

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 1, 1881.

[No. 84.

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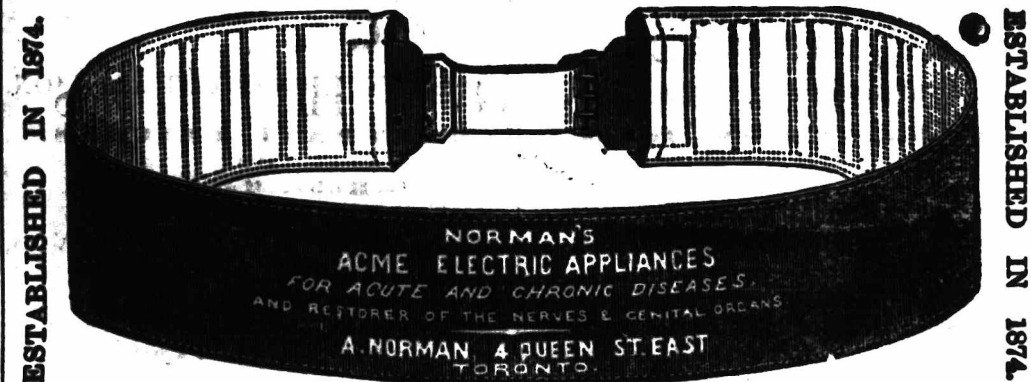
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Alex. S. Macrae, M.S.A., (of London, England) BUSINESS MANAGER.

MOON.		SUN.	
1 First Quarter, ...	8 45 a.m.	Rises 5 23, sets 6 26.	
7 Full Moon, ...	11 22 p.m.	" 5 30, " 6 25.	
15 Last Quarter, ...	2 44 a.m.	" 5 39, " 6 11.	
23 New Moon, ...	6 37 a.m.	" 5 48, " 5 56.	
30 First Quarter, ...	4 31 p.m.	" 5 56, " 5 42.	

LESSONS for SUNDAYS and HOLY-DAYS.

- Sept. 4...TWELFTH SUNDAY AFTER TRINITY:—
 Morning...1 Kings 22, to v 41. 1 Cor. 14 to v 20.
 Evening...2 Kings 2, to v 16; or 4 v 8 to 38. St. Mark 6, v 30.
- 11...THIRTEENTH SUNDAY AFTER TRINITY:—
 Morning...2 Kings 5. 2 Cor. 2, v 14, and 3.
 Evening...2 Kings 6, to v 24; or 7. St. Mark 10, v 32
- 18...FOURTEENTH SUNDAY AFTER TRINITY:—
 Ember Collect to be used daily this week.
 Morning...2 Kings 9. 2 Corinthians 10.
 Evening...2 Kings 10, to v 32; or 13. St. Mark 14, [verse 27 to 53.]
- 21...St. MATTHEW, Apostle, Evangelist, and Martyr:—
 Morning...1 Kings 19, v 15. 2 Cor. 12, v 14, and 13.
 Athanasian Creed to be used. Ember Day.
 Evening...1 Chron. 29, to v 20. St. Mark 15, 42 & 16.
- 25...FIFTEENTH SUNDAY AFTER TRINITY:—
 Morning...2 Kings 18. Galatians 4, to v 21.
 Evening...2 Kings 19; or 23 to 31. St. Luke 2, to 21.
- 29...St. MICHAEL and ALL ANGELS:—
 Morning...Genesis 32. Acts 12, v 5 to 18.
 Evening...Daniel 10, v 4. Revelation 14, v 14.

THURSDAY, SEPTEMBER 1, 1881.

THE restoration of the west front of Lichfield Cathedral is to be carried on with vigour. The Dean has subscribed £300, Archdeacon Hles £50, Mr. Strutt £500, Canon Lonsdale and Colonel Dyott £100 each.

The owner of Conway Castle, North Wales, has transferred to the corporation of that remarkable town, so interesting in many respects, his interest in the ruins. The town retains its ancient walls intact.

A collection of biblical and other oriental manuscripts has recently been purchased by the British Museum. The collection was made in South Arabia, and consists of forty manuscripts, which are of the utmost importance to the criticism and exegesis of the Old Testament. Fifteen of them are portions of the Hebrew Scriptures, and two are probably the oldest which have as yet come to light of the Old Testament. A third, which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew Bible. Several of these manuscripts have the Arabic translation of Suadiah, in alternate verses with the Hebrew, while others have the superlineary or Assyrian vowel points, which till comparatively recent times, were unknown. The remaining twenty-five manuscripts are Midrashim, or homiletic commentaries and liturgies, which are more or less unknown.

The "Society for the Maintenance of the Faith" has been endowed with the patronage of two benefices, having acquired the perpetual right to present to the livings of St. Peter's, Havenstreet, in the Isle of Wight, and All Saints, Winterbourne Down, in the diocese of Gloucester and Bristol. To the latter benefice the trustees of the society have recently presented the Rev. R. H. D. Acland-Troyte, who has been duly instituted thereto.

It will be remembered that the successful candidate in the recent election of a chaplain for St. Saviour's, Southwark, the Rev. W. Thompson, was charged with corrupt practices by the minority, and the Bishop of Rochester hesitated to grant him a licence to the chaplaincy in consequence. The Bishop's Secretary has written to Mr. Thompson that,—“His Lordship has fully considered the whole matter, and has come to the conclusion that he cannot in justice to yourself and with due respect to the electors, any longer defer granting you a licence as chaplain.” Mr. Thompson has accordingly been licensed by the Bishop.

Nonconformists are not satisfied when even a bishop merely bandies compliments with them. Although self-constituted, of recent origin, and losing ground every day, they expect to be regarded as quite equal if not a little superior to the dignitaries of the Church, founded near two thousand years ago by Christ Himself. Bishop Ryle having recently had a little cosy chat with a few Methodist preachers, and given them a little bread and cheese, a Mr. W. P. Nevins, editor of the "Christian Apologist," has asked the bishop if he considers their preachers as truly priests! His Lordship amusingly replies that,—“Wesleyan ministers are certainly not clergymen of the Church of England.”

With all the discouragements to the South African Church—especially in the Diocese of Grahamstown from the intrusion of Dr. Colenso—there are not wanting some cheering signs of progress. Within the last few weeks the foundation stone of a new church has been laid at Port Elizabeth; an additional church consecrated in the district of East London; and a new mission to the Kafirs started near Nitenhage. If the status of the bishops and clergy there can once for all be defined, so as to leave no ground for questioning their jurisdiction or their right to ecclesiastical property, the Church will doubtless grow rapidly, and there will be no need to seek assistance from brethren at home for the support of Church work.

From the reports of congregations of the Old Catholics, sent to the Bishop at the recent meeting of the Synod at Bonn, it appears that in Prussia the clergy number 16, souls 17,620; in Baden clergy 20, souls 16,625; Hesse and Oldenburg clergy 1, souls 1,122; Bavaria clergy 5, souls 6,545. Total of clergy 42, souls 41,912. These statistics relate to those congregations only which have reported. It may therefore be concluded that the Old Catholics of the German empire number at the present time as many as 45 clergy, and 45,000 laity, under one bishop. The largest congregations are those at Munich, Breslau, and Cologne, numbering about 8,000 persons each.

