

Dominion Churchman.

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TORONTO, THURSDAY, SEPTEMBER 13, 1877.

[No. 37.

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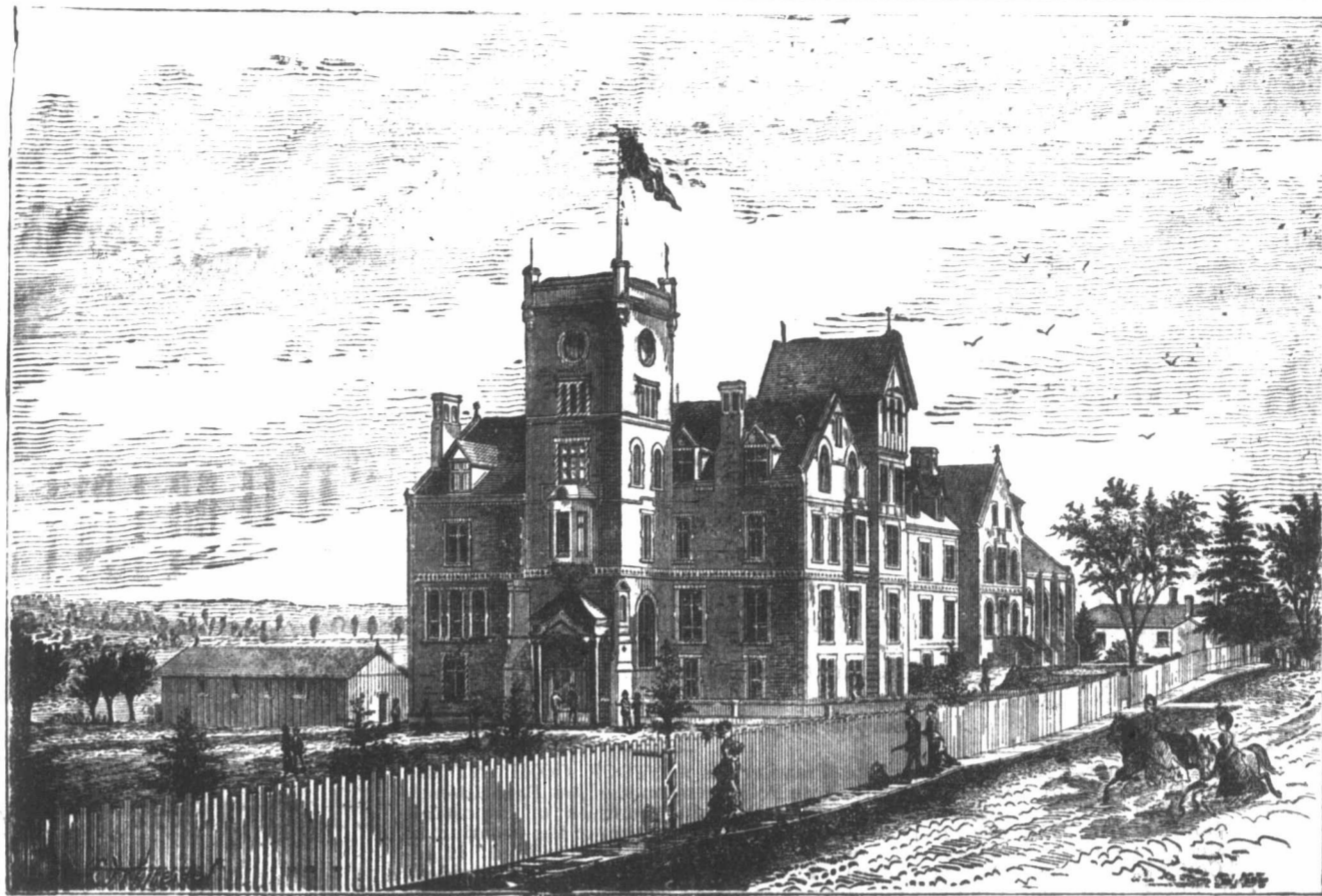
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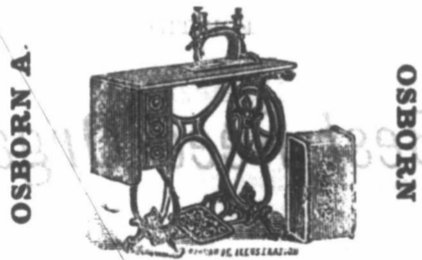
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THURSDAY, SEPT. 13, 1877.

THE WEEK.

IT is proposed to establish a new Missionary College at Burgh, in the Diocese of Lincoln. A circular, explanatory of the project, says: "The need of such a training school for Missionaries having been enquired into, the answer was that St. Augustine's College requires a searching preliminary examination; that Warminster College, which is doing so great a work in preparing candidates for St. Augustine's, is full, and likely to continue so; that if it were not so, the great distance of Warminster from our eastern counties will always be a drawback to sending poor students to study there. It was also said that many valuable missionaries who have completed their course at St. Augustine's College, are Lincolnshire men, and that many have offered themselves as the result of the days of Intercession for Missions, whose friends have not been able to afford them the necessary training which would enable them to pass the Matriculation Examination of St. Augustine's; whilst individual clergymen are endeavouring to meet this need in their own parishes. It was thought, therefore, that if the means of giving a thorough elementary training be at hand, many will gladly embrace such an opportunity." A rumour having been put in circulation to the effect that an infraction of the wholesome and sensible rule which only acknowledges one Theological College in any diocese was being contemplated, Canon Bullock writes promptly to correct such a misapprehension. "The Chancellor's school of Theology at Lincoln is the Theological College for the Diocese. . . . For obvious reasons it is most important that there should be no confusion between our efforts at Burgh and the very successful College at Lincoln."

That in the Church of England there are no *ex cathedra* utterances from which it is heresy to differ is a fact of which we have everyday proof in the extreme freedom with which judicial decisions, Episcopal utterances, and the rulings of the Convocations themselves are criticized, condemned, and ignored. That liberty, abused though it often may be, no one wishes to curtail, but still it might be exercised with decency and charity. We may disagree *in toto* with the decisions of the Privy Council in the Ridsdale case, but we need not affirm them to be "only intelligible on the hypothesis that, judgment having been first decided on, reasons in support were laboriously elaborated afterwards." Such language addressed to him by some parishioners of Hammersmith has drawn upon them a not unmerited rebuke from the Bishop of London. "Never, probably, (he says), has a tribunal sat so strong and unimpeachable in the number, ability, and integrity of the Judges and assessors assembled as that

which pronounced the decision in question.

We are not accustomed, thank God, to impeach the integrity of our Judges in temporal suits, even when their decisions may seriously affect our own interests; rather, we pride ourselves—and with reason—on the unsullied purity of the judicial ermine. May we not, therefore, be led to suspect, when we find ourselves impeaching both their ability and their honesty in dealing with causes ecclesiastical, that our strong feelings and pre-possessions may have somewhat warped our own judgment, and perhaps impaired our charity?" The Bishop, apart from condemning the uncharitable and unworthy assumption alluded to above, has his own reasons for differing from the conclusion at which the Hammersmith congregation arrived. He says: "In the face of such a verdict passed by you on the honesty and impartiality of the highest authorities of the Judicial and Episcopal Benches, it would be idle for me to say that having been obliged some years back to examine the question of the legal meaning of the 'Ornaments Rubric,' I was led to the conclusion that no hypothesis would explain and reconcile the acknowledged facts of this very difficult case, but that which is formulated in the decision which you have allowed yourselves to treat with such contempt. Nor would it avail, I suppose, to point out that a similar interpretation of the rubric and on the same grounds, has been given by learned men, at times when no controversy existed on the subject, and when the question was examined as little more than one of legal curiosity. An instance may be found in a Charge of the very able Archdeacon Sharp, delivered in 1735."

In political and civil affairs the ventilation of a subject by newspaper correspondence, great as is the ignorance, mendacity and uncharitableness displayed by anonymous writers, usually results in some good. In ecclesiastical matters that much can hardly be said; for when a dispute or controversy arises, especially concerning the Church of England, everyone thinks himself bound to put his oar into our water. Nominal Churchmen, dissenters, rationalists—every Tom, Dick, and Harry rushes to add his little pot of oil to the flames, or to give, under the safe cover of a *nom de plume*, advice which almost invariably rests upon as slender a basis of sense as of charity. Romanists have in this respect more wisdom, as well as more power, than ourselves. That there are differences in that Church, though outwardly the cracks are smoothed over *ad unguem*, is well known, but the ventilation of them is never permitted in the newspapers. The outside world knew that Dr. Conroy arrived in Canada on a special mission, and that he was received with the honours due to a prelate high in the esteem and deep in the confidence of His Holiness; but the precise reason for his mission and the steps which he has felt bound or authorized to take, can only be

guessed at. It may, of course, be accidental that, after he had been a sufficient time in Canada to have mastered the ecclesiastical and political situation, a rumour should have become current of the resignations of the Archbishops of Toronto and Quebec, but the coincidence is, at least, suspicious, and outsiders may be excused for surmising, and also for fearing, that it indicates a triumph of the extreme Ultramontane faction and a rebuff to the Gallican or more liberal-minded section of that denomination. The tenets and practices of Bishop Bourget and his followers must necessarily cause, sooner or later, political trouble in Canada. In no other respect are we much interested in the jealousies and squabbles of the various parties in the Church of Rome.

In the "manufacture of atrocities" the Turkish Government has shown a clumsy over-anxiety. Seeing the success attending the running of the "Bulgrocity" stalking horse in England last autumn, it is not unnatural that the Porte should have considered the *tu quoque* a permissible and valuable argument for its purposes. That lying and invention should have been resorted to is merely an evidence of the national proclivity towards untruthfulness; for unfortunately a strict adherence to truth and a bald narration of proved facts would have laid before the world occurrences at which humanity shudders. In the last twenty years Europe has had plentiful experience of war, but it has been of war carried on by and between civilized nations, who politely and scientifically kill each other under conventional regulations. But a column or two—and there are scores of them—of English correspondence from the East puts us back at once to the ages when war meant the suspension of all rules of justice and humanity, and the invasion of a country involved the massacre of the men and the appropriation—with all the term involves—of the women by the conquerors. Can anything, we ask, be more fearful than what has been going on lately near Eski Zagra and Kasanlik? In that lovely valley, the centre of the manufacture of the attar of roses, when the Russians advanced through the Balkans, the Bulgarians, with the connivance, and in many cases at the instigation of the invaders, rose against the Mussulmans, who were subjected to every possible cruelty and ill-treatment. Suleiman Pasha's advance compelled Gen. Gourko hastily to evacuate all the villages he had occupied; and then the Mussulmans had their innings. Of the indescribable horrors on which during the past month in those districts the sun by day and the moon by night have looked down, we refrain from attempting to give any account. There is unfortunately indisputable evidence in hospitals full of wounded women and children that inhuman barbarities have been committed by both sides. Still a great preponderance of the horrors undoubtedly

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lies at the door of the Turks; for while the Russian commanders do make efforts to carry on the war as far as possible humanely, the Turks only do so under pressure of the opinion of civilized Christendom. In Asia, there is strong evidence that the Russian columns, both in advance and retreat, have been restrained by a strong and humane hand. In Bulgaria, however, there is proof that the Cossacks and Bulgarians have gone far towards equalling the devilish enormities of the Bashi Bazouks and Circassians.

The Church of England Temperance Society following the example of the Church, lays down no hard and fast rule on the question of drinking, to which every person must necessarily conform. The common sense of such an elasticity was well shown by some remarks made the other day by the Bishop of Lichfield, who at a meeting of such a society, said he was afraid they looked upon him rather as a renegade. "Well, so he was to a certain extent—that was, he was a renegade in practice, but not a renegade in principle. If they could only put him back again on his own wild hills in New Zealand, over which he used to tramp on foot hundreds and thousands of miles without touching a drop of fermented spirituous liquor, he should be a teetotaler again. But when they shut him up in the midst of these English conventional ways, and told him to sit at a desk for hours and days writing letters about everybody's business, then the nervous system sometimes became much depressed, and his condition was altogether different from what he experienced in New Zealand. Then he went to the doctors, and they told him he must have some small quantity of wine, for the same purpose that St. Paul recommended Timothy to drink a little wine—for his stomach's sake. That Society included all who were willing in any way to lend a hand to the good cause of restraining intemperance. Leave each man to choose his own path. Let the teetotalers go in the van; let them show the advantage of total abstinence in their own case; let them show that they were stronger and better able to work, having their nerves, and feelings, and heads more at command than those who indulge in intoxicating liquors. Let them set an example to the poor drunkards who looked for human support, and encourage them to persevere in keeping the pledge they had taken. All honor to those who abstained for the sake of others. Every man who denied himself any kind of lawful indulgence for the benefit of his fellow-creatures was doing a truly Christian work."

We accept as technically correct the decision unanimously given by the Fishery Commissioners at Halifax, that by the strict wording of the Treaty, by which of course their functions are limited, they are precluded from considering within the scope of their inquiry the privileges which the Americans enjoy from being able to purchase bait, ice, and provisions, and to tranship fish in British ports or British territory. No doubt it is a most important part of the advantages which they claim and use, but probably the conten-

tion is also good that if these privileges are not provided for under the Treaty they can be taken away by legislative enactments. As a rule, retaliation is a mean policy, but there are persons whom it is almost necessary to fight with their own weapons.

