered by Rev. E. Soward, J. Halliwell and R. S. Forneri. Although from the festival taking place in the thick of the harvest and hop-picking season, the number present was small, and as one of the speaker remarked, not attended with the eclat and excitement of some former pic-nics, yet as the same speaker (Rev. J. Halliwell) said it was remarkable for the quiet and decorum of the proceedings, and for the heartiness of the church service. The sum realized was \$20 for the Rector and \$25 subscribed for the Rectory Repair fund, altogether \$45.

ST. BARTHOLOMEW'S, NEW EDINBURGH.—On Friday, the 24th inst., the festival of St. Bartholomew—in honour of whom this Church is named—was held at the annual Sunday School picnic of this parish. It proved a great success. In order that honour may be given where "honour is due," a brief notice of it may not be out of place among the items of Diocesan intelligence. The children and teachers assembled in the Church at 10.30 a.m., where the authorized shortened form of service was read by the Rev. H. B. Patton, who is acting as *Locum tenens* in the absence of the esteemed Rector (Rev. G. N. Higginson). The congregation 'en masse' then adjourned to a delightful spot on the banks of the Ottawa river (the property of Mr. Keefer and kindly lent by him for the occasion) where all forthwith proceeded to enjoy themselves in true picnic style. It is always a pleasing feature of the day in this parish, that many besides those directly engaged in Sunday School work, avail themselves of the pleasure to be derived from "a day with the children," and it is found that much benefit flows from the mutual intercourse and kindly feeling thus engendered. The weather was all that could be desired, a clouded sky and gentle breeze conspired to heighten the enjoyment of the day. To say that every one enjoyed himself is to express in feeble terms the pleasure experienced. With the children such amusements as cricket, croquet, races, swinging, &c., were the order of the day. Of course the refreshment of the 'inner man' was a matter not overlooked. To speak (as seems to be the rule in these accounts) of the quantity, quality and variety of the good things provided, would be to those who know the ladies of New Edinburgh quite unnecessary, and to those who do not, we will simply say the subject is one "more easily imagined than described." Too much credit cannot be awarded for the excellence of the arrangements made. This was chiefly due to the energy and zeal of Dr. Wilson (the worthy Superintendent of the School) combined with the valuable assistance rendered by those ladies of the parish, who are ever foremost in every good work. The behaviour of the children was exemplary, and is worthy of mention as shewing that "children may be children" and yet amenable to the control of those in authority, a sight not so often to be seen now-a-days as could be wished. After tea all dispersed at about 7 p.m. The different groups resolving themselves into 'self congratulating societies' and the unanimous verdict seemed to be "A most enjoyable day."

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending September 1st, 1877:  
MISSION FUND.—*July Collection*.—Toronto, St. Thomas's \$2.00; Gore's Landing \$1.58; Harwood

\$1.00; Perrytown \$2.10; Elizabethville \$1.00; Clarke 65 cents; St. Matthew's Leslieville, \$1.00.  
SHINGWACK HOME.—St. Luke's, Toronto, Sunday School, \$4.47.

PORT HOPE.—*Trinity College School*.—In consequence of the recent resignation of Mr. C. J. Logan, and to supply a vacancy that had previously occurred, the following gentlemen have been appointed to positions on the staff of resident masters in the school: Mr. A. C. Highton, B.A., Queen's College, Oxford, for some time an assistant master in Bishop's College School, Lennoxville, P. Q.; Mr. H. Kay Coleman, Normal School, Toronto, for the last three years head master of the public schools in Gananoque, Ont.; Mr. C. E. D. Wood, Trinity College School. We have no doubt that these gentlemen, in conjunction with the former members of the staff who continue at their posts, will zealously maintain the thorough efficiency of the school in all its departments of instruction and discipline. Many of our readers will no doubt be pleased to learn that the various works in the school chapel connected with the memorial to the late Rev. F. A. Bethune have been in course of execution during the summer holidays; it is expected that all will be completed in time for the re-opening of the chapel, when the school meets again at the close of the vacation.

HALIBURTON.—A Chapter of this Deanery was held on July 17th, at the house of the Rev. Joseph Gander, Cardiff. There were present the Rural Dean, Rev. Dr. Smithett, and Revs. P. Tocque, Joseph Gander, E. Cooper and Philip Harding. On the 18th, at 10:30 a.m., morning prayer was held in a church in course of erection by Rev. Joseph Gander. Rev. E. Cooper said prayers; Rev. Joseph Gander conducted the singing and read the lessons; Rev. P. Harding the litany and the epistle in the ante-communion service, which was said by Rev. Rural Dean Smithett. Rev. P. Tocque preached, on Romans v., 1. A number then partook of the Sacrament of the Lord's Supper, Rev. Dr. Smithett being the celebrant, assisted by Rev. P. Tocque. A missionary meeting was held in the Town Hall the same evening. Mr. Golborne occupied the chair, and after explaining the object of the meeting, effective speeches were made by Rev. P. Harding, E. Cooper, Dr. Smithett, and P. Tocque. On Thursday 19th there was service in church, —Morning prayer and lessons by Rev. E. Cooper; ante-communion, Rev. P. Harding; singing, Mr. Thos. Giles; sermon by Rev. P. Tocque. Holy Communion was administered, Revs. Rural Dean Smithett and P. Tocque being the celebrants. All then repaired to Mr. Golborne's, after which the party separated.

COOKSTOWN.—Sunday 26th August was a joyous one, St. John's Church, in that village, was reopened for divine service after been closed for a month, undergoing thorough internal renovation. The parish priest, Rev. I. S. Baker, was assisted by the Rev. A. J. Fidler, first resident missionary there, in the opening services. There were matins and evensong, and in the morning a celebration, of which many well proved members of the Catholic faith partook. The congregations were deeply interested, large and devout, the prayer, and praises were hearty and thoroughly congregational. Miss Patterson presided at the organ, a sweet and powerful instrument just secured for the Church, and then used for the first time. The improvements are numerous: A large and well made altar on the raised platform, kneeling boards to all the seats; the entire Church covered with very pretty, good paper, adorned with beautifully executed scripture texts. The platform of the chancel extended some ten feet into the central portion of the transepts; on this are placed the lectern, prayer desks, choir seats and organ. This proves most happy in its effects, in joining the members of the choir, whose privilege it is to lead the praises, with the entire congregation; thus encouraging and indeed inducing a continuous stream of praise from the very altar to the west door. The furniture above alluded to is all new, and together with the entire wood work throughout the Church, is well painted and grained. All these improvements, involving an outlay of several

hundred dollars, have been effected by means of the persevering work of the women of the congregation during the previous year, supplemented by a generous contribution from their earnest and zealous pastor.