Those who are at all concerned in the prosperity of the Church generally, will be glad to learn that the advowson of St. Leonard's, Bilston, have been placed by the inhabitants in the hands of trustees to negotiate for its sale, intending to devote a part of the purchase money to restoring the church. A gentleman in the neighbourhood has offered £3,000 on condition that a portion of the money be applied to restoring the fabric and keeping it in repair; the balance to be invested and the proceeds annually applied for the reduction of the rates.

A new pile of buildings, named Hereward Hall, has been opened in Ely in connection with the cathedral Grammar School. The object which the Dean and Chapter have in view is, by placing on a wider basis the old cathedral school, to establish under the shadow of the cathedral, a Public School, to which people of the diocese, clergy and laity alike, may send their sons to receive a liberal and religious education. The proceedings began on the 27th July, with a special service in the cathedral, in the course of which Dean Merivale delivered an address on the history and use of cathedral schools. In the course of his address he said: "It was in the still gathering darkness of the middle ages, it was as far back as the era of Charlemagne, a statesman of marvellous foresight as well as of all other ability, that the idea was first conceived, and by him most powerfully encouraged, of instituting public religious education. In every cathedral church, and generally throughout the monasteries, which fully partook of the general movement of mind then in progress, schools were established for the religious teaching of the clergy, and the religiously and devoutly disposed of the laity also. Besides these schools of religion, the same great ruler instituted other schools also for secular and civil teaching in his own palaces, and other seats of civil administration. . . . It was the general rule in all these our cathedrals that one at least of its officers should be charged with the special duty of training a constant succession of ministers for the worship of God and the teaching of His people. Each cathedral became thus a centre of religious instruction, a centre to the diocese to which the youth of the land might resort for their education in the knowledge most essential to holy living and holy dying. . . . Then arose the universities. . . . The cathedrals could not hold their own against the colleges. . . . But at the Reformation the King and his advisers did not pretend to set up the new cathedrals in competition with the universities and colleges as teachers of young men; no, not even in strictly ecclesiastical training. But they looked carefully in another direction. In the statutes they prescribed to the cathedrals and to others of the same class, they uniformly required the maintenance of a grammar school—a school for young children, and they were studious in making the whole discipline of such school rest upon a religious foundation. Our happy reformation boasts indeed fewer glories greater than the provision she made for the training of children throughout the country in such sound learning as is suitable for their tender years; and establishing, in every diocese, in every county, in almost every market town, a nursery for the universities, a nursery for the Church, a nursery, if I may so say, even for the kingdom of God."

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We learn that the Rev. George Granville Bradley, Master of University College, Oxford, and sometime Honourary Chaplain to the Queen, and Examining Chaplain to the Archbishop of Canterbury, has been appointed to the Deanery of Westminster. He was a pupil of Dr. Arnold's.

On the 1st August the Archbishop of Canterbury and family entertained nine hundred of the poor of Lambeth. The guests first met in St. Mary's parish church for an address by the Rev. R. T. Davidson, his Grace's domestic chaplain. Tea was provided in the library, which was filled three times.

TWELFTH SUNDAY AFTER TRINITY.

A GLORIOUS dispensation was that of the Law. It had many elements of greatness in its essential character, and of magnificence in its external manifestation. Contrasted with the polytheistic systems of surrounding nations, there was infinitely more grandeur about it; and in opposition to the deistic principles which pervaded some other nations, it typified the only sacrifice for sin, it indicated the lamb for the burnt offering, and it gave an immensely higher tone of morality than Western Asia had ever known before. But, glorious as was the manifestation, it was afterwards found to have, compared with the exhibition of Christianity, no glory at all by reason of the glory which excelleth. Because it was through type and figure only that its excellency was displayed; but when the true Light came, the Presence of the Most Holy One was secured to all His faithful followers through all time, in the Sacraments, and other means of grace, of His own institution and appointment, and especially in the Sacrament of His own most Blessed Body and Blood.

It is evident that it was the Presence of Christ which was the grand circumstance that verified the prophecy of Haggai—that the glory of the latter house should be greater than the glory of the former. And it is the Presence of Christ with His Church, collectively and individually, which constitutes the peculiarly transcendent glory of the Christian system, and which casts into the shade the glories of the Mosaic dispensation. The Christian religion had its origin in boundless mercy directed by perfect wisdom and unerring rectitude. It was the subject of the counsels of the Infinite and Eternal before the heavens were stretched out or the foundations of the earth were laid. As far as we can learn it formed the centre of the Divine designs, and the ultimate point to which every other purpose of God was directed. As it was designed to be the spiritual reign of God over the mind, and at the same time to be a kingdom in which the sovereign and subjects shall be of the same nature, it was necessary in order to its establishment that God should become incarnate—necessary, not only for the redemption of His Church, but also for the purpose of His people being governed as it was intended they should be governed. Ere the government could be placed upon His shoulder, Messiah must be a "Child born, and a Son given." And forasmuch as in this kingdom the tabernacle of God was to be with men, and he was to dwell amongst them, and such a condescension of mercy would have been utterly unbecoming the Blessed and only Potentate, without reparation to the Divine honour tarnished by rebellion, it was requisite that a sacrifice for sin should be made,

worthy of the occasion, which could nowhere be obtained, but by the offering of the body of Christ once for all. Thus the foundation of this "ministration of righteousness" was laid in the Incarnation and Atonement of the Son of God; and the solidity and extent of its foundations, immense and vast as they are, do but manifest a due proportion to the majesty and duration of the structure.

Dr. WILSON'S GODLESS EDUCATIONAL SCHEME.

AFTER the address written by Dr. Wilson, President of the University of Toronto, and read for him by Mr. Buchan, before the recent Teachers' Convention in Toronto, we no longer wonder at the demand for Separate schools. Most inaptly, as it seems to us, the writer entitled the paper "Religious Instruction in the Public Schools." A perusal of the address shows that it was so headed on the *lucus a non lucendo* principle. Dr. Wilson objects to religion. Dr. Wilson pooh-poohs the notion that the non-secular instruction afforded to young Canada should have anything in it that shall bind the students down to any creed or to any form of faith. "It is no part of the duty of a Public School teacher—and so by implication, of the Public School system—to set forth denominational catechisms or creeds, or in any form to inculcate dogmatic theology." But to teach either directly or indirectly that there is a God, as Dr. Wilson insists that teachers should do—but quietly, and in such a manner as not to give any offence to the weaker brethren; that there is a religion founded by Christ the Son of God; to hint at the obligation of believing in a heaven or a hell, involves inculcating dogmatic theology. These doctrines, therefore, must not, if Dr. Wilson's ideas are to be followed out, be taught in any school or college. But without inculcating such doctrines all education must be godless; and this godless "system, as applied to the Provincial College over which I (Dr. Wilson) preside, has my fullest approval, and is, indeed, the only one that may be called truly national."

Such words in the mouth of the head of the Provincial, we might say of the Canadian University serve as the keynote to the teaching afforded therein. And though Dr. Wilson objects to the term "godless," as applied to it and to the whole system of Canadian education, yet we fancy he would be sore bested to call it by any other name. Christian it is not, as to be Christian it must distinctively put forward the Incarnation of the Son of God, which would offend both Jew and Unitarian. But if not Christian, it is not according to God. Deistical, pure and simple, it must not be, else the Atheist and Agnostic would be repelled. But if not even Deistical, it can only be without God, *i.e.*, godless.