Doubts have been freely expressed from time to time as to the honesty of the Khedive in his avowed desire to put down the slave trade, it having been often alleged that his protestations in that matter were merely a blind behind which he was attaching to his dominions, with the aid of Englishmen and the moral support of England, a large slice of equatorial Africa. The treaty, however, just concluded with England goes far to prove his sincerity, in that he has thereby made the importation into Egypt and the traffic in slaves altogether illegal, and gives to English cruisers the right to over-haul in the Red Sea Egyptian vessels suspected of engaging in the traffic. If the outlet for slaves down the Nile is really closed, the occupation is gone of the slavehunters, and peace and population ought to return to the country lying between Khartoum and the Great Nyanzas. This is a great gain. Then the Seyid of Zanzibar has also given proofs of his earnestness in the suppression of the trade; and now comes the good news that at Antananarivo a proclamation by the Queen has been published, which completes the work begun by the English treaty of 1865, and enfranchises all the slaves in Madagascar. England's persistent efforts for the suppression of the slave trade are being crowned with much and well-merited success.

Good sense expressed in good English, in these days of slipshod writing and sensational emotionalism, is not a dish that is every day set upon our tables. Perhaps for that very reason we appreciate it the more highly when we are fortunate enough to get it. The Bishop of Fredericton apologizes to his clergy for the crudeness of the Charge which he lately addressed to them, his time and thoughts having been so fully occupied by the overwhelming calamity that befell the chief city of his diocese. But the hurried words of Bishop Medley are—well, without making invidious comparisons, we may safely say, well worth reading. After thirty-two years of faithful and hard work, the good Bishop can look over his Diocese and give a most encouraging account of the condition of the Church in New Brunswick, and even after the appalling occurrence at St. John, he can thank God and take courage, quietly pointing the moral of the visitation as "doubtless intended to remind many that what has been irrevocably lost might have been laid up in the book of God's remembrance, where none of it would have perished." One of the most pleasing incidents mentioned in the charge is the reception into the Church of a whole colony of Danish immigrants and the ordination of one of their school teachers as Deacon. Towards their Church the Princess of Wales sent a contribution of £20. The Bishop speaks very plainly concerning the Cummin-

ite schism, and makes some wise and much needed observations on Missions and Revival Services, warmly appreciating the good that may be done on such occasions by men of sense, judgment, and loyalty to the Church, but at the same time keenly alive to the dangers of that spasmodic religionism which would make "the whole Christian life to appear to consist in a succession of leaps and bounds and unregulated successes, rather than of daily and humble progress in continual dependence on the invisible assistance of the promised Spirit of God."

The London *Lancet* throws out a suggestion, which is a good one, viz.: the establishment of Milk Taverns. We doubt, however, if such an establishment solely retailing milk would pay its way, but the idea might be added to that which we stated a few weeks ago—the opening of a bright, well-found, well-conducted tavern for the sale of non-intoxicating beverages, expressly to run in competition with the gin palaces and grog shops. The *Lancet's* views on this point are exactly our own. "To make the experiment a fair one, the house should be as handsome, well-appointed, and as commodious as a gin palace, and the situation chosen as prominent as can be selected."

State-appointed days of prayer or thanksgiving are not very much to our taste, because, among other objections, of the almost inevitable tendency which they have of degenerating into perfunctory formalities, in which God and his service are subordinated to the gaudy attractions of a *feſta* to which the old term of holy-day is singularly inapplicable. Still, if we are to have such official days, we have time and again pointed out the absurdity of each Province appointing its own day, that day being always different from those selected by its neighbours. We are glad, therefore, to hear that at last the Dominion Government has taken the matter in hand, and that one day will this year be set apart throughout the Dominion for a Thanksgiving Service for our abundant harvest. By the selection of so late a date as November 22, the point, freshness, and significance of a Harvest Thanksgiving are very much lost sight of; but then we are always told it is so inconvenient to have it earlier. Of course God must wait for our thanks until such time, as other occupations failing, we may have a few moments to devote to His service.

Sunday, September 9th, was in Ontario one of those days of splendor and peaceful geniality that distinguish the late summer of Canada. But on the hills round Plevna what a different scene was passing! A cordon of a hundred thousand Russians having been drawn almost round it, the batteries of the attacking force were pushed into commanding positions and opened fire on the devoted town. At the moment of writing it is not certain that the Russians have entered it, but that Plevna will fall is almost absolutely certain. The only thing that could have saved Osman Pacha was such a vehem-

ment attack by the other Turkish commanders on the Russian line between the Balkans and the Danube as would have forced the Grand Duke to withdraw forces from Plevna to maintain his threatened communications. But that has not been done, and it seems probable that Plevna will be to Osman and his troops what Sedan was to Napoleon—a trap without a bolt-hole. We are sanguine enough to anticipate that the fall of this town may lead to a not far distant peace. Having secured their right flank, the Russians can turn their attention to Rustchuk, which they will probably succeed in capturing. Their position will then be that of a triangle, its base resting on the Danube from Nicopol to Rustchuk, and its apex being at the Shipka Pass in the Balkans. Against none of its lines is it probable that the Turks can make any successful attacks. On the basis, then, of Russia holding an impregnable position in the heart of Roumelia, and the almost certainty that in the spring she can force her way through the Balkans, and especially in consideration of the fact that both sides are absolutely bankrupt may not the other Powers successfully intervene with proposals for peace?

THE SIXTEENTH SUNDAY AFTER TRINITY.

THE pity and compassion of Christ, with the fulness and richness of blessing belonging to the Christian dispensation, and the largeness of heart that may seek these objects in prayer, are particularly brought before us by the Church in the selections made from Holy Writ for this Sunday. The greatness of the heritage upon the possession of which the Christian has already entered, although the ages of eternity will be required fully to appropriate its blessedness, is expressed with the highest and most impressive language the Apostle Paul could find in the whole range of human speech. He gives a very exalted idea of the nature and the subjects of prayer offered to the God and Father of our Lord Jesus Christ, as well as of the freeness and the confidence with which such prayer may be offered; and the blessings his supplications contain include all that human nature can desire—all that human imagination can conceive. He presents the main features of the Christian system in as few and as powerful words as can anywhere be found in the whole compass of ecclesiastical literature. The measure of the entire range of blessings St. Paul asks for his converts is "according to the riches of His glory," showing the infinite expansiveness of Christian blessedness. The Divine Spirit is to be the means of strength for the inmost powers of the soul: Christ Himself dwelling in the heart by the faith—the system which provides the means of spiritual union and communion with Him. And then having in baptism entered the family of heaven and earth named of Him, having received the might of the Holy Ghost in the laying on of hands, and having experienced an actual union with Christ in a reception of Him in His own appointed sacrament; being thus

armed, thus supplied, and having thus become rooted and grounded in love, the whole compass of Christian blessing may be realized, the love of Christ, which passeth knowledge, may be appropriated, until all the fulness of God is embodied in the Christian character. The passage is one of the most emphatic in an advocacy of the use of the means of grace.

"The only son of his mother" was raised to life in a way that showed the extreme tenderness of mind that dwelt in the Saviour's breast. The miracle showed that with the possession of all the power, the might, and the majesty of Divinity, He yet had the feelings of humanity, was keenly sensitive to the sufferings of the children of men and alive to all the touching scenes which our pilgrimage furnishes. And it is doubtless intended to teach us the lesson that we may have the most entire confidence in One Who is thus touched with the feeling of our infirmities, and Who, therefore, is both able and willing to impart all the aids and all the consolations of His grace to the suffering Christian.

MINISTERIAL AUTHORITY.

WHEN the late Dr. Wolff went to the East, he met with a Bishop of one of the Oriental Churches, who asked him from what place he had come, what was his object, and who had sent him. Having told his object, and that he had come from England, he said he had been sent by the London Missionary Society. He was then asked who had sent the London Missionary Society, and in his reply he was forced to admit that the said Society had not been sent at all, that they were self constituted, or appointed by people who had no more authority than they had; and that consequently neither the Society nor himself had any church authority whatever. The Bishop expressed his surprise that Dr. Wolff should come so far to preach the gospel, and yet ignore one of its fundamental principles, that on which the authority of Bishops, Priests, and Deacons must entirely rest. The subject was new to the worthy doctor, but he thought it out, and ultimately became ordained by a bishop of the English Church, believing that he could find there what he could not find among any of the sects—validity of ordination. For it is a fact, let any one cavil at it that chooses to do so, that the leading spirits of the English Reformation retained every element of catholicity in the English Church, as well on account of the intrinsic importance of every one of those elements, as because it was more politic to do so. Those who believe in the Holy Catholic Church as one of the principal articles of their creed would, if they could not find catholicity in the Church of England, go somewhere else in search of it. And many of the continental Reformers—Luther, Melancthon and Calvin among the number—would gladly have incorporated with their systems an Apostolical succession of Bishops could they have done so.

We can never be sufficiently thankful for so valuable, so evangelical, so scriptural a heritage; and no man who is honestly and

thoroughly loyal to his Church will make light of the privilege we possess in this respect—a privilege so essential to the existence of the Church; because it contains a principle involved in our Lord's commission which He gave to the Apostolate just before His departure from the earth: "Lo! I am with you alway, even unto the end of the world;" and as the Twelve, every one of them, died, they must have successors somewhere, so far at least as to the continuance of the power and authority contained in this commission even unto the end of the world: unless indeed Christ's words have come to nought, which would be blasphemous for any one to say.

That the Church of England contends for a direct, continuous, and unbroken succession of her episcopate from Christ and His Apostles cannot be disputed by any one who reads the preface to the ordination services—the very first sentence stating it in the most express terms. That it is and always has been an undoubted historical fact is tolerably evident, although not very long ago this was disputed in certain quarters. It appears now, however, in those quarters to be admitted, so that the fact of direct and unbroken continuity should not be entirely ignored. This is indeed something gained; and perhaps in the course of time, when the first sentence of that preface has been well digested, we shall be able to get our friends on to the end of the first paragraph, where they will learn the whole of the Church's teaching about the matter. And the Church gives no uncertain sound in reference to it. The latter part of the paragraph to which we allude, runs thus—and we give it the more willingly because from the way in which it is passed over by some, we think it will be new to some who call themselves churchmen:—"No man shall be accounted or taken to be a lawful bishop, priest or deacon in the United Church of England or Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination. Now here we have the principle required by the Church as a matter of necessity. Here is no pandering to the mawkish tastes of those who would break down the hedges, the bulwarks of our Church, and place her on a level with the manifold sects of Christendom. The principle of succession is boldly, unmistakably, and authoritatively laid down. Taken in connection with the statement in the first part of the paragraph, that from the Apostles' time there have been these orders of ministers in Christ's Church, we learn that in the estimation of our branch of the Church Catholic, if we depart from this order, this continuity, we cease to belong to Christ's Church. And we need not forget that Cranmer is said to have been the writer of this Preface. But whoever wrote it, the voice of the Church now utters it.

A party of temperance ladies interviewed the Mayor of Boston the other day and begged him not to treat the President to a glass of wine on his visit to the city, but without effect.

THE BISHOP OF COLOMBO AND THE
C. M. S.

VERY unfortunately the trouble in Ceylon is far from coming to an end. We noticed some time ago the Resolutions agreed upon by the Bishop of Calcutta and his suffragans who appear to have been unanimous in their opinion upon the subject. Since that time the Bishop of Durham (Dr. Baring) the extreme Puritanic Bishop of the North of England has been lecturing the Bishops of India upon the subject of the resolutions; and has taken the liberty of censuring them for the course they have taken, reminding them that Bishops are not infallible. To which the rejoinder is that if a number of Bishops assembled in solemn council and seeking the Divine guidance, are not infallible, neither is a single Bishop, when, leaving the concerns of his own Diocese, he takes upon himself to rebuke his brother Bishops for their conduct in the vast and distant Sees entrusted to their care. Nor should it be forgotten that the Bishop of Calcutta has not only sought the counsel of his suffragans in the Indian empire, but is having the subject discussed at a series of conferences of clergy and laity in his own Diocese.

There are two important facts in connection with the subject which should be ever borne in mind:—first, that “the Ceylon difficulty is only a sample of many others” of a similar character “that have occurred”; and second, that “the strife at Ceylon originated with the Rev. W. Clark, when he withdrew three native congregations from the churches in which they had been accustomed to worship”; and that he “did it without any authority from the Bishop for his action, and persisted in his act when called to account for it.”

Another phase of the question has recently presented itself in a reply by the Bishop of Colombo to the memorandum of the Church Missionary Society, in which he effectually disposes of the mistaken idea that his charge was confined to the European residents in his Diocese, and shows that it was understood, intended and arranged, that his duties should extend to the native population as much as to Europeans. He very properly declines to enter upon the general question which has been dealt with by the assembled Bishops of the Province. His Lordship very carefully avoids everything that might be construed into an expression of disparagement in reference to the work of the Church Missionary Society in the past. His object is rather to enter his solemn protest against what he calls “the inexcusable error which represents the Church Missionary Society as the guardians of the interests of the native churches of Ceylon, and the Bishop of Colombo as occupied with other interests.”

We must quote one or two of the more important statements made by the Bishop in order to show the precise nature of the charge committed to him. He says:—“The Bishop of Colombo is appointed by letters patent, not to European work only, but also, and in an equal degree, ‘to the superintendence,

management, and discipline of missionary work and the development and organization of native churches.’ * * * It is so provided by the letters patent themselves, which constitute the Bishop Ordinary over all clergy of the Church of England in Ceylon, and all churches in which the services of the Church of England are used. * * * It will probably be admitted that the Bishop appointed by the Crown has the fully authority of a Bishop, whatever it may be, over the chaplains and catechists who are paid by the Crown, and are officers of the department over which he presides. The whole number of these, including three aided chaplains, is twenty-five. Of these, fifteen or (omitting one who ranks as European) fourteen are natives, and all in priests’ orders.”