It is not many years since God's sheep and lambs were scattered abroad over hill and vale of this rich and beautiful country. Was there no fold? Yes! But it was bolted and barred, admission thereto was denied. There was much sorrow in those days; as a sample, one poor old woman on the Lord's day morning, was wont to ascend a hill near her humble abode, and gaze wistfully at the little church some two miles distant, and fall weeping to the earth on her knees and pray God to hasten the time when the voice of joy and gladness should again be heard in His little simple Church. Once when passing, in a paroxysm of grief, she rushed to the Church, kissed frantically the door and bitterly exclaimed, O! my dear Mother Church, shall I never again hear thy sweet voice! Her prayer was soon granted—and whose prayer is not? Her heart was full, her joy was calm, peaceful, bright. Renewed privileges were hers for a few brief fleeting years, and then she was promoted, she went up higher. She is now in paradise, a member of the Church expectant. But what a change in the Parish! Then no Priest, Church small, utterly neglected, door locked, windows nailed down. Now! Large cruciform Church, beautifully appointed, regular hearty services, large band of communicants, a faithful loving priest, always on hand doing God's work. The Church needs external renovation. This privilege the staunch, generous men of the congregation, claim. Presently, therefore, the Church's external appearance will compare favorably with its interior. LAUS DEO.

CANADIAN AND FOREIGN MISSIONARY SOCIETY.—We feel much pleasure in republishing by request the Constitution of the Society and the "Declaration" adopted at a meeting held last year.

CONSTITUTION.—I. *Name*.—The Society shall be called the "Society for promoting Canadian and Foreign Missions." II. *Objects*.—(a). To aid Missionary work in the Missionary Dioceses of Canada and elsewhere. (b). To collect and forward funds for Missionary purposes; leaving the administration of such funds to the persons designated by the donors, or (in the absence of any such designation) to the Bishop or other head of the Mission which it is wished to assist. (c). To diffuse among Canadian Churchmen information concerning the Missionary operations of the Church throughout the world. III. *Membership*.—All members of the Church of England contributing to the funds of this Society not less than one dollar, or collecting for it not less than five dollars, annually, shall be members, and those contributing twenty-five dollars in one sum shall be life members, of this Society. IV. *Officers and Administration*.—Patrons: The Canadian Bishops; on signifying their consent to be so enrolled. A President; two or more Vice-Presidents; a Treasurer; one or more Secretaries; who with six clergymen and six laymen shall constitute the Executive Committee.

"DECLARATION."—Adopted at a Meeting held on February 2nd, 1876.—I. While the very urgent needs of the Missionary Diocese of Algoma, containing as it does large numbers of the Indians of this Continent, primarily suggested the formation of this society, it was yet considered inexpedient to designate its objects as relating to the Diocese of Algoma exclusively, and that for the following seasons:—1st. It was considered right to affirm that it is the duty of the Canadian branch of the Church to seek, according to its ability, without any arbitrary limitation, the general extension of the blessings of the Gospel of Christ. 2nd. It was hoped that at no distant time the wants of the Diocese of Algoma might become less pressing while other equally important fields of labour might present a like claim on the Christian sympathy of the members of our Church. 3rd. It appeared that, even at the present moment, the Society might create a more general interest and embrace a larger number of the members of our Church, if provisions were made that, through its instrumentality, aid might be given not only to our own Missionary Diocese, but also to the operations carried on in other missionary fields.

II. The originators and first members of the Society propose through its organization simple to promote the collection of funds for missionary objects, and not to attempt to administer those funds. All moneys not specially appropriated by donors or subscribers will, for the present, be placed at the disposal of the Bishop of Algoma, for the purpose of his diocese, while contributions made for other missionary objects will be transmitted to the several societies by which those objects are carried out or to the Bishop of any particular diocese, as the donor may desire.

III. It is held that, if a time shall arrive when the Church in Canada shall find itself called upon to undertake independent foreign missions and to send out missionaries of her own training, the work should be taken in hand by the Provincial Synod through a Board of Missions, constituted by that body and responsible to it.

IV. This society will, with the most lively satisfaction, resign the work which they are attempting to inaugurate into the hands of the Provincial Synod at the earliest moment at which that body may consent to assume it; trusting meanwhile that their voluntary organization may, by the blessing of Almighty God, prepare the way for a speedy recognition by our Canadian Church in her corporate capacity of the duty of putting her own hand to that great work of foreign missionary labour which is so extensively prosecuted by the Mother Church at home, and by the Sister Church in the United States.

A TRIP NORTHWARD.—Dear Mr. Editor.—Perhaps a short account of my trip this summer may interest some of your readers who have not seen anything of Church work farther north than we are ourselves.

Thinking a few weeks holiday would be beneficial to my health, I got on board the cars at the City Hall Station, at Toronto, and took my ticket for Barrie. The train left at 4:15 p. m. and reached Barrie about 8 o'clock p. m. The look out all along the line of rail was of a varied and pleasant scenery; the farms looked flourishing with good crops on them, and by this time the owners must have reaped the fruits which, through God's loving mercy, seem generally plentiful this year. The view at Allandale Station, which is the stopping place for Collingwood trains, and is also the station before Barrie about two miles from that place, and both places are plainly distinguishable from each other. The bay at Allandale is very pretty and looks particularly beautiful, as the station looks down upon the bay, whose clear waters dash with a gentle murmur upon the long sandy shore. The cars on the Northern are remarkable for their cleanliness and the stations for their pretty flower gardens and neat appearance. Barrie itself looks a nice little town and stands on a high and healthy position; the Rev. Canon Morgan is the clergyman here. I passed on from here to Ivy, about 18 miles distant; the Incumbent here is the Rev. W. W. Bates, B. A., who seems greatly beloved by his flock; in fact I am told that the Church at Ivy is generally filled with people, not of the sects around Ivy, but of genuine Churchmen. The morning I was there a Trinity College divinity student, Mr. Radcliffe, took the whole service, the Incumbent being ill; but the next Sunday I heard the rev. gentleman instructing his confirmation class and preaching, and I must confess it was with real pleasure I listened to the earnest and clever manner in which Mr. Bates catechized his children; no wonder they turn out such good churchmen; the prayer book was clearly and ably explained, and the rev. gentleman would put to shame many and many a city rector in the remarkably fluent and interesting way in which those children were instructed. I hope the day may not be far distant when Mr. Bates may have a larger sphere of labour to bestow his talents. On the Friday there was a confirmation, when the venerable and respected Bishop of Toronto came up to perform the Apostolic rite of laying on of hands; the service began with a procession-hymn; the following gentlemen came forth from the vestry in surplices and cassocks: Mr. Radcliffe, divinity student; the Rev. A. B. Chafee, B. A.; Rev. W. W. Bates, B. A., and his Lordship the Bishop. The clergy wore stoles and hoods also; the Incumbent read the prayers, the