Dr. Wilson has had a glorious opportunity of refuting this accusation of godlessness in its teaching so righteously brought against the Canadian Public School system. This golden opportunity he has not only lost, but has actually misused—for political purposes. As President of the University he had it in his power to speak with authority in favour of pronounced religious education. Instead of that the presidential trumpet gave forth a most uncertain sound, or rather sounded not an alarm against the godlessness of the day—the great enemy to be combated, but a note of truce, even of notice to the foe that henceforth there should be no attack upon his lines. Better no religious instruction at all than any de-

vised dogmatic teaching in our schools! Better a system of mere humanitarianism, of a moral training, not even so developed as that of Plato, than a system that shall speak to the student of a revealed religion, of the being of a God, of an Incarnate Saviour, of a quickening, enlightening Holy Ghost, or of a Trinity in Unity! Instead of these fundamental principles of belief, the teacher is to garnish the every-day work of the schools with what, as Dr. Wilson lays them down, are only a few trite aphorisms, a beatitude or two, an occasional unexplained parable or isolated text; not one of which, when divorced from Christian teaching, conveys more than the ancient philosophers conveyed by their teaching, or speaks to the youthful mind of anything higher than that morality which is common to the satirist of old, and the Unitarian or Agnostic of the present. For a Divine and supernatural religion, the religion which teaches the little children to come to Him, Who is the way, the truth, and the life, Dr. Wilson would substitute a man-made natural theology, whose end can never be to make the pupils wise unto salvation. Yet the President of Toronto University is not without a religion of his own. Unless he has greatly changed, he is a man of the most pronounced opinions, and not ashamed to put them forward, occasionally with a somewhat unpleasantly dogmatic fierceness. So far however, does he go in his latitudinarianism that he seems to object to the Bible being taught in State-aided educational institutions at all—he even indulges in a covert sneer against his good Presbyterian forefathers, whose method was to give plenty of Bible and Shorter Catechism in their schools. Nay! the President of Toronto University would dispense even with the recital of the Lord's Prayer and the Benediction, lest haply it should give offence. Even heathenism could descend no further than this.

"Morality," Dr. Wilson would, of course, have taught in the Public Schools, but such teaching "should be altogether distinct" (he urges) "from questions of Sacramental grace, of Baptism, or the Eucharist. Questions of grave importance on which the Churches of Christendom are at issue, can find no proper place in the national school system of a free people." In these words the cloven foot peeps out. Dr. Wilson himself has no faith in Sacramental grace; he denies Baptismal Regeneration; he repudiates the Biblical teaching on the subject of the presence of Christ in the Holy Eucharist. He would therefore, have all teaching either to square entirely with the views of the party he represents, or else be utterly godless—for call his system by whatever name he pleases, godlessness is its only style.

Such in brief is the educational creed of Dr. Wilson. As the utterances of Dr. Wilson as a private individual they would carry no weight. Unfortunately, however, he is not a private individual. He, as occupying an important public position, becomes a public man; and it is that position which speaks, not himself. We can only regret that such a position should be filled by one who is even professedly a Churchman; we regret that the Church should be credited even remotely with utterances, such as, we are sure, no true Presbyterian, as he was not many years ago, would have allowed to proceed out of his mouth.—Not any other sectarian, save a Unitarian or Agnostic, or a member of that body to which the Coryphæus of godless education in this country, Dr. Egerton Ryerson, belongs, would have allowed himself in such a pronouncement. In the name of the Church we protest against and disown both the speech and the speaker, and congratulate ourselves

that we have still left us, in Ontario at least, one University, Trinity College, Toronto, and one school, its daughter of Port Hope, in which sound learning and religious education can be combined and imparted to the rising generation of Churchmen in the Province.

The question still remains how far such sentiments are those of the religious party to which Dr. Wilson belongs, and how far its adherents, by sending their theological students to be educated under his auspices at the University of Toronto, will continue to endorse his teaching that, in order to the adaptation of Canadian education to the "requirements of a country where no special creed or established form of religion is recognized, . . . it has been indispensable to secure the exclusion of everything that could be reasonably objected to by any of them as encroaching on their province of religious instruction." No wonder that Dr. Wilson, and those who think with him, would fain eliminate whatever there is of distinctive in the Church's formularies, and relegate all dogmatic teaching on faith and morals to a limbo, whence, if his party had it in their power, all belief not of their framing should never be allowed to return.

THE GERMAN OLD CATHOLIC SYNOD.

THE Report of this Synod, recently held at Bonn, has just been published; and as the Old Catholic body is a "Reformation" from Rome which is being conducted on lines of a similar character to those of the English Reformation, and not at all on the principles of the Continental reformation—which was more of a revolution than anything else—its proceedings must always be a matter of interest to ourselves. The great point of interest is the appointment of a Liturgical commission, which was proposed by Dr. Thurelings, who made an able speech upon the subject.

The resolutions proposed and agreed upon were, (1) That a Book of Common Prayer for the Old Catholic Church in the German empire shall be compiled and published. (2) That this Prayer Book shall contain a form of prayer for morning and evening, and the Mass for the various seasons and festivals of the Church's year. (3) That the following course of procedure shall form the groundwork of the Book of Common Prayer:—(4) A liturgical commission, consisting of clergy, shall be appointed to proceed with the work already begun: that is, to control and verify its completion. (5) As soon as the completed work has received the approbation of the liturgical commission and the permission of the bishop, the representatives of the Synod are authorized to have the Book printed, and the congregations after the publication have the right to make use of the Liturgy contained therein. (6) The representatives of the Synod will in the meantime care for any measures necessary for the completion of the undertaking."

The representatives of the Synod, with reference to these proposals, moved, That (1) and (2) be adopted; and that with regard to (3—6) "A commission be appointed to consist of the mover, Dr. Thurelings, and four others, the duty of which should be to sketch out the Prayer Book, and to lay it before the representatives of the Synod for further consideration." This was agreed to. These representatives of the Synod here referred to are eight in number, four clerical and four lay. They form an executive committee, meeting as often as required during the interval of two years which now elapses between the meetings of Synod.

It will be observed from this fact of the meetings of their Synod being biennial that they are not yet infected with the Canadian fever of incessantly tinkering with their constitution, and of cultivating among their people Church politics in preference to more legitimate and more profitable Church work.

The speech of Dr. Thurelings in introducing his resolutions was very excellent. He pointed out the necessity of having their entire services in the German tongue, so that a more powerful proof of their belief might be given than by a mere catechism; and also because otherwise, many of the people would be but little acquainted with the service. They would attend only to the form, while their knowledge of what was going on at the altar would be extremely limited. He also referred to some reviews which had taken up a hostile position to the Old Catholic movement, simply because, as he thought, they did not understand the real nature of the movement, and knew nothing about the struggles in which they were forced to be engaged.

THE PROVOST OF TRINITY COLLEGE.

WE have received the following communication from the Ven. Archdeacon Whitaker, which will be read with much interest:—

DEAR SIR,—I find myself under the necessity of requesting you to permit me, through your columns, to assure the many warm-hearted friends of whom I took leave on Monday, May 30th, that I have a very deep and grateful remembrance of the affectionate regard which was then shown to me and to the members of my family. Separation has, I am assured, only served to deepen our feeling of the long-continued friendship which it has been our happiness to enjoy, a friendship which so greatly surpasses any claim which we can have established on the generous sympathy of those amongst whom our lot was cast.