Further, the whole number of native clergy (using the word native in the narrower sense) is thirty, including four deacons. A majority of the whole native clergy, therefore, is confessedly under the Bishop’s ‘legally defined jurisdiction,’ and look to him for the development of the native church under their care. But the Church does not consist only of the clergy. If we look to the native laity, it will equally appear that the Bishop’s official relations to the native church are of wide extent.”

In further confirmation of his position, the Bishop adds: “It is a fact too important to be overlooked, that the clergy of the Society for the Propagation of the Gospel, numbering, besides those assisted also by Government, three native clergy and one Englishman (occupied exclusively with Sinhalese work), are, with their people, under the management of the Bishop in the fullest possible sense; that in every instance where a church has been built, or an important school founded by natives, or for natives (except by your Society), the Bishop is a trustee, and in most cases sole trustee. In that of St. Thomas’ College and other important schools, which, though conducted by Englishmen chiefly, are chiefly filled by natives, the Bishop is the visitor. When these and other facts are taken into account, it will seem preposterous to write as if the Bishop of Colombo were not entrusted with the superintendence, management, and direction of missionary work and with the development of native churches.”

These explanations, antagonistic as they are to the positions assumed by the Church Missionary Society and by their champion, Bishop Baring, are essential to a proper understanding of the subject. We cannot but express a hope that some means will be discovered of, once for all, settling the relationship of this Society towards the Bishops in whose dioceses they may send their missionaries, without lowering the episcopal authority. Surely the aid of the Pan-Anglican conference might be properly invoked for the purpose of terminating the difficulty. The Society would, of course, determine what clergymen they will pay and which they will not pay. But it must be supposed “that a Diocesan Bishop and an organized Church will not endure that a society thousands of miles away should map out districts and man them with clergy at its own will and pleasure.”

RECOMMENDATIONS.

WE are much gratified to announce that the DOMINION CHURCHMAN meets the approval of so many of the Bishops, as well as of a largely increasing number of the Clergy and Laity of the whole Dominion. We are continually receiving communications testifying their desire for its increased circulation, and their entire agreement with its objects. We lately received a commendatory letter from the Lord Bishop of Fredericton, which we published in a recent issue. Since then, we have received an equally satisfactory letter from the Lord Bishop of Nova Scotia. We present the contents of both of them to our readers:

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.

F. WOOTTEN, ESQ. JOHN FREDERICTON.

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.

THE SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

IN our last issue we printed the first part of a most important letter from the Rev. Rural Dean Givins, on this subject. We shall continue it next week; and we trust that our readers will give the attention which both the letter and the subject merit.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

SPRING HILL.—The Halifax *Morning Herald* reports “The completion of the Episcopal Church is delayed for want of funds.” This is a sad pity, as the Church is much needed, even now, and when the areas belonging to other companies are opened, the influx of mining population must bring a great addition to the Churchgoing population. The Rev. E. H. Ball deserves the greatest credit for his indomitable perseverance in having advanced the fabric thus far.

HALIFAX.—The Rev. W. H. L. Cogswell, one of our Windsor Graduates and a native, being on a visit from England, preached on August the 26th, in the Bishop’s Chapel. At the Choral Service at the Cathedral the preacher was Dr. Hodges of Baltimore.

BRIDGETOWN.—The Rev. Osborne Troop, Curate of St. Paul’s, Halifax, preached in St. James’ Church of this his native town, (for the first time since his ordination), on Sunday 19th of August. He referred touchingly to the days of his childhood, when he used to sit in the pew just in front of the pulpit in which he then stood. The *Bridgetown Monitor* says: “He carries away with him the heartfelt prayers of the majority of his hearers.”

PRINCE EDWARD’S ISLAND.—Mr. V. C. Harris, of King’s College, has been appointed to the Head Mastership of St. Peter’s Grammar School,

Charlottetown. Mr. Harris passed the final examination for his degree in honours in June last. He holds a teacher's certificate of the first class from the department of Education in Nova Scotia, and has already proved himself to be a most competent schoolmaster. St. Peter's school has already sent some well qualified students to King's College, and its friends may reasonably expect that it will continue to prosper under its new Head Master.

AMHERST.—We are happy to learn that the restoration of the church is going on very satisfactorily. The Rector is laying out some two or three thousand dollars on the chancel, and we believe it is intended to put a very fine new organ there.

HALIFAX.—*St. Mark's*.—The Sunday school enjoyed their annual picnic Aug. 30th, at Prince's Lodge (the residence of the Queen's father, when Prince Edward.) The Rev. O. Grindon and Mr. Godfrey Smith (Superintendent) are to be congratulated on the success; for although a heavy rain fell the Lodge afforded a kindly shelter, and the day ended happily.

BOARD OF DIOCESAN MISSIONS.—It is about forty years since the *Diocesan Church Society* was set on foot in this Diocese, and now it has grown to a more dignified and (we pray it may prove) a more influential position. Ceasing to be a society within the Church—composed and governed by volunteers—it is now the Church itself, engaged in its own support and growth, every parish which is represented in the Synod having a voice. The *lust* of anything good is always a cause of mourning—but we cannot mourn deeply over a mere name or set of initials—the D. C. S. is, however, so familiar to us that we shall, for a while, feel hardly so pleased when the eye meets B. D. M. instead. But we should like to say a word or two of the D. C. S. and those who have so well laboured on its behalf. Among those who have gone to their rest, we can but name the ever amiable Bishop Inglis; the kind old Archdeacon Willis; the fine old "Chief" Halliburton; the Hon. Hezekiah Cogswell; Dr. Twining, whom so many have cause to remember; Rev. Arch. Gray, of poetic fame; Rev. Fitz Uniacke, the friend of all, and of orphans in particular; the highly respected Lawrence Hartshorne, and Sir Samuel Cunard; John Heckman, of Lunenburg; C. Budd, of Digby; the Hon. Enos Collins, and to conclude this list, a man foremost in his profession and eminent for active piety, Judge Bliss. For these we "thank God," and we thank Him, too, that of the early friends of the Society so many are spared to us. Amongst the clergy we still have Townshend; R. F. Uniacke; T. Maynard (all now Deans Rural and two of them Canons.) John Stannage still is hard at work elsewhere. These were all present at the annual meeting in 1843 with Nepean Clarke. B. Murdoch; Henry Pryer; S. P. Fairbanks; John Creighton, of Lunenburg; and Ben. Ziviker, of Mahone Bay—all still in life. The first appropriation of funds that year recorded was to Rev. J. C. Cochran for the Church in New Germany, and the "old man eloquent" is still to be heard. Another from Rev. P. H. White, still the beloved rector of the same parish; and yet another, from that brave old champion of the Church, Rev. W. (the late Dean) Bullock, from whose parish for years came about a third of the whole general income of the Society. In 1842 the income of the D. C. S. was \$2,785; last year it was \$11,265, not a bad increase in 34 years. May the B. D. M. be, at least, equally successful! That it may be so, we trust that the new Board will be able to retain the invaluable services of Archdeacon Gilpin, who, for nearly thirty years as secretary or treasurer, or both, has laboured literally *con amore* for the great object the D. C. S. had in view.

BAYFIELD.—*Confirmation*.—With a desire to aid the DOMINION CHURCHMAN in becoming more widely the organ for disseminating Church news in the Diocese of Nova Scotia, I shall briefly refer to the principal events connected with the confirmation visit of our Diocesan to this parish on the 8th of August last.

My experience has been that the Bishop's visit

to a parish is looked forward to and enjoyed as an event of the greatest interest and importance. The more such visits are characterized by an earnest endeavour on the part of the Diocesan to point out the faults and failings, as well as encourage those efforts which are employed for the promotion of Christ's kingdom, whether on the part of the clergy or laity, so much the more do such visits become rich in spiritual blessings to all concerned. I can safely assert that the visit in question was an exemplification of these principles in every particular.

The old Church was once more used for the services of the day, and although considerably dilapidated, owing to removal from its old position to give place to a new Church, I hesitate not to say is more worthy of God's service, it was found sufficiently comfortable for the large congregation, whose primary object, it is to be hoped, was to worship God. Morning service over, and the reading of the preface to the Confirmation Service having been taken by the Incumbent, there followed a most telling and excellent address by the Bishop. He began by saying that a change had been effected as regards missionaries since his last visit to the parish. The opportunities of doing the Church's work, under the former clergyman, had passed away, and yet all must be held responsible for the manner in which such opportunities had been improved. The past could not be recalled, hence the necessity for earnest diligence in prizing all present ministrations. The present state of the parish gave unmistakable signs of activity. The earnest priest, with the co-operation of his people, had accomplished a great work. The new Church was now standing, and no one could doubt the influence it would possess to solemnize. In every way it was suggestive of reverence and helpful to devotion. All its lines being perpendicular, they must carry the eye upwards, and so encourage the feeling that God is to be adored; it possessed good proportions, and the pitch of the roof was admirable. Although defects could be pointed out, yet even in details it was highly satisfactory. Every part of a Church is symbolic, and should be designed so as to teach some useful lesson. Men acted thus in worldly things, how much more should we endeavour to make the house of God to present such an appearance as that His people may find Him in it, and realize the best blessings it can bestow!

The cross being the symbol of our redemption, it was a proper ornament in any part of a Church. Persons opposed to its proper use were unwittingly playing into the hands of those who were of that *very corrupt Church*—the Roman.

The Lord's Table, again, was not to be like a man's table. The central part of the Church should be the Altar. He hoped the work so well begun, and so energetically carried forward, would soon be brought to a successful completion.

As I hope to be able at another time to send you a more detailed account of the new Church, I shall content myself at the present with saying that it is a neat Gothic structure of wood, with Nave, Chancel, Tower, (at the South West corner, the base of which forms the porch), and Vestry. It was much regretted by all, that it was not ready for consecration at the time of the Bishop's visit. However, all were cheered with the promise made by his Lordship that, if it were possible, he would visit us next summer for this purpose. This would be most desirable, as otherwise it would stand three years without consecration. In the meantime, it is pushed forward to completion and notwithstanding that much remains to be done, we are hopeful that we shall be able to occupy it before the middle of October.

I am confident that this work has already imposed upon our people not a little self-denial, and that much more of it must be exercised before it is completed. I am therefore the more thankful to be able to say that hitherto, in nearly every case, the aid required has been cheerfully given. The sympathy of friends at a distance has been enlisted, and in most cases a generous response has afforded us grounds of encouragement in all difficulties. What with the Bishop's donation of \$40, and the munificent gift of a lady friend of a superb Altar cloth, worth over \$60, the handsome donation of another lady, residing in Lunenburg, who is remembered here as an earnest Church worker, having spent three years in the parish in

the character of a governess to one of our families, with other smaller gifts too numerous to mention, we have tangible evidence of a generous liberality. The contributing of articles designed as memorials, has been largely developed among ourselves. In this way, our Senior Warden provides an Altar railing, in black walnut, a lady parishioner is procuring funds for a Font, another is providing carpetings for the Sanctuary, and a third—the Rector's wife—has ordered a Credence Bracket, in oak, from the firm of Cox & Sons. Let me mention that besides this, the parishioners have contributed to the amount of \$100, for a Memorial Window, by Ascension Day offertories. This much of the furniture having been provided or ordered, we hope that God will put it into the heart of some of your readers to supply us with a Lectern and Reading Desk.

To return to the Bishop's visit. The latter part of his address was directed to the candidates for confirmation, of which thirteen, all that has been prepared, subsequently received from the Bishop the Apostolic blessing. In speaking of the ordinance of Confirmation, the Bishop directed particular attention to the words of St. Paul in the Epistle to the Hebrews, Chapter vi. There the "laying on of hands" is classed among the great doctrines lying at the foundation of our holy Religion. How can some Christians who believe in five of these doctrines yet reject the sixth? The candidates were told that upon their own previous preparation by repentance and prayer, and now by a firm faith that God would give them his blessing, should depend the reception of that blessing. Then followed the act, amidst the deepest silence, some of the candidates and others being moved to tears. After the laying on of hands had been administered, the Bishop preached an appropriate sermon. Then followed the celebration of the Sacrament of the Altar, in which forty, some of the newly confirmed being among the number, enjoyed the privilege of feeding on Christ.

In the evening again, the Bishop preached to a good congregation, the people most desirous to worship God with him, and hear his instructions.

Thus were we privileged to enjoy a delightful and refreshing season with our Father in God, who appeared, having taken the pains to visit the greater number of us at our homes, and to talk to us familiarly of both temporal and spiritual things, to have a special regard for our welfare and happiness.

FREDERICTON.

(From our OWN CORRESPONDENT.)

SHEDIAC.—A new bell from the establishment of Meneely & Co., Troy, N. Y., has been placed in the tower of St. Andrew's Church, Shediac.

SEASONABLE.—We are now in the midst of a most delightful *picnic* confusion. Every fence and wall is placarded with the announcement of a picnic; and every means of conveyance by land or by water, is busy transporting Masons, Odd Fellows, Sons of Temperance, *et omne hoc genus*, to mountains, groves, and islands. The Sunday Schools, also are enjoying this prevailing recreation. But they are at length wisely choosing a quieter way, and having their pleasure all by themselves.

