

# Dominion Churchman.

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# Dominion Churchman.

THURSDAY, OCTOBER 25, 1877.

## THE WEEK.

WE regret exceedingly to have to chronicle another great fire which has just occurred at St. John, N. B. We had scarcely recovered from the state of feeling occasioned by the previous conflagration, so extensive and so disastrous, when now we learn that *two thousand, three hundred persons have been rendered homeless* from a similar calamity. The fire began at about three o'clock on the morning of the 20th, on Main Street, Portland, which by four o'clock had made considerable headway. It is believed to have broken out in a wood shed off Acadia Street, and it moved with such rapidity that at a quarter past four, thousands of people were gathered upon Fort Howe, looking down upon an immense mass of flame. A number of three storey buildings and several barns, as well as the Methodist Meeting house, had by this time been destroyed. The excitement now became intense, many lives were endangered, and multitudes rushed through the streets in a frantic state. Sick women were carried from burning buildings and their cries were, in many instances, quite heartrending. The wind rose considerably after four o'clock, and blowing furiously from the north appeared sometimes to come from a slightly different direction. The excitement was very great when Mrs. Wood's house fell, at the corner of Main and Portland Streets, one man was struck on the head with a piece of the falling house, but no one at that time appears to have been seriously hurt. The efforts of the Portland firemen to stay the progress of the devouring element were fruitless. It was therefore decided to send for assistance from the city. The city firemen went to work earnestly, and by five o'clock the fire in an easterly direction was pretty well got under; and by nine o'clock the whole fire had nearly exhausted itself.

The burnt district extends from Acadia Street to Portland Street, along Chapel Street to Acadia Street and thence to Main Street. Both sides of Chapel Street are in ruins, and several houses on the east side of Acadia Street as well as those on the west are burnt.

The loss amounts to fully three hundred thousand dollars, and the insurance is about eighty thousand. Two hundred and thirty wooden houses were burnt. There was only one brick building in the whole district. As we have said, two thousand, three hundred people were burnt out; fully seven hundred of these were also sufferers by the great fire of the 20th of June, and three or four people are reported as having been burnt to death.

The determination of the Russians to continue the war is expressed on a variety of occasions. It is stated that the Czar told the general of the staff, a few days ago, that he and all the members of the Imperial family would remain with the army; "and if

necessary, all Russia will, as on a former occasion, take up arms." The victory in the neighbourhood of Kars will probably have the effect of infusing fresh energy into the Russian force south of the Danube. It is reported that only two hundred thousand Russians have crossed that river; the loss in killed and wounded having amounted to nearly sixty thousand. It is somewhat remarkable that the Russian Government should have so strangely miscalculated the Turkish powers of resistance. After the example of France and Prussia we should have looked for an overwhelming Muscovite force to have entered the Turkish territory and to have made a sharp and brief affair of it, instead of carrying on a dreary kind of warfare, sometimes amounting to little more than guerilla fights and skirmishes, which have only increased the sufferings of the Christian population and done immense injury to their cause. The cause is a European one, and should be undertaken by the great Powers in conjunction. Russia alone will never do any good in the matter, and at present the jealousies of the other great powers appear to indispose them for any united action that would wound the susceptibilities of the Turkish Government.

Perhaps the "tide in the affairs" of the Russian force in Asia has come, which, taken advantage of immediately, may lead on to the fortune they so ardently desire. At any rate a change has taken place in their military career, for at least they are able to claim a victory, and the Turkish force in the neighbourhood of Kars has met with a corresponding reverse. The great victory over Mukhtar Pasha was gained on the 15th instant. Many guns, prisoners and provisions were captured. The Caucasian grenadiers stormed Awlias Hill, forming the key to the new Turkish position. A two hours engagement ensued, resulting in the flight of Mukhtar Pasha in the direction of Kars or Erzeroum. It appears that the Russians attacked the Turks from four sides, and that they had 70,000 men in the neighbourhood. The Turks are said to have had only 40,000 men at the battle, and this number included fourteen battalions from Kars. The Ottoman field army lost one-third of its strength. On receiving information of Mukhtar's defeat, Ismail Pasha withdrew from the neighbourhood of Igdyr to the heights of Zov, near the frontier, and it is believed that he is on the point of completely evacuating that part of the country. In consequence of the disaster all the troops in Constantinople are being sent in haste to Trebizond, and Achmed Eyoub Pasha will go immediately to take command at Erzeroum. General Heymann is advancing on Erzeroum, Kars is surrounded, and negotiations for its surrender have been opened.

The investment of Plevna is going on, and may be expected to produce some important

results shortly. The Roumanians have attacked and captured the second Grivilza redoubt, which they again lost. The Russians have received reinforcements of ten thousand, and are so anxious to keep the condition of their army secret that they have reduced the number of correspondents they formerly allowed from sixty to two. It is rumored that their soldiers have to be on the bare earth, that the hospitals are choked with wounded and sick, who cross the Danube by a thousand cart loads at a time. From the most reliable accounts yet received it would appear that the Russians in the neighborhood of Plevna are in no condition suitable for a winter campaign. The cold rains and the want of winter clothing are making fearful havoc in the ranks of the armies in Bulgaria. During the space of less than three weeks there were five thousand deaths in the camp before Plevna, four thousand seven hundred in the army of the Czarevitch, three thousand in General Zimmerman's army in the Dobrudscha, and two thousand at Tirnova and Shipka. These make a total of about fifteen thousand deaths from disease among about a quarter of a million men, or one-fifteenth of the strength of the armies in Bulgaria. At the headquarters of the Czarevitch, Dolmir Monastir, the camps are literally lakes of mud, and all the roads have been declared impracticable except the highway between Biela and Rustchuk. The sufferings of the soldiers are said to be indescribable, no preparation having been made for winter, and those who lost their tents and overcoats in the retreat from the Lom mouth have not yet been supplied with others. But then we must bear in mind the fact that great deeds have sometimes been performed in lakes of mud and without overcoats and shoes. A great part of the battle of Waterloo was fought in a perfect swamp of mud; and the most splendid feats of valor performed by British soldiers in the Crimea were done while English vessels were steaming from London to Sebastopol, and back again, several times over, having on board the coats and shoes of the army all the time.

The Fire-King would seem to be in the ascendant just now. A destructive fire took place at Whitby, Ont., on the 16th, supposed to have been caused by the upsetting of a lamp in a grocery store shortly after six in the evening. The building was soon enveloped in flames, wooden buildings in the rear caught fire and burned fiercely, and soon the flames spread to stores in the vicinity—Watson's, Long & Stewart's, Allen's, R. & J. Campbell's, all brick buildings, which nevertheless succumbed to the flames. Other buildings were also consumed, and the loss is estimated at not less than a hundred thousand dollars.

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in Toronto about some examination papers which had been surreptitiously obtained by the persons undergoing examination, and who are found to have paid large sums of money in order to obtain the papers previous to the examination. There need be no wonder that such a state of things should exist, and the remedy to ordinary minds would appear to be easy enough. The papers might be lithographed in the department itself, under the immediate superintendence of its officials, as the same kind of thing is often done in England; or a papyrograph would answer the purpose better still. At any rate a plan will have to be adopted by which the examination papers can be produced in sufficient quantity for the requirements of the case, and that, under the immediate inspection of the department itself. Beyond the limits of the department, if the thing really can be accomplished, it will be attended with a vast amount of difficulty.

During the voting on the Dunkin Act at Port Hope all the bar-rooms were shut up and no liquor was sold, which is said to be a thing unprecedented in the history of Canada. From the beginning the majority was in favor of the Anti-Dunkinites, and continued steadily to increase until the close of the poll, when it stood two hundred and three against the passage of the by-law. At Cobourg the poll was closed at the request of the Dunkinites at one o'clock on the 16th instant, the votes standing—nays 350, yeas 173.

It is not quite correct to say that the intrepid Stanley has solved the course and character of the Lualaba, as well as the source and windings of the Congo. After a very long intermission, he has indeed made some exceedingly important discoveries. He has found out that the rolling waters of the Lualaba—a river which is rapid, deep and broad—is a branch of the Congo, and that it does not help to swell the waters of the mystic Nile, nor to lave the sides of the rocks which abound along the lower part of that majestic river. It is now known that the Lualaba takes a course very far northward, even so much so as to reach several degrees north of the Equator, and then deflecting southward it becomes what has long been known as the Congo, which is now found to be one of the longest and one of the most important rivers in the world. Every fresh discovery of this kind—and none more than this—suggests the inquiry, What can be done to send the Gospel of the Son of God into the interesting regions which are thus opened up before us? The fact that Stanley fought a great part of his way adds not a little to the difficulty the Christian missionary will have to contend with in places like these.

The situation in France excites considerable interest, and what will be the course adopted by the President of the Republic, in view of the large majority of Republicans returned over the number of Conservatives, is a problem, the solution of which is difficult and uncertain. M. John Lemoinne says, from the present government, because there

in the *Debats*, "when the men of the *coup d'etat* of December could do nothing else, they blew up the chamber." He is fair enough to add, however, that "frankly, nothing of the kind is to be apprehended is in the present situation the essential difference of individual honesty." But when he asks, "What then will the government do?" he is obliged, like every one else, to reply that "He does not know." "The Marshal" it is said, "will govern with the Senate." "But how if the Senate will not govern with him, or declines to walk with one leg instead of two, or to be made a wooden leg of?" "Oh! then the Executive being able to govern neither with the Senate nor with the Chamber, M. le President will govern with M. le Marechal, and we need not trouble ourselves any more, either about legality or the constitution." This mode of treating the subject is brought forward in order to show that however great may be the animosity between the contending parties, it is somewhat qualified by banter in the struggle.

In France, the early and promising indications of the old Catholic movement were checked by the political events of 1870, preventing any sympathy with the same movement in Germany, and afterwards by the internal dissensions of its promoters, seconded by the overwhelming influence of ultramontanism. After that, the only serious attempt, for some time, to move in the same direction was on the appearance of the Pere Hyacinthe last Spring in Paris, but without much success for the cause itself. There was no liberty to discuss in public the dogmas of the Roman Church. An attempt is now being made to do in print what is not allowed to be done either in the tribune or the pulpit, and so to prepare the way for a change in the law when it may come. A publication has been commenced entitled *La Revue de la Reforme Catholique*, which is to appear twice a month. Nothing of the kind had hitherto existed, and the consequence was that less was known in France about old Catholicism than in any other part of Europe. The *Review* proposes to take a neutral ground for the expression of their opinions by all who are interested in the questions raised by the old Catholic movement. In its first number it published the propositions adopted at the Synod of Bonn, September, 1874, and recognizes the efficient aid given by Canon Liddon in removing the difficulties which then arose. The promoters declare that they "hold for doctrines the decisions of the General Councils, accepted by the Churches in the East and West." They profess an invincible attachment to the Church of the West, the primitive traditions of which, they say, have been broken by the Ultramontanes.

Monseigneur Riario Sforza, Archbishop of Naples, is dead, and the seventh cardinal's hat has consequently been placed at the Pope's disposal. He was born in 1810, and was nominated Archbishop of Naples before he had reached his thirty-fifth year. He was soon raised to the dignity of Cardinal-priest

of St. Sabina by Pope Gregory XVI. He is the 119th Cardinal who has died under the Popedom of Pio Nono, and but four are left of those nominated by the preceding Pope, namely, Amat, Schwartzberg, Asquini, and Carafa. He was a member of four congregations—of Bishops and spiritual orders, of the Council of Spiritual Immunities, of the Index, and of the discipline of the Spiritual Orders. In Naples, his benevolence and activity earned for him a large amount of popularity and reverence, especially his devotion at the cholera visitations of 1856 and 1867.

The last *Calcutta Gazette* contains the Secretary of State's despatch relative to the storm-wave which passed over Eastern Bengal in November, 1876. The total loss of life, including deaths from cholera, was 165,000. The people are rapidly recovering from the effects. It is stated that the great difficulty at present experienced is to find wives, the mortality among the women having greatly exceeded that of the men.

The reports from the famine districts in the south of India continue to be favorable. A general rain has fallen over the Province of Madras. Prices of provisions are considerably lower than they were, and the harvest is progressing. In Bombay rain has fallen. Through the Deccan, the south Mahratta country, and Konkan, prospects are reported very favorable; in Sindh and other places no rain has fallen, and there is no improvement in prospects, and the same may be said of Central India, Rajpootana and Behar, the Punjab, the North-West Provinces, and Oude. The whole country along the line of rail from Patna to Umballa looks like a desert of baked brick, save for patches of vegetation here and there, where the lands are irrigated by the Ganges Canal. A hot westerly breeze is blowing all day long, like the blast of a furnace, and it is a marvel that even the leaves on the trees remain unwithered. In Punjab there is considerable storage of grain, and if the usual rain fall in the October cold weather, the crops may be saved. After long cessation, rain has fallen in Calcutta, and heavy floods have occurred in Burmah. In two districts the head quarter towns are under water, as well as many towns and villages in the interior. The river Irawaddy has risen higher than the highest floods ever recorded; some crops are entirely washed away, and the good crops expected will not be realized.