My time has been much engrossed by necessary business since my return to England, and I have scarcely been able as yet to address myself to the pleasing duty of expressing to my friends individually my keen regret at a separation which circumstances had rendered inevitable, and my hope that we may still live in their friendly recollection, as they must ever live in ours.

I have received many kindly loving messages, through those members of my family who are still in Canada, and I would most gratefully acknowledge the feeling which has dictated them.

It is a great satisfaction to me to assure those who are interested in the welfare of Trinity College, that the gentleman who is to be my successor is one who has been long known to my son, and whose name was mentioned by him to me two years ago as being specially qualified for the office. In addition to his high mathematical degree, Mr. Body possesses peculiar qualifications for the duties on which he is about to enter. He has devoted great attention to the study of Hebrew, his earlier progress in which language secured him the Tyrwhitt Scholarship. He has for some time laboured diligently and successfully as curate of Chesterton, an important parish in the immediate neighbourhood of Cambridge; and he has also been associated with Professor Westcott, and other resident members of the University, in organizing and delivering a course of Lectures in Theology, especially designed for the benefit of graduates who are preparing to seek admission into Holy Orders. It is but rarely that a gentleman could have been

found, whose attainments and previous engagements and occupations combine in so many different ways, to make him peculiarly fitted for a position, in which I cannot doubt that, by God's blessing, he will render signal service to the Church in Canada.

I hope very soon to convey to many an old friend individually the assurance of my abiding regard; for the present I would ask every one of those friends who may read these lines to accept personally what is now of necessity addressed to all in common.

I am, dear Sir, yours faithfully,

GEORGE WHITAKER.

Newton Toney, Salisbury,

August 10, 1881.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

We are sorry to learn that the Rev. Edmund Wood, Rector of St. John the Evangelist has been seriously ill with typhoid fever. He is believed to be recovering.

ONTARIO.

From Our Own Correspondent.

ARCHVILLE.—The Rev. T. D. Phillipps, to whose exertions the formation of this parish and the erection of Trinity church in 1877 are due, has obtained one year's leave of absence. As he has received a pressing invitation to go to Chicago, where many of his ex-pupils are successfully engaged in business, it seems doubtful whether he will return. Temporary arrangements are being made for maintaining the ministrations of the Church.

PICTON.—The ninth meeting of the Bay of Quinte Clerical Association, was held at this place on the 9th and 10th ult. The meeting was both pleasant and profitable. About fifteen clergymen were present, viz.: the Ven. Archdeacon Jones, Revs. E. Loucks, J. W. Burke, A. F. Echlin, R. S. Forneri, H. Farrar, C. M. Harris, D. F. Hutchinson, S. Foster, F. W. Kirkpatrick, J. A. Morris, W. Roberts, A. Spencer, B. B. Smith, and T. Stanton. A celebration of the Holy Communion at 7.30, and morning prayer at ten; on second day early celebration at 7.30, and the Litany at 10 a.m. Evening service was held on each day at 7.30. After the service on Tuesday the 9th, excellent addresses were delivered by the Rev. J. A. Morris, on the "Dogmatic teaching of the Church, and the necessity thereof;" followed by Archdeacon Jones on "Fraternity and Faith." On the evening of the 10th the Rev. B. B. Smith gave an address on the effect of the Revision of the Translation of the Bible on the doctrines of the Church; showing that none of the doctrines of the Faith were weakened, and that the Faith existed in the Holy Scriptures, but also independently in the Church from the beginning, and was delivered to the Church by Christ Himself and Apostles taught by Him. The Rev. J. W. Burke spoke on "Preaching in its proper place," and made some remarks on the duty of the people to visit the clergyman, as it was his duty to visit them. The services were hearty and well attended, and especially so on the last evening. The meetings of the clergy were held on each day at the rectory, both in the morning and afternoon, the rector, the Rev. E. Loucks, presiding. A cordial greeting was given to the Ven. Archdeacon Jones on his appointment to the archdeaconry of Napanee, and coming to take charge of the parish of Napanee. Papers were read by the Revs. J. W. Burke and F. W. Kirkpatrick, on the Revised Version of the New Testament, on the first day of the meeting, and the meetings of this day were chiefly occupied in discussion on this subject. On the forenoon of the following day, the Rev. B. B. Smith read a paper on the "American suggestions on the Revision," and in the afternoon the Rev. A. F. Echlin read a paper on "Parochial Visiting." Other subjects of great interest were also discussed, and the clergy present seemed to find much profit in this mutual interchange of thought. The hospitality of the rector, and of the good people of Picton, was, as usual cordial and abundant, and the lovely weather contributed much to the enjoyment. Picton looked its best: it is a lovely spot. The worthy rector and the many kind friends who aided his hospitable exer-

tions, have the cordial thanks of this clerical association, for their constant care for the comfort of the members, and the interests and success of the meeting.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 20th, 1881.

MISSION FUND.—July Collection.—Church of the Redeemer, Yorkville, \$27.16; Galway, Kimmount, 62 cents; Swamp Lake Road 63 cents; Mark Road 75 cents; Uxbridge, St. Paul's \$18.69; Goodwood \$1.88; Stayner \$2.50; Creemore \$1.25; Banda \$1.25; Bradford, Trinity church \$2.05, Christ church \$1.75, St. Paul's \$1.65; Percy \$1.85; North Druro, Lakefield \$2.65; Warsaw \$1.00; Georgina, St. George's \$4.80, St. James's \$1.95. *Parochial Collection.*—Credit, balance \$1.74. *Special Appeal.*—Edgar J. Jarvis, subscription \$5.00.

ALGOMA FUND.—Day of Intercession Collections.—Georgina, St. George's \$1.22, St. James's \$2.32.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending August 18th, 1881.

MISSION FUND.—July Collections.—Minden \$8.54; Cavan, St. Thomas's \$4.75, St. John's \$1.25, Christ's \$8.00, Trinity \$1.00; Toronto, St. Paul's \$12.49, St. John's \$6.57, Trinity East \$10.00; Brooklin and Columbus, St. Thomas's 84 cents, St. Paul's \$1.21; Nottawa 62 cents; Singhampton 79 cents; Coldwater \$1.86; Waubanshene \$1.65; Victoria Harbour \$1.18; Vasey's 88 cents; Christ church, Stouffville, \$1.49; Fenelon Falls \$3.00; Beaverton \$1.00; Scarborough, Christ church \$3.88, St. Paul's \$2.51, St. Jude's 85 cents; Maple Lake, Stanhope 60 cents; Campbellford \$9.80; St. Thomas's, Shanty Bay, \$18.00; Omeme and Emily \$9.25; Cartwright \$4.45; St. Mark's, Otonabee, \$1.00; Darlington, St. John's \$6.78; Ennis-killen \$3.00; Brampton \$7.00; St. Peter's, Verulam, \$1.00; Cookstown, St. John's \$2.10; Pinkerton's \$1.17; Albion, St. James's \$1.17; Palgrave 23 cents; St. George's 50 cents; Charleston 85 cents; Campbell's Cross \$1.60; St. John's, Berkeley, \$9.10; Perrytown \$2.40; Clarke 60 cents; Newmarket \$4.80. *Parochial Collections.*—St. Mark's, East Oro, additional \$1.00; Cookstown, balance \$19.35.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Bobcaygeon, Christ church \$7.64; St. Alban's, Verulam, \$1.00; Deritt's School-house \$1.01, Red School-house 85 cents (balance of assessment).

