

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, SEPTEMBER 23, 1880.

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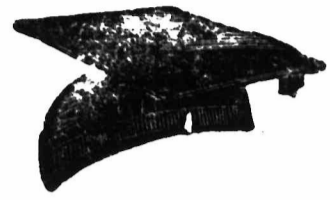
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THURSDAY, SEPTEMBER 23, 1880.

It is said that Cologne Cathedral, as it now stands, represents an expenditure of two million pounds sterling.

An anonymous donor has contributed £500 stg., to the St. Alphege, Southwark, Church Building Fund.

It is proposed to arrange a meeting of Churchmen, to be held at Leicester during Congress week, to declare publicly how they will deal with the Burials Bill.

The Bishop of Ripon has appointed Canon Boyd, Vicar of Arncliffe, to the Archdeaconry of Craven, rendered vacant by the resignation of Bishop Ryan.

The first Diocesan Conference for Hereford is fixed for November next. There are ninety clerical members, and one hundred lay representatives, only forty-seven of whom have been elected.

The Guild of St. Matthew, in the east of London, has engaged in the enterprise of encountering scepticism and infidelity by means of lectures and discussions, to which are given the broadest invitations.

Mr. Whymper made a second ascent of Chimborazo on July 3rd, and, on this occasion, took with him to the summit two Ecuadorians, as well as his two Italians. At the moment when they reached the highest point of the summit, ashes from Cotopaxi began to fall, which filled the eyes, noses, mouths and ears of the party, and made the snow quite black.

At a recent meeting of the National Land League, held at Dublin, a telegram from St. Louis was read, calling upon the people of Ireland to hold the harvest and starve the landlords into submission. Mr. Sullivan a deputy of the League, advised the tenants to pay no rents pending the settlement of the Land question by the Government. Mr. Forster, J.P., Renroe, County Clare, has received a threatening letter, ordering him, under pain of death, not to attempt to enforce payment of rents this year by ejections. Some of the tenants owe two or three years' rent.

A Fenian attack was recently projected upon the cavalry garrison and powder mills at Ballincollig. The attack was admirably planned and would, doubtless, have been executed but for the fact that one of the company gave notice of it to the Government.

The aggregate product of wheat in the United Kingdom this year is expected to be 11,500,000 quarters, or 500,000 quarters less than half the estimated consumption. This is nearly double the yield of last year, and will save at least £15,000,000

stg., from going out of the country for foreign wheat. In 1880, the importations were nil, but within the last twenty years the cost of imported wheat and flour has risen from twelve to forty-eight million pounds sterling; of barley and other grain, from twenty-five to sixty million pounds sterling; animal, from five million to thirty-five million pounds sterling; live stock, from one million five hundred thousand pounds to eight million pounds sterling.

Kirkdale Church, one of the most ancient ecclesiastical structures in the kingdom, is about to undergo partial restoration. The antiquity of the church is proved by the sundial with a Saxon inscription, showing that it was built in the days of Edward the King, in the days of Tosti the Earl, or between 1055 and 1065. A Runic inscription also seems to mention Ethelwald, king of Deira, A.D. 651 to 650. The church is situated close to the famous Kirkdale Cave, where in 1821, were discovered the bones of hyenas, bears, tigers, wolves, elephants, rhinoceri, hippopotami, and other animals.

On the 26th ult., the parish church of Whitechapel, which was rebuilt in 1860 at a cost of \$80,000 stg., was very seriously damaged by fire. The origin of the fire is involved in mystery. The Church of St. Mary, Whitechapel, was a foundation of some antiquity, since there is record of Hugh de Fulbourne being rector there in 1329. The register records the burials of two remarkable persons—Brandon, the supposed executioner of Charles the First, and Parker, the leader of the mutiny at the Nore.

The heavy losses sustained in the sortie from Candahar are among the melancholy incidents of the Afghan war. The number of casualties is close on 200, including thirteen officers, eight killed and five wounded. The list of the killed closes with the name of the Rev. Mr. Gordon, who is believed to have accompanied the sortie to administer consolation and peace to the wounded. He had offered himself to the Church Missionary Society on a visit he made to the Holy Land, and in 1866 became a missionary at his own charge, first as chaplain at Madras till 1871 under Bishop Gill. He afterwards went to the north of India. During the Persian famine, he was very energetically and usefully employed, but his head-quarters were at Pura Dadun Khan. Last year he accompanied the army in its advance towards Candahar, and in his letters giving an account of its progress, showed his zeal to make known the Gospel of his Lord and Master.

The death is announced of Mr. Benjamin Ferry, F. S. A., who was of Huguenot extraction, and was born at Christchurch, Hants, 1810. He became pupil to Augustus Pugin, father of Augustus Welby Pugin. One of his earliest works was the restoration of the nave, transept, and Lady chapel of Wells Cathedral. He afterwards restored the west front. He also built, in 1848, the church of St. James, Morpeth, at that time one of the most successful examples of a modern church in the Norman style. Among others, he restored Wroxham Church, in North Wales, and in 1870 prepared designs for a cathedral at Victoria, British Columbia. He also designed Wynnstay for Sir Watkins Wynn, and his last effort of the kind was the residence of

the Duke of Connaught, at Baptist Park. He was undoubtedly one of the pioneers of the Gothic revival of our day. He was an attached son of the Church, and took a warm interest in its movements. He was a skilful draughtsman, and would have excelled as a painter had he devoted himself to that pursuit.

At the recent Wesleyan Conference, in the course of the discussion on the cause of their continued decrease in numbers, year after year, Dr. Osborn one of their preachers, said he had been watching the religious condition of the country for more than half a century, and he had no hesitation in saying that he did not believe there ever was such a revival of religion as that of which the Established Church had been the subject during the last half century.

"Looking at its origin, effects, tendencies, and results, there is nothing in ecclesiastical history that can be put side by side with it. I do not enter into details, but I know a place in which the clergy are patterns to all Christian ministers, of every kind and distinction, in zeal, and in untiring labor. They seem to me to live in the Church, except when they are in the school or in the houses of the people. They have such a judicious use made of the Church's gifts, that the effect is to swell the congregation; and so with eight services a day, with five men always at work visiting boarding schools and day schools—and, remember, that means laying hands upon young people in a plastic state—holding Bible classes, Sunday School teachers' classes, in one way or another giving up their whole time to the work. Is it a wonder that churches are crowded? They can adopt all our means except the class meeting. They can use private influence and public influence, and influence of every degree, and they do it. And it is impossible to expect that you can have the same facilities of access to the people or the same influence as you had fifty years ago."

At another meeting, a Dr. Pope laid the flattering unction to his soul that, although their numbers are decreasing year by year, yet their influence was on the increase! and he was sure his descendants would be Methodists. Other speakers suggested a variety of reasons for their continued decrease of numbers; but not one of them seemed to have thought of the real reason of all—their systematic, increasing, and pig-headed departure from the principles and teaching in which the heart and soul of John Wesley were bound up. But the fact is that very few of their people know much about his teaching or his writings; and hence it comes that, as one of their periodicals in England expresses it, they do an immense business, employ a vast capital, and show large returns; but when they come to take stock and balance accounts, they have amassed but little profit; and during three successive years they have sustained decided loss.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

WHEN Christianity first made its appearance in the Gentile world, its votaries were spoken of as haters of all men. They were known as much by their exclusiveness as by any other feature of their character. In fact, this exclusiveness was so marked among them, their intolerance

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of everything which did not accord in every respect with their own system was so unmistakable, that it amounted to what would, by almost every one, in the present day, be called the most intense bigotry. The first Christians had none of that false liberalism of the present day, which some people call charity, and which, in opposition to all Christian principle, holds one religion nearly as good as another, and, upon the whole, regards the modern sects as a considerable improvement on the New Testament. The Collect, Epistle, and Gospel of this day's communion office are in full accordance with the highest teaching of primitive Christianity, and in direct antagonism to the modern notions or "views," which have become so widely spread among us. Here we have taught us a complete and uncompromising renunciation on the one hand, and on the other a total consecration to one definite, all-absorbing object. We must perceive at once that it is no part of the Christian man's character to be truckling to the enemies of the faith once delivered to the saints. He is to be exclusively, with no compromise, the follower of Him in Whose cause He is engaged. Not only His heart, but his soul, and strength, his life and his powers are to move in one direction, without swerving to the right hand or to the left. The infidelity of the sects, (for the multiplication of sects is but one form of infidelity) is as much opposed to the consistency required by the Gospel as the most rigid Ultramontaniam can possibly be. And this consistency—the renunciation and consecration so strongly insisted on—is essential to any proper claim to the Christian character. Without this consistency, there can be no uniformity in the human nature; all will be unnatural, disjointed, harsh, unlovely—one great moral chaos—an ocean of things mischievous, monstrous, and offensive. Every indication of the Christian's character given us in the New Testament, shows the importance and the necessity of consistency. Is he running a race? Then his eye must be upon the prize. Is he a combatant? Then he is not to wish God speed to the enemies of the Church; he is never to be without his arms; never to sleep at his post; but ever to be ready to banish, as far as he can, infidelity, with its main supports, heresy and schism. Is he regarded as a member of one vast and holy family, the Church of the Lord, which He purchased with His own blood? Then he must adhere to the principles which animate the whole: he must abide in Christ, and regard himself as a member of the one body into which he has been baptized.

THE PROGRESS OF INFIDELITY.

THAT infidelity, in a multitude of shapes, is making rapid strides in the world, is a fact not to be disputed. Nor is such a fact at all surprising to the devout student of the New Testament, who will not fail to perceive a large amount of force in the question proposed by our Lord:—"When the Son of Man cometh, shall he find faith on the earth?"—meaning, doubtless, that He shall not find faith on the earth. And regarding the time as at least approaching when the manifestation of the Man of Sin shall take place, who will be the personification of all the unbelief in the world, it would be expected that the signs of the times would indicate proportionate decay of faith in many of those who were formerly members of Christ's flock, but who are gradually going away to swell the numbers of those who shall make up the final apostacy.

But there is also another fact equally patent to

those who have paid any close attention to the subject. The fact is this, that the infidelity which has made such rapid strides in the world, began in a raid against what some people please to call Sacerdotalism and Sacramentarianism. This raid is really an attack on all the main features of the Gospel of Christ, and it is remarkable that the leaders of it should be those who would have us believe that they have more faith than all the rest of the Church put together. Their faith, however, happens to be a faith in their own "views," rather than in the teaching of Christ and His Apostles, which is precisely opposite to what they call faith. It has been very properly urged that when the so-called, but mis-called, Evangelicals have shaken men's belief in the value of the sacraments of Christ's institution, they undermine the hold that Christ intended the Gospel should have on their hearts. "When you have persuaded a man that it is absurd to suppose that an unconscious infant can be a subject on which divine grace can work; when you have been led to look on the good resolutions he makes himself as the great benefit to be derived from confirmation; when you have taught him to rest satisfied with a repentance which stops short at the mental process necessary thereto, you have already done much to encourage him in that spirit of self-reliance which is the negation of the Gospel. When you have reduced the Holy Eucharist to a bare remembrance of the long past sacrifice of the Cross and of the absent Priest and Victim, you have gone a great way towards banishing Christ to the dim region of past history—you have gone a great way towards leading men to regard Him merely as an interesting, historical personage, instead of an ever present, ever loving Saviour. In fact, the so-called evangelicalism of the day is really the author and the mainspring of the infidelity now become so rampant.

EVIDENCES OF CHURCH LIFE.

IN these days of renewed Church life and of a restoration of the Faith of our Fathers, it is not a thing to be wondered at that there should be plain and tangible evidences accompanying them. It surely cannot be an unexpected circumstance if the internal principle and the internal feeling should manifest themselves in outward expressions of almost every imaginable description. If we entertain a feeling of affection for any object, that affection will rarely remain a perfectly dormant impression; it will show itself in a variety of ways. Should that object be a living, intelligent being, and should a sentiment of veneration be also added, the affection and veneration will seek and will find an almost infinite variety of modes of external manifestations, as a necessary result of the internal sentiment. And this will especially be the case with regard to the supreme object of the Christian man's worship; and that for several reasons:—Because Almighty God requires that man should glorify Him before his fellow man; because to honor Him before our fellow creatures in the way God has appointed to spread the blessings of religion over the world; and because He has told us,—"Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

Perhaps in no way is the evidence of renewed Church life to be more effectually seen than in the loving care shown in the construction of temples dedicated to the worship of the Supreme Being. When men have learned that though "God dwelleth not in temples made by hands," and though "the Heaven of Heavens cannot contain Him," still, as of old, He makes Himself locally present in

places dedicated to His worship, to meet His people, to receive their confessions of sin, to speak by His ministers the word of pardon, and to convey Himself to them in His sacraments for their spiritual health and nourishment—then, a matter of course, the piety of man now, as of old, strives to the best of his ability to make "the place of His feet glorious."

