

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, OCTOBER 18, 1877.

[No. 42.]

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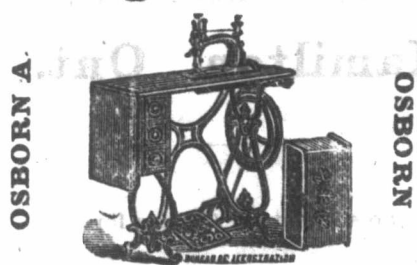
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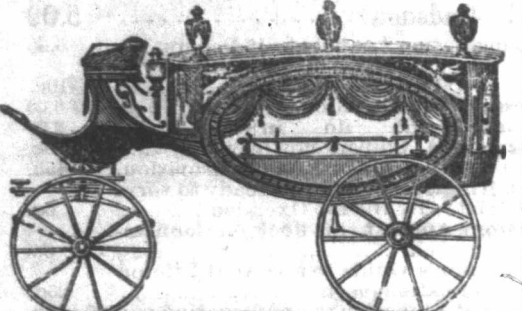
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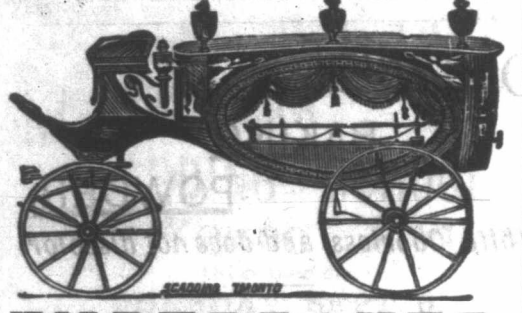
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Toronto, Ont.

# Dominion Churchman.

THURSDAY, OCTOBER 18, 1877.

## THE WEEK.

THE curt announcement that on Friday last the third convoy of provisions and ammunition entered Plevna makes it certain that, as far as these two necessities of defence are concerned, Osman Pasha will be able to hold his own against the Russians until the winter season puts a stop to active operations in the field. It is, of course, possible that General Todleben may be able to bring his siege operations to a successful issue in the next few weeks, and if by these means the Russians obtain possession of redoubts commanding the town, Plevna must be evacuated; but it seems perfectly clear that, in that case, the garrison have a secure and ready means of retreat, as the foe that could not stop the convoys from getting in is hardly likely to be able to prevent the whole garrison from forcing its way out. Besides, in any case, Plevna has done its work. By demonstrating, as it has done, the weakness of Russia and the incapacity of her military men, it has simplified the consideration of several European questions, it has reassured England regarding the possible advance of Russia upon India, and it has materially tended to solve the Eastern Question, though in a manner and a direction which we neither approve nor anticipated. We all had the will, and many of us thought that, by Russia's help, we saw the way to "kick the Turks across the Bosphorus," but it is now obvious that the kick must be a stronger one than was anticipated. Our readers will remember that at the opening of the campaign we expressed grave doubts as to the probability of Russia finding the work of overrunning the Danubian Provinces an easier task than on former occasions. When the weather finally stops all operations in the field, we have hope that the neutral Powers will step in and persuade the exhausted combatants to listen to proposals for peace.

The completion of the survey of Western Palestine—that is, of all the district lying west of the Jordan—is a matter in which we are all very much interested. Disappointment has sometimes been expressed, but almost entirely by those who are little acquainted with the subject, at the slight results that have attended the operations of the Palestine Exploration Committee. Those, however, who have carefully followed the work, step by step, are satisfied that everything possible under the circumstances, and especially with the limited means at command, has been done, and done well. In the case of the map of Palestine, which will now shortly be published, the surveys have been as carefully and thoroughly made as in the celebrated Ordnance Survey of England. It is possible that other names, both ancient and modern, will from time to time be discovered by travellers, but it may safely be asserted that the nomenclature of no district has ever been so

carefully gone over, enquired into, and sifted as that of Palestine has been by the conscientious workers who have had that department in their charge; while the natural features of the country have been once for all so thoroughly examined and accurately drawn that the forthcoming map will be a treasure for all time, and will prove an authority on Palestine topography against which no appeal can lie. The Survey having been completed, we hope that the Committee will feel at liberty to resume their excavations and discoveries at Jerusalem, which were stopped in a most tantalizing manner just when several most interesting questions were ripe for solution.

In Parliament, at the bar, at home, and also in the pulpit, we all have at times to submit to bores, who waste time and try our patience. But it was not merely with simple bores that the English House of Commons was last session afflicted. The three or four Irish members who achieved an unhappy notoriety for themselves, as they did from a deliberate conviction that the interests of their constituents were best subserved by the adoption of a policy of obstruction, of bringing, if possible, the whole course of Imperial legislation to a standstill until the wrongs of Ireland were remedied. Mr. Parnell, a chief among the ignoble band of Obstructionists, announces his determination to pursue the policy which his admirers, in an address, say has been dictated by his "patriotism." He says: "If they choose to advance and strike the Saxon, he believed that they could strike him. If they choose to do nothing but to be craven and kneel before England, well, then, let them kneel. But when they found, as they should know well enough by that time, that they were not getting anything out of England by that cringing, and kneeling and supplicating, and when they had proven ten times that which had been proved ten times before, then they would still have a policy of action before them—a policy which they had shown in some slight degree to be a successful policy. . . . For his part he was not much concerned about the maintenance of this institution called the House of Commons. They had seen that they had not got much good from it in times past—that, in fact, they had got more kicks than halfpence, and the Irish people did not regard it with very friendly feelings either; but at the same time, if the House of Commons would undertake to give them the right to make laws for themselves, they would let them do that."

The Burials Question has been by no means buried by the prorogation of Parliament. Hitherto, agitation on the subject has been all on the side of Mr. Osborne Morgan and his Nonconformist friends; but now Churchmen see that, unless they take active measures in their own defence, their rights to the churchyards will be legislated away from them, and, as we have pointed out more

than once, the concession to dissenters of the right to hold services in the churchyard is, and is avowed by them to be, only preliminary to a demand for similar rights inside the Church. Whatever may be the cause, and whichever side may be in the right, it is always a pity to see the head of any Society—especially the chief officer of the Church—taking a course openly at variance with the opinion of the majority of those who ought to follow his lead. Such is the position in which the Archbishop of Canterbury by his recent action in the House of Lords has now placed himself towards a very large moiety of English Churchmen. It is not only the extreme High Church press which falls foul of the Archbishop, but we find *John Bull*, for instance, saying "Nothing could be more arbitrary and unprincipled than the Archbishop's proposed alterations in the Burial Laws. He begins by striking out the qualification of baptism, without in the least considering the principle at stake. To meet the case of a few unbaptized infants, he would abolish the distinction between the Church and the heathen, and reduce the Christian priesthood to the office of sextons to the nation. Next, he sweeps away Episcopal Consecration, Holy Orders, the incumbent's freehold, and the claims of the dead, to remove a grievance which he acknowledges to be one of sentiment only, alike against law and reason." And even *Church Bells*, representing the safe and moderate party, advises Churchmen to "thank the Archbishop of Canterbury and Lord Harrowby for their expressions of loyalty to our dear Church, and then leave them, with an earnest desire of being saved from our friends." And it continues—"Nothing can be more painful than to speak one word that may sound disrespectful of the Primate of All England, but we cannot forget that our loyalty to the Church comes before our loyalty to any Bishop whatever. We should like to follow his Grace as our leader, and we venture to think he would have no reason to be ashamed of his rank and file; but when he proposes to give all up to the enemy, we prefer to stand or fall at our posts, and yield not an inch of ground until we are driven from it."

The Bishop of Peterborough having been taken to task for misquoting the rules and practices of the Society of the Holy Cross, has replied at some length to his accuser, admitting that technically he did in one instance overlook an alteration that had been made in the regulations, and therefore he withdraws his former statement and substitutes for it this:

"The rules and statutes of this Society— I, Require from all its brethren the 'saying of Mass'; and II, Enjoin the 'saying of Mass' on certain occasions for the 'souls of the departed' brethren; III, They require from laymen as the condition of affiliation the adoption as their 'Rule of Life' of the Roman rule of confession 'at least once a year'; IV, They

recommend this rule in its most distinctive Roman form to all their brethren 'for adoption.' I readily give your Society all the benefit which it can derive from the correction, though I confess that I cannot see the importance which you attach to it. I have only to add that it in no way alters (in some respects it strengthens) the opinion I have already expressed, that the tendency of your Society is distinctly Romeward."

*THE TWENTY-FIRST SUNDAY  
AFTER TRINITY.*

THE Epistle is that exceedingly beautiful passage in St. Paul's Epistle to the Ephesians where he, in terms the most graphic, describes the whole armour with which the Christian is required to be equipped. The connection between the Epistle and the Gospel is pointed out by the Collect and is expressed in characteristic terms by the Apostle when he says: "Above all taking the shield of faith." He, doubtless, speaks of that faith which reveals to its possessor a living Being who is the object of the enthusiastic love of His people, and in the depth of that love there is a moral power of resistance which neither the ridicule of the world nor the fiery darts of the wicked can touch. The hard, unimpressible generation of the Jews, among whom the Lord came, would not believe in signs and wonders except on the evidence of their own senses; and, in many instances, even these failed to convince men determined not to believe. This state of things placed such a hindrance in the way of the communication of His grace that, in several instances, He could not perform mighty works among them because there was no co-operation of faith on their part with the power manifested on His. The nobleman whose child was healed at a long distance by the will of Christ was a remarkable illustration of the opposite type of character. He believed in the face of all improbabilities, doubtless because his mind had been open to fair and honest conviction from what he had already known Jesus to have done, and he felt that this Holy Personage would not declare that which was untrue. To such minds Faith in Christ is a shield indeed against all the fiery darts of the wicked one; for their belief gives Him full scope and opportunity to do signs and wonders of a spiritual nature, and establishes a power of co-operation between the helpless servant and the Almighty Lord. But this faith believes that Jesus is the Son of God. Believe only that He is the Son of man—the wisest if you will and the best of men—and the requisite force is lacking; you assent only to a fact which is bounded by the limits of human history. But believe that Jesus is the Son of God,—that His life was that of the perfect Being manifested in the flesh, that his death was that of the everlasting Son purchasing His Church with His priceless blood,—that His mercy and His power are alike boundless, and that He helps and befriends us by His Spirit, in the use of His Sacraments on earth, and by His majestic and ceaseless intercession in Heaven—and life is at once

irradiated by a new idea of its solemnity and its blessedness. Trust in His love and mercy, use His Sacraments, depending alone upon the merit of His death, and the powers of the world to come become the property of the Christian man. Reason and philosophy can teach us to despair of this world as they lead us to the grave of all our earthly hopes, and point to the worthlessness of worldly honours and wealth which must perish so soon and so entirely. Faith, however, does not teach only this the negative side of the lesson; she teaches that redemption by the Son of God makes life worth having, and enables us to estimate all around in the world of sense at its true value. And Faith in Christ is a defence against the enemy of men's souls, it draws down Christ Himself to be a defence and a shield; so that they can say, "The Lord is my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge. As the humble service of Christ is the most perfect freedom because it frees from the bondage of the evil one, so humble faith in Christ, the Spirit which says, "Lord, I believe, help Thou mine unbelief," is the surest path to the revelation of the signs and wonders of His Heavenly kingdom.

*THE DAY OF INTERCESSION.*

THE approach of the day appointed for General Intercession on the subject of Missions suggests some important considerations on the duty of all Christians to endeavor to promote the interests of the Redeemer's Kingdom everywhere, and not merely in the locality where their lot may happen to be cast. It may be all very well to talk about the greater urgency of the claims immediately around us, and it may be safe enough to say that not one of us has formed a due estimate of the overwhelming nature of those claims. Although it need not at the same time be forgotten that those who urge this objection to efforts made for the evangelization of the world, appear to advance them chiefly as an excuse for not doing anything at all, or only doing what amounts to pretty nearly the same thing. And that branch of the Church which lays down the rule, and acts upon it, that its own wants must be supplied before it can make the slightest effort for supplying "the regions that are beyond" with the Gospel of Jesus, has already signed its death warrant as a Christian community, or has made one decided step towards a state that is worse than death itself. It has been said that Missions are the great end of the Christian Church, but with that sentiment we cannot agree, because that is putting the means employed in the place of the grand result. The great object contemplated by the Christian Church is the glory of Messiah in the salvation of men; and we have no hesitation in saying with the greatest confidence that no branch of the Church can flourish, no part of the Church however small can reasonably expect the blessing of the Church's Great Head that does not look beyond itself and seek the widest diffusion of Christian privileges. Nor

will the Church herself exhibit to the world her high character and her lofty destiny until in her integrity she shall arise to a proper sense of her duty in this particular, and shall formally and systematically set forth her essentially missionary character. And can we imagine anything better calculated to promote the healing of "our unhappy divisions" than to carry the warfare into the kingdom of darkness? Surely we can unite in a cause like this; and when we once begin to work together in real earnest, the probability is we shall discover in the course of time that our differences are not so very great, after all, nor so important as some of us may have imagined.

The appointment of a day of intercession was a valuable step in the right direction, and has doubtless been attended with some very satisfactory results. But nothing really effective can be expected to be accomplished unless more than a single day should be set apart for the purpose. It has been very properly observed that the difficulty of making a permanent impression so as to produce anything really practical demands that at least a week should be exclusively devoted to the subject. As to the season best adapted for the purpose several suggestions have been offered. The Epiphany has been mentioned as peculiarly appropriate, commemorating as it does the first coming of the Gentile world to adore the Messiah. Whitsuntide has also been recommended. But as each of these seasons is occupied with its own associations, the Seventeenth Sunday after Trinity has been named as more suitable, from the consideration that it bears the same relation to Good Friday that the Feast of Tabernacles, the Harvest Festival bears to the Passover. On such an occasion it has been urged that the Mission Field would be the most suitable object to which we could devote our attention and our offerings.

The season of the year however is not a matter of so much importance as that we should be duly impressed with the necessity of the fullest consideration of the subject in all its aspects, its importance to us individually and collectively, together with the ever-increasing demands it is making upon us, in the consecration of our time, our talents, and our property in this direction. The great thing would be that, for one week at least in the year, every parish and congregation should turn their thoughts away from their own local concerns, their own difficulties and their own wants, and think only of the necessities of their brethren in the flesh, who are formally or virtually outside the Christian covenant. When we consent to do this and heartily join therein, and not till then, we may have some ground for hope that our internal divisions will be healed, the Lord Jesus Christ will smile upon our efforts, and the Church in our own localities will advance as she could never do in any other way.

The monument, about to be erected at Bombay, at the sole cost of the Parsee community, in commemoration of the visit of the Prince of Wales to the presidency, is now nearly completed.

SUNDAY SCHOOL CONVENTION AND  
CHURCH CONFERENCE.

AT the late meeting of the Diocesan Synod the proposal to hold *Conventions* for the consideration of questions bearing upon the practical objects and details of Sunday School work having been made in the report of the Sunday School and Book and Tract Committee and adopted as a part of that report, a Committee was consequently appointed by the Synod to make arrangements for the holding of a Sunday School Convention for the archdeaconry of York in the city of Toronto. On the meeting of the Committee it was suggested that the scope of the proposed *Convention* might be enlarged and the proceedings rendered increasingly useful and attractive by the *Convention* also assuming the form of a *Conference* for the discussion of other topics than those of an educational character, but in which the members of the Church have a deep and common interest. This suggestion having received the approval of the bishop of the diocese, it has been decided that a *Sunday School Convention for the Archdeaconry and a Diocesan Church Conference* shall be held in Toronto on the 6th and 7th November proximo, and in order to make the meeting, with God's blessing, a success in every respect, a circular is about to be issued in which a general co-operation will be cordially invited.

It is not necessary to refer to the incalculable value of the Sunday School in its various aspects or to the importance of heartily seconding every well-directed effort to promote the scriptural training of the young, and to quicken and confirm their affection for the doctrines of the Church of which they are members. And it is hoped that, by the proposed convention, a profitable interchange of sentiment and experience regarding Sunday School work may be obtained, and a fresh impulse given to this department of lay and clerical duty.

A *Church Conference* is an institution already recognized in Great Britain, although somewhat of a novelty in Canada. There can be no doubt that beneficial results must accrue from members of the Church being brought together in friendly intercourse to discuss matters not strictly belonging to Church order or discipline, but intimately associated with the religious vitality, activity and moral progress of every religious community.

It has been the desire of the Committee entrusted with the arrangements to ensure the fullest opportunity to all present to participate in the debates, while special efforts have been made to secure the aid of able and competent persons either as readers of papers or speakers. In a few days a complete programme of the proposed proceedings will be issued, but in the meantime the following will present an outline of the arrangements as far as they have been determined on:

On Sunday, Nov. 4, there will be a children's service, at 3.30 p.m. in St. James's Church, to be attended by all the Sunday schools in Toronto. A sermon will be

preached on that occasion by the Rev. R. W. Norman, of Montreal.

On Monday, Nov. 5, there will be an opening service in St. James's at 4 p.m., and a sermon preached.

On Tuesday, the 6th, and Wednesday, the 7th November, the Convention and Conference will be held. The hours of meeting will be Tuesday, 2-5.30 p.m., 7.30-10 p.m.; Wednesday, 10-1 p.m., 2.30-5.30 p.m.

The following are some of the subjects which, after an inaugural address by the Lord Bishop of the diocese, will be introduced for discussion:

Children's services and the devotional element in Sunday Schools. (*Convention.*)

Value of the pulpit as a teacher of the people. (*Conference.*)

The duties of parents to the Sunday School and the relation of the Sunday School to parents. (*Convention.*)

Religious and devotional books. (*Conference.*)

Organization and routine of the school, including the duties of the Superintendent. (*Convention.*)

Women's work in the Church. (*Conference.*)

Temperance.

To these some additions may yet be made.

The programme will also comprise a Missionary meeting on the evening of Wednesday, the 7th Nov., for which the Committee have much pleasure in announcing that they have secured the promised attendance of the Right Reverends Bishops Whipple and Hare, so well known for their devoted labors in behalf of the Indian missions in the United States, and whose addresses will be a prominent feature in the proceedings.

It is proposed that every Sunday School in the archdeaconry should send at least one delegate to the convention. In schools where the average attendance exceeds one hundred, two delegates may be sent, and, where it exceeds two hundred, three.

As a Conference the meeting will be open to all members of the Church in the diocese.

The several railway companies will, it is understood, make the usual reductions in fares and grant tickets at one fare or one fare and a third for the round trip.

Arrangements will be made to ensure the clergy and delegates from the country a warm welcome and suitable accommodation. On these latter points a communication will be issued in a few days from the Traveling and Reception Committee.

Clergymen are respectfully invited to take such preliminary steps forthwith as they may consider advisable for interesting their congregations and enlisting their hearty sympathy in the proposed meeting.

All communications may be addressed to W. P. Atkinson, Esq., Synod Office, Toronto.

THE HISTORY OF CHRISTIAN HYMN  
WRITING.

BY C. P. M.

Chapter II.—Continued.

AURELIUS Prudentius Clemens is the earliest writer of Christian verse.

Many hymns taken from his poems have passed from the Breviary into use in German and English hymnals. He was born in Spain about the year 350, and after a youth spent in the same wild pursuit of pleasure described in Augustine's Confessions, he became serious, obtained high office both in civil and military employment, and was advanced to the Government of Spain by the great Emperor Theodorus. He lived in Rome at the time of the first threatening of the Gothic invasion of Italy, as is evident from the two poems against Symmachus addressed to the Emperor Honorius. The exact time of his death is unknown. The edition of Prudentius in my possession contains all his poems; the first are those called *Cathemerinon*, a series of long lyric poems on such subjects as "Night and Morning Hymns," "Before Food," "During Fasting Time," "At Lighting of Lamps." Most of these are simply written, seldom rising into poetry, but evidencing an undoubting faith and a pleasure in contemplating everything from the Christian point of view. Most of them are written in the simple eight syllable iambic verse, which has become the most popular hymn metre both in German and English. Several are in the various Glyconic and dactylic metres, in the use of which Prudentius shows the true classical manner, a manner quite unknown to later Christian Latinists.

Per Christum genitum, summe Pater, tuum  
In quo visibilis stat tibi gloria  
Qui mater Dominus, qui tuus unicus  
Spirat de patris corde Paraclitum.  
Per quem splendor, honor, laus, sapientia  
In quo visibilis stat tibi gloria  
Majestas, bonitas, et pietas tua  
Regnum continuat numine triplici  
Texens perpetuis secula seculis.

The hymn "After Fasting" is a sapphic poem of eighty lines, but never does it rise into the dignity proper to that noble measure. One stanza has something of Horatian sweetness, it describes the happy pasture of the Good Shepherd.

Sed frequens palmis nemus et reflexa  
Vernat herbarum coma tum perennis  
Gurgitam vivis vitreum fluentis  
Laurus adumbret.

Prudentius was fond of metrical experiments. He first introduced the long trochaic measure, so often used effectively in mediæval and modern hymns, e.g., the "Hymn for Every Hour."

Corde natus ex parentis ante mundi exordium,  
Alpha et omega nominatus, ipse fons et clausula,  
Omnium quæ sunt, fuerunt, quæque post futura sunt.

These poems are altogether wanting in the rich and complicated mythology of the later saint worship. The religious life in them appears a very simple one. Repentance and forgiveness of sins are matters that belong to the secret intercourse of the Christian's soul with God. Especially in the poem "On the Dead," thoughts of great beauty and depth occur, though in this as in all the others the train of thought is carried on to too great a length, and for use as a hymn would be intolerably long-winded. The whole mediæval system of Masses for the dead and of purgatory is wanting in this most characteristic poem of early Christian times. In language of truly classical simplicity and sweetness, the Christian poet assures himself

that the very naturalness of a feeling of care for the bodies of the departed, the tendency all feel to decorate with flowers the grave of a friend, is a witness in favor of the Christian Gospel of Immortality—that Death is but a higher form of life—since “*Mors hæc reparatio vitæ*,” contemplating which the poet with a dignity possible to no heathen writer prays that he too may have part;

Genetali in sede sacrari  
Quam liquet exul et errans.

As in these beautiful lines the diction is everywhere that of the purest classical Latin, amidst which Abraham and Moses certainly look strangely out of place, and one is startled to find the father of Tobias designated as “*clarus et venerabilis heros*.” There are two long didactic poems, one on the Divinity of Christ, the other on the Origin of Evil, both full of suggestive thought and sound reasoning. The two books against Symmachus were written to plead a cause which was certainly not that of poetry or national sentiment. Symmachus, with the last adherents of Paganism in the Roman Senate, begged the Emperor not to remove the winged statue of Victory which had stood in the Senate house ever since the days of the first Cæsar. Prudentius in some very brilliant and vigorous hexameters describes the triumph of Constantine and the victorious labarum which had replaced the Roman eagle. Prudentius had his wish. The statue of Victory was removed, and soon after Rome was taken by the Goths. The labarum led the army to few victories.

Prudentius wrote also the *Peristephanon*, a series of odes on the Martyrs. In these appears the custom of invoking the Martyr's prayers. Many of these are exceedingly long-winded, and the martyrs, notably St. Culalia, show anything but a Christian spirit in their denunciations of the heathen religion and of the reigning Emperor. In the legend of St. Laurence, the Deacon (according to some he was an Archdeacon) jests horribly about his gridiron and the methods of cookery as applied in his case. The poem on St. Agnes is singularly pure and beautiful.

#### OUR NEW STORY.

AS we begin our new Story next week, it will be a very suitable time for new subscribers to commence. The story will be one of unusual interest—quite as good as the last. We do not expect to be able to furnish our readers with one which will give much more general satisfaction.

#### IN MEMORIAM.

JASPER HUME NICOLLS, D. D.

FOR THE DOMINION CHURCHMAN.

Complaint has not unjustly been made that the notices in this journal of the Principal of Bishop's College have been so brief. In him the Church of England in this country has lost one of the purest, gentlest, truest spirits with which this or any other portion of the Church was ever blessed. For two-and-thirty years he served her in a post second in importance only to the Episcopate, with unselfish devotion, unflinching love and unflagging persistency; and for the results of those services, she owes him a debt of gratitude which it is scarcely possible to exaggerate. The readers of the DOMINION CHURCHMAN will

not be sorry to receive, though somewhat late, some fuller account of his life and labours.

Down to the founding of Bishop's College, the clergy of the Church of England in Lower Canada were drawn exclusively from the Old Country. On Mr. Nicolls devolved the all-important function of laying the foundations of an institution in which a native Canadian clergy for the Church of the future should be trained. That work was for two-and-thirty years almost exclusively in his hands; and it is simply a matter of course that he stamped himself upon this Church through her clergy for good or evil for many generations to come. It is the persuasion of the writer that the choice of him as her first Theological Professor was one for which the Canadian church can never be sufficiently thankful. Bishop's College, however, is not only a Theological school, but a public University. It was the persistent endeavour of the late Principal to exclude all narrowness of character and make the institution to the Province what his own University has for ages been to England. Indeed many prominent laymen have been already educated within its walls.

Jasper Hume Nicolls was the third of five sons of the late General Gustavus Nicolls, R. E. His mother was Heriot Frances, daughter of the late Deputy Commissioner General Thompson, and sister of the wife of the late Bishop Mountain. He was born at St. Peter's Port, Guernsey, in October, 1818. Most of his schoolboy days were passed in Canada, his schoolmasters being the well-known Dr. Twining, at Halifax, and Mr. Burrage at Quebec, his father being consecutively in command at these two places. He was also pupil for one year of the present Dean of Toronto. As a boy, while exhibiting the same gentleness and winning qualities which marked his later years, he yet excelled in athletic sports, and in daring, venturesome feats by flood and field. His own strong predilection was for the army which all his brothers entered; but by his parents he was destined for the sacred ministry, and to their will he dutifully bowed, sacrificing his own most cherished wishes. His mind, however, once made up, he gave himself to the work chosen for him with his whole heart, and in it did such good service and won such distinction as have fully justified the wise foresight of the guides of his youth. He entered Oriel College, Oxford, in 1836, and graduated with honors in classics and philosophy in 1840.

At Oxford, while a hard student, he—like so many others of that noble band of religious heroes who have revolutionized the Church of England in our generation, and have covered the face of the world with her trophies—was a keen follower of manly sports, his own special line being boating. In the College boat races he attained very high rank. It may be interesting to mention that while there is of course much fiction in the description of the boat race, in Tom Brown's Oxford Days, the characters especially being purely so, the race itself is taken from life and the coxswain of the winning boat was Jasper Nicolls.

On taking his degree, he remained in Oxford as a private tutor, in which he gained much repute. In 1844 he obtained the high distinction of being chosen Michel Fellow of Queen's College, Oxford.

He was ordained deacon in 1844, and priest in 1845 by Dr. Bagot, Bishop of Oxford. During his short ministry in England, he had charge of the Living of Wheatly, five miles from Oxford.

Just at this time Bishop's College was about being opened, and the selection of its first principal was a matter of much anxious thought to its founder, Bishop Mountain. His first choice was the Rev. S. S. Wood, then Rector of Three Rivers; but when it was decided to build the college at Lennoxville Mr. Wood declined to remove thither. The Rev. Henry Sewell, son of the late Chief Justice, next received the appointment, but resigned it before the college opened, for an eligible charge in England. The Bishop finally offered the Principalship to his nephew, Mr. Nicolls, who accepted it in the same spirit of simple self-denying devotion to duty which characterized his whole life, giving up for it prospects in England far more promising, and work and associations in every way more congenial.

Few persons have ever known how much self-denial there was in Dr. Nicoll's original acceptance of the post. The interesting notice of his decease

in the *Quebec Journal of Education* says that he was appointed Principal “at the modest remuneration of £300.” This is a mistake. He was offered and accepted it at one hundred pounds a year; but before he came out the unexpected donation to Bishop Mountain of £6000 stg., by his old friend Mr. Harrold, which the Bishop handed over to the college, enabled the authorities to raise the Principal's salary at once to £300.

He came out in the autumn of 1845, and at once proceeded to Lennoxville to begin what proved to be the work of his life. The history of Mr. Nicolls is henceforth the history of Bishop's College; but to go into that at any length would exceed the limits of this paper; the briefest sketch must suffice. Mr. Nicolls found the college building with its foundations barely laid. He began his work in a little old wooden house in the village, part of which was occupied as a store, with eight students of various ages and conditions, of whom the writer was one. The house was miserably cold; the rooms low and small, and inconveniently crowded with the numbers crammed into them, and there were many discomforts to endure. But there is not one of that little brotherhood who has not ever looked back upon that year as one of the very happiest in his life; and what made it so was the companionship of the Principal—his sweetness and brightness, his never-failing good temper, his ever-ready sympathy, his brotherly rather than fatherly kindness. All this added to his evident goodness and simple unostentatious piety, his unconscious humility, his high-toned truthfulness and stern indignation against all that was mean, selfish or dishonorable, and his eminent power as a teacher, which enabled him to lighten the burdens of the dullest who came under his hands, and to inspire all who had anything of capacity with an enthusiasm for study,—filled the hearts of all his students with the warmest love for him.

The time of his abode at Oxford was just that at which the great Tractarian movement was at its height. His own College, Oriel, was its very focus. During those years John Henry Newman was at the summit of his wonderful influence and towards their close came the shock when he left us for the Church of Rome. It was natural, perhaps inevitable, that Mr. Nicolls, coming from Oxford just then, should be received, particularly by the Evangelical party, with coldness if not distrust. Unhappily this attitude of coldness was maintained by that party towards him and his work to the end of his life. Nothing could have been more unjust or a more short-sighted policy, unless indeed it is right and wise for men of one school of thought, when they cannot secure the entire control, to refuse all co-operation in church work with moderate men of no party in the church. The Oxford movement stirring as it did, the religious world to its very centre, must of course had its influence upon so earnest and sincere a spirit as Mr. Nicolls. How far, or if at all, he owed to it the deep hold which personal religion had upon his heart the writer does not know. But certain it is that the Oxford movement never caused him to drift from that safe anchorage where the Reformers and great seventeenth century Divines moored the church's bark. He was in fact, at no time more, in principle or feeling, than an exceedingly moderate churchman. No one is in a better position than the writer to know that even in the early days of his youthful ardour, the late Principal had no sympathy with any of the extreme views of the Oxford leaders; while from the extravagances and the entire spirit of the Ritualist party of our day, his whole soul revolted with the strongest repugnance, and all their distinctive principles he absolutely rejected. He was emphatically not a party man. Fairness to all legitimate phases of religious thought and movement, he both taught and exhibited. And his loyalty, as one entrusted with the education of young men belonging to all sections of the church, made him almost morbidly anxious not to bias any upon controverted points. Hence young men learnt very little of party views or controversies from the Principal. What they learnt from him was, true-hearted loyalty to the Church of England, unselfish devotion to duty, and the overwhelming importance of practical religion.

To proceed with the sketch of his life.—From

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1845 to 1857 he was Principal and Professor of Divinity. In 1857 he exchanged, unfortunately, as the writer thinks, the Professorship of Divinity for that of Classics, which he held for the remainder of his life. The reason of the change was his feeling that he was too much distracted by the secular duties of the office of Principal, to be able to give his time as exclusively as was necessary to the study and reading requisite for teaching Theology. This, however, did not last long. In 1865, in consequence of financial difficulties, it was found necessary to reduce the College staff, and Dr. Nicolls was forced again to take charge of the Divinity, which he continued to teach till the year 1873, when the Professorships, which had been in abeyance, being restored, he resumed the Classics. Thus for twenty out of thirty-two years of his Principalship he was also Professor of Divinity. During those years, Bishop's College grew under his hands from a Theological School to a University under Royal charter, and with faculties of Divinity, Arts, and Medicine. The simple square brick house too, which was the first College developed gradually into the present elaborate range of handsome buildings. Among these, the chapel was Dr. Nicolls' own proper creation. He built it in 1853; and the handsome and considerable enlargement which remains unfinished, and which would have been completed if he had lived a few months longer, was the result of his own unaided persistent efforts to gather a fund for the purpose during many years. The chapel he made the centre of the whole College life. From its two daily services he was scarcely ever, never once willingly absent. Will it ever, to the old Lennoxville men, seem the same again without his own venerated form in the old spot? Upon the influence of its services on the moral and religious life of the young men he set the highest store; and there he found the strength and patience with which he bore his own for a long time very heavy burdens.

The remaining facts of his life must be passed very hastily in review.—His degree of D.D. was from his own University of Oxford, and was one of the few Doctors' degrees not honorary but taken in course. In 1847 he married his cousin, Harriet, daughter of the late Bishop of Quebec, by whom he leaves two sons, and one daughter, wife of the Rev. C. Badgely, late Rector of the College School, and two grandchildren. Into his domestic history this sketch will no further intrude than to say that the beauty of his pure, sweet, bright life was seen in its perfection only there. What those dear to him have lost in his removal words cannot express.

One instance of his readiness to sacrifice himself in the interests of the college ought not to be passed over without mention. Towards the close of the midsummer vacation of 1866, the college school was suddenly deprived of its Rector by the decease of the lamented Mr. Irving. No one could be found fitted to fill the post at the moment, and to have it vacant would have been ruinous. At the request of the corporation, Dr. Nicolls consented to entrust his college work to other hands, and to give an entire year to the school.

Finally his eyes gave way, and after long and severe suffering it was found that the sight of one was gone and that of the other still greatly endangered. In 1873 he went to England for medical advice, the result of which was the removal of the one eye to save the other.

In the general work of the church in the diocese, the late Principal was always ready to take his part. He was Rural Dean of the district of St. Francis—first appointed by the bishop and afterwards, when the office was made elective, chosen by the unanimous voice of the clergy—from 1866 till 1873. In the latter year he refused re-election. He always helped in the Sunday work of the parish of Lennoxville, sometimes carrying it on for months unaided; all, of course, gratuitously. But his own chosen field of church work was the encouragement of foreign missions. He organized in the district of St. Francis a system of very effective missionary meetings in which the clergy should give—not vague, dreary, pointless declamations upon the duty of giving—but fresh, crisp addresses full of the latest information respecting the condition and progress of the missionary work throughout the world. One of his last works was the establishment of a missionary union for prayer

and the study of missionary enterprise in the college, and the publication, at his own expense, of a little Manual of Prayers for this object. That union his friends and lovers will not willingly let die. Here it may be added that he was ever liberal, generous and systematic in giving to every good object and that no one in distress ever failed to find in him a friend.

The school was for one year in his hands; and its boys, especially the senior boys, always came more or less in contact with him. The friends of Lennoxville are justly proud of the Lennoxville stamp of truth, honor and manliness which its boys exhibit. But of the Lennoxville influence in village and school, as well as in college, the character and life of Dr. Nicolls formed a controlling element. Of the clergy trained by him the country is full. A large proportion of Lennoxville men are found among the clergy of the Lower Canadian dioceses, and a considerable sprinkling elsewhere. One of them is a Bishop, another an Arch-deacon; three of the four professors of Bishop's College are its own alumni, the professors of divinity, ecclesiastical history and mathematics; others fill posts of importance and honor; the great body of them are found working quietly among the rural clergy. But wherever they are found, there will, the writer thinks, be found more or less distinctly the impress of the character of the late Dr. Nicolls,—the absence of all extremes or extravagances in principles and character; simple unselfish devotion to duty; true fidelity to the Church of England; and a reverent sense of the infinite importance of every soul made in the image of God.

Towards the end of the last term, the Principal complained a good deal of headache, but that had unhappily become an habitual ailment with him. Otherwise he seemed even better than usual and looked youthful and bright. Some ten days before his death, the headache became excessive, finally confining him to his sofa. Its violence at length brought on fever, upon which supervened stupor; and so he quietly slept his life away. Shortly before the end he rallied enough to know, for a few moments, the dear faces around him and to call them by name; and then calmly sank to rest,—on the 8th of August, within a few weeks of completing his fifty-ninth year. So lived and died one of the best of men. H. R.

Bishop's College, Sept., 1877.

## Diocesan Intelligence.

### NOVA SCOTIA.

The Ruri-Decanal chapter of Amherst will meet (D. V.) at Maccan on Oct. 16th.

The Lord Bishop of Nova Scotia intends to consecrate the new chancel of Christ Church Amherst on Oct. 17th.

The new church at the Mingo Settlement between Tatamagouche and River John will (D. V.) be consecrated on Oct. 19th.

**FIRE.**—An alarm of fire was caused by some mischievous boys making a fire in the porch of St. George's School Room, Brunswick Street Halifax. The firemen were speedily on hand, and extinguished it before any damage was done.

**TEMPERANCE.**—In Halifax, at a meeting of ladies, at the Church Association Rooms on Tuesday October 3rd., it was decided not to form a ladies' Temperance Association, but to join the Church of England Temperance Society. It was decided to proceed at once with the formation of a juvenile branch, and Dr. Cowie and W. C. Silver, Esq., were appointed to secure a suitable room in which to hold meetings. The ladies will meet again at the same place on Tuesday next.

The Church Aid Society of Christ Church, Dartmouth, held a sale of useful and fancy articles at the Parish School House, on Thursday October 4th.

**HORTON.**—The respected Rector Rev. H. L. Keating, having signified his intention to resign—

the laity of the Wolfville portion of the parish have presented him with a most pleasing and hearty address, to which Mr. Keating has made a manly and feeling reply.

### MONTREAL.

**MONTREAL.—St. Jude's.**—The interesting ceremonies of laying the corner stone of this new church corner Vinet and Coursol streets, took place Thursday Oct. 11th afternoon before a large number of spectators. Among those present were Most Reverend the Metropolitan, the Very Reverend Dean of Montreal, Reverend Canon Ellegood, Rev. Canon Evans, and Revs. Messrs. Dumoulin, Carmichael, Belcher, Dixon, Empson, Houghton, Allan, Daniels, Tucker, Belding, etc. Judge Coursol, who sold the land on which the church is to be erected, was also in attendance during part of the proceedings. Shortly after three o'clock the clergy, robed in their surplices left the house of Rev. Mr. Dixon, in Coursolstreet, and proceeded at once to take up their position on a raised *dais* at the western end of the basement of the new structure, the building of which has already begun. The Bishop then read the beautiful office and prayers appointed for such occasions. After which the rector handed the trowel to His Lordship, who spread the mortar, and the stone, which had a hollow groove in it, was adjusted; the box containing the daily newspapers, current coins, etc., was deposited in its place. In the interval the choir of the church sang the well-known hymn beginning:

"The Church's one foundation  
Is Jesus Christ her Lord."

The Bishop then struck the stone three times with the silver trowel, saying:

"I lay this corner stone of an edifice to be here erected by the name of the Church of St. Jude, to be the Parish Church of the Parish of St. Jude, in the City of Montreal, in accordance with the doctrine and discipline of the Church of England.

"Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all, blessed for evermore; and in whom we have redemption through His Blood, even the forgiveness of sins. Amen."

After the Nicene creed had been sung, addresses were given by the Metropolitan, the Dean, Canon Ellegood, Revs. James Carmichael and Dumoulin, referring to the progress which the church had made since the young men of St. George's Church began the work by conducting prayer-meetings in the neighborhood.

A collection was afterwards taken up; the Bishop pronounced the benediction, and the audience dispersed.

The new structure, when finished, will be capable of accommodating a congregation of 800 people. It is from the design of Messrs. Goodman & Mann, and it will be one of the model churches of Montreal. It will be built in the modern Gothic style, of rough faced stone, and cut stone dressings, size 94 by 49 feet. The basement will be used as a school-room with class rooms arranged on one side. The choir will be accommodated in the chancel. The main entrance will be under the tower and steeple, and there will also be another entrance in front and on the south side. The inside fittings will be of white pine. It is thought that the church will be ready for occupation at the beginning of next August, the tower and chancel being delayed until the finances of the church will allow of their completion. The corner-stone is situated at the western side of the church, and contains, besides all the city papers of the day, three coins of the reign of George III., three Nova Scotian coins, three Canadian coins and several English coins. The cap-stone plate bears the following inscriptions: "St. Jude's Church corner-stone laid 11th October, 1877 by the Most Rev. Ashton Oxenden, D.D., by Divine permission Lord Bishop of Montreal; rector, Rev. J.H. Dixon; wardens, J. Renshaw; S. B. Higginson; building committee the above, William Wilton, H. Mudge, C. W. Woodford and C. M. Armstrong; H. Goodman and D. G. R. Mann, architects; Garipey, builder."

## ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—The Harvest Thanksgiving Services were held in Christ Church. The members of the church and more especially the ladies connected therewith, enjoy an enviable notoriety for tasteful displays, and the character thus earned was fully sustained by the splendour and magnificence of the decorations. On entering the church the eye was at once struck with the text "I am the Vine" over the altar, formed entirely of soft maple leaves of every hue and tint, the work of Mr. W. Langton and Miss C. Wicksteed, while above were two vases of flowers and a beautiful cross formed entirely of ears of wheat. On the altar itself was a magnificent collection of fruit, with miniature sheaves of wheat mingled with evergreens and red berries on either side. At the foot of the altar was a display of berries, and in the centre a cross of geraniums, with bouquets of wheat, evergreens and berries at the corners. On either side of the text "I am the Vine" were two bannerettes, one with the words "Come ye Thankful People," and the other "Raise the song of Harvest Home." The letters were all formed of leaves of rare tints, while the bannerettes had a bordering of wheat and flowers, and suspended beneath were stars formed of wheat. Two immense pumpkins reposed, one on each side of the altar railing. The railing itself was decorated with loops of evergreens and flowers, passing both rows of seats in the front and terminating with a wreath and bouquets beneath. The lectern was richly decorated. From the chandeliers were suspended hanging baskets and bouquets of flowers, and placed between the four columns composing the pillars of the church were tasteful collections of vegetables, fruits, flowers, leaves, etc. The front of the gallery was decorated with loops of evergreens and flowers. The baptismal font near the entrance had been turned into an immense floral bouquet.

The whole decorations were exceedingly beautiful and beyond description. And now a word as to the decorators. The ladies taking a most active part in this regard were Mesdames Donaldson, J. B. Lewis, J. C. Stewart, C. J. Anderson, Remon, More, Duck, H. J. Cambee, and A. Lindsay, Miss Powell, the Misses Clemow, Petard, Misses C. Wicksteed, Davidson and Forrest.

The clergy present were Archdeacon Lauder, Canon Jones, Revs. Codd and Smith (Ottawa), Jemmett (Rochesterville), Leslie (Bell's Corners), and Appleby (Sault Ste. Marie). Semi-choral service commenced by Archdeacon Lauder reading the special prefatory sentences, followed by the ordinary and special prayers, the Rev. T. H. Appleby reading the first, and Rev. H. T. Leslie the second lesson. The musical portion was under the direction of Mr. J. C. Stewart, organist. The Rev. Canon Jones preached an admirable sermon on (Isa. ix. 3.) "The joy of Harvest." A good collection was made for the poor of the parish, to be disbursed by the Ladies' Benevolent Association.

FRANKVILLE, KITLEY.—The parsonage house and out-buildings of this mission were totally destroyed by fire on the morning of Thursday the 4th inst. When first discovered by the clergyman, the Rev. Mr. Forsythe, it was about 5 o'clock a. m., and both he and his wife were obliged to get instantly out of the house in order to save their lives—going out in their night clothing, everything in a few minutes more having been consumed in the flames.

It is not known how the fire originated; the building was insured for a small amount. A large number of valuable books, including prizes obtained in Trinity College, Dublin; important private papers, his watch, furniture and clothing. His wife's clothing and jewelry (the latter containing some family relics which money could not purchase) his horse, buggy, sleigh and robes, with other things too numerous to mention, were amongst the losses, which amount to about \$2000 for himself and wife.

A public meeting was held in Frankville on the 8th inst. to devise means on the part of friends and parishioners to express their sympathy in some practical way.

Mrs. Forsythe is ill in Carlton Place; but both

herself and her husband are thankful for the preservation of their lives in so great peril, and cheerful in the assurance that good loving kindness is present under the veil of affliction, that He who takes away can also give, and cause all things to work together for the good of His loving, trusting children.

## TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending October 13th. 1877.

MISSION FUND.—July Collection.—Middleton 85 cents, Coulson's Corners \$1.80, Bradford \$3.35; Brampton \$3.00.

Parochial Collections.—Bolton and Sandhill \$63.00; Bradford, on account \$25.00.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Weston, St. Philip's \$3.26; Credit, St. Peter's \$12.55, St. John's \$3.68, Trinity \$1.60; All Saints', Toronto \$70.00.

Annual Subscriptions.—Rev. Albert W. Sprague \$5.00; Rev. William Jupp \$5.00.

TORONTO.—We are sorry to announce that the Rev. Mr. Tilley still remains seriously ill. He was slightly better on Tuesday, with hopes of recovery.

TRINITY COLLEGE, TORONTO.—The following is the result of the recent Matriculation Examination at Trinity College:—Mr. W. M. Cruttenden, Trinity College School, Port Hope, the first scholarship of \$200; Mr. G. B. Sage, Brantford Collegiate Institute, the second scholarship of \$150; Mr. H. L. Ingles, Trinity College School, Port Hope, the third scholarship of \$100; Mr. L. Welwood, Private tuition; Mr. G. R. Coldwell, Trinity College School, Port Hope; Mr. R. J. Moore, Trinity College School, Port Hope; Mr. H. C. Coxe, Trinity Coll. School, Port Hope; Mr. Kinney, Gananoque High School; Mr. F. W. Squire, Wentworth School, Hamilton; Mr. J. S. Howard, Trinity College School, Port Hope; Mr. A. F. Campbell, Trinity College School, Port Hope; Mr. G. W. Allan, Trinity College School, Port Hope; Mr. A. C. Watt, Bishops' College School, Lennoxville; Mr. R. Ritchie, Bishops' College, Lennoxville; Mr. E. F. Howitt, Private tuition.

We are pleased to observe that Trinity College School has again the honour of carrying off the First Scholarship, a distinction that her boys have won for a number of years in succession. It is satisfactory to notice that out of the fifteen candidates who passed the examination no less than eight were from this institution.

We are also glad to learn that the present year for the College begins under most auspicious circumstances. The new Convocation Hall is just being completed—the dining hall having already been used—and adds most materially to the appearance of the building both from within and without. The view as you approach the college from the west side through the new gate, just made, is very fine; and the effect on entering the main door in front, with the Convocation Hall directly before you, is really imposing, and shows the wisdom of placing the hall where it is.

ST. MATTHIAS.—Presentation of address to a Working-man.—It is not often that, in a mixed congregation, one of the humbler classes of society gains, in spite of his social position, a prominent place among his fellow-worshippers, by sheer force of unusual intelligence and other superior qualities. This, however, has recently been the case in the parish of St. Matthias, Toronto, where Mr. John Michael Gander, a master-mason, has been the recipient of a token of universal respect on the eve of his departure for England. Knowing the esteem in which Mr. Gander was held by the Parishioners, Rev. R. Harrison, the Incumbent, determined to afford an opportunity for its expression by issuing a general invitation to members of his congregation to be present at the Parsonage last Wednesday evening. Notwithstanding very inclement weather, there was a large turnout of both sexes, and after due attention to music, singing, conversation and refreshments, the proceedings were pleasantly interrupted by the Churchwarden, Mr. W. A. Fowler, reading to Mr. Gander an address wishing him "God Speed"

and reciting the good works in which he had engaged since the inception of the Parish. Mr. Gander replied in a few appropriate remarks, deprecating the honour thus flatteringly bestowed, and protesting that his efforts to be useful had their origin in a desire to serve the Divine Master faithfully. Mr. Harrison then referred in terms of high encomium to the effect of such an example of unostentatious, yet indefatigable, zeal in Church work, expressing a hope that their friend would soon return among them. The address which had been handsomely illuminated by Mrs. T. K. Morgan, contained, in a richly floriated border, exquisite sketches of the interior and exterior of the Church, in the latter case shewing the decorations of the recent Harvest Festival during the Octave of St. Michael and All Angels 1877, which Holy day was also Mr. Gander's birthday. On the following morning a large number of parishioners assembled at the Holy Eucharist, which would be Mr. Gander's last in Canada, and bid him farewell. Throughout the whole proceedings some of the most hearty participants were not only of the same or humbler ranks of society, but not a few of the higher classes were foremost to testify their deep interest. Mr. Gander is a nephew of the clergyman of that name who has so long and faithfully served the Church in this diocese.

BOLTON.—Christ Church.—The annual Harvest Festival was held on Sunday and Monday, Sept. 30 and Oct. 1st. Great improvement had been made in the chancel preparatory to the festival. The chief objects of attraction were the new east window and the altar. The window is a very handsome one, the work of the Canada Stained Glass Works, Joseph McCausland, 8 King Street, Toronto. The centre light contains a representation of our Saviour in the act of blessing, and the lights on either side, the one St. John and the other St. Peter. It is placed there by Robert Johnston, Esq., to the glory of God, and in memory of a beloved son and daughter. Mr. Johnston, while raising one of the most beautiful monuments to the memory of his children, deserves the gratitude of his fellow churchmen—the magnificent tints, colouring God's light as it floods the sanctuary, add a glory to the church, raise the mind from common place things, and lift the thoughts upwards from the beauty of God's temple on earth to the grandeur of that which is to come.

The altar is a beautiful piece of workmanship and in some degree worthy of its sacred use. It is built of oak, and richly carved with appropriate emblems and texts: This has been bought by Mrs. Mondelet's class in the Sunday school. Teacher and scholars have by the work of their hands been able to make this costly gift. Besides these, the walls were richly papered and decorated, and also the inner part of the chancel covered with a handsome Brussels carpet, the gift of Mrs. Mondelet.

In addition to these permanent improvements the church was nicely decorated with grain and fruits, giving it a harvest-festival appearance.

On Sunday the congregations were very large, in the evening many being forced to turn away. On Monday there were large congregations morning and evening. In the afternoon a picnic was held in Mr. Shore's grove, and after evening song a social in the town hall. The evening was spent pleasantly and profitably with music, amusements and a most excellent address from the Rev. Mr. Swallow, of Mono Mills.

This brought to a close a happy and useful time. The large congregation, the beauty of the sanctuary, the decorations of the church, all combining to help and stir up a feeling of love and gratitude in every heart in which there were any such sentiments of piety and thoughtfulness to be stirred up. The ladies of the congregation were as usual active in making the festival a success, while the churchwardens, Messrs. John Switzer and George Johnston, were most zealous in co-operating with their clergyman, and in carrying out the arrangements. The members of this congregation are to be commended for their earnestness and zeal, and they may feel assured that their faithful loving endeavours for the glory of God and for the prosperity of His Holy Catholic Church are not lost, but will bring a rich reward both in this world and in the world that is to come.



One great want in this parish is a parsonage, and it is with great pleasure we hear that the matter is being taken hold of with determination and liberality. We hope to be able to announce, some day not far distant, the completion of this necessary work.

ALLISTON.—The Harvest Home Festival, was held on the 4th instant, under the auspices of St. Andrew's Church, the Rev. Wm. M. C. Clark, Incumbent, presiding. Under his management, supported by the zeal and energy of his congregation, the affair proved a decided success; the sum of fifty dollars having been realized, a not unhandsome amount when the size of the community is taken into consideration, together with the distance at which many of the parishioners live, and the unpromising aspect of the weather in the forenoon, which, doubtless, hindered the attendance of many. Prior to the gathering for the tea meeting at the Agricultural Hall, Divine Service was held in the Church, which was beautifully decorated with flowers, fruit, grain, and vegetables, arranged with good taste. It is quite a pretty little gothic building, capable of seating 175 worshippers, though its wide aisles would, upon occasion, add largely to its capacity in such connection. The service, being choral, was rendered with the heartiness due to a harvest so bountiful, and it was really a happy expression on the part of the people of their gratitude to the good God who had so abundantly blessed them. The first part was rendered by the Rev. L. H. Kirkby of the Batteaux,—the Rev. C. E. Sills, of Holland Landing, taking the latter. Rev. J. F. Baker, of Cookstown, read the first lesson, the Rev. George Ledingham, of Whitfield, the second. The Rev. Canon Morgan, of Barrie, preached the sermon, which was most practical and appropriate to the occasion. The Incumbent, the Rev. Wm. M. C. Clarke, gave out the hymns and pronounced the blessing; after which the clergy and people adjourned to Agricultural Hall, where the tables, well filled with good cheer, presented a welcome and most appetizing effect. The comfort of the inner man provided for; the intellectual requirements were given attention to, and speeches were delivered by the Rev. J. S. Baker, Rev. Canon Morgan, Rev. George Ledingham and Rev. A. B. Chaffee. The Rev. L. H. Kirkby varied the proceedings, announcing his intention of reading a piece rather than making a speech. Before entering upon the task he had assigned himself, he took occasion to present the fact of the presence of the agent of the DOMINION CHURCHMAN in their midst, expressing the hope that they would give the paper their liberal support, which from its character and the great object it had in view—the furtherance of the true interests of the church—it richly deserved. Having warmly urged this matter upon the favourable consideration of his hearers, he proceeded to read the "Jackdaw of Rheims," and most admirably was it rendered. The Rev. Mr. Bates was called upon for a speech, but the hour being late he confined himself to the few remarks, presenting the fact, and the propriety therefore of his declining. At the request of the agent of the DOMINION CHURCHMAN, whose native modesty is such as prevent his facing an audience in the way of an address, his grateful thanks were presented through the Rev. Canon Morgan for the handsome mention of the paper which he had the honor to represent, and his kindly presentation of himself to the audience. One pleasant feature of the occasion was the witty and amusing speech of Mr. J. B. Watson, Editor of the Alliston Plaindealer; the merit of which did not altogether lie in its amusement, the sentiment of charity and christian feeling largely pervading it. It is certainly encouraging to witness the earnestness and zeal in the furtherance of the interests of God's church despite the drawbacks of surroundings, that may well prove discouraging, and the indifference of the many so-called Churchmen as against the love and energy of the true and devoted. We congratulate Rev. Mr. Clark upon his success in the effort just made, and trust he will live to a bright future for his parish and people, who are doing so well in sustaining him.

Miss White (the lady mayoress) has been married in St. Paul's. The first marriage that has taken place there for 120 years.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

FERGUS.—The mission referred to in our last issue has begun, the missioner being the Revd. Harry L. Yewens, of Mount Forest, in this Diocese, who has already had considerable experience in the work of conducting missions both here and in the United States. Among other places a most successful evangelistic work of this character was carried out by him at Pawtucket, Rhode Island, in the year 1875, where the good results have to all appearance been with God's blessing both great and permanent. In this diocese Mr. Yewens held these evangelistic services at Moorefield and Rothsay in this county; and these having been evidently blessed with good results, an invitation was extended to him to hold a similar mission here about the beginning of October. The invitation was accepted in May last: thus allowing more than four months to make the various preparations requisite for rendering the work, by God's help, successful. It was needful to familiarize the minds of the people with the idea of a mission, its object and mode of operation; showing both what it was to be, and what it was not to be. Some thought (not unnaturally) that it was to be of a similar character to missions held elsewhere, at no very great distance; which though aiming indeed at the same object, viz., the quickening of spiritual life, and rekindling zeal for God's honour and glory, yet seem to have aimed at accomplishing such results without paying due regard to the Church's Order and System; and which thus while indeed attempting to build with one hand were only too plainly pulling down with the other. Was this to be the character of the Fergus Mission? To others again the idea of a revival in the staid old imperturbable 'Church of England' seemed startling; and the only satisfactory explanation they could conceive of it was this, that it was a scheme for making proselytes; and the good Presbyterians and Methodists were to be entrapped by the specious idea of a revival, or a protracted meeting, and these converted into the Church of England people to increase our little congregation. Some considerable time of preparation was therefore requisite for disabusing peoples' minds of erroneous conceptions of our proposed mission, and for organizing a small band of lay helpers, to assist in giving information beforehand, and distribute the "Mission Leaflets" week by week, and to meet together at the parsonage once a week for United prayer for a blessing upon the work. Meantime a little four page programme of the order and subjects of the addresses and services was circulated by the Lay-Helpers; and through the kindness of the Editor of the Fergus "News Record," some notice or other has appeared each week in his paper, to keep the matter before the public. As the church is small and inconveniently situated, a building formerly used by the congregationalists has been secured for the purpose of the mission by paying a small rent.

HURON.

(FROM OUR OWN CORRESPONDENT.)

WOODSTOCK.—The readers of the DOMINION CHURCHMAN will doubtless hear with pleasure of the continuous prosperity of the Church here. It has been, it is true, under favourable circumstances. When the Church throughout the land was despoiled of her inheritance, she was enabled in Woodstock to retain a small endowment, but she also possesses a greater store of wealth in the undying attachment of her people. The present church of Woodstock is a good brick edifice, valued at \$6,000, and has a congregation of 500 worshippers, 150 of whom are communicants, and, not least, the church is consecrated. The Rector, Rev. Canon Bettridge, has for some time been unable, from his good old age, to perform the parochial duty. He is one of the few still living of the old school of divines, so favourably known here as the early labourers in this field. Friday, the fifth of October, the Lord Bishop of Huron, assisted by Rev. Canon Bettridge, Rector of the parish, and Ven. Archdeacon Sweetman, assistant minister, laid the corner stone of a new church in Woodstock. The church will be 100 feet in depth, with a width of eighty feet, affording accommodation to 800 worshippers. There

will be no gallery, and a lofty groined roof will span the walls. The space between the floor and ceiling will be 70 feet, and the entire edifice will when finished present a handsome type of the purest modern style of Gothic architecture. The tower will be finished with dressed Cleveland stone, and will be 130 feet in height. The foundation stone is to occupy a central position in the front wall; it is two feet six inches by two feet, and weighs half a ton. The front window will be of stained glass in beautiful design, thirty feet in height by fifteen in width. Nor was the laying of the corner stone the only event to make that day one to be remembered in the history of the church in Woodstock. That day was the day of Thanksgiving for the ingathering of the harvest, and the consecration of the cemetery. The Harvest Home was at 11 o'clock; the choral service was rendered by the choir of St. Paul's, London, under the direction of their organist, Mr. Sippi. There was lunch in the Drill Shed, at which there were addresses of congratulation. After lunch his Lordship the Bishop consecrated St. Paul's cemetery. In the evening there was a concert, vocal and instrumental, in the Town Hall, by the choir of St. Paul's and a number of local amateurs. It was well patronized, and a very happy evening was passed. The whole day was one of rejoicing.

LONDON.—St. Paul's.—There was a special service of praise and thanksgiving in St. Paul's Church for the bountiful harvest, on Wednesday evening, the 10th inst. The church was beautifully decorated as becometh rejoicing for the harvest. The pillars and candelabra were tastefully entwined and crowned with oats from the sheaf, evergreens, grapes, and flowers. The pulpit, lectern, reading desk, and font, were especially entwined, and they presented a very handsome appearance. The fruits of the orchard, vineyard, and the harvest-field, showed to great advantage as they were gracefully intertwined on that day of thanksgiving. The Communion Table was above all other places enriched with fruits and flowers. On the centre of it arose a small and graceful pyramid of unthrashed grain, and around the base and sides of the pyramid were the most beautiful flowers and the richest fruit. On the wall over the chancel windows was the text, "Glory to God in the highest: Peace and good will towards men"; and beneath the windows, immediately over the pyramid, the text, "The earth is the Lord's and the fullness thereof." Banners in the chancel bore the inscriptions, "Alleluia, Alleluia, Alleluia," "God is Love," and other mottoes indicative of joyful thanksgiving. Throughout the church were also mottoes. The evening service from a suitable form of thanksgiving services by the Bishop of Huron was said by Revs. Canon Innes and J. Gemley. The music by the choir, led by Mr. Lippi the organist, was all that such a joyful service demanded, soul-aspiring with aspirations of devotion and gratitude. The hymns were: "We plough the fields and scatter," Psalms 145 and 147, Magnificat and Nîmedimitty; the Anthems, "Fear not, O Land," and "O, give thanks," and Credo.

The Ven. Archdeacon Sweetman preached an appropriate and excellent sermon from Joel ii. 23-26. He spoke of the reasonableness of Harvest Home Services, and of this one as calling especially for thanksgiving, God having so blessed the labours of the husbandman and given in their season the former and latter rain and the sunshine, so that "our floors are full of wheat, and we shall eat in peace and are satisfied." The dwellers in the city are called on to offer their thanksgiving service as well as the tiller in the fields. The merchant, the manufacturer, the mechanic, and he who lives on his private means, as well as the tiller of the soil, have cause of rejoicing in the blessing that has crowned his labours. He graphically portrayed a scene of rejoicing at the Harvest Home at which he preached sixteen years ago at Epping Forest, in England. The church was not as this of St. Paul's, in the midst of a city. Around it on every side were the fields; the congregation he then addressed were the men who toiled in the fields, and on whose labors God had poured down the blessing for which they had met to offer up praise and thanksgiving. Here he saw before

him many who had never held the plough, nor soiled their hand with the toil of husbandry, but who rejoiced with the husbandman, and were now assembled to offer thanks to Him who is the Giver of all good for the blessings of abundance. Not to provide agricultural implements and increased knowledge of the science of agriculture, as some might vainly suppose, was due the abundance of the harvest, but to Him "who had given the former rain moderately, Who had caused to come down for us the former rain and the latter rain," Who had given the sunshine in season, were we indebted for the blessings of abundance. He passed on from temporal to spiritual blessings, to the state of the spiritual harvest amongst us, to the seed sown by the laborer in this field; he recalled to their minds the labours expended in supplying the soul's necessities; he warned them to beware of the canker worms, the caterpillars and palmer worms which were ever at war with the virtuous life, and he appealed to them with all earnestness to give thanks to God as the Author not alone of the fruits of the field and the vine which cause gladness to the heart of man, but of that also which is of far greater consequence—the means of the soul's salvation in Christ.

#### ALGOMA.

The following is the report of the Lord Bishop of Algoma, to Provincial Synod:—

To the Most Reverend the Metropolitan of Canada:

My Lord,—In presenting my Report, as required by Canon XI. of the Provincial Synod, I would first acknowledge with heartfelt gratitude the protection which a merciful Providence has exercised over me during the period that has elapsed since my last report was presented.

In my continuous journeyings by land and water, I have not only been most wonderfully preserved from any serious accident, such as travellers, in a new country like that in which my lot has been cast, usually meet with; but I have also enjoyed such a measure of health, as to be able to attend to my duties, and in almost every instance to keep my appointments. This great mercy vouchsafed, during a period of three years, surely calls for grateful acknowledgment.

As to the object of a report such as this is, that information may be given to the Provincial Synod concerning the state and condition of the Church in my Missionary District, this object will, it seems to me, be best secured by drawing a comparative statement between its present position and that in which I found it, on first taking charge in September, 1873.

AS REGARDS THE NUMBER OF CLERGYMEN.

I.—On taking charge of the Missionary Diocese of Algoma, I found seven (7) clergymen labouring within its limits, of whom four (4) were in priest's orders, and three (3) deacons. There are now nine (9), seven (7) priests and two (2) deacons. Of these, five (5) are ministering in the Muskoka and Parry Sound Free Grant Districts, one (1) at the Sault Ste. Marie, and one (1) at Prince Arthur's Landing, whilst the other two (2), aided by paid school teachers and catechists, are labouring amongst the Indians on the Great Manitoulin and at Garden River.

LAY READERS.

II.—In addition to this little staff, I have no less than sixteen (16) lay helpers, who, without any remuneration from the Diocesan Fund, are holding service every Lord's Day for congregations, averaging from twenty to forty souls, thus fostering the Church where she must otherwise die out, and forming the nuclei of what will, I trust, at no very distant day, prove to be her strongholds.

CHURCHES AND CHURCH BUILDINGS.

III.—Whereas at the time of my appointment, there were only nine (9) churches, of which four (4) were in a very unfinished state, and more or less encumbered with debt, I am able now to report eleven (11) churches, completed and entirely free of debt; and no less than six (6) church buildings finished and paid for, with four more in course of erection, on sites which have been secured to the Church, which, when the several congregations worshipping therein are in a position to put up buildings more deserving the name

of churches, will answer for Sunday school, lecturing and other purposes connected with the Church's work and interests.

In a new country like Algoma, it is, in my opinion, very important to have places wherein to conduct Divine service, even by lay agency; and I have, therefore, encouraged our members to put up buildings, though ever so lowly, which shall be kept separate from all common and profane uses, where they may meet together for the express purpose of worshipping their God and Saviour, and so doing, teach, as well as practise a lesson in reverence and sacred awe, which cannot well be taught in any other way. In this work, which I trust, under the Divine blessing, may prove an effectual preparing of the fallow ground for earnest workers, who shall come to help or follow after me. I have been greatly aided by the noble Society for promoting Christian knowledge, with grants of £10 stg., and upwards, towards such buildings, on the condition that the expenditure of the same shall complete or, at least, make them fit for holding service in. These conditional grants have stimulated and encouraged our members to give their time and labour (money they have not), to put up their Church buildings, which; to use the words of a brother Missionary Bishop of the Sister Church in the United States, "bear silent, but most eloquent testimony against the religious communism of the age."

SEE HOUSE AND PARSONAGES.

The commodious and substantially built See House, for which a lady in England has so liberally provided the whole funds, is so far complete as to be fit for occupation; and its use has added very materially to my comfort during that portion of each year, when not being engaged in raising the funds necessary for the support of my clergy and the carrying on of my work, I am able to reside within the limits of my diocese. The See House, which is built of red and white sandstone, is beautifully situated near the Ste. Marie River, on a site of three-and-a-half acres, donated to the Diocese by Wemyss Simpson, Esq., and whereas, there was not at the time of my appointment a single parsonage in the Diocese, there are now four, of which three have been built on sites deeded to the Church, while the fourth is in the hands of Trustees.

INDIAN MISSIONS.

As regards the interests of the red man, these have been attended to, as they were, previous to the setting off of this missionary diocese, but owing to want of funds and proper persons to engage in the work, no increase of missions amongst them can be reported.

However, I am thankful to be able to bear my testimony to the successful development of the Shingwauk and Wawanosh Industrial Homes for Indian boys and girls, under the able management of the Rev. E. F. Wilson.

The Shingwauk Home is now in thorough working order, with an attendance of forty boys, which might be largely increased, as there is accommodation for seventy, and there are boys waiting to be received if only the funds necessary for their maintenance, clothing, &c., were forthcoming.

The Wawanosh Home for girls, which is to be under the charge and direction of a committee of ladies, is growing into existence under very favorable auspices, and it is hoped that a portion of the new building will be ready to receive the Lady Superintendent, who is in readiness to begin her work with ten girls early in October next. I look upon these institutions as most important and valuable instrumentalities for ameliorating the condition of the Indians in these parts; since, if it be for the advantage of the red men that they should give up the roaming habits of their forefathers and acquire the habits of industry which are peculiar to civilised life, this can only be effected by training up the children and forming their habits of life—by teaching them and instructing them, ere other habits are formed, in useful trades and agricultural pursuits, and gradually weaning them from their wild and idle ways.

Amongst other objects contemplated in the Shingwauk Home is the training and educating promising Indian youths as missionaries and

teachers, as it is thought that they, when properly prepared, will be able to live with their red brethren, and work more effectually amongst them, both for evangelization and civilization, than white men can be expected to do. At the present time there is one very interesting and intelligent young Indian, 21 years of age, who is being prepared for this work, whilst two others have expressed a wish to devote themselves to the work of teaching.

These are the objects which the Rev. E. F. Wilson has in view, and is, under the Divine blessing, accomplishing; and I rejoice to know that it is in the missionary diocese of Algoma that this truly missionary work, which is so eminently a work of faith, is being carried on with very encouraging prospects of success.

With reference to the evangelization of the Indians in the Lake Superior District, many of whom, to our shame, as a Missionary Church, be it said, are still in pagan darkness, without any settled homes, but roaming continually from place to place, as the means of obtaining food present themselves, it seems to me that the only effectual method of reaching them must be through a native pastor, who may be sent to live with them, and among them, following them as they move from one camping ground to another, and gradually instilling those religious truths and principles of civilized Christian life, which will, it is to be hoped, after a time, exercise a wholesome influence over them, and gradually affect their whole manner of living.

However, it is to the two institutes, already referred to, that I look, under the Divine blessing, for the effectual carrying on of the great work that still remains to be done for the Master in this portion of His vineyard; and I would earnestly appeal to the members, the Church, and indeed to all Canadians, irrespective of creed or opinion, to help on the same with alms and prayers, seeing that all owe a heavy debt to the red man, of whose fine country we have taken possession; and should feel bound to put him in the way of obtaining an honest living in a land which no longer affords him his natural means of support.

FINANCES.

VI. Whilst it may, I think, be said that something has under God's blessing been done towards supplying the spiritual necessities of our members, and also that some material progress has been attained, I would remind your Lordship and the Provincial Synod, and the Church at large through you, that much, very much more still remains to be done for the missionary diocese of Algoma. It must be borne in mind that it will be an increasing work, and will require continually increasing aid and support from those who have been instrumental in setting it off as a missionary district, since the members of the Church residing within its limits are, for the most part, struggling under the difficulties which invariably attend the early settlement of a new country, and but little able to support the ministrations of religion amongst themselves. Whilst thankfully acknowledging the measure of support given to my diocese by the members of the Church throughout this ecclesiastical province, and the kindly welcome extended to myself, both by clergy and laity, as I have gone from place to place to obtain it, I must at the same time refer to the very unsatisfactory, because so very precarious position of our means of support, and most respectfully request that steps may be taken to improve it, so that I may be relieved from the anxiety consequent upon the painful uncertainty which, at present, exists with reference to the support of my little staff of co-workers, who look to me for the punctual payment of their stipends.

It certainly surprised me to learn, as I did, shortly after being called, by the Provincial Synod, to my new sphere of duty, that not only had no provision been made for carrying on mission work in the Missionary Diocese, which had so lately been set apart, but that it was to be my business to collect whatever funds might be required for that purpose. I would now ask, whether this is still to continue? and whether the collecting of funds from without for carrying on work within his Diocese is still to be the chief business of the Missionary Bishop of Algoma? For myself, I am ready, as in the past, so for the

future, if needs be, "to spend and be spent" in this or any other work that may conduce to the interest of the Church in my Diocese; but I would suggest that if some definite amount could be guaranteed, either by the Provincial Synod or by the Synods of each of the eight (8) organised Dioceses which constitute the ecclesiastical Province of Canada, for mission work in Algoma, the position of your Missionary Diocese would be better assured; and its Bishop would be relieved of a load of anxious care, which would leave him proportionably free to attend more entirely to the weightier and daily increasing duties of his office.

Whether this can be best effected by the formation of a Board of Foreign Missions in connection with this ecclesiastical Province, acting through and under the control of the Provincial Synod; or by a specific grant from each Diocese, or in some other way, such, for instance, as by appointing a paid collector, whose duty it shall be periodically to canvass the whole Ecclesiastical Province, I leave it with your Lordship and the Provincial Synod to decide. Appended is a statement of all monies received for missionary purposes in Algoma since my last report was rendered in September 1874.

ENGLISH SOCIETIES.

VII.—I desire here, whilst upon the subject of finance, gratefully to acknowledge the liberal aid given by the Col. and Con. Church Society; it having granted the sum of £270 sterling per annum since the formation of the Diocese, towards the support of three missionaries, and a catechist to the Indians.

Also the kind and liberal response made by the Society for Promoting Christian Knowledge to all my applications, both for money grants to aid in building churches and also for grants of books.

I would also state that the Society for the Propagation of the Gospel in Foreign Parts has, in answer to an application made in April last, kindly made a grant of £100 sterling for the year ending December 31st, 1878, to "help pay the salaries of two missionaries."

Before concluding this somewhat lengthy report I must beg respectfully to repeat the request made in my last report, in behalf of clergymen coming to us from other Dioceses, that some arrangement may be made to secure to them, on certain conditions, the privilege of retaining their claim upon the Widows' and Orphans' Fund, and also the Surplus Commutation Fund of the Diocese in which they may have been laboring previous to entering the Missionary Diocese of Algoma.

It must doubtless prove a very serious hindrance to any clergyman who may feel inclined to enter this mission field to find that in addition to "enduring hardness" such as he might expect whilst remaining in more settled and civilized parts, he must at the very outset forego privileges which are secured to him so long as he remains in an organized diocese.

If the Church in Canada, as represented by the Provincial Synod, was in earnest to do the Master's work when setting off the mission-Diocese of Algoma, it ought to provide against penalties such as now exist, since they tend materially to check and discourage the very first promptings in the hearts of clergymen who may be willing to enter and labour in this her legitimate mission field.

Surely it is not too much to ask that the Synods of the several Dioceses, which took part in setting off the Diocese of Algoma, should allow those of their clergy who may be ready and willing to labor therein for the good of souls, to retain their claims upon the Widows' and Orphans' Fund, in behalf of which they may have labored for many years by paying the annual subscription which would have been required of them, if they had remained within its limits, forgoing all other conditions in favor of the infant diocese, which they have been instrumental in bringing into existence.

Then as regards the surplus Commutation Fund, it cannot, taking a catholic view of the question, be thought too much to ask that a clergyman leaving any other diocese for that of Algoma should be recognized as still laboring for the diocese to which he formerly belonged, and be held entitled to the same privilege and claim upon the surplus commutation as if he were still living within its limits.

The accounts for three years last past show:—

Receipts.....	\$20,459 64
Payments.....	17,659 10
Balance.....	\$ 2,800 54
Deduct salaries October 1st.....	1,308 00
Available balance.....	\$ 1,492 54

All which is respectfully submitted,  
F. D. ALGOMA.  
Sault Ste. Marie, Sept. 1st, 1877.

STATEMENT OF MONEYS RECEIVED FROM SEPTEMBER, 1874, TO SEPTEMBER, 1877.

Receipts.

By cash from Diocese of Huron.....	\$1,769.35
By cash from Diocese of Niagara.....	717.10
By cash from Diocese of Toronto.....	3,476.00
By cash from Diocese of Ontario.....	1,856.22
By cash from Diocese of Montreal.....	3,250.15
By cash from Diocese of Quebec.....	1,352.88
By cash from Diocese of Fredericton.....	620.87
By cash from Diocese of Nova Scotia.....	1,051.63—\$14,094.20

English Societies.

By Col. and Con C. S. grants.....	\$4,034.40
By S. P. C. K. grants.....	1,087.51
By S. P. G. F. P.....	83.72— 5,205.63
Contributed by friends in England.....	631.87
By Algoma Diocesan col.	527.94
	\$20,459.64

Payments.

Salaries of clergy and catechists &c.....	\$14,223.15
Cash to Shingwauk Home	\$1,288.07
Cash to Batchawana Mission House.....	216.65
Cash to P. A.'s Landing Parsonage.....	50.00— 1,790.03
Cash grants to Churches per S. P. C. K.....	1,087.50
Cash paid Freights and Customs, S. P. C. K. Books.....	89.93
Cash outfits Revs. Crompton and Lloyd.....	200.00
Cash Rowsell & Hutchinson, Printing, &c.....	203.58
Cash Shingwauk Printing office.....	114.91 1,645.92
Cash in Bank.....	2,800.54
1877. Cash balance	\$2,800.54
Liabilities for salaries	
30th. Sept.....	1,308.00
	\$1,492.54

ENGLAND.

TRAVELER'S SKETCHES, No. 8.—*Str.* The cool and pleasant weather of July and the early part of August, has been followed by a period of rain and wind. It is feared that the heavy rains which have prevailed in many parts of England during the last week have done much damage to grain crops, many of which are cut, but cannot in present state of the atmosphere be housed. Today the prospect has brightened, the barometer risen, and we have every indication of a "clearing up."

In some of my previous letters I have referred more or less directly to the revival of church feeling and religious devotion in England. As this feature must ever be regarded with pleasure by your readers, I may mention yet one more instance of the same. In our cathedral there are three daily services—the shortened form early in morning—and matins and evensong at midday and

afternoon respectively. These services are fairly attended. At daily evensong there are generally sixty or seventy worshippers. When one thinks of the few that used, seven years ago, to be found at daily prayer in God's houses, these numbers are most encouraging.

Ten years ago (call it the culminating period of forty years of much spiritual deadness) people who attended regularly daily prayer or helped vigorously in the work of the parish, were, if aged regarded as *fanatics*, if young, especially in the case of young ladies, most ill-natured motives were too often ascribed.

How thankful should we be that now, though alas! there is much coldness and indifference, yet at least the motives of those who devote themselves to a more fervent religious life, are not impugned on every side. May God's Holy Spirit move the hearts of many more of our young people to give their energies to the glorious work of carrying the gospel of our Lord Jesus Christ into the highways and byways of civilization. May they ever feel enthusiasm in church work, and love the courts of the House of our Lord with that holy love that its sacred services cannot but enkindle in the truly devout Christian mind.

Let me assure through your columns those dear younger brethren and sisters, who in our various parishes in Canada are helping by their bold and sweet examples to turn the minds of the cold, careless or rough, towards the cross of Christ, that they have many fellow-workers in dear Christian England, whose names we hope may be inscribed together in that great day when the books shall be opened and the Redeemed of the Lamb read out before the assembled hosts of heaven and of earth. May our young people ever glory in the line,

"We love thy House of Prayer, O God."

The dreadful news from India has caused a deep feeling of sympathy throughout all England. You will have seen in our exchanges the large sums already subscribed to the Relief Fund. These calamities are awful but needful. Following close upon the immense loss of life recently in the Bengal territory comes this still greater famine in southern India. England begins to feel that proper means for the prevention of the fearful results of these famines have not been heretofore regarded. The spontaneous charity of rich and generous England may relieve millions in India, but ere that relief can be put within their reach hundreds or thousands will probably have perished. The public in England are clamoring through the press for preventive measures. At certain seasons the rainfall in India is very great. The public say, expend money by millions if need be on the construction of suitable reservoirs to collect water at these periods. Thus some supply would be provided for the immediate wants of the people on the occurrence of these fearful periods of drought.

Yours, W. Gloucester, England, 29th Aug., 1877.

Correspondence.

LOSS BY FIRE.

DEAR MR. EDITOR,—Just having returned from seeing my brother and neighbouring clergyman Rev. J. W. Forsythe, Frankville, and sympathizing with him in his terrible loss which he met with by fire on the morning of the 4th inst., I think some action should be taken immediately by the clergy of the diocese with their congregations to help him to replace what he has been deprived of. His condition can be imagined, when I say he has lost *everything*, from his horse, to even his boots, he and his wife barely escaping in their night clothes. His mission is not a fat one, but they are alive to the emergency so suddenly brought upon them; taking measures to set him on his feet again. To replace their parsonage, which had I learn a small but doubtful insurance on it, will be a burden heavy for them to bear. Mr. F. says that \$1500 would not cover his loss. Certainly this is a case requiring not only sympathy, but action.

Yours sincerely, N. Augusta. T. G.

## A WISE BISHOP.

SIR: Will you kindly insert the following excerpt from a letter addressed by my old friend and tutor the Bishop of Melbourne, to his successor at Hornsey, who most justly speaks of him as having been "the hardest working clergyman who ever laboured in England or elsewhere."

As Dr. Moorhouse was claimed as an "Evangelical," it will be I trust profitable to those who seek to monopolize that title to see how a large hearted, very highly gifted and thoroughly earnest man as he is, casts party bonds aside in an effort to meet the spiritual wants of his flock.

I commend the letter to the study of those who refuse to support our missions because here and there missionaries are engaged who do not belong to their party.

Yours truly, J. H.

Yorkville, 9th, 1877.

"I have travelled thousands of miles mostly through rough forests with no made roads, but such wretched, steep, rut-ploughed tracks as nothing on wheels except an American buggy could traverse. Everywhere they give me a far better reception than I deserve, but I suppose my straight hitting from the shoulder suits them. And, although I never spare them, I always try to speak with good nature and kindly feeling. This is a fine rich country; but, Oh! how it needs spiritual laborers. If I only had fifty of the men who are wasting their days in small English villages to take parochial districts measuring thirty miles by twenty, it would not only be for the furtherance of our Divine Master's Kingdom, but for the good of the men themselves. They might be sure of finding me ready to give them all the latitude our Church allows in any direction. And what would be grander or more inspiring than getting on your horse, cantering through the forest, where the bright birds cross your path every moment, and when tired of the solemn beauty of the forest, turning in at some farmer's fence to speak to him of the kingdom, and then passing on from one welcome to another till you pause at night to rest and hold service in a little church in some village clearing? A manly, hearty Christian man might be as happy as the day is long on such work in this bright and charming climate. If the work is rough, it is healthy, and what any earnest young man would do splendidly and delight to do. Oh, if we had only men!"

In an earlier letter to a relative, written soon after his landing, Bishop Moorhouse speaks of the "grand future of the Church of England, if only I can succeed in importing or training the right kind of clergy. You may assure any young clergyman who is disposed to come of generous treatment at my hands in the matter of opinion, and of a great and free work in a most interesting field. I would not give up the work here for anything whatever that I have ever seen in England. I believe if we had the men here, we could do anything with these people, who have all the instincts of fair play which belong to our countrymen. Oh, for even three more with their hearts in the right place. We might then hold this for all time."

## FOREIGN MISSIONS.

SIR:—Why did your correspondent of Oct. 4 choose the *nom de plume* of "Philanthropos?" Has he never read "These ought ye to have done and not to leave the other undone?" Is it not clear that if a meeting be called for foreign missions, it must deal with the *foreign* and not with the *home* side of the subject of missions? What is *over-reaching* zeal in this matter? Does any zeal reach beyond the command to "preach the gospel to every creature?" I know by experience what a difficult matter it is to raise the *debt* due to God for the ministrations of which people have the benefit themselves. But those who deny themselves most to accomplish this are they who are ready also to offer to God for the purpose of reaching the heathen also; and those who decline to give to foreign missions are generally those who will take their own clergyman's work without paying for it. The Indians of Algoma, etc., are included in foreign mission work as heathen

—but surely they are subjects of the same earthly monarch, and "at home" within our borders.

Yours, etc.,

D. C. MOORE,  
Sec. B. Foreign Missions, N. S.

## Family Reading.

## ONE LIFE ONLY.

## CHAPTER XLVI.

Humphrey Atherstone had been obliged to postpone his journey for two days, on account of some business which affected the interests of one of his tenants; but he had now arranged to leave home the next morning for a considerable time; and on that same Tuesday evening he was pacing moodily to and fro on the terraces at the back of the Abbey, when he happened accidentally to cast a glance towards the path that led to the Eagles' Nest. Although at some distance, it was easy from the point where he stood to trace the zig-zag line the whole way to the ruin; and midway up the steep ascent he caught sight of the form that was ever before his eyes, in visions of the night and thoughts by day. His Una! his no more, but Una, to whom, faithless as she was, his heart clung with the passionate love that death alone could quench! And she was alone—not, as he had dreaded again to meet her, by the side of the man who was to be her husband, but alone as she had been that blissful morning in the irrevocable past, when he had met her by his ancestor's grave, and had not scrupled to let her see how she had won the love he then never meant to give to any upon earth.

The very next day he was to leave home for the purpose of avoiding her; but with the inconsistency of human nature, he became possessed by an uncontrollable impulse to seize this unexpected opportunity of looking on her face once more, and hearing again the soft low voice whose tones had echoed in his heart unceasingly since last they fell upon his ear. The thought of that morning, when he had seen her at the Eagles' Nest with her sympathetic eyes, and tremulous lips faltering their words of sweet compassion, brought back to him a flood of tender memories, which seemed to quench all the bitterness of spirit her desertion had caused him; and the wish rose up strong within him that they might part—since part they must—at least in peace and amity, and that she might know there would be none amongst those who might wish her happiness who would so intensely desire it as he from whom she had taken away all hope of it for himself so long as his life should last.

Atherstone could not have resisted the power of the impulse which goaded him to seek her now, even if he had wished it; but he did not so much as attempt it, for his mind was at once made up that he would see her then and there, where none could witness his anguish of farewell; and when he had told her how he should bless her to the end for the joys sweet as they were brief, she once had given him, then he would turn away, peaceful and forgiving, to see her no more for ever.

Scarce was the decision made before Atherstone had leapt from the terrace where he stood, and was bounding over the fields that intervened between him and the cliff, at a pace which soon set his feet on the rocky path leading upwards to the ruin. The ascent that seemed so toilsome to Una's feebler frame was swiftly scaled by his quick firm steps, and in a very short space of time he was standing within a few paces of her, behind a tree. She did not see him; she was bending down on the rough parapet, her pretty head laid on her hands, and her soft brown hair escaping from beneath her hat and waving in the evening breeze. His heart seemed to leap out to her with passionate emotion; how could he ever bear to part with her? how was he to give her up to another man? He advanced a few steps. She heard him, started, lifted her head, and then her sweet face was turned towards him, with the brown eyes wild and startled as those of a frightened deer, and the parted lips, scarce consciously, uttering his name in accents of dismay. Sensitive and high-bred maiden as she was, the first thought that rose in Una's mind was the fear that he might

think she had come there to seek him—she whom he had discarded; and the idea forced from her the words, ungracious indeed, after their long separation, with which she greeted him instantly.

"Mr. Atherstone! I thought you were gone to London."

"And wished it, no doubt," he answered, with a sad smile. "Do not be afraid, Miss Dysart, I shall be gone to-morrow, and then I shall vex the sight of your eyes no more; only, for the sake of that which has been between us, do not grudge me these last few minutes—the last for ever; I shall not misuse them, you may trust me so far."

She could not speak: it almost broke her heart to look upon that face, so beloved and so familiar, and to know she must meet him as a stranger, and that they were parted, she knew not wherefore, for she had never swerved for one moment from her faithfulness to him. She stood before him trembling and bewildered, and he thought it was the consciousness of her inconstancy that made her droop like a culprit beneath his eyes.

His voice was very gentle when he spoke. "Miss Dysart do not think I have come to make any complaint. I have no right to do so: I never was worthy of you, that I well know, even though you now understand the difficulties of my former position, and the temptation to which I succumbed. Still, towards you I think I have not erred, for I loved you with all the strength of my being—so much that for your sake I compromised my honour; and when you let me see that your heart had turned against me, justly perhaps, I only thought that I might try by all fair means to regain it. It was in that one hope I came home, and the first tidings that reached me on my own hearth-stone, were those which told me you had given your love and sought your happiness elsewhere. You were free to do so; I could claim no spoken promise from you, and now I do not come in bitterness, only to solace my agony by one last look—only to wish that you may have, with him whom you preferred to me, all the joy, the peace, the brightness of existence I would have striven so hard to give you."

She had listened to all that he had said with a growing look of amazement, and almost of horror, on her face; and when at last he ceased and turned his head aside to conceal his agitation, she clasped her hands, half in entreaty, half in pain, and said in broken accents, "Mr. Atherstone what do you mean? I do not understand. Of whom do you speak? What is it you believe me to have done?"

"You cannot misunderstand me, Miss Dysart," he said, almost haughtily; "you may not have announced your engagement to the world in general, perhaps, but I think it is due to me at least, that you should openly avow yourself to be Mr. Trafford's future wife."

"I Mr. Trafford's wife!" she exclaimed, with such a look of innocent surprise and bewilderment that Atherstone could not for a moment doubt its reality; "What can ever have made you imagine anything so impossible as that?"

"Is it conceivable then that it is not true, Una?" he could hardly articulate in his agitation.

"True! no, certainly not! neither he nor I ever thought of such a thing for a moment! he has been more like a father to me than anything else."

"But I was assured of it on all sides, and he himself as good as told me it was so."

"Impossible!" exclaimed Una, "you must have misunderstood him."

"He told me he was going to change his position, and that one person only shared the secret of his plans, and when I guessed your name he owned that it was you."

A smile broke over Una's face like the dawn of a new day of life, for the clouds were dispersing now from her horizon, that had so long been veiled in gloom.

"I can see how that mistake arose," she said, "and it's scarce a secret now. I am sure that I may tell you the truth. Mr. Trafford has accepted a colonial bishopric, and I knew that the offer of it had been made to him from Mr. Cunliffe, whose large property lies in his future diocese, and who had reasons for not wishing the matter known for a time, and so he begged me not to mention it, and wished Mr. Trafford also to keep it secret."

"And you are not going with him as his wife?"

said Atherstone, almost unable still to realize the truth.

"Oh no, he never dreamt of it, I am sure, and if he had, I could not—" she paused and faltered, but Atherstone's eyes implored her to go on, and in a scarce audible whisper she added, "I could not have given him my love."

"Oh, Una, was it—is it because your love was mine? Let there be no more concealments; no more mistakes between us; my whole life depends upon your words; this is no moment for half truths or timid hesitations—speak—answer me plainly! Is your love mine?"

Then, clearly but very softly, the sweet voice answered, "Yours only and always," and she let her hands fall into his clinging grasp, while it seemd to them both as if in that moment the gates of some earthly Eden had opened wide to welcome them, and they had entered in.

After a little time of happiness, too great for words, Atherstone looked down on the face which was as bright now as it was sweet, with a loving smile.

"My Una, I know now that you are mine, and that might well be enough for me without seeking to disturb the ashes of a miserable dead past, but I want to understand my happiness; I cannot endure that even the shadow of a former doubt should linger with me. Tell me, when you sent me Miss Amherst's letter so coldly, without a word, was it not because you understood from its contents that I had wilfully wronged my cousin, and you felt constrained in consequence to separate your life from mine?"

"Oh no!" exclaimed Una, clinging closer to his hand; "so far from that, I had for your sake wronged you cousin no less than you did, for I kept back that letter many months, when I knew I ought to send it to you, because I could not bear that you should have the pain of learning the secret it contained, which I believed you did not know. It was only when Lilith Crichton's blessed death taught me that for a child of Christ it is happier far to die than to connive at evil or wrong of any kind, that I gathered courage to pierce my own heart by sending you such bitter tidings."

"But why did you do it in such cruel fashion, darling, without one word of sympathy or kindness?"

"Because you had left me without a word," she answered, softly, "and I thought perhaps you had left off loving me."

"As if that were possible!" he answered, fondly stroking her pretty hair.

"And I thought it still more," she whispered, "When you came back from Australia with all the perplexities and mysteries cleared up, having done justice to your uncle's son and won the world's esteem for your self-sacrifice, and still you never set foot within my home, and passed me like a stranger that miserable day when I saw you near the village, nor even so much as spoke to me when we met at the wedding."

"Because I believed you to be Trafford's future wife," he said, "and I was cruelly wounded, Una, wounded to the very soul, for I had retained a lingering hope that I might regain you, although when I left England I did not feel that it would be honourable to ask any promise from you in my uncertain position. I meant partially to have explained this to you, but you know how I was repelled from your house."

"Oh yes; I shall never forget the misery of those days!" said Una, shivering at the recollection.

"Well, it is all at an end now, thank Heaven!" said Atherstone; "and if we have both somewhat to repent of, my Una, we must try to make our future as fair and pure as I hope it will be bright."

"Just when you came up," she said, pressing closer to him, "I was remembering how poor Miss Amherst told me to take warning by her fate, and ever to remember I had only one life to make either a blessing or a bane, and that I must take care I did not mar or waste it. At the time when she spoke to me thus, I was so self-confident, that I was resolved to make my whole existence blameless and useful, but I have failed, and fallen far even from my own undoubted standard of duty. Will you help me now, dear Humphrey, to spend the rest of my life in following steadily, as far as I can, in our Master's steps—the shining steps which the Light of the World left in their bright-

ness to guide us still? for I have proved myself so weak that I must trust to you to lead me on aright."

"We will help each other, darling," he answered, drawing her closer to him; "for I must tell you that I too have resolved to make my future existence very different from the past. As I stood by my cousin's death-bed I determined that the rule of my own life henceforward should be only to 'do justice, and love mercy, and walk humbly with my God,' and I think that we have both of us learnt this great lesson, which we shall remember all our lives, that no combination of circumstances, however plausible, can justify for a single moment the smallest deviation from rectitude or from truth."

THE END.

DYING SCENES.

Latimer, when he beheld a faggot, ready kindled, laid at Ridley's feet, exclaimed, "Be of good cheer, master Ridley, and play the man. We shall this day light such a candle in England as I hope, by God's grace, shall never be put out."

The author of Hervey's Meditations, when on his sick bed, observed that his time had been too much occupied in reading the historians, orators, and poets of ancient and modern times, and that were he to renew his studies he would devote his attention to the Scriptures.

Locke, the day before his death, addressed Lady Mesham, who was sitting by his bedside, exhorting her to regard this world only as a state of preparation for a better. He added that he had lived long enough, and expressed his gratitude to God for the happiness that had fallen to his lot.

The father of William Penn was opposed to his son's religious principles; but finding that he acted with sincerity was at last reconciled. When dying, he adjured him to do nothing contrary to his conscience. "So," said he, "you will keep peace within, which will be a comfort in the day of trouble."

Sir John Hawkins has recorded of Dr. Johnson that when suffering under the disease which ended in his dissolution, he addressed his friends in the following words: "You see the state, I am in, conflicting with bodily pain and mental distraction. While you are in health and strength labour to do good and avoid evil, if you ever wish to escape the distress that oppresses me."

Sir Walter Raleigh behaved on the scaffold with great composure. Having vindicated his conduct in an eloquent speech he felt the edge of the axe, observing with a smile: "It is a sharp medicine, but a sure remedy for all woes." Being asked how he would lay himself on the block, he replied: "So the heart be right it is no matter which way the head lies."

Cardinal Wolsey, when dying, by slow progress and short journeys, reached Leicester Abbey. He was received with the greatest respect. His only observation was, "Father Abbot, I come to lay my bones among you." He died three days after with great composure and fortitude. He said shortly before his death: "Had I served my God as diligently as I have served my king, he would not have forsaken me in my gray hairs; but this is the just reward I must receive for my pains and study, in not regarding my service to God, but only to my prince."

IMPORTANCE OF TRIFLES.

"Little sticks kindle the fire, but great ones put it out."

It is related by the traveller, Park, that, when wandering on the African desert, worn out and fatigued, and almost disposed to lie down in despair, he was attracted by a little moss—such as he had probably often seen before, and passed by unnoticed—growing in the wide waste, and, that, on contemplating it, he was arrested by the thought, that, if the Almighty supported this insignificant plant in the desert and caused it to fructify, why should he despond, or ever suppose that no protecting or guiding arm was near? From reflections such as these he was stimulated to proceed, until he at length reached a refreshing oasis, where his strength was recruited.

"We trample grass, and prize the flowers of May, Yet grass is green when flowers do fade away."—Southwell.

Mr. Osler, an eminent manufacturer of Birmingham, made the following statement before a Committee of the House of Commons in 1824.—"Eighteen years ago, on my first journey to London, a respectable looking man in the city asked me if I could supply him with dolls' eyes, and I was foolish enough to feel half offended: I thought it derogatory to my new dignity as a manufacturer to make dolls' eyes. He took me into a room quite as wide and twice the length of this (one of the large rooms for Committees in the House of Commons) and we had just room to walk between the stacks from the floor to the ceiling, of parts of dolls. He said these are only the legs and arms, the trunks are below; but I saw enough to convince me that he wanted a great many eyes, and, as the article appeared quite in my line of business, I said I would take an order by way of experiment, and he showed me several specimens. I copied the order, and, on returning to the Tavistock Hotel, found it amounted to five hundred pounds!"

A WORD TO PARENTS.

A Sunday School teacher was catechizing some children a week or two ago. He had occasion to speak of the care of parents for their children; he shewed how fathers and mothers fed and clothed their little ones, watched and protected them, taught them their prayers, and helped them to be good. It all went on smoothly enough, till a bright little boy looked up knowingly in the teachers face, and said, "You wont find many fathers and mothers in R—to do all that!"

I am afraid the boy was right. He spoke of what he knew at home, or saw in the houses near. Perhaps he judged too fast, and was unjust in his remark. But, right or wrong, that was his opinion, and he had some grounds for it.

It is a great pity. Can we not mend matters? Why should we not all do what we can to set things right in our homes? Little children know more than we think; and if we do not teach them to mend their faults, they will perhaps learn the same lessons by taking warning from the faults they see in us.

PAY A FAIR PRICE.

The obligations of honesty in trade are usually thought of as having respect to the seller rather than the buyer of goods. But there is for the one buying also, if not exactly a duty to be honest, yet a duty towards honesty. He ought to be willing to pay a fair price for a good article. If he is not, he puts difficulties in the way of fair dealing and tempts men to fraud. This sin is a common one among us. There is a disposition to buy cheaply at all events; and there is a failure with our people to respond readily to the efforts of manufacturers to furnish them with a really good article. The poor quantity of goods offered in many lines of trade is due largely to this cause. It is customary to blame the manufacturers; but the customers of the goods may often be most in fault. It is within our knowledge that strenuous and persistent efforts to sell wares of a superior quality have failed, though the rate of profit was smaller than that upon a poorer article, and though the gave to the purchaser was much greater. The mistake made by the buyer as to his own interest in such a case we do not think of so much, if he will deal so hardly by himself. But the wrong that is done to the cause of good morals deserves to be thought of.

When a Bible was presented to a prisoner under sentence of death, he exclaimed, "O sir, if I had had this book and studied it, I should never have committed the crime of which I have been convicted." How often we neglect those things which are for our good until it is too late! Let us never neglect the Bible.

Troy bells are carrying good news to the Indians. Meneely & Kimberly forwarded two of their manufacture to stations established by the Episcopal Church among the Sioux tribe, this week. We hope they will prove better civilizers of the savages than canons have been.

## Children's Department.

### THE DAY THAT BABY DIED.

It was a summer Sunday morn :  
The fields were ripe with golden corn ;  
The scent of pinks and mignonette,  
With which our garden plots were set  
Filled the warm air on every side,  
The day that Baby died.

The house was still, and very still ;  
The whole week Baby had been ill  
We had not played, nor touched our toys,  
For fear that we might make a noise ;  
And in the porch we sat and cried,  
The day that Baby died

And then a soothing thought we had ;  
We said, "The angels will be glad  
Our darling's reached the golden shore,  
Where soon he will be ours once more ;  
We shall forget, then, how we cried  
The day that baby died."

The bells chimed merrily for church ;  
Our little goldfinch on his perch  
Thrilled forth his brightest, unawares,  
Though baby lay so still up-stairs :  
We could not read, although we tried,  
The day that Baby died.

We thought of poor mamma, and how  
Her heart must ache for Baby now ;  
We called to mind his pretty ways,  
His painful moan, and last sad days :  
These things came o'er us like a tide,  
The day that Baby died.

Then, kneeling down, we prayed that we  
A comfort and a help might be  
To dear mamma, and sure am I  
That God has helped us all to try,  
Since we besought Him side by side,  
The day the Baby died.

### GRASPING THE APPLE.

BY A. L. O. E.

Not many years ago, a clever man, named Mehemet Ali, ruled in Egypt. (You know it was in Egypt that the Israelites were in bondage, and it was in Egypt that Moses was born, and put in a little ark by the river.) Well, this Mehemet Ali was determined to send forces to subdue Arabia, a country where many of the people are fierce and wild, and where it is often difficult to get supplies of food and water in the hot, sandy deserts. Everything was arranged for the expedition, but it was not yet known who would command the army which was to march against the wild tribes of Arabia. Mehemet Ali took a strange way to choose a general to lead his forces. He called together his dark courtiers and officers, and received them in a room in which there was a carpet, and nothing on it, but a single apple placed in the middle. "Now," said the Egyptian ruler, "he who can reach and hand to me that apple, without letting his feet touch the carpet upon which it lies, that man shall be my general, and command the army that I am sending to subdue Arabia." The carpet was a large one, and it was no simple matter to reach the apple without setting a foot on the carpet. The only way the Egyptians could think of was to lie down on it and put their hands out very far, and keep their two feet outside. So down went the courtiers, lying at full length on the carpet, stretching out their arms as far as they could to grasp the apple. But all their stretching and straining was in vain. The longest arms amongst them all were not long enough to touch Mehemet Ali's round apple. Then came forward Ibrahim Pasha, the adopted son of Mehemet Ali. He was a short, stout man, so that the courtiers burst out laughing when he said he could get the apple without putting a foot on the carpet. I think I hear some of my young readers say, "If the big men couldn't do it, the little man couldn't do it." Don't you know, dear readers, that they who haven't long arms may have long heads? A little patience and consideration will often enable us to overcome difficulties which at first seemed

too great for our powers. So Ibrahim Pasha did not throw himself flat on his face and try to make himself bigger by stretching; but he stooped down, bent in the edge of the carpet, and began rolling it up gently—gradually—round and round, till at last, he had curled it up so far that he could easily reach the apple, grasp it, and hand it to the Viceroy of Egypt. Ibrahim Pasha was made commander of the forces sent against the ruler of Arabia. His manner of picking up the apple had shown him to be a man of intelligence, who in a position of difficulty would be likely to find his way cleverly out of his troubles. Ibrahim Pasha's conduct while in Arabia—his manner of subduing the country—reminds one much of rolling up the carpet; and he grasped victory at last, just as he had grasped the little round apple. He couldn't roll up the country like a carpet, but he rolled up his difficulties as he went along. Instead of plundering the natives of the land, burning down their houses, cutting down their fruit-trees, and leaving bitter enemies behind him wherever he went, as is the way with too many conquerors, Ibrahim Pasha set about his work in his own quiet, sensible way. He was careful to keep his troops in good order; he paid for all that they ate; the poor Arabs found themselves so well treated that, instead of lying in wait to attack the Egyptians, they were willing to come and sell food in the camp. Fierce, cruel conquerors, who have laid waste the countries through which they marched, have sometimes been sorely punished at last, by finding their own men starving in the desert which they themselves had made.

But Ibrahim Pasha was wiser. He made friends instead of enemies; he had peasants bringing him food, instead of wretched, ruined men attacking from behind while he was engaged with foes in front. He won at length complete success; and Mehemet Ali had reason to be glad that he had chosen as his general the short, stout man who had the sense to reach the apple by gently rolling up the carpet.

Now this is a funny story, isn't it? but it is one that carries its lesson. We sometimes have some object to attain, as the courtiers had the apple, which we cannot reach by impatient efforts, however hard we may struggle and strain: while a little quiet management may give us complete success. When we have to deal with others, as Ibrahim with the Arabs, we must not necessarily stir up a spirit of opposition, but must try to gain influence by winning hearts. There are some whom a smile will subdue better than a blow. And, oh, surely it more becomes a Christian to show that gentle charity which suffereth long and is kind, and so be able to ask and hope for a blessing from heaven, than by giving way to temper, set an evil example, and make the fatal mistake of trying to govern only by fear.

### HOW TOMMY WENT TO THE ORPHAN ASYLUM.

A TRUE STORY.

Little Tom Brown had a very bad habit of running away from home. He did n't like to stay in the pleasant garden or on the lawn; he thought there was n't room enough for him to play, unless he could run down the street and trundle his hoop or throw his ball with the big boys. Of course his mother was often very much troubled about him.

"My dear Tommy," she said once, "suppose you were a woman, and I was your little boy; how would you like to have me stay out in the street all the afternoon, and disobey you and frighten you?"

"If I was a woman," replied Master Tom, "I wouldn't have a little boy at all; boys are awful bothers, I should think."

At last his mamma hit upon a way of curing him. There was a large orphan asylum just back of Mr. Brown's house. In the asylum there lived more than a hundred little children who had no fathers nor mothers. Tommy used to see them out in the large yard playing together, and sometimes he heard them sing.

"The orphans seem to have a pretty good time," said Tommy one day.

"Would you like to live with them?" asked Mrs. Brown.

"Dunno," answered Tommy. "Tisn't much fun to live here, I get scolded so much."

"Very well," said mamma; "I will see the matron of the asylum this afternoon, and if she is willing, you can go and live with the orphans. Then you will be obliged to stay out of the street, and I shall know where you are."

Tommy was a little frightened, but he didn't think his mother could be in earnest. He ran off to play, and soon forgot all about the asylum. But about two o'clock in the afternoon Mrs. Brown called out,

"Tommy, are you ready?"

"Ready for what?"

"To go to the asylum."

"Who's a-going?" asked Tommy.

"You are. Come, I am in a hurry."

Tommy began to cry and beg; but it was of no use. He was obliged to go with his mother, and a more frightened little boy you never saw.

When Mrs. Brown saw the matron, she said, "I have brought Tommy to you. Be kind to him, and let me know how he is once in a while. I will come over and see him every Saturday afternoon."

"Very well," said the matron I will do the best I can for him."

Tommy could bear no more. He began to shriek at the top of his voice, and to promise that he would be good, if his mother would only let him live with her at home.

"Well," said Mrs. Brown to the matron, "I will try him a little longer. If he doesn't keep his promise you will soon see him back here."

Tommy made up his mind that it was best to obey his mother. He was very careful to get home in good season every night; he stopped running away, and because he tried to be a good boy he never went back to the asylum. M. F. B.

### SWEET THINGS.

All the sweet and pleasant things  
Let us each remember,  
Lovely May a mantle flings  
Over bleak December.  
Morning breaketh fresh and bright,  
Bringing back the sunbeams,  
Blotting out all trace of night,  
Chasing all its sad dreams.  
Loving words and acts will we  
Ever fondly cherish,  
All that's harsh and ill to see  
Should from memory perish.

### BIRTH.

At Niagara, Ont. on 29th ult. the wife of the Rev. Jos. Fennell of a daughter, still born.

### DEATHS.

FENNEL.—At Niagara, Ont., on Monday 8th inst; in the 37th year of her age, Martha S., the beloved wife of the Revd. Joseph Fennell, incumbent of Grantham, Virgil and Queenston.

### MARRIAGES.

At St. Mary's Church, Bayfield, on the 26th ult., by the Rev. H. W. Atwater, Incumbent of Louisburg, and brother of the bride, assisted by the Rev. A. C. McDonald, Rector, N. Sutherland, Esq., M.D. of Tracadie, to Ettie, only daughter of the late Capt. J. E. Atwater, of Bayfield.

Married on the 30th. September, At St. George's Church, Moncton, by the Rev. G. S. Jarvis D.D., Rector of Shediac, and Dean Rural. Mr. Thomas M. B. Byers, to Miss Florence M. third daughter of the Hon. Judge Botsford, both of the town of Moncton, N. B. The service was partly choral.

At Christ Church, Norton, N. B., on 4th. inst., by Rev. E. A. Warnford, Rector, Wm. Lithgow, of Halifax, N. S., to Annie, adopted daughter of Captain John Leavitt, of Bloomfield, King's County, N. B.

Mr. Walley, asked amidst much laughter for leave to bring in a bill to alter the Book of Common Prayer, by substituting the word "minister," for that of "priest," wherever it occurs.

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. B. 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.

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

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

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

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

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

DIOCESE OF NOVA SCOTIA.

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SEND FOR IT.

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

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

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

A. N. TORONTO.

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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