The old practice of paying the expenses of Sunday School Picnics by making them public to all who would purchase tickets was a most monstrous one. The pleasure was had at the inconvenience and torture of the children. It is none too soon that the *children* are beginning to be made the chief consideration on such occasions. Amongst these quiet and really enjoyable Sunday School picnics during the past fortnight may be mentioned the annual gathering in the parishes of St. Marys, Kingsclear, and Fredericton. In Kingsclear the two Sunday Schools met this year on the grounds of Mr. Murray, Spring Hill, for the annual tea and games provided by the teachers.

PORTLAND.—The regular monthly meeting of the Temperance society connected with St. Luke's Church was held on the last Thursday in August. As usual the exercises consisted of addresses, readings, and musical selections. As usual, too,

the attendance was large. These meetings are sustained with unusual vigor and perseverance, thanks to the Rev. Mr. Almon, the Rector of St. Luke's, whose whole heart is in the work of temperance. They are intended chiefly to keep those who have been rescued from intemperance, and to prevent others from frequenting places where intemperate habits are formed. But they are doing much good in the parish in other ways. They attract those who have musical gifts, and furnish them with an opportunity of being useful. They do the same for those who have literary abilities and aspirations. They do much, also, to elevate the social tastes and ideas of a certain class. And generally they stimulate a spirit of activity and create a bond of union in the parish.

CAMPBELL.—The Bishop visited this parish on the 12th of August, and preached and confirmed thirteen candidates. The Rev. Mr. Crozier, the present missionary, resigns the parish on the 1st. October, and is to be succeeded by the Rev. Mr. Wilson of Bermuda.

FREDERICTON.—This diocese is fortunate in possessing the most perfect Cathedral church in the Dominion of Canada, or even, probably, on this continent. Its general style of architecture is the middle, pointed, or decorated, in which the leading feature of the design is the equilateral triangle. The model chiefly followed in its erection was a Parish Church of the best period of Gothic architecture at the village of Snettisham, Norfolk, England. Some parts, however, as some of the windows, were copied from other churches; and some features, such as the triple porch at the West end, and the uniform height of choir and nave were introduced to mark its cathedral character. In dimensions, its extreme length is 172 feet, its greatest width, exclusive of the side porch, sixty seven feet; while its spire springing from a central tower which rests on four massive piers and arches of cut stone, rises to a height of 178 feet. The coloured windows and interior decorations are in perfect keeping with the rest of the building. At some future time a more detailed description of this truly fine edifice may not be unacceptable to the readers of the DOMINION CHURCHMAN. These few words are merely introductory to a brief notice of the services in the Cathedral on the fourteenth Sunday after Trinity, which was the *Twenty-fourth anniversary* of its consecration.

Both morning and evening the portions of Holy Scripture read, and the hymns and anthems, were appropriate to the occasion, as were also the sermons.

At morning service the proper lessons were, 1 Chron. xxix from verse 9 to 20, and St. John ii. from verse 18 to 23; the proper Psalms, the 47th and the 48th; and the anthem, Elvey's, "Give thanks." The prevailing theme of the selections is the *unchangeableness of Christ*. And this was the subject of the sermon which was preached by the Rev. the Subdean from Hebrews xiii. 8; "Jesus Christ the same yesterday and to-day and for ever."

At Even Song, Isaiah xii. and Ephs. iv. 1-17 were the proper Lessons; the special Psalms read were Nos. 122, 133, and 134. The choir sang hymns 242 and 397 from the latest edition of Hymns A. and M., and Purcell's Anthem "Pray for the Peace of Jerusalem."

The sermon which had special reference to the occasion was preached by the Bishop from 1 Chron. xxix, 14. "All things come of Thee and of Thine own have we given Thee."

The following is the substance of his Lordship's discourse which was delivered to an unusually large congregation and received with marked attention throughout:—

The anniversary of the consecration of the Cathedral ought to recall to their minds some of the chief truths connected with the worship of God, which are to be found in the Old and New Testament Scriptures. David's writings give the first clear idea of a *fixed* religious worship for a nation. True the Tabernacle of Moses was earlier; but it, with all its glory and magnificence was only a moveable tent, and borne about in the wanderings of Israel.

Solomon carried out David's desire, and built a Temple which remained until the destruction of

the city by Nebuchadnezzar. The ideas conveyed by these were entirely different. The Tabernacle expressed the notion of a pilgrimage, but the Temple that of a permanent rest.

Thus St. Paul makes the Tabernacle represent the perishable body, while he uses the Temple to signify the permanent rest of believers in the presence of God.

But the Tabernacle was the *only* national place of worship for the Jews. There only could they offer sacrifices at the time of the national festivals. It was the great centre of unity. Above all it served to keep alive in the breast of every faithful Israelite the great truth of the Mosaic Law—*The Lord our God is one Lord*.

But after all, this Old Testament idea of the Temple was only rudimentary, the very beginning of men's education for worship. In the New Testament a new and higher meaning was attached to the Temple.

For instance, when our Lord said, "Destroy this Temple, and in three days I will raise it up," He meant His own body which He thus revealed as the Temple of the Divinity. So whereas God's Temple was once local, now it was in every place and in every land; for wheresoever two or three are gathered together He is in their midst.

But this marvelous extension of the Temple is carried still further by St. Paul when he asked, "Know ye not that ye are the Temple of God," and, "that your body is the Temple of the Holy Ghost?"

And moreover the same Apostle pictures the whole body of the faithful as a "Holy Temple of the Lord." So far did Christianity advance beyond the Law.

Material Temples we must have so long as we are limited to our present bodies; but the living temples are the souls of the worshippers. The Material Temple was to be looked on as a type of the living spiritual one, every part in the one answering to some part in the other.

Thus in the Cathedral they entered by a Triple Porch to remind them of the Trinity, and through a two fold door to bring to their remembrance Christ's two natures in His one person. Close by the entrance was the Font to show that Baptism was the door to enter the church. It rested on a cross, the foundation of both sacraments; and, significantly, carved words of the Lord Jesus both crowned and encircled it. Every part of the church was symbolic of the mystery of the Trinity. It was divided into three parts, nave, choir, and chancel. The windows were in groups of three lights. The roof was divided into compartments, twelve on each side, as to remind them of the twelve prophets, and the twelve apostles, and the twenty-four elders. The entire church was divided into seven bays, a number symbolic of completeness. The choir stretched out its four arms, as the Cross of Jesus extends its loving words and arms of mercy over the four quarters of the world. Finally they ascended by steps of threes to the Altar where every soul is perfected. Thus in Christ's Church was the way wherein to walk, the truth of God's word, and the life to be gained by spiritually feeding on the Lord. After dwelling still further on this part of his address, his Lordship concluded thus:

"What a glorious soul inspiring idea of a church this is. All things come from God and are given back to God. This is not a mark of merchandise, it is a Temple of Worship. It is not a place for lectures, it is a place for sacrifice. The building is not for the display of man, but for the glory of God. It is a place where all human merit is renounced, and we begin on our knees humbly acknowledging that we are unworthy even of God's notice.

We rise and begin to praise God. We listen to His Word. We reach forth into strains of praise again. Once more we listen: God speaks to us. Again we praise Him and solemnly declare our belief in His whole gospel. Again we kneel, and again we sing praise, and intercede for others. And after again imploring mercy, we are addressed by the ministering servant of God. But of how much more import in the mind of the church are all these prayers and praises than the sermon. O think, my brethren how glorious it would be if all the truths written and engraven in stones were written on our lives, and we were all

living examples of the truths we see and hear; if we all prayed devoutly on our knees; if we all responded audibly so as to make the church ring with our voices; if instead of never joining so as to be heard in one petition of the litany we lifted up our voices and our souls to God in intercession; if all of due age after confirmation continually were known in the breaking of bread; if a larger number who spend a whole afternoon in visiting and amusement, spent a part of it in prayer; if all gave offerings according to their means, and kept not back any part due unto God; if all loved the church and their neighbor as themselves and God better than either; if the church were a type of Heaven, not only in the truth of her doctrines, but in the love and purity and praises of her worshippers. Then would our sanctuary be a house of consecration indeed. What a glory would it be if every churchman could say from his own heart, "Whose service is perfect freedom."

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The annual picnic of St. Jude's Church Sunday-school took place last Saturday. The steamer Montarville, which was gaily decorated with flags, took the party to Lavaltrie. On arrival refreshments were served. After a short interval of repose, the programme of amusements was carried out, in which ladies and gentlemen, married and single, boys and girls, took part. At 4:30 p.m. the steamer left. The prizes were presented on the boat by the rector, Rev. J. H. Dixon, after which cakes, etc., were distributed to all on board. Short addresses were delivered by the Rev. J. H. Dixon, Messrs. Renshaw, Chambers, Woodford, etc., and a vote of thanks tendered the ladies and gentlemen of the committee for their trouble. The committee beg to tender their most sincere thanks to Messrs. W. S. Walker, C. Hill, and W. Drysdale, Tate & Covernton, W. Samuel, R. Kilby, T. Marshall, of Rattray & Co.; James & Briggs, D. C. Tabb & Co., Tees Bros., Gault, Workman, etc., for their valuable contributions.

BOLTON CENTRE.—The Rev. H. F. Clayton, has gone to Europe, to be absent from his mission for about three months. The object of his tour is twofold—to recuperate his health, which has been declining for some time, and to collect funds to pay off a debt upon St. Patrick's Church, which has been hanging upon it since it was erected.

MANSONVILLE.—The Right Rev. the Bishop of New Hampshire officiated in St. Paul's Church on the 26th ultimo and on the 2nd instant. He very kindly did the day duty of the incumbent, who is prostrate in sickness. The Bishop, who is a native of Canada, is spending a few weeks with friends in this neighborhood.

BOSCOBEL.—The contract for repairing the church which was struck by lightning on the 5th ultimo, has been let for the sum of \$120. The church was insured, and the company's agent gave the contract, and intends to pay the full expense of making the church as it was before it was damaged.

ST. HYACINTHE.—Archdeacon Lindsay has lately paid a visit to this part of the Rev. P. De Gruchy's parish, in order to arrange as to the services to be given and the stipend to be received. The wardens agreed to pay \$100 for the year for a service once in two weeks—the sum to be paid in instalments every two months.

CONCERT—UPPER LACHINE.—It is rarely we have been enabled to speak with such unqualified praise of amateur musical performance, as we can of that displayed at the city hall, Lachine, by a party of ladies and gentlemen, in aid of St. Paul's church. The quartette of Sir Sterndale Bennett's "God is a Spirit," by Mesdames Brown and Joy and Messrs. Lejeune and Hall; the song, "There's nothing like a freshening breeze," by Mr. Millar, and "I'm a forester free," by Mr. Lejeune, were sung with much taste, and the vocalists were in excellent voice. Mr. Alexander Perkins delicately rendered a solo on the piano. Mr. Bayley on the violin gave the well known 6th air varie of

M. Beriot's, in which he showed the fruit of careful study and practice, though lacking perhaps in grace of execution. Mrs. Brown's song, "Sweet Angelos is singing," was deservedly applauded; and the charming ballad of Barry Sullivan, of "Sweethearts," was rendered by Mrs. Thomas Beddall, with a richness of voice and perfection of manner which could scarcely be excelled by Edith Wynne. This lady afterwards sang a duet of Glover's, "Gently sighs the breeze," with Miss Thurgood. This was the gem of the evening, and was deservedly encored. So also was Miss Hughes for her almost perfect performance on the piano of Heller's "Tarantelle in A Flat," and the graphic and comic reading by Mr. Harvey Bawtree of one of Dickens' sketches, entitled "Mr. Horatio Sparkins," received roars of laughter. Dr. MacLagan kindly acted as conductor, and the entire performance passed off without any of the contretemps so usual at amateur concerts. The room was filled. It may be observed, for the benefit of one or two of the audience, that it is not usually considered respectful to the performer, nor amusing to the auditors, to carry on a conversation *alto voce* during the performance. We had almost forgot to mention that Mr. Arthur Perkins gave Hatton's well known song, "Good-by Sweetheart, good-by," in capital voice, and for which he got an *encore* and a bouquet.

CLARENCEVILLE.—The Harvest Home festival for the parishes of St. George and St. Thomas, held on the 22nd in the Church of St. Thomas, was a great success. The thanksgiving service was concluded by the Rev. Canon DuVernet assisted by the Rev. Messrs. Boyd and R. Irwin. Suitable addresses were delivered by the rector and Rev. R. Irwin. The church was beautifully decorated for the occasion. The chancel screen covered with a profusion of lovely evergreens and flowers, and the font surmounted by a canopy of the same, attracted much attention. Divine service being over, the Clarenceville cornet band discoursed sweet music, while the young people indulged in croquet, baseball, football, and other appropriate games. Upwards of 400 persons partook of the repast which the ladies of St. George and St. Thomas had prepared for the joyous occasion. The proceeds amounted to \$200.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

EDWARDSBURG.—*Harvest Homes*.—A Harvest Home, in aid of Christ Church Parsonage Fund, was held in Aikin's Grove, Edwardsburg, on Thursday, August 23rd. The day was excessively warm, yet there was a large gathering of parishioners and others, and everything passed off pleasantly. Divine Service commenced at 11 o'clock, after the arrival of the train from Brockville and Prescott, and was celebrated in a natural church where nave and chancel were plainly marked by trees whose trunks stood in clusters of columns, and whose branches formed a grained ceiling overhead. A platform, twelve feet wide by twenty-four deep, was built for a chancel floor, and on it were placed benches on either side for choir stalls, the organ from the church, and at the end a temporary altar covered with cedar and decorated with sheaves of grain, fruit and flowers.