In addressing a meeting of the Exeter Auxiliary of the S. P. C. K. and S. P. G., Lord Coleridge made something like an apology for the tone of his remarks on a similar occasion last year, and said: "I cannot but feel that the questions at issue are really questions upon written, authentic, and binding documents; and until certain passages in those documents can either be taken from them, or can be explained in a sense very different from the sense in which they seem to stand in the Prayer Book, it is vain for us to use hard language of those who, although



we may differ from them, stand upon the law which is equally binding upon us and upon them." If it is true, which, however, can hardly be admitted, that "the internal dissensions in the Church of England have reached a point without a parallel," the cause has been that the Primate and others have thrown aside the plain and obvious truth formulated by Lord Coleridge, and have instigated, assisted, and, whenever it seemed to be flagging, have stimulated a movement for forcing a *non-natural* sense upon our authorized documents, and for driving out of the Church all who receive such documents in their plain, literal, grammatical sense—the sense, namely, in which they were evidently understood by those who framed them.

A fearful colliery explosion occurred on the 22nd inst. at High Blantyre, near Glasgow. Four hundred men were in the mine at the time; sixty bodies have been recovered, and it is feared that the whole four hundred are lost. The explosion occurred at nine o'clock in the morning, and the exploring parties had to relinquish their efforts at one pit at 4 p.m. because of the poisonous gases at the bottom of the shaft of the other pit. The colliery comprises two pits with a communication between them. Faint knocking was heard for some time, but by the latest accounts it was impossible to reach the bottom of the shaft on account of the volumes of gas and the destruction of the wool work and hoisting apparatus by the explosion.

THE TWENTY-SECOND SUNDAY  
AFTER TRINITY.

CHRISTIAN love is the subject of both the Epistle and the Gospel—in the Epistle as furnishing the radical Christian virtue, securing continued growth in grace and culminating in the being filled with the fruits of righteousness, which shall continue until the day of Jesus Christ. As Christianity is based on principle, so it must expand by love: for the heart is the centre of human life, and a personal love of the Lord Jesus Christ is the central element of the Christian character. Without that personal love Christianity cannot exist. A love of Jesus as He is revealed to us in the gospel, in His humiliation in the manger, in His life of suffering, in His agony and death, in the triumphs of His resurrection and ascension, in the exercise of His mediatorial and intercessional functions for nearly two thousand years, in His presence with the Church, especially in the Sacraments—the perfect love of Jesus Christ our Lord is the very highest pursuit and attainment of the heart, just as an unrestrained selfishness is in total opposition to every lofty aspiration of the soul. If we seek an exemplification of this love in one of its highest and noblest forms, we need go no further than to the author of the Epistle, whose love to Jesus was so ardent and whose zeal in His cause was so fervid, that he counted no terrestrial object of the slightest possible value, except so far as it might aid him in the effort to win Christ, or to display and recommend the riches of His grace. In

deed his devotion to the person and the cause of Christ is as abundantly manifested in the Epistle for this Sunday as in any part of the writings or of the actions of the great Apostle of the Gentiles.

The particular aspect of the love brought forward in the Gospel is that of forgiveness. The Jews were ostentatious of their pretensions to the practice of this virtue: that is, they made a great show of their mode of doing it, while they were actually unforgiving. They would forgive seven times, but the Lord's teaching recognized no such limits. His law of forgiveness extended not only to seven times a day, but to seventy times seven. The forgiveness of the debt of ten thousand talents is intended to represent the infinite mercy of God, and is brought forward as the example and the standard towards which His servants should aspire. The miserable wretch to whom a small sum was owing and who seized his debtor by the throat with the savage exclamation, "Pay me that thou owest," is a capital representative of thousands now to be met with, who are so notoriously honest that they demand the uttermost coin due to them, while they themselves owe an infinite debt to Christ and His Church, which they make very few and very feeble efforts to liquidate or even to acknowledge. The unmerciful servant in the parable was not an extortioner or an oppressor of the common sort. The whole scope of the parable would be lost by supposing that such could have been the case. On the contrary the man really owed him the money; and the parable is intended to show us that it is not always right, but often most wrong, the most opposite to right, to press our rights, and that in the kingdom of grace the *summum jus* may indeed be the *summa injuria*. This man was one who would fain be measured by his God in one measure, while he dealt out a different measure to his brethren. But this cannot be permitted. Each may take his choice. He may be a member of the kingdom of grace; but then receiving grace, he must show grace; obtaining love, he must exercise love. But if, on the contrary, he exacts the uttermost, pushes his rights as far as he can, he must expect to have the uttermost exacted from him, and in the measure that he has meted out, to have it meted to him again. In vain his fellow servant fell down at his feet and besought him, using exactly the same words of entreaty, which he himself had used, and from the use of which he had found mercy. He continued inexorable; he proceeded, dragging his debtor with him in a barbarous style, so that he might consign him to the safe custody of the jailer; and so, in the words of St. Chrysostom, he refused to recognize the port in which he himself had lately escaped shipwreck; but delivered his fellow servant to the extreme severity of the law, apparently without considering that he was thereby condemning himself and revoking his own mercy. Such is the cruelty and hard-heartedness of man when he walks otherwise than with a sense of the forgiveness he has either obtained or can obtain from God. Forgetfulness of his own misdoings and shortcomings makes him

stern, harsh, unforgiving, and in reality unjust; or if it should accidentally happen that he is not so, the difference arises not from principle, not from the love of Christ, but from the weak defences of natural character which at any moment may be broken down. The man who knows not or feels not his own guilt is ever ready to exclaim with David, "The man that hath done this thing shall surely die;" and is just as extreme in judging others as he is lenient in judging himself—carrying out to the very letter the principle of closely scrutinizing the mote in his brother's eye while he is unable to catch the slightest glimpse of the beam that is in his own eye. But a day of reckoning comes on, the unmerciful servant is judged again, and is condemned upon the precise principles on which he himself had acted.

THE CHURCH CONGRESS AT  
CROYDON.

THE Seventeenth Church Congress in England opened at Croydon on the 9th inst. In several respects this Congress has not been equalled since that held in York. There were no less than 20 Bishops present at the opening meeting, and no fewer than twenty meetings were provided for in the four days, and most of the subjects selected were of great and general interest.

The proceedings commenced with a large gathering of the clergy at the school rooms, not far from the parish Church. There a procession was formed, consisting of a surpliced choir, and a large number of Bishops and Clergy in their surplices. On reaching the west door of the Church the choir commenced the processional hymn, "The Church's one foundation," which lasted until the clergy had taken their seats. The interior had long before in all other parts been densely crowded. The service was intoned. The *Venite* was sung to Elvey's Chant in F, and the *Te Deum* and the *Jubilate* were Smart in F. The Anthem (Dr. Wesley's), from 1 Peter i., verses 3, 4, 5, 15, 23, 24, and 25. The sermon was preached by the Rev. Professor Lightfoot, from Ezekiel i. 4: "I noted, and behold a wind came from the north and a great cloud, and a fear."

The Archbishop of Canterbury in his opening address said he supposed all had now fully made up their minds as to the value and importance of meetings like that which was then assembled. He thought it was not unnatural that those in authority should wait and see how the thing was likely to work. In this we can hardly agree with the Primate, as we should have thought it would have been a very proper thing for the Episcopate to have inaugurated something of the kind and to have exerted all their influence in promoting its satisfactory working. After the experience of nineteen years however, he thought it would be out of place to raise the question as to whether or not a Church Congress is a good thing for the Church. He thought it must be a good thing to gather together in the House of God as they had done that day, to offer up, with all the solemnity the Church affords, their pray-



ers and praises to Almighty God, and to hear God's truth enforced by one (Dr. Lightfoot) who stands foremost among the teachers of the rising clergy. He said: It must be good for us coming from distant dioceses and parishes to look one another in the face and grasp one another by the hand, to bid one another God's speed in the name of the Lord, and to help and encourage one another in the difficult work which the Lord of the harvest has committed to us. Some say that the great uses of these Church Congresses is that they are a safety valve, that men brooding over their own speculations at home or confined in their view of the needs of the Church to the narrow sphere of their daily life are apt to exaggerate the importance of their own particular opinions; nay, that they scarcely formulate them right when addressing merely those who listen to them day by day with submissive reverence; but when we gather together in such an assembly as this, in the presence of the Church of God, men must think what the meaning of their opinion is, must take more care in the utterance of their opinions and thoughts, which, conveyed within a narrow sphere, and uttered to a narrow and confined audience, must be only a partial representation of the truth. These assemblies, if they do nothing else, show life and motion, they suggest year after year many improvements in the ordinary system of our proceedings. They show very often old truths in a new light, through the freedom of discussion which these conferences encourage. They are also manifestations, no doubt, of that living voice of the Church—the expression of which many long for in the present day. Each of these heads is worth thinking of, although each of them perhaps may also require a few suggestions, lest we misunderstand what we mean. To show life by sound emotion is a good thing. It distinguishes the dead from the living; but we must remember, and it is a truth not unnecessary to call to mind in these days, that, after all, not sound, but quiet work is required of the Church of Christ. Archbishop Whateley was wont to say that we might learn a lesson from the steam-engine, for the louder the noise it made the less the progress of the machine. It is well that we should remember that in quiet and confidence is our strength. The voice of the Church may not be heard of in the streets, and yet it may be doing its works peacefully and well in the sight of Him who is its Lord. Then, again, the suggestion of improvements is a most valuable thing if these improvements are carried into effect; but it is quite possible that year after year we may review the deficiencies of our system, rejoice that we are so clear-sighted as to see where all these deficiencies are, point out the remedies for them, and yet the remedies may never be applied. A writer of fiction has introduced in that book which is called, I believe, "Great Expectations," two young men who, when they were hard pressed by their creditors, took a satisfaction to themselves in drawing up an accurate account of all they owed, adding up the sum, and then shutting up the book and say-

ing that they had done a good day's work. No man has a right to attend a Church Congress who is not willing to give and to take. No man has a right to come to a Church Congress who desires to hear only one side of a question in which he is deeply interested. You may say, "You are then using a compromise; and this savours of indifferentism." A compromise may be a concealment or suppression of the truth, and of that I have not a word to say. But a compromise may also be an equitable recognition of the various phases of the one unchangeable truth as it presents itself to various minds. There is a remarkable text, or series of texts, which I will take the liberty of reading to you—"Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some, and this I do for the Gospel's sake, that I might be partaker thereof with you." Is this a compromise? If so it has the sanction of the greatest of the Apostles. Brethren, we shall do well to be tolerant, to be kindly, to be earnest for truth. The man who is not contending for victory but for the truth of Christ will have a full consideration of all the difficulties which present themselves to his brother, who views the truth in a different light from himself. It is an old saying that when zealots get to heaven, if ever they get there, they will be surprised to find in that glorious company so many whom they condemned on earth. It is when a man is waiting for death, when he feels himself in the eternal presence, that the truths of the Gospel of Christ appear in their true proportions, and he dwells then not on this or that opinion, on which he differed from his fellow men, but on those great vital fundamental truths of the Gospel of Christ which are the comfort and solace of the soul as it passed into eternity. (Cheers.) If this be the spirit on which we enter on this Congress, we shall depart from it knowing more of each other, more anxious to bear each other's burdens, to help each other in the thousand difficulties which press upon us in the work that is committed to us. We shall not rend one another, but it will be said of us, "These Christians, see how they love one another, how they help one another, how they feel for one another, how they give up all things to be united in the Lord Jesus Christ." It was, I suppose, from some such thought that friends whom I deeply reverence encouraged me a few months ago to gather together at Lambeth as many of the clergy of various opinions as could be convened in the neighborhood of London, that we might have a devotional exercise together at a time when there was great diversity of opinion, hoping and believing that thus standing in the presence of our Lord we should learn that our differences were not so great as had been supposed, and that we were capable of all

uniting heart and hand to advance the cause of our Redeemer. It is I suppose for a similar reason that I am encouraged to gather together from all parts of the earth at the close of the present season, if our lives be spared so long, representatives of the various Churches which have embraced the Anglican communion throughout the earth. So long as we are thus in the presence of God and in the spirit of devotion resolved to compare with each other the various differences which stand in our several paths, so long there is strong hope that we shall never think of rending the seamless coat of Christ. This particular congress has, of course, its difficulties, but it has also its helps, and I am perfectly assured that it has been the subject of much prayer. I know that throughout the kingdom the faithful members of the Church of England have been instant at the throne of God that this congress may be a source of blessing to His Church. I say it has its peculiar difficulties. The Church of England like the Church of Christ throughout the world has always had its various phases of thought, one thinking most of the deepening of individual spiritual life, another fostering a reverent love for the corporate work of the Church, and another dealing with the intellectual problems of the age; and great names famous in the Church of England and the Church of Christ have been attached to each school of thought—Andrews to the first, Hall to the second, and Butler to the third. Men of God of each school have been ready to feel for those of the other. So long as these schools were dead a darkness had come upon the age. Men cared little for their own principles or the cause of the Church of Christ, and there was no difficulty in keeping the peace. When one awoke, the others might occasionally express a dislike at being disturbed from their own slumbers by the activity and vitality of that which had awoke. Still, it was only one that was awake, and there was little fear of a collision. When two awoke it became different, and when all three awoke, then of course there was very great danger that men might mistake the maintenance of their own deep convictions of truth for truth itself, and that they might be tempted to ignore the good in the other. Thank God, we live in an age when all three are awake. Thank God, there is no set of theologians in this country at the present moment that is not alive and awake, and anxious to do its duty according to its own convictions. It is a peculiarity of this nineteenth century, so apt to vaunt itself of the many excellences that characterise it, that when a war breaks out the armies are attended by an undisciplined following of light skirmishers. Sometimes they are called Bashi-Bazouks, and sometimes they are called Cossacks; but in whichever form they exhibit themselves, civilized nations are apt to say it is quite an anachronism that such people should be found in the world. I do not mean to say that we have an exact reproduction of such things in our theological warfare, but still it may be well to take warning. We do not wish to return to the sort of skirmishing in arguing on theological



subjects which was prevalent in the dark ages. The work before us is great. The prospects of this Church of ours are not dark; they are bright. Some think that I never speak without an undue exaggeration of the brightness of the prospects of the Church over which I am called in God's Providence to preside. But they are bright. Look abroad. What other country in the world would you change Churches with? Look at home. What other denomination would you change positions with? Look back. What age are you prepared to say it would have been more satisfactory to have lived in? For my part, I thank God, and take courage. I hope that from this meeting you will go forth, each of you, to the sphere of your work, encouraged by reflecting that there is much to thank God for—many churches built, many schools endowed, and rightly instructing youth; much zeal for religion in the land, and a great zeal also for supporting the Gospel of Jesus Christ throughout the world. God knows the age has its difficulties, and these very difficulties will, I doubt not, make you more ready to join heart and hand in the great work which Christ has committed to this Church of England—this old historical Church as it came to us from the fathers of the Reformation, the Church of Hooker, of Jewell, of Jeremy Taylor, of Barrow, of Cudworth, of Warburton—the Church of John Keeble, of Thomas Arnold, of Frederick Maurice, of Charles Simeon—a Church which was good enough for all these men, is good enough for us—a Church which has been honored by the advocacy of so many servants of God will, I believe, go on flourishing in its Master's cause, waiting for the Lord's coming, and be found ready when He comes.