DIVINITY STUDENTS' FUND.—April Collection.—Newmarket \$5.00.

ALGOMA FUND.—Day of Intercession Collection.—Bobcaygeon \$2.18; Dunsford 99 cents; Omeme and Emily \$7.50.

We regret to learn that the Rev. John Langtry, rector of St. Luke's, is seriously unwell.

St. John the Evangelist.—The annual festival of the Sunday school was held at Lorne Park on Tuesday the 26th ult. For the first time, they started this year at 10.30 a.m., and after a pleasant sail of an hour they reached the scene of their amusements. The usual games, refreshments, &c., were engaged in during the afternoon. At 6.30 the party left with some twelve hundred on board—landing safely at 8 p.m., the whole affair being a most delightful one. There were more than four hundred of the Sunday school children present.

St. Matthias's.—A variation was made this year from the usual practice of holding the Sunday school picnic on Trinity College grounds, the point selected being the pleasure ground which stands in the corner between the Humber Bay and River. The procession, with the usual banners, marched from the church at 12.45, and left the Strachan Street station at 1.15 by special train. Many others found their way out by foot or in small boats. All the arrangements made by the teachers, moved 'without a hitch' to the close of the pleasant day at 7 p.m. An unusually valuable set of prizes were given away for success in the games, and there was even a superabundance of refreshments. All the way home teachers and children vied with one another in joyous singing and merriment expressive of the complete enjoyment which this "outing" had afforded. It was the universal vote that this picnic was the best they had ever had.

PARKDALE.—The Bishop of the Diocese visited St. Mark's parish on Sunday, the 14th ult., for the purpose of holding a confirmation. His Lordship visited the Sunday school, which he catechized upon the subject of "the lifting up of the brazen serpent," the Bible lesson for the day on "the Leaflet for little ones."

The confirmation took place at the evening service. Evening prayers were said by the Incumbent as far

as the end of the third collect. Special lessons were read. At the third collect the hymn "Soldiers of Christ arise," was sung, during which the candidates, nineteen in number (11 females and 8 males), entered the chancel and stood before the altar rails. After the reading of the opening address, the Bishop delivered a most appropriate address to the candidates, putting before them the solemn obligations of the Christian covenant which they were now about to renew, which if done with all sincerity, would bring upon them the manifold blessings of God. He urged upon them most strongly the necessity of their being regular communicants, without which they could not be Christians indeed. After the offertory the Old Hundred was sung with great spirit, the congregation returning thanks to God for the admittance of nineteen more souls into full communion with the visible Church of Christ. The ages of those confirmed ranged from 15 to past 45, shewing that some at least do not feel themselves to be "too old" to seek for grace through God's appointed channels. A large congregation was present, all of whom entered heartily into the service. *Laus Deo.*

The death of Mr. William Gooderham, at the age of 91, occurred on Saturday the 20th ult. His life was one of considerable activity. He was born in Scole, Norfolk, England, August 29th, 1790, and after a number of adventures in the West Indies and elsewhere, he settled in Canada, where he has been so well known as one of the most prominent business men of the Dominion. He was one of the principal founders of Trinity church, Toronto, and with the exception of a single year, has been a churchwarden ever since that church was built.

IN MEMORIAM.—The bereavement to which the resolution of condolence with the Rev. Rural-dean Forster, of Claverleigh, Creemore, mentioned in the Rev. W. Bates's communication in the DOMINION CHURCHMAN of the 11th ult., refers to the death of Mr. Forster's youngest son, George Edward, a boy of bright intelligence and of noble promise—the dearly beloved of his parents and sisters—not yet fifteen years old, having been born on the Festival of All Saints, 1866, the day of his father's ordination as deacon, was suddenly cut off after a week's suffering, meekly and patiently borne. The tokens of sorrow shewn by concourse of people who attended the funeral, indicated in a remarkable manner, the deep sympathy of Mr. Forster's parishioners, by whom he is so thoughtfully and deservedly loved and respected; and doubtless many a fervent prayer went up for him and his afflicted family. The celebration of the Holy Communion on the occasion was very impressive. This last act of communion with the departed, himself a communicant—having never missed an offered occasion since his confirmation about a year ago—was participated in by a goodly number of the parishioners in addition to the family and immediate friends.

The writer of this notice who was present, was much impressed in observing the tranquillizing and comforting effect this solemn service had on all who joined in it; especially did it seem to breathe a soothing calm on the struggling feelings of the bereaved family.

Among the hymns used at this service, the one "Nearer my God to Thee," was sung at the grave, many a voice faltering with emotion. And when the clods fell upon the coffin—already concealed from view by the flowers thrown upon it by the Sunday school scholars—and the large circle of friends withdrew, it was felt that theirs was the darkness who were left to mourn, and that the real light was his upon whom the boundless day of light had opened. R. I. P.

HURON.

From Our Own Correspondent.

LONDON.—The Rev. Canon Innis, of St. Paul's, is expected home from his clerical visit this week; and the Rev. Alfred Brown, of St. Paul's, leaves for a vigour-restoring tour, and is to be absent for about three weeks.

St. Paul's Sunday school held their annual excursion and picnic on Thursday, the 18th ult. St. Paul's has the credit of having the largest Sunday school in the Forest city. Notwithstanding the colonies she has established, she has at her morning and afternoon schools 500 scholars and a proportionate number of teachers. At this picnic the number of the friends of the school was more than usually large. The Revs. A. Brown and Evans Davis, accompanied them to their favourite picnic grounds, Port Stanley.

ST. MARY'S.—The ladies of St. James's church purpose holding a bazaar on the 15th of December, and are busy making the needed preparations.

NEWBURY.—The Rev. W. J. Taylor has been ill for some weeks, and consequently unable to do the work of the mission. Meantime Ven. Archdeacon Sandys has been officiating in his place in the churches of Wardsville, Glencoe, and Newbury.

MOORETOWN.—In this parish, the cure of the Rev. Dr. Armstrong, there are four Sunday schools, all well attended and doing a good work. The members of the school were to have gone on an excursion to Walpole Island, and hold their annual picnic, but the machinery of the steamer Carrie Blood broke down.

SARNIA.—The annual picnic of St. George's Sunday school was held on the 27th July in the Lincoln Park, a very attractive spot well adapted for a Sunday school gipsying party. A large number of members and friends of the school were present. The day at the park passed very pleasantly, and all were delighted, and expressed their thankfulness to Mr. Watson for having kindly placed the ground at their disposal, and to Mrs. and Miss Watson for their kindness in ministering to the pleasures of the day.

WOODSTOCK.—On Sunday evening, the ninth after Trinity, a special anniversary was held in St. Paul's, in connection with the Sunday school, at which the Rev. John Gemley delivered an address. Prizes were awarded to the most deserving scholars, and a handsome book was presented by the Rector, for a prize composition on "The Life of Abraham." Statistics of the Sunday school were given, showing the number of scholars connected with the school to be two hundred and fifty, and the number of teachers twenty.

CLARKSBURG.—The missionary services held in this parish by the Rev. W. F. Campbell, have been remarkably successful. On Sunday large congregations in St. George's church, Clarksburg, morning and evening, and in Holy Trinity, 8th line of Collingwood in the afternoon, listened to stirring appeals on behalf of the North-west missions by Mr. Campbell, and responded liberally. The congregation at St. Augustine's, Heathcote, was not very large, but the collection averaged 25 cents for each person present. Mr. Campbell lays before the people plainly and effectively their duty to the members of the Church in our new territories, where clergymen are few, making a missionary sermon instructive and entertaining, agreeably disappointing those people who merely go to Church expecting to hear a begging sermon. He will always be welcome to the pulpits in this parish.