Rev. Mr. Chafee read the lessons; the Bishop's address was one of fatherly counsel and practical advice; the singing throughout the whole service was very good; the church itself is a very nice one, but wants a large chancel to set it off; it was nicely filled that evening, although a week day. Several of the parishioners had supper with the Bishop at the parsonage, and spent a very nice evening. I forgot to say that a goodly number were confirmed, some of which were of quite an old age, but were not through reason of age afraid to confess Christ before men. From here I went on to Vespra, the missionary here is the Rev. A. B. Chafee, B. A.; this gentlemen wherever he goes, and is known, is always beloved; his work here is "secula seculorum," he has charge of four places. I heard the confirmation service held in his principal church, Christ Church, Vespra, which was of a hearty and devotional character. About twenty candidates offered themselves for the apostolic rite, and the church was perfectly filled. From here I went to Cookstown; the Incumbent is the Rev. J. S. Baker; Cookstown is a nice little place, and promises to be, through the Hamilton & North Western line of railway running through it, a busy little place eventually; the parsonage is on the top of a hill here, and looks down on the village, which is certainly correct, that the Parson should have a good view to see that all goes on all right; the church is on the side of the parsonage; the exterior is very fair, but wants painting very much, however the inside, which was very bad, has been made, by the exertions of the Incumbent and his flock, a perfectly different place; two unsightly pulpits have been removed and new reading desks and a lectern in their stead; the whole church has been papered and new choir seats in the chancel, also a new organ and swings of lamps; it, in fact, looks more like a small cathedral church (in its way) than the unsightly whitewashed place it was before. The Incumbent went heart and soul into the renovating of God's house, so that following out St. Paul's words, "Everything might be in decency and in order," the Rev. J. S. Baker, at his own expense, had all the seats painted and varnished; in fact so much has Cookstown Church been restored inside, that it can very favourably compare with city churches and more so than many. At the early communion here there are often as many as twenty or more communicants. The Rev. Mr. Baker seems to spare no work in the cause of our dear old Church, and is a worthy successor of the Rev. A. J. Fidler, who was the respected and beloved incumbent of Cookstown for many years. This gentleman preached the opening sermon on the 26th August; he spoke in warm appreciation of the improvements.

I must not conclude this letter without saying how pleased I am with the real genuine working of our clergy up North; they are teaching their people to love our Church, not simply to attend because there are no other places of worship, or because of the sermon, but for the real reason, that "We believe in one Catholic and Apostolic Church," we love her for her self, for her pure Apostolic Doctrine. Yours very truly,  
A TRAVELER.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

SYNOD OFFICE.—Collections etc., received during the month of August, 1877.

MISSION FUND.—April Collection.—Niagara \$7. July Collection.—Barton \$5.00; Glanford \$3.71; Barton East \$1.29; Welland \$8.31; Fonthill \$1.52; Rothsay \$1.86; Moorefield \$1.63; Drayton 91 cents; Waterdown \$12.11; Aldershot \$2.49; Elora 4.17; Norval \$7.00; Stewarttown \$7.10; Fergus 4.48; Alma \$1.02; Saltfleet \$2.33; Woodbourne 91 cents; Stoney Creek \$2.14; Walpole South \$9.86; Dundas \$3.00; Chippawa \$10.00; Harriston \$5.50; Clifford \$1.50; Drew \$1.15; Ancaster \$12.83; Palmerston \$2.25; Hamilton Church of Ascension, \$25.00; Niagara \$22.00; Clifton \$9.50; Oakville \$9.54; Dunnville \$3.14; Port Maitland 11 cents; South Cayuga 1.27.  
On Guarantee Account.—Carlisle \$25.00; Homer \$31.25; Georgetown \$150.00; Erin \$75; Eramosa \$20.00; Nanticoke \$62.50; Reading \$52.00; Virgil \$25.00.  
ST. JOHN FIRE RELIEF FUND.—Elora \$12.40.

**WEST FLAMBORO.**—The annual harvest festival in connection with Christ's Church took place on the 29th Aug., and was enjoyed by all who took part in the proceedings, besides raising about \$30.00 in aid of a schoolhouse which they hope to erect soon. The day began with a service in church at 1:30 p. m. at which besides the incumbent the Rev. J. Osborne, the following gentlemen were present and took part in the service: Revs. Rural Dean Osler, M.A., Canon Houston M.A., and the Rev. W. Belt, M.A. The preacher was Mr. Rev. the Canon, who gave a stirring address on the subject of the day (The Harvest). The church was well filled. It has always been nicely decorated but this year it far exceeded its former self in beauty of design and general arrangement, the Altar fairly shone forth with chaste flowers and fruit, the baskets of fruit hung from the beams, and mottoes on the walls looked very well and highly appropriate. A nice Text was also put up, which was made by Miss C. Kievell to be a permanent fixture ("Holy, Holy, Holy Lord God of hosts.") It is an immense improvement to the church (this was over the main arch,) on either side were two very pretty texts made by Miss. M. Hore deserving much praise, after service all retired to Mr. Smiths grove, the first thing here was a sumptuous lunch which was partaken of by the congregation and their friends, no charge was made but a plate was handed round and parishioners gave what they liked, games of croquet for the ladies, and an address from Rural Dean Osler on Manitoba which was highly instructive and was listened to by all with pleasure. The Revd. gentleman has just returned from those parts, and his remarks were very interesting, a vote of thanks was unanimously tendered to him, Mr. Weir (Reeve of the Township) returned thanks for the ladies. The incumbent is to be congratulated on the happy time that one and all spent and especially as it was the first, during his incumbency. The ladies in this as usual were first and foremost and no pains or trouble were spared to make this festival go off well. Miss Crooks a lady in Flamboro' who has beautiful grounds intends giving a social to aid this good cause viz., the erection of a school-house.

**HORNBY.**—Mr. Cowin died on Monday, the 13th ult., aged 74. He was a native of Ireland, having been born in the parish of Clonora, in the county of Tipperary. Our deceased friend was not only an earnest, consistent Christian, but he also faithfully fulfilled, during many years, the duties of several important offices in the church. He loved the church, and continued unto his life's end to give substantial proofs of his willingness to spend and be spent that Christ might be honored and the church's interests promoted. The congregation at Hornby are indebted to him for the ground now occupied for the church and churchyard; and he was the first to raise the funds necessary for the erection of the building. For about thirty years he has been superintendent of the Sunday school, and, with the exception of one or two years, he has been chosen lay delegate to the Synod ever since the formation of Synods of the Church in Canada. He long filled the now almost extinct office of clerk, and latterly was licensed by the Bishop of Niagara to that of lay reader. He was a man of gentle and unassuming manners, and many of the clergy and other members of the church will long remember with gratitude his generosity and hospitality. His end was peace. His life and death suggest quite naturally to all who have known him, the words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them." "May we die the death of the righteous, and our last end be like his."

**PALMERSTON.**—A few evenings before the Rev. W. R. Clark's departure, his friends met at his residence for the purpose of presenting him with a small token of esteem, when Mr. Lacy read the following address:

**REV. AND DEAR SIR.**—We, a few of your parishioners, having heard with great regret of the severance about to be made between us, by your resignation of the oversight of this parish, and feeling that it would not be well for you to leave

us without the manifestation on our part, in some slight measure, of the great regard we have for you as our pastor and friend, we have sought to link with our expressions of goodwill a small token of our esteem for you in the shape of this purse; but as the hearts of men are better than gold and silver, and as our heartfelt wishes for your future welfare go with our small present, we hope you will not measure our good wishes by the small sum we place in your hands, but will accept it only as an earnest of what we would do, rather than of what we have done.

John McCoomb and W. B. Tiffin, Churchwardens. J. T. Lacy, Secretary.  
Mr. Clark replied in suitable terms, and the party dispersed.

**HURON.**

(FROM OUR OWN CORRESPONDENT.)