**THE SUNDAY SCHOOL CONVENTION AND CHURCH CONFERENCE.**

A CIRCULAR is issued during the present week to the clergy of the Diocese of Toronto from the Committee of the Convention and Conference requesting them to send the names of their representatives to the Committee during the present week. The object being that accommodation may be provided for all those who may desire to attend in that capacity, it will be easily seen that no time should be lost in filling up the papers sent, and transmitting them to the Synod Office.

**GLEBE AND PARSONAGE AT APSLEY.**

WE desire to call attention to the letter in our correspondence columns from the Rev. Philip Harding in reference to the purchase of a plot of ground for a parsonage. His Lordship the Bishop entirely approves of the application, and we are glad to learn that several gentlemen in Toronto have responded to it in a most satisfactory manner. The subject is one which should meet with general support, and we trust many will be induced to assist in so worthy a cause. The parish is a backwoods mission in the true sense of the term, and the success of the Church there should be the concern of the whole Diocese.

To CORRESPONDENTS.—We have to request our kind friends who are good enough to send us items of diocesan intelligence to be as brief as possible in their communications, as our space is limited.

We exceedingly regret that we received too late for insertion this week, the reply of the reception of the Canadian Delegates at the church convention in Boston, very kindly furnished by a member of of the Delegation.

**Diocesan Intelligence.**

**NOVA SCOTIA.**

(FROM OUR OWN CORRESPONDENT.)

AMHERST.—The new chancel of Christ Church was consecrated by the Lord Bishop of Nova Scotia. A procession was formed in the church school room and entered the church by the western entrance through the tower. The pastoral staff being carried before his Lordship by the Rev. F. J. H. Axford of Londonderry mines. The processional hymn "Onward Christian Soldiers" ceased when the churchwardens (who headed the procession) reached the chancel steps when the Rector (Rev. Canon Townshend, M.A., R.D.) read the petition for consecration, the Bishop having acceded to the prayers of the petition, the procession reading the 24th Psalm entered the chancel and took their places; the Bishop then most lucidly explained the use and nature of Consecration, i.e., to convey to God away from all common uses—houses or lands—which thereby become the property of the Almighty and are accordingly to be treated with becoming reverence. Rev. J. A. Kaulbach, Vicar of Truro, read the sentence of consecration which the Bishop signed and ordered to be recorded in the Registry of the Diocese. Morning Prayer was then said by the Rev. C. Bowman, D.D., Rector of Albion Mines, the lessons being read by Rev. Geo. E. H. Ball, of Cumberland Mines and Rev. Donald Bliss of Westmoreland, (Diocese of Fredericton). The Litany was said by the Rev. D. C. Moore Rector of Pugwash and Wallace. The Holy Communion was celebrated by the Bishop. The Rector and the Vicar of Truro, reading the epistle and gospel, the former acting as Deacon also. The Bishop preached a most able sermon—logically dealing with the pantheism of the day, comparing it and contrasting it with the Atheism of former days—both coming to the same sad end, the admiration of self by poor humanity and tracing the mischief in both cases to the ignoring of the fact that truth is unalterable. The church was well filled—a goodly number remaining to the Blessed Sacrament—the offertory was about \$25, which went towards defraying extra expenses incurred in the work just completed. Christ Church is one of the very few brick buildings in this Diocese and was consecrated over thirty years ago—the new church is of brick also 26x22 feet, the eastern end being apsidal of a semi-decagonal form. Of the five windows—the centre (of two lights) is a memorial to the Hon. Alexander Stewart, C. B., late master of the Rolls—the lancet to the North of this is filled with glass to the memory of Cecil Wray Townsend, a son of the Rector; it is hoped that the other windows will soon receive stained glass—the chancel has an organ chamber on the North soon to be filled with a fine organ by Warren of Montreal.

The pillars and arches which divide the nave from the aisles have been altered so as to correspond with the very handsome chancel arch—and then the whole work is in accord. Over \$2,500 have been expended of which Lieut. Col. Stewart gave \$1,000. Mrs. Stewart also expended invaluable skill, time and patience upon the illuminated "Te Drum" which runs round the church—in the spandrels of the arches—and more lately again on the beautiful scroll which is placed similarly above the Chancel arch containing the words "O come, let us worship and bow down; let us kneel before the Lord our maker." The effect of the alterations and additions to Christ Church is most satisfactory—looking through the interior with a wish to criticize—we really cannot point out anything more to be desired; of course we do not mean that in minor matters gifts might not be made, but the church as it is now is more like one of the lovely village churches of the mother

country than any other in the Diocese; we cannot close without particularly naming the frontal and superfrontal of the altar and the pede-cloth in which the wife of the Rector has expended much labour and produced a most admirable effect. To the Rector, who for more than forty years has laboured in this parish now supplied by four clergy—whereas he began alone—and who has worked incessantly for months past for the attainment of his great object—a more worthy temple for the Living God—we offer our most sincere congratulations and pray he may have many years of enjoyment of the Holy services he loves so well. The works were designed by his son-in-law P. W. St. George Esq., and admirably carried out by Mr. Thompson without stint of trouble.

KENTVILLE.—The Rev. J. L. Keating M. A., has resigned this parish where he has worked laboriously and successfully during the past year. His successor has not yet been appointed.

WINDSOR.—Kings College.—On Wednesday Oct. 10th., the annual meeting of the governors of Kings College was held in the Library.

After the meeting the governors inspected the new buildings viz., the Stone Chapel, and the collegiate school, both of which are rapidly advancing towards completion. The governors, it is believed were very well satisfied with the manner in which the contracts have been carried out.

Michaelmas term began at the college Oct. 6th. Since the publication of the calendar for 1877-78 notice has been given of two additional prizes open to undergraduates.

1 The Payzant Warburton prize of \$20 for the best essay on some subject (to be named by the President) in English Literature.

2 A prize of \$40 for the best essay on political events in England from the accession of Queen Victoria to the outbreak of the War in the Crimea.

The Divinity students of King's College, still assist during term, in keeping up missions, at Windsor Forks, Wentworth, and the three mile Plains.

WINDSOR.—The quarterly meeting of the Rural deanery of Windsor was held in Windsor on Thursday October 11th. Divine service was held in the Chapel of Ease 11 a.m., when Holy communion was celebrated, and an admirable Sermon on St. James I. 16: 17 was preached by the Rev. Richmond Shreve M. A., Rector of Cornwallis.

The other clergy present were the Rural Dean, the Rev. Canon Maynard, the president of King's College, the Rev. R. Avery of Aylesford, the Rev. J. L. Sergent of Rawdon, the Rev. J. D. Keating, of Kentville; the Rev. C. J. Brenton of Falmouth.

In the Evening Divine service was held at St. Michael's Church, when the sermon (a powerful exposition of I Cor. iv. 20) was preached by the Rev. R. Avery, addresses were also delivered by Canon Maynard, and the Rev. J. L. Keating, on some of the occasional offices of the Church.

The congregation at the Forks was first formed by the lamented Canon Hensley, who as Professor of Divinity in Kings college, had pastoral charge of the district. He will long be remembered with affection by the residents at the Forks. The church in which he ministered is still unfinished, but the congregation are now busily engaged in completing it according to the original design, by the erection of a bell turret and spire.

CLIFTON.—On Sunday last the members of "Widow's Son Lodge F. & A. masons attended this church and were addressed by the Rev. D. C. More grand Chaplain on the words "Bear ye one another's burdens and so fulfill the law of Christ." The church was beautifully decorated by brother Jas. B. Chamberlain not only temporarily with autumn flowers—but permanently with artistic work—sentences of scripture symbols which gave occasion to the preacher to point to the symbol of salvation and appeal to his hearers why it alone was to be "an offence" when so many masonic and other symbols were regarded with more than complacency—the crosses of St. Andrew, St. George and St. Patrick symbolized the power of Britain and brave men gloried to fight and die under them—why then should not the Christian soldier with the apostle say "God forbid that I should glory save in the cross of our Lord Jesus CHRIST."



## FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

FREDERICTON.—*Bishop Medley.*—His Lordship accompanied by Canon Medley, left on Wednesday last to join the other members of the Delegation appointed by the Church in Canada to attend the convention of the sister church in the United States, now meeting in Boston. They will no doubt be received as cordially as the American Delegation was at the late Provincial Synod. The Rev. Canon Ketchum, D.D., Rector of St. Andrews is, also, attending the meetings of the Convention as Special Correspondent of the London "Guardian."

*Rev. E. W. S. Pentreath.*—The Rev. Mr. Pentreath, Rector of Moncton, has just returned to his parish after a vacation of four months spent in England. He was cordially received by his people, and presented with an address of welcome.

ROTHSAY.—The ladies of this parish have just held a successful sale in aid of the church.

*St. Paul's, Portland.*—The twentieth Sunday after Trinity was generally observed in this Diocese as a day of Thanksgiving for our unusually bountiful harvest. St. Paul's Church, Portland, was appropriately decorated for the occasion.

*The Rev. W. H. Tilley.*—Much anxiety is felt here on account of the dangerous illness of Mr. Tilley who is universally beloved in this Province. The State Governor and Mrs. Tilley left for Toronto on Monday Morning.

"*Cacoethes Scribendi.*"—Universal surprise is expressed in this diocese at the appearance in your city of a wild and venomous attack upon the sermon of the Right Rev. preacher at the Provincial Synod. No one seems to think it *Evangelical*. The general impression here is that one of the office boys, who is being trained for the future position of editor, has been let loose for the first time.

PORTLAND.—*Harvest Home at St. Paul's.*—In order that there might be a religious observance of a day of thanksgiving to Almighty God by the Church in this diocese, as well as a public holiday in honor of a bountiful harvest, the Diocesan Synod requested the Bishop to set apart a Sunday annually for the purpose; and so the second Sunday in October has come to be generally kept as a Harvest Thanksgiving. At St. Paul's, most religiously, Sunday last was no exception, as four services, well attended, and a sweetly adorned church testified. Since the fire which destroyed Trinity Church in the city, the Rev. Canon Brigstocke has had the use of St. Paul's for his congregation every Sunday evening. On Sunday last the Holy Communion was celebrated at 7.30 a. m. by the Rector of St. Paul's, Canon DeVeber, assisted by the Rev. Dr. Costa. At eleven o'clock the service was taken by the rector alone, when he preached an excellent sermon on the topic of the day. In the afternoon and evening the choirs of Trinity and St. Paul's combined, and the chanting, singing and anthems were more than usually bright and cheering. The Rev. F. Almon preached in the afternoon, and Mr. Brigstocke in the evening. Attending these varied services one could not help being struck with the influence which the organist exerts over the tone of public worship, in which music bears a large part. Morning and afternoon the player was an amateur only, and unremunerated, but deeply imbued with the spirit of the service. In the evening the performer was a well paid and capable professor, but chiefly imbued with the spirit of opera. The contrast, which it is unnecessary to portray, was not in favor of the professor. In contributions to a church paper such as this we cannot but feel that too much space is often devoted to elaborate descriptions of decorations, intended for the honor and glory of God, not of the decorators. And yet where very precious time, and refined and exquisite taste have been ungrudgingly bestowed upon such work, so that each group, whether of fern or flower, fruit or grain, or all combined, is a study both in itself and in its adaptedness to the sacred

place which it adorns, and the holy purpose which it symbolizes, it would seem cold and ungrateful to pass it all by without some allusion and acknowledgment.