STRATHROY.—The Sunday school of St. John's held their annual midsummer festival at Port Stanley, on Tuesday the 2nd ult., and right heartily did they enjoy it. The journey by the G.W.R. to London and then away to the Port, was quite exhilarating. The weather was all that could be desired, and the Sunday scholars, teachers, and friends turned out in full force, numbering, in all, three hundred. On the camping ground, the hill overlooking Lake Erie, there was a gentle breeze that tempered the intense heat, that elsewhere was so oppressive. The scholars amused themselves by fishing, boating, and all the sports that on a holiday they delight in.

This Sunday school is very prosperous; though there are in Strathroy many denominations and many "Sabbath schools," we are glad to learn that St. John's Sunday school at least holds its ground. This, and more than this, we would expect, as the Old Church is essentially the training school for the young, where the Catechism, Book of Common Prayer, and rites are not neglected.

BEACHVILLE: Trinity Church.—It has been in contemplation for some time to remove the church from its present site on the hill, to a more favourable location near the road. This desirable object is now determined on, and will be accomplished (D.V.) this present month. Other improvements will then be in order. In view of these changes, it was thought advisable to purchase and secure the chancel furniture belonging to St. Paul's, London, which had been offered for sale during Synod week, to make way for new. In order to discharge the latter indebtedness, a concert and readings was held in the Town-hall, Beachville, on Wednesday evening, the 9th ult., and proved an entire success. The glorious moonlight greatly enhanced the pleasure of the occasion. The hall was decorated with flags, evergreens, and Chinese lanterns. The evening's programme was singularly choice and effective. Capt. McCleneghan, of Woodstock, presided with great acceptance. Thanks are also due Mr. John Coventry (leader), Mr. F. Piloher (organist), and Mrs. Hayden, of St. Paul's church choir, Woodstock, for the valuable assistance cheerfully given. Since the beginning of the present year Beachville has been transferred to the mission of the Rev. J. Edwards, Eastwood.

OWEN SOUND.—On Sunday, the eighth after Trinity the members of St. George's had the happiness of assembling themselves together in their new church, and there to offer up their morning sacrifice of praise and thanksgiving in communion with the thousand thousand who united in the grand old liturgy, the inheritance of ages, in every civilized and semi-civilized nation to earth's remotest bounds. The new church was opened by his lordship the Bishop of Huron, who also preached at morning service, and at evening service administered the rite of confirmation to forty-two candidates presented by the rector of the parish, the Rev. Canon Mulholland. At the latter service Dean Boomer preached. At both morning and evening the congregations were very large, and manifested deep interest in the services. The new church is of stone, and is one of the handsomest ecclesiastical buildings in the diocese.

BOTHWELL.—The Rev. D. Deacon having removed from Grace church, his late congregation took advantage of his recent visit to Bothwell, to present him with the following address:—

Rev. Sir.—It is with feeling of deep regret that we have learned of your departure from this parish, and we gladly seize this opportunity of expressing to you our sincere thanks and high sense of gratitude for the earnest, self-denying christian love, which has characterized your ministry among us, made manifest by the deep interest you have taken in the spiritual and temporal welfare of each individual member of your congregation. You have been a pastor indeed to us, your congratulation in success and prosperity, your sympathy in affliction, your consolation and counsel in trouble and misfortune are engraven upon our hearts in letters too deep for obliteration.

During your residence with us you have had difficulties, troubles, and bereavements, in which our hearts sympathized with you deeply.

We feel that our loss will be others gain, and wish we could retain your services, we reluctantly submit and ask you to accept this address as a slight testimonial of our love and esteem as a pledge of our lasting gratitude.

May our Heavenly Father grant to you in your new sphere of labour, the same success that has so richly blessed your endeavours here; and may you and yours be long spared to a life of practical piety and christian influence.

Signed in behalf of the congregation of Grace church, Bothwell, John T. Clarke, and Thomas Burnside, churchwardens.

The Rev. Mr. Deacon in his reply, said: My dear Friends and Brethren.—I hardly know how to reply in fitting terms to the kind, flattering, and unexpected address which you have presented to me.

It was hardly necessary for you to give expression to your feelings of goodwill and friendship towards myself in this way, in order to assure me of that genuine christian affection which has signally shown itself on many former occasions, while ministering among you.

I have laboured amongst you for twelve years, and during that time found nothing but one unchanging and constant feeling of goodwill and attachment manifested towards myself and members of my family. . .

And I will here say that if any influence of which I am possessed enlisted in your interest, if any assistance in time of trouble, or any sympathy in the future cares and anxieties of life, can be any compensation for your repeated acts of kindness, I shall feel it a privilege to be numbered amongst your most faithful, reliable, and constant friends.

Allow me, my dear Brethren, also to take this opportunity of returning to you my sincere thanks for the kind, christian, and considerate way in which you proved the sincerity of your sympathy, and the unmistakable manner in which you showed your heartfelt interest in all that concerned myself and family.

I can hardly feel with you that my removal from amongst you will be so much of a loss as you express. I am happy to know that my place is well filled by one who is certainly worthy of your confidence and esteem, and I must heartily congratulate you on securing, as your clergyman, one who, I know, will be a wise master-builder in the Lord's vineyard. And I would ask for him an extension of the same goodwill and co-operation which you have so invariably shown to myself.

I thank you most sincerely for the kind sentiments contained in your address, and my prayer shall ever be, that God may bless and prosper you and cause you to go on and increase in every good word and work. D. Deacon.

A Ladies' Aid Society has been formed in connection with Grace church, Bothwell, of which Mrs. Dixon, the rector's wife, is president; Miss Sheppard and Mrs. Proctor, vice-presidents; Mrs. R. R. Davy, treasurer; and Miss Mylner, secretary. They held a successful lawn party on Thursday evening, clearing \$35, which is to go towards buying an organ.

ALGOMA.

From Our own Correspondent.

GORE BAY, MANITOULIN.—The Rev. W. Macaulay Tooke acknowledges with gratitude, the sum of \$1.30 and a parcel of Sunday-school papers from Thadford Sunday-school, per A. L. Morphy, Esq. The Thadford Sunday-school has promised a monthly supply of papers, and a monthly collection for the Sunday-school of this large mission.

Mr. W. M. Tooke also acknowledges the receipt of a valuable package of Prayer and Hymn books, Church Catechisms and Sunday-school papers, per Rev. Canon Osler, from his Sunday-school at Yorkmills. This is a timely gift.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

In our last issue, in the letter on "Mission Work in the North-west," in the second line of the second paragraph, the word "spiritual" should read "temporal."

CLERICAL ABILITY.