**THE MISSION PARISHES OF THE NORTH.**—To those who are dwellers in our larger towns and the older settlements in the country, the labour of the missionary in the partially opened-up townships of Canada is little known. The readers of the DOMINION CHURCHMAN reading of the Episcopal visits to parishes in the North or West, and the confirmation of small classes gathered into the church from the wilderness, can form no idea of the great labors involved in seeking out and leading into the fold the widely scattered members. Such was the mission life of the pioneers of the church where this "Forest City" now stands, and in the surrounding now prosperous country; and such is the mission life in the northern counties of the diocese. We do not claim for Huron any pre-eminence in self-sacrificing zeal and evangelic earnestness. They are not limited by the narrow bounds of a diocese, but far as the church has extended her borders, there are her servants pre-eminent in labours.

From a friend in Grey county we have had a communication, telling us much of the visit of his Lordship the Bishop of Huron in his August tour. In the Markdale mission, comprising six churches, scattered over a wide space of country, there were confirmations held by the Bishop in four churches—we use the word church, as sometimes used by the Apostles to the Gentiles—in Markdale he confirmed fourteen candidates, in Maxwell fourteen, at Gott's Hall, near Innistogue, nine, and in Shelburne fourteen. In each place the interest evinced in the visit of their Bishop was remarkable; the congregations were very large; all were desirous to hear him, and to witness the apostolic rite of the laying on of hands; Gott's Hall was beautifully decorated with trees and flowers. At each place his Lordship delivered a brief but forcible address exhorting the newly confirmed to map out a straight christian course for themselves, to pursue it during life, and they would receive the reward hereafter. The Rev. W. G. Racey, incumbent of the mission has laboured diligently, to bring forward for confirmation so many from its widely scattered homes. The churches are all prospering remarkably well under his pastoral care. Would that they who are endeavouring to stir up discord and schism in the church were engaged in the trying labour of mission life in such fields as the counties of Grey and Bruce.

**LONDON.**—The annual picnic of St. Paul's Sunday School took place at Port Stanley on Tuesday 18th. and passed a very pleasant day on the heights. At 9 a.m. they assembled at their school, Cronyn Hall, and at 9.30 marched in due order to the G. W. R. station bearing their banner the Red Cross, with the words St. Paul's Sunday School. The number of scholars was not so large as on some former pic-nic days; very many scholars being absent. The school it was estimated turned out 400 strong being about 100 less than the school roll. The day was delightful, a passing cloud and a few falling drops not spoiling their pleasure in the least. Many of the old familiar faces were missed from the happy assembly, but all present enjoyed themselves heartily. The Rector, Rev. Canon Innes was unfortunately absent, being unavoidably from home. Rev. Mr. Gemley was of the party and contributed much to the pleasure of the day. To him and the Superintendent of the school Mr. Jewell much of

the enjoyment by the young folks may be credited. And no people do more heartily enjoy their summer excursion and feast more thoroughly than the Sunday School of St. Paul's. The refreshments were fully equal to those of former years; and this is praise enough. It were to be wished that more of the gentlemen who teach on Sunday were present at the picnic. Too much was left to the Superintendent and the few who gave up the day to make others happy. The ladies did not hold back from the work. They were present and busy as is always their wont when and where needed.

**Confirmation Services.**—His Lordship the Bishop of Huron has completed his confirmation tour in Grey and Bruce, fatigued, no doubt, but full of life and energy as before his month's continued work, and we are cheered by the great progress the church has made and the bright promise of increasing usefulness. We continue our report of the visitations.

**INVERMAY, Wednesday Aug. 15th.**—His Lordship confirmed forty seven candidates; a very large class and a crowded church. Many had to leave from want of place to stand.

**SOUTHAMPTON.**—St. Paul's Aug. 16th.—The Bishop confirmed twelve candidates. Prayers read by Rev. R. D. Cooper; preface to the communion by the Dean of Huron.

**PINKERTON, Aug. 16th.**—The Bishop confirmed thirty two candidates. The service was held in a building used as a place of worship by several denominations. The Bishop strongly urged the church members the necessity of building a church where they would devoutly worship as did their fathers.

**PAISLEY.**—Church of the Ascension.—His Lordship confirmed eighteen candidates. The Incumbent, Rev. Mr. Wall, has been but a short time in Paisley. The church has been enlarged of late, and it was crowded.

The brief sketch we have given of the Bishop's tour needs no comment, the work speaks for itself. The great number admitted to the full communion of the church by the Apostolic rite of laying on of hands, proves more than any words of ours would do, that she fulfils her mission.

**The Indians and the Church.**—A deputation of the chiefs of the Saugeen band of Indians waited on the Lord Bishop, when at Southampton, stating that many among them are Episcopalians and are anxious to have the services of the church. The Bishop promised that he would do what he could to meet their wishes. The Rev. Mr. Cooper occasionally visits them.

**British News.**

**ENGLAND.**

In the House of Commons a bill for the closing of Irish public houses at seven o'clock on Saturday evenings was negatived without a division, not so much from opposition to the principle, as for want of time at the end of the session, to consider the measure. A bill for transferring the power of licensing from the present court of justices, to a court elected by the rate-payers was thrown out on a division.

A number of important bills, among them the one for the increase of the Episcopate has been left over in order to have the house prorogued on the 10th, so that the members might be ready for the grouse shooting on the 12th, the day on which that campaign opens.

A motion for the pardon of the Fenian prisoners, moved and seconded in the House of Commons by Irish members, in intemperate speeches, was negatived by an overwhelming majority.

A charge of jobbing, so common amongst politicians in this country has been brought against the English Premier for the appointment of the son of a partizan to the controller-ship of the

Bishop's practical service very nice off; it a week per with a very lly num- of quite of age om here e is the where- beloved; he has irmation Church, evotional s offered o church o Cooks- J. S. ace, and & North gh it, a ge is on on the e Parson goes on e parson- painting was very e Incum- t place; oved and ir stead; ew choir d swings a small unsightly e Incum- vating of t. Paul's y and in xpense, ; in fact restored are with At the as many Rev. Mr. ise of our sor of the cted and ny years. rmon on piation it saying he real ; they are urch, not her places t for the tholic and self, for y truly, AVELER.

ived dur-agara \$7. rd \$3.71; Fonthill; Drayton ot \$2.48; n \$7.10; 38; Wood-; Walpole a \$10.00; w \$1.15; Hamilton a \$22.00; le \$3.14; 1.27. \$25.00; Erin \$75; Reading \$12.40.

Stationery Office. The Premier in his defence in the House of Lords afforded full proof that his power of debate is not abated. The Premier stirred the dignified body of which he is member to gentle laughter. He stated that if he "had been obliged to appoint some one to the office who had technical knowledge of stationery and printing, his choice would have lain between some one who had retired from business, and some one from whom business had retired." With a high sense of honour characteristic of the generality of English politicians, the newly appointed officer at once tendered his resignation, which has been very properly refused, as abundant testimony has been afforded that he possesses distinguished qualifications for the office. The motion of censure which had been carried in a thin house was unanimously rescinded.

The Oxford and Cambridge bill has been read in the House of Lords, a third time and passed. Lord Harrowby strongly defended the retaining of the Fellowships as a necessary inducement for the education of the clergy of the Church of England. A clause was added in committee enabling colleges to transfer in whole or in part their libraries to the University. A college that would be willing to give away its books, unless those of which it might have duplicates, must be willing at the same time to surrender its reputation for learning.