## MONTREAL.

MONTREAL.—*St. Luke's.*—The Rev. Ernest J. Houghton has been appointed Rector of this Church *pro tem*, and has entered upon his ministerial duties.

*St. Jude's.*—The corner stone of the new church, recently laid, was removed by some miscreants the following night, evidently with the view of abstracting the coin placed there at the ceremony. But the contractor had proved one too many for them, for the weather turning out too inclement for further mason work on that day, and the stone consequently remaining unsecured, he thoughtfully removed the deposit to a secure place until the work could be resumed.

HEMINGFORD.—In the town hall on the 16th of October the Rev. I. Carmichael, M. A., from Montreal, delivered, by special request, his celebrated lecture on "Grumblers" to a very appreciative audience, and it was, as the advertisement stated, really full of instruction and sparkling with wit and humor. The ladies of St. Luke's Church had provided a refreshment table, decorated as ladies' hands only can decorate, and spread with the choicest delicacies and fruits, which were in great demand and much enjoyed at the close of the lecture. The pieces of select music on the programme were very creditably rendered by Mrs. Scriver, Miss Davidson and Miss Parker, and Mr. L. H. Davidson, and Mrs. Davidson, from Montreal. A vote of thanks to the rev. and learned lecturer, was proposed by Rev. Mr. Patterson and seconded by Mr. Julius Scriver, M. P., in very flattering terms, and most cordially sustained by the audience. A vote of thanks was moved by J. Fulton, Rural Dean, and seconded by the Rev. I. Carmichael, to the ladies and other friends who had cheerfully taken part in providing and promoting the enjoyable entertainment of the evening. The national anthem sung, and all went away sorry to part, and hoping soon to meet again. The proceeds of the evening were very satisfactory, and are to be devoted to making some improvements in St. Luke's Church, Hemmingford.

DIOCESAN THEOLOGICAL COLLEGE.—The supporters of this institution met in the Synod Hall on the 16th, there being present His Lordship the Metropolitan, the Very Reverend the Dean, Archdeacon Leach, Mr. Justice Day, Mr. Justice Mackay, and others.

The Bishop explained that the object of the meeting was to consider the position and prospects of the college. During the period of four years which had elapsed since its establishment, the institution had proved a valuable aid to the church, and it was advisable to keep it in operation. Principal Lobley had been appointed to fill the place of the late Dr. Nicolls at Lennoxville, and therefore a successor to Mr. Lobley had to be appointed, and he had almost decided in his selection of a new Principal for the College. He thought an assistant would be necessary, and that the Principal's salary should be fixed at about \$2,000 per annum, while the assistant should receive \$800.

The Dean was strongly in favor of continuing the college, as he considered that it was almost a matter of necessity to have an institution at Montreal over which the Bishop could exercise personal supervision. He moved the following resolution, which was carried after remarks in support of it had been made by Mr. Hutton, Mr. Thomas and Judge Mackay:—

"That inasmuch as we consider it to be greatly for the benefit of mission work in this Diocese to have a Theological College in the city of Montreal, we pledge ourselves to support it to the utmost of our power."

On motion of the Chancellor, seconded by Mr. G. W. Simpson, it was resolved:—"That in order to sustain the college in a state of efficiency, it is desirable to ensure an annual income of at least \$8,000, so as to allow for an increase in the College staff."

Mr. Simpson suggested that it would be advisable to make the college an incorporated institution, and to then at once draw up a resolution on the subject.

Several gentlemen discussed this suggestion, and, it being the general opinion that there was no necessity for haste in the matter, it dropped, and the meeting was brought to a close by the Bishop's pronouncing the benediction. Several gentlemen then signed the subscription book in aid of the College.

## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

KINGSTON.—The Rev. F. W. Kirkpatrick begs to acknowledge the receipt by him of the following offertories and subscriptions on behalf of the family of the late Canon Preston:—

*Offertories.*—St. James', Kingston, \$50.50; Picton, \$89; Carrying Place, \$4; Vankleek Hill, \$6.80; Eganville, \$2.21; Trinity Church, Brockville, \$20.

*Subscriptions.*—A Friend, Brockville, \$15; Rev. H. Auston, Lyn, \$5; A Friend, Vankleek's Hill, \$5; A Friend, Vankleek's Hill, \$1; T. H. A., \$1; W. Begg, Kingston, \$2; J. McLaren, \$1. Total, \$146.51.

The Rev. F. W. Kirkpatrick will gladly take charge of any further sums with which he may be entrusted. The above amount has been sent to him without being solicited, and represents only a portion of what has been done. As Treasurer of the Clergymen's Mutual Insurance League, he begs to acknowledge also the receipt of \$185 from members, as mortuary fees, payable on the death of the late Canon Preston.

—The Rev. A. C. Nesbitt of Pembroke, has been appointed to the Rectory of Richmond, *vice* the Rev. Mr. Pettit appointed to the Rectory of Cornwall. The Bishop of Ontario has appointed the Rev. Mr. Patton, son of the late Archdeacon Patton, to the Mission of Billings' Bridge, *vice* the Rev. Mr. Barry, who has resigned.

RICHMOND.—Rev. Canon Pettit has left for Cornwall, where he is to assume the duties of Rector of that parish. Before leaving Richmond, where the Rev. gentleman held the position of Rector for many years, he was presented with a purse of money by his late congregation and a handsome gold watch and chain by his Masonic brethren of the district. Some three years ago Mr. Pettit was presented with a valuable Past Master's Jewel, hence the selection of a watch and chain on this occasion. Referring to this departure from the scene of so many years of, he trusted, profitable labor, the Rev. gentleman recently said he had baptized over three thousand children in Richmond, and had married many and buried some of them.

On Monday, the congregation of St. John's assembled for the purpose of presenting Mr. Pettit with a very costly and elegant silver tea service, when Mr. J. Maxwell took the chair, and Mr. Jas. McElroy, on behalf of the committee, read the following address:—*To the Rev. Canon Pettit, M. A., Rector of Richmond.*—REVEREND AND DEAR SIR,—It is with feelings of profound regret, and a keen sense of our approaching irreparable loss as members of the church in Richmond, that we come before you to-day to say farewell, and receive your parting blessing.

The announcement of your intended departure for another field of labor, was to us a most unpleasant surprise, and filled all our hearts with grief. A long residence of over twenty-two years amongst us, has so endeared you to us all, that nothing but the hope and belief that you are about to better your prospects, and those of your family, could ever reconcile us to the separation. We had, indeed, fondly hoped that having taken such deep root in the parish and the county, having so entwined yourself around the hearts of the people, you would stay with us to the end; but God has willed it otherwise, and we submit, trusting that our loss may be your gain.

You leave behind you, besides a compact, contented and flourishing parish, many lasting memorials of your untiring exertions in behalf of the church of which you are so bright an ornament,



and to one of whose dignities we congratulate you on your late promotion. May you be long spared to grace the position.

Foremost in every work of charity and mercy; patient in your dealing with our shortcomings, wise in counsel, firm in action and faithful in exhortation and rebuke, you have gone in and out amongst us through all these years, until your very name has become a household word of reverence and love; and your kindly words, your gentleness of heart and meekness of deportment will live in our memories long after we have heard your voice no more. To-day the shadow of a great grief broods over the place; for it is no flattery to say, that all who know you love you; and that you will be missed by all, as the faithful friend, the wise counsellor, and watchful and truly Apostolic pastor, the zealous and able advocate of youthful instruction.

And, now, as a small token of our sincerity in thus addressing you, we beg your acceptance of the accompanying Tea Service of Plate, beseeching God to bless, preserve and keep you, dear Mrs. Pettit and all your family in your new field of labor, or wherever else it may please Him in His wisdom to place you. (Signed,) John Maxwell, Chairman, James McElroy, Secretary. On behalf of the Committee of Presentation.

The Rev. gentleman made a suitable reply.

OTTAWA.—St. John's.—A large congregation assembled on the 17th., on the occasion of the harvest home festival. The chancel of the church was very handsomely decorated with designs in autumn leaves, baskets of fruit, corn, wheat, garlands of flowers (from the garden of Mr. Williams), vegetables, etc. The beautiful display reflected much credit on Mrs. Pope, Mrs. Kirkpatrick, Mrs. Steel, Miss Hector, Miss Goodeve, Miss Henry and Miss Grout, the ladies who had the decorations in charge. His Lordship the Bishop of Ontario, the Rev. Canons Johnston and Lauder, and the Rev. Messrs. Smith and Matherwell (the latter from Portage-du Fort) were present. The service opened with the Harvest Hymn, No. 882; the hymns following being 383, 381 and 365.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending October 20th. 1877.

MISSION FUND.—January Collections.—Tullamore, St. Mary's \$1.04, St. John's 80c, St. James's 74c.

Parochial Collection.—Scarborough, balance for year ending 30th April, 1877, \$1.40. Contents of Hattie Nixon's mission Box, Christ Church, York Township \$2.07.

WIDOWS AND ORPHAN'S FUND.—October Collection.—St. Philip's, Unionville, \$3.20; Hastings \$1.05, Alnwick, \$1.00, Dartford, \$1.20, Gore's Landing, \$3.50, Harwood, \$1.00.

On account of Mrs. Hill.—Batteaux and Duntroon, \$3.60.

DIVINITY STUDENTS' FUND.—April Collection.—Tullamore, St. Mary's 82c, St. John's 65c, St. James 35c; Batteaux, 75c; Duntroon, \$1.75.

We are glad to be able to state that the Rev. Mr. Tilley is gradually improving.

Lieutenant-Governor and Lady Tilley who came to Toronto on account of their son's illness and are staying with W. H. Howland, Esq., attended St. Luke's Church on Sunday last.

Full report of the proceedings of the Sunday School Convention for the Archdeaconry of Peterborough, held in Port Hope, on the 16th and 17th of Oct., will appear in the next issue of the DOMINION CHURCHMAN.

H. D. COOPER, Sect. S. School Con.

The Rev. Mr. Sils has resigned Holland Landing.

The Chapter of the Rural Deanery of Durham and Victoria, met in Millbrook on Wednesday the

17th instant after Evensong, the first part of which down to the end of the third collect was said by the Reverend John Burkett assistant Curate of Trinity, and the remainder by the Reverend J. H. Harris missionary of North Orillia and Medonte. The Reverend John Hanna missionary of Perry Town reading the lessons, the hymns were announced by the Reverend T. W. Allen B. A., Rector of Cavan and Rural Dean. Two addresses were delivered, the first on "Preaching, the changeless and the changing form" by the Reverend R. H. Harris, B. A., missionary of Emily.

The second a most able practical, and scriptural address, on Pastoral visitation by the Reverend F. A. O'Meara, LL. D. (T. C. D.) Rector of Port Hope.

On Wednesday the Chapter met at the Rectory at 10 a. m.; present, the Rector and Rural Dean, the Reverend Dr. O'Meara and the Reverend Messrs. Burges, Burkett, Hanna, J. H. Harris, R. H. Harris and Wallworth Davis, assistant Curate of Cavan. After prayers had been said by the Rural Dean the scripture subject I Timothy III, was brought under discussion at one o'clock the general business of the Chapter was brought on. No arrangements as to the missionary meetings were made as it was understood that the deputations were to be appointed in Toronto. At his own request the resignation of the Rev. R. H. Burges who has for some time most efficiently filled the office of secretary was accepted and upon the motion of Dr. O'Meara seconded by W. Hanna the Rev. R. H. Harris was appointed to fill the vacancy.

LINDSAY.—Ordination and Confirmation.—The Bishop of Toronto held his annual ordination in St. Paul's Church, on Sunday, 14th inst., when the Rev. Messrs. Harris of North Orillia, Hart of Markham, Soward, of Norwood, Harding of Apsley, and Cooper, of Stanhope, were advanced to the priesthood, and Messrs. Mills and Robinson admitted to the diaconate. The candidates were presented by the Ven. Archdeacon Wilson; the Litany was said by the Rev. Canon Stennett, Examining Chaplain; the ante-communion service by the Archdeacon of Peterborough; and offertory and prayer for Christ's church militant by Rev. R. H. Harris, of Omeme, and the exhortation and confession by the Rev. Rural Dean Smithett, all of whom joined with the Bishop in the imposition of hands for the priesthood. The sermon was preached by the bishop, from St. John xxi. 16: "Feed my sheep," and was an eminently suitable and fervent discourse. A very large congregation witnessed the imposing ceremony. At the morning service the Rev. Messrs. Hart and J. H. Harris officiated, the Rev. Mr. Harding assisting in the lessons. At the children's service at 3 p. m. the Rev. Mr. Cooper read the opening prayers, and addresses were made by the Rev. Messrs. Hart, Harding, J. H. Harris and Cooper. The collection made was for the Algoma Mission. The evening service was said by the Rev. Messrs. Stennett and Hart, assisted in the lessons by the Rev. Mr. Harding. The Rev. Mr. Stennett also read the preface to the confirmation service, the candidates being presented by the incumbent, Dr. Smithett, when eight males and fourteen females received at the hands of the bishop the apostolic rite. The bishop briefly addressed them on their privileges as members of Christ, children of God and inheritors of the kingdom of Heaven. Archdeacon Wilson then preached a practical and appropriate discourse from Psalm lvi. 12, "Thy vows, O God, are upon me." The collections, morning and evening, were devoted to the diocesan mission fund. The church on this occasion was filled to overflowing by a devout and attentive congregation. The incumbent desires to return thanks to the members of the congregation for the prompt and generous hospitality extended to the visiting clergy. The Rev. Mr. Mills proceeds to Penetanguishene and the Rev. Mr. Robinson to Atherly, for the missionary work in those places. The Rev. Mr. Rooney, of Cambay, has been appointed missionary to Haliburton and parts adjacent and will proceed to his charge immediately.