A reredos was formed of evergreens surmounted by the text "The earth is full of Thy riches," illuminated in red and blue. The canticles and hymns were well rendered by the Edwardsburg choir, assisted by friends from Prescott and Iroquois. The Rev. Wm. Lewin, of St. John's Church, Prescott, Rev. George White of St. Paul's Church, Iroquois, and the Rev. K. L. Jones, Incumbent of the parish, took part in the service, the sermon, which was a very eloquent one, being preached by the Rev. J. J. Bogert, Rector of Napanee.

Dinner was served at one o'clock, and was followed at three by a concert, with speeches, when some excellent choruses were sung by a party of ladies from Prescott, assisted by some of the Edwardsburg choir, and several interesting addresses were delivered by the clergy present, and by John Ross, Esq., of Iroquois.

A game of base ball between the Spencerville and Edwardsburg clubs took place in a neighbor-

ing field for a silver cup, which was won by the Spencerville club after a severe contest.

The Harvest Home realized about \$110 for the parsonage fund.

SOUTH MOUNTAIN.—*Harvest Home*.—August 30, a similar festival in aid of St. Peter's Church building fund, was held in Mulholland's Grove, South Mountain. The weather was lovely, and there was a large attendance of people from the surrounding country. The Rev. Canon Jones, of St. Alban's, Ottawa, preached an excellent sermon at the morning service, and delivered a forcible and amusing address in the afternoon. The Rev. Albert Spencer, with the choir of St. James' Church, Kemptville, rendered valuable help; nor must the children of St. Peter's Church, South Mountain, be forgotten, whose sweet voices rendered some hymns and carols from Dr. Tucker's Children's Hymnal, in a way that delighted all who heard them. The amount realized by this Harvest Home was about \$115.

BROCKVILLE.—The Rev. E. P. Crawford, Rector of Trinity Church, has returned from the sea side, and resumed the duties of his parish, to the great delight of his people. It will be remembered that this Church was opened for divine service on Trinity Tuesday last. This was only accomplished by an immense deal of hard work on the part of the Rector, which in addition to many other details of ministerial duty, including the most assiduous attention to his confirmation class, gradually undermined his constitution. Once only had he preached in the church he had labored so earnestly to build, when he was obliged to relinquish his work, just as it had reached the zenith of interest. Under these circumstances his parishioners, realizing the extent of his self-sacrifice, and its unhappy consequences, gladly subscribed a sum of money to enable him to spend two months at the sea side. His visit had the desired effect, and it is now a matter of most heartfelt gratitude to God that he has returned with his health perfectly restored and re-established, to again take charge of their beautiful church.

NAPANEE.—A harvest celebration, in all respects very successful, was held at St. Mary Magdalene's Church, on the 4th instant. The church was beautifully decorated with materials appropriate to the occasion. The font in the baptistry was piled with a gorgeous wreath of flowers. The altar was decorated with trophies of sheaves of wheat, rye, barley, &c., wreaths of vines, and heaps of fruits of different kinds, and the chancel rails were hidden with evergreens. Rev. Mr. Carey, of Kingston, read the morning service, and the Rev. J. J. Bogert read the lessons, the first being the 23rd chapter of Exodus, from the 10th verse, followed by the canticle *Benedicite omnia opera*, and the second lesson was the 15th chapter of St. Luke's gospel, the 15th verse, and the chant *Jubilate Deo*. The hymns were the 223rd and the 360th, Hymns A. & M. Rev. J. Burke, rector of Belleville, preached an admirable sermon on Deut. xvi. 13, 14, 15. A harvest procession was formed after the service, in front of the Church, which slowly wended its way down Dundas Street. At the palace a sumptuous dinner was served to a large number. In the evening a magnificent display of fireworks took place.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending September 8th, 1877.

MISSION FUND.—*January Collection*.—Bolton and Sandhill, \$1.86.

July Collection.—Minden, St. Paul's, \$1.19; Anson, 21 cents.; Lutterworth, 20 cents.; Snowdon, 15 cents.; Maple Lake (Stanhope) 50 cents.; Christ Church, York Township, \$24.00.

Parochial Collection.—St. Luke's, Toronto, additional 50 cents.

WIDOWS' AND ORPHANS' FUND.—*On account of Mrs. Hill*.—Bolton and Sandhill, \$2.51.

DIVINITY STUDENTS' FUND.—*April Collection*.—Bolton and Sandhill, \$1.51.

FIRE RELIEF FUND, ST. JOHN, N. B.—Bolton and Sandhill, \$13.14; Archdeacon Palmer's Subscription, \$20.00.

BARRIE.—On the 3rd inst., the Rev. Canon Morgan, Rector of Trinity Church, and his wife reached the fiftieth anniversary of their wedding. The occasion was taken advantage of by the congregation to present them with a beautiful gold lined silver tea service and a purse of \$110. An address of congratulation, of a most respectful and affectionate character, was read on the occasion to Mr. and Mrs. Morgan. It was replied to by Mr. Morgan in suitable terms.

COLLINGWOOD.—*All Saints' Church*.—Many hearts rejoiced on the morning of Sunday, the 19th August, when the bell summoned the congregation to worship in their restored church, now so substantial and beautiful. As the Bishop, preceded by the Revs. J. Langtry and L. H. Kirkby, entered the sacred building, the congregation with great spirit sang the processional hymn. The service was then said by Mr. Langtry, the Lessons being read by Mr. Kirkby. At the proper time 36 candidates were presented for the holy rite of Confirmation; two and two they knelt before the Bishop, and let us trust received the Holy Spirit by the laying of hands apostolic. When the office was ended the Ante-Communion Service having been read by his Lordship, who afterwards preached an impressive sermon on the 3rd, 4th, and 5th verses of the 32nd Psalm, which was characteristic of our dear Bishop, the sweet earnest tones of his voice and his impressive delivery assisted so much in bringing home the truths contained in it. The Holy Communion was then administered to the large number of over 100 persons, all the candidates for Confirmation receiving their first Communion. The great necessity for the church being enlarged cannot be better illustrated than by stating that these communicants would more than have filled the old church.

In the evening, the service was said by Mr. Kirkby, the sermon being preached from the text, Philippians i. 27: "Striving together for the faith of the gospel," by the Rev. J. Langtry, the former Incumbent of the parish. The wrapt attention of the immense congregation showed how thoroughly they appreciated his earnest words. He has always been a favourite with them, and it was a great gratification to them to have him at the opening services. The Sacrament of Baptism was administered to a great many children, as also to several adults. The admirable singing of the well-trained choir, the hearty responses of the congregation, the striking reverence with which the whole service was conducted, shews the delight the people take in holy things, and that the Catholic teachings of the Rector have not been in vain. The church was crowded both in the morning and evening; large numbers unable to get inside the doors were compelled to go away.

Long will the memory of this happy day remain in the minds of the good people of the town. But amidst the joy and gladness there was a feeling of great sorrow, for while they were enjoying the privilege of worshipping in the restored church, their beloved Rector was lying dangerously ill and racked with pain, and when the prayers of the congregation were asked in his behalf, many a heart was sad, and the faltering voice of the officiating clergyman showed how keenly he felt for his suffering brother priest; may God in His goodness see fit to spare his life to carry on the work of the church he has so successfully done for many years. Seldom can a parish be found where there exists a stronger bond of union and such perfect harmony of feeling on church questions as between the Rector and his people.

A large addition has been erected at the south end of the old church, which is now a cruciform shape. The organ chamber is 14 by 14 feet, and a tower 18 by 18 and 52 feet high has been erected. The windows are of handsome stained glass. The chancel is both deep and wide, the pulpit and one of the chairs must strike the eye of everyone for their beautiful workmanship, being the gifts of George Moberly, Esq., who made them with his own hands. The whole of the inside of the church presents a most beautiful appearance. The seating capacity was originally about 200, and has been increased to 450. The cost of the whole improvements will be about \$4,000. The exterior has a very striking appearance, which if

the church stood on higher ground, would be vastly increased.

[We should have received this account sooner. It appears to have been unavoidably delayed.—Ed.]

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

FERGUS.—On Thursday, August 30th, a very happy harvest home festival was celebrated by the parishioners of St. James' Church, Fergus, and their friends in the village and neighborhood. The day began with Holy Communion at 8 o'clock, at which besides a considerable number of the parishioners there were present and taking part in the service the Rev. J. H. McCollum, M.A., Incumbent of St. Thomas' Church, Toronto, the Rev. C. E. Thomson, R.D., of Elora, the Rev. Harry L. Yewens, of Mount Forest, with the Incumbent of the parish. The Church had been beautifully and appropriately decorated with wreaths composed of various kinds of grain and berries, and with offerings of fruits and flowers. Over the windows were ornamental texts suitable to the occasion, and one of more elaborate design, "The earth is the Lord's and the fulness thereof," in white everlastings, was placed over the altar across the east wall of the chancel. At 11 a.m. there was full morning service, with singing by the combined choirs of Fergus and the Mission of Alma, with further assistance from other musical friends. The sermon was preached by the Rev. J. H. McCollum from the text Exodus iii. 2, "The bush burned with fire and the bush was not consumed," being a continuation of the subject he had chosen for his discourse here on a similar occasion five years ago, when he had been in like manner kind enough to preach in this church. The text was well handled by the eloquent preacher, as symbolizing the indestructibility of the Church of the Living God, and its promised perpetuity, even unto the end of the world. The Rev. W. E. Grahame, of Hillsburgh, was also present and took part in the second service. After the service the congregation adjourned to "Woodside," the beautiful grounds belonging to Mr. Laurence C. Munro and Mr. Arthur Perry—kindly lent for the occasion, where the Ladies Society had provided bounteous repasts, dinner and tea, for their hundreds of guests, and the 30th Battalion Band of Elora played lively and brilliant music through the afternoon and evening. Various amusements made the day pleasant for the younger folks, and after it had grown dusk the grounds were brilliantly illuminated with a multitude of Chinese lanterns. A small charge made for entrance, and meals, made the festival a success financially, as it was in every other way also, nearly a hundred dollars being cleared after paying all the expenses. This amount will be applied to paying off in part a small debt on the parsonage. This debt the Ladies Society is determined to pay off entirely within the next few months, so that they may set to work about the next enterprise they have in view, the raising funds to build a new church, much needed. The Rev. Canon Dixon, of Guelph, was present on the grounds during the afternoon. It had been intended to have speeches made by several gentlemen present, but owing to the length of time occupied with the meals, and then the various amusements, and the splendid playing of the band, the committee could not well do otherwise than omit that portion of the programme, although no doubt it was to the disappointment of many who enjoy a good speech as much as a good dinner. The weather was everything that could be desired "from rosy morn to dewy eve," for which all had the more cause to be thankful, since every other day that week was either wet or cold.

HURON.

(FROM OUR OWN CORRESPONDENT.)

SEAFORTH.—The congregation of St. Thomas' Church have sustained a serious loss in the departure of the Rev. Mr. Craig, who has labored very successfully among them for the past two years. The Reverend gentleman not only won the affection of his own congregation, but to an unusual degree the esteem of all the town's-people who were so fortunate as to have made his ac-

quaintance. On the morning of his leaving for his new parish in Montreal, he was presented with a purse and address, and some of his young people followed him to the train with a parting token.

THE CITY CHURCHES.—*Fourteenth Sunday after Trinity.*—His Lordship the Bishop of Huron preached an excellent sermon, practical and forcible. His text was from the 20th verse of the 1st chapter of Colossians: "Having made peace through the blood of His Cross." He afterwards administered the Holy Communion. Assistant Minister Rev. J. Gemley, Memorial Church, Rev. J. B. Richardson, who had been lately appointed Incumbent on the resignation of Rev. W. H. Tilley, took charge of the parish, and preached morning and evening. St. James' Church, Southern Suburb, Rev. T. W. Young, rector of the Church of Ascension, preached at evening service. The church was over-crowded.

St. George's Church, Western Suburb.—Very Rev. Dean Boomer preached at evening service, and had they a resident clergyman there is no doubt it would soon need to be enlarged.

The New Church of St. James': "Your own correspondent" has been to see this new church nearly completed. No more striking illustration of the progress of the church in the suburbs could be given than a view of the old church and the new one only a few feet apart, the dimensions, the architecture, the ecclesiastical design and appearance of the one so much superior to those of the older one. And yet what good has the old St. James' been a means of accomplishing! In it have been gathered into the fold members who seldom or never had assembled together on the Lord's day and in His House. In it have the glad tidings of great joy have been proclaimed by the *ambassadors* of the King. In it have the little ones become "members of Christ," and the Holy Communion administered to the believing. May we not hope, nay, more, believe that what has been experienced there is but the beginning of brighter days! The new church is to seat 550 persons, (the old one seated only 200.) It is built of white brick, 20 feet in height on a substructure of hammered black stone five to six feet high. Height from surface to top of spire 115 feet. The nave is 42 x by 82 f. Chancel 23 x 25, of this inner chancel is 8 x 22 f., the vestry 8 x by 14, and an organ chamber to the west side. The church taken as a whole is one of the handsomest in this part of the country, truly ecclesiastical in design and structure. The chancel unfortunately is to the south, but this, owing to the position of the site, was unavoidable. The windows are to be all stained glass, the chancel window, the gift of the Sunday School as it was in St. Georges'. We hope the DOMINION CHURCHMAN will be able to present a full account of its interior arrangements when completed. Most heartily do we congratulate the Incumbent Rev. E. Davis on the blessings that have so far crowned his labours.