As a consequence of the Ridsdale judgment a petition to the Queen, which at once received 40,000 signatures, expresses a sense of very grievous wrong done to the Church of England by the recent decisions of the Majesty's Privy Council. The signers express their belief that the only true solution of the present difficulties will be the "Exercise by the church of the legitimate right to deal with ceremonial, through convocation, with consent of Parliament."

A programme for a church congress to be held at Croydon, on the 9th, 10th, 11th, and 12th of Oct., has been published. A great many important subjects are set down for discussion, and a great array of eminent names on the list of those to take part in the proceedings, numbering 124 in all, one half of whom are to read and speak for twenty minutes, and the other half to speak for fifteen minutes. Among the "readers and speakers" we see the name of Earl of Aberdeen, a Scotchman who appears to take a lively interest in religious matters, as his father did.

**MISSIONARY DAY AT SALISBURY.**—Those of your readers who remember the mention of the Missionary Day at Salisbury in the "Life of the late great Bishop of Capetown," may like to hear some account of its quiet observance this year.

Oh! for a painter's hand and a poet's tongue to set forth the loveliness of that fair cathedral. Yet how vain for those who have never seen it! How needless for those who have!

The nave is at present full of scaffolding, so the congregation are accommodated in the space underneath the centre tower and in a portion of the transepts. Through the screen of open brass work the choir can be plainly seen. At 11:30, on July 26, the faint sounds of "The Church's One Foundation" were heard as the choir began to move from the Chapter House. As they passed through the west door of the south transept, the congregation rose and took up the strain. The choir was followed by about forty clergy, in surplices, besides the cathedral body. Then the Bishops of Lichfield and Grahamstown, and lastly, the Venerable Bishop of Salisbury. Bishop Selwyn preached a grand sermon on the words: "I was not disobedient unto the heavenly vision."

After service the Palace Gardens were thrown open, and the clergy and others had luncheon in the Palace. In the grounds a tent had been erected, and at 2:30 it was well filled for a missionary meeting. The speakers were the Bishops of Grahamstown and Lichfield and a Mr. Meadows, from Tinnevely. The Bishop of Grahamstown began by a feeling allusion to his great chief—the late Bishop of Capetown—an allusion which was warmly received by those present. He reminded his hearers how Henry Martyn had landed at the Cape while the battle

was actually raging between the English and the Dutch, on the issue of which the future possession of the colony depended, and how he records that he prayed there that if the English possession of the country should tend to the advancement of God's truth and kingdom, then victory might be granted to the British arms.

He said that for many years after the first establishment of the See of Capetown, so much had to be done for the European settlers that nothing was attempted towards the conversion of Kaffirs. Such progress has, however, been subsequently made in this work that there are now several Kaffir deacons, not one of whom has since his ordination given cause for anxiety. The Mission Stations, too, are held in reverence and regarded as cities of refuge by the heathens around them. The Bishop spoke of the good which had resulted from the establishment of a Theological tutorship, and looked forward to the work which should be effected by a native ministry trained on the spot. He spoke of the great increase of the Kaffirs under the British rule as an answer to the notion that the coloured races are dying out.

Mr. Meadows, who has laboured for twenty years in Tinnevely, mentioned among other favourable indications, that the converts are not now so exclusively of low caste as formerly. Many standard books of English theology are now rendered or being rendered into Tamil; among which he mentioned, I think, "Pearson on the Creed," "Trench on the Parables and Miracles," "Blunt's Scriptural Coincidences," and so on.

Mr. Meadows was succeeded on the platform by the well-known massive form of the Bishop of Lichfield. His Lordship referred to the presence of three "footpad" Bishops—himself, Bishop Merriman, and Bishop Steere—who had by this time arrived. He spoke with much feeling of the supposed gradual extinction of the Maories. In addition to intemperance and other European vices, he said that that decrease was partly attributable to two causes:

1. The introduction of Indian corn. This the Maories do not grind, but steep in water till it becomes a pulp, sweet and palatable, though bad smelling, and containing much carbolic acid. On this stuff the Maori babies are weaned. Is it a wonder that so many die of enteric disease?

2. The introduction of blankets. While little or no clothing was worn, if they got wet they soon dried again; but now they lie and sleep in their wet blankets, and as a consequence inflammation of the lungs is prevalent. Again, the women carry their infants in a sort of pouch, made of two or three folds of blankets, and then turn them out naked to run about in the cold and rain.

The Bishop gave more than one instance of the effect which the Christian religion had had among the New Zealanders in mitigating the horrors of war. In one case after a fort had been taken from the English, a flag of truce was sent down with an English woman who had been taken, lest she should be injured in the subsequent fighting. After a disastrous battle, in which the Maori troops had defeated an English regiment, killing seven or eight of the officers, some of the chiefs came on the battle field at night to give drink to the wounded English officers. A paper with instructions for conduct in the war was found on the body of one of the Maori soldiers, and among their rules was this one: "If thine enemy hunger, feed him; if he thirst, give him drink."

His Lordship went on to speak of the efforts which the Maories have made to support their clergy in decency and comfort. On one occasion the complaint was made to him by the traders that the natives would take nothing but coin instead of slop clothes as before. The Bishop promised to ascertain the cause, and the following explanation was elicited: "You know we are trying to raise an endowment for our church, and it is awkward to put trousers and shirts into the plate!"

The Bishop then spoke of the continued necessity of some European labourers, to act as floats to the great net which was gathering in Melanesia; but then, he said, they must be men of first rate stamp, not those who could not pass muster and were not worth their salt at home.

Evensong was said in the cathedral at 5.

Another meeting was to be held at 7, at which Bishop Steere was to give an account of his work; but this, to my regret, I was unable to attend, having to return by train to my country home.

Surely a day thus observed once a year in a cathedral city in behalf of foreign missions is an example worthy of imitation elsewhere.

This does not of course supersede the more solemn observance of the day of prayer for missions in the winter.

Chilmark, Aug. 1, 1877.

#### FOREIGN MISSIONARY NOTES.

In his sermon preached at the consecration Dr. Caldwell and Dr. Sargent, the Bishop of Madras said: "When I came to India, in the latter part of 1861, I found 45,000 native Christians of our church, besides about 18,000 inquirers on catechumens. There were 33 native clergy, and about 1,000 teachers. Sixty-three European missionaries were also engaged, partly in superintending the native clergy and congregations, partly in education, and partly in pressing forward the evangelizing of the heathen. Year by year these numbers have been growing, with the exception of the European missionaries. The 63,000 native Christians with catechumens have now become about 100,000. The 33 native clergy have grown to be 105. The lay assistants have received no material addition, being only about sixty more than they were. The European missionaries have fallen from sixty-three to fifty-three. It has been our aim to train the native church for an episcopate of her own." The native Christians are trained by various church institutions to self-government. The whole number of clergy in the diocese of Madras is 220, 106 of whom are native. The native clergy speak three different languages Tamil, Telegu, and Malay, and the object of the church is to appoint native bishops who can freely converse and correspond with them.

**RUSSIA.**—The *Times* correspondent at Bucharest writes, Aug. 3rd, "In reference to the alleged Russian atrocities, I do not believe one word of them." The "nineteen newspaper correspondent declaration" vouching for Russian atrocities is discovered to be a forgery.