CHARLESTON.—On Tuesday, 16th. inst., a most successful concert in aid of the Organ Fund of

the church, was held in this village. A large and appreciative audience filled the hall to its utmost capacity and greeted the efforts of the performers with rapturous applause. The Orangeville Choir kindly lent their valuable assistance, and in solos, duets and full chorus, of themselves gave a most pleasant evenings entertainment. In addition to these the Misses Smith and other members of the Cataract Choir, the Boston String Band, and the inimitable comic recitations, and singing of Mr. Algie, of Claude, and Mr. Middleton, of Orangeville, rendered the evenings enjoyment perfect. Mr. Bracken, ex-warden of Peel, filled the onerous duties of chairman with entire satisfaction to the audience. Rev. Mr. Clarke, of Bolton, in a few well chosen words pointed out the good that resulted from gatherings of this kind and the necessity of indulging occasionally in innocent amusement.

TRINITY COLLEGE SCHOOL PORT HOPE.

RE-OPENING OF THE CHANCEL OF THE CHAPEL.—On Thursday last—St. Luke's Day—the Chancel of the School Chapel was again used for Divine Service, after having been for some time closed for the purpose of being decorated and more completely furnished. The various works, which have now been finished, are intended as a loving memorial of the late Rev. Frederick Alexander Bethune, M. A., who died in January last at Cannes in France, and who was for nine years an assistant master to the school.

The first service of the Day was, as usual on all great occasions at the school, the celebration of the Holy Communion at 7:30 a. m., at which the masters and matron, and about twenty of the boys, and a few others, were present, the Head Master (Rev. C. J. S. Bethune) being the celebrant assisted by the Rev. W. E. Cooper and the Rev. Professor Jones, of Trinity College, Toronto. A second service was held at 11 o'clock, and was well attended by friends from the town of Port Hope, Cobourg, Toronto, and elsewhere. In addition to the Lord Bishop of Toronto, and the clergy already mentioned, there were present the Venerable Archdeacon of Peterborough; the Revs. Canons Brent of Newcastle, and Stennett of Cobourg; H. Holland, St. Catharines; J. J. Bogert, Napanee; H. D. Cooper, Colborne; C. W. Paterson, and J. S. Stone, Port Hope; and W. C. Allen, of the School. The service commenced with the Hymn "Christ is made the sure Foundation" sung as a processional; then following the morning prayer, Revelation xxi, being read as a special second Lesson. After the Collect for the Day (St. Luke's) and that for Sts. Simon and Jude's Day, there followed two special prayers, one beseeching the Divine acceptance of the memorial works in the Chapel, the other dedicating them to God's service. Then followed the peculiarly appropriate Hymn; "O Shepherd of the Sheep", after which the sermon was preached by the Rev. Canon Stennett, a most touching and beautiful discourse, in which much allusion was made to the many excellencies of the late Mr. Bethune, and the value of the work performed by the school in which he took so great a part and so warm an interest. We give below several extracts from the sermon, which we regret we are unable to print in extenso. During the remainder of the service the Hymns: "O what the joy and the glory must be", and "O Heavenly Jerusalem" were sung; the choir, we are glad to notice, is well filled with boys, who performed their part very well throughout, though they have not yet had much time for thorough practice.

After the service many of the congregation remained behind to inspect the church, and all were charmed with its rare beauty. The various works were commenced at the close of last July; the first proceeding was to remove the heavy mouldings that formerly enclosed the arch and to raise it in height, thus improving much the view of the church from the nave; to give more light, two Dormer windows, filled with leaded cathedral glass, have been inserted in the roof; the Corbel-stones supporting the principals have been beautifully carved in fruit and foliage; the whole of the walls have been most richly painted in oil, the pattern being a very tasteful combination of diaper and stencil work, relieved with gilding; in the arched recess over each of



the four side windows is a medallion containing an emblem of one of the four evangelists, and in that over the Altar is depicted the hovering Dove, an emblem of the Holy Spirit; on the walls there are also other medallions containing various sacred monograms, the lower half of the walls is especially beautiful, being of a deep chocolate-brown colour enriched with most tasteful stencil-work of several colours. To describe the painting, so as to convey any idea of it to the reader is quite beyond our powers; it must be seen to be realized. The windows, five in number, are all filled with exquisite stained glass, representing scenes in our Lord's childhood and infancy, and His dealings with young people; of these the two occupying the north and south walls of the Apse are recent erections, being part of the memorial contributed by the father, brothers and other near relatives of Mr. Bethune. One the raising of the Widow's Son at Nain, the other our Saviour setting a child in the midst of the disciples. Against the north wall stands the Bishops' Throne, a magnificent canopied structure of carved oak; in the south wall opposite there is a canopied niche of cut-stone with carved finials, crockets, &c., forming the Credence; below this stand the Sedilia, or stalls, for the clergy, three in number; these are like the Bishop's Throne, constructed of richly carved oak, with a canopy of the same material supported by a series of four pillars; in the back of the central, there will shortly be inserted a brass plate containing an inscription setting forth the object of the memorial works in the chancel. The floor is covered with a deep crimson and black Brussels carpet, and the step upon which the communicants kneel with a rug of Berlin-wool, the gift of several lady friends of the school. The effect of the whole, which we have endeavored to describe somewhat in detail, is remarkably rich and beautiful; indeed we have seen nothing in Canada to compare with it. The works have all been carried out from designs furnished by Mr. Frank Darling, architect, of Toronto, and under his immediate supervision. They reflect the utmost credit upon his skill and good taste. All the wood-work has been by Mr. John Cottrell, the resident carpenter at the school; the carving in wood and stone by Messrs. Worthington and Holbrook of Toronto; the painting and decoration by Mr. Wm. Elliott, and the cut-stone by Mr. Wm. Lionel Yorke, both of Toronto. The stained windows were procured through Mr. J. C. Spence, of Montreal, from Messrs. Edmundson & Co., of Manchester, England, and were executed by Mr. George Johnson, an artist of more than ordinary power. The carpet was imported from Messrs. Cox & Sons, of London, England. The entire cost of the works, including everything, has amounted to \$1,300; of this sum \$260 was contributed by the towns people of Port Hope, through the friendly agency of Mr. A. L. H. Williams. Professor Jones, of Trinity College, provided the Sedilia and carpet; the Rev. W. C. Allen, of the School, the brass memorial plate; and the relative of Mr. Bethune, the two stained windows. The remainder of the necessary funds has been contributed by many of the past and present pupils of the school and other loving friends of him whose memory they so deeply cherish. We may add that the Head Master is gathering together a fund for the endowment of a scholarship to bear the name of his revered brother in perpetuity. The minimum sum is \$625, of which about \$300 has already been subscribed; he will be very glad to receive from old pupils and other friends any contributions in aid of this desirable object.

On the Wednesday and Thursday afternoon the Annual Athletic Games took place, they were keenly contested, and excited much interest both in the school and in the town. We are pleased to be able to state that the school has never before had so large a number of pupils—they now amount to 112.

EXTRACTS FROM THE SERMON BY THE REV. CANON STENNETT, M. A.—Psalm xc; 16, 17: "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

"We are met together here to-day to dedicate solemnly to the glory of the Almighty God the

beautiful chancel which adorns this chapel, and which is, I trust, destined to be eminently a sanctuary where the Lord shall dwell in the living hearts of young worshippers, who shall here, from year to year, seek grace and strength, before going out into the whirl and business of life, to enable them to shed forth in their own characters some rays of that "beauty" of which the Psalmist speaks.

"It has been thought desirable, too, to associate with this act of devotion the pious memory of one who, we may say, dedicated his life to the great work, to further which this chapel and this chancel have been made so important an element in the education imparted in this institution. Education without the teachings of Divine truth is deficient in the part which makes it truly valuable. Impressed with this conviction, the masters in this school, and notably he whose memory we recall to-day, have from the first sought to lay firm and deep in the minds of pupils the principles of our holy religion. To this end, besides the religious teaching in classes, there has, ever since these walls have been reared, ascended the daily voice of prayer and praise; and at frequent intervals the 'Memorial of the Lord's abundant kindness' has been 'showed,' and all have been taught to sing of the righteousness—the only righteousness—of Christ our glorified King. No one more fervently, no one more seriously impressed upon the young minds under his influence the great end and object of all worship, than that beloved teacher whom God in His providence has been pleased to remove to a state in which, doubtless, a still closer realization of Christ's Presence has been attained.

"Oh, how would it delight him now to see the happy consummation in the beautiful decoration of this sanctuary of many a day-dream while on earth!—And who knows but that it may be really given him to see the work in which we are here engaged to-day, and to join with us in spirit in that prayer of the psalm-writer: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it!" It is surely not an unreasonable hope to entertain that those who have been removed from earth before some pious work in which they have taken a heart-felt interest and an active share, had been completed, should be permitted to have consciousness of the bringing of the same to good effect, and experience an increase of joy thereat. Let us then, think of our departed brother as removed from us to the unseen state indeed, but as still present with us in spirit to-day; joining with us in our prayers and praises; above all uniting in that grand Eucharistic Hymn: "Glory to God in the highest." And here it may be permitted me, who have recently visited the place of his death, and the lovely spot where his body lies in peace, to say a few words which I doubt not will have an interest for those who knew him. There is in the South-east corner of France a beautiful town called Cannes, much visited by invalids of various nationalities, but especially by English people. There, in what is called the English Quarter, our dear friend breathed his last, amid the affectionate attention of relatives, and of others whose kindness to the stranger rivalled theirs. Outside everywhere scenes of great beauty met the eye; an almost perpetual spring smiled around, and the fragrance of roses and other lovely flowers filled the air; but to those who were present within the quiet chamber where his last hours on earth were closing in, there was a charm of holiness and calm transcending the loveliness of nature. The sweet smile that rested on his lips and the cheerful words of whispered truth told of joy unutterable. While yet strong enough to take a little exercise, he used to wander to the cemetery, and there sit down and drink in the charming view—the terraced hill-sides clad in rich verdure and sinking down gradually to the wide-spread blue waters of the Mediterranean dancing in the sun-light, and say how much he should like to lie there. His wish was realized; and now all that is mortal of him reposes, awaiting the Resurrection, amid those scenes of beauty, and with a simple marble cross of his own devising to mark his resting place. When I visited the spot a cross of white flowers woven by loving fingers still lay upon his grave; and as I lingered I plucked from neighbouring shrubs a

few small sprigs, some of which have been appropriately laid upon the altar here to-day."

After describing the character and authorship of the Psalm from which his text was taken, the preacher referred to the completion of a human work that was evidently commemorated in it, and went on to say: "Now in all this we may see points of resemblance to the work which the Church in Canada is carrying out in connection with religious education; and observe therefore the general adaptability of the whole psalm to the object we have in view to-day. For in very truth, though this school of sound and religious learning deal but with the fundamentals of knowledge—though it is but the *seminarium* in which the young plants are nurtured and trained—though its whole system is but preparatory to that wider system which is embraced by the University and the Theological Schools;—on the character of the foundations laid here will depend very much the stability of the later superstructure. In this view, then, even were the good work actually done by this Trinity College School less extensive than it really is, should we have good cause to regard it as God's work, and thank Him therefor in the words of Moses: 'Let Thy work appear unto Thy servants, and Thy glory unto their children.' Yes, it is to the future that we must look in estimating the value of the work done by this and other similar church institutions, and the constant prayer of every good Churchman—yea, of every Christian man, should be, 'Let Thy work appear'—let the seeds sown here germinate, spring up, bear fruit an hundred-fold. 'Let Thy work appear unto Thy servants'—those who, in faith and in the midst of many discouragements have sown the seeds, let them live to see the good results in 'their children' here being educated. 'Let Thy glory, too, appear unto their children' in their higher tone, their purer morality, their better appreciation of Divine truth, and in all this a preparedness against the evil days of an ever-advancing infidelity."

The preacher next related the special circumstances under which the psalm was composed, and recounted the various references which it contains and the work of the tabernacle and all its appointments for 'glory and beauty.' He then continued: "Have not we, brethren, cause to enter this day into the spirit of the whole psalm when we look back upon the past when churches were but few in the land, and those of meagre dimensions and poor of structure, and wholly without adornment; where Church Schools no where existed, and the very need of them was for years and years unrecognized, or not sufficiently felt, to stimulate to any great exertion, to secure them? But from the stripping of the Canadian Church of the larger portion of her endowments, and the secularization of King's College, there came in God's Providence the stirring up of the minds of Churchmen to the necessity of carrying out what has ever been God's requirement in regard to religious teaching: 'Make Me a sanctuary that I may dwell in!' Then up sprung Trinity College, the offspring of the Church's great need; and then from the strictly secular character of general education in Canada came the necessity of providing feeders for the Church University; and hence arose this School which we see flourishing to-day, and which we may hope will in time have many kindred institutions throughout our land, doing similar good work for the Church and for Christ the Church's Head. Meantime let us pray that this Trinity College School may show, as time goes on, to our sons and our son's sons a clearer and clearer evidence of the work of the Lord—yea, that He may 'establish' this work of our hands upon us, and preserve it as a blessing to distant generations."