British News.

ENGLAND.

The alarm occasioned by the appearance of the Colorado beetle has greatly subsided. Now that an act of parliament has been passed unanimously by the Lords and Commons against his intrusion, those who were afraid have assumed a defiant-air towards him and shout "Come on Mc Duff"; others who do not rely on the omnipotency of acts of parliament place their hopes in the variableness and unsuitableness of their climate and the rapacity of their rooks to undermine his constitution and to keep him within harmless bounds.

An English barrister lately deceased has bequeathed £200,000 for the endowment of a bishoric in northern England. No doubt some objection will be raised by the government against using the magnificent bequest in the way intended by the deceased.

A son of Mr. Gladstone the Ex-Premier has been appointed lecturer in Modern History at Keble College, Oxford.

St. Albans and Truro have now become cities on the appointment of their Bishops to the new sees.

Dr. Newman with several associates have been entrusted with the Revision of the Douay Bible, both as to its language and also as to the books of which it is composed.

It has been decided in England that gin mixed with water cannot be sold for gin. It is lawful to mix it to any extent provided it be labelled to what extent it is so mixed; we hope all adulterating may be treated in the same way.

The establishment of coffee taverns is very much agitated.

The Home Rulers are abusing the Right Hon. E. Forster, and pelting Messrs. Biggar and Pamell, the Irish Obstructionists, in the House of Commons.

According to the new army regulations, all soldiers are to be classed under three denominations: Church of England, Presbyterian, and Roman Catholic.

In Manchester, 2491 persons are licensed to sell to the rest of the population intoxicating liquors, which must not now, as heretofore, be mixed with water, the only thing that was good about it.

FOREIGN MISSIONARY NOTES.

GERMANY.—At Kissingen, Prince Bismark had a conversation with some Protestant clergymen. In answer to a question of the Prince one of them said "that outwardly at least the Roman Catholic Church was at peace with the Wurtemberg Government." The Prince remarked in substance that they had the same ecclesiastical law as in Prussia. The same law to the same church is acceptable in Wurtemberg, and wholly unacceptable in Prussia. Prussia had been at peace with the Vatican until 1840. A change occurred in the reign of Frederick William IV. Since that time the relations of Prussia with the Pope have gradually become unendurable. It had been the object of the Roman Catholic clergy to "Polonise" whole German districts by introducing the Polish language. This led to the abolition of the Catholic department, and this again to the Ultramontane storm that has been raging against the German Government, and been met with hostile legislation. Though the Lutheran Church has never thrown any difficulties in the way of the State, she is punished in the same way as the Roman Catholic in a great measure, by being made subject to objectionable laws, especially the civil marriage law, the enactment of which was made necessary by the action of the priests. The Prince spoke of the admission of the lay element into the government of the church as being a benefit, as the people were then more ready to support it. He spoke of the recent events in the Berlin Synod, and that in his opinion "the adversaries of the Apostles' Creed had not a leg to stand upon," and it was conferring too much honor upon them to make martyrs of them. "No doubt," said the Prince, "we have plenty of scholars among us absolutely opposed to religion, and on principle enemies to all creeds, but they exercise very little influence on the views of the people, and moreover are superstitious in many respects." The Prince's conversation was lengthy, of a business-like character, and when it came to a close, terminated abruptly.

All connection with the religious ceremonies at Baroda are to be discontinued. Political residents will not now, as formerly be expected to attend the Gaikwai in the state processions got up in honour of the idol Gunpattee.

THE STRAITS SETTLEMENTS.—A local mission to the Tamils, carried on by local subscription, has been in existence for several years, and doing a good work. It was for some time in the hands of a native Tamil catechist, who has been ordained Deacon by the Bishop, having been more fully instructed, with that object in view, by the Rev. Arthur Fearon, Colonial Chaplain, who has been obliged to resign his chaplaincy on account of impaired health.

INDIA.—The governor general of India, by a tour through the famine districts has satisfied himself of the truth of reports that had reached him. Though famine is periodical and frequent in parts of India, the present is the worst in the history of the country. The affected area contains 18,000,000. Many have died and are daily dying and cattle are kept alive with difficulty. The government of India appeals to England for aid.

Mr. Layard, English Ambassador at Constantinople, has been civilly informed that we are not wanted there unless we enter into an alliance offensive and defensive with the Sultan. 1,000 men are employed in restoring the French and English defences at Gallipoli, and 100 guns are mounted.

The Emperors of Russia and Germany have met. Rumour says that the object of their meeting was to arrange about the carving of Turkey.

UNITED STATES.—Trinity Church, New York, has been re-opened by Bishop H. Potter. He consecrated a magnificent altar and reredos, the gift of the Astor family. The Rev. Dr. Dix, in his sermon on the occasion made use of the following language which has been widely published in England, and is not likely to allay the discontent existing on the question referred to: "He thanked God the Episcopal Church was free in this country to regulate itself, and it had restored the altar; that they were not hampered by a meddling parliament, nor ruled by a Prime Minister or by the popular majority of the House of Commons; that the clergy and their peaceable flocks could not be tormented by two or three discontented and factious outsiders; that the priest was not liable to be thrown into the common goal for wearing at the celebration what the Prayer Book permitted, and for standing where the Rubric made him stand. He thanked God that there could not be, as in England there would be, faculties and suits, and prosecutions, and perhaps mobs, to the scandal of religion and the disgrace of the age, for doing in His Church what was a beautiful and simple Christian duty."

GERMANY.—The Colorado beetle has not been suppressed. The University of Marburg has celebrated its 350th anniversary. Pastor Rhode, the ventriloquist, who proposed to dispense with the recital of the Creed in Public Worship has been censured by the Supreme Church Council.

The grand Duchess Maria Theresa, wife of the brother of the Emperor of Austria, followed on foot, as chief mourner, the body of the late Bishop Ketteler to the grave.

It is reported in Bohemia that 20,000 Czechs of Volhynia have been broken loose from the Roman Church, and joined Bishop Reinkens, the Alt-Catholic.

AUSTRIA.—In 200 towns in Hungary, meetings have been held in favor of the Turks. In Croatia, on the other hand, a meeting was held in favor of Russia, at which 1200 were present. In consequence of the repeated defeats of the Russians at Plevna, the Czar has asked the Emperor of Austria to withdraw his protest against the Russians entering Servia. Austria will now have to choose what course she intends to pursue. A loan of 26,400,000 florins has been secured for mobilizing the army.

TURKEY.—The Russians acknowledge having lost 5,000 men at Plevna, but claim that notwithstanding their reverses the troops were in excellent spirits. There is much sickness in the Russian army in the Dobrudscha. Osman Pasha has received the grand cross of the order Osmanlic for his victory. Mahomed Ali Pasha, was born 1829, is the son of a musician, and was at one time engaged as a sailor-boy upon a German merchant ship. An imperial decree has been issued reducing the salaries of all Turkish officials by one-half until the end of the war.

SERVIA.—An order has been issued for mobilizing the first class of the militia. Prince Milan has obtained leave from the Czar to take part in the war.

Correspondence.

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

CONSTITUTION OF SYNOD.

DEAR SIR,—The letter of Mr. Fletcher must have awakened a response in the feelings of many who were present at the meeting of our last Synod. For myself I cannot but think that our Synod, as at present constituted, does not, by any means, represent the opinion of the Church in general, and, as your correspondent justly insinuates, is a disgrace to the title which it assumes.

The intention of the Church Synod is, I presume, to represent the voice of the Church in general upon the several important measures which it is called to discuss, and should therefore be composed of members of the several congregations in the Diocese—of men whose personal knowledge and direct interest in the affairs of their parishes qualify them to state facts in connection with them, and afford a knowledge of the opinions which are held by them upon matters connected with the economy of the Church.

What we want is the calm, impartial and business-like discussion of important matters connected with the Church, both locally as regards its several missions, and generally as regards the management and economy of the Diocese; and in order to insure this—at least in some measure—I would suggest that the scrutiny as to the competency of lay delegates should be extended so as to ascertain the personal connection of the individual proposed with the mission which it is purposed that he should represent; that he shall not only have been a communicant at a certain number of celebrations, but that he shall have communicated the required number of times at the Church of the mission which he represents, and be properly a qualified member of the vestry. With a body of lay delegates so constituted we should obtain expression of the true sense of the Church, and eliminate a vast body of industrious talkers whose arguments amount merely to

VOX ET PRATEREA NIHIL,

THE DIACONATE.

SIR.—My attention was drawn to a paragraph in the *Globe* a few days since, reprinted from an English paper, wherein the Bishop of Manchester is represented as deploring the unsuccessfulness of the Church's work in the present day, without being able to account for it. Believing it to be the sincere desire of every earnest Churchman to increase his present usefulness, I venture to ask you to open your columns again for the short time now intervening between this and the meeting of Provincial Synod, (when, I believe, the subject is to be again taken up), in order that we may have something of the opinions of some of those clergymen, who would readily avail themselves of the earnest working members of their flocks. Until recently I was under the impression that men were wanted to offer themselves for the work, but I have found that I was mistaken, it is money. Now, I am not one of those who think that a clergyman can live on the air, but consider them to be justly entitled to larger stipends than they generally get; but here again the difficulty meets us: the money is not forthcoming. How then is the difficulty to be met? Most certainly not, "I answer," by overworking and underpaying the few men we have; but rather by increasing their usefulness in granting them the assistance of co-workers who would not be solely dependent upon the Church for their subsistence—such appearing to be the proper work of the Diaconate, for which there seems to be ample authority, both scriptural and primitive. I for one should certainly like to hear what can be said against its adoption in this new country; and since the committee of the Provincial Synod, that was appointed in 1871, have now had 6 years to draft their report, it is to be hoped that it has fully considered the question in all its bearings, and is now prepared with such a report as can be most readily adopted and brought into immediate operation. I am, &c.,

"STUDENT."

DIVINE SERVICE.

SIR,—In *Church Bells*, which may be considered the organ of the moderate party in the Church, there have lately appeared some short "notes on Public Worship," which, though not altogether applicable to, or needed by, churchmen in Canada, yet are, on the whole, so sensible that, perhaps, you may think it worth while to reprint them for the benefit of your readers.

There is one point (at least) on which I regret that the writer has not touched. He speaks of it as "a seemly and suitable observance to stand up and receive the clergy and choir as they proceed to their places, not as exalting them personally, but as recognizing their office as leaders in the worship about to be offered." Perhaps, however, he has never observed in England the distinction that I have noticed frequently in Canada to be made between the entrance into the church of the clergyman *solus* and his entrance when accompanied or preceded by the choir. In the former the congregation usually remain seated; in the latter, they rise with alacrity. Surely this is a ridiculous distinction to make in favor of the choristers. The practice of thus rising, it may be mentioned, is not merely another instance of new-fangled Ritualism, as, in many English cathedrals—Canterbury, for instance—it has been the custom for years for the congregation to rise when the choristers, lay clerks, and canons enter the choir. The writer of these Notes deprecates also the extension of the practice of "protracted private devotions after the clergy and choir have left the church." It has also seemed to me to be both incorrect and meaningless for the congregation to pretend to take any part in the semi-private devotions of the choir in the vestry, which, a door being "shut between them and the sound," only reaches the congregation as a vague murmur, with which assuredly they have nothing to do. The public worship for which they came together has been finished when the clergy have left the church.

THE WIDOWS AND ORPHANS OF OUR CLERGY.

DEAR SIR,—I was much pleased to notice in your issue of the 30th Aug. an article by W. F. Checkley for the better provision of the widows and orphans of our clergy.

There is certainly no object at present more deserving of our most earnest endeavors. The fact of the widows and orphans of our clergy being dependent from year to year on the liberality and charity of the diocese is a thing much to be lamented, and with the increasing demand on that fund it is a matter that calls for our serious consideration.

I have myself endeavored to arrive at some plan and have agitated the question somewhat in a private way, and believe that as a grand and easy mode of establishing an endowment fund for the widows and orphans there is no plan by which it can be so easily done, and with such sure and rapid results, as through life insurance.

I have talked with insurance men on the subject, and they will be well pleased to meet you in the matter and assist in the undertaking. But I am of opinion that to endeavor to carry it out on the principle of support suggested by your correspondent would be a very slow and uncertain business; it would be a yearly task and anxiety to keep these policies in force on that plan, as I do not think that anything could be spared from their—in most cases—very limited incomes—nor do I think they should be expected to do it.

I think for such a cause there should be a sufficient number of men found in the diocese to carry policies to the extent of \$40,000 to \$50,000 and not feel it, and certainly think that if the matter were put in the right shape there could be found at least from forty to fifty men who would be not only willing but proud to insure their own lives, or the life of some young member of the congregation, or of a young clergyman, for the sum of \$1,000 each, and feel satisfied that in this way a large fund could be established, which, if allowed to rest but a very few years, would not only soon become self-sustaining, but become a source of comfort to the widows and the orphans of our clergy and a great relief to the diocese, and

do away in a great measure with this uncertainty under which their maintenance appears now to depend, and which must be a source of great anxiety to all surviving clergymen with families not in a position to make provision for those who are near and dear to them as they would wish.

I would suggest that persons should be solicited in every parish through the clergyman or churchwarden, or an appeal from our bishop, to assist in endowing this fund, either in this way or with money, and that every parish should feel proud to produce as many of these men as possible, and there are plenty that are abundantly able to do so. When this fund is established in a proper and reliable manner it is only reasonable to suppose that it would become the recipient of grants, donations and bequests as any other charitable or benevolent institution.