We need not be surprised, then, to see men engaged with earnest effort and prayerful labor in building beautiful temples and costly shrines. If the patriarch David felt it a disgrace to him that he dwelt in a bower of cedar while the ark of God was in a tent, if he felt that he had no right to insult Almighty God to such an extent as to place the symbols and the instruments of His glory and mercy in a tottering structure immensely inferior to the habitation he had built for himself, the feeling should be intensified under the Christian Dispensation. And so, ages ago, since the advent of that dispensation, when men knew the truth, when there was to their minds a reality in belief in God, in His presence, His mercy, in His intelligent working on earth for the regeneration of a fallen race, monuments were raised to His honor; monuments which fill us with wonder and amazement. But when, during the last century, the lamp of truth burnt so low, and God was so dishonored, what wonder that we have been made partakers of an heritage of slovenliness, of ignorance, of ugliness, and of profanity.

Since the Oxford movement in 1832, however, a great improvement has taken place in these respects; and it is with thankful joy that we perceive evidences of a purer love and a clearer knowledge. Thousands of instances have taken place in the mother country, and many are taking place in this country also. Sometimes the improvement is seen in the demolition of the old three-deckers used in preaching and praying, or the exchange of two huge and unsightly boxes for a more suitable praying desk; or, perhaps, the chancel is more elaborately decorated and more carefully and lovingly arranged than formerly, the altar being raised to a suitable position, so as to assume its rightful place in the church; or, perhaps, the one emblem of our Faith, the Cross, had been put in so prominent a position that strangers will perceive at once that it is not a Mohammedan or Buddhist temple upon which they are gazing. All these and many other things now going are evidences that the Church is living and active; and we therefore thank God and take courage for the future.

THE ARCHBISHOP OF CANTERBURY'S CHARGE.

THE charge of his Grace the Archbishop of Canterbury, delivered on the occasion of his Visitation, at Croydon, on the 31st ult., is unusually important. He stated that, in consequence of the peculiar circumstances of his See, he should not dwell on local subjects, but direct his attention to subjects which concern Christendom generally. Lambeth is becoming, year by year, more and more a centre to which the whole Anglican Communion are accustomed to look, as that Communion is also becoming a centre for all the Churches of Christendom which protest against Roman usurpation. Prelates from the United States are increasing in the expressions of filial regard they entertain toward the Church of England. A great cry for help has come to Lambeth from the Syrian, Armenian, Chaldean and Nestorian Churches. Our relations are also growing with the Greek Church in Russia, Turkey, Greece, and Bulgaria, the Coptic Churches

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of Egypt and Abyssinia, and with the native church on the coast of Malabar, which was planted by St. Thomas the Apostle. The Archbishop urged the duty of supporting either the Propagation Society or the Church Missionary. He spoke in sympathetic terms of the Old Catholics of Germany, Switzerland and France, and remarked that we cannot forget how much the Reformation in England owed to the reformers on the continent. He said the Swedish Lutheran Church claims to live under the same outward government as our own, and that the Moravian body make a similar claim. His Grace thinks the connection with the Protestants of the continent might guide us in our dealings with Nonconformists at home. He failed, however, to point out an instance, during the last three hundred years, in which the Apostolic Order of the Church in England was set aside, even for the sake of fraternizing with the Protestants on the continent; nor did he attempt to show how it could be possible for Churchmen, who have any conscience at all, to worship with men who say they cannot conscientiously worship with Churchmen, and who tell us that one of their first religious duties is to do their very best towards the destruction of the Church of England, root and branch. The Archbishop admitted, however, that "it is impossible to have a near union of worship and teaching with those who altogether repudiate our forms of prayer and church government, and look upon many of the statements made by our church as superstitious and ungodly." Common sense must surely suggest an estimate of the case to any reasonable mind.

His Grace paid a tribute to the "Oxford revival," in these terms:—"I would here remark, in connection with this subject, that what is called the Oxford revival of forty or fifty years ago conferred many benefits on English society. Not only do we owe to it a more reverent appreciation of the value of the outward forms of religion, but it greatly changed that large section of the clergy who, ever since the days of the Commonwealth, have inherited a horror of Puritanism, and who, under recent teaching, have risen from the careless indifference which characterized their predecessors, to a rigid observance of the duties of their sacred calling. Still more, there can be no doubt that, uniting good taste with genuine Christian feeling, this revival laid hold of the imagination of many ardent and highly cultivated young men, who have since risen to important public positions, and under its guidance have exercised a lasting Christian influence on our whole nation." He thinks, however, the teaching thus introduced or resuscitated is based on a somewhat narrow system. His Grace appears to forget that the latitudinarian principles with which he is known to sympathize, had been previously tried for over a century and had failed to produce the magnificent results of the Oxford revival, as he described them.

The Archbishop, as might be expected, hopes for good results from the Burials Bill—a measure which nobody in particular wanted, and which will satisfy no party in the nation, except when regarded as a step towards the destruction of the Established Church.

His Grace flatters the Church in England as being regarded as the great bulwark of the Reformed Faith against the assaults, on one side, of superstition and, on the other, of an aggressive infidelity; and thinks "it is something to live in a country the whole inhabitants of which, speaking roughly, acknowledge one Lord and Saviour, and refer to one Bible as the one accredited rule of their

life and citizenship." He remarked also, that "the strains in which we Church of England people sing God's praises are drawn from the most diverse sources. We hear in them the ever-living voices of the early Christian fathers, of mediæval saints, of Lutheran reformers, of some modern Roman Catholics, and English and American Nonconformists."

He expresses much satisfaction that the agitations of past years are subsiding, "and that our Church may now soon be allowed to brace itself with undivided energy to the great conflict of these latter days. Sad, indeed, if souls should be perishing around us while we are engaged in conflicts about mint and anise and cummin." But this is the very thing the Archbishop has been encouraging for some years! He proceeds:—"The mutineers of Jerusalem fought with one another within the walls, and the enemy stormed. 'A house divided against itself cannot stand.'" And why has not his Grace offered his remonstrance to the Persecution Company before now?

In reference to the Public Worship Legislation Act and the general impression of its failure, the Archbishop remarks that although there has been only six cases before it in six years, he, as its chief promoter, congratulated himself that a stop has been put to the growing evil of "every raw theologian visiting Belgium, or some other neighboring country, coming back laden with a crop of very doubtful innovations, which he sought to introduce into his own parish as an improvement on the authorized mode of worship." If the Archbishop thinks that setting several parishes by the ears, and inviting men, who do not live in the neighborhood or worship in the Church, to interfere in the mode of service the congregation desire, is a satisfactory result, then he is welcome to all the self-glorification such a result might inspire. He should not so soon have forgotten the admonition of the previous paragraph about the mint, the anise, and the cummin."

His Grace thinks that deference to Episcopal authority affords the true solution of our difficulties, and quotes the resolution of the hundred Bishops assembled at Lambeth:—"Considering unhappy disputes on questions of ritual, whereby divers congregations in the Church of England and elsewhere have been seriously disquieted, your committee (and the assembled Bishops adopted the decision) desire to affirm the principle that no alteration from long-accustomed ritual should be made contrary to the admonition of the Bishop of the Diocese."

THE PROVINCIAL SYNOD.

ECCLESIASTICAL Synods, especially those termed Diocesan Synods, are often very unsatisfactory in their results. The recent meeting of the Provincial Synod in Montreal, however, is an exception to any rule of that kind that may have been laid down. It was the best arranged, best conducted, and, upon the whole, altogether the most satisfactory meeting of the kind that has yet taken place. A succinct account of the proceedings, forwarded by our special correspondent, will be found in our columns.

The admirable address of the Metropolitan is one which cannot be too often perused, and with slight exception, every paragraph and sentence of it is worthy of forming a text from which many an address may be made and many a treatise may be written.

One of the most important subjects introduced at the Synod was that of the Diaconate. The Canon on the subject provides that a Deacon need not surrender his worldly calling or business, if the said calling be approved by the Bishop, unless he be a candidate for the priesthood. The clause permitting

the advancement of a Deacon to the priesthood without an examination in Latin and Greek was, very properly, not passed. When the Church lowers the standard of education she requires of her priesthood, then we may reasonably expect to see her fall behind the sects around us, who are every year endeavoring to raise their own standard, albeit it may happen to be in a manner somewhat comical. Another clause in the proposed Canon was also fortunately rejected, which would bring the age of admission to the Diaconate down to 21 years—an age certainly too young, except in isolated cases, for so important an office.

The discussion on unmeaning titles will surely be productive of benefit, and, at least, prevent some amount of ridicule attaching to the overweening desire for so unmeaning a distinction as that referred to in the debate. To see a Diocese with nearly one-third of its clergy dubbed by some name constituting them *dignitaires*, is just about as absurd as having one-third of the words in a book printed in italics! It is true that an Archdeacon has a certain official dignity to maintain, as an adjunct to the Episcopate; and a Rural Dean is supposed to do a certain amount of meddling in the holes and corners of his Deanery; but what about the Canons and Deans? Who knows what are their respective offices? These, indeed, are things which tend to bring the Church into contempt in a country like Canada, and the sooner they are annihilated the better for the Church.

An important Canon was also enacted about Lay Readers. The Lay Reader is to be selected by the Rector or Missionary in charge, and the Bishop, at his discretion, is to license him—the license to continue during the Bishop's pleasure, or until the Incumbent shall have signified to the Bishop and to the Lay Reader in writing that his services were no longer needed.

The Synod also took into consideration another very important subject, that of Mission Organization. The Synod recommends that there be two Boards of Missions, one foreign and one domestic; that the first organize the collection of funds for the heathen outside the dominion, and the second for work of the Church inside, including especially the Diocese of Algoma; and also that there be a Central Board to superintend the operations of both these departments. We need not say that this is a matter that ought to have received the special attention of the Provincial Synod long ago, and we are glad to find it is likely to become a prominent subject.

Another subject was also mentioned—that of a divided Christendom. A resolution on the subject was moved by the Rev. J. Langtry and seconded by Rev. J. Carmichael; but time was not found for its complete discussion. In the present temper of Nonconformists, we do not see that much can be done in this matter, except to express our regret for those who have departed from the fold of the Church, and to pray and labor, and to pray and pray unceasingly for their return. "They went out from us because they were not of us;" and unless the Church is disposed to recede from the principles she has taught, and the position she has held for nearly a couple of thousand years, she can do no more than show her desire to receive her wandering children back again. Nothing will be gained in this direction by a compromise of principle. In the words of a decided Evangelical of the Diocese of Chester, Eng., the late Chancellor Raikes, uttered in Wroxham at the time of the first announcement of the Evangelical Alliance:—"Better ride on in the contest than purchase peace at the expense of independence of mind or integrity of conscience." The Church has a charge entrusted to her, and woe be to her if, for the sake of inviting a false peace, she betray her trust.

The Synod expressed itself strongly against the recent Marriage Bill passed by the House of Commons, and rejected by a majority of one only in the Senate.

The subject of the Metropolitan See was brought forward, but nothing appears to have been done in the matter. A discussion also took place on a very important subject, the formation of a depository of the publications of the S.P.C.K., and the C.E.S.S. Institute, as well as for promoting the formation of local branches of these Societies in this Ecclesiasti-

cal Province. It was, however, announced that these publications can be had at Messrs. Rowsell & Hutchison's, Toronto, at as cheap a rate as in England.

A report was adopted recommending the title of the Church to be in future "The Church of England in Canada." We should rather prefer "The Church of Canada in communion with the Church of England."

A resolution was also passed commending the Church of England Temperance Society in England to the Church in Canada with a recommendation that its organization be extended in this country as much as possible.