#### NIAGARA.

BOSTON AND GLANFORD.—A fourth church in this mission will be opened and consecrated in the beginning of December next. The number of the church will be "Holy Trinity." Number of sittings will be about 200.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

BRANTFORD.—The Rev. Canon Salter and Mrs. Salter, have arrived home, from England, where



they had been making an extended visit. The rev. gentleman's health, has been much benefited by his sojourn in the land of his birth.

**GODERICH.—St. George's.**—Ven. Archdeacon Elwood officiated on Sunday, the 14th, after what seemed to his parishioners a long intermission of his labours amongst them. He had been for some time absent on a visit to the Home and has returned in good health, hale and hearty and seeming as vigorous as when he first commenced his ministry to the dwellers by the great lake. A very large congregation was assembled to welcome him on his reappearance in St. George's; and many and heart-felt were the prayers that he may be long spared to "break with them the bread of life." The feeling was a very impressive one, a deep feeling of thankfulness evidently prevailing the large congregation. The assistant minister, Rev. C. H. Channer, had the whole charge of the parish during Mr. Elwood's absence.

**INGERSOLL.—The Church of St. James'** have had their day of special thanksgiving for the ingathering of the harvest. It was a day of great rejoicing, fully reaching our anticipations. The earnestness in faith and labours of the congregation of St. James'—pastor and flock—are known in the Diocese. The festival was held in the Town Hall on Wednesday, October the 10th. The hall was decorated as becometh the place set apart for the Harvest Festival. There were motos and texts of Holy Writ, formed of grain and leaves and boughs of evergreens, and in various parts of the hall were trophies of fruit and other products of the soil. All things spoke of thanksgiving to Him "Who prepareth rain for the earth, and maketh grass to grow upon the mountains." There was a special thanksgiving service in the hall at one o'clock, p. m., several clergymen from London and Woodstock assisting, and there was an offertory, the proceeds being for the poor. After service dinner was served in the council chamber. There were, during the afternoon, addresses by the Rector, Rev. Canon Hincks, and by other clergymen. Need we say we congratulate the Church of St. James' in their great rejoicing?

short and bright, and appeared to be thoroughly appreciated even by those on board who did not belong to the Church.

There are some persons of so delicate an organization, that the very sight of the internal arrangements of a ship is sufficient to lay them in their berths. Others, do not require a heavy sea to upset them, but are rendered "sick" by the disagreeable smells, bilge water, oil, corking, etc., which pervade a passenger steamship more or less at all times. Under these circumstances, many were "demoralized" even during the first two days, whilst the advent of a pretty stiff gale and the "swell" accompanying, caused for a few days a complete cessation not only of the extra courtesies of life, but in many cases of what are considered under more favorable circumstances the ordinary decencies of civilization. This state among the passengers continued for some time, for we had emphatically "dirty" weather until within a few days of New York.

On the night of the 12th we ran into a big heavy gale, and although we had a very rough night, owing partly to the fact that our ship was very light, no more damage was done than the carrying away of the weather canvass on the bridge. On the Sunday we had again Divine service, both in the morning and evening. There is something very charming and most impressive in our beautiful liturgical service, rendered in the midst of the ocean. The passengers, I believe, felt deeply its beauties, and retired that night with thankful hearts to God for his protection, and with reliance upon His hand for a safe arrival at their respective homes. The last few days the weather has been charming. We passed the Banks of Newfoundland without fog, and are now enjoying a bright sun and stiff northwesterly breeze, which is bowling us along at twelve knots towards our destination. The excitement now is looking for the Pilot Boat. On its arrival a new direction will be given to our thoughts by the perusal of the ten days' papers. In the meanwhile,

I remain, yours truly,

W.

On board S.S. "Alsatia,"  
Mid-Atlantic, 20th September, 1877.

meet our wants and remove our difficulties. No change will effect this but one by which we may be enabled to meet together with lay delegates from our parishes in general council. Nothing less than the adoption of a code of laws embraced in a new Constitution can bring order and regularity to our Church. Nothing short of the admission of the Laity to our councils will give us strength and energy.

"The laity alone have in their hands what can supply our wants. Before we can avail ourselves of their aid we must allow them to have a voice in its disbursement. This is human nature. No free nation will allow itself to be taxed directly or indirectly unless it has a voice in the expenditure of the monies raised by the taxes." This remarkable pamphlet contains many other ideas far in advance of the day in which it was written, but this question of lay representation never died out, and it at length developed into shape in the first Synod of Toronto, held in 1851—the first Synod held in any British colony! If I remember correctly, the first Synod of Montreal was not held for ten years after.

It appears to me, therefore, that it is to the present Bishop of Niagara, the words you apply to the late excellent Metropolitan, directly apply.

ALEX. DIXON, B. A.,  
Rector of St. George's Church, Guelph.

**SUNDAY-SCHOOL CONVENTION.**

DEAR SIR: Your paper of to-day gives notice of the proposed arrangements for the Sunday-school Convention and Diocesan Church Conference. Upon them I beg to offer some remarks. I very naturally suppose that the Rev. R. W. Norman is specially qualified to preach to children. If so, why are not all those who are delegates to the Convention to have the opportunity of hearing him? If parties are to be drawn from their homes to attend for some days in your city, why not arrange for them to have all the advantages connected with this Sunday-school enterprise? The service ought to be on one of the afternoons of the week-day named; then even some of the clergy not accustomed to preach to children, and feeling themselves not able to do so, might learn a lesson. I for one, not altogether accustomed to the work, would like to be present, but the arrangers have made good provision that I shall not be. Again, there are some in whom the spirit of good old-fashioned Protestantism is not dead, and

Know no reason  
Why gunpowder treason  
Should ever be forgot;

for it afforded a wonderful proof of God's providential care over our Church and nation. These plain people, not liking the Church of their fathers any better for its allowing the good old Service to be put out of the Prayer-book by the modern pandering of politicians to Popish dicta, keep up, in their own way, a commemoration of the day. Why then should the Fifth of November be the day named for the opening of the Convention, and have for it a service, which many, by reason of prior engagements and obligations cannot attend?

Further, why are the arrangements so scattering? First, there is the children's service on Sunday afternoon. Has this anything to do with the Convention? If not, why put it in the notice? If it has, this part of the affair is only for the city. Then, the next day at 4 p. m. is the "opening service." Are the members of the Convention expected to be present at it? If not, why have it? If they are, what are they to do between that service and the first business meeting, nearly twenty-four hours afterwards? Are those from the country to waste their time in the city; and are the city cousins to exercise their hospitality during this term? Further, is it thought that that opening service, at that hour, will be of such a character, with such warmth of numbers in attendance, as to sound the keynote of success, and give the tone to the future meeting? From my little experience in such matters the arrangements are not very promising, nor are they at all calculated to ensure success. RUSTICUS.

Lignoponte, Festival of St. Luke.

**PROVINCIAL SYNOD.**

SIR,—I quite agree with the remarks of your correspondent "Order," with reference to the

**British News.**

**ENGLAND.**

**TRAVELER'S SKETCHES, No. 9.**—Sir,—In mid-Atlantic, having recovered from the usual disagreeable accompaniments of a rough sea voyage, I beg to send the last of those jottings which you from time to time have used for I trust the edification of your readers. To stand upon the little floating island of iron, speeding along through the boundless expanse of waters, is to stand amidst the most overpowering scene of the handiwork of the Creator. To watch the line of agitated water which marks the wake of a great vessel as it cleaves the ocean in its onward course, is to bring before the mind as clearly as can be in time, an idea of eternity—while to look abroad morning after morning upon the great expanse, to be tossed to and fro upon the restless wave—to mount the huge foam-crested billows, and to dive into the deep abyss of dark green water; to watch the "plank" between you and the profound depths dancing upon the water like a thing of life; these are the positions and sights which raise the soul above the tiny troubles, cares and struggles of this world, and open to it a view of the wondrous works of the Almighty. Truly they who go down to the great waters see the wonders of our God.

We left England in glorious weather. As we steered out among the crowd of craft which ever studs the Thames, we were vividly reminded of the merciful protecting hand of Him whose providence rules all things. A few minutes after leaving dock, a sailor fell from the "cradle" of the mainmast, a height of at least sixty feet, upon the deck. Most providentially his fall was broken by some ropes, and he rose from the deck unhurt. We had lovely weather for the first two days, and as we sailed on Saturday afternoon, Sunday broke upon us with a light breeze and a steady sea down channel. We were therefore able to hold service on board. The service was made

**Correspondence.**

**SYNODICAL ACTION IN CANADA.**

In the Montreal Gazette of a recent date is the following communication bearing on the history of Canadian ecclesiastical synods.

To the Editor of the Gazette.

SIR,—In the Gazette of to-day, there is an editorial in reference to the late Metropolitan, in which I find the following words: "One naturally calls to mind the introducer of the Synodical system of Church Government in the Anglican Church of Canada, and admires the prescience of the man who laid the foundation on which the the superstructure is now being erected." There are historical inaccuracies in this statement, to which I beg leave to call your attention. Having had occasion some years since to trace out the history of Canadian Synodical action, I must beg for a little space in your paper to give briefly some of the results. So far back as 1834 it appears that a meeting of the clergy was called in Toronto by Archdeacon Strachan to consider the state of the Church. This meeting was summoned in consequence of the feeling of anxiety excited through the Diocese by a pamphlet issued by the Rev. T. B. Fuller, the previous year 1833. This pamphlet of which I possess a copy, is called "Thoughts on the present state and future prospects of the Church of England in Canada," addressed to the Lord Bishop and Clergy of the Diocese of Quebec, all Canada, West and East, then forming one Diocese. At this period the Church seemed to be dying out. Through the whole of the vast Diocese of Upper and Lower Canada there were only three candidates for Holy Orders. Mr. Fuller, then missionary at Chatham, after a summary of the gloomy state of affairs, says: "If these things are indeed so, and this no one can deny—are we to rest content with our depressed condition? I think not. We require some change—a change which under God will



the Provincial Synod. But we may hope to do better next time. A resolution moved by Canon Dart and Mr. Brydges recommending the appointment of a committee at the proper time to make arrangements in conjunction with the Metropolitan was carried unanimously, and if it takes effect (as no doubt it will), the next Synod will be protected by "straw or tan bark," or meet in some other locality. As to the Cathedral Service, I suppose we can do no more than humbly offer suggestions.

DELEGATE.

#### \*PARSONAGE AT APSLEY.

DEAR SIR:—Will you allow me, through the DOMINION CHURCHMAN, to appeal to the churchmen of the Diocese for funds to complete the purchase of a valuable property as a glebe and parsonage for the mission of Apsley, in the extreme north-eastern part of this Diocese of Toronto. Apsley is a mission but lately organized in the free grant district of the County of Peterborough. There is a sound Church element there, considering that the people had been entirely without the services of the Church for twelve or fourteen years. About five years ago, a few of the leading men, by their own exertions and help from England, built a neat frame church without calling on their fellow-churchmen in Canada for any help: more than this they cannot do, and I appeal earnestly to all whom God has blessed with the means to help. The property is increasing in value and will soon add considerably to the value of the real estate of the church. The mission is about twenty miles long by fifteen wide, and I have four stations at which I hold service, besides the church. I have spent upwards of a fortnight in Toronto asking donations, and, considering the times, have met with very gratifying success. I am satisfied that with many it was more unpleasant to them to refuse than it was to me to ask. A sum of \$600 is required to pay all off, but a considerable part of that may remain on mortgage. And as there must be many in Toronto whom I have not been able to call on, and also many in the country who would like to give, I ask you, sir, to allow me thus to appeal for their help in a good cause—good for my mission—good for the general welfare of the Church.

Yours faithfully,

PHILIP HARDING.

P. S.—Of course the property will be vested in the Synod in trust for the parish of Apsley. Donations will be received by W. P. Atkinson, Esq., Synod Office.—P. H.

I entirely approve of the object of this appeal, and trust that it will meet with the response that it deserves.

A. N. TORONTO.

Oct. 22, 1877.

#### GRANTS FROM THE S. P. C. K.

SIR:—When in England a short time ago, I had the pleasure of an interview with the Rev. Henry Swabey, clerical secretary to the Society for Promoting Christian Knowledge.

Mr. Swabey assured me that the Society was not only ready but most willing to make grants of money, towards assisting the building or rebuilding of colonial churches, especially in poor districts. At the same time he expressed surprise that more clergy in Canadian missions and parishes did not make applications.

I may add that sets of Service Books, for churches in want of them, are freely given upon application properly endorsed by the Bishop. Perhaps you may think that the insertion of this in your columns will not be useless to my brethren of the clergy.

Yours truly,

CHAS. E. WHITCOMBE.

The Parsonage, Tapleystown, 15 Oct., 1877.

Of course, every application must be upon the Society's form and endorsed by the Bishop.

The following is the form of application to the Society for Promoting Christian Knowledge for a grant of money:

I. State the cost of the proposed undertaking, the sum already in hand or promised, and what prospect there is of raising more.

How much has been raised or promised on the spot?

II. State the amount of accommodation to be provided, the material to be employed, and the popu-

lation for whom the accommodation is required; the mode in which the site is invested, whether in the Bishop or others as trustees.