SIR,—Your Huron intelligence of last issue, was particularly interesting. This diocese seems to be favored with gifted clergymen, prominent amongst whom is the learned Rural-dean of Kent, the Rev. W. Davis, concerning whose departure from his parish of Wingham, a most ably written notice was given. This venerable clergyman seems destined to fill the highest position in the diocese, for in addition to holding the office of Rural-dean, he is a leading member of the Church's Executive, President of the Huron College Association, a member of the Huron College Council, and senior graduate of that body. He is held in great esteem by his bishop, as is apparent from the many offices he fills; and it is said that his brilliant attainments may yet aid his lordship in the performance of episcopal functions. The following extract which appeared in the Wingham Times shows how incapable I am of doing a noble man the justice he merits. It needs neither comment nor explanation. The Wingham Times, alluding to a sermon preached by the Rev. Wm. Davis, the rector, from Hebrews ii. 1-3, says: "Wingham is highly privileged in having a reverend gentleman, such as the rector of St. Paul's church, so capable of expounding St. Paul's metaphysical disquisition in explanation of the advantages emanating from the Christian dispensation when contrasted with the 'types and figures of the old Mosaic dispensation,' which are only emblematically explanatory of the former." The sermon was delivered without notes. Mr. Davis is the father of the Rev. Evans Davis, of Westminster.

August 21st, 1881. S. JONES.

Mr. HOYLES CLARKE'S LETTERS.

SIR,—I must beg your indulgence for some observations on Mr. Clarke's last letter. As in duty bound, I accept his "expression of regret for having appeared to entertain the thoughts which (he says) I believe actuated him." But I attributed nothing to Mr. Clarke by way of inference; I simply accepted what his words said. It is quite possible that I or others might write on subjects of more immediate use or necessity. Everyone can have his opinion free on that subject; and it is for you, Sir, to determine whether at all or how far your correspondents shall treat it. All that is a question of policy, of which I should not be privileged to complain.

But a word as to Mr. Clarke's grounds of disapproving the mooring of the subject at all. First I didn't moot it. I entered into no "controversy." I wrote against none of your correspondents. I merely aimed at illustrating the Romish error from Romish authorities. And if doing this can "injure" any part of the English Church, it deserves to be injured! It must be rotten—that's all! Neither the prudence nor the theology of Mr. Clarke and his sympathisers is greatly to be commended, if they think that the exposure of Mariolatry is the proper way to injure the Christian faith of the Incarnation, or concealing that corruption a good way of counteracting "infidel opinions" and the "spread of infidel literature!"

Consider, Mr. Editor, what damage you may have been unwittingly doing the Church's cause in republishing Dr. Littledale's Plain Reasons; and what a huge mistake Dr. Pusey made in his large and learned volume on the Marian Cult.

In regard to Mr. Ransford's observations, I am perfectly aware, from personal knowledge, that even in English-speaking lands very gross Mariolatry is taught; but I think I am right in saying that the "grossest" forms are not displayed. I could give illustrations enough, if necessary; but I mention only a single fact:—When Dr. Pusey dragged to the light of day in his Eirenicon, addressed to Dr. Newman, the abominations of this Cult, Dr. Newman, who might be supposed to know pretty well the style of Romanism in Great Britain, said that "It seemed to him like a bad dream."

I beg to inform you that I too have received "expressions of approval" for what I have written. As I have already said, a couple of letters more will complete my intended contribution,

Your obdt. servant,

J. CARRY.

11th August, 1881.

MARIOLATRY.

SIR,—In my last I said "it would be impossible to produce the gross indecencies" attributed to the B.V. But an instance in detail of the indecent follies which she is made responsible for may be set down. I take it from one of Mr. Froude's papers on Thomas a Becket in the "Nineteenth Century," August, 1877. "At Portigny he had been graciously visited by Our Lady herself. He had left England ill provided with clothes. His wardrobe was in disorder, his drawers especially, besides being dirty, were in holes. He was specially delicate in such matters, and was too modest to confess his difficulties. He stayed at home one day alone to do the repairs himself. He was pricking his fingers, and succeeding indifferently, when Our Lady—who, as the biographers tell us, had been taught to sew when at Nazareth—came in, sat down, took the drawers out of the Archbishop's hand, mended them excellently, and went as she had come. The Archbishop had not recognized his visitor. . . . Soon after a singular case of Church discipline was referred to his decision. A young Frenchman, specially devoted to the V.M., had built a chapel in her honour, not far from Pontigny, had placed her image over the altar, and had obtained ordination himself, that he might make his daily offerings there. But he neither would nor could repeat any mass but the mass of the Virgin. The authorities reprimanded him, but to no purpose. Our Lady filled his soul, and left no room for any other object. The irregularity was flagrant—the devotion was commendable. Becket was consulted as to what should be done, and Becket sent for the offender and gently put before him that he was making a scandal which must positively cease. The youth rushed away in despair, and flung himself before Our Lady's image, declaring that his love was for her alone. She must save him from interference, or he would pull the chapel down, and do other wild and desperate things. The eyes of the image began to smile, the neck bent, the lips opened. "Have no fear carissime," it said; "go to the Archbishop. Entreat again to be allowed to continue your devotions to me if he refuses, ask him if he remembers who mended his drawers." We may guess how the story ended."

Some honest reader may perhaps kindly observe: "Well, that was in the dark ages; it is different now." Unhappily the charity misjudges, and with some present-day instances I shall conclude this series in one letter more. As a proof of prevailing ignorance I may say, not long since in my own presence a High School Head Master, grave Presbyterian, alighting the charge of Bibliolatry made against Protestants by Romanists observed "That the charges of Mariolatry and Bibliolatry were made with just equal correctness."

My modern example is from the "Life of the B. V. based upon the meditations of Anne Catherine Emmerich, edited by Clement Brentano and translated by E. de Cazales, Archdeacon of Montauban." It was written in German, and translated into French. The true author, it seems, was a nun, Sister Emmerich, of some renown in her day. Unable to write, she related the facts to Mr. Brentano, who put them into book form. The precious treatise was received by the *Observateur Catholique*, a Parisian journal, in 1857. It was Catholic enough, but it was too much of an Observer to keep itself long out of the *Index Expurgatorius*. This nun imagines that she lives with the ancestors of Mary; she sees them pray, walk, work, eat; she sits with them at the fire-side; she counts their cattle, describes their fields; she depicts their physiognomy, the shape of their pans and of their lamps; she even sees a certain mark on the pit of the stomach. That mark distinguishes Mary's direct ancestors. They formed a holy, chosen, privileged race. It is plainly an endeavour to explain the Immaculate Conception, but it is no less an undermining of the doctrine of Original Sin. Sister Emmerich saw the mystery of the Immaculate Conception take place! Hear: "I saw Anne lay herself down to

sleep, after having prayed. . . . When she had slept sometime, I saw a ray of light descend from heaven towards her, which near her bed was changed into a young man, all shining. It was the angel of the Lord, who told her that she would conceive a holy child. Anne comprehended it all with great delight. At the moment when the light of the angel fell upon Anne, I saw under her heart something shining, and I recognized in her person the chosen mother, the illuminated vessel of grace, who was coming. I recognized Anne as the cradle of the universal salvation for mankind, and at the same time as an open tabernacle such as one sees in churches, from before which the curtain has been drawn aside. To the best of my belief, Anne was then forty years old." But during all this Joachim, the husband of S. Anne, was upon Mt. Hermon, where he was watching his flocks. But the angel informed him of what took place at his house. So Mary is conceived by the Holy Ghost! We shall soon have to ask, Is it at all a Christian Church which tolerates such blasphemy? S. Anne's ancestry is represented as a holy race, ever increasing in purity, and so prepared for this great consummation. Fifty pages of this work might be copied, which equally attack, and with equal directness, the doctrine of Original Sin. I must end now by saying that Sister Emmerich assures us that the *Festival of the Immaculate Conception* was celebrated by the royal Magi in Arabia, centuries before the birth of Christ; and that it was celebrated at Ephesus in the house of the Mother of God, which was still used as a church.