With regard to the management of such a fund I would not think it well to be entirely managed by the Synod, but think there should be proper officers elected annually—directors or trustees—men conversant and capable of managing the trust in conjunction with the Secretary of the Synod.

I would as an earnest well-wisher in the ultimate success of this most desirable object kindly submit these remarks for the consideration of your committee, hoping that great good may ere long be the result of your efforts.

I remain, yours truly,

W. D. BURNS.

URGENT NEED.

DEAR EDITOR,—Will you allow me space to bring before your numerous readers a case of very urgent need to which my attention has lately been called. In a letter received from a missionary in a remote part of the diocese he writes, among other things: "I am at great loss for the want of a proper library, and quite unable out of my limited income to purchase one. I have, therefore, been thinking that you might be able to assist me in making some addition to my present stock of books either by collections in my behalf or by donations of second-hand books from friends." He does not say what the actual amount of his very limited income is, but he says it is the smallest in the diocese, while a neighbor of his, writing at the same time says that his entire income from the church does not reach \$270 per year, and so he is obliged to farm. If this gentleman is speaking with knowledge, and has a less income than this on which to support and clothe a family of six and keep a house, I do not think it will require any arguments to convince your readers that he cannot do much in the way of purchasing books, and a clergyman without books is like a carpenter without tools. If, therefore, any of your readers have duplicates of books that are worth reading, or any which have interested or instructed them, or if they feel able to purchase some good books they know of, I am sure I need use no arguments to induce them to help these poor toilers in the wilderness, and bestow their offerings in a way which will be sure to pay forth an hundred fold.

J. LANGTRY.

I am permitted to say that any donations of suitable books or money transmitted to the proprietor of the DOMINION CHURCHMAN will be duly acknowledged and forwarded to those who are most in need.—J. L.

RURAL DEANS.

MR. EDITOR,—Some time ago I saw two letters published in your paper, stating that the Rural Deans of the diocese of Exeter were annually elected. I see by your last paper the Metropolitan has introduced the system in the diocese of Montreal in the election of a successor to the Rev. Mr. Bond as Rural Dean of Hochelaga. Would it not be well if Rural Deans were annually elected in all the dioceses which have such dignitaries.

Sept. 3.

REFORMER.

SUNDAY SCHOOL TEACHING.

SIR,—Sunday schools are, on this continent, so very important a branch of Church work—the children of the better classes obtaining their religious teaching from them much more extensively

than is the case in England—that too great care cannot be bestowed on the style and matter of the teaching thus conveyed. A clergyman who devotes time to the preparation of lessons, whether only for his own use or for general circulation, engages in a good but a most responsible work. If in these remarks, reflections seem to be made on any particular paper so prepared, it is done solely with the purpose of calling attention to the necessity for unremitting care in this matter. In a catechetical lesson, which came into my hand the other day—the subject being prayer and faith in prayer—the following Questions and Answers occur:—"How may we know that our Lord was speaking of spiritual blessings? Because in the case of temporal blessings there is no room for the faith which He requires. Why not? We are not sure that God will see fit to grant them. And if He does grant them? We must know that he does so. And what we know? Is no longer matter of faith."

Now, with regard to this teaching, I wish, as a novice, to ask where it is laid down that we are not to ask for temporal blessings? Were our Lord's miracles performed merely in response to the supplication for, and as a reward for the faith, that only looked for spiritual blessings? And then, is there no room for the exercise of faith at the time of the prayer being offered, because some time afterwards you may have tangible evidence that the request has been granted? And, again, is it necessary, for the proper exercise of faith, that it should not be known, even in the case of spiritual blessings, whether the prayer has been granted or not?

It seems to me that the compiler of this paper is not only arguing in a circle, but that he has involved himself—and must have involved those who attempted to follow out his teaching—in a hopeless muddle. But then, perhaps, I don't know as I am only

AN OCCASIONAL TEACHER.

SOLO SINGING IN CHURCH.

MR. EDITOR.—It is certainly a sign of the growth of the Church to read of a *Ruridean Chapter* in so distant a place as Haliburton; there are, however, one or two points on which I, in common with some other of your readers, wish for information. It would seem from the account of the second days services that the "use" followed was at least novel if not Catholic; probably it was followed to satisfy the craving for novelty so rife among certain classes of our people. It seems that the singing was confined to one individual, Mr. Thomas Giles. This introduction, not of a solo into anthem, but of one individual standing alone and singing, gives one more the impression of a concert room or Music Hall than of the House of God.

Then, I notice that at the Holy Communion there were two celebrants. How did they both celebrate? Was it in chorus as a variation from Mr. Thos. Giles' solo, or did they divide the consecration prayer between them? What precedent is there for two celebrants or for solo singing in Church? Your kind attention to these questions will oblige.

Yours faithfully,

ENQUIRER.

Family Reading.

ONE LIFE ONLY.

CHAPTER XXXVIII.

A few months later, while the winter snows were falling thick and fast round Atherstone Abbey, the master of that proud old home sat in a lonely lodging in Sydney, with the sunshine of the Australian summer streaming through his open window, and all the glory of that strange climate at its fairest season, shining on earth and sky.

Yet despite of the brightness which surrounded him, the life of Humphrey Atherstone had never known a deeper desolation than that which chilled his being to the very centre now. Flung on the table beside him was Miss Amherst's letter to Una Dysart; but it was not on that day he had received it, for it had already been in his possession some weeks. The arrival of that letter, sent

by the hand of her whom he loved with unchanged intensity, had been a crushing blow to him; of course, the substance of the information contained was nothing new to him, though it gave him many details of the circumstances of his uncle's marriage which he had not known before; but it was the fact that it had come from Una which made him receive it as the death-warrant of all his hopes concerning her; he knew from the date that it must have been in her possession at the time when he was so peremptorily denied admittance to her house, and he now did not for a moment doubt that on receipt of that letter Una had at once determined to give him up finally, that she herself, and not her friends, had refused him permission to see her, and that she had sent him the letter without a word from herself, for the very purpose of showing him that, in consequence of the history it contained, all acquaintance between them must be distinctly at an end. It was not that Atherstone supposed Una to have been alienated from him by the loss of his estate and fortune; he knew that she was too noble and pure-hearted to be influenced by so unworthy a motive; but he believed that precisely because of her high sense of honor and refinement of feeling, she could no longer retain even friendship, much less love, for a man who had been guilty of fraud. It never occurred to him to doubt, in the smallest degree, that on reading that letter, quick-witted Una had divined the secret of his whole conduct from the time of his uncle's death, and had thus become aware that for five years he had held possession of an estate that was not lawfully his, and that he had finally driven the rightful owner into exile in order that, without fear of discovery, he might bring her home as his wife to the house where he dwelt as a dishonest usurper. No wonder she had cast him off for ever, he thought, it was but what he deserved; like Cain he was ready to cry out that his punishment was greater than he could bear. Nor was the loss of Una all that he had to weigh down his spirit with deep despondency. As yet he had failed to discover Edward Atherstone, and the hope of being able, at least, to make reparation for his error and set himself right with God and man, seemed as far distant as it had been on the first day when he landed at Sydney. He had worn himself out since then, in careless journeys to every quarter where he had the faintest idea to think his cousin might be, and this search had been conducted on a religious system of personal privation; for he had abstained from appropriating a single penny from the revenues of the Atherstone estates, after that night when, in Trafford's presence, he determined to make restitution of all his unlawful possessions; he had lived from that time entirely on a very slender income which he had inherited from his father, and every part of it which he could spare from the actual necessities of life was given to the agents whom he employed in assisting him to discover his cousin. He had placed himself in communication with the police; but the person who had chiefly assisted him in his endeavours was Wilson, the agent to whom he had telegraphed from England in the first instance. He was an honest intelligent man of high character, and Atherstone had told him the whole truth with a frankness which had won his esteem and his hearty co-operation in the search. He had ascertained that when Edward landed in Sydney both he and his son were suffering more or less from the fever which had prevailed on board the ship, and from which Ashtaroth had died; also that during the short time he had remained in the town he had lived with the most reckless extravagance, and had finally joined a party of unprincipled adventures, with whom he had gone into the interior of the country, taking his child with him, and there he had disappeared, leaving not a trace behind him. So the matter had rested ever since Humphrey's arrival; and his great dread now was that possibly Edward and his boy had succumbed to the hardships of life in the bush, when both were in an enfeebled state of health. Wilson had learnt that the child especially seemed little likely to survive, even when it left Sydney, and there was no one amongst the rough bush-rangers with whom they were travelling who would be at all capable of giving poor little Maurice the care which alone, perhaps, could have saved his life. But if Edward himself had perished in some unknown part of that

tractless continent, there was small chance that any proof of his death could ever be obtained, and the position in which this uncertainty would leave Humphrey Atherstone was indeed terrible; for he had vowed most solemnly, as an immediate act of reparation for his own wrongdoing, that he would under no circumstances again take possession of his uncle's estate, excepting in the event of his cousin's death without leaving an heir.

Well might his thoughts be sad and hopeless as he sat there leaning his head on his hand, and gazing out listlessly on the hot dazzling sunshine of the street. Una and Atherstone Abbey were lost to him already, and now it seemed as if even the hope of repairing the past in any way were taken from him also.

Suddenly, as his eyes wandered up and down the burning street, he caught sight of Wilson, the agent, hurrying along towards his lodgings at a pace which he would hardly have adopted in such weather without an urgent reason. Atherstone started to his feet while the glad thought flashed into his mind, that perhaps he was the bearer of some tidings respecting Edward or his child; it was nearly a week since had he seen Wilson last, and news from the interior of the country might have reached him in the interval.

There was a hurried step on the stair, and Wilson came dashing into the room exclaiming, "Found! found!—your cousin is found!"

"Thank God!" was all Humphrey could say in the strong revulsion of feeling, while Wilson, who was a large heavy man sank into the chair, breathless with the haste he had to bring his friend and employer these welcome tidings. It was some minutes before he could answer the anxious questions with which Atherstone soon assailed him, and when he did speak, the tale he had to tell was sad enough.

Edward was found indeed, but only as a dying man, and the little child had long since lain in a nameless grave, dug by rude hands in the pathless forest; Maurice had not lived many days after they had left Sydney, nor had the father ever regained his strength; and now he had for many weeks been suffering from a malignant species of fever ague, caught in a pestilential swamp to which he had strayed in his wanderings, and where he would certainly have perished but for the charity of the driver of a bullock-wagon, who found him in a pitiable state, under no better shelter than a cattle-shed, and brought him back to Sydney; there he drifted into a miserable underground room in a low lodging-house, where, half-starved and wholly neglected, he was rapidly sinking into his grave.

Humphrey uttered an exclamation of bitter pain at this account and asked how it was possible that Edward could have been reduced to such abject poverty when, on his arrival in Sydney a little more than a year before, he had in his possession the large sum of money with which he had been bribed to leave England.

"Easily enough," replied Wilson, grimly; "it seems he began, even before he left Sydney, plunging into all sorts of reckless speculations, which swallowed up the greater part of his money, and nearly as much again has been lost in gambling; finally, he had been wandering about no one knows where, with some of the most undesirable companions any man could have, and they have very effectually helped him to make away with all he possessed."

"How did you discover him?" asked Atherstone.

"By a casual circumstance, quite unconnected with the efforts we have been making for so long a time to find him. Ill and starving as he was, some remnant of pride or shame has prevented him from taking advantage of any of our charitable institutions, and he would certainly have died undiscovered in the wretched place where he now lies, if it had not been for a philanthropic doctor, who stumbled upon him when visiting some other poor person in the same house. Dr. Townsend happens to be a friend of mine, and knowing what a search I have made for your cousin, it occurred to him, when he gave his name as Edwards, that he was probably the man we wished to find. I went to see him myself before I came to you, and there can be no doubt of his identity; in fact I had a detailed account of his proceedings since he left Sydney, from another broken-down adventurer, who lodges in the next

room, and has accompanied him in part of his wanderings. It was from him I heard how Edward's money had been squandered."

"I must go to him at once," exclaimed Atherstone.

"You will see a sorry sight, if you do; he is frightfully emaciated, and almost at the last gasp."

"What does the doctor say of his case?" asked Humphrey; "is there no hope of saving his life?"

"None whatever; his constitution is completely worn out."

"If it be in any way possible to restore him, even yet, by care and skill, he shall not die; if he could be moved, I should like to bring him here; anyhow, I will hasten to him, and I should be greatly obliged, Wilson, if you would bring the doctor to meet me there, and then we could judge what would be best for him."

"You will not be able to move him, that is very certain; he looked as if every breath would be his last; but I will do your bidding, and bring my medical friend to give you any help I can. Shall I send a cab for you, and tell the driver where to go; you will never be able to find the place on foot."

"Pray do, I can have no rest till I have seen him." And in a few minutes Humphrey Atherstone was on his way to the death-bed of the man he had so deeply wronged.

CHAPTER XXXIX.