III. State the general condition of your people as regards means, nature of employment, religious denomination, etc.

IV. Give any particulars likely, in your opinion, to assist the Committee in arriving at a conclusion as to whether this is a case for a grant from a charitable society and as to the amount required.

To be signed by the applicant, who must state his official connection with the case, and countersigned by the Bishop of the Diocese.

Also, the object for which the grant is made must be stated. The objects for which money grants are generally made are churches and schools in poor districts. Theological colleges are also sometimes aided with grants either for building or endowment. The endowment of new sees also comes within the province of this society. In all cases it is necessary that considerable efforts shall have been made to raise money before the society is applied to, as its grants can bear only a small proportion to the total cost of any undertaking.

Grants made but not taken up within five years are treated as having lapsed.

#### THE FRANKVILLE FIRE.

DEAR MR. EDITOR.—Referring to the notice in your issue of the 18th inst., of the severe loss which has befallen the clergyman of the parish of Frankville and Ketley, the Rev. Mr. Forsythe, herewith find \$10.00, which please forward to proper destination. Oblige

A MEMBER OF ST. LUKE'S.

Toronto, Oct. 21st, 1877.

[It affords us much pleasure to forward the above amount to Mr. Forsythe. We trust others will imitate so generous an example.—Ed.]

#### PRAYER FOR TEMPORAL AND SPIRITUAL BLESSINGS

SIR,—My attention has been directed to the letter of "An Occasional Teacher," which appeared in your paper of Sept. 18th; and as the subject is one of great doctrinal and practical importance, I beg to say a few words upon it.

A very slight examination of "The Leaflet of Sunday Teaching" might have satisfied the writer that the Editor is not chargeable, as he assumes, with the strange absurdity of affirming that we must not pray for temporal blessings, or that we cannot pray for them with faith, because their reception, if they be granted, becomes a matter of sensible experience. In proof of this I may refer him to the (A) paper, corresponding to that on which he comments, and to the papers on the petition, "Give us this day our daily bread." He does not state, and appears to have altogether overlooked, the fact that the questions and answers on which his objections are based, relate, not to the subject of prayer in general, but to the text, St. Mark xi, 24, which the whole lesson is designed to elucidate. The words are: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." We must, I am satisfied, distinguish carefully between the faith, with which we pray for temporal blessings, and the faith of which our Lord here speaks. For temporal blessings we must pray with faith that God will grant them, if it be in accordance with His will and expedient for ourselves. In the text our Lord speaks of blessings which we shall surely have, if we believe that we receive them. Bishop Beveridge remarks, "He does not say, 'Believe that ye shall receive them,' but 'that ye do receive them;' that is, we are commanded to believe that, when we ask, we are receiving the blessings for which we pray; and this belief is pronounced to be the condition of our having them. Now no prayer for temporal blessing can possibly abide this test. Would you venture to say to the sick man, 'Believe, as you ask for health, that God is restoring you, and you shall be restored;' or to the man in some imminent peril, 'Believe that God is delivering you, and you shall be rescued?' The passage in St. Mark is admirably illustrated by another in I. St. John, Chap. v., vs. 14, 15: "And this is the confidence that we have

in Him, that, if we ask anything according to His will, He heareth us; and, if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." In asking for any temporal blessing our faith reposes itself on God's power to do what we ask, if it be according to His will, and confesses His goodness and wisdom, if He withholds our request. There are, on the contrary spiritual blessings, respecting which we must have an absolute faith that, being really sought, they are surely obtained. We must, if we hope to have them, believe that we are receiving them: and this we cannot possibly do in the case of temporal blessings. The spiritual blessing, though it be actually bestowed, must still be realized by faith: if a temporal blessing were received when sought, our senses could not but discern it. Surely it is of the utmost practical importance that we should learn to mark this difference, and to offer prayers, which, beyond all doubt, are according to the will of God, with an assured faith, which can have no solid basis, in respect of those temporal blessings, which, however earnestly they may be desired, God may yet see to be unnecessary, or even inexpedient, for us.

I do not presume to deny the existence of the "hopeless muddle," of which your correspondent somewhat brusquely speaks at the close of his letter; but I would humbly venture to ask, if it does exist, where is it?

I am Sir,

Your obedient servant,  
George Whitaker.

Trinity College, Oct. 22nd, 1877.

#### Family Reading.

##### THE PENNANT FAMILY.

CHAPTER I.—CRAIGAVON CASTLE.

The Castle of Craigavon was an imposing structure, on the Welsh coast. It was situated on a rock promontory, called the Megin, nearly a hundred feet above the sea; and dominated to right and left the bays of Ogof and Ton. The names were significant; Megin, or bellows, blowing the Ton, or wave, through the Ogof, or cavern, hollowed beneath the castle by the persistent attacks of the sea. As the bays were deeply indented, the promontory stretched far out into mid ocean, and the situation of the castle was, consequently, singularly wild and romantic. Towering cliffs, coloured like the rainbow, surrounded the bays, from the summit of which lofty hills rose skyward. Although the castle itself was almost bare of vegetation, fields and woods appeared where the promontory joined the mainland; and the Lord of Craigavon ruled not only on the sea, but the hill-side. He was literally, "monarch of all he surveyed."

It was said that Craigavon Castle originally belonged to a British king, but that, as time went on, a Norman knight gained possession of it, from whom the present earl was descended. He, as Lord of the manor, received not only tithes and tithings from his tenants, but the waifs and strays cast up by the sea. As the coast was notorious for the horrible practice of wrecking vessels, these formed a considerable portion of his income. There were quicksands not far from Ton Bay, which were certain destruction to any ship that struck on them; therefore, before philanthropists built lighthouses and established life-boats, the lord of the manor gathered a fine harvest from the sea.

And the sea at that particular spot was generally perilous. Besides the quicksands, there were great rocks hidden beneath its treacherous breast, which were as sure as the fabled monsters of old to break up or engulf the unfortunate vessels that happened upon them. It was a playground of demons visible and invisible. The visible demons were the wreckers, who allured by false lights the ships' crews to death; the invisible the devil and his angels, urging on the visible.

On a dark night, somewhere in the last century, a storm brooded over the Megin and its bays. The castle faced the west, and while deep in shadow itself, looked upon the last rays of a lurid sunset. More than one vessel was dimly



visible on the perturbed horizon, and an occasional flickering showed that they were tossed about on the distant waves. People were watching in some of the castle windows until the sun went down and darkness "settled on the face of the deep;" then an uncertain gleam flickered here and there on the frowning towers, until darkness veiled them also.

But there was a moving light upon the cliffs. This was not unfrequently seen there of a stormy night; and the Welsh, then a more superstitious people than now, believed it to be a corpse-candle—a portentous sort of *ignis fatuus*, that presaged the death of some dweller among the mountains. It certainly flitted strangely from place to place, seeming most conspicuous on the elevated and dangerous points. Although the night was threatening, the storm still kept at a distance, an occasional far-off peal of thunder, with its messenger flash of lightning, being its precursors. It was curious to see the meteor flit about, and difficult to imagine how it would appear to the crews of the distant ships.

At last the storm came down, but the heavy rain did not extinguish the corpse-candle; and such peasants, farmers, or fishermen, as chanced either to be abroad or to glance from their houses, would silently wonder which of them was next to be borne to the old churchyard in the glen. As the tempest increased the waves rose higher and higher, dashing with impotent fury against the impregnable rocks, and bounding through the great caverns underneath the castle which they had themselves excavated.

In a momentary lull of the storm there came a signal of distress from the sea. Another and another sounded through the dreary darkness. Minute-gun on minute-gun echoed with the thunder, and, without timely aid, it was evident that the ship whence they came was doomed.

Meanwhile, the wandering light on the cliff became stationary for a while, as if in confirmation of the superstition respecting it. A sudden flash of lightning revealed a ship battling with the waves beneath the cliffs and near the quicksands opposite the glare of the meteor, which presaged the death of many instead of one, and had possibly drawn towards it the ill-fated vessel. But no sooner were cries of distress audible from the sea, than it moved again. It now went steadily onwards over the cliffs towards Craigavon Castle, disappearing when it neared the promontory, where the cliff path terminated in the road that led to the castle, but re-appearing from time to time as the road ascended or descended. The prophetic gleam was pitiless indeed, for, just as a shrill cry of despair echoed across the bay, it vanished into the great quadrangular battlemented court of the castle, leaving behind, around, above, and beneath, the utter darkness of night.

## CHAPTER II.—THE TEMPEST.

While the storm was raging, the inmates of Brynhafod, or the Hill Farm, were engaged in reading the Bible. Old Farmer Pennant sat at a round table in the chimney-corner, with the Book of Life before him. He was a hale man of seventy-five; and although his hair was white, his voice was clear, and he read without spectacles. His daughter-in-law was seated opposite, her knitting in her lap, her head slightly bent, her eyes closed. She was dozing, under the influence of a huge wood fire, that flamed and crackled on the hearth. Her husband, young Farmer Pennant, as he was called, sat erect on the corner of a settle, opposite his father, a grave, attentive look on his fine face. Caradoc and Michael Pennant, their sons, were near their mother, on low stools in the chimney-corner, the arm of the elder placed protectively round the neck of the younger, Marget, a middle-aged servant, in Welsh costume, with a high beaver surmounting her snow-white cap and pinnars, sat bolt upright, her eyes fixed like pole-stars on the reader. She was at the extreme end of the settle, nearly opposite the fire. Close to her, in an old-fashioned armed-chair, was Benhadad, the farm-man, and at his right, Benjamin, the plough-boy—known as Big Ben and Little Ben—who both slept at the farm.

When the weather was tempestuous old Farmer Pennant always choose the 107th Psalm. Just as he read the words, "They reel to and fro and stagger like a drunken man, and are at their wits'

end," Caradoc started from his seat, exclaiming, "The gun! Grandfather, I hear the gun!"

"Let us pray!" said the old man, interrupting himself in his reading, and kneeling down.

All the family knelt with him.

"Lord have mercy on those who go down to the sea in ships. Make the storm a calm, so that the waves thereof be still," he prayed, in the fine, ancient language of his country. Then, rising from his knees, he added, "Now, come with me all of you, except the woman and Michael."

"Oh, grandfather, let me go also!" pleaded Michael.

"Thou art too young and too delicate, my lad," was the reply; and Michael shrunk behind his mother.

"Let him go with you to-night, father; it is such a tempest!" said Mrs. Pennant.

"I am well and hearty," was the rejoinder, as men and boys hurried in search of lanterns.

"Heart alive, mistress, you may as well try to move the nether millstone," ejaculated Marget, as she brought a great-coat, and insisted on putting it on the old master.

They all went from the large warm light hall into the cold dark passage. The wind and rain burst in as they opened the door, and with them the echo of the distress-signal. The men went out into the night, leaving the women and Michael on the door-sill.

"Ah, there it is! Look mistress! See you the corpse-candle down yonder by the castle? They'll all be lost! Lord a'mercy upon us! They are lost; for the candle is gone out!" cried Marget, in breathless terror.

Mr. David Pennant, his son, and little Ben, hurried through the silent garden and farm-yard, followed by the old farmer and the man. Although even darkness was not visible, they knew their way too well to miss it.

"Moses! Shon! come out! Bring the ropes!" they shouted, like Stentors, through the storm, as they passed the hut where the carter and shepherd—two brothers—dwelt together.

These men were soon on their track, for they were well accustomed to similar calls. The farm was a surer haven for shipwrecked mariners than the inhospitable bays.

"Where is Gwylfa?" asked Mr. David Pennant.

"He was off with the storm, father; he never waits for the gun," replied Caradoc.

"The earl will have fine spoil to-night. I'm afraid the vessel is on the quicksands, and we shall be of no use," said David Pennant, stumbling down the rocky path. "I wish his lordship would give us a decent road, and we should have a better chance of saving life; but he thinks of nothing but saying money. How dark it is, and how it pours!"

"Hark, father, I heard a cry! We shall be too late!"

On they went by the dim light of four lanterns, while the storm came heavily down. The almost impassable mountain-road led to Ton Bay. An occasional flash of lightning revealed the rocks on either side, and the roar of the sea below mingled with the howl of the storm. It was an awful night!

"God help them!" ejaculated the old farmer; "but sailors are better prepared than most of us, Ben, Moses, we must all be ready for death!"

"Yes, sir," replied the two men, who were on either side of the master, lanterns in their hands, the light of which scarcely guided them over the stones.

When the first detachment reached the bay it was dark as Erebus. The lantern barely served to show the fury of the waves as they leapt up the cliffs and promontory, and dashed like an invading army of wild horsemen into the bay. Some huge creature suddenly jumped upon Caradoc.

"Gwylfa! All right, old boy. What have you found?" said the lad.

It was a large Newfoundland dog, trained to save life, when possible, and named "Gwylfa," or "Watch." He and his young master were close to the waves in a moment. The horn lantern was turned towards the beach in the vain hope of finding a human being, while the dog sat watching the sea.

"Let us climb the cliffs, father!" cried Caradoc; and father and son, each with a light,

mounted a dangerous rocky path, and stood with their lanterns extended as beacons towards the open sea. A sudden flash of lightning showed them a mast and a part of a sail in the offing.