**EGYPT.**—The convention with England for the suppression of the slave trade has just been signed. The government of the Khedive has refused to repay to the Bank of Egypt, the sum of £160,000 advanced by the Bank without security in order to pay the coupons.

**INDIA.**—In the Madras presidency alone 1,750,000 people receive daily assistance. It has been determined at a public meeting at which the governor presided to appeal to the British people for aid.

#### Correspondence.

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

#### THE SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

To the Members of the Church of England in the Diocese of Toronto.

DEAR BRETHREN,—In soliciting your attention to the following statement, I feel it due to myself to state that from the circumstance of my having been connected with Indian missions for many years, I have been requested to act as President of this society—formed for the purpose of fostering among Canadian Churchmen a more active interest in missionary work, and the collecting of funds to aid that work. The urgent needs of the Diocese of Algoma, and its strong claims on our sympathy and support, it having been an integral part of this Diocese, prompted the formation of this society; but it was not intended that its efforts should be confined to that sphere alone. It was felt that it might prove an agency for obtaining support to missions among our white brethren in the Province of Manitoba, and among the heathen Indians therein, whom we may justly deem as *foreigners*, and who have strong claims on

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r attention to myself my having for many President of foster- ore active llecting of eeds of the ms on our an integral rmation of d that its ere alone. ncy for ob- our white and among may justly g claims on

us for spiritual aid. On reference to the constitution it will be seen that we do not attempt to administer the funds collected, but leave the designation of all contributions to the donors. Our aim is simply to awaken attention to the spiritual wants of those destitute regions, and afford facilities for supplying them. We are willing also to receive and forward contributions to any of the missionary societies in the Mother Country for foreign missions abroad.

It is now upwards of a year since this Society was inaugurated, when copies of the constitution and declaration, with collecting books, and the offer of collecting boxes, were forwarded to the parochial and missionary clergy inviting their co-operation; but I regret to state that the result has not been satisfactory; nor is it surprising that it should be so, when we consider the pressure that everywhere exists in financial matters, when it is known that the assessments for various Synodical purposes, e.g., the Widows' and Orphans' Fund, and that for the Domestic Missions, have not been met, and even the clergy themselves have suffered, and are suffering, serious inconvenience from non-payment of their stipends. Besides this state of things, we must not forget that the duty assigned us is imperative, and notwithstanding the obstacles placed in our way, we must strive to surmount them. We have great encouragement in this. It is a well-established fact that if we want things to prosper at home, we must not selfishly confine our efforts to our own parishes—or dioceses—but in faith and dependence on the great Head of the Church, we must consider and incline our ear to His direction, "forget thine own people and thy father's house," that we may do good to others.

The history of the Mother Church of England especially shews this; and the American Church dates her first rapid progress at home from the day she undertook to extend her Master's kingdom abroad. With such positive commands to "go forward," we ought not to allow imaginary obstacles or even our depressed state of affairs, to deter us from making the effort, and who knows how He who has all resources at His command may bless it (Mal. iii. 10).

For our encouragement, let me here note the remark of an American Bishop at the Jubilee Services of her Mission Board in 1871: "If ever," said he, "the plea for foreigners and heathen might seem ill-timed and unwise, it was when forty, fifty, or sixty years ago such men as White, Griswold, Wainwright and others were making their plea among us. If ever there was a crisis when that plea and appeal were required as an essential part of the impulse needed by a feeble and sorely tried and depressed Church, that crisis was upon our fathers just then. And whenever the love of Christ wanes, and the home field lacks laborers and enterprize for God, then ever let the heathen and the foreigner be remembered afresh. Let this lesson be one of those which this Jubilee review writes on all our minds, as proven true by our own missionary history."

In acquainting ourselves with the success of Missions abroad, we shall find from it a confirmation and strengthening of our flagging zeal and waning faith at home. Just in proportion as the Church obeys the precept "Forget thine own people and thy Father's house—that is not selfishly confining our efforts to our own Dioceses and parishes, but caring for and helping forward those who are destitute and perishing in heathen darkness." "The Church in acting thus," it is contended, "is doing better for her own, (far better) than if she cared for them alone,—she is casting her bread upon the waters" only "to find it after many days," in new evidences and new conversions which shall enrich and fertilize her own possessions while in the very act of lavishing it upon those whom the world call Foreigners. This is God's way; let it be ours. "And thus when the voice of doubt and misgiving, or the spirit of strife and disunion pervades the Church, as it unhappily does at present,—if we engage in this work with faithfulness and zeal—there shall come back to us from our distant Mission fields—remedies for these evils at home—the cheering report of signs wrought by Christ in the sight and hearing of our Missionaries, as in the days of the Apostles. "The blind," as it were, see; the deaf

hear, the lepers are cleansed, the lame walk, and the poor have the gospel preached unto them." In the presence of such contemplations, (visions of hopes, glory they should bestow), even the solicitation of pecuniary aid seems poor, and beggarly—needful as they are, wonderful, we may almost say, in their permission—as offerings for spiritual work for the Divine Master's Service. (Vaughan)

It is indeed a mighty conquest we have undertaken; nothing less than the upbuilding of Christ's kingdom upon earth. Let us realize our responsibilities!

The region to which we feel our efforts ought to be specially directed are: 1. The Diocese of Algoma, (within our own Province), and 2. The Dioceses of Rupertsland Saskatchewan, Moosonee and Athabaska, in the Province of Manitoba.

The following brief extracts from the appeals of those noble and devoted men who are laboring in those trying spheres ought to engage our earnest attention.

The Bishop of Algoma in his report to the Bishops and clergy of the Province, writes: "The Missionary Diocese of Algoma, without any fund or resources beyond what little the members of the Church within its limits can give, is entirely dependent upon extraneous aid for means to support the little band of clergymen and laymen now actually laboring therein. And since the responsibility of supervising this newly-formed missionary diocese has been deputed to me by the several Dioceses of the Province, it is not unreasonable to expect that the funds necessary to carry on the work should be provided by those who have thus committed themselves to sustain and support it."

"Think not," he adds, "that there is no work to be done in Algoma! There are many members of our communion scattered throughout that vast district, who are longing for the privilege of again worshipping God after the manner of their fathers; and there are many, alas, very many more who, though they care for none of these things, should themselves be cared for. Again, there are men, clerical as well as lay, who have offered to cast in their lot with us in doing the Master's work, but to each alike I am obliged to say I can do nothing! for so small are our funds, and so uncertain our means of supply, that I dare not in justice to those who are at present labouring with me increase my liabilities."

"Brethren of the Clergy, I ask your assistance, feeling assured that it only needs that every parish and mission should take its share in this work with a proper sense of responsibility, to effect a large result."

(To be continued.)

UNIFORMITY.

MR. EDITOR,—I notice in your paper that some are greatly exercised about the want of uniformity in the services of the Church; and more particularly in the matter of hymn books. I see there is to be a resolution moved at the Provincial Synod to that effect by some from the Diocese of Niagara. I must confess that I am not of the number of those who sympathize with these worthy people. I cannot understand this craving for "Uniformity." When the Church was most dead, it was most "Uniform." Abundant life, in the kingdom of nature or of grace, always breaks up "Uniformity," and produces, amid its abundant growth, some erratic and some abnormal forms of life.

