

# Dominion Churchman.

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TORONTO, THURSDAY, NOVEMBER 1, 1877.

[No. 45.]

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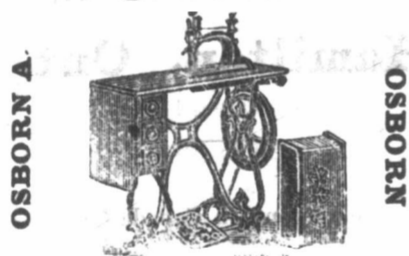
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# Dominion Churchman.

THURSDAY, NOVEMBER 1, 1877.

## THE PHOTOGRAPH OF THE HOUSE OF BISHOPS.

WE are gratified to announce that our Premium Photograph, as we anticipated, is giving universal satisfaction to those who have seen it. It has been subscribed for to a considerable extent, and we would remind our readers of the desirableness of bringing the subject before their friends and acquaintances. Those who have not subscribed for it should do so at once, as we feel assured that all churchmen will be proud to possess so valuable a memento of the late meeting of the Provincial Synod. Our subscribers by paying up to the end of 1877 and remitting \$2.50 for 1878 will be entitled to the photograph. Those who have already paid for a part of the year 1878 will have to pay for the remainder of that year and fifty cents additional. All new subscribers, by sending us \$2.50 at once will receive the photograph and also the DOMINION CHURCHMAN for one year. The price of the Photograph, if ordered alone, is \$2.00.

The following are extracts from notices of the Photograph given by the press:—

"Mr. Notman, of Montreal, has produced a very fine photograph of the House of Bishops. The figures are nine in number and full size. The likenesses are perfect. . . . The picture will ere long adorn many a Canadian home."—*Mail*.

"A most excellent photograph of the House of Bishops. . . . As a work of Art it is perfect. The grouping is excellent and the likenesses speaking. . . . Such a memorial of the late Assembly ought to be highly prized by the Episcopals in this Dominion."—*Leader*.

"An excellent photograph. . . . The likenesses are good, and the grouping well done. The photograph cannot but prove to those who secure it an interesting memorial of the meeting of the Metropolitan Assembly."—*Globe*.

### THE WEEK.

SOME of our contemporaries are much exercised over the question of the amount of knowledge possessed by the Old Testament saints on the subject of immortality. Some contending that they were in profound ignorance of a future state, that the doctrine of the immortality of the soul is not taught in that portion of the Scriptures, and that consequently the Jewish people were altogether without a hope in connection with the hereafter. To aid in settling the controversy, the shade of Confucius has been invoked; although what intercourse he carried on with Moses does not at present appear, the subject not having been hinted at either by Jewish or Chinese historians. It has however been very properly remarked that it would be strange if Moses, who was learned in all the wisdom of the Egyptians, should not have known as much on such a subject as the Egyptians evidently did. The instance referred to by our Saviour where Jehovah is called the God of Abraham, of Isaac, and of Jacob, is adduced by Him to show that the doctrine of immortality was

involved in that expression. It is difficult also to understand what possible sanction could be supposed connected with such prohibitions as that contained in the tenth commandment if the retributions of the future life were not held as an article of belief by the lawgiver. The laws against necromancy or invocation of the departed also point in the same direction, as well as the name so often given by the Old Testament writers to the kingdom of the dead; and all such statements as: "I know that my Redeemer liveth;" "Many of them that sleep in the dust of the earth shall awake;" "Thy dead men shall live;" &c.

The amount of actual legislation attained by the Convention of the Church in the United States does not appear to have been very considerable. Perhaps on the whole so much the better. We do not believe much good is secured by incessantly tinkering with the constitution of any branch of the Church. As a general rule the details of practical Church work are of far more consequence, and their consideration will result in a much greater extent of benefit to the body. It is remarked that no stormy scenes of party strife have been witnessed in the Convention. On some points there has been an agreement to differ. The question of an alteration in the name does not appear to have met with much favor. It seems to have been thought that the essential character of the body is of far more consequence than the name, however inappropriate, adventitious, and meaningless that name may be. The different parts of the compound name of the organization as at present existing are regarded as rather contradictory. The House of Bishops, however, decidedly opposed any alteration, and the general feeling in the House of Deputies was also expressed in the same direction. A vote by dioceses and orders was called for. It resulted in three votes only, out of more than two hundred, that were in favor of changing the name. The attention of the Convention appears to have been more thoroughly directed to the Missionary work of the Church, Sunday School work, lay reading, and the care of the laboring classes. The duty of the Church to Society has been admirably discussed and some valuable resolutions have been arrived at upon it. Three new dioceses, Quincy, Springfield, and West Virginia, have been formed. An amendment to the Constitution, authorizing Missionary jurisdiction within the limits of established dioceses, passed the House of Deputies, but was not ratified by the House of Bishops. The Bishops state that they approve of the means sought to be attained, but they consider the present provisions of the constitution sufficient for the purpose. Long debates have taken place in the House of Deputies in reference to shortened forms of Morning and Evening Prayer, but the attempt to secure them failed of success. Nothing seems to have been determined on, although the general

feeling appeared to be that it might be desirable to have short services on week days and in places where the ordinary services cannot be held.

Considerable political significance has been attached to the assertion as to the unsuitableness of the mouth of the Kaministiquia as a harbor of refuge, and the impossibility of its being navigated by large craft. In reply to this allegation, it is now stated that the *Ontario*, which is the largest propellor afloat on the Lakes, went up the river a few days ago, at night, and fully laden. It is understood that no further proof is needed as to the propriety of the selection for the purpose intended. It must however be stated that this account has been disputed.

The late Indian treaty is one of considerable importance to the Dominion, from the fact that we all are very deeply interested in the treatment the aborigines receive from the government, as well as more or less responsible for it. The treaty to which we refer finally extinguished the Indian title to lands in that portion of the country required for settlement, and made permanent arrangements for maintaining the Indians, apportioning a reserve for them, to which they will have undisputed right in perpetuity. It is not necessary to go into all the details of the treaty in order to excite that amount of attention to it which the interests of the country require. The terms of it appear to be identical with those of Treaty No. 4, concluded Sept. 13, 1874, at the Qu' Appelle Lakes, by Commissioners Laird, Morris and Christie, and with the terms of Treaty No. 3, made with the Salteaux of Ojibway by Commissioners Morris, Provencher and Dawson. In return for the lands to which the Indian title is extinguished, the government agrees to set aside reserves for each band, giving to each family of five persons one square mile of land. In addition, each chief is to receive a present of twenty-five dollars in cash, a uniform, and a Queen's medal in silver. Other head men under each chief receive proportionate sums. Presents of miscellaneous articles are also to be made, and after the first year regular annual payments are to be made. Other arrangements are also entered into in order to encourage agricultural pursuits and the arts of civilization, such as gifts of seed grain, cattle, and carpenter's tools. Pledges are also to be given in reference to the maintenance of the laws and bringing to justice any Indians guilty of violating them. Every new treaty of this kind should be carefully drawn up and all precaution should be exercised in order to secure its faithful observance on both sides. The permanent prosperity of the Dominion depends upon it far more than some people seem to imagine.

The Commission appointed at Washington to confer with Sitting Bull has held its con-

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ERY, &c.  
complete with  
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the Clergy  
nd Laity.  
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LL.  
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Toronto, Ont.

ference at Fort Walsh, and, alas! for the pride of our neighbors, has been abruptly and disdainfully dismissed. The march of the commissioners was anything but a pleasant one, as they were a couple of days without water. At the border they were met by Col. McLeod and his Canadian escort, and having been cordially received were conducted to Fort Walsh. Sitting Bull had previously expressed very strong objections to meet the commissioners and it was with great difficulty he could be prevailed upon to have anything to say to them, on the ground that he had been so often deceived by the United States authorities and had been told so many lies by them that he had no confidence in them whatever. The conference took place, however, in a large room in the post. Commissioner Terry's address was first read and translated, sentence by sentence, by an interpreter. As might be expected the commissioner expressed the warmest regard for the Indian people, said the President and people of the United States entertained the greatest desire for peace, referred to the kindness that had been extended to the Indians who had given up their arms, said that Sitting Bull's band was the only one of all that were at war a year ago, which had not surrendered, and promised a free pardon if the Sioux would return unarmed, refrain from depredations and war, and go to Agencies. Sitting Bull and his band were not however to be smoothed down with honied words and offers of unlimited immunity. They vowed they would never again return to the United States, whatever might be the nature or the amount of the offers made by the government. They said "there was no blood in the country of the White Mother, and under her protection they wished to remain." Their presence on Canadian territory will be a source of considerable anxiety, until they shall have settled down in quiet and shown by their conduct that they really mean never to return to their former homes, at least with any hostile intention against the government of the United States.

The general issue of the French elections is pretty well known although the official returns have not yet been made. It is pretty certain, however, that of the 533 members now composing the new Chamber of Deputies considerably more than 300 will be opposed to the present government, while the President will be able to count upon the support of more than 200. It turns out, therefore, that each of the rival parties has failed to secure its point. The Duc de Broglie will not have the small majority of fifteen or twenty which his friends predicted for him; nor will M. Gambetta's anticipations be realized, to the effect that the old number of 363 would return to the Chamber augmented to 400. On a division, the present cabinet will doubtless find itself in a minority of at least 100. In the struggle, the Marshall and his friends have employed, to the full extent, all the powers of the Administration, which has had the control of the ballot boxes and of those in whose charge they were placed.

A later account represents the number of

Republicans as 320 and the Conservatives 210; and that the Conservative minority contains 112 Bonapartists and 96 Monarchists. It is understood to be settled that the Cabinet will retire about the 7th of November.

The case of the abduction of Miss Carr by Frederic Sturdy from Guelph to Hamilton has ended by Frederic Sturdy being sentenced to ten years in the penitentiary, and his daughter two years for aiding and abetting in the same. The case is the first of the kind in this country and it has several remarkable features in connection with it. The craziness with which the middle aged widower pursued his object is not more remarkable than the ease with which Miss Carr fell a victim to as clumsy a forgery as ever deceived a woman. It is very remarkable, too, that she should have been silent during the performance of what she represents as a marriage ceremony in which she was forced to be the bride. At the same time the close imprisonment to which she was confined for thirty-six hours, in an empty house, serves to corroborate her statement, and, in our estimation, it fixes upon the prisoners the crime in all its depth and blackness of which the jury found them guilty.

Not much change appears to have taken place in the two principal seats of war. Kars is said to be completely invested. The Russians are also said to have carried the Turkish position of Telische, west of Plevna. A pasha, several officers, seven companies of Turks, and three cannons were captured. The Russians are reported to be at Slatitza, south of the Balkans, in rear of Orchanie. The Porte has issued an order prohibiting the exportation of grain. It is also stated that Lord Derby has instructed the British Ambassador at St. Petersburg to confer with Prince Gortschakoff on the subject of mediation. It seems extremely doubtful, however, whether the time has yet come for anything to be accomplished in that direction. Russia cannot afford to retire half beaten, and Turkey will not yield when half victorious.

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

CHRIST or Cæsar? The question is answered as well in the Epistle as in the Gospel. Our conversation, the whole of our department, is in Heaven, from whence also we look for the Saviour. Even while on earth we conduct ourselves as citizens of the Jerusalem which is above, eternal in the Heavens; showing that the claims of Cæsar when they clash with the demands made upon us by Christ and His Church are to be held in abeyance. The facts that the religion of Christ is spiritual, most of its objects, future and all of them endless in their nature, would lead us to expect that Christianity and civil governments could never come into collision with each other. For the governments of earth are solely concerned with things present, things of the world; although instances have been abundant enough, especially in former days, in which the kings of the

earth and their emissaries have set themselves up as the controllers of things to come as well as of things present. The Church in England and the constitution of the country have in general shown a tolerably just consideration of the respective duties which are owing to Cæsar and to God. Instances will however be found in which it is sufficiently evident that such a union of Church and State as would make the two identical in theory, while in practice it is impossible to recognize the principle, has a tendency to make the Church more worldly than Her Great Head intended her to be, it admits of an interference with the Church's system by men who only regard her as an engine of State policy, and it tends to cramp the operations of the Church within the narrow limits of the action of a nationality. All these evils have at different periods of the history of the Church shown themselves in England. We in Canada have been disestablished, and sacrilegious hands have rapaciously seized and misappropriated property which had been given to God; and how far the free and legitimate action of the Church is still to be interfered with by a government which has made use of every opportunity that has come in its way to proclaim its godlessness has not yet been determined. We await the decision of one or two cases now before the Courts before we can determine this matter. Should the decisions be against us, should it be decided that the civil power still claims the right to dictate our mode of procedure in our internal management, it will clearly be our duty to oppose claims so thoroughly arrogant; and to render unto God the things that are God's, while Cæsar is nevertheless not despoiled of his just rights.

We gather both from the teaching of St. Paul and from the example of Christ that the Church has little to do with politics or questions of secular government. Christianity has flourished in the courts of despotic Cæsars as well as in the hearts of republics; and to him whose citizenship is that belonging to another state of existence, the politics of earth, having an extraordinarily and an unnecessarily ephemeral character, have a value accordingly. Give him security for life and property, freedom in religious worship and in the pursuit of his worldly calling, and one form of government will generally answer his purpose pretty nearly as well as another, unless indeed it be notoriously and incorrigibly corrupt. And yet we shall make a serious mistake if we imagine that Scripture requires anything but unreserved obedience to the powers that be, in all civil matters. Even if a Nero sways the sceptre of an extended dominion, the command is: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God"; in exact conformity with which is the Lord's own reply, by which He silenced His enemies when they sought occasion to accuse Him, either to the civil power or to the people: "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

THE SUNDAY-SCHOOL CONVENTION AND CHURCH CONFERENCE.

THE Sunday-school Convention for the Archdeaconry of York and the Church Conference for the Diocese of Toronto, to be held conjointly in the city of Toronto, the programme of the arrangements of which is given in our advertising columns, demand more than a passing notice. The school conventions hitherto held have been very successful, and we doubt not that the convention to be held next week will be as successful and will lead to results as good and as lasting as any of them. An increased attention must certainly be given to the training of the rising generation in the principles of the Christian Church, if we wish not only to hold our own in the face of ungodly and sceptical influences that are multiplying around us, but also to be instrumental in making those principles more widely extended and more deeply experienced in our midst. It is more than ever necessary to enforce the claims of the Christian religion and of our own branch of it, upon the young people that are rising up among us; and the best methods both of teaching Gospel truths and of enlisting the sympathies of children and grown-up people too, require to be diligently sought, carefully discussed, and systematically acted upon. Much good is also accomplished by the meetings of those who have opportunities for instructing the rising generation. Their sympathies, too, for one of the most important engagements in connection with the Church become aroused and increased by these assemblies for mutual counsel and discussion. The Sunday-school, it is true, must never be viewed as a substitute for the public worship of the Church; but it must always be an exceedingly valuable and sometimes almost an essential feeder for her congregations, and the best methods of conducting it can only be attained by availing ourselves of the experience of those who have been engaged in such occupations.

The Convention is chiefly intended for the Archdeaconry of York, that for the Archdeaconry of Peterborough having recently been held. The Church Conference is for the whole Diocese of Toronto, as many members of the Church as possible being invited to attend and join in its discussions.

The Church Conference is to be of the nature of Church Congresses, held with so much satisfaction and success in England and the United States. The Conference will have no legislative or judicial authority, but it has been found that addresses and discussions upon a multitude of practical matters in the work of the Church are attended with a very large amount of benefit. Many new phases are continually arising in the minor details of that work, which may have much light shed upon them when talked over, although they may not be of such a nature as to require special legislation or to admit of it. Nor is it by any means an unimportant consideration that the several schools of thought to be found in the Church are likely to have their little bits of acerbity softened when they meet together for consultation on the solemn, practical work in which we all are engaged,

and to which every one of us is pledged from his baptism. There is not, it is true, a vast amount of difference either in the practices or in the teaching to be met with among the clergy of the Church in this country, whatever may be the school in which they may imagine they can range themselves. But such is human nature that it sometimes happens that the amount of feeling is in inverse proportion to the differences existing—the smaller the difference the greater the feeling. And when we meet together and give expression to sentiments on which we are all agreed, we become agreeably surprised to find how close our agreement is upon all matters of any consequence whatever, and how minute and unimportant must be the remaining points on which we differ, and which therefore we very properly decline to touch upon at all. The sentiments and feelings which have animated the members of the Church Congress recently assembled in England may well be adopted by those who will meet next week in Toronto, and whose object it will be to do and say all they can to promote the peace and prosperity of the Church. The key note at the Congress was admirably given by Canon Lightfoot in his introductory sermon, and was very well re-echoed by the Archbishop of Canterbury. It may be somewhat unfortunate that the Primate does not also act upon the advice he has thought fit to give, but the advice is not a whit less valuable on that account. The Canon in his sermon pleaded eloquently for toleration, and as our differences are so much less here than in England there ought to be no difficulty at all in our case. The lesson of mutual toleration and mutual sympathy was illustrated in the sermon by a reference to the old story of St. Augustine of Canterbury, who failed to rise when he received the British Bishops, thus proving in their estimation that he was not a man of God, and that he was wanting in that toleration and sympathy which became him as a Bishop of the Church of Christ. He advanced also his opinion that the more toleration was practiced so much the better would be the result of their deliberations, and he urged the members of the Congress "to bear patiently and to argue calmly, to strive to appreciate opposing views, to be willing to rectify their own opinions, above all not to esteem others worse than ourselves, but to give them credit for the same sincerity and zeal for Christ of which they themselves were conscious—this must be their first care if they looked for the blessing of Christ." The Archbishop in his address urged in various forms the duty of mutual toleration and willingness to bear with each other's differences, not in any spirit which really deserves the base name of "compromise," but in the manifold sympathy of St. Paul, making us become "all things to all men." Such feelings, he said, should be found in all such gatherings, from a prayer meeting of various parties to a Pan-Anglican Synod. Nor did he believe there was any difficulty in obtaining it from the regular forces of the three great parties in the Church, though all were now awake, and therefore liable to collision. He also remarked that although the times were

critical they were quite as hopeful as at any period of the Church's history, and that he at least would thank God and take courage for the "grand old Church of England, on the basis bequeathed to us by the fathers of the Reformation, the Church in which John Keble, Thomas Arnold, and Charles Simeon could find room and food for their spiritual life." Our approaching Church Conference in Toronto will be the first held in this Diocese, its addresses and discussions will most probably influence the tone of all future assemblies of the kind; and we question not that the various speakers will bear this most important fact in mind in all their deliberations. We trust also that the Convention and the Conference will be largely attended. The combination of the two will no doubt secure a much larger attendance than would be obtained for either of them separately.

Another very important feature in connection with the Convention and Conference will be the Missionary meeting to be held on Wednesday evening, the 7th proximo, which promises to be of an unusually interesting character. The presence of two such men as Bishop Whipple and Bishop Hare, from the United States, cannot fail to secure a large attendance on the occasion. We are informed that these Bishops are pretty certain to be at the meeting—they having positively engaged to come for the purpose—and we anticipate the best results from the meeting.

HISTORY OF CHRISTIAN HYMN WRITING.

BY C. P. M.

Chapter III.

TO the classical period of Latin hymn writing belongs St. Ambrose, who was nearly contemporary with Prudentius and Venantius Fortunatus. Dean Milman (History Latin Christianity, vol. 8) remarks that of these Prudentius has obtained especial favor in Germany, as is shown by the numerous editions of his works and glosses thereon. The manly and spiritual tone of the Prudentian poetry, despite the bad taste and superstition which it caught from the tendency of the spirit of his age with respect to martyr worship, has no doubt an ancestral relation to the hymns of Luther and his successors. The hymns of St. Ambrose are most severely classical in their Latinity; unlike those of Prudentius they are, without exception, written in the eight-syllabled iambic line. The hymn for morning,

Deus creator omnium!  
Cœlique rector, vestiens,  
Diem decora lumine,  
Noctem sopora gratia,

quoted by St. Augustine as having soothed his spirit in a season of spiritual conflict, (Confessions cxli.) is praised by Milman as standing alone among Latin hymns for its gentle cadence. In all the Ambrosian hymns there is an orderly simplicity, without affect, without ornament, which gives a charm even to that facile and monotonous metre. The hymns of the great Soldier-Bishop were translated into German in the 9th century; many of them were introduced into the Roman breviary. Most of our German and English

hymns in the natural seasons and hours are founded on St. Ambrose, as for example those of Bishop Ken. The fatal monotony of this metre soon brought about the introduction of rhyme, whether, as some have thought, derived from oriental sources, or as a natural development of Latin. This first appears though sparingly in Ambrose, consisting of a weak, single rhyme at the end of each complet. Thus in the hymn "Conditor alme siderum" (Mone Hymnen des Mittelalters, vol. 1, p. 50) we have

Te deprecamur hægic,  
Venture iudex sæculi  
Conserva nos in tempore  
Quam diu sumus advenæ.

These hymns breathe the spirit of primitive Christianity; those relating to the martyrs do not invoke their prayers. Of the mediæval theology there is not a trace: stern, calm, and simple, they seem to be an echo from the early worship in the Catacombs.

The true link between the hymns of Ambrose and Prudentius and those of the Middle Ages, is Venantius Fortunatus, who just before the great Lombard invasion of Italy, left that country for Gaul. There Latin culture still lived at the court, among the nobles and in the cloister. Venantius became celebrated as an amatory poet and writer of epigrams and *Vers de societe*, and for some years loitered at court, or wandered from castle to castle, earning his welcome by song. At last, by favor of the Frankish queen, who was barbarous enough to regard literary merit as some claim for Church preferment, he was raised to the episcopate, which he held with blameless dignity, and, dying, left hymns which have fastened as few others on the mind of the universal Church. Of these one of the most spirited in its movement is the grand

Vexilla Regis prodeunt!  
Crucis fulget mysterium,

well known in Neale's rendering in Hymns A and M,

"The Royal Standard, onward go," but better represented by Moultrie's paraphrase "Brightly gleams our Banners." The hymns of Fortunatus on the Holy Angels (Mone I. 4 and 9) contain no trace of invocation, nor do those on the Purification, which are of great classical beauty of rhythm. These hymns show the increasing tendency of the age to gather metaphor and mysticism round the name of Mary. This does not as yet exceed Scriptural limits, yet there is a tone of homage foreign to the writers of the primitive centuries. Still, no prayer is addressed to the Virgin:

"Quod Eva tristis abstrahit,  
Tu reddis almo germine—  
Intrent ut astra flebiles  
Cæli fenestra factus es.

"Tu Regis alti janua  
Et porta lucis fulgida—  
Vitam datam per Virginem  
Gentes redemptæ plaudite!"

Observe the vigorous grace of the last two lines and the rhyme of the first couplet.

The fine poem on the Cross was no doubt not composed with any superstitious intention, and may be read with pleasure by those who can admire its poetical beauty, without recollecting the gross materialistic idolatry of which it has been made the vehicle in the Roman Breviary.

(To be continued.)

THE DELEGATION FROM THE PROVINCIAL SYNOD OF CANADA AT THE GENERAL CONVENTION IN BOSTON.

On Wednesday October 10, the delegation from the Church of Canada, appointed by the Provincial Synod recently held in Montreal, was presented to the General Convention of the Protestant Episcopal Church in session in Boston. The delegation was presented first to the House of Bishops: we extract the account from the daily edition of the *Churchman*;

*Seventh day's session* :—After the usual devotional offices, the Bishop of Michigan, on behalf of the committee appointed to introduce the delegation from the Provincial Synod of the Dominion of Canada, presented to the House the Right Reverend the Lord Bishop of Huron, the Right Reverend the Lord Bishop of Niagara, the Reverend G. Whitaker, Archdeacon of York, and Prolocutor of the Lower House of the Synod, the very Reverend the Dean of Huron, the Venerable, the Archdeacon of Niagara, the Rev. Isaac Brock, Fennings Taylor, Esq., and Thomas White, jr., Esq. The visiting delegation was welcomed by the presiding Bishop with a few appropriate words, whereupon the Lord Bishop of Huron, the Right Reverend Dr. Hellmuth, presented the following address to the House.

"To the Right Reverend the presiding Bishop, and the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America, in General Convention assembled:

We, the deputation appointed by the Provincial Synod of Canada, at its last session, held in the city of Montreal, to convey to this august body the assurance of their most cordial and affectionate brotherly love and good will, would present ourselves before you with the fervent prayer that God the Holy Ghost may be in your midst, to guide and direct you in all your deliberations, and that, thus, the work which you are now taking in hand may be owned and abundantly blessed of God, for the promotion of His glory and the extension and prosperity of His Church, through the merits of His Blessed Son, our Lord and Saviour Jesus Christ.

We desire also to convey to you, Right Reverend Fathers, on behalf of the Provincial Synod of Canada, an expression of the lively satisfaction with which they welcomed, at their recent meeting, the delegation from your General Convention. They will long cherish a grateful memory of the most profitable and pleasing intercourse which they enjoyed with its several members; and they are assured, that under the Divine Blessing, the happiest results must follow from such interchanges of brotherly love, as well as from the testimony, so powerfully borne on that occasion, to the great truths which Christ's Church holds, as her common heritage, in every clime.

(Signed.) I. HURON,  
T. B. NIAGARA,  
M. BOOMER, Dean of Huron,  
GEORGE WHITAKER, Archdeacon of  
York, Prolocutor of the Lower  
House.  
W. McMURRAY, D.D., D.C.L.,  
Archdeacon of Niagara.  
ISAAC BROCK, Sherbrooke.  
THOS. WHITE, Jr., Montreal.  
FENNINGS TAYLOR, Ottawa.

After an interchange of friendly greetings between the Bishops and the members of the Deputation, it was—

*Resolved*, That the Bishop of Huron, and the Bishop of Niagara be invited to sit with this House during its session.

The delegation was then conducted from the House of Bishops in session in the chapel of Trinity Church, to the House of Deputies in session in Emmanuel Church. The members were introduced by the Rev. Dr. Burgess, President of the House of Deputies. The house rose to welcome their Canadian brethren. We extract the account of the reception of the delegation, and the addresses of the delegates from the daily *Churchman*. It will doubtless be interesting to the Churchmen of this Dominion in full.

RECEPTION FROM THE DEPUTATION OF THE CHURCH OF ENGLAND IN CANADA.

The President. I have the pleasure and honor

to present to the House the Delegation from the Church of England in Canada; the Lord Bishop of Huron, the Lord Bishop of Niagara, the Venerable G. Whitaker, Archdeacon of York, Prolocutor of the Lower House of the Synod of Canada, the Venerable Dr. McMurray, Archdeacon of Niagara, the Rev. Isaac Brock, Rector of Sherbrooke, Quebec, Mr. Thomas White, Jr., of Montreal, and Mr. Fennings Taylor, of Ottawa, members of the deputation.

The President. Reverend Fathers in God and Brethren, Delegates of the Church of England in Canada: In the name of the Church in the United States, I hail you as comrades, soldiers and laborers under one Captain and Master. I welcome you as fathers and brethren. I embrace you as members with us of one body. I would knit you with us, since "we are members one of another." Certainly you are in no sense "strangers and foreigners." We are of one earthly descent, all baptized in one Church.

You will bring to us not only an address from the Church in Canada, but your own experience, won by much self-denial, your wisdom and counsel, and cheer attained from success. By the favor of the Lord, you will impart to us some spiritual gift. I trust you will not go empty away. Fathers and brethren, you are looking upon Deputies sent from the Church as it dwells upon two oceans, a gulf itself as large as an ocean, and lakes almost seas in themselves, and within all the broad territory included by these. The question of our country, its rich resources, its commercial prospects, its growing population, with all their possibilities, make us to distrust utterly human power, but the rather to seek the Lord. What a domain and kingdom for Jesus Christ! When we recall that our numbers are not yet such as we hope they will be, we repeat the promise, "A little one shall become a thousand, and a small one a strong nation." Of one thing we all are sure. The Church of the first days must be the Church of the last days.

Your life, and that of your fathers in Canada, has seen trials and straitened places through which the Church has been forced to pass. A word of an ancient heathen philosopher, consecrated by Church use, very often sustains us, "per angusta ad angusta." If our way must be through flames and trials, it shall be to an issue prosperous and glorious.

Fathers and Brethren, we welcome you. Please not only give us the address of the Church as you have it in charge, but speak to us with that heart and mind, that affection and wisdom we have heard to be in you.

The Lord Bishop of Huron. [Reading]—  
To the Reverend the President of the House of Deputies of the General Convention of the Protestant Episcopal Church in the United States of America, and Members of the House of Deputies: We, the Deputation appointed by the Provincial Synod of Canada, at its last session held in Montreal, to convey to his august body the assurance of their cordial and affectionate brotherly love and good will, would present ourselves before you with the fervent prayer that God, the Holy Ghost, may be in your midst, to guide and direct you in all your deliberations, and that thus the works which you are now taking in hand may be more abundantly blessed of God, for the promotion of His glory, and the extension and prosperity of His Church, through the merits of His blessed Son, our Lord and Saviour, Jesus Christ.

We desire, also, to convey to this House, on behalf of the Provincial Synod of Canada, an expression of the lively satisfaction with which they welcomed at their recent meeting, the Delegation from your General Convention.

They will long cherish a grateful memory of the most profitable and pleasing intercourse which they then enjoyed with its several members, and they are assured that, under the Divine blessing, the happiest results must follow from such interchanges of brotherly love, and from the testimony so powerfully borne on that occasion, to the great truths which Christ's Church holds as her common heritage in every clime.

Signed, I. HURON,  
T. B. NIAGARA,  
GEORGE WHITAKER,

Archdeacon of York and Prolocutor of the Lower House.

M. BOOMER, Dean of Huron.  
W. McMURRAY, D. D., D. C. L.,  
Archdeacon of Niagara.  
ISAAC BROCK, Sherbrooke.  
THOMAS WHITE, Jr., Montreal.  
FENNINGS TAYLOR, Ottawa, Deputy  
Clerk of the Senate of Canada.

My brother Delegates have been introduced to this body, and it will not be necessary for me to recapitulate their names.

The President. It will not.

The Lord Bishop of Huron. I did not intend to say anything beyond presenting this address from the Provincial Synod that we represent here, as it embodies a great deal more than I can really add to it. But I would say, in response to the demand made by the President, that it affords me sincere pleasure to add a few words to what I have already read in this Convention. I must say that I am overwhelmed with the magnitude and importance of this great body, representing the Church on this side of the line. However much I have, from time to time, read of the gatherings which take place in the Diocesan Conventions, and also of the General Conventions, I must own that I had no conception of its magnitude. And, as for myself personally, if I may make the allusion, it is more than a mere gratification—it will dwell in my memory so long as it shall please God to spare me. We are thankful that opportunities are occasionally offered to bring together in one those two branches of the Church of Christ which are allied by indissoluble ties—may I not say by ties of kindred and affection, if not those of nationality? Whatever difference may result from political lines, it is reason for thankfulness that we are one body, united by a bond which must endure us to each other more and more. This I can truly say, is not a mere sentiment, but has become a living reality, which grows as we meet from time to time. This present occasion gives us an opportunity to testify that we are one, and that we have but one object in view—to serve the same blessed Master, who bought us all with His most precious blood. My ardent prayer will be that God may strengthen this union for the furtherance of His own glory.

I feel sure that I need not speak for my Right Reverend brother from Niagara, or my other brethren; but they will doubtless pardon me if I do say for them that it is an unspeakable pleasure for us to be here, and that we would give some little evidence of our strong and affectionate sympathy with the working of the Church on this side of the Atlantic—the American Church.

I have invited one of your Bishops elect, Dr. Riley, to visit my Diocese, and to tell his story of the great work which God has now given to this Church to do. And I am glad to say that my Synod, at its last session, was a unit in deciding that all the balance of our Missionary Fund should be given to Dr. Riley for the great work to which in the Providence of God he has been called; and although the sum was small—only five hundred dollars—yet he had many warm friends to sympathize with him. I believe it is but the earnest of still further assistance in his great and blessed work. I allude to this merely as an illustration of the fact that we are really one in heart, one in sympathy and one in work. When I shall have returned to my Diocese, I feel sure that, whilst my visit here will have proved beneficial to myself, the story of what I have seen and heard here will stimulate our people to go on in the great work which has been given to us in Canada.

The President. Will the Lord Bishop of Niagara speak to us?

The Lord Bishop of Niagara. I need not say, Mr. President, and my dear brethren, that it affords me a great deal of pleasure to be with you on this occasion. This is not the first occasion on which I have been presented as a delegate from the Provincial Synod of Canada to the Convention of the Protestant Episcopal Church in the United States. I had that honor as long ago as 1853; and I regret to say that I am the only one of the Delegation from Canada at that time, who is alive at the present moment. I had that honor three years ago. And I thank God, from the bottom of a grateful heart, that that privilege has now been accorded me once more. I say it especially, because I desire, on this occasion, to lay before this Convention the great debt of gratitude

which we in Canada, as well as the whole Colonial Empire and Ireland, owe to the Church in this country.

It was one of the brightest days of my life when, in the providence of God, I was introduced, a stripling, to Dr. Skelton, a well-known Presbyterian and Rector for forty-eight years, from the city of Buffalo. Our friendship has been uninterrupted to the present moment. From him, early in life, I learned a great deal about the Church in this country. I was recommended to read the Memoirs of the Protestant Episcopal Church, written by the late and great Bishop White. And I learned still more from them. I saw that we were drifting very fast into that position in which your Church was found, at the time of the Revolution, in the last century. I knew at that time that our Clergymen were utterly dependent upon the Government, and upon the Society for the propagation of the Gospel in foreign parts, for their support. I saw, from the signs of the times, that this means of support would shortly be taken away. I felt it necessary that some one should blow the trumpet of alarm on such an occasion, and I, though only in the third year of my Ministry, wrote and published the little tract that I have in my hand, entitled, "Thoughts on the Present State and Future Prospects of the Church of England in Canada, with some Suggestions as to its Organization." I sent a copy thereof to the Bishop, and to each one of the Clergy. At that time we had no organization. We were either Rectors in some few of the cities, or Missionaries of the Propagation Society. At that time the people of Lower Canada, and the whole of Canada,—in fact of the whole territory belonging to the Diocese of Quebec, in which I was ordained Deacon and Priest, and which is larger than the whole of these United States, did not raise, for all purposes, including Missionary work and the support of their own Clergy, three thousand dollars a year. At that time, in that immense Diocese, we had but three candidates for Holy Orders. Our Bishop's salary came from England. It was a great salary—\$15,000 a year; but that was the last that ever came from England. I foresaw and foretold that result. I also foretold that King's College, of Toronto, and McGill College, of Montreal would pass out of the control of the Church. In this little pamphlet I foretold that they would lose the Clergy reservations, which were the seventh part of all Upper Canada, set apart by George III., in 1792, for the support of the Protestant Clergy. I said, "What shall we do when we lose these things? We will be very much in the position of the Church in the United States which had been dependent upon foreign aid up to the time of the Revolution, and we would be placed in that terrible predicament in which that Church then found itself." I wish the light were sufficient for me to read from the pamphlet, but I suggested as the only remedy the introduction of the Laity into the councils of the Church. I said, "They have in their hands what we want. They have the money: and it seems to be a principle of human nature that no free people will allow themselves to be taxed without having a share in the control and disbursement of those taxes. Experience is acknowledged, on all sides, to outweigh the most subtle arguments; and the experience of the Church in the United States has shown that the effect that I desire will be produced if you only introduce the Laity into the councils of the Church." As I have said, I published this pamphlet. The Bishop and every Clergyman of the Diocese had a copy of it. During that autumn, October, 1836—this pamphlet having been published in June, 1836,—the Bishop of the Diocese—the late Bishop Strachan, known to many of you, by reputation at least—called a meeting of the Clergy of Upper Canada, ascended the pulpit and laid before the assembled Clergy an outline of our difficulties and our wants, following, in all respects, the suggestion of this little pamphlet, and detailing every plan that I had there set forth as the only remedy for the wants of our Church. A Clergyman is here present who heard him. Matters were considered from time to time. The British Government had to be consulted, because we were then an established Church. Our own Legislature had to be consulted. We obtained Acts of Parliament enabling us to meet as a Synod; and in 1853, the first Synod in the British Empire met at Toronto,

and inaugurated the great Synodical system of the present day.

There is not, I believe, at this time, one single colony of the British Empire, which has not followed in the wake of the Diocese of Toronto. When the Church of Ireland was disestablished and disendowed, it followed our example: so that we have at the present moment Synodical action throughout the whole immense British Empire, with the exception of India, and there, I believe, they are talking of adopting the same system.

Mr. President and dear brethren, it is to you that, under God, we owe this. Look at the state of our Colonial Episcopate. When I was born we had two Bishops in the Colonial Empire. When I was ordained, we had three or four; and now, thank God, we have upwards of seventy-five Bishops. In the Diocese of Quebec, we have five Bishops, and in the Ecclesiastical Province we have seven Bishops and about six hundred Clergymen.

The President. We hope that we may hear from the venerable Prolocutor of the Lower House of the Provincial Synod of Canada, Archdeacon Whitaker, of York.

The Rev. G. Whitaker. Mr. President, and brethren of the Clergy and Laity: I cannot but think that the hearts of those whose privilege it is to be members of this Great Council of the Church must be deeply stirred, as they come together from time to time at these meetings of your General Convention. You "set up your banners for tokens" here in a sense very different from that which presented itself to the mind of the Psalmist, as he uttered these words; your "banners" are "set up," as tokens of a wondrous advance of the blessed kingdom of our Lord and Saviour amongst you from year to year. And those of you especially who have long attended these meetings, will no doubt exclaim in humble and devout thankfulness, "What hath God wrought!" But, brethren, what must be the feelings of one who stands for the first time face to face with this vast representative assembly of the Church, and sees it gathered together from among a people, which, however closely it is allied with his own by the ties of a common language, of a common origin and of the common memory of a glorious past, yet constitutes a distinct and mighty empire, living under its own civil laws? Surely the hearts of us, your Canadian brethren, who have come to tender you our sympathy must apprehend, as they never did before, the import of the glorious utterance of St. Paul "Our citizenship is in heaven"; must realize anew the great truth that the Christian's city and home is not only to be hereafter in the Heavens, but is in the Heavens now.

We must feel, perchance as we never felt before, that we are the subjects and the sons of an everlasting kingdom, which is from day to day, overpassing the narrow limits of earthly politics, and subduing to itself, by the mighty power of its Divine Master, all earthly rule and authority and power; while He bruises them not with a rod of iron, but makes them subservient to His own glorious purposes, to the establishment of His own universal empire. Brethren our hearts must burn within us when we consider these things. Nor let us think that this recognition of our heavenly citizenship does, by any means, impair, but exalts rather and purifies the natural love of home and of country; even as when we gaze from some mountain-top on the beloved home which lies nestled in the vale beneath, we do not regard it with less tenderness and affection because, from that elevation, we have been enabled to recognize more fully, more justly, its relative place among the manifold works of Him who is the God and Father of all the families of the earth. May He grant that we, your brethren of Canada, by fraternal fidelity to you, by fraternal love and sympathy for you, may be ever realizing, more and more, in our own hearts and lives, and exemplifying more instructively, more winningly, to others, the great privilege of unity in Christ, which is even now our own in the gracious purpose of our Heavenly Father, and through the effectual working of that Divine Spirit, by which we are all baptized into one body.

The President. I would ask the Rev. Dr. Boomer, the Dean of Huron, to address us.

The Rev. Dr. Boomer, of Huron. Mr. Presi-

dent and Christian friends, it affords me, I assure you, unspeakable pleasure to be here on this occasion, and to join with the delegation from the Provincial Synod of Canada, to convey their greetings of sympathy and love to this august assembly. I feel not only that it would be out of place, but that it might be in bad taste, should I attempt, in a desultory manner, to speak at any length on those subjects which mutually affect the Protestant Episcopal Church, not only in the United States of America, but in Canada. But I feel assured that the Church of this country partakes of the nature of the people of this country—that it is a *practical* Church. I think, when these difficulties arise within your organization, that you yourselves will be able to treat them in a practical manner. We in Canada are delighted always to hear of your success in this country. Last night I was pleased to learn from your presiding Bishop of the great growth of your Episcopate, the great increase of your members, and the success of the Church generally. Yet, sir, I believe that the success of the Church does not consist merely in adding to our numbers, nor merely in enrolling the intelligent, the educated and the wealthy population of the country. These things are to be desired, no doubt, but they should be subservient to another end. I believe that the true success of the Church of Christ in this country and in all countries, is this,—when, by God's blessing upon our ministrations, she is made the instrument in God's hands of bringing souls to Christ, for their salvation. I look upon that as true success. That is what we should strive for and pray for. But I do believe that the accomplishment of anything short of this is not that for which the Church was ordained, for which she has been perpetuated, and for which her Divine founder died.

I say, then, as we have one Lord, one Faith, one Baptism, so let us labor and pray and work, unitedly and lovingly together, that men may be brought to the knowledge of Christ, that the Gospel may be preached, that the ordinances of the Church may be administered, and that when we have done with the things of the Church Militant here upon earth, we may all be partakers of the privileges of the Church Triumphant.

The President. The venerable Dr. McMurray, Archdeacon of Niagara.

The Venerable Dr. McMurray, of Niagara. Mr. President, my brethren of the Clergy and brethren of the Laity. It is very difficult to find words on this occasion to express my feelings, or to convey, in adequate terms, to this large and influential body, the representatives of the Church in the United States, from Maine to Vancouver, my acknowledgments for the kindness which we, the Deputies from the Provincial Synod of Canada, have received at your hands. It was a happy thought, Mr. President, when deputations like these were arranged between the two Churches; and long may they continue, for I cannot but think that they will be attended with the happiest results. I need not assure you that we received, with the greatest pleasure, the deputation which a former Convention sent to our Church in Canada,—that they were received with the greatest possible kindness, not only on account of the brotherly love that was manifested, but also on account of the able and eloquent addresses which many of that body delivered at Montreal during the time, and which will not be soon forgotten. We have not been slow to follow your example. Our House of Bishops appointed three of their number to represent that body, and our Prolocutor appointed a member from each Diocese of our ecclesiastical province to represent our Church in Canada before this august body. Long may these acts of courtesy and brotherly love continue.

It was very happily said by one of your delegation, on that occasion, that, although the Church of England in Canada and the Protestant Episcopal Church of the United States are not one in name, yet, in spirit, they are one. I am convinced that no boundaries, imaginary or otherwise, can separate the Church of Christ.

When I look back a few years, and see the rapid progress which this Church has made—for I am not a stranger, Mr. President, to your labors in this country—as well as the progress of the Church in Canada, I am filled with gratitude to Almighty God.

I have not so many gray hairs, perhaps, as some whom I see before me; yet there are few present who have had as many years' service in the Church of Christ. With the exception of him who presides over the House of Bishops, there is now living no Bishop who was ordained previous to the time of my ordination in 1833. At that time there were but few Bishops in the United States, and only nineteen organized Dioceses, and but a handful, if I may so speak, of clergy to attend to the requirements of the Church. When I look at our own country, I find that at that time there were but two Bishops, the Bishops of Nova Scotia and Quebec, and but a small number of clergymen. We have now in the Dominion of Canada sixteen bishops and eight hundred clergymen. But what are these, either in this country or in our own, among so many tens of thousands of people thirsting for spiritual knowledge and for the services of our beloved Church?

Your sympathy has been manifested not only on this occasion, not merely in words. You gave us very substantial evidences of your good will towards us, when our Church was, by a ruthless legislature, bereft of a large amount of means, which were given for the establishment of a Church University in the diocese of Toronto. Our venerable and venerated Bishop of Toronto, whose name is a household word in Canada, and well known in the United States, was determined that that University should be built. He appealed to the Church people in Canada, and not without success. In his seventy-fourth year he crossed the Atlantic to lay our wrongs before the English people, and there, too, he met with success. He was encouraged by some of the Bishops, some of the clergy, and some of the laity in the United States, to send an agent to the United States, and was assured of success. I happened to be the honored, but unworthy instrument. It was the first time that the Mother Church sought assistance from this, the daughter Church. And was a deaf ear turned to our appeal? Far from it, Mr. President, for in every city I visited—Boston, New York, Philadelphia, Baltimore, Washington, and other large towns in the United States—I was received with open arms, and the most ample contributions were given for our infant college. And I am happy to say, that that college is now, and has been for years, in active progress under its respected and talented head, and I trust it may long continue to be, as it has been, of great service to our Church. But did your kindness end there? No, Mr. President. No sooner had I returned to my unpretending parish than I was informed that a very handsome and elaborately executed chancel window was to be presented to my church by some of the bishops, the clergymen and the laity of the United States, as a memorial of that visit. That window still stands, and on it is inscribed these words: "From the Churchmen of the United States. Let brotherly love continue." Brethren, let that still be our motto, and let our only rivalry be, how best to promote the Church of our dear Redeemer.

The President. The Rev. Isaac Brock, Rector of Sherbrooke, Quebec.

The Rev. Brock. Mr. President, friends, and fellow Churchmen, I trust on the present occasion that I may be pardoned an allusion of a somewhat personal character. On Saturday next, the 15th day of October, it will have been exactly sixty-five years since my brave and illustrious relative and namesake, General Sir Isaac Brock, fell on the heights of Queenston, where his monument now stands. Those sixty-five years have, I believe, served to draw closer and closer together two great nations, then unhappily at war. And I believe I may venture to say, without the least hesitation, that among the causes which have contributed the most powerfully to this happy result, has been our common Church.

I say our common Church, for do not you American Churchmen and we Canadian Churchmen own one common mother? That mother of whom John Winthrop, Governor of this State of Massachusetts in the sixteenth century, wrote,—and I presume from this city of Boston, these never-to-be-forgotten words: "And our dear mother, the Church of England, to whom we owe a long course of loving watchfulness and care." Yes, we own one common mother. All that is

here is yours and ours. Her glorious history, reaching back to the Apostolic age, her line of Bishops linking us in an unbroken lineage to the time of the Ascension, her Catholic Liturgy, her illustrious divines and fathers, her noble army of martyrs, her reformation—which was a reformation and not a revolution—her precious English Bible, all these, and more, are yours and ours; a noble heritage, indeed. May we only prove, all of us, worthy of it.

Mr. President, I am glad of the opportunity which the presentation of the delegation from the Canadian Church affords me of testifying to my warm admiration of the American branch of the Catholic Church. I admire above all things the noble stand that has been taken in this country for the Church of the living God, as distinguished from modern Christian denominations, taken in courtesy, taken in love, but taken ever in manliness and in decision; and I think we have much to learn in Canada from you in this respect. I am glad of this opportunity of acknowledging publicly our great debt of obligation in Canada to many of your Right Reverend Fathers and Presbyters for valuable works in defence, and exposition of the distinctive principles of our common Church. Those works, fellow Churchmen, have, many of them, tended to build up among our Church people in the Canadian Dominion in intelligent attachment to the principles of the Church; and they have, no doubt, in Canada as here, led many thoughtful men to join the ancient Church of Christ.

One word more before I close. Our ecclesiastical flag is the old flag of the Catholic Church, that has braved the storms of nineteen centuries, the flag that has led on the sacramental hosts of God's elect, from the first century down to the present. On that flag is emblazoned what once, indeed was the symbol of a slave's agony,—it is now more glorious than the diadems of Kings—the cross of Jesus. And beneath that cross is a motto which we may regard as a command, or as an assurance given to us from our enthroned Lord, as we go forth to win the world to him, "*In hoc signo vinces.*" Beneath that sacred banner, cheered by that assurance of our King, let us, dear friends, as brother churchmen, go forward and onward in our Master's work, seeking, between us to win this great American Continent to Christ and His Holy Church.

The President. Mr. Thomrs White, Jr., of Montreal, one of the Laymen of the delegation.

Mr. White. Mr. President, Reverend gentlemen and friends, will you permit me first to express my regret and that of the Provincial Synod, that none of Lay Deputies appointed by this Convention were able to attend our recent meeting. It would have afforded us a great deal of pleasure, as Laymen, to clasp hands with Lay Churchmen of the United States, and to recognize our work as a common one.

When the Prolocutor did me the honor to name me as a delegate for the Metropolitan Diocese of Canada, I felt that if I possibly could do so, I would come here to-day. My anxiety to be here arose from the fact that I believed that between these two countries, the United States and Canada, living as we do under different flags, and acknowledging allegiance to different forms of government, we should as yet have as many common links of connection as we could possibly establish. I know of no link more sacred and likely to prove of greater advantage to both than that which arises from our common membership of a common Church. We have, both of us, a like work to perform. You, on this side of the river and the lakes, we, on the other side, are endeavoring—you have already accomplished it, we are accomplishing it—to build up great, free communities, in obedience to the law of God, at the same time recognizing the broadest and fullest individual freedom among the members of the community. We owe our progress, largely, to the same great cause—the immigration of people from the Old World. I know of no duty which is more incumbent upon us, no obligation which rests with greater force upon us, than that of extending to those who may come to make homes in these new lands for themselves, and to establish happiness and prosperity for their children, the same ministrations of the Gospel, the same ordinances of religion, which they have left behind them in the



Old World. We are here, both communities endeavoring, as I have said, to build up great, free nations. But one of the difficulties which stand in our way, one of the problems which we both have to solve is, how we may, in connection with the freest possible institutions, and with the greatest possible extent of individual freedom—how we may, at the same time, promote that recognition of the great principles through which, after all, is the best safeguard of the freedom of communities.

I know of no means by which we can so well accomplish this as by that of the great Church to which we both belong, and I can only as a Layman come from Canada, extend to you Laymen of the United States, members of this Convention, the right hand of fellowship, pledging you, as I hope you may pledge us in return, our most earnest and best efforts for the promotion of the interests of our Church, expressing our best hopes for the realization of this blessing, which God, through this Church, is bestowing upon communities of kindred people.

The President, Mr. Fennings Taylor, the Deputy-Clerk of the Senate of Canada.

Mr. Fennings Taylor. Mr. President, Reverend gentlemen and gentlemen: When my worthy friend, the Prolocutor of the Provincial Synod of Canada, was kind enough to select me as one of the delegates to this Convention, I think he was under the impression that I had a great capacity for listening. For though my official life is passed in an atmosphere of debate, with an occasional flurry of temper and now and then a flash of oratory, still I am denied the privilege of doing more than what Sidney Smith recommended some one to indulge in—eloquent passages of silence. But sometimes we are rather pleased at disappointing our friends and perhaps of astonishing ourselves. Although the last to speak to you, and I of course speak under one great disadvantage, as all the ideas which I had may have been stolen from me and used by the delegates from Canada who have spoke before me. Nevertheless I venture to amplify for a moment a thought which occurred to me in listening to the venerable President of the House of Bishops this mornig.

I do not wish to be guilty of the bad taste of referring to matters of state here; but there is a word which has been whispered at Washington and muttered in Ottawa, which I think we may use here without any whispering or muttering. This is a Church Parliament, and I take it, the Church Parliament of the United States, in which we, at all events, have a great interest. And that word, which I speak with great submission, is "reciprocity." [Laughter.]

Now I think that we and Churchmen in our Church Parliament will beat, and indeed have beaten, the statesmen altogether, for we have by acclamation established a reciprocity treaty between the Churches of Canada, and of the United States. We are here in answer to your kind invitation to listen, to watch your good works, and, if possible, to benefit by them; to appreciate your charity, and in all respects to take advantage of the occasion and annex everything we can that is good, to take away with us. [Laughter.] For here at all events we must be brothers, as we are all spiritually descended from the great mother church of England. And I am sure that in this place all our hearts throb with equal affection for that mother Church, and for one another, and that we can each say so to the other, "I wish you good luck in the name of the Lord."

The President, The communication presented by the Delegation from the Church of England in Canada, will be entered upon the journal.

The Rev. Dr. Craik, of Kentucky. Mr. President, I take the liberty of moving now that the members of the Deputation from our sister Church be requested to take seats at their pleasure by the side of the President on the platform during their stay.

The motion was agreed to.

The members of the delegation from the Canadian Church, freely and gladly availed themselves of the privilege thus accorded to them. They took their seats by the President from time to time during the next six or seven days of the session of the House of Deputies, and listened with interest to debates on many important questions affecting the welfare and progress of the Church of

Christ. They were much impressed not only with the ability with which the debates were conducted, but also with the spirit of order, and harmony, and brotherly love which prevailed throughout the whole of that representative assembly.

We are promised by one member of the delegation a full account of a very interesting and important service, the consecration of St. Luke's Cathedral, Portland, Maine; which he attended on his way back to Canada, after leaving the General Convention.

On Thursday Oct. 11th, after a lunch at the Hotel Brunswick, Boston, the House of Bishops, the House of Deputies, and the Canadian delegation, had a very pleasant social gathering, when brother met brother in friendly greeting, and interchange of thought. A few short and hearty addresses were given at the close by the venerable presiding Bishops of the American Church, Bishop Smith, of Kentucky; by Bishop Potter of New York; the Bishops of Huron and Fredericton, and Mr. Fennings Taylor.

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

AMHERST.—Our correspondent, in order to save the post, was compelled to omit all mention of the evening services on the day of the consecration of the chancel. The same clergy were present and took part, with the exception of Rev. Donald Bliss, of the Fredericton Diocese. The Bishop repeated a great deal of his address on consecration—as there were many present who were not able to attend in the morning—and afterwards preached one of his most able and effective sermons. The music and singing at this as well as at the morning service were excellent, unpretentious and devotional, reflecting the greatest credit on the voluntary choir and on the well-tryed and never-found-wanting organist, Miss Ratchford. After the evening service, a large number of the parishioners and others met the Bishop and clergy by invitation at the residence of Lt.-Col. Stewart, to whose purse and to the patient skill of whose wife the Church in Amherst is so very largely indebted. The Bishop started by I. C. R. the next day for Wentworth, en route to River John Parish.

River John.—The Lord Bishop was met at Wentworth by the Rector, the Rev. J. L. Downing, on Thursday afternoon, 18th inst., who drove him to Barrasois, where Divine service was held in the school house; the Bishop preaching. Having rested the night at the pretty rectory at River John, the Bishop proceeded some 7 miles to a spot on the Back Road between River John and Tata-magouche in Colchester County—a settlement of plain farmers without any other designation than that given here—his Lordship there found what he justly called "a beautiful church" all ready for consecration with its surrounding "God's Acre." It is, considering all the circumstances, a most remarkable structure—beautiful in form and proportions—and erected by the self-denying labours of a few back country settlers, without extraneous aid, to any extent beyond the price of the windows from the S. P. C. K. at home.

The consecration service was first said for the burial ground—which was perambulated by His Lordship and the Rector and parishioners—the pastoral staff being borne and the decree of consecration read by the Rev. D. C. Moore (Pugwash). The church was then consecrated, confirmation was administered to 18 persons (several of whom have been received from the sects), and the Holy Communion was celebrated, a goodly number of those present communicating. The Bishop's voice had partially deserted him—but with his characteristic determination he persisted—and addressed the audience thrice, once on the nature and value of consecration, secondly on confirmation (special to the candidates), and thirdly, an extempore lecture, full of some fatherly advice, in lieu of a sermon, which he really was unfit to deliver. Returning to the Rectory and resting a few hours, the indomitable Bishop again attended a service in the Parish church; confirmed five more candidates and addressed them, preaching to a crowded congregation. The shortened form of evening service was said by Mr. Moore, and the

preface to confirmation read by the Rector. The Bishop was driven to Truro (30 miles) by the Rector the next day and reached home, we trust, on Saturday night. This communication would not be complete unless just mention were made of the giver of the site of the new church and churchyard, Mr. George Forbes—of the numerous members of the Mingo family, notably Messrs. David and Levi Mingo, Mr. Neville, who all contributed their time, labor, skill and means to obtain a House of God amongst themselves. Mr. Morrill, of Brule, also contributed freely according to his means—furnishing one of the stoves as a gift, the other on most favorable terms, in addition to money.

This little church is near the junction of two roads, and serves, besides the people in the immediate neighborhood, for Brule and for a little settlement with the churchly name of "Keble," and, to a certain extent, for Barrasois. The altar in the church was neatly vested in frontal and super frontal of green, with gold colored stoles—the work of the Rector's wife—and the prayer desk, of excellent design, cleverly carried out, was made by Mr. David Mingo. It is hoped before long to add a tower and spire—indeed the S. W. porch is so constructed as to form the base of a future tower. It must be a great gratification to Mr. Downing, the Rector, to see this work, so far, complete, and the more so as, at the same time, a frame is ready and other preparations made for rebuilding the Parish church—the attendants on which are necessarily reduced by the erection of this Trinity Church on the Back Road. His labours are the more commendable as he is young in orders—and he gives another instance of valuable services rendered to the Church by those originally brought up and educated without her pale.

FOREIGN MISSIONS.—The Algoma *Missionary News* for October records the following payments from Nova Scotia: Algoma Diocesan Fund, Per B. Foreign Missions, N. S., \$200; do., per Rev. Canon Townshend, \$25; Shingwauk Home, B. F. M., \$51.50; Wawanosh Home, B. F. M., \$53.35; the Secy. B. F. M. has also received from Mrs. J. Wade and Miss E. Wade, of Belle Isle, N. S., for Wawanosh, \$2.

NOVA SCOTIA.—Received from Miss E. Wade, Belle Isle, Annapolis Co., by Rev. D. Moore, twenty dollars, P. E. I. cur., for Indian girl, Wawanosh Home, Algoma. Wm. Gossie, Primus B. F. M. Div., N. S., Halifax, Oct. 22, 1877.

WINDSOR.—The new building for the Academy will be ready in a fortnight. It reflects great credit on the architect and builder, S. Brookfield, of Halifax.

The temporary buildings are overcrowded, and it will be a great matter to have more accommodation for the increasing number of pupils. The new Academy occupies the same site as that burnt down five years since—it has cost about \$10,000, and is really a most handsome edifice—four stories high (including the Freestone base) 87x50 feet area.

We congratulate the head master on the near prospect of freedom from his present cramped quarters and trust that he may still continue to succeed.

KINGS COLLEGE.—The chapel built at the expense of the ever-ready Mr. Edward Binney (our Bishop's uncle) to the memory of the late Canon Hensley—Vice-President of King's College will be ready for consecration in five or six weeks. Mr. Brookfield is the builder of this as well as of the Academy—but the designs are by Sterling & Dewar, the dimensions 63x82 feet, the height being 45 feet. The roof interiorly sheathed diagonally, stained with sienna and vermilioned chamfers; the iron work is ultra-marine with gilt bosses. The windows are of stained glass.

Both buildings owe much to the superintendence of the clerk of the works Mr. George McKenzie.

BERWICK.—A new church 40x22, accommodating 150 worshippers is in course of erection.

HALIFAX.—Canon Dart, D. D., President of

King's College, Windsor, Preached at the Bishop's chapel on Sunday evening, Oct. 21st.

**MARRIAGE OF THE ADMIRAL.**—The marriage of His Excellency Vice-Admiral Sir Astley Cooper Key, C. B., to Miss V. Bartolucci, at the Bishop's chapel, was the occasion of an immense gathering. The ceremony was performed by His Lordship Bishop Binney, assisted by the Rev. Mr. Morton, of H. M. S. Bellerophon. An efficient choir, partly composed of boys from the Navy, was present, and Prof. Porter, of St. Paul's acted as organist. The bride is, as we learn, the daughter of Vincenzo Bartolucci, of Rome, and Clementina Dundas, daughter of Colonel Dundas, of Carron Hall, Stirlingshire, and niece of Sir Henry Lefroy, late Governor of Bermuda. Signor Bartolucci, the only son of the late General Bartolucci of the Italian army, and grandson of the eminent Advocate, Bartolucci, was first President of the Court of Appeal, in Pope Pius the VII.'s pontificate.

**HALIFAX.**—St. Luke's Church Association had a literary and musical entertainment in St. Luke's Hall, on October 17th. Amongst the attractions were "Readings" by the Rev. Riddal Morrison the newly arrived assistant Chaplain to the Garrison.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

**EPISCOPAL.**—Bishop Medley was in Portland, U. S., on Thursday last, and took part in the consecration of St. Luke's cathedral.

**ST. JOHN.**—A meeting of the Church of England Temperance Societies in St. Mark's parish was held on Thursday evening. The Rev. Geo. Armstrong presided. Readings were given by Rev. W. Armstrong, T. W. Daniel, Esq., and others. The parish choir, under the leadership of Dr. Coster, gave several excellent musical selections. At the close a number of young people came forward and signed the pledge, the result of individual labors previous to the meeting.

**CHATHAM.**—The local social event of the season took place at St. Mary's Chapel a few days ago in the marriage of D. J. Johnston, Esq., late of Chatham, now chief clerk in the mechanical department of the Prince Edward Island Railway, and Miss Mattie, third daughter of the late Dr. Stafford Benson. The ceremony was performed by the Rector, Rev. Dr. Forsyth. The music by the church choir was an attractive feature of the occasion.

**HAMPTON.**—The churchwomen of Hampton prepare a lunch in connection with the annual parish fair to raise money to pay a debt remaining on the church organ. The expedient was a very successful one.

**BOARD OF FOREIGN MISSIONS.**—The Diocesan Board of Foreign Missions held its first quarterly meeting on the 11th inst. in St. John. The members present were Revs. Canon Brigstocke, G. M. Armstrong, T. E. Dowling, J. F. Carr, and Mr. W. M. Jarvis. Canon Brigstocke took the chair. The Rev. Mr. Dowling was reappointed Secretary, and Mr. Jarvis treasurer. The Board begins the year with a balance of \$250. Arrangements were made for a general missionary meeting in St. John on the evening of St. Andrew's day.

**KINGSLEAR.**—The annual thanksgiving service in this parish was held on the 21st Sunday after Trinity, immediately after the annual parish show and fair. The church was appropriately decorated for the occasion. A large part of the decorations consisted of many-colored autumn leaves with clusters of white and scarlet berries, and the heads of wheat, barley, and oats. On the lectern was a graceful wreath of green oak leaves with a cluster of Rowan berries on each leaf. On the chancel steps a sheaf of wheat stood on either side decked with bright moss and berries. Ears of corn also appeared in the decorations. The communion table was decked with flowers, and in front of it was a lovely cross of flowers, variegated geranium leaves, and wheat and barley heads. The service was hearty. The offertory was for the Diocesan Church Society.

#### QUEBEC.

The Bishop has recently visited the united missions of Magog and Georgeville, and the mission of Ireland for the purpose of holding confirmations.

The Rev. A. W. King, of Magog, will very shortly return to his old parish of Riviere du Loup, en bas, he will be succeeded at Magog, by the Rev. James Hepburn, who has recently returned from the coast of Labrador. The Rev. T. L. Ball of Maple Grove, Ireland, has been very successful in building a church at Adderley, one of the outposts of his extensive mission. Mr. Ball still needs some monetary assistance before the church can be opened.

**QUEBEC.**—*St. Matthew's.*—The walls of the chancel of this church have recently been richly painted under the directions of Mr. Stent, from New York.

The ceiling is of a beautiful blue, and both it and the walls are adorned with Ecclesiastical designs in gold; the border round the chancel arch is very good. So much has been effected, and the decorations throughout the church evince such care that we scarcely like to speak of what appears to us a fault—or a want—but we think the altar itself stands a little too low, and is rather hidden by the surrounding beauty than being itself (as it should be) the principal object in the sanctuary, the old Reredos remains, and is perhaps a little too much over laden with gold, but time, no doubt, will remove the over brightness.

*St. Peter's.*—The ladies of this congregation have recently held a bazaar in aid of the church, which has defrayed the cost of the handsome iron railing in front of the church and Sexton's Lodge together with the expense of a new furnace and other improvements. A large quantity of fancy articles having been left over, the ladies have decided to hold a second sale near Christmas, and apply the proceeds to the reduction of the debt upon the Parsonage.

*Trinity Church* has again been added to the list of our places of worship. It was closed some years ago on the removal of H. M. Troops, and has now been leased (it being the private property of the Rev. E. W. Sewell, now in England) to the Rev. J. S. Sykes, as a sailors' church.

The Rev. T. Appleby, M.A., Chaplain to the Bishop of Algoma, spent a few days in the city, in the early part of the month, and notwithstanding the hardness of the times and the usual large number of local calls at this season of the year, he managed to collect \$358 towards aiding his work at Sault Ste. Marie.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending October 27, 1877.

**MISSION FUND.**—*January Collection*—Fenelon Falls, \$2.67. *July Collection (1876)*—Fenelon Falls, \$2.98. *July Collection (1877)*—Cannington, \$5; Thornhill, \$3.67. *Parochial Collections*—St. George's, Toronto, on account, \$127; Uxbridge, balance for year ending 30th April, 1877, \$6.65. *Thanksgiving Collection*—Cannington, (Brook) \$1.20.

**WIDOWS AND ORPHANS' FUND.**—*October Collections*—Carleton, on account, \$10; St. Luke's, Toronto, \$78; Georgina, St. George's, \$7.80; St. James', \$4.50; Barrie, \$20; Brooklin, \$1; Ashburn, \$1.10; All Saints', Toronto, additional, \$5; Port Whitby, (Pickering) \$2.10; Cameron, \$2; Holy Trinity, Toronto, \$78.10; Cobourg, \$127; Shanty Bay, \$6.45; Stayner, \$6.75; Creemore, \$2.17; Banda, £1.08; Bethany, \$2; Manvers, \$1.

**DIVINITY STUDENTS' FUND.**—*April Collection*—Fenelon Falls, \$2.54.

The regular quarterly meetings of the Standing Committees of the Synod of the Diocese of Toronto will be held at the Synod Office, Toronto, on Thursday and Friday, the 8th and 9th November, 1877, *Thursday, November 8th.*—Clergy Trust, 11 a. m.; Land and Investment, 1 p. m.; Widows and Orphans' Fund, &c., 1 p. m.; Executive, 3 p. m.; Sunday School, &c., 4 p. m.

Church Music, 7 p. m.—*Friday, November 9th.*—Mission Board, 12 m.; Audit, 1 p. m.; General Purposes Fund, 2 p. m.; Printing, 4 p. m.—Wm. P. ATKINSON, Secretary. Synod Office, Toronto, Oct., 1877.

We are much gratified to be able to announce that the Rev. W. H. Tilley is out of danger.

**PORT HOPE.**—*St. Mark's.*—Harvest Thanksgiving services were held in this church on Sunday, the 7th inst., consisting of a celebration of the Holy Eucharist at 8 a. m., and services at 11 a. m. and 7 p. m., at which appropriate sermons were preached, the sermon in the evening being preached by the Rev. W. E. Cooper, of Trinity College School. The church, especially the chancel, was very prettily and appropriately decorated for the occasion. The altar was vested in white, and the beautiful frontal, which is used on the joyful festivals, was rendered more so by the trimming of flowers, ivy, and wheat. On the centre of the altar was a pyramid of rare fruits and flowers, while on the retable were vases of cut flowers and groups of fruit tastefully arranged. The chancel screen was wreathed with grapevines, ears of wheat and barley; and cornucopias of corn, grain, fruits and berries were suspended from every arch. Across the front of the screen was the text in green, on corn-colored ground: "Thou crownest the year with Thy goodness." In front of the lectern was a pyramid of flowering plants, and at its base a group of vegetables and fruits. The font, which stands near the principal entrance to the church, was also very beautifully decorated; and suspended throughout the church were a number of hanging baskets. Altogether the decorations, although not very elaborate, were very beautiful and appropriate, and served to remind the congregation of the goodness of God, and lead them to join heartily in that splendid harvest hymn, 360 A and M:

All good gifts around us  
Are sent from heaven above,  
Then thank the Lord, O thank the Lord,  
For all His love.

**CAMERON.**—The following has been sent to us from this parish:—"We regret to learn that the Rev. R. Rooney, who has so faithfully and zealously discharged the arduous duties of this mission for the last three years, is to be removed from us. He leaves us with the best wishes of his people, as all with whom he has come in contact in this mission testify to his uniform christian kindness and zeal in the discharge of his ministerial duties. Signed.

JOHN COOK, JOSEPH MAGEE,  
Churchwardens.

October 20th, 1877.

**ASHBURNHAM.**—On Sunday last the Rev. W. C. Bradshaw, Incumbent of Ashburnham, assisted by the Rev. V. Clementi, held a special service in St. Luke's Church, on behalf of his Sunday School. At the conclusion of evening prayer, Mr. Bradshaw addressed the children, numbering about ninety, taking as his thesis the familiar and endearing word PAPA, the first word the lips of the infant are taught to give utterance to. The four letters of which this word consists are, it was explained, the initial letters of the words, Punctuality, Attention, Perseverance, Affection,—four duties whose importance was pressed upon the attention of the children in plain and practical language and illustrated by interesting anecdotes calculated to imprint them, in all the fulness of their significance, upon the minds of his youthful audience.

The Church, so recently opened, was well filled on the occasion, affording proof of the necessity for its erection. Indeed, if the congregation continues to increase in an equal ratio in the future, it will not be long before a larger building will be required to meet the exigencies of the parish.

**TORONTO.**—*Holy Trinity Church.*—On Sunday afternoon the annual thanksgiving service in connection with the Sunday school was held in this church, and was attended by a large congregation. The church was brilliantly lighted, and the chancel and altar were tastefully decorated with banners, sheaves of grain, flowers, and autumn leaves. The service began with the hymn "On-

ward Christian Soldiers," sung by the choir in procession round the church. Evensong was said by the Rev. Mr. Pearson, rector-assistant, and the Rev. Mr. Darling delivered a short address to the scholars and congregation. The offertory was then taken up, the scholars making theirs by a representative from each class presenting their contribution, accompanied with small bunches of flowers and ears of grain, at the chancel gate. The hymns and chants were sung as a recessional hymn. The festival appearance of the church and character of the service were kept up for the rest of the day, the harvest decorations being retained and thanksgiving hymns repeated at the seven o'clock service, which was, as usual, largely attended.

MIMICO.—The Rev. Canon Tremayne desires all his letters and papers to be addressed to Lambton Mills P.O.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

FERGUS.—Our mission is now a thing of the past, or rather the good seed has now been sown from which we confidently expect to reap in due time a considerable harvest. It has not been our aim to produce great excitement, but rather by day after day instilling church principles and sound christian motives into the minds and hearts of the congregation by God's help, to provide the leaven to leaven the whole parish and neighborhood as time goes on.

Our order of services was as follows:—Sundays—Morning Prayer, Sermon and Holy Communion at 11 a.m.; Litany and Meditation at 3 p.m.; Evening Prayer and Mission Sermon at 7 p.m. After the evening service a 'Special Instruction'; Week Days—Holy Communion at 7.30 a.m., every day at the church; Litany and Meditation at 4 p.m., every day at the Mission Room; shortened Evening Prayer and Mission Service at 7.30, followed by Special-Instruction at 8.45. At each service several hymns were used, all taken from the S.P.C.K. Hymn Book, which is used in this parish. The tunes were mostly of a stirring character. The Tune Book used at St. Alban's Holborn proved invaluable; but also several from Tucker's and Hutchin's American Hymnals, and from the S.P.C.K. tune book were made use of: as well as several of the popular tunes which everybody knows, and which though worn threadbare still seems to have great attractions left for many people. The result has been that the singing has been very enthusiastic throughout the mission.

The subjects of discourse on the two Sunday mornings were: "The mission, its objects, principles, and methods," and "The Christian's Hope, Christ." The afternoon meditations during the mission were on "Eternal Life, and some of its instruments of growth, the particular subjects being Eternal Life, The Christian Year, the Common Worship, Intercessory Prayer, Bible Reading, Holy Communion, Holy Catholic Church, The Communion of Saints, and Thanksgiving." The evening mission sermons were the most striking features, and were not merely instructive, but of a most rousing, stirring character, the texts consisting of certain Bible questions familiar enough to both preachers and their hearers, but on this occasion enforced with fresh emphasis, and brilliant with many ideas quite new to most of us. The beauty and fitness of the illustrations freely used, as well as the energy and earnestness of the preacher, kept up a breathless interest on the part of the congregations. After that service ended there was a pause of a minute or two, and then the After Meeting began, consisting of a few prayers, a lesson, hymn, and instructions on Christian Doctrine and Duty, viz., Sin, Death, Baptism, Repentance, Conversion, Confirmation, Holy Communion, Sanctification, Judgment, Joy in the Lord. It should be mentioned that the mission room was well supplied with cheap prayer books and hymn books, so that all might join in the services. And moreover the clergy, (of whom on some of the days we had as many as six present at a time) wore their surplices, &c., so that all might be done in an orderly manner. Besides the Incumbent and Mr. Yewens, there were present and taking part at one or more of the

services the Rev. Messrs. Thomson, Grahame, Hooper, Lee, Spencer and Pigott, all of this Diocese and Deanery. The first week of the mission was unfortunately both wet, and at night very dark; thus keeping at home many who would no doubt have come; for as soon as the weather cleared up a little and the night became clear with moonlight, the numbers attending multiplied very fast. Latterly nearly half the congregation consisted of people from the denomination around us. Many were the regrets when finally the mission came to a close, although quite a number had been attending with scarcely any omissions four times every day.

Mr. Yewens delivered all the addresses himself for the sake of securing perfect symmetry in the various subjects treated of; but the labour he thus willingly undertook for our benefit was very great. May we all now diligently cultivate the good seed he has sown in our midst. Our own decided impression is the Church ought to be able to utilize the special gifts which the Holy Spirit has imparted to various individual members of the body. Why should one who has such remarkable gifts in this particular line of Evangelistic work, be tied down to the routine of parish life, in which so much of the work is that which any ordinary faithful priest or deacon can do as well or even better; while the church at large is requiring the services now in one place and now in another of the specially gifted mission preacher? If one Diocese be too small to sustain one who shall give up his whole time to doing the work of an Evangelist, one or two Dioceses, or even the whole Province, might combine and make such an appointment. Any such expenditure would be returned into the Church's coffers ten fold; and the spiritual benefit would be very great.

HURON.

MORPETH.—His Lordship the Bishop of Huron delivered a lecture on the 20th instant on the preservation of the Jews. There is no one perhaps on the continent better versed in the entire history, polity and religion of the Jews than the Bishop, not only that he is himself a Hebrew of the Hebrews, but also in his enquiry for the truth ere yet he believed in the Nazarene as the Messiah his studies were such as few have the opportunity of pursuing.

HIGHGATE, Co. of ESSEX.—The Lord Bishop had the pleasure of consecrating a new church at Highgate in the mission parish of Colchester and of confirming a class of candidates presented to him by the Incumbent Rev. J. Downie. The mission of Mr. Downie is a very large one bordering on Lake Erie. It has had three churches, Christ Church, Colchester; St. John's Eva, Kingsville; and Trinity, Gosfield.

GALT.—Rev. Canon Hincks, Rector of St. James Church, Ingersoll, has been appointed by his Lordship the Bishop, at the request of the congregation Rector of the parish of Trinity Church, Galt. The congregation of St. James, and their Minister, no doubt, feel his removal a trial, but we have the assurance that there is One who will supply all their wants.

A friend writes to Huron Correspondent from Victoria, British Columbia: Yesterday (Oct. 7th.) We had a Harvest Thanksgiving service, the offertory to be in aid of our Sunday School. We have not room in our School room for one hundred and forty-six scholars, the number on our roll with a good many more waiting to come, whom we cannot now receive as we are quite crowded. The Church was very beautifully decorated. The chancel railing was ornamented with small sheaves of wheat; the pulpit and reading desk with evergreens and flowers; and the font which stands at the front door and is a good deal like the one in dear St. Pauls of our London with fruits, vegetables with thin leaves, and ferns. The church was really beautiful. Yesterday being the first Sunday of the month our Sunday School attended a special service in the church, our dear Pastor Rev. Mr. Jenns officiating, and instead of preaching, catechising the children.

CLINTON.—The Rev. Dr. Wall has been invited

back to Virginia, to take charge of the church at Williamsburg, a venerable edifice of colonial lines and surrounded by the tombs of many eminent men of the early days of the colony.

Williamsburg was the colonial capital of Virginia, and contains the college of "William and Mary", at which many distinguished men of the State received their education.

BRANTFORD.—Grace Church.—The annual missionary meeting was held in this parish on Monday evening 22nd inst. in the school house adjoining the church. Addresses were delivered by Rev. J. Gemley Curate of St. Paul's, London, who preached on the Sunday previous and Venerable Archdeacon Sweatman of Woodstock. The former spoke of the heroism of modern missionary enterprise, and urged the importance of greater liberality towards missionary objects. The address abounded in anecdotes of which the reverend gentleman seems to possess an unlimited supply. The Archdeacon's topic was Home Missionary Work, and he gave some startling facts as to the relative progress of the church in Canada, facts calculated to stimulate us to greater energy in our missionary work. The Rector Rev. Mr. Starr congratulated the congregation on the manner in which they had kept up their contributions during the past year despite the great financial stringency which prevailed. The meeting was brought to a close by Rev. Canon Nelles the Rural Dean pronouncing the benediction.

S. School Re-opening.—On Thursday evening 25th inst. the Sunday School building in this parish was re-opened after undergoing important alterations. A wing has been added for the accommodation of the infant class which now numbers about a hundred, and the interior of the main building has been greatly improved by the tinting of the walls and painting of the entire wood-work.

The Rector Rev. R. H. Starr, M.A., referred with considerable pride to the fact that more than half of the funds had been raised by the Children through their labors during Lent, and by entertainments at Easter and Christmas. An interesting feature in the entertainment was the presence of Archdeacon Sweatman formerly rector of the parish who kindly remained even after the missionary meetings to be present. The choir furnished suitable music, recitations and dialogues were given by the children, and the Rector gave some jottings of a tour in Switzerland. The whole cost of the improvement is about \$400 and there is no debt.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

Harvest Thanksgiving Services were held in the Church Hall, Beatrice, on the Parry Sound Road, Muskoka, on Sunday, Oct. 7th, and were, in every way, a success. The Hall was beautifully decorated by the youthful members of the church, under the guidance of Mr. Bromley, with evergreens, flowers, and the ears of different sorts of grain. The sacarium had the appearance almost of a vegetable store, from the variety and quantity given as votive offerings by the congregation. The Rev. W. Crompton conducted the whole of the three services, and played the melodeon, kindly lent by Mr. John Hollingsworth for the occasion. The Hall was well filled at morning service, which was bright and hearty. A large number of adults attended the afternoon childrens' service, and appeared to appreciate very highly the training which their youngsters were receiving at the hands of the Church. At the evening service the Hall was crammed, many having to stand. The congregation consisted of Romanists, Presbyterians, and every denomination of Dissent, in addition to the regular Church members. And to judge by the hearty singing, all have their hearts in the work. During the service, Mr. Crompton proposed that all should join in Ps. 100th, and the proposition was joyfully acceded to, one and all singing with joyful gladness. As the settlers have not much money, Mr. Crompton had suggested to the members of his flock, that they should give in kind; and perhaps it will tell the friends in The Front that the Churchmen in the Bush are ready to do what they can, if we give a

list of the offerings, viz.: 7 bushels oats, 2 bu. wheat, 40 heads Indian corn, 20 lbs. splendid onions (a sample of these won the prize at Bruce-bridge show), 2 bushels potatoes (many  $\frac{1}{2}$  lb. each potatoe), 20 lbs really extra fine carrots, 14 superior citrons, 10 cabbages, 1 bu. tomatoes (one root given had 25 tomatoes on it, all ripe), 2 bu. turnips, 4 lbs. apples, 1 bu. beets. We do not consider this at all a bad beginning. The articles will all be sold at current prices and the proceeds devoted to Church expenses. In addition to these gifts in kind, there are offerings in money to the amount of \$6.37.

Whatever the opinion of outsiders may be, who are accustomed to doing things in a large way, that of those present was one of general satisfaction. Not the least pleasing part of the whole business was the cheerful, hearty and loving spirit evoked by their labor amongst those who prepared the Hall; neither must we omit to mention the fact that one handsome present was brought by a man who has been a wanderer amongst the sects, but who said "he could not forget his old Church" when he heard we were to have a Harvest Home! It will be a day long remembered, and one, we have reason to think, that will be as seed sown in good ground.

ACKNOWLEDGMENT.—Rev. Mr. Appleby acknowledges with thanks \$2 towards the Parsonage Fund at Sault St. Marie, from Rev. Rural Dean Jarvis, of Shediac.

#### MISSIONARY NOTES.

Professor Tyndall, in a lecture lately delivered, follows in the beaten path in quoting the song of the herald angels, as a proof that Christianity is not true. He says, "look at the East at the present moment, as a comment on the promise of peace on earth, good will towards men. That promise is a dream dissolved by the experience of eighteen centuries." "Peace on earth, among men of good will" is the proper translation, or "Among men of God's good pleasure;" that is, "Among the elect people of God." The experience of eighteen hundred years proves this to have been true. Though the Emperor of Russia declared war in the pretended interests of Christianity, yet nothing is more clear than that he desired under that plea to carry out the traditional policy of Peter the Great—territorial arrangement. And besides the Bible tells us very plainly that nation should rise against nation, and that we should hear of wars and rumours of wars. "Think not," says our Saviour, "That I am come to send peace on earth; I am not come to send peace on earth but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." This was not the object of Christ's coming, but the consequence of it. The declaration of Christ is true to the letter, as is proved by the present state of the world. If there were no wars and if universal peace reigned, the words of Christ would have failed.

The Bishop of Manchester, in opening the session at Owen's College, among others, made the following remarks on Professor Tyndall's late lecture: "So far as he (the Bishop) remembered, in his famous book on the origin of species, Mr. Darwin thought it probable that all life in the world was a development, going back to its farthest origin, from three to four cells, and that was the probable hypothesis which to-day was said to be accepted by the whole clerical world. Professor Tyndall admitted, though there were parts of his paper that to his (the Bishop's) mind were hardly reconcilable, that there was no greater delusion than to suppose that we came into the world as sheets of white paper, on which the age can write anything it likes, making us good or bad, noble or mean, as the age pleases." "The age," said the Professor, "can shut, promote, or prevent pre-existent capacities, but it cannot create them." There he (the Bishop) was fully in agreement with the professor, and the question was, who created those pre-existing capacities? He believed that in a famous passage Professor Tyndall, years

ago, stated that Shakespeare and De Vinci, the greatest geniuses that had illuminated and ennobled humanity, were at some distant time potential in the fires of the sun. How was it that the fires of the sun had created those capacities? It seemed hardly a probable hypothesis; because, who put those fires in the sun, and who gave them the power of imparting those capacities to men? (Hear, hear.) The farther one got back it seemed to him that the theory of evolution not only pre-supposed and postulated an intelligent Creator, but also pre-supposed and postulated the actual interfering presence of a personal creator at any stage of its operations." When the ancient philosophers (for whom there is much more excuse than for Professor Tyndall and those holding his views) taught their followers that the world was formed from "the fortuitous concourse of atoms," they never mentioned who made the atoms or who started the first atom in search of others. This appears to be a grave defect in the philosophic theory of the world and man making.

INDIA.—Abundant rain has had a very favorable effect on the crops in India. The famine, notwithstanding, must continue for a long time to be very severe. Well directed irrigation is one of the most hopeful remedies suggested to prevent the recurrence of famine. The India Fund, at last account, had reached £131,000. The Bishop of Manchester has issued a circular asking the clergy to take up collections for the fund in their churches.

FRANCE.—The foundation of a new English church has been publicly laid at Netvilly at which two Presbyterian ministers made addresses.

GERMANY.—The schoolmasters are in a state of terror at the provisions of a recently passed penal code which enacts that, "Whosoever designedly shall corporally misuse another person, or shall injure his bodily health, shall be punished, etc." Exemption is sought for the teacher that he may not come under the operation of the Act for teaching "the young idea how to shout."

A minister was soliciting aid to foreign missions, and applied to a gentleman, who refused him with the reply, "I don't believe in foreign missions. I want what I give to benefit my neighbours." "Well," replied he, "whom do you regard as your neighbours?" "Why, those around me." "Do you mean those whose land adjoins yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About five hundred acres." "How far down do you own?" "Why, I never thought of it before, but I suppose I own half way through." "Exactly," said the clergyman; "I suppose you do, and I want this money for the New Zealanders—the men whose land adjoins yours on the bottom."

Bishop Littlejohn laid the corner-stone of a new Episcopal church a short time ago at Rockaway, Long Island. Dr. Carmichael, who laid the foundation of the old church in 1836, was present and held in his hand the address he had delivered on that occasion. The Rev. Dr. Smith, who was also present, stated, to the no small amusement of the large assemblage, that when he went to Rockaway, thirty years ago, they told him he was going to "a place where people kept Sunday only once in two weeks, and then only in the afternoon."

### Correspondence.

#### FOREIGN MISSIONS.

SIR,—Notwithstanding your deprecatory remarks and those of your correspondent in the CHURCHMAN of this day's date, I must still hold to the sentiments which I formerly expressed.

There is no doubt (as your correspondent states) that there is much difficulty in raising "the debt due to God for the ministrations of which people have the benefit themselves;" and if so how is it expedient to attempt stretching those means for a purpose which will meet with a much more reluctant response. Let us accomplish what we have undertaken before we look for other

fields of enterprise; not rob the storehouse whence our own domestic needs are too scantily supplied. Doubtless Mr. Moore is anxious (holding the position which he does) to avail himself of every honest means to forward the success of the movement which he advocates; and if we (who look more closely to the wants at home) feel equally anxious to check every outlet which may drain the supply from which we gain the scanty means of paying our home missionaries, are as zealous in advocating our cause, he surely cannot blame us.

He asserts that those who are unwilling to give to foreign missions are as unwilling to give at home. Where then is there greater need of urgency? Is it not where *home duty* pleads for support?

False pride will often lead men to simulate charity by giving to the persevering beggar when domestic ties call less obtrusively, but surely with more Christian urgency, and, with all due respect for his objection to the *nom de plume* of "Philanthropy," I must still hold and maintain philanthropy will most imperatively insist upon the pressing—the pitiable need of our own hard-laboring missionaries, and the degenerating influence of neglect upon the settlers in our backwood missions, who, unless aid be supplied, will most certainly be inveigled (as thousands have already been) into the clutches of the ever watchful emissaries of dissent and infidelity.

Let not then, I say again, "an over-reaching zeal" blind men to the real issue, which is thus setting off distant and uncertain good for the too plainly needed assistance which awaits us at our homes.

Yours obediently,

Oct. 18, 1877.

PHILANTHROPOS.

#### CHRISTMAS TREE.

MY DEAR SIR,—We purpose having a "Christmas Tree" at my station, Beatrice, on Parry Sound Road, where we have a very good Sunday School and I should be extremely obliged if any of our friends could, and would, send us a few articles for the same. I mean such as can come by mail, for we are too poor to pay carriage. Any articles addressed R. Lance Esq. Churchwarden, Beatrice P.O. will be thankfully received.

Hoping my prayer may be well answered I remain, &c., WILLIAM CROMPTON, Travelling clergyman, Diocese of Algoma. Aspdin P. O. Stisted Oct-19th 1877

#### SUNDAY SCHOOL CONVENTION.

DEAR SIR.—I beg again to trouble you with remarks upon the proposed Sunday School convention. In my former communication, I complained of the arrangements being scattered. I have now to complain of their being crowded. The committee was appointed to arrange a for S. S. convention, and to do this, with a fair prospect of success, and, fully to attend to the carrying out to a gratifying completion, the plans adopted, would, one would think, be quite sufficient to fill their hands, and heads, and hearts. But not so; they even grasp, with the same hands, the important matter of a Diocesan conference. They were appointed, please remember, to prepare for a convention for an Archdeaconry; but they take upon themselves to prepare for a conference for the Diocese. Now in order that such a gathering may be successful, it needs judicious preliminaries, and I am sure that, had the Synod appointed a committee for a Diocesan conference, they would not have excluded from that committee, all members resident within the Archdeaconry of Peterborough. It may perhaps be said, that the Bishop has given his sanction to the plan. Very true; when the suggestion was made to his Lordship, he, doubtless, moved, on the one hand, by that kind feeling, which is so characteristic of him, and, on the other, by the desire that he has often expressed of such an assembly, would not withhold his consent, but rather meet the views of the suggestors. It may and probably will, be said that this combination was made to increase the interest of the Convention. As to the laudable intention, very good; but, sometimes it is well, in matters other than personal christian progress, to adopt St. Paul's principle, "this one thing I do," and there is grave room to doubt, whether the praise-

Family Reading.

THE PENNANT FAMILY.

CHAPTER III.—THE EARL AND THE FARMER.

The following morning the sunshine smiled upon land and sea. The throes of ocean had ceased, and he slept long after sunrise. There was no trace on his treacherous breast, as he lay bathed in golden light, of the mischief he had done. Ogo and Ton, his twin children, so riotous the previous night, lay at rest, giving for signs of life only the sweet ripples of their breathing slumber. Even the frowning towers of Craigavon Castle were crowned with light, and as for the hills and cliffs, they were aglow with colour, for the phosphorescent lias of the limestone rocks sparkled like many-hued gems.

As Mr. Pennant had been the last to leave Ton Bay when the tempest raged, so he thought to be the first to visit it when calm. But he was mistaken. The Earl of Craigavon was there before him. He was an early riser, so it was not surprising that he should have descended the private path from the promontory to the bay soon after sunrise. Still, he was pretty sure wreckers had been there, for the sea had not cast up any of the treasures of the deep. He was neither greeted by the grim faces of the drowned, nor by what the shipwrecked had possessed. The tide was tolerably far out, so the sands might have been strewn with spoil, but they were not. Either the ship had got off, or been engulfed. The earl wandered from rock to rock, his hands behind his back. He glanced through the great cave, up the cliffs, towards the quicksands, across the bay; all was tranquil as the sky above. Doubtless the wreckers had been before him.

The Earl of Craigavon was about forty years of age. He was tall, as regarded the number of feet he actually stood, but shortened by his gait. He had a habit of stooping forward as if in search of something, and usually kept his eyes on the ground. Those eyes were keen enough when raised, but rarely looked you in the face. People called him and his cast of countenance aristocratic, because he was well-made, thin, had a hooked nose, a long pale face, colourless lips, a military moustache, a reserved manner, and unapproachable deportment. He was feared by his inferiors, and little understood by his equals. This descendant of the Norman conquerors was not more popular with the sturdy descendants of the ancient Britons than his ancestors had been with their forbears. Indeed, at that time Norman and Celt had not begun to love one another.

Mr. David Pennant, who appeared suddenly at the bay, was a man of another type. Tradition declared that the Pennants were descended directly from the old British king who once owned the castle, and hence the somewhat lordly name—Caradoc. Indeed they possessed a long piece of parchment, the writing on which was partly obliterated, which seemed to prove that tradition was correct. Be that as it may, they had held the farm of Brynhafod by interminable leases from time out of mind. The present lease, however, was to expire in about twelve years, and the neighbours sometimes asked one another whether the earl would be likely to grant a new one to David Pennant, who was as stiff, and proud, and independent in his way as his lordship was in his. This was apparent in his gait, as he swung down the road and along the sands, followed by Gwylfa. He was a dark-eyed, florid, good-looking man, and, although dressed in his rough farmer's suit of fustian coat and corduroy breeches, showed at a glance that he was made of sterling metal.

"Where's the wreck, Gwylfa?" he exclaimed, as he stood to contemplate the scene. Then, perceiving the earl, added, under his breath, "Looking for squalls, as usual."

Lord Craigavon turned at the sound of his voice.

"Morning Pennant." "Good morning, my lord." They spoke in Welsh.

"A bad storm last night," remarked the former. "Terrific, my lord! Either the ship went down, or was got off by a miracle. I fear she went down out there by the quicksands, and lies with her cargo at the bottom of the sea."

"How so, since nothing has been cast up?" "The salvage will be Gwylfa's, my lord. He was so happy as to bring a little girl to land, who is now high and dry up at our place yonder. She is a waif, at your lordship's service."

Lord Graigavon frowned as he met the farmer's eyes for a moment, then glanced at the dog.

"You have trained him to some purpose."

"Yes, my lord; he has saved many a life, and is a better Christian than the wreckers. How is their devilish trade to be stopped?"

The earl made no reply. "Shall we send the child to the castle, my lord?" continued the undaunted Pennant; "she belongs to your lordship as a portion of the wreck."

"By no means: send her to the workhouse!" "Your lordship will have nothing to do with her?"

"Certainly not. I keep neither sailors nor their brats!"

"Only their goods and chattels, my lord. What hast found, Gwylfa? another baby?"

The dog had seen something floating in the sea, and had dashed in after it. At this moment two boys appeared—one from the castle and the other from the farm roads. They were Lord Penruddock, the earl's only son, and Caradoc. Gwylfa came, dripping from the water, and laid his stray at his young master's feet, who stood irresolute at the entrance to the bay. Caradoc stooped to pick up a large doll.

"This is really dead," he said, laughing. The doll's eyes were closed, the colour washed off its face and lips, its crisp locks straightened, its muslins and satins wet and discoloured.

"A most deplorable infant, indeed! Why, Gwylfa, you have excelled yourself!" exclaimed the young lord, joining Caradoc.

"She must have lost it when she was drowning," mused Caradoc.

"She—who?"

"The little girl Gwylfa brought in last night."

"What do you mean? Tell me all about it?" Caradoc told the tale. Before it was ended, the earl and Mr. Pennant joined them, to see what Gwylfa had brought in. The former frowned; the latter smiled.

"Another waif, my lord. Shall we send it to the castle or workhouse?" laughed Pennant.

"Oh, sir, may I take it to the little girl?" said Caradoc, addressing the earl for the first time in his life, who did not, however, deign to reply either to father or son.

"Of course you may. Mona has a houseful of splendid dolls, and wouldn't care for that drowned rat," said his son instead, whose will was law.

Lord Penruddock was about Caradoc's age and size, but of very different face. He was fair and delicate-looking; while the young farmer was dark and strong. His manner, although slightly authoritative, was not unpleasant, and he was, at least, more gracious than his father, and managed to meet the eyes of those to whom he spoke. His own were blue, and when he was in a good humor their expression was lovable; but when he was out of temper—well, perhaps, the less said of them the better. Had he been less indulged, he would have been a clever, pleasant boy. As it was, all yielded to his slightest nod, and he was disagreeable accordingly. He was fond of Caradoc, showing his affection in a queer, lordly way; now taking him out to fish or hunt with him, anon ordering him to do things at which Caradoc's independent spirit rebelled. Caradoc, or Carad, as he was familiarly called, had all his father's pride, and his hot Welsh blood rose at the slightest indignity, either to himself or his kith and kin.

"I shall bring Lady Mona to see the little girl," said Lord Penruddock.

"Why are you abroad so early?" asked his father.

"Caradoc Pennant is to show me an eagle's nest, and where the lias fossils lie," replied the lad.

The earl glanced appealingly at David Pennant, but did not dare to oppose his son.

"Excuse me, my lord," interrupted the farmer, addressing Lord Penruddock; "but Carad must come home to breakfast, in order to be ready for school; and I forbid him to go to the eagle's crag with your lordship. He may risk his own life, but not yours!"

worthiness of the end, finds its counterpart, in the wisdom of the means.

Closely allied to this is another matter. The number of the delegates is limited to one, for a school whose average attendance is under a hundred. The Convention should largely partake of the practical wisdom of S. S. teachers. Their experience of needs, and successes, is to be made available for mutual counsel and help. But no matter what may be the character of any school not up to the hundred, and, however much the teachers may wish to go and profit; yet, the committee says, only one teacher can come, while, on the other hand, the Conference "will be open to all members of the Church and the Diocese."

Further, as to the practical working; the number of delegates is limited, of course only delegates can take part in the Convention. Are then the members of the conference, for observe the composition is not the same, to sit, silently hearing the Convention discussed? Are they to be brought to attend a conference and then spend half their time spectators of a Convention? But I am anticipating the "complete programme," which is promised, but which has not come to hand, so I will not trespass further on your space; although there are one or two other points in the circular calling for notice.

RUSTICUS.

Vigil of S. S. Simon and Jude.

CHURCHWARDENS' AUTHORITY.

DEAR EDITOR,—On Sunday, September 30th, we were to have had Holy Communion at eight o'clock, a.m. But when we assembled found the church locked by order of the church warden. Please tell me through the columns of your valuable paper, what should be done in such a case. Are the people obliged to submit to such treatment. The warden not being a communicant, cannot appreciate the Holy Communion as do those who are. How dare they interfere with God's appointed means of grace, and his ministers in their office? The service was not our regular one, but is it for the churchwarden to say when the clergy may celebrate and at what hour?

Will you kindly give this a notice, as I see by your columns you very kindly answer many inquiries concerning church matters thereby doing great good. AN ANXIOUS INQUIRER.

[The Churchwarden has no more legal authority to close the church in the way you state than any other member of the congregation. His duty is to take care of the church, churchyard, and furniture of the church, and to see that the church is ready for the services whenever the clergyman may appoint them to be held.—Ed.]

BISHOP OF FREDERICTON'S SERMON AT MONTREAL

DEAR EDITOR,—I beg to thank you most heartily for having given the readers of the Dominion Churchman the opportunity of reading the sermon of Bishop Medleyf preached before the Provincial Synod at Montreal. I don't know when I have enjoyed a sermon so much. The Bishop has done well and nobly, as a Father in God should do, in pleading so eloquently for toleration of that party in the church, which at the very worst is no more disloyal to the church of England no more lawless than any other party. I care not what party that may be. "People who live in glass houses are unwise to throw stones." If one extreme be tolerated (and how terribly "low" in every sense that extreme is) and petted and promoted, you are simply doing the wisest justice in tolerating the other extreme.

All moderate fair-minded churchmen are under a deep debt of gratitude to his Lordship, for his outspoken sermon. I sincerely trust he will allow it to be printed separately and that every member at least of the various Canadian Synods will be furnished with a copy. Is it too much to hope that it will be published cheaply, say for a penny? If so I will take 50 or 60 copies though only a

POOR PARSON.

The faces of the two boys flamed: one with anger, the other with shame.

"But he shall go!" cried the young lord. "Come along, Caradoc, to the eagle's nest!"

"I must not! But I will show you the fossils this evening," rejoined Caradoc.

Mr. Pennant beckoned his son away, and they returned to the farm, the others to the castle.

"I hate that Farmer Pennant!" said Lord Penruddock heartily.

"So do I; he is a conceited fool," returned the earl.

"Why don't you send him off?"

"He has a lease of the estate. I wonder what became of the wreck last night! They shall not defraud us of our own."

"Who? the Pennants?"

"Possibly. Did you hear a cry?"

"Why are you always imagining cries by night and day, my Lord?" asked the boy, irritably; "it is only a seagull. But, father, I think the Pennants are honest, and I don't really hate them. They are not wreckers. It is those low, mean, cowardly brutes, that live down at Monad. I should like to exterminate them. Let's fire a few cannon down upon them from the cliffs."

A servant in livery appeared with a message.

"Some fishermen have come up, my lord, to say there is wreckage cast ashore below Ogof Bay, and they are waiting your lordship's orders."

The earl's moody face broke into a grim smile.

"Tell them I am coming," he said, and hurried up the stairs, followed by his son, who muttered, "Wreckage, waifs, strays—I am sick of the words. They shall never be used when I am earl."

*To be continued.*

#### MR. SPRY'S "LOG OF THE CHALLENGER."

The cruise of Her Majesty's ship "Challenger," voyages over many seas, scenes in many lands, by W. J. J. Spry, R. N., is a very interesting work. The "Challenger" was placed at the disposal of a scientific staff under the direction of Professor Sir Charles Wyville Thompson, F. R. S. The object of the expedition was to investigate the bed of the ocean, and drag for deep sea life. The results have been most gratifying, interesting and instructive. The Challenger circumnavigated the globe, was three years and a half out, sailed 68,890 miles, consumed 4,826 tons of coals, was 719 days at sea, made 374 deep sea soundings, 111 successful dredgings, and 129 successful travellings. Mr. Spry appears to be a faithful observer of things on land as well as at sea. Of Tonga, one of the friendly Islands, he incidentally remarks: "Before leaving I had an opportunity of visiting the native church, which is prettily situated on the top of the highest hill. It is a neat looking building, consisting of a nave and two aisles; the frame-work of the roof is cocoa-nut tree, supported on columns of hard wood, and thatched with palm leaves. About a dozen windows on each side light the building. Benches are provided to seat about 800. There is a fine pulpit and a good sized organ, which was well played by one of the natives. The sermon was preached by a Tongan, and the singing was very good."

Of the Fiji Islanders, Mr. Spry thus speaks: "The natives are a fine race, and doubtless possess many good qualities; formerly they were pre-eminently bloodthirsty, ferocious and cruel. Cannibalism was then indulged in to an incredible extent; and this not for mere satisfaction of revenge, but to satisfy appetite, friend, relation, or foe equally afforded food to the most powerful. These degrading features, however, are rapidly passing away, under the influences of the Christianising efforts of the missionaries, who have been engaged among them since 1835."

Of the Papuan race he says: "The missionaries report the islanders as being the worst they had to deal with in the South Pacific; those who have been labouring amongst them during the past few years have been treacherously killed and eaten."

Of the aboriginal Australians, he says: "They are poor wretched specimens, the lowest in the scale of humanity; their dwellings if such they can be called, being formed by a few bushes behind which they creep for shelter; dependent from day to day on what they can pick up for food, not one

having arrived at the first and simplest form of civilisation; and in like manner destitute of all traces of religion, except, perhaps, a faint symptom of belief in a good and evil spirit."

Of the Chinese, he writes: "They have a religion of some sort, as Whang Heng (a very intelligent Chinese with whom I was acquainted) assured me, with churches and endowments as in England; that is to say, they have the system but not the faith. I had supposed all along that the curiously constructed temples, sacred to Joss, had more or less of a religious character about them but I was now undeceived. My habit on passing these edifices was to call in and see what was going on, and one day I found out that Joss was nothing more than a fortune-teller, after the manner of the Oracle of Delphos."

Of Bhuddism in Japan, he says: "As we approach the Holy of Holies, a large brown figure of Buddha is in view, and we pass on to the building, gorgeously decorated in gold and lacquer work, with elaborate and ornamented carved roofs and pillars. The sacred shrine to which the multitude come to pray is protected by a large frame of wire netting. A curious practice seems in force with the hundreds who pay their devotions here; they purchase from the priest in attendance small squares of paper on which are inscribed certain hieroglyphics; these they chew for a time, and then throw as pellets at the grating (which is consequently covered with results); and the precision with which these pellets strike the grating, or go through the mesh, determines certain inferences as to good or bad luck."

Of Honolulu, Sandwich Islands, Mr. Spry writes: "The Church of England has had a Bishop, if not a very large ecclesiastical interest, here since 1862. The cut stone cathedral, brought all the way from England by Bishop Staley, is still the work of the future. The foundations were laid some years ago by the late king, but the superstructure lies packed in cases within the church enclosure. The funds being exhausted, the chance of erection is somewhat remote."

We have read the work from which we have taken the above extracts, with much pleasure. It is published by Belford Brothers, Toronto.

### Children's Department.

#### FAIRY-FOLK.

The fairy books have told you  
Of the fairy-folk so nice,  
That make them leathern aprons  
Of the ears of little mice;  
And wear the leaves of roses,  
Like caps upon their heads,  
And sleep at night on thistle down,  
Instead of feather-beds!

These stories, too, have told you,  
No doubt to your surprise,  
That the fairies ride in coaches  
That are drawn by butterflies;  
And come into your chambers  
When you are locked in dreams.  
And right across your counterpanes  
Make bold to drive their teams;  
And that they heap your pillows  
With their gifts of rings and pearls;  
But do not heed such idle tales,  
My little boys and girls.

There are no fairy folk that ride  
About the world at night,  
Who give you rings and other things,  
To pay for doing right,  
But if you'd do to others what  
You'd have them do to you,  
You'll be as blest as if the best  
Of story books were true.

#### THE DYING NEWS BOY.

In a dark alley in the great city of New York, a small ragged boy might be seen. He appeared to be about twelve years old, and had a care-worn expression on his countenance. The cold air seemed to have no pity as it pierced through his ragged clothes and made the flesh beneath blue and almost frozen.

This boy had once a happy home. His parents died a year before and left him without money or friends. He was compelled to face the cold, cruel world with but a few cents in his pocket. He tried to earn his living by selling newspapers and other such things. This day every thing seemed to go against him, and in despair he threw himself down in the dark alley, with his papers by his side. A few boys gathered around the poor lad, and one asked, in a kind way (for a street Arab):

"Say, Johny, why don't you go to the lodges? (The lodge was a place where almost all the boys staid, at night, costing but a few cents.) But the poor little lad could only murmur that he could not stir, and called the boys about him, saying:

"I am dying now, because I feel so queer; and I can hardly see you. Gather around me closer boys. I cannot talk so loud. I can kinder see the angels holding out their hands for me to come to that beautiful place they call heaven. Good bye, boys. I am going to meet father and mother." And, with these last words on his lips, the poor boy died.

The next morning the passers by saw a sight that would soften the most hardened heart. There lying on the cold stone, with his head against the hard wall, and his eyes staring upward, was the poor little frozen form of the newsboy. He was taken to the church near by, and was interred by kind hands, and those who performed this kind act will never forget the poor forsaken lad.

W. H. M.

THE STRAIGHT AND NARROW WAY.—I recently observed a beetle ascending the wall of my room, which was papered, the figure being a narrow, central colored stripe, on each side of which was a glazed space. It was up the central stripe, the coloring of which facilitated its progress, that the beetle was slowly making its way. It would occasionally turn aside as if seeking a new path, but when it came in contact with the smooth surface it would lose its hold and fall. This occurred several times, and as I watched its movements the thought came to my mind that the beetle's progress was similar to man's, as he plods through life. So long as he keeps in the straight and narrow path of right, his ascension to honor and fame is sure, though slow, but the moment he seeks a new and easier route, and steps into the glazed and gilded path of sin, he loses his footing and falls. Let the young man who may read these lines learn from the homely but truthful story of the beetle, that the only path to a glorious life, here and hereafter, lies along a rugged, straight and narrow route; that on each side may be found broad and shining paths, and that man's natural discontentment often leads him to try these new paths, which lead to failure and ruin.

#### MARRIAGES.

At St. John's Church, Oromocto, New Brunswick, on Tuesday, 16th of Oct., by the father of the bride, Henry Wilmot, Esq., third son of the Hon. R. D. Wilmot, of Belmont, to Elizabeth Stewart, eldest daughter of the Rev. Richard Simonds, Rector of Burton.

On the 8th inst, in St. Luke's Church, Hubbards Cove; by the Rev. Stamer, Rector Henry Hugh Stantford, to Margaret York both of Chester, N. S.

By the same on the 20th inst. at St. James Church; head of St. Margarets Bay. Amos Awald of Colemans Cove, County Lunenburg to Ellen Cornelius of Ingram River St. Margaret Bay N. S.

At Sussex, N. B., June 23rd, by Rev. C. F. Medley, J. G. Whitehead, to Annie Eerl Cox.

At the residence of the Hon. A. J. Smith, Dorchester N. B. on the 4th of October, by the Rev. John D. H. Browne, Rector, Thomas Tolwell, of Dorchester, to Jane Reardon, of Halifax, N. S.

#### DIED.

At Mount Hope Asylum, Dartmouth, 15th. inst. Thomas Webster, a native of Kingston-upon Hull, England, and for many years merchant of Pughwash, N. S., aged 44 years.

SUNDAY SCHOOL CONVENTION FOR THE

Archdeaconry of York

DIOCESAN CHURCH CONFERENCE, TORONTO, 1877.

PROGRAMME OF ARRANGEMENTS.

Sunday, November 4th.

Special Children's Service in St. James's Cathedral at half-past three o'clock. The Children attending the Sunday Schools (Church of England) in the city will be present. The Sermon will be preached by the Rev. R. W. Norman, of St. James's, Montreal. Copies of the Hymns to be used and Order of Prayer for the Children's Service may be had on application at the Synod Office. Sunday Schools should be in attendance at the Cathedral at three o'clock.

Monday, November 5th.

Opening Service in St. James's Cathedral, at 8 o'clock in the evening. The sermon will be preached by the Venerable Archdeacon Sweetman.

Tuesday, November 6th.

Administration of the Holy Communion at St. James's Cathedral at 11 a. m.

Meeting of the Convention and Conference in St. James's Cathedral School House at 2 o'clock Inaugural Address by His Lordship the Bishop of the Diocese.

Paper on "Children's Services," by the Rev. R. W. Norman.

Discussion.

Paper on "The Pulpit as a Teacher of the People," by the Ven. Archdeacon Wilson.

Discussion.

Adjournment at half-past five.

Evening Meeting, at half-past seven.

Paper on "Infant Classes," by the Rev. S. W. Young.

Discussion.

Paper on "Church Temperance Societies," by the Rev. J. Carmichael, of St. George's Montreal.

Discussion.

Adjournment at ten o'clock.

Wednesday, November 7th.

Morning Meeting, at 10 o'clock.

Paper on "The Duties of Parents in respect of Sunday Schools," by the Rev. H. Holland.

Discussion.

Paper on "Religious and Devotional Books," by the Rev. Isaac Brock.

Discussion.

Adjournment at 1 o'clock.

Afternoon Meeting, at 2 o'clock.

Paper on "Sunday School Teachers' Work," by John R. Cartwright, Esq.

Discussion.

Paper on "Women's Work in the Church," by Mr. Welsh, of Philadelphia.

Discussion.

Proceedings will close at 5.30.

The Meetings will be open to the Public, and all members of the Church are invited to take part in the discussions.

MISSIONARY MEETING,

ON Wednesday Evening, Nov. 7th, At half-past Seven o'clock, in ST. JAMES'S SCHOOL HOUSE.

Chairman: His Lordship, the Bishop of the Diocese.

Speakers: The Right Reverend Bishop WHIFFLE, of Minnesota (U.S.)

The Right Reverend Bishop HARE, of Niobrara (U.S.)

The Right Reverend the Bishop of Algoma. Hon. Senator ALLAN, and others.

A Collection will be taken up in aid of Missions.

The several Railway Companies have agreed to charge reduced rates to visitors to the Convention and Conference. Persons desiring to avail themselves of this privilege will require to be furnished with the usual certificates. The tickets will be available from Monday, November 5th, to Thursday, November 8th, inclusive.

Accommodation will be provided for representatives from the country of Sunday Schools and Congregations during the Sittings of the Convention and Conference. Representatives requiring railway certificates, or desiring to be provided with lodgings, should apply forthwith to

W. P. ATKINSON, Esq., Synod Office, Toronto.

THE DOMINION CHURCHMAN

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

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

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

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

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

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

SEND FOR IT.

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

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

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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

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

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

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

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

Address Editorial Matter, Remittances, and all Business Correspondence to

FRANK WOOTTEN, Publisher and Proprietor, Over the Synod Rooms, Toronto St., Toronto.

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