"She is on the quicksands! and there is a light in my Lord's tower," said Pennant, in a hoarse voice. "We must watch for the boat. Go down and send up Big Ben; he is taller than thou and can hold the light up higher."

Caradoc obeyed, and while the two men held the dim signals aloft, rejoined Gwylfa on the beach.

It would be difficult to say how long they all watched silently, while the tempest continued to rage around. Mr. Pennant and Ben, up the cliff, sheltered by a ledge of rock, more than once thought they saw a boat on the crest of a wave, while the old farmer and the other servants, under cover of a cave, imagined cries of distress.

A sudden bark, and Gwylfa was in the sea, struggling with the waves and the darkness. Caradoc ran to the cave to call forth the men with the ropes.

"He has something!" cried the lad, hurrying back.

There was a momentary lull, and the clouds parted above the bay. A faint gleam of moonlight appeared between, and showed Gwylfa on the crest of a wave with something in his mouth. The sea raged up the beach and tore back again, the dog still battling with the waves. The envious clouds reclosed, and all was again darkness.

"Have mercy, O Lord!" ejaculated the old farmer, while Caradoc stood breathless with suspense, holding his light aloft, and the other shouted, "Courage, Gwylfa! Hullo, good dog! Here we are!" as if the fine fellow had the ears of Midas.

Five minutes appeared five hours; but God heard the old man's prayer, and guarded the adventurous Caradoc. The boy, in his eagerness, had advanced too near the waves, as if to let his dim light pierce through them, and was covered with foam, and lifted off his feet. He felt himself knocked down, and in another moment was conscious that Gwylfa must have done it while striving to land. He regained his footing while the big wave receded, and he and the dog again stood together on the beach. Both retreated for safety. Caradoc felt a paw on his shoulder, and then knew that Gwylfa had sunk down breathless while dropping something at his feet. But he had lost his lantern.

The thunder rolled overhead, and kindled the lightning by the friction of his chariot-wheels. Successive flashes darted over the beach, and revealed to Caradoc something white. He raised it with a sort of tender terror. By this time the others had come with their lanterns, and, as they gathered round the boy, the feeble glimmer, together with the fitful lightning, showed the white face of a child.

One of the men instantly took some sort of woolen shawl from beneath his outer garment, and wrapt it round the little limbs.

"I can carry it!" said the boy, resolutely, and was on his way to the farm before the others knew it.

He was followed by one of the men, who could not, however, overtake him. Happily he knew the road as well by night as by day, and even took a path across a field to shorten distance. The storm was abating, and the moon struggled to light him, as he bore his burden bravely through the night.

He burst in upon his mother and Marget, with the words, "It is not dead!—it is warming!—take it mother! The big tub—the boiler—hot water!" Then he sat down exhausted on the settle.

Mrs. Pennant received the flannel bundle, while Marget ran to Caradoc.

"Ach, they'll all be killing themselves!" said Marget, angrily. "Take you this posset, and go to bed directly."

Caradoc drank a portion of some steaming mixture that Marget took from the hearth, roused himself, and staggered to his mother. She was seated on her low stool in the chimney-corner, stripping the drowned child of a wet nightgown, and murmuring, "Dead! Merciful Father! Poor innocent!"

It was a little girl of some three or four years old apparently, with face and limbs of marble, and fair hair wet with brine.



"Get a bath directly, Marget!" said Mrs. Pennant, beginning to chafe the small white feet. "Give me yonder blanket, Caradoc."

The woman had already made preparations for the emergency, so no time was lost. The child was first enveloped in the blanket, then laid on the hearth, and gently rubbed by Mrs. Pennant, while Marget and Caradoc drew in a clean white tub from the dairy. Two large steaming kettles hung on their hooks over the flaming logs, one of which Marget seized, covering her hands first with her woolen apron. Its boiling contents were soon poured into the tub, and then mitigated with cold water.

"Now you go to bed. We don't want two corpses in the house at once!" said Marget, impatiently, to Caradoc who was shivering.

"Let me know that she is not dead and I will go," replied the boy, his teeth chattering. "But get her food Marget, *fach*."

Mrs. Pennant placed the little rigid form in the hot water, while tears coursed slowly down her own pale cheeks.

"Don't fret mother; she is not dead!" whispered Caradoc, putting his wet sleeve round her neck and kissing her.

"It's all coming over again—there's no peace!" muttered Marget, leaving the hall, but soon returning with milk and bread, which she stirred vigorously in a saucepan over the fire.

"She breathes, mother!" whispered Caradoc, himself breathless.

There were indeed signs of returning animation. A little hand moved in the water, a tiny foot rose and fell, a faint cry was heard. They put some warm milk between the small blanched lips, and it disappeared. At last the pretty eyelids, that lay like snowdrops on snow, were uplifted, and a pair of blue eyes looked for a moment at Mrs. Pennant, then the snowdrops drooped again.

"Mamma," murmured the child; and "Thank God!" ejaculated Mrs. Pennant.

When Caradoc at last consented to go to bed, the little girl lay in his mother's arms asleep.

"May I kiss her, mother?" he asked; "she is like our little Phoebe."

He kissed her and his mother, and went to bed, followed by Marget, who had unhung the shining brass warming-pan and filled it with burning ashes, in order to warm his bed.

Mrs. Pennant and the child were left a while alone. The good woman let her tears have way. She had lost five children, the last an only girl, who had been taken by the Father when about the age of the little rescued one on her lap. She had been a melancholy woman ever since, and had not been able, like her husband, to say, "Thy will be done." Whose was the treasure thus suddenly brought to her? Would she, too, be rescued from the waves and take refuge in the farm? This last thought recalled the men who were still at the bay. She roused herself and began to consider what she should do with the little girl. Moving she awakened her.

"Mamma! Ayah!" she cried, looking dreamily around.

Mrs. Pennant raised her, and gave her more hot milk; but she was too weak to hold up her head, and soon fell back into a sort of stupor. Marget returned with the warming-pan, and it was settled that she should be laid in Mrs. Pennant's bed. Shoveling more ashes into the brazier, Marget preceded her mistress up the old oaken staircase, and into a large bedroom, in which was a capacious bedstead and two small cribs. Marget opened the bed-clothes at the foot of the bed, inserted the warming-pan, and moved it up and down with a will.

"There! Name o' goodness what next?" she cried. "I wonder when we shall be in bed; and who's to get up at cock-crow that goes to sleep at bulls' noons? The child can't sleep in a blanket. There's purty she is? Look you at the chain and charm round her neck: I'm thinking it's gold. I'll be getting one of little Phoebe's nightgowns."

"No, Marget, no. Take the warming-pan away; your master doesn't like it," said Mrs. Pennant; and she was once more alone with the little girl.

Phoebe's night-gowns! Yes. Of what use were they locked up in yonder drawer? Still, it was not a night-gown but one of Michael's shirts that she drew forth, and hurried down-stairs to air.

Returning, she drew it gently over the slumbering child, and then wrapped a plaid shawl of warm native wool about her. While doing this she examined the chain and locket, containing hair, which hung round her neck, and which had attracted Marget's attention. They were of fine delicate workmanship, and, although she did not know it, Indian gold. Diamonds and pearls ornamented the back of the locket, which was of great value. Mrs. Pennant bent over the little girl, and her motherly kiss seemed to restore colour to the white cheeks. The smile of infancy crept into a dimple, and the lips unclosed, revealing baby-teeth. Mrs. Pennant said a verse of a simple hymn that she had been accustomed to repeat the last thing at night over her own infants, but which had not escaped her since little Phoebe's death. Smoothing the golden hair that lay upon the pillow, she kissed the child again, and went to visit her boys.

"Mother!" exclaimed Caradoc, "Is there anything the matter? Are they come back? The storm has ceased."

The lad looked flushed and restless, and could not sleep. His eager black eyes sought his mother's and he seemed satisfied with their quiet expression.

"Mother I am so glad you have come," he said.

Michael lay sleeping tranquilly by his side. He was pale and delicate-looking, and the mother was always anxious about him.

"It was well he did not go, mother," said Caradoc. "But I wish I were at the bay. Gwyfya saved her—but I brought her to you. Do you think she will live? We will keep her for ever, instead of Phoebe."

(To be continued.)

## Children's Department.

### THREE IN A BED.

Gray little velvet coats,  
One, two, three:  
Any home happier  
Could there be?  
Topsy and Johnny  
And sleepy Ned,  
Purring so cosily,  
Three in a bed.

Woe to the stupid mouse,  
Prowling about!  
Old Mother Pussy  
Is on the lookout:  
Little cats, big cats,  
All must be fed,  
In the shy parlor  
Three in a bed.

Mother's a gypsy puss;  
Often she moves,  
Thinking much travel  
Her children improves.  
High-minded family,  
Very well bred;  
No falling out, you see!  
Three in a bed.

### THREE LITTLE SNOWFLAKES.

BY MADGE CARROL.

Towards the close of a dark day, early in November, three little Snowflakes left their gray cloud-home and came earthward.

"What a pleasure it is to be free!" exclaimed the first. "I'm so tired of that stupid old place and this everlasting white. I want to live where there is something going on. I long to flash in colors, move in the midst of splendor, feel the rush and whirl of life about me. You may rest assured I'm bound for scenes of beauty and revelry. Where are you going?"

"I," answered the second little Snowflake, "am pining for the light and warmth of love. Heretofore existence has been colorless, cold. I mean to seek out the fairest woman below, dream sweet dreams on her silken eyelids, or lie cradled in the pink-lined nest of her hand." Then, turning to the third little Snowflake flitting earthward mute and meek, asked, "What are you going for?"

"All day and all night long a cry has been coming up to the home we have left, and I have heard it; it is a cry of want and pain. My heart's desire is to do some-

thing to relieve it. I am only a drop of frozen vapor, so tiny that nobody, perhaps, will notice me; yet, if I can do the smallest mite of good in the humblest place, I shall be more than satisfied."

They hurried and scurried, these white-hooded sisters, now up, now down, now hither, now thither, while the wind piped, the leaves danced their death-dance, and every little stream turned stiff with cold. At length they spied a great building brilliantly illuminated. Red and gold light filled it to overflowing, then crept out at the windows, ran along the roof and leaped skyward in flaming billows like a gorgeous sunset astray. The people cried "Fire! fire!" There was a jingle of bells, the sharp whirl of whistles, the thud of flying feet. Men turned pale in that blistering glare, women cried, and little children hid their frightened faces.

"At last! at last!" exclaimed the first flake, never heeding the nature of this tumult, and fairly turning a sommersault in her ecstasy. "Here are the scenes of revelry after which I have pined! Farewell, white sisterhood, your way is no longer my way. Watch, and you shall see me dance and shine in the very heart of these splendors. O, light, beauty, joy, I come."

Left alone, the cloud-sisters watched, waited, listened. Presently there was heard a sharp, hissing sound, a stinging cry, and the first little Snowflake was no more.

A lady came riding by; her dark hair braided with gold, jewels on her brow, rare radiance in her eyes, soft crimson on her lips, sunrise pink on either cheek.

"I have found her!" cried the second little Snowflake. "She will love me as she loves all beautiful things. See, I light like a kiss on that forehead whiter than miles and miles of our trackless drifts. She will touch me tenderly. I shall shine among her jewels. Good-bye, cold sister, henceforth love and warmth are my sweet portion. Good-bye."

"Augh! that horrid snow!" exclaimed the lady. "Betty," to her maid, "wipe it off. Be careful, now."

The next moment a drop of moisture on a web of lace was all that remained of the second little Snowflake.

"Ah me! ah me! I shall surely die in this terrible cold! Tiny white cloke, wont you come and cover me?"

"Gladly, gladly. Who are you? Where shall I find you?"

"I was a little flower, growing on an infant's grave. When the pale mother sees my blue eyes she says they are like the baby's, and weeps; yet looks to the sky afterward, and seems almost comforted. There's nothing of me just now but a slender brown stalk. I shall perish in this biting air without a bit of something about my roots. Come quickly, then, and cover me up."

As the third little snowflake hurried towards the spot whence this cry had come, she saw the gray cloud-gates open to let a crowd of her people out. Calling to them, she told the story of the one in search of pleasure and the others in search of love.

"Come, then, with me," she entreated. "Let us seek not our own, but others' happiness. Come, we will cover this fair-flower root, and hang a warm mantle between the brown stock and the north wind's breath."

Then she laid her dot of a cloak down, and seeing it, all the rest set to work with such a will that before morning dawned the brown flower-stock was muffled clear to the ear-tips.

Time passed. Winter wrapped his ice-fringed garments about him and slipped northward. Spring came with sweet wind-whispers, brook and bird songs, blossom-bannered hosts; and on the baby's grave there stood a sky-blue floweret with a star in its heart like the little Snowflake that in the gray November had come earthward to do her mite of good.

### DEATHS.

In Glanford on the 6th. Oct. Amos Smith senior, aged 60 years.

In Glanford on the 6th. Oct. Henry Long, senior aged 72 years.

In Glanford on the 8th. inst., John Henry Saunders, son of William Saunders Mount Hope, aged 8 years.



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 Givens, 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 Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

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

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

ST. LUKE'S.—Corner Broadalbane 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.

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

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JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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I am yours faithfully,

H. NOVA SCOTIA.

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J. T. ONTARIO.

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A. N. TORONTO.

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

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I remain, yours sincerely,

FRED K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

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