The Church has only just emerged from the "Uniformity" of Tate and Brady; and there are many yet who deplore that departure. If this craze for "Uniformity" had seized the Church some forty or fifty years ago, what a sad leak in our hymn books there would have been to-day! Fancy our hymn books now without the productions of Keble, Neale, Lyte, Wickworth, Elliott, Alexander, Faber, Bonar, and other late and living writers! Who knows but God in his providence has other sweet singers in store for His Church; and shall we prevent for ever the introduction of their compositions into our Service of Song, by such a finality as an authorized and "Uniform" hymn book?

And what great harm accrues from a diversity of hymn books, except a little inconvenience or expense to those who change their place of worship? I remember when the late good Bishop of Huron introduced Kemble's hymns into his

Evangelical Diocese, with the desire to make it the "Uniform" hymnal. The first edition had not such hymns as "Abide with me," "Sun of my soul," etc. By and bye the "Uniformity" was broken by various clergymen having slips printed with these hymns, and distributed in their churches. Then came out another edition of Kemble with "Additional Hymns" (546 to 624), including these and several others out of H. A. & M. Still all were not satisfied, and slips again appeared in sundry places with "O Paradise," "Hark, Hark, my Soul," etc. And why not? What harm came to the Church in Huron by this break in its "Uniformity"?

Let us have in the Church, as in God's kingdom of nature, a certain uniformity in principle, with a diversity in detail, a uniformity of structure in the skeleton, as we have in our Prayer Book, and yet a diversity of outward features, as I fancy the compilers of our Prayer Book intended—a uniformity in general construction of root, trunk and main branches, but a diversity in foliage.

This is a time of great zeal and revival of spiritual life; let us not stamp it out by minute regulations and sumptuary laws, on either side, to cramp and fetter it. The Church is now under a high pressure of steam, and it would be madness to fasten down the safety valve.

Yours, G. J. L.

THE MONTREAL ELECTION.

SIR,—Ecclesiastical news from the upper Province travels but slowly in our direction, and we are only just beginning to understand the "Chapter House Meeting" regarding Dean Bond's non-election. If not misinformed we learn that the Montreal Synod did not elect Dean Bond, or Canon Baldwin, or the Rev. James Carmichael, as its representatives to the Provincial Synod.

There was no reason why they should elect them, if they thought that other clergymen would make abler representatives; and that such was their opinion is conclusively shown by the result of the election.

That the defeated parties should have a deeper faith in their own fitness and ability is a fact not characterized by modesty, and is probably as little supported by any other worthy reason. But that a meeting should be called in the Chapter House to endeavor to intimidate the Synod, and control their choice, and that this should be done with the sanction of the Bishop is so deplorable, and its evil effects are so far reaching, that their consideration is not of moment to the diocese of Montreal alone.

We in the maritime Provinces—and I fancy you in Ontario—have a clearer conception of the principles of our Constitution, and a firmer faith in the traditions of our fathers, than our brethren have, who evidently look to another country for land-marks where we only see beacons warning us of danger; for there is in the "Chapter House Meeting" something very suggestive of the "meetings" and exertions of the Jacobin Clubs and the leaders of the "Mountain" to compel the National Assembly to abandon its legitimate attempts to govern according to the Constitution. We know that when the Assembly yielded to the "indignation meetings" held in the "Chapter House" of the Jacobin convent, it yielded its independence and brought about its own ruin.

If the Synod of Montreal makes a similar mistake, and surrenders its right to elect its own representatives, at the summons of an intolerant faction, it will find when too late that, with the power it has abandoned, has also gone the position it has hitherto occupied in the estimation of the Church of Canada.

But the most painful part of all is to see the Metropolitan of Canada making himself a party to this sad work. Yours, truly,

EDWARD J. HODGSON,

Hillsborough House, Charlottetown, Prince Edward Island.

PASTORAL STAFF.

DEAR SIR,—In reply to the letter of "Enquirer," contained in your last impression, I beg to submit that the Pastoral Staff is "the crooked staff of a bishop, abbot, abess, or prelate privileged to

use it. This does not seem to have had an origin much earlier than the 7th century. It is often improperly called a crozier. The crook is carried by bishops, with the crocketed curve outwards, in the left hand; and by abbots, with the plain curve inwards, in the right hand, to show respectively the nature of their jurisdiction."

Hook says, "It is mentioned in one of the rubrics of King Edward VI's First Prayer Book, which is still the law of the Church, according to the present rubric as to the ornaments of the Church, which prescribes that the bishop shall in his public ministrations, besides his proper vestments, 'have his pastoral staff in his hand, or else borne or holden by his chaplain.'"

Anciently the "staff" was a sceptre, and therefore "figuratively it means power, authority, dignity, &c.," and the reason assigned for the carrying of the staff differently by a Bishop and an Abbot is that the *outward* turning signifies *external* authority, the *inward* turning merely *internal* authority.

Lee, if I may be permitted to quote him, without giving offence, says, "The Pastoral Staff in form somewhat resembles a shepherd's crook, an apt emblem of the pastoral office of a Bishop over his flock. The upper end is curved, the lower end pointed to show the authority of the Church over the obedient and disobedient, according to the Latin line, 'Curva trahit mites, pars pungit acuta rebelles.'"

It is sometimes bound with a *veillum* or banner of the cross—sometimes with a *sudarium*, which is most correct, its true use being to roll round the staff, not only to hinder the gilding of the burnished staff from being tarnished, but to preserve the Episcopal Glove.

The Pastoral Staff is carried by the Bishop in the left hand, for this obvious reason, viz., to keep his right hand free to bestow, whilst uplifting it, his blessing, as at Holy Communion and other administrations of the Church, or as he walks to and from the altar in processions."

The crozier is the pastoral staff of an Archbishop, unlike the Bishop's staff, which terminates in a crook, the crozier terminates in a cross. It is invariably carried by a chaplain.

I may add, as a matter of detail, that, according to the authorities, an Abbot, when walking with a Bishop, "covers his crook with a veil hanging from the knob, to show that his authority is veiled in the presence of his superior."

The Rubric in Edward VI's Common Prayer Book, referred to above, is as follows: "Whosoever the Bishop shall celebrate the Holy Communion, or execute any other public office, he shall have upon him, besides his rochet, an alb, and cope or vestment, and also his pastoral staff in his hand, or else borne by his chaplain."

VINCENT CLEMENTI, B.A.

Peterboro, Aug. 24, 1877.

#### RAISING A CLERGYMAN'S SALARY.

MR. EDITOR,—Will you allow me, through your columns, to protest against the system which prevails in some parishes of raising money for current expenditure, including, of course, the clergyman's stipend, by bazaars, concerts, garden parties, etc., and in which his wife is expected to take an active part. The adoption of such means for that purpose is calculated to lower his self-respect, and certainly betrays a want of respect for him on the part of those who do such things. It is written by inspiration, "Even so hath the Lord ordained that those who preach the gospel shall live by the gospel," and "those who are taught in the Word" are enjoined to minister unto him that teacheth, in all good things"—by their voluntary offerings, "not grudgingly," and not by the proceeds of bazaars, etc. It is bad enough to resort to such "dodges" for the purpose of raising funds for the building or repairing of churches, school-houses, or parsonages, but to do so in order to raise the poor pittance which is usually paid to the clergyman, is contemptible. Under such circumstances can we be surprised if men of fine feelings and of tender sensibilities (and clergymen should be distinguished by these qualities), should hesitate about entering a profession in which they are exposed to such humiliating treatment. If they would be as their Master they must indeed be meek and lowly, but their high and holy calling does not require a forfeiture of that self-respect

which is essentially necessary in obtaining an influence over those for whose spiritual welfare they are concerned.

The removal of this objectionable system is, to a great extent, in the hands of the churchwardens. It is their duty to see that the clergyman's stipend is a first charge upon the regular revenues of the church, whether from pew rents or from the day offertory; and in the case of free churches, where the church is entirely supported by the Sunday offertory, it would be better to pay the stipend *weekly*; and in case of a deficiency in meeting other expenses, such as fuel, light, etc., a special appeal could be made from the pulpit for that object—an appeal which the clergyman could make, but *not* when it affects his own stipend. This plan has, I believe, been adopted in several parishes, and has been found to work well.

I conclude with an extract from a letter in this week's *Hartford Churchman*:

"Who but vestrymen or trustees of churches would ever dream of calling a minister (hiring a man to do their work, if you will, for that is the way they look at it) at a fixed salary—and ninety-nine cases out of the hundred, *that* at the very lowest possible rate for a living—and then allow one fourth, or one third, or one half of that to go unpaid. Not unpaid for a little time, not leaving their minister to feel humiliated under a temporary pressure, or to fight his way for a while with the butcher, the grocer, and the tailor, but *unpaid, unpaid, always unpaid*; and so on year after year.

And that means what it has meant, so long and for so many—poverty, suffering, humiliation, and disgrace. And so the minister is driven to *ease the parish* and set things right generally, by breaking up his relations, seeking a new parish, and going over the same thing again. And all this because vestries have no corporate consciences, and no business responsibilities or habits. If the minister *draws*, very well; if the pews rent, all right. But if any body is to suffer, why of course it must be the minister." Yours, etc.,

31st Aug., 1877.

A SUBSCRIBER.

#### WIDOWS AND ORPHANS OF THE CLERGY.

SIR,—A really very good and sensible resolution was passed in the Synod of 1876, the object of which was (as I understood it) in the event of the death of a clergyman in this diocese, to supply his widow with a sum of ready money to defray any immediate expenses consequent on her husband's death, until the first quarterly payment from the W. & O. Fund of the diocese would come due, which in some cases might be nearly three months after the death of her husband.

The way in which this was to be carried out was (I understood) to be by a collection made in every church in the diocese as soon as possible after the announcement of the clergyman's death. The money thus collected was then to be sent at once to the Synod office, from whence it would be forwarded to its destination in the proper manner. In this way it was thought that especially to the widow of a clergyman of limited means the amount thus collected would prove a ready and acceptable boon.

But if instead of doing this in the manner above specified, this special collection is to be sent in by the several parishes in this diocese as it has been since the death of the Rev. G. J. S. Hill, the rector of Markham, viz., by making the time for sending it in extend over a year or so, it would evidently defeat the object for which this special collection is made.

In addition to this it certainly seems to me a most indelicate mode of procedure that the name of the widow of a deceased clergyman should be paraded in almost every issue of a weekly church paper in connection with paltry sums of \$1, \$2, \$3, or even less than that, doled out to her whenever some small country parish sees fit to send in the pittance which they subscribe to this special object. I hardly think many of the married clergy of the diocese would like to think that this sort of thing would happen to their wives in the event of their decease.

Cannot something be done to avert the recurrence of such a miserable and indelicate exhibition as has been witnessed in connexion with this special collection during the past year.

A MARRIED CLERGYMAN OF THE DIOCESE OF TORONTO

## Children's Department.

### MY BABY.

They made a little crown in heaven  
When she was born.  
Only the breath of angels on it;  
Neither flowers nor leaf upon it;  
Never a single thorn.

Slowly it grew in form and beauty  
As the days passed on—  
Tinged her eyes with love-light's dawning;  
Ruby lips to love-words forming:  
Lispings future song.

Brighter still the crown was budding  
As the year grew old;  
And my simple heart beguiling,  
Angels showed it to me smiling:  
So the days grew cold.

"Look! O mother! look upon it!"  
(Baby lay asleep.)  
"In the heaven's sunny bowers  
Twine we everlasting flowers:  
Think upon it in the hours  
When you will weep!"

"Look! O mother! fair we've made it  
For an angel's head!"  
There was something strange and wild  
Struck my heart—the angels smiled:  
I turned to look upon my child—  
And she was dead.

—Dot was usually a remarkably good child, but one day she behaved so badly that both papa and mamma had to reprove her. Thoroughly ashamed, but in no way penitent, Dot brooded over the affront till bed time, and was still full of indignation when she knelt to say her prayer. Even "Now I lay me" was said with pouting lips, and when it came to the little addendum, "Bless my dear father and mother," she stopped short.

"Go on, darling," said mamma.  
"O Lord, please bless"—there was another pause—"just bless me, my own self. Amen."

### THE EXACT TRUTH.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other.

His companion advised him to throw it out. "It will make your wall-untrue, Ben," said he. "Pooh!" answered Ben, "what difference will such a trifle as that make? You'er too particular." "My mother," replied he, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben "that's all very well; but I am not lying, and have no intention of doing so."

"Very true, but you make your wall tell a lie; and I have sometimes read that a lie in one's work like a lie in his character, will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben; and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when, behold, the lie had wrought out the result of all lies! The wall getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last, in the night, had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character; it grows more and more untrue if you permit it to remain, till it brings sorrow and ruin. Tell, act, and live, the exact truth always.

### DEATH.

At Millburn Town, Gogar, on the 21st. ult., Henry Macdougall Esq., late of Toronto, fourth son of the late Lieutenant-Colonel John Macdougall, H. M. I. A.

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DIocese of NOVA SCOTIA.

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SEND FOR IT.

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

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

Toronto, April 28th, 1876.

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

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

A. N. TORONTO.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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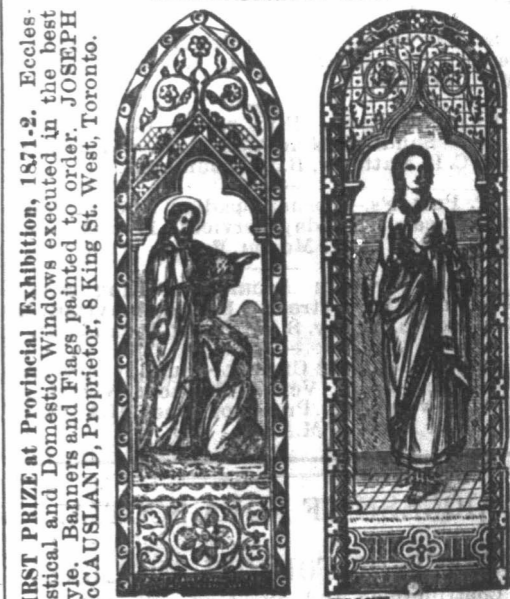
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