Your obedt. servant,
JOHN CARRY.

August 23rd, 1881.

Family Reading.

LOOK UP, NOT DOWN.

LIFE to some is full of sorrow—
Half is real, and half they borrow;
Full of rocks and full of ledges,
Corners sharp and cutting edges.
Though the joy bells may be ringing,
Not a song you 'll hear them singing:
Seeing never makes them wise,
Looking out from downcast eyes.

All in vain the sun is shining,
Waters sparkling, blossoms twining;
They but see through these same sorrows
Sad to-days and worse to-morrows;
See the clouds that must pass over;
See the weeds among the clover—
Everything and anything
But the gold the sunbeams bring.

Draining from the bitter fountain,
Lo! your mole-hill seems a mountain.
Drops of dew and drops of rain
Swell into the mighty main.
All in vain the blessings shower,
And the mercies fail of power,
Gathering chaff, ye tread the wheat,
Rich and royal, 'neath your feet.

Let it not be so, my neighbour;
Look up, as you love and labour.
Not for one alone wee's vials;
Every one has cares and trials,
Joy and pain are linked together,
Like the fair and cloudy weather.
May we have, oh, let us pray,
Faith and patience for to-day.

THE SIEGE OF LICHFIELD.

CHAPTER VI.

THE COMMENCEMENT OF THE SIEGE.

THE night was spent by some in busy preparation; by others in a state of restless discomfort and terror, which those only can conceive who have been suddenly awakened from a state of comparative peacefulness to the actual miseries of civil war. Whole families, who but yesterday lived in comfort or even luxury, now deemed themselves fortunate if they

could obtain the shelter of some narrow room to shield them from the bitter night-air, or some portion of coarse food to satisfy the cravings of nature. Children clung in terror to their parents, to whom they had hitherto looked for sure protection; and those parents were little able to console them, being themselves full of apprehension for what the morrow might bring. Alas! few eyes, save those of the hardy soldier accustomed to such scenes, were closed in sleep that fearful night.

On the following morning, being the 2nd of March, the siege of Lichfield Close commenced. It is a remarkable fact, much spoken of by the historians and divines of the time, that this day was the anniversary festival of the patron, St. Chad. The fact, perhaps, would not have been noticed but for the circumstance which occurred,—circumstances which the careless and irreligious will, perhaps, set down to mere chance, but which serious-minded men have regarded as strong indications of the overruling providence of God.

The commander of the rebel force was Robert Lord Brooke, a man of great account amongst the Puritans by reason of his high birth and influence, as well as for his well-known integrity and sincerity. Even those who abhorred his principles spoke well of his character. "They who were acquainted with him," says Clarendon, "believed him to be well-natured and just, and rather seduced and corrupted in his understanding than perverse and malicious." Through the influence of one of his near relatives, and some schismatical preachers, he had become strangely tainted with sectarian or dissenting principles, and was so great a zealot against the Church, that no less than the utter extirpation of Episcopacy, and abolishing all decent order in the service of God, would satisfy him.

With these views he had been the chief instigator of the attack upon Lichfield; one of his avowed objects being the destruction of the ancient Cathedral. Strange that an earnest-minded man should so mistake the spirit of true religion, as to suppose that God could be served by the destruction or desecration of His holy temple! But when the minds of men are once diverted from that holy and reverent temper which characterises the true servant of God, and when they refuse obedience to the lawful requirements of the holy Church, there is no deed of violence to which Satan will not lead them. Sectarianism and dissent, begun in fancied scruples of conscience, and continued in wilfulness and pride, are ever ready to hurry men on to the destruction of that Church which they have disobeyed and deserted; and following their own passionate will, which they suppose to be the dictate of conscience or the impulse of the Holy Spirit, they are found on the side of blasphemers and the enemies of God. We shrink with aversion from the superstition of Rome, and justly condemn her errors; but have there not been in her communion many holy men, many true Christians, who, dark though their creed might be, did in practice honour God with their substance, and most piously devote their skill and resources to the erection of those magnificent structures which are spread throughout our land? Have there not been many who will rise up in the judgment and condemn those violent, self-willed, irreverent fanatics, who, while they proudly boast a purer creed, have dared to lay their impious hands on the pious offerings of their forefathers?

When the rebel army had approached near the city on the foregoing day, Lord Brooke drew up his forces, and addressed to them a solemn exhortation, and begged a blessing on his intended work, devoutly praying that God would by some special token manifest unto them His approbation of that their design. And afterwards the whole army had joined in that solemn but much perverted psalm of David, so common in the mouth of the Puritans of those days:

"Lift up your voice, ye saints, and sing
The praises of the Lord;
And in your hand unsheathed bring
The sharp two-edged sword;

To smite the heathen, and correct
The people with your hands,
To bind their stately kings in chains,
Their lords in iron bands;

To execute on them the doom
That written was before:
This honour all the saints shall have;
Praise ye the Lord therefore."

This was the solemn, but most blasphemous and fanatical worship in which the rebel army had been engaged when Archbold first saw them on the preceding day. Immediately after this psalm, they marched down upon the town with much fury, and having burst open the gates with their cannon, would have stormed it at once but for the withdrawal of the troops, upon which they marched into the town without resistance, and took up free quarters in the houses of the inhabitants.

The town of Lichfield was separated from the Close by a long pool or morass, traversed by two causeways, which if the fortress was attacked on that side, must be passed before arriving at the gates. Inspired by the success of the day before, Lord Brooke planted his guns against the southern gates of the fortress, which faced the causeway on the east end, hoping to effect a breach and a march in without difficulty. The royalists, on their side, had not been backward in making preparation for defence. Mounds had been thrown up in the gardens between the Cathedral and the pool; the old houses had been pierced with loop-holes and embrasures; and the bastions of the south gate, and the battlements of the Lady Chapel, had been lined with musketeers and marksmen, who were protected partly by the battlements, partly by woollacks carried up to the roofs of the buildings for that purpose. Drakes also had been mounted on the great spire of the Cathedral; so that a destructive fire might be directed from these different points on any body of troops advancing from the causeway. What the little garrison wanted in numbers, they made up in courage and determination; and though much impeded in their operation by the crowds of persons who had taken refuge in the Close, they resolved to defend it to the last.

The attack commenced early in the day; the assailants having brought their heavy artillery as near as they were able, and opening their fire upon the fortress.

The royalists, under cover of their guns, made a vigorous sally from the south gate, and captured a large piece of ordnance, called "Black Bess;" but they were overpowered by numbers, the town being full of rebel troops, and obliged to draw off again into the Close without their prize, and content themselves with annoying the besiegers by their fire from the battlements. For some time this mode of attack and defence went on without any decided advantage to either party. In truth, the art of engineering, and of war in general, was so little understood at the beginning of the great rebellion, that two parties, with a thick wall and a pool of water between them, might have gone on for months without inflicting on each other any serious damage.

However, in this siege it was ordered otherwise. On the battlements, immediately under the great spire, was a group of three persons, who attracted the attention of the besiegers, and from their commanding position were able to annoy the gunners of the enemy by firing upon them over the breastwork. Two of them were Archbold and Glasier; the third was a brother of Sir Richard Dyott, commonly called "Dumb Dyott," having been deaf and