To CORRESPONDENTS.—Rev. Mr. Stone's letter received, and forwarded to the correspondent referred to. Received:—T. R. D.; H. T.; C. A.; H. F.; and D. J. C.

Diocesan Intelligence.

VANCOUVER'S ISLAND.

(FROM OUR OWN CORRESPONDENT.)

A lady from Victoria relates the following facts:—"Some years ago his friends in England sent him out a sum of money to build a palace and out-houses appropriate to his station, according to their ideas. But, instead of applying the money in that way, he appropriated the whole amount of it in erecting suitable buildings and providing for the education of the children of his Diocese, and continued himself to live in the old house."

The satisfaction, now, to see his young people well-educated and respectable, cannot be conceived, to say nothing of God's approval. Such examples are worthy of imitation—and will carry their own reward.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

ST. ARMAND EAST.—The Rector acknowledges with all appreciation and thanks to the gift of one hundred dollars from Mrs. John E. Mills, of Norwood, England, by the hands of N. S. Whitney, Esq., towards the Bishop Stewart Memorial Church of the Holy Trinity, now in course of erection at Frelighsburg, Que. From the debt due to the venerated founder, Bishop Stewart, through his abounding labors in all parts of Canada, no doubt many others will aid, by like liberality, the laudable effort to raise a modest memorial to one of "the best of men," on the spot of his first conquest for Christ and His Church, in the wilderness.

CHAMBLY.—This parish has had nominated to it the Rev. Canon DuVernet, M.A. By this nomination the parish of Clarenceville (a self-supporting rectory) is made vacant. We notice by the returns made to Synod that this parish is largely in arrears: more so than any other in the Deanery. Why this should be so we cannot say, but what we can say is, what an illusory thing a self-supporting rectory is. A Rectory! why, the term Rectory conveys to the mind of the Church public, a parish where the Church is represented by a substantial Church, a well-appointed dwelling-house for the rector, and an assured stipend, and, moreover, a parish where the clergyman feels he has a rectorial influence, that he is looked up to and respected because of his ecclesiastical and social position. But how often is this ideal of a Rectory realized? Perhaps (not including town parishes) in five cases, even if that much, of the thirteen self-supporting parishes in the Deanery of Bedford. Is it not to be feared that the Rectors of our "Synod Rectories," as they have been called, find themselves as regards stipend in a far worse plight than ever before? They enter upon their work in one of these rectories under the promise of \$600 or \$700 a year, and at the end thereof find themselves minus \$150 or \$100. Nevertheless the Rector is credited by the local storekeepers, by the Wardens, and by the Executive Committee as actually in the full receipt of the sum stated. But the shortcoming in the stipend is not the chief grievance. There is the sense, more keenly felt, that instead of being a Rector, one having rule, he is being ruled by a coterie of the rich ones of the parish. He finds himself, in short, very much in the position of the dissenting minister to the deacon or deacons of his congregation. "And what is the deacon," says the late Mr. John Angell James, "in some of our dissenting communities? The patron of the living, the Bible of the minister, the wolf of the flock. In many of our churches the pastor is depress-

ed far below him." His opinion is treated with no deference. His person with no respect. In the presence of his lay tyrants, he is only permitted to peep and mutter in the dust. While the rector is not as bad as this, yet there is a tendency towards it in our self-supporting rectories. Because the parish supports the rector by paying his stipend, without outside assistance, the leading ones thereof begin to make him feel that he must chime with their veins, follow where they lead, and act in a general way as merely their executive. We do not make these remarks as having any particular application to Clarenceville; but as perhaps touching all parishes of that kind. The self-supporting system has only begun among us, and the parishes who set out to support their clergy, are deserving of encouragement and praise. But just because it is a new thing, we ought to be on the look out to check any evils that may arise, and all the more so, because some will say, "these things can't be helped." They can be helped, if only looked after in time. Clarenceville is a parish having 3 churches, 60 families, 120 communicants. How is it, then, that they are in arrears \$150? How many of them take a Church paper? Not one, it may be. If a few leading ones took a Church paper, they would have such a Churchy spirit as would make them do something rather than it should appear before the public that they were not able to keep their promises. They would be so impressed themselves with and so impress others of the congregation, the importance of the Church and her ministrations, that that importance would find its expression in larger contributions still; They would feel and say, as did the humble coal carter when he put down \$50 on the subscription list to his minister's stipend, and was asked by the rich church warden, who was doing the collecting, "Did you not intend that \$50 for 50 cents?" "I don't value the gospel at 50 cents." The rich man went rebuked to the rector and said, "If that man can give \$50, I can give \$500," and after that there was no difficulty in supporting a clergyman in that parish.

NORTH SHEFFORD AND WARDEN.—The Rev. Clement Richardson, M.A., T.C.D., late rector of Chambly, has been appointed to this mission, and has entered upon his duties. The Rev. Ernest Houghton, of Longueuil, has gone home to England on a visit.

The Theological College of this diocese resumes work next week. This College is adding largely to our ministerial ranks in this diocese. Many of its men are marked by those qualifications that make successful missionary priests and deacons in Christ Church. And hitherto, i.e., in Bishop Oxenden's time, the theological text books they used were such as gave them a ground on which church principles of a moderate character at least, could be cultivated. We regret to find that the able work of Bishop Harold Browne has, if not displaced, at least supplemented by the small and ultra-Protestant book of Boulton's, and also that Blackney on the book of Common Prayer takes the place of Proctor and Wheatley. What do these changes signify? Is the diocese aware of the cast of theology these books give? True, the College is not under Synod control. But if it is going to give us a greater portion of our clergy, ought it not to be?

PROVINCIAL SYNOD.

(From our Special Correspondent.)

THIRD DAY.

On Rev. Dr. Hill's (Nova Scotia) motion, "That the Provincial Synod meet alternately in the Maritime provinces, and upper provinces a long discussion ensued, which resulted in a very large majority voting in favor of confirming the place of the triennial meeting to Montreal.

An address to the delegates from the Church of the United States was then concurred in by the Lower House, and a proposal to appoint a committee to attend, on behalf of the Provincial Synod, the general convention of the American Church, to be held in New York in October.

The Consecration of Churches.—The forms for consecration of churches, chapels, churchyards, cemeteries, laying foundation stone, induction of ministers to their cures, which have been adopted *pro tem.* since the last triennial session, was referred to a committee whose report—containing a few verbal alterations, in no sense altering the general form—was adopted, with the exception of the title of the Church as it appears at the end of the first paragraph in the Form of Consecration of Churches and Chapels. The question whether the title should be "The Church of England in Canada," or "The United Church of England and Ireland in Canada," was decided by the adoption of the title—"Church of England in Canada."

The Marriage Question.—This burning question was taken up to-day. As the Roman Catholics appear to be siding with the Government, and the dissenting

bodies have, one and all, seconded the efforts of the Legislature to legalize marriage with sisters-in-laws and brothers-in-law, the Church of England stands alone, and the eyes of the public regard with intense interest the action of our Church in the matter. A large majority of the Lower House concurred in the resolution sent down by the House of Bishops to petition the Parliament of Canada against the renewed introduction of the Bill on the subject.

The subject brought out the debating power of the Lower House, which proved itself at a very high order.

It was a pleasing sight to observe that the laity, with, perhaps, the exception of Mr. White, M.P. for Cardwell, spoke strongly in favor of petitioning the Parliament—and the speech of the latter was purely political, addressed rather to his constituents than to the delegates of the Church.

After a most interesting debate, the almost unanimous tone of the Church of England in Canada was expressed in favor of carrying out in letter and in spirit the Church's canon on marriage and prohibited degrees.

However awkward it may at times be for the clergy to come in contact with the laws of the land, should the Legislature carry the marriage act in question, the clergy will know that, in obeying the law of God in this matter, they are endorsed by the common sense of the Church in Canada.

Lay Readers.—The Bishops sent down a resolution embodying the supreme power of the Bishop to withdraw the license of the Lay Reader without referring to the Rector or Incumbent.

This caused considerable discussion in the Lower House. The laity generally spoke strongly on the preservation of the autonomy of the parish in this matter.

A committee was appointed to confer with a committee of the Upper House.

Board of Foreign Missions and Board of Domestic Missions.—These Boards were established for the following works:—

Board of Foreign Missions, to organize for collection of funds for distribution of mission funds for foreign lands.

Board of Domestic Missions, organized especially for collection of funds for distribution in Algoma and the North-West.

Also Central Board of Foreign and Central Board of Domestic Missions of committees in the several Dioceses.

The object is that every Diocese should have its own Foreign and Domestic Mission Committees, which may be in direct communication with the Provincial Boards—both Foreign and Domestic. It was, however, resolved that the claim of Algoma to the amounts already guaranteed by the several Dioceses, should have the first attention of the proposed Board of Domestic Missions.

We would direct the attention of all Incumbents to the schedules which will appear in the Provincial Synod Report, on the deeds of consecration of churches and burial grounds.

Depository for sale of publications of S. P. C. K. and C. E. S. S. Institute.—It was thought impracticable that any central depository should be established, but it would better to encourage the establishment of branches of these societies in each Diocese.

The Diaconate.—The following are the leading features of the Report adopted on this subject:—

1st.—The plan of working large districts by a number of Deacons under a director in the orders.

2nd.—The desirability, with very careful safeguards, of a permanent and secular Diaconate; such safeguard to consist of recommendations by the Incumbent of the parish, the Rural Dean of the Deanery, and the Archdeacon of the Archdeaconry; that the minimum age for such be 24 years, and service as a Lay Reader one year; that a good knowledge of H.S.S., the Book of Common Prayer, Church History and Dogmatic Divinity, be the qualifications.

It was pointed out that the present uncertain system of was very unsatisfactory, and the resolution desired that we may establish a Diaconate to remain in Deacon's orders. The whole Synod shewed their entire sympathy in this movement.

While it would be invidious to select from the many able speeches on this subject, yet we may say that the words of Mr. Imlach, a lay delegate from Huron, carried the Synod.

Lay Readers.—The Report on Lay Readers was adopted. The leading features are:—

1st.—That the Lay Reader shall be presented by the Incumbent to the Bishop, who, having licensed him, will admit him in person and in presence of the congregation to the office of Lay Reader. The form distinctly places him under the direction of the Incumbent.

The Reader is subject to removal by the Bishop at his pleasure, or at the desire of the Incumbent.

On the change of nomenclature in the census, whereby the Church of England is represented as a non-Catholic Denomination, the members of the Church of Rome being exclusively classed under the designation of "Catholics," the Lower House resolved that the House of Bishops be respectfully requested to bring this matter before the Dominion Parliament, to have it rectified at the next census.

Temperance.—After an animated and most interesting debate, the resolution of Mr. Thoms White, seconded by Rev. Canon Carmichael, was carried in the following form:—

"That this Synod of the Ecclesiastical Province of Canada recognizes with gratitude the marked success of the Church of England Temperance Society in England, and, while rejoicing at the increase of Total Abstinence Societies in connection with the Church in this country, commends this movement in one form or another, to the cordial support of the clergy and laity through the province.

"The Rights of the Clergy of the Diocese of Algoma to a share in the Widows' and Orphans' Fund."

The following resolution was carried on motion of Rev. Canon Houston:—

"That this Synod strongly commends the Synod of the several Dioceses of the Ecclesiastical Province of Canada to secure to any clergyman removing from any of the Dioceses to take missionary duty in the Diocese of Algoma, the same rights with respect to the Widows' and the Orphans' Fund and the Commutation Trust Fund, as if he continued to labor in the Diocese from which he has removed.

Delegation to the General Convention of the American Church next October:—

The Prolocutor (Provost Whitaker), Rev. Dr. Hill, R. L. Clench, Rev. Dr. Sullivan, T. White, M. P., G. A. Kirkpatrick, M. P.

Number of Delegates.—A proposal was made to reduce the number of delegates from twelve to eight of each order.

After a brief discussion the proposal was negatived by a large majority vote.

The Duties of Deans, Canons, Archdeacons and Rural Deans.—Further action on the definition of the titles and duties of Deans and Canons was practically dropped, by being referred back on the last day of the session of this Synod to the joint Committee of the Upper and Lower Houses.

ADDRESS TO THE PROLOCUTOR.

An address was made by the Lower House to Ven. Archdeacon Whitaker, expressive of the house's full appreciation of his efficient ruling of the house as Prolocutor, and of regret that the long connection of the Ven. Archdeacon was so soon to be severed by his removal to England.

The Ven. Prolocutor made a brief and most affecting reply,—ending with a sincere hope that he might in his new sphere, be able to aid the Church in Canada.

Permanent Diaconate.—The Report, as amended by the Upper House, contained the following additions to that reported in an earlier portion of these columns:—

No Deacon need surrender any worldly calling or business, such as may be approved of by his Bishop, unless he be an acknowledged candidate for the priesthood.

It was fully agreed that the permanent deacon shall not be made priest unless he have passed through the usual course of higher ordination necessary to the priesthood. It was proposed that one of the order of the Permanent Diaconate might, after twenty years' service, at the discretion of the Bishop, be raised to the priesthood, without the usual requirements in Latin and Greek.

The clause was universally rejected by the Lower House, as it was felt that the adoption of it would militate very much against the usefulness of the Permanent Diaconate as such.

Another clause,—“That candidates for the holy order of Deacons, who have passed through any regular theological college or through any acknowledged university, may be ordained deacon at 21 years, and admitted to the priesthood after one year's service under the direction of a priest, incumbent of a parish or mission,” caused an animated discussion.

An amendment was made that the clause be struck out and the vote was taken by orders, which resulted as follows:—

Lay vote—Yeas, 15; nays, 23.
Clerical vote—Yeas, 44; nays, 30.
Total yeas—59. Total nays—58.

Thus, the sense of the clerical portion of the house was against the reducing of the age, while that of the lay delegates favored the opening of the door, as desired by the Bishops, to deacons at the age of 21 years; at the same time it was observable that the

clergy were divided very closely, and their division did not turn on any Diocesan or party lines.

THE BISHOP OF ALGOMA'S ADDRESS.

He was gratified that a suggestion was made in his first report, that a central committee of the whole ecclesiastical province be formed, was now, by action of the Provincial Synod, to be carried into effect.

It had fallen to him to visit personally the various Dioceses during winter seasons, to raise means of carrying on the work in Algoma. This had been a great drawback to his effective work in the spiritualities of his great Diocese. It was grateful to him to know that Church was now, as a whole, about to relieve him of this temporal work, and leave him free for the higher duties of his office.

His residence in Toronto during the winter, was because he could easily reach from that city his work in the lake districts of Algoma, whence he visits continually his Diocese; and also because it was a central place for the receipt and despatch of correspondence having reference to that Diocese, which is worked with the free contributions of the Church throughout the world.

He hoped that the establishment of this committee would relieve him of that duty, which certainly is hardly in keeping with the Episcopal office, of visiting parishes in the older Dioceses for the purpose of advocating the claims of his Diocese.

Duties of Deans, Canons, Archdeacons and Rural Deans.—A warm discussion occurred on the "Titles of Dean and Canon," which the report declared were, in many cases, "necessarily nothing but an empty name;" and the report also declared that "the present system, whereby parish churches have been constituted cathedrals is most inexpedient and subversive of the practical usefulness of such cathedrals."

It was evidently to oppose the multiplication of such titles in cases where there is no genuine cathedral chapter, that these clauses were brought down. The former clauses, viz.: that "In these cases the titles of Dean and Canon are necessarily nothing but an empty name," was, by a large majority vote, struck out.

The Board of Missions.—President, The Metropolitan; Vice-Presidents, The Bishops.

A Central Board of Domestic Missions, to include North-West and Algoma, to be formed in Montreal, and to be composed as follows, with power to add to their number:—

Dr. Sullivan, Archdeacon Lindsay, Canon Norman, Rev. J. P. Dumoulin, Rev. C. Hamilton, Rev. F. W. Kirkpatrick, Messrs. C. J. Brydges, Thos. White, F. Wolferstan Thomas, J. Hatton, G. A. Kirkpatrick, H. S. Scott.

Board of Foreign Missions, with power to add to their number:—

Rev. R. Lindsay, Canon Baldwin, Rev'ds M. M. Fothergill, Principal Lobley, Canon Evans, J. C. Robinson, Chancellor Bethune, Messrs. L. H. Davidson, Thos. Simpson, R. V. Rodgers, R. W. Henneker, W. B. Simpson.

That, except in Montreal, the Bishop of each Diocese be requested to appoint a corresponding committee of three clergymen and three laymen for each Diocese, until the next meeting of the Diocesan Synods, when at each subsequent meeting of the Synods, the members of the corresponding committees will be appointed.

The Unity of Christendom.—Request of the Lower House that the Bishops of this Province do invite other Christian bodies to communication, with a view to promote agreement in the truth and the restoration of outward unity to the Church of Christ, that the world may see it and believe.

Rev. Mr. Langtry spoke very strongly on this subject. He called attention to the fearful spread of infidelity over the whole Christian world. The divisions, he said, of Christianity form no small factor in the series of causes that have led to this fearful

He only wanted the Synod to commit itself to the principle that a unity of Christendom was devoutly to be prayed for and to be sought after. He was not prepared to submit any scheme for the promotion of such unity; but he wanted to get men to think more on this subject.

Canon Carmichael seconded the motion. He hoped for the unanimous adoption of the motion, for one of the saddest sights to the eyes of Christians was to see the divisions in the Christian world. It needs little to be said, for we leave it all in the hands of the representatives of the Apostles of Jesus Christ—our Bishops. This is no mere piece of sentiment. For the unity of God's people must be accomplished.

Dr. Sullivan would have us begin at home by drawing closer the bands of unity among ourselves.

Mr. Burke thought that though no practical effect can well be immediately the result of this discussion, yet he would wish that the opinion of the Synod should be put on record.

Mr. Davidson desired, as a layman, to express, in the name of his lay brethren, his and their most hearty concurrence in the substance of this motion.

The resolution was unanimously carried.

Election of Metropolitan.—Metropolitan Sec.—Having regard to the decision of this House as to the place of the meeting of Synod, and having regard to the letters patent, it should be finally decided as to the rights of Montreal to be the Metropolitan Sec.

It was claimed by Mr. Davidson that an agreement was entered into between the Church in Canada and the Diocese of Montreal, by which the latter waived its unfettered right in the election of its bishops, that is, that Montreal would wait, before election, for the nomination of the House of Bishops, on condition that the Metropolitan office should remain absolutely vested in the Bishop of Montreal and his successors in office for ever.

The election of Bishop Oxenden took place without the nomination of the Upper House of the Provincial Synod, but it was claimed that this occurred because of default on the part of the House of Bishops to nominate, when duly notified to meet for that purpose, owing to the lateness of the day and hour, and the fact that very insufficient notice had been given on this important subject. The matter was withdrawn.

Union of Theological Colleges, &c.—Uniform Standard Studies and Examinations in Divinity.—A committee was appointed to confer with the heads of the various Colleges and Divinity Schools throughout the province to endeavor to prepare a scheme on the above subjects, to be presented at the next meeting of the Synod.

The Synod was prorogued on Wednesday, 15th.

Uniformity of Acquirements for the Ministry.—Committee to confer with heads of colleges to provide uniformity of education:—

Rev. J. B. Davidson, Convener; Principal Lobley, Rev. Canon Dart, Deas Boomer, the Archdeacon of Niagara, Messrs. R. W. Henneker, G. R. Parkins, C. J. Brydges, G. A. Kirkpatrick.

VOTES OF THANKS.

The usual votes of thanks were passed.—To the Prolocutor,—To the the Steamboat and Railway Companies,—To the daily papers which had, especially the *Gazette*, given so full a report of the proceedings from day to day—To the citizens of Montreal for their hospitality,—To the Hon. Clerical and Lay Secretaries.

PROROGATION.

The Metropolitan, supported by the Bishops of Quebec, Ontario, Nova Scotia, Algoma, Niagara, Montreal and Toronto, declared the Synod prorogued. The Doxology was sung and the Benediction pronounced.

Thus came to a close a most harmonious and interesting session of the Synod of Niagara.

The measures that have been passed are most important to the welfare of the Church. Such subjects as were not brought to a final vote were rendered, by debate, most useful in bringing out the views and feelings of the most truly representative body of the Catholic Church of England in this colony.

Under God's blessing the encouragement given to every delegate by contact with his brethren from east, west and centre will be of lasting benefit. *Laud Deo.*

The Metropolitan's closing address called attention to the fact that any clergyman who solemnized marriages within the prohibited degrees, would thereby submit himself to ecclesiastical censure.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MILL POINT.—*Late Corner Stone Celebration.*—The name of the indefatigable Churchwarden which was omitted in the account of the late proceedings in Mill Point, when the corner stone of the new church was laid, is Mr. W. G. Egar, whose self-denying zeal for the Church is most praise-worthy. On the evening of the celebration a most successful concert was held in aid of the Church. The pecuniary result of the day's proceedings was about \$400.

OSGOOD AND RUSSELL.—On Tuesday, the 31st of August, in the vicinity of Duncanville, one of those popular reunions known as picnics, was held under the patronage of the friends of the church congregations of Osgood and Russell. The place chosen was a beautiful grove on the Castor River. Everything that could conduce to the hilarity and enjoyment of the assembled multitude, (between three and four hundred), was amply provided for, and the refreshments gave solid proof that the ladies did their share of the duties of the day in a style that could not be surpassed. The amusements were two finely contested games of base ball between the senior and junior clubs of Metcalfe and Duncanville; Several nicely assorted games of croquet while others enjoyed them.

selves in boating on the river. The Rev. Mr. Christie, together with Mrs. Christie and family in their usual happy manner, added much to the pleasure of the picnic; and as it was known that in all probability it would be their last meeting with most of their friends, many were the regrets expressed that their removal would leave a blank in the social gatherings of the parish which could not easily be filled. Another pleasing feature of the days enjoyment was the excellent music rendered by the united band of Metcalfe and Duncanville. Altogether it was a day long to be remembered in the neighborhood.

On Wednesday evening, the gentlemen of Metcalfe, gave a party to the Misses Christie on the occasion of their removal from the village; and the following day these young ladies received their friends at the Parsonage to say farewell. Two of their number left the next morning for Madoc.

On Sunday, the 5th Sept., the Trinity Church, Metcalfe, and St. Mary's, Duncanville, were filled to overflowing with worshippers for the last time under the pastorate of Mr. Christie. After a hearty service, he delivered an affectionate address to all present, especially the young, and administered the Lord's Supper to over 50 communicants. At the conclusion of both services the friends and well-wishers crowded round to speak the parting word and shake the parting hand. The general regret being plainly expressed by the deep feeling shown by all present, scarcely a dry eye being seen.

Thus closed nearly three years of uninterrupted happiness and good feeling between pastor and people which time can never efface. Mr. Christie, with his son, left for his new charge on Wednesday the 8th inst., carrying with him the good wishes of the entire community.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending September 11th, 1880.

MISSION FUND—July collections.—Bolton and Sandhill (1879), 2.15; Bolton and Sandhill (1880), 4.22; St. John's, Berkeley, 12.65. January collection.—Bolton and Sandhill, 8.35.

WIDOWS' AND ORPHANS' FUND—Donation.—C. W. Wadsworth, Weston, 4.00.

DIVINITY STUDENTS' FUND—April collection.—Bolton and Sandhill, 1.70.

HOLLAND LANDING.—Those who know the beautiful site occupied by the Church in this village, must be pleased to learn that now the inside presents a beautiful and churchly appearance. On Sunday, Sept. 5th, crowds might be seen wending their way to the service, for there was to be a consecration of the new church, as well as a confirmation service. Conspicuous among the improvements was a cross on the chancel gable to remind passers-by that this was a Christian edifice. On entering the building; old friends, who had come from all parts for the occasion, stood amazed as they saw the vast improvement made by the new chancel. The chancel furniture, the work of the hands and brain of the Incumbent, is simply magnificent. It would be hard to find anything equal to them in Canada for beauty of design and skill of execution. The altar cloth—the gift of A. Barwick, Esq., Churchwarden—looks very rich and is appropriately filled in with I. H. S. in the centre and Alpha and Omega on the right and left. Special mention is required of the fact that the handsome altar rail in blue and gold was presented by a Presbyterian gentleman of the place.

Service commenced by the Incumbent and Wardens receiving the Bishop at the entrance to the chancel and presenting a petition praying him to consecrate it. The Hon. and Rev. T. P. Hodge, Incumbent, read the act of consecration; Rev. Mr. Hunter, of our sister Church in the States, read Morning Prayer, the Incumbent the Lessons, Rev. A. W. Spragge the preface to the Confirmation Service. The Bishop then addressed the candidates—17 in number—pointing out their obligations as parties in the Christian Covenant, and urging them to do their duty as members of the Church. A large number partook of the Holy Communion, the Bishop acting as celebrant.

At evening service there was another large congregation, Revs. W. H. Clarke and W. F. Swallow said the prayer; the Bishop again preached. At the close of his sermon, he congratulated the congregation upon the zeal and energy shewn in the completion of the very beautiful and appropriate addition, and he trusted it was but the outward expression of their worshipping the Lord in the beauty of holiness. He assured them that everything had his entire approval.

The music, especially the chants, which were sung to Gregorian tones, was such as is not often heard in village churches, the Holland Landing choir being largely augmented by members of the Bradford, Newmarket, and Aurora Choirs. Mr. Griffin, of Bradford, presided at the organ at morning service.

ORDINATION.—The Bishop of Toronto give notice of his intention to hold an Ordination in the city of Toronto on Sunday, Sept. 26.

Intending candidates will send their names forthwith to the Examining Chaplain, the Rev. Canon Stennett, M.A., the Rectory, Cobourg, who will furnish them with the list of subjects for examination. They will be required to present themselves for examination at the Synod Office, on Wednesday morning, Sept. 22nd, at 10 o'clock, and to be provided with certificate of baptism, Si quis, and the requisite testimonials.

PORT CREDIT—Trinity Church.—This congregation held a Harvest Home Festival at Lorne Park, on the 1st inst. More than 300 people assembled on the occasion, and enjoyed a very pleasant afternoon. The proceeds, amounting to \$90, are to purchase a bell for the above church.

LAKEFIELD.—The ladies of the congregation of St. John's Church, have been for some months past assiduously preparing to hold a Bazaar in aid of the new parsonage fund. Some friends in England presented sundry articles for the same object, and on Wednesday, Sept. 1st, the Bazaar was held in the large hall in the village, and it proved quite a success. The interior of the hall presented quite a gay and pleasant aspect, many bright-colored flags being displayed; and the tables laden with articles of every description served by the ladies, proved quite an attraction to the many buyers who thronged the building. The doors were opened at 11 a.m., and the sale continued all day. Refreshments of all kinds were disposed of very rapidly, and during the evening a concert was given, which added greatly to the attractions. This being the first public attempt to collect funds for the parsonage, the congregation may be congratulated on the very successful effort, which, with some subscriptions from England, have enabled the Churchwardens to make up a sum exceeding three hundred dollars. We trust that the full amount required will soon be gathered in.

MISSIONARY MEETINGS AND SERVICES IN THE DEANERY OF DURHAM AND VICTORIA.—New Castle, Tuesday, Sept. 28th, 7 p.m.; Bowmanville, Wednesday, Sept. 29th, 7 p.m.; Enskillen, Thursday, 30th Sept. 7 p.m.; Cartwright, Friday Oct. 1st, 7 p.m.; Perrytown, Monday, Oct. 4th, 7 p.m.; Elizabethville, Tuesday, Oct. 5th, 7 p.m.; Port Hope, St. Mark's, Wednesday, Oct. 6th, 7 p.m.; St. John's, Thursday, Oct. 7th, 7 p.m.; Cavan, Trinity Church, Friday, Oct. 8th, 7 p.m.; St. John's, Sunday, Oct. 10th, 10½ p.m.; Baillieboro, Sunday, Oct. 10th, 3 p.m.; Millbrook, Sunday, Oct. 10th, 7 p.m.; Omemeo, Sunday, Oct. 10th, 10½ a.m.; St. James', Emily, Sunday, Oct. 10th, 3 p.m.; Mauvers, St. Mary's, Monday, Oct. 11th, 7 p.m.; Bethany, Tuesday, Oct. 12th, 7 p.m.; Lindsay, Wednesday, Oct. 13th, 7 p.m.; Cambray, Thursday, Oct. 14th, 7 p.m.; Cobocok, Friday, Oct. 15th, 7 p.m.; Densford, Monday, Oct. 11th, 7 p.m.; Bobcaygeon, Tuesday, Oct. 12th, 7 p.m.; Vernalam, St. Peter's Wednesday, Oct. 13th, 7 p.m.; Fenelon Falls, Thursday, Oct. 14th 7 p.m.; Cameron, Friday, Oct. 15th, 7 p.m. Deputation, first week—Rev. Rural Dean Beck, and Rev. Rural Dean Allen. Second and third week—Rev. H. B. Owen, and Rev. Philip Harding.

It is hoped that the members of the Deputation will be earnestly helped by such of the neighboring clergy as may find it convenient to attend the meetings. T. W. ALLEN, Rural Dean.

Missionary Meetings to be held in the Deanery of Northumberland.—Sunday, Oct. 3, 1880, Cobourg Sermon; Monday, Oct. 4, Goresland and Hrswood; Tuesday, Oct. 5, Peterboro; Wednesday, Oct. 6, Ashburnham; Thursday, Oct. 7, Otonabee; Friday, Oct. 8, Lakefield. Deputation—Rev. Rural Dean Stewart, Rev. Rural Dean Fletcher.

Monday, Oct. 11, Grafton; Tuesday, Oct. 12, Colborne; Wednesday, Oct. 13, Brighton; Thursday, Oct. 14, Campbellford; Friday, Oct. 15, Workworth; Saturday, Oct. 16, Hastings; Sunday, Oct. 17, Sermon; Monday, Oct. 18, Norwood; Tuesday, Oct. 19, Hestwood; Wednesday, Oct. 20, Alnwick. Deputation—Rev. Canon Givins, Rev. Rural Dean Smithett, Rev. Rural Dean Johnson. All Meetings at 7 p.m.

TORONTO.—Missionary meetings in the East Simcoe Deanery: Saint James, Orillia, Monday, Oct. 11th; Saint Luke, Medonte, Tuesday, Oct. 12th; Saint Mark, Oro, Wednesday, Oct. 13th; Saint Thomas, Shanty Bay, Thursday, Oct. 14th; Saint James, Vespra, Friday, Oct. 15th. All the meetings at 7 p.m. Deputation—Rev. R. H. Harris; Rev. C. W. Pateron. A. STEWART, Rural Dean.

HURON.

INGERSOLL.—The picnic parties of the season are not, we believe, at an end. This week we have another Sunday School picnic to report. On Wednesday,

Sept. 9, the S. S. excursion and picnic of St. James', Ingersoll, took place. The children, 300 in number, marched in procession to the C. V. R. station at 10.30 a.m., the Union Jack borne by one of the number leading the way. The picnic was held in a grove near Woodstock, and all parties enjoyed a very pleasant time. Even so far advanced in the season, a gipsy feast in the woods, with the accompanying games and sports, was unanimously declared to be very enjoyable.

Huron Representatives at the Provincial Synod will not fall short of their number. Rev. Dr. Campbell, of All Saints' Church, Windsor, has undertaken the long journey.

PARKHILL.—The abundant increase that has rewarded the labors of the farmers in our land, demands a more than Thanksgiving for the in-gathering of the harvest, and we have, in the western parishes of the Diocese, commenced the celebrating of the time-honored festival of Harvest Home. On Sunday, Sept. 5, there was special service in St. James' Church, Parkhill. The service throughout was joyful—a thanksgiving to Him "who covereth the the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." The preacher of the day was Rev. A. C. Hill, Rector of St. John's, Strathroy. His discourse was an excellent one, appropriate to the Thanksgiving Festival. The pretty little church of St. James was beautifully decked with flowers and the fruits of the orchards and the fields.

On the Monday following there was an excellent supper in Taylor's Hall, and in the evening there was a concert. We note with pleasure these evidences of life in the church of St. James. They have much to contend against, numerically weak amid the wonted multiplicity of denominations in a small village and a lately opened up farming country. The proceeds of the supper and concert netted upwards of \$40, to be applied to the reduction of the debt on the church.

MOORE.—Rev. D. Armstrong, D.D., has been lately reappointed Incumbent of the mission parish of Moore, and entered upon his duties last Sunday.

STRATHROY.—The ladies of St. John's are continually adding to the fund for paying off the debt still pressing on the church. On last Tuesday evening there was a concert given in the Drill Shed. It was a very pleasant entertainment, in every respect very successful and added sixty dollars to the liquidation fund.

BRANTFORD.—The annual and Harvest Home in connection with the gathering of the harvest, were held in St. Jude's Church, Brantford, on Wednesday, the 15th inst. Very many attended the Thanksgiving Service. The net proceeds of the Festival was over \$180. We learn with pleasure that the churches in Brantford are doing faithful service. Rev. Thos. Davis, of St. Jude's, and his congregation are working energetically, notwithstanding the incubus of a heavy debt that rests on their shoulders. The rector of the other Brantford church, Rev. G. C. Mackenzie, is well known throughout the diocese by his love for the Old Church.

CHATHAM.—Rev. Dr. Schute, Classical Professor of Huron College, officiated in Christ Church on Sunday, Sep. 12. Rev. N. U. Martin, Incumbent, had returned from his summer vacation, but owing to the sudden death of his sister he was unable to perform his parochial duties for the day.

ST. JOHN'S (London Township).—His Lordship the Bishop of Huron held confirmation service in St. John's Church, on Sunday, the after Trinity, when the Rector, Rev. Archdeacon Marsh, had the pleasure of presenting forty-four Candidates for the Apostolic rite of the laying on of hands. The Rev. W. F. Campbell assisted in the morning service. The Bishop preached an earnest, practical sermon, to a very large congregation. The members of St. John's have, since the appointment of the present Rector, built a handsome new church on the old church-ground. They are now considering the question of building a Rectory nigh to the Church. St. John's was the great bulwark of the Church in what is now the Diocese of Huron.

OWEN SOUND.—On the morning of July, the 5th, the Bishop and the Agent were met at this place by the Rural Dean of Bruce, at the residence of Canon Mulholland. After partaking of a delightful repast prepared for the occasion by the hospitable host and hostess, it was resolved, that Rural Dean Cooper should drive the Bishop to the Church near Presque.

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Isle, and that the Rev. Mr. Campbell should go by the boat.

They all arrived at the Church about 4 o'clock in the afternoon. The Rev. Mr. Stout, of Warton, and the congregation were assembled to receive the Bishop, and eleven persons, were confirmed. Addresses were then delivered by the Bishop and the clergy, and a collection taken up. Our Church people are not numerous at Presque Isle, and deserve great credit for having built such a comfortable church, and we are glad to find that it is out of debt. On the following day a Missionary Meeting was held at Bass Lake station, which is between Presque Isle and Warton. An effort has been made to build a church there, but does not seem to have made much progress. However, the site has been chosen, and some materials placed on the ground. The Rural Dean delivered a very earnest address to them on this subject, which appeared to make a good impression, and it is to be hoped the effort will be revived. The people in this neighborhood are very poor. The road between Bass Lake and Warton was exceedingly rough. It gave the Bishop some idea of the difficulties the backwoods Missionary has to contend with. At Warton the Church was crowded to excess, and the heat most intense; many persons remained outside. Twenty-four persons were confirmed, and the Missionary Agent preached an eloquent sermon, after which the Holy Communion was administered to a large number of people. The baby element seems to be no small part of the Warton congregation, and the patience of the Bishop was surely tried by a constant succession of squall. On the following day, the Bishop returned to Owen Sound, but it had been arranged that the Rural Dean, the Missionary Agent and the Rev. Mr. Stout should proceed by the neighborhood of Lion's Head, which is about twenty or thirty miles north of Warton, where Mr. Stout holds divine service once a month. To say that the road was rough, gives no idea of what it was. Unfortunately for him, the Rural Dean took his carriage, and the Missionary Agent in it. The heat was unbearable, and for miles no house was to be seen, nothing but trees and rocks. The travellers drove through swamps, some with logs laid down, rendering the roads solid, but most uneven. In one swamp the horse kept sinking to the girths, while rocks and stumps threatened to deprive the buggy of its wheels, and it was sometimes found necessary to get out and walk. It was nearly dark before they reached the farmer's house where they were to remain, and the rain began to descend. After leaving their horses, they had to walk through the field to a schoolhouse, where they found a little congregation of faithful churchmen anxiously waiting their arrival. They listened with deep attention to the addresses delivered by Rural Dean Cooper and the Missionary Agent, and stated that although they had no resident clergyman, they were the most numerous of any denomination, though too poor to contribute much to the support of a clergyman. They promised to get up a subscription list, and do what they could. There is no doubt a travelling missionary should be sent there immediately, but his salary will have to be paid by the Mission Board. On leaving the schoolhouse, it was found that the night was pitch dark, and the rain descending in torrents. However, by the aid of a lantern, the party (having to walk a mile by the road), arrived safely at their resting-place. But some were wet through, and had to lie in bed while their clothes were dried. The Missionary Agent seems to have reclined that night on an extemporized bedstead, consisting of two chairs, and you will not be surprised that he fell through, as people are said to do under such circumstances. Fortunately, however, he found out that a little steamboat was going to Owen Sound in the morning, and he returned by that means, though having to walk five miles to the water.

The Rural Dean being anxious to see the village at Lion's Head before he returned, proceeded there the next morning with the Rev. Mr. Stout. The harbour is very picturesque, and the place is called Lion's Head from the peculiar shape which the rocks had when the name was given, but the storms of the Georgian Bay has now changed its appearance, and the Lion has now lost its Head. The village is increasing, a number of new houses having been built.

Two incidents worth mentioning occurred during this short visit. First: They got into conversation with a man whose parents were church people, but who said that he had never conversed before with a Church of England clergyman, although he had frequently heard them preach. He was under the impression that they were generally very proud, and rarely visited their people. However, he seemed pleased with the conversation he had with the Rural Dean (which was concerning the claims of our Church), and expressed a hope that a clergyman might be sent there. The second occurrence was a visit to a woman, who appeared to be on the verge of death and in great agony. She was a Methodist in very poor circumstances, and had been visited that morning by a minister of another denomination, who, strange to say, had not spoken to her about her soul. "No one, so far, had cared for her soul." Rural Dean

Cooper having been informed that she would like to see him, went immediately, and read and prayed for her, and told her the sweet story of a Heavenly Father's love, and a Saviour's all-sufficient work. She evidently felt her need of such a Saviour, and was much comforted. The Rev. Mr. Stout also spoke a few kind words to her. After taking dinner and feeding the horses at a hospitable farmer's house, the Rural Dean and Rev. Mr. Stout returned safely to Warton, somewhat fatigued, but fully convinced of the importance of sending a travelling Missionary as soon as possible to such a place. Is it not a truly Missionary field. "Who will go for us?"

Correspondence.

All Letters will appear with the names of the writers in full.

DIOCESAN SUNDAY SCHOOL COMMITTEE.

WHY IS THE BOOK OF COMMON PRAYER NEGLECTED IN OUR SUNDAY-SCHOOLS?

To the Venerable Dr. Lauder, Ottawa.—If an educated Hindoo were introduced into one of our Sunday Schools, he would possibly say—"I understand that the doctrines, ritual, and services of the Church of England are confined in one book, called the Book of Common Prayer. This book is to you second, I believe, in importance, only to the Bible. You place the study of the Bible, therefore, in the first rank, and I presume that naturally you teach the Book of Common Prayer with great care, and with a fullness second only to that of the Bible. Pray, therefore, shew me your system of elucidating this important book, and I shall much like to see the publications from which you teach." Fancy the confusion into which such a request would plunge. I think I may safely say—Every Superintendent of a Church of England School in Canada, on being obliged to confess that the book was not elucidated, and that he had no publications by which it could be elucidated. I am within the bounds of accuracy when I say that, to the shame of the Church, there is not in this Dominion a single Church Sunday School where her very heart and life-blood—the Book of Common Prayer, is properly expounded. I say "properly," but I may leave out the word altogether, for I doubt if it is expounded at all—properly, or improperly. The result is simply this—that thousands of our young people pass through our Sunday schools, without any distinctive impression on their minds that they have been taught to be and remain Churchmen,—and an accident—a social influence—a business interest, a trifling dispute with a clergyman—or a mere dislike—a whim—or a fancy—is sufficient to draw him away from his Church, and he is soon seen in thousands of instances swelling the ranks of other denominations. The most valuable elements of many of these bodies have thus been supplied by the Church of England Sunday Schools, simply and purely because they have neglected to make their teaching distinctively Episcopalian, and chiefly because they have not made the Book of Common Prayer—after the Bible, the very basis and corner stone of all their teaching. To use the expressive words lately used to me by an excellent clergyman who has seen this effect, some of these churches are "built from the lowest stone of the foundation to the top of the highest pinnacle of the tower, with churchmen," who have thus drifted away from their early associations.

There is no influence so powerful to correct this evil, as that of a careful training of our young people in the Book of Common Prayer. Let us rapidly run through the considerations which lead up to this conclusion. The public devotions of the religious community to which a man belongs are, as a rule, the controlling force, or, at all events, the active centre of his religious life. It is, therefore, of supreme importance that the form of these devotions should be fixed for him in his youth—for it is an important truth, that few men leave in after years the religious system in which they had been brought up, if that system has been thoroughly ingrained in them. Few men think enough about the matter to make the change—fewer have independence of mind enough to make it, and still fewer have sufficient earnestness or determination to make it. We may accept it as an axiom that most of us will have a lifelong attachment to the forms endeared to us by thorough teaching in our youth. The Church of England has embodied her system in one book—a book wonderfully complete, and full of beauties. It is short, simple, and clear, but it contains all that a Christian needs to know, for it is an echo of the Bible, and must, of course, be studied with it. Every child of a Churchman is familiar with this book. He sees it every day at home. He sees it every Sunday in church. In fact, in the families of churchmen, there are doubtless more Books of Common Prayer than Bibles. There is no religious book used by him more frequently, or more constantly before his eyes. And yet there is probably not one young man or one young woman in the Dominion of Canada who has been thoroughly taught the history, meaning, or purpose of this great Book.

We need not go far for the reason of this. Until quite recently, say fifteen or twenty years, the importance of Sunday Schools was not so deeply appreciated in England as it now is. They were worked in a senseless sort of way. Each school on its own lines. There was no organization. The clergyman of parish A, knew nothing about the teaching in parish B. There was no special Sunday School literature—no books formed expressly for such schools—and therefore the heads of the schools were compelled to teach as best they could, and without proper appliances. Like the Israelites in Egypt, they were called to make bricks without straw; the result was inevitable—the bricks crumbled away when exposed to the disintegrating influences of life, and the ill-contented Church scholar frequently fell off into some other religious body, or, what is worse, discarded all religious teaching and gradually sunk into a state, now becoming fashionable—a state of agnosticism. Of course the dearth of proper Sunday School literature existed in her churches throughout the globe. A system was devised, by the Presbyterians in the United States, now well known as the "International Series," and it is excellent for its purpose. But it was not Episcopalian, and though, doubtless, better than nothing, it is still objectionable in our schools. The organization of the Church of England Sunday School Institute, however, has supplied all our wants. It now furnishes an abundance of Sunday School literature of the highest character. I have before me a catalogue for October, 1879, of the Institute, and among the publications and appliances supplied by it, I find the following:—

Magazine Volumes and Annals, 1880; Lessons for Bible Classes, Elementary Classes, on the Old Testament, Israel in Egypt, the New Testament; Bethlehem to Olivet; Lessons on the Life of Our Lord, the Acts of the Apostles, the Prayer Book and the Church Catechism, the Collects, for the Ecclesiastical Year, on the Gospels, for the Little Ones; Elementary Lessons on Old Testament, Lessons on the Life of Christ, Bible History for Junior Classes, Fifty-four Infant Class Lessons, Steps to Truth, Manual for Sunday School Teachers, School Registers and Material, Bannerets and Banners, Engravings for Use in Schools, Church Sunday School Hymn Books, Shortened Service, Hymns for Teachers' Meetings and Services, Musical Leaflets, Musical Publications, Church Sunday School Magazine, The Sunday Scholar's Companion, The Church Parish Almanac, Institute Tracts and Sundry Publications, Illuminated Rewards and Parochial Cards, Books for Presents and Rewards, American Organs and Harmoniums for Sunday Schools.

There are two works on the Book of Common Prayer; one for very young scholars, called "Catechism for the Young, in accordance with the teaching of the Church of England,"—an excellent little book; and another for more advanced pupils, called "Lessons on the Prayer Book," by the Rev. Mr. Macpherson,—a really admirable production, which should be in the hands of every Churchman, and especially of Sunday School teacher having charge of a class in a Church School.

It is, I understand, the desire of the Bishop to introduce these publications into our Schools; but to do this effectually a general system of teaching for the Diocese should be adopted. This would, doubtless, grow into a national organization, including all the Dioceses of the Dominion, and it is sincerely to be hoped that the Diocese of Toronto may, by speedy and wise action, secure the honor of leading the way in this great movement. Under such an organization the Institute literature would be at all times procurable, as a depot would be established in each Diocese for the purpose, and an impetus would be given to the Sunday Schools of the Church, speedily placing them in the high position to which the admitted excellence of their nature entitle them. At present they are unworthy of the Church,—unworthy of the country, and unworthy of the intelligence and culture of the masses who compose the Church of England in her good dependency of Canada.

You may have seen, in the last DOMINION CHURCHMAN, a letter I ventured to write to our old friend, Mr. Adam Brown, of Hamilton, urging him to inaugurate, in the Diocese of Niagara, a movement similar to that now being made in the Dioceses of Toronto and Huron,—the organization of a Diocesan Sunday School Institute, and the introduction of the Church of England Institute literature. I take the liberty of respectfully suggesting to you a similar step in the Diocese of Ontario. You have admirable elements to work with. You may congratulate yourselves on having a united clergy, and an excellent Bishop, who, I know from personal experience, will do his utmost to forward the movement. You have good laymen who will cordially assist you, and who will be more than pleased to take an active part in so important a matter.

Sincerely yours,

WM. LEGGO,

386 Sherbourne Street,

Toronto, Sept. 16, 1880.

These answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

Family Reading.

AN INSURMOUNTABLE OBJECTION.

AT THE GARDEN GATE.

Janet Dudley stood at the garden gate that lovely evening in early September, gazing up the road with anxious eyes. The faint light of the rising moon lay like a blessing on her golden head, and the air, filled with the fragrance of new-mown hay, caressingly touched her fair young face. Never prettier maid awaited lover, and yet John Hallam's step was slow and his face clouded as he emerged from the shadow of the trees and came toward her. Janet opened the gate and stepped out to meet him. 'Well, John?' she said, and her voice trembled ever so little.

The young man took her tiny hands in his, and looked down upon her—she was a wee thing—with almost a frown upon his brow. 'Uncle Roger is as obstinate as a mule,' he said. 'I have just come from a most wearisome interview with him. He insists that I shall either take up my drudgery again at Mink & Otter's, or some other equally agreeable establishment, and forfeit all claims upon him, or give him the promise he asks.'

'Well,' said Janet again, gazing steadily up in his face, and this time her voice did not tremble at all, but her lover's as with half-averted eyes he made answer: 'I should hate to go clerking it again after being my own master so long, and, to own the truth, patronising my old chums somewhat whenever we met; and it seems too bad to let such a fortune go to strangers, as Uncle Roger declares it shall if I don't come to terms. But then the promise he exacts is so absurd.'

'Absurd,' repeated Janet, slowly. 'Is it so absurd, when you think of it calmly? Your uncle wants to make sure of a pleasant companion for five years and at the end of that time wishes to choose a pleasant companion for that pleasant companion, thereby securing for himself two pleasant companions for the remainder of his life—which sounds like something out of one of Ollendorff's books for beginners, or a riddle,' she continued, with a laugh that had no merriment in it. 'And so he offers you great inducements to become that companion. And, John, you have always been discontented because your station in life was not a higher one and more of the world's gold had not fallen to your share. And now that wealth and position are offered you, it would be 'absurd' indeed to refuse them for the sake of a poor country schoolmistress.'

'Janet, you are cruel.'

'Perhaps I am—in the way surgeons are cruel; but I really think, John, the cure for your hurt is to accede to your uncle's wishes.'

'And part with you?'

'And part with me, as it is only too evident that that worthy gentleman considers me totally unworthy the honor of even becoming the pleasant companion of his pleasant companion.'

The young man dropped his hands and caught her in his arms. 'You do not love me, after all,' he said, reproachfully.

'I do love you,' she replied, at the same time turning her face away from his kisses, 'and I have loved you ever since we first met, but I have become convinced that as a poor man you would not be a success, John, and therefore I say: Obey your uncle, live the life for which you have longed, and get the fortune.'

'By heavens, I will not give you up!' exclaimed Hallam, stung by her quiet sarcasm. 'But, Jennie, dear, listen to reason. Promise to wait for me, to be true to me, and I will agree to Uncle Roger's conditions. Who knows what may happen in five years? The old man may die—'

The girl started back from his arms with glowing cheeks and flashing eyes. 'Shame on you, John!' she said, 'What happiness could attend the union of two people who waited for death and falsehood to bring them together? You have said enough. Our bonds are broken. You are free.'

A faint voice from the cottage called 'Janet.' 'I will never give you up,' repeated the lover vehemently, and snatching her again in his arms, he kissed her passionately and turned away. Janet looked after his retreating form for a moment, then raised her clasped hands in mute appeal to heaven,

choked a rising sob, and answered her mother's call.

John Hallam, then clerk in the wholesale fur store of Mink & Otter, first saw Janet Dudley at the country house of a cousin, where he was visiting one summer holiday. She had graduated at the Normal college a year or so before, and being obliged to leave the city directly after, on account of her mother's failing health, had sought and obtained the position of the village schoolmistress at Strawberry Centre.

They had fallen in love with each other at first sight, he fascinated by her pretty girlish face, her graceful ways and quaint, precise speech, and she by his handsome brown eyes, his gayety, his fine tenor voice and his gallant bearing; and before John's holiday was over she had promised to become at some not far distant time his wife. But a few months after they had plighted troth, John's uncle Roger, who had been the black sheep of his family, returned from abroad, like the famous black sheep of Babyland, with three or more bags full, not of wool, however, but money. No one knew where or how these bags had been filled, and no one seemed to care. That they were full appeared quite enough, for all doors flew open to him at the first 'Baa.'

Among others who renewed their acquaintance with Mr. Roger Vandergaas, now bleached to admirable whiteness, was his nephew, whom he had not seen since his childhood, and to whose mother he had not sent one line for fifteen years before her death. The old man received his young relative with great kindness, and being also immediately fascinated by his handsome face (which he secretly flattered himself resembled his own), his air debonair, and fine tenor voice, declared his intention of making him his heir, commanded him to resign his situation at Mink & Otter's—a command which the commanded lost no time in obeying—and installed him in elegant rooms adjoining his own in the St. Sky Hotel.

But when Uncle Roger came to hear of the pretty village schoolmistress, he was exceedingly wroth, and swore, with many strange and terrible oaths, that if John did not promise to remain a bachelor for at least five years, and when he did change his state, to marry his—Uncle Roger's—choice, back to work should he go, and not a penny from the three or more bags full should he ever have.

Now this jolly, singing, fine-looking young fellow beneath a careless exterior concealed an intense longing for wealth and all the comforts and luxuries wealth could bring; besides which he was troubled with a constitutional lassitude, as a certain fox once called it, though it is better known to the world under another name, also commencing with an *L*. And to descend from his perch, as it were, and mingle once more with the grubbing work-a-day crowd, seemed to him worse than death. But then he loved, as well as such a selfish nature could love, blue eyed, golden-haired Janet Dudley, and hated to give her up almost as much as he did the elegant rooms at the St. Sky. Here was a coil, and thinking how to unwind it cost him a week of sleepless nights. The proposition he at length made to his 'lady-love,' as has been seen, she indignantly repelled; and swearing, 'I will never give you up,' he gave her up the next day, as will be seen by the following letter:

'My Darling,—For, notwithstanding your cruelty' (her 'cruelty,' poor child?) 'my darling you are and ever will be, the die is, supposed to be cast. I have acceded to Uncle Roger's wishes, as you would say, you prim, old-fashioned little sweetheart, with a mental reservation. You are that mental reservation. Be true to me, as I shall be to you, and I may yet lay a fortune at your feet. JOHN.'

AT THE GATE AGAIN.

Only a year had passed, and Mr. Vandergaas, already weary of his nephew's fine tenor voice, handsome face and air debonair, suddenly bade him farewell one cloudy morning (they were stopping at a hotel in Paris), gave him the smallest bag of wool—money, I mean—and again departed for parts unknown. To do John Hallam justice he also was tired of the companionship and at times had almost regretted entering into compact with the wicked old man. But on regaining his liberty he congratulated himself on the cleverness he had displayed, for though the larger portion of the fortune might be lost, he had seen the gayest part of the Old World in its gayest dress, secured a snug sum of money, and was free to return to America and Janet. 'I'm sure she is waiting for me,' he said, 'though she wouldn't answer one of my letters, the proud, inflexible little thing. And back home he went post-haste—back to the village where he had left the pretty young schoolmistress.'

It was just such a lovely evening as that on which they parted when he found himself

once more, this time with hurried steps, walking along the old familiar road. The birds were chirping 'good-nights' to each other, the air was full of fragrance, the great night moths were humming in successful mimicry of the humming-birds as they hovered over the blossoms that opened beneath the stars, the crickets shrilled loud and merrily, the fairy lanterns of the fire-flies glowed fitfully on very side, and Janet—yes, it was Janet, the moonbeams resting on her golden head—stood, as though she had never left it since the hour they parted, at the garden gate. 'Dreaming of me, no doubt,' thought the fast-approaching lover, and in a moment more he stood before her.

She started; a faint blush rose to her cheek; she looked wonderfully bright and happy. 'Why John—Mr. Hallam, I should say—can it be you?' she said.

'Mr. Hallam!' echoed the young man, with a light laugh. 'It is John—your own John.'

'You are mistaken—' she began, but he interrupted her hastily.

'Uncle Roger has deserted me. I am glad of it. His desertion sets me free.'

'And will you no get his fortune, after all?' she asked.

'Don't be sarcastic, Janet,' he replied. 'I did what I thought was for the best, and the end proved I was more far-seeing than you were, for everything has turned out for the best. I have had a grand holiday, am richer by twenty thousand dollars than when I wooed and won you, and you shall have a set of diamonds, and teach school no more.'

'I never cared for thousands of dollars or diamonds' said Janet, with provoking calmness, 'and I gave up teaching school at the beginning of last vacation.'

'You did? Then there need be no delay. You will marry me at once, Jenny?' and he caught her hand and pressed it to his lips.

'John,' she replied, as she quickly withdrew it, 'I ceased to care for you as soon as I had read the letter you sent me announcing your decision to remain with Mr. Vandergaas. Strive to disguise it as you will, you choose between a humble life with me and a luxurious one with your uncle.'

'Janet,' he interrupted, eagerly, 'you do not, you will not, look at my conduct in the right light. You are such an uncompromising little woman. But granting that I did do wrong, 'Forget and forgive'—that was one of your school mottoes, you know—and give me back your heart, if you have taken it away from me, which I doubt—with a confident smile—and tell me when you will be my wife.'

'Never, John.'

'Nonsense! I won't take that for an answer. I foresaw, knowing you so well, that you would bring forward many obstacles, and I have come prepared to combat them all, and to do battle with whatever stands between us. A few good blows, and down it goes before me, Janet.'

Janet's eyes twinkled, and a little laugh escaped from her lips.

'I warn you to attempt no blows,' she said, as a stalwart young fellow strode up to the gate. 'For I must present to you an insurmountable objection—Mr. John Hallam, my husband, Mr. Oscar Lanier.'

THE POWER OF A HOLY LIFE.

A true Christian life is always a lesson; and its powers as such, depends on its true inward quality. No large measure of power comes out of the fact of a man's outward conformity to Christian rules and institutions. Now and then you see in houses, fire-grates furnished with imitations of wood piled up in them. You cannot burn them. You can only light up the gas in their hollowness and it will make a blaze. They are very different things from the natural sticks with their sap and juices and the elements of combustion pent up in them. Similarly a man may be in all outward aspects a Christian; he may look just like one, but the elements which respond to the touch of God's fire are not in his heart. He may seem to glow, but the fire is strange fire, and the glow is on the surface. The man himself is not ablaze.

It is character that teaches, and the life in which the word of Christ dwells richly will be an instructive life in spite of itself. Many a man who is too humble to entertain the thought of his teaching any one, and who is simply trying to live out his life faithfully to God, is, unconsciously to himself, a lesson to hun-

dreds. Like Moses, he knows not that his face shines.

RAISIN CAKE.—One cup butter, one cup molasses, one teaspoonful soda, cup sour milk, two cups sugar, three eggs, six cups flour, one cup raisins, cloves, nutmeg, and cinnamon.

Children's Department

"MY MOTHER'S BEEN PRAYING."

In February, 1861, a terrible gale raged along the coast of England. In one bay, Hartlepool, it wrecked eighty-one vessels. Whilst the storm was at its height, the *Rising Sun*, a stout brig, struck on Long rear Rock, a reef extending a mile from one side of the bay. She sunk, leaving only her two topmasts above the foaming waves.

The lifeboats were away, rescuing wrecked crews. The only means of saving the men, clinging to the swaying masts, was the rocket apparatus. Before it could be adjusted, one mast fell. Just as the rocket, bearing the life-line, went booming out of the mortar, the other mast toppled over.

Sadly the rocket men began to draw in their line, when, suddenly, they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor-boy. Trained and tender hand worked, and in a short time he became conscious. The *Sunday Magazine* may describe the final scene.

With wild amazement he gazed around on the kind and sympathizing friends. They raised him to his feet. He looked up into the weather-beaten face of the old fisherman near him and asked:

"Where am I?"

"Thou art here, my lad."

"Where's the cap'n?"

"Drowned, my lad."

"The mate, then?"

"He's drowned, too."

"The crew?"

"They are lost, my lad; thou art the only one saved."

The boy stood, overwhelmed, for a few moments; then he raised both his hands, and cried in a loud voice:

"My mother's been praying for me! My mother's been praying for me!"

And then he dropped on his knees on the wet sand, and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in listening to a mother's prayers.

The little fellow was taken to a house near by, and in a few days he was sent home to his mother's cottage in Northumberland.

THE RAINBOW AND THE SUN.

A very beautiful rainbow was lighting up the clouds; every one who saw admired it, and so much praise made it vain. "I am much handsomer than the sun," it exclaimed; for, bright as he is, he has only one color, and I have so many." The sun heard this, and, without entering into a dispute with the conceited rainbow, he quietly smiled. Then, hiding his beams in the clouds, he concealed himself for an instant, and the rainbow also disappeared. Persons who are vain and ungrateful forget whose hand it is that has made them prosperous. It is not just that He in His turn should dry up the sources of their prosperity?

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A. White, 65 King Street West, Toronto.

WORKED AND WON.

"Griselda! Griselda!"
 "Here, mother"—and the crooked thumbed old book was slipped away in a nook, as the bare feet sprang forward to obey the summons.

"I gave you work, and I mistake if you have touched it yet!"
 "It is done, mother."

"Done? Then why have you not been back again? It is for me to bake, and brew, and mind child, while you take rest."

Griselda slipped in through the door, and stooped on one knee, to hold the crying "child" to her breast and to kiss wet cheeks.

"Julie will learn it best after all, I expect," was running through her mind, as she fastened wheels to the mite of a coach to make it "go," and played "express," until the child rolled over and over, bumping his head in his unguarded delight.

"Where are your thoughts wool-gathering now, that the child must batter the floor?"

She lifted him, laughter and tears chasing each other over his face, and tried to forget that Julie and the rest were probably at that moment tugging at the task which was set for the prize, and tried to forget the little hard ruts that made trying and rough the path of her life.

Rocking backward and forward on the rickety chair, humming a snatch of a gay little tune, the child's chubby arms around her neck, she found him after a while quite asleep, and after seeing him snugly tucked in his cradle-bed, she skipped along the passage, the first lines of the prize-task upon her lips, and hope coming up in her heart that maybe after all she might win.

"Is it sleep you want, that you go to the attic?"

The eyes fell, and the feet stood still before the glance of her mother with her brisk air and her keen eye.

"School in the mornings and idleness in the afternoons! There is no time for idleness to-day. Scour the hearth, and polish the knives, and bring water from the well."

Griselda only laid her hand on her little panting heart, and turned, sadly enough, to polish and scour, instead of poring over the crooked, thumbed book in the attic-corner.

"I will do them well and quickly," she thought to herself. "There is something left of the sunlight yet." And her fingers polished and polished and scoured, and the pump-handle briskly flew up and down. So Griselda was done, and she tripped softly up to the top of the house and was soon lost over the crumpled old book.

"Griselda! Griselda!" shrilly echoed up the stairway.

"I never, never can do it! Nobody cares if I lose or win; oh, it is sad when nobody cares." This she half said, half thought to herself as she ran down the stairs: "I will manage it somehow, a line at a time."

"Idle, idle, worthless child! bring faggots and mend the fire; take up the ashes. The hearth scoured and the ashes untouched! and have you dusted to-day?"

Griselda ran for faggots and mended the fire, and swept the ashes bare and clean, and peeped in each corner to find the dust, line after line of the musical rhyme passing through her mind like the notes of a song. And as she stood with her duster in the middle of the floor, she thought, "I will work and study and win; the words are beautiful enough to learn without a prize."

So all that day and the next and next, the mother fretted and scolded, and the child slept and woke and slept again, and Griselda studied a line at a time in the odd minutes one by one.

In another house a block away, Julie Stevens rocked backward and forward in her pretty damask chair.

"I am tired," she said, holding her paper doll at arms' length over her head.

"Are you ready for the examination and the prize?"

"No, Merton Stevens, you know I am not."

"How should I know?"

"You know just well enough I have not begun yet."

"Somebody's going to miss it then."

"No, somebody is not. Clara's away and Meta is sick, and there is nobody else in the class that does much but that odd-looking girl with mean clothes."

"Maybe the odd girl will get it."

"Merton Stevens! please talk of something you know better about. She learns, I know, but do you really think Miss Douglass would give a prize to a bit of a bare-footed girl?"

"Is the prize just to be for fine clothes?"

Julie, too indignant to answer, opened a book with an injured manner, and if Merton had not been making a kite with wonderful bobs, and the paper doll not been so tempting, and if she had not been so sure of Miss Douglass' good-will—so sure of the prize—she might have made headway much faster and better.

But the day came when parents and children gathered in the school-house, and fond mothers looked tenderly on their little girls as the questions went round and the lessons were heard. Griselda, as she stood in her brown frock among the gay dresses around, and with downcast eyes and trembling lips said her part well, thought how pleasant it would be to have "some one to care." Perfect in her answers, perfect in the musical rhyme over which she had studied in the snatches of time—little Griselda trembled as she stepped aside from her class and courtesied her thanks for her beautiful prize.

"I shall hate her," whispered Julie, "that dreadful Griselda!"

"No, no," whispered a tiny little girl at her side, "do not hate her—poor Griselda! we must be glad for her—don't you see that although she has the prize there is no one to care?"

And Griselda heard Merton—"Yes, little girl, she has something better; don't you know—she has worked and won!" And when that night she felt the tears coming to her eyes as she slipped her prize under her straw pillow, and was falling asleep to dream dreams, the words were sweet to her, as they tripped through her mind—"She has something better; she has worked and won."

A PERSIAN LEGEND.

It is related of a Persian mother on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said; "Go, my son, I consign thee to God; and we shall not meet here again till the day of judgment."

The youth went away, and the party he travelled with wear assaulted by robbers. One fellow asked the boy what he had, and he answered with a candour that surprised his questioner; "Forty dinars are sewed up in my garments."

The robber laughed, thinking that the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked what he had. The boy replied;

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, "art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And taking the boy's hand they took the oath of repentance on it.

A great painter had just finished a picture of the "Last Supper." He asked his brother artist to come and give their opinion. At last one spoke, on whose judgment he most relied. He said: "The most beautiful thing in the picture is the cup." "Is it?" said the painter, sadly; then I must have it out," and with one sweep of his brush he rubbed it over, saying: "It will have nothing more beautiful or attractive than the face of my master!" Such should be our feelings. Nothing so valued in ourselves, nothing so dear in the world, as the smiles of Jesus' face.

"The dearest idol I have known
 Whate'er that idol be,
 Help me to tear it from Thy throne,
 And worship only Thee."

In two and a half centuries, only 38 Episcopal clergy have taken orders in the Roman Church; 6 of them originally Congregationalists; 8 Presbyterians; 6 Methodists; and one a Romanist. Since the Reformation, 300 years—two Bishops have "gone over to Popery;" Bishops Gordon in 1668, of Galloway, Scotland, and Bishop Ives, of N. C., in 1852. During the very same time, 14 Roman Bishops have renounced Popery.

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For terms, "circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal, HELLMUTH LADIES' COLLEGE LONDON, Ontario, Canada.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.
President—The Lord Bishop of Toronto.
This school offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music Painting and Dancing, while open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Callisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.
The building possesses great advantages in size and situation—the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.
The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.
The Scholastic year is divided into four Terms of ten weeks each. MICHAELMAS Term begins **Wednesday 1 September.**
Fees per Term, \$6 to \$18. Additional for boarders \$45.
Apply for admission or information to **MISS GRIFER, Lady Principal,** Wykeham Hall, Toronto

BOARDING & DAY SCHOOL FOR YOUNG LADIES.
FENELON FALLS
Under the management of **Mrs. and the Misses Logan, late of Hamilton.**
The School will re-open after the Christmas Holidays
January 2nd, 1880.
Circulars on Application.

PRIVATE TUITION
TWO boys, students at Upper Canada College, or elsewhere, can be taken as boarders and be assisted nightly in their studies by
Edward Ransford,
LL. B., CAMBRIDGE & TRIN. COLL. DUBLIN,
80 Wellesley Street, Toronto. Terms—\$208 a year, paid quarterly in advance. Mr. R. also instructs pupils privately in all the subjects required for the University, Law, and Medical Matriculation Examinations.
Terms per Lesson Moderate.

MR. SPARHAM SHELDRAKE'S Preparatory School for Boys.
In a comfortable home. Pupils will receive a careful English and Classical education. Terms very reasonable. A few vacancies left. For particulars and references address
THE GROVE, LAKEFIELD, ONTARIO.

TRINITY COLLEGE.

THE EXAMINATIONS FOR MATRICULATION and the Annual Supplementary Examinations will be held in the College Hall, beginning on **FRIDAY, OCTOBER 1st,** at 9 o'clock, a.m.
Three Scholarships of the respective values of £50, £35, and £25 currency are open for competition to candidates for matriculation.
Four Bursaries, of the annual value of £13 10s. currency are also provided for students needing such assistance, who pass the matriculation examination, but fail to obtain scholarships.
All candidates for matriculation are required to produce, on presenting themselves for examination, testimonials as to good conduct.
For further particulars, application may be made to the Provost, Trinity College, Toronto.
CHARLES MAGRATH,
Bursar and Secretary.
Trinity College, August, 1883.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, CAMBRIDGE HOUSE,
25 & 27 Tobin Street, — HALIFAX, N. S.
PRINCIPAL—MRS. DASHWOOD (formerly Miss Stubbs, for 10 years Principal of Rolleston House, Toronto), assisted by DR. DASHWOOD.
Two resident Governesses, and Daily Visiting Professors.
TERMS BEGIN
September 3rd, November 14th, February 9th, April 20th.

TORONTO COLLEGE OF MUSIC,
237 SIMCOE ST.

Under the patronage of his Honour Lieut. Governor and Miss McDonald, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Col. and Mrs. Gzowski, is now open to receive pupils.
Director, **J. DAVENPORT KERRISON, Esq.,** (late of Grand Conservatory of Music, New York.) assisted by efficient teachers.
A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the church of England, in connection with the study of Music, will be received, and accommodated with board if desired.
Terms made known on application.

S. MARGARET'S SCHOOL.
Under the direction of the **Sisters of St. Margaret**
The number of boarding pupils is limited to twelve.
Terms, inclusive, \$500 per annum.
Application should be made to
The Mother Superior,
S. Margaret's School,
5 Chestnut Street,
Boston, Mass., U.S.

THORNBURY HOUSE, BOARDING AND DAY SCHOOL, for the elementary and higher education of young ladies.
This School, hitherto conducted at 20 Gerrard Street West, by Mrs. Rolph, widow of the late Hon. John Rolph, has been transferred to Mrs. Hayward, her daughter, and removed to 255 Jarvis Street, a few doors south of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The terms begin Sept. 4th, Nov. 10th, Feb. 10th, April 20th. For prospectus apply to
MRS. HAYWARD,
255 Jarvis St., Toronto.

TRINITY COLLEGE SCHOOL, Port Hope.

MICHAELMAS TERM Will Begin on THURSDAY, SEPT. 9th.
Applications for admission or information should be addressed to the
REV. C. J. S. PETHUNE, M. A.
HEAD MASTER.

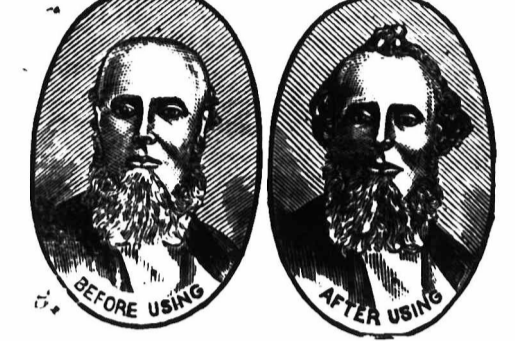
\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address **TRUE & Co.,** Augusta, Maine.
P'd for the Pub. by E. G. Sart, 35, Adelaide St., Toronto.

ONTARIO SCHOOL OF ART.

Work will be resumed on **Friday, Oct. 1st.**
For terms and particulars apply at the School, 14 King Street West, Toronto.
M. MATTHEWS, Secy. **GEO. HALLEN, Curator**

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. **RICHARD HARRISON, M. A.,** 35 Lumley Street, Toronto.

BALDNESS!



The above are portraits of **T. S. Cresson, Esq.,** 32 Bay Street North, Hamilton, the first gentleman in the Dominion, who recovered his hair in 1876 by using **WINTERCORBYN'S SCALPIONIC HAIR RESTORER**, after a baldness of nine years. This can be testified to by thousands of witnesses.
For Testimonials address
Charles Maitland Wintercorbyn,
144 King Street West, Toronto.

CHANGE OF FIRM

The undersigned respectfully announces that he has this day retired from the General Wholesale Jobbing Trade at Toronto and Montreal.
While thanking his customers for their liberal patronage, extending almost a quarter of a century, he solicits for his successors a continuance of the same, believing that, after their long and confidential connection with the house, they will be enabled, with reviving trade, to continue and extend the Canadian business of the house, to the satisfaction and profit of all concerned.
ROBERT WILKES.
Toronto, 48 & 50 Yonge street (up stairs),
Montreal, 136 & 138 McGill street.
Monday, 2nd August, 1880

With reference to the above—having purchased from Mr. Robert Wilkes his stock-in-trade at Toronto, and supplemented it by extensive importations arriving and to arrive, and having formed a co-partnership under the firm name of,
SMITH & FUDGER,
we solicit a continuance of the patronage enjoyed by the house for so many years. Our travellers start almost immediately with full lines of newest samples. Customers visiting this market will please call upon us at the old stand,
BRITISH & FOREIGN IMPORTING HOUSE
Cor. Yonge and Wellington Streets.
All goods in stock are being listed at special clearing prices.
HENRY SMITH,
HARRIS H. FUDGER.

Referring to the above, the undersigned beg to announce that having purchased the stock-in-trade of Mr. Wilkes at Montreal, and secured a lease of the premises, they have formed a co-partnership, under the designation of
JOHN H. JONES & Co.
Importations of the most recent goods are now arriving, and on the way, enabling us to show by our own travellers, and in the warehouse, the best value and most desirable goods in all our lines. The patronage of our friends respectfully solicited.
JOHN H. JONES,
WM. LIFETON,
FRED. CHANDLER.

ROBERT WILKES & CO.,
EXPORT, IMPORT
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The undersigned are prepared to manufacture all styles of **Church Gas Fittings** to order. Estimates and designs furnished on application.
D. S. KEITH & CO.,
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