Humphrey Atherstone stood in a dark underground room, more like a cellar than a human habitation, gazing, sick at heart, on the scene before him. At last the victim of his fraud was found; the hour of reparation, which, in his deep repentance he had so ardently desired, was come; but what atonement could he now ever make to him who lay stretched out at his feet, visibly dying, as every laboured breath shook his wasted frame, and all that remained to him of life seemed gathered into the eyes burning from fever, that gleamed with lurid light in their hollow sockets! His bed was little more than a heap of straw, covered with some coarse material like a horse-cloth; a broken table stood near it, on which were some restoratives brought by the charitable doctor, and one or two chairs completed the furniture which the room contained; no sunshine could reach it from the narrow window that was level with the pavement of the street outside; but Atherstone felt instinctively that the gloom and chill which pervaded the whole place were those of death itself, and as he sadly estimated the extent of the misery demonstrated in these details, it seemed to him as if the truth, that evil once wrought can never wholly be undone, were branded on his heart for ever; in burning pain. Some minutes passed while he stood there in helpless silence, then Humphrey became aware that the eyes of the dying man were fixed on his face with a look of undoubted recognition, and, going forward, he sank on his knees by the bed-side of his unhappy cousin. An expression of exceeding bitterness passed over Edward's ghastly countenance, as if life were too far spent within him to call up the fiery passion of hate that would have possessed him, and slowly his livid lips framed the words, "My enemy! even in this last hour!"

"No, no!" exclaimed Humphrey, "not your enemy, Edward Atherstone, your friend, your cousin; I have been seeking for you these many months to give you back all that is due to you as my uncle's son." A gleam of excitement lit up the wan face of the dying man at those words.

"He was my father then! I was his true heir! I always felt it—knew it, though I could not prove it. Did you find his will in the ebony cabinet?"

"No! he never made a will; but it contained documents establishing your birthright. I have the proofs, and all is clear. Atherstone Abbey is yours, as your father meant it should be."

"He acknowledged me then before he died! I felt sure he had, and you stole my inheritance, you—villain!"

Humphrey started violently at the opprobrious term; but the next moment he showed the depth of his repentance by bowing his head as if to acknowledge its justice.

"You are right, Edward, I have wronged you deeply; but I bitterly regret it, and I have come

from England on purpose to find you, and yield up to you all that is your own. I desire most ardently to make atonement to you for the past."

The dying eyes turned on him with a look of withering contempt. "Your words are a wretched mockery, Cousin Humphrey, you know it is too late!"

Too late! The voice of the man he had defrauded had but echoed the words that were seething in Atherstone's own heart, as he looked on the wreck before him. He could not lie in the face of death by any attempt to refute the sentence; but he seized the emaciated hand of his cousin, and exclaimed, in a voice hoarse with emotion, "Edward, I can but entreat of you to forgive me. I would make restitution to you if I could; since I cannot, say at least that you forgive me!"

"Forgive you!" repeated Edward, slowly; "you can tell me to forgive you, although by your means I am dying in a hovel, when I should have been lord of Atherstone! It is too much to hear. Even your wife would plead for you in vain, though she stood between you and my vengeance once."

"My wife!" said Humphrey, amazed. "Edward, what can you mean? I am not married!"

"Not to Una Dysart!" asked the sick man, turning round feebly, with a look of surprise. The question caused Humphrey a thrill of exquisite pain.

"No, indeed," he said mournfully, "nor am I ever likely to know such happiness!"

"But you loved her?"

"I did, more than life itself, and I do so still unchangeably."

"And she loves you?"

"I fear not, Edward; why should you suppose it?"

"Because Ashtaroth, my dead wife, who had power from her race to read the secrets of others, told me that it was so; she said if I struck a blow at you it would pierce the heart of the fair-faced woman who saved the life of our little child at the risk of her own, and she persuaded me, for Una Dysart's sake, to forego a well-planned scheme of revenge I had prepared for you; it seems then that I was fooled in that as in all else."

"No, Edward," said Atherstone, "I do not doubt that your wife was right at the time, and that in sparing me you spared Una, too, real pain and sorrow. I think she did love me then, and if she has ceased to do so now—if I have lost all hope of happiness with her, for that very reason you should forgive me; it is for your sake that she now stabs me to the heart, even as for her sake you saved me: because of my sin to you she has abandoned me." A faint smile of triumph stole over Edward's pale lips; but the effort he had made to speak had exhausted him, and he lay back in silence, while Humphrey tried to make him swallow a little of the wine which stood on the table beside him. Fortunately at that moment Wilson came in, accompanied by Dr. Townsend, who proceeded to administer various restoratives, which seemed slightly to revive him. While the doctor was doing what he could for his patient, Atherstone, feeling completely overcome, went out into the street that he might escape for a few minutes from the sickening atmosphere of the death-chamber.

"My Una!" he murmured, as a rush of tender recollections almost unmanned him, "my Una, who saved me unconsciously, and now will never love me more! Oh! that I could have gone to her then with clean hands and a pure heart, and won her for my own in face of day. Too late! Edward said well—it is too late for him and for me."

Slowly he paced up and down beneath the soft evening sky, watching a glorious sunset, whose long beams of light, streaming down out of the liquid glory, seemed like golden paths leading from earth to heaven; and he had grown calmer and more patient, even in the prospect of expiating his error all his life long in solitude and unavailing regrets, when the doctor came out of Edward's room to speak to him.

"Is there a possibility of saving him?" asked Humphrey, eagerly.

"Not the slightest! the poor fellow's case is perfectly hopeless; no human skill can avail him now; he will not pass the night."

"I had wished so much to move him to my

own rooms, that at least he might not die in that wretched place. Is it quite impracticable?"

"My dear sir, he would expire in your hands if you attempted to lift him off that bed."

"In that case I would rather remain alone with my cousin. I shall not leave him till the end."

"Well, send to my house if you want assistance of any kind. I fear I must leave you now, as I am due elsewhere;" and then, as Atherstone declined Wilson's offer to remain with him, the two men took leave of him, and he was left alone.

He went back into the room, and found Edward lying with his face to the wall; he bent over him and spoke very gently, asking if he would allow him to lift his head into an easier position, but the dying man was either unconscious of his presence, or wilfully ignored it; and he desisted at last from any attempt to attract his attention, and sat down in silence by the side of the miserable couch. Truly Humphrey Atherstone's reflections were bitter enough as he remained there, leaning his head on his hand, and wearily counting the passing moments by the laboured breathing with which the blighted life was slowly sighing itself away. How utterly worthless seemed all earthly possessions in that hour! Justice—mercy—humility! where had they been in his life who had brought his uncle's lawful heir to such a pass? More than an hour had elapsed, when Edward became very restless, and seemed endeavouring to turn round from the wall, without having strength to do so. Humphrey tenderly placed his arm round him, and moved the little wasted frame into the position he appeared to desire. Edward was now lying facing the window, with his fast-glazing eyes fixed on his cousin; a dim awful shadow was stealing over his face, and it was plain that death was very near. He seemed conscious, however, and Humphrey thought he might make one more effort to win that pardon from him without which he felt as if his whole life yet to come must be unhallowed and unblest. He fell on his knees beside his cousin, and stretched out his pleading hands to him, exclaiming, "Edward, you are passing to the tribunal of the Most High God, where, one and all, we shall have to answer for the deeds done in the flesh: you will yourself have need of mercy and forgiveness there, and I pray that for Christ's sake you may obtain it; but in His name I ask you to forgive me too, even as you hope to be forgiven!" The dying man heard him, his lips moved, but he could not articulate; then he made a feeble effort to hold out his hand. Humphrey grasped it eagerly, saying, "You do forgive me, Edward; I may believe that you do, may I not?"

The chill fingers gave a faint pressure—so faint that Atherstone could scarcely feel it, but it was all he was to receive as a token that his attempted reparation was accepted by the man he had so greatly injured. A few minutes later death had locked the cold lips of his cousin in impenetrable silence for evermore in this world, and Edward Atherstone had gone to meet the righteous Judge.

(To be continued.)

OUR BLESSINGS MORE THAN OUR CROSSES.

Consider, that our good days are generally more in number than our evil days, our days of prosperity (such, I mean, as is suitable to our condition and circumstances) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days (of at least competent) health have we enjoyed for one day of grievous sickness! How many days of ease, for one of pain! How many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and murmuring.—*Bishop Bull.*

"It is strange how, when studying the Bible, we find new beauties in some passage which we may have a hundred times without perceiving them before."

Children's Department.

JESUS' NAME.

A little girl, with golden head,
Asked me to read a minute,
"A pretty story," as she said,
"For Jesus' name was in it."

The pleasant task was soon complete,
But long I pondered o'er it,
That Jesus' name should be so sweet
That e'en a child should love it.

Oh! sweetest story ever told!
What tongue would dare begin it,
If it were riven of its gold,
And Jesus' not in it?

S. B. Leverich.

A GRACIOUS WARNING.

Have you ever read the book of Amos? I wish you to read the first fifteen verses of the fifth chapter, and tell me about it. Amos was a servant of God. He saw that the people were wandering from God, and he warned them that they were doing wrong. We need warnings. Everybody needs warning at some time, for no one keeps from sin always.

God warns us, but He always gives a promise with the warning. So it was in the case before us. Amos told the people of Israel how they had sinned, and warned them of punishment; but he also told them that God would receive and bless them if they would turn and "hate the evil and love the good."

It is a good plan for us to be warned by this lesson. Let us see if we have not sinned and do not need to repent. We do, I am sure. Let us determine to give our hearts to God immediately.

LIE NEVER.

Not long ago, on an English steamer, four days out from Liverpool, a small boy was found hid away behind the cargo. He had neither father nor mother, brother nor sister, friend nor protector among either passengers or crew. Who was he? Where did he come from? Where going? Only nine years old; the poor little stranger, with ragged clothes but a beautiful face, full of innocence and truth! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship?" asked the mate sharply.

"My stepfather put me in," answered the boy; he could not afford to keep me or pay my passage to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often been deceived by stowaways. Almost every ship finds, one or two days out at sea, men or boys concealed among the cargo, who try to get a passage across the water without paying for it. And this is often troublesome and expensive. The mate suspected some of the sailors had a hand in the boy's escape, and treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got out of patience, as mates will, and seizing him by the collar told him unless he confessed the truth, in ten minutes, he would hang him on the yard arm—a frightful threat indeed.

Poor child, with not a friend to stand by him! Around him were passengers and sailors of the mid-day watch, and before him the stern first officer, with his watch in hand, counting the tick, tick, of the minutes as they swiftly went. There he stood, pale and sorrowful with his head erect, and tears in his eyes, but afraid?—no, not a bit!

Eight minutes were already gone.

"Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy."

"May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head, but said nothing. The brave boy knelt down on deck, and, with

hands clasped and eyes raised to heaven repeated the Lord's prayer, and then prayed the dear Lord Jesus to take him home to heaven. He could die; but lie—never! All eyes were turned towards him, and sobs broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child, willing to face death for truth's sake.

He could die; but lie—never! God bless him! And the rest of the voyage, you may well think he had friends enough. Nobody owned him before; everybody was now ready to do him a kindness. And everybody who reads this will be strengthened to do right, come what will, by the noble conduct of this dear child.

WAS IT CHANCE OR NOT.

A man was on his way to France. As he went on board the ship, he fell and broke his leg. So he could not go that day. Did it vex him? It did no doubt, for a time. But soon he heard that that ship was lost on the way, and that all on board had lost their lives. Do you think that it was a chance that he was not lost too? Was it not more than chance? We need not say that God chose to drown the rest and save him. But we know that he was bound to praise God for his life, and to love God Who gives all good things.

Dr. Taylor relates how, after preaching on the text, "He brought him to Jesus," his little daughter said she liked it. "And whom do you propose to bring to Christ?" continued the father. "I think I will bring myself first," was the reply. Go thou and do likewise. Bring yourself. The Lord will not refuse other offerings, but no other will be complete without yourself. This little girl was not like those who think that sermons are not meant for them, but for others.

A few flowers go a long way toward brightening and cheering a sick room, making the beautiful blossoms of this earth, types of the fadeless flowers of Paradise.

BIRTHS.

On Tuesday the 4th inst., the wife of the Rev. R. S. Forneri, B. A., Belleville, of a son.

MARRIAGES.

On Wednesday evening, August 21st at St George's Church, Bathurst, by the Rev. W. H. Street, Rector, assisted by the Rev. Canon Ellegood, of Montreal, Mr. A. B. Wilmot, of Bedford, N.S., to Rebecca, fourth daughter of Robert Smith, Esq., of Bathurst.

Lewis—Berton—On the 31 ult., at Christ Church Spitalfields, Emily Louise Berton, of St. John, New Brunswick, to John Lewis Esq.

At the Church of the 'Holy Trinity,' Welland, Diocese of Niagara, on the 5th inst., by the Rev. Rural Dean Bull, M. A., Barton, assisted by the Incumbent, EDWARD JOHN OLDUM, Esq., to JANE HELEN eldest daughter of the Rev. James Morton Holy Trinity Church, Welland.

DEATHS.

On the 23rd inst, at 14 Gas Lane, Halifax, Isaac Gamble, a native of Quebec, Canada, aged 79 years.

Suddenly on the afternoon of Saturday the 25th inst., at Oakfield, N. S., Kenrick Dyson, aged 84 months, infant son of Colonel and Mrs. J. Wimburn Laurie.

FALLEN ASLEEP IN JESUS.—At his residence, Islington, Ont., on Monday afternoon, Sept. 10th, the Rev. Henry Cholwell Cooper, B. A., Rector of Christ Church, Mimico, and Rural Dean, in his 72nd year.

At the fourth centenary of the Tubingen university the degree of Honorary Doctor was conferred on professor Tyndall, one of the society of gentlemen, who having got every thing else pretty well regulated, announce their readiness now "to organise God."

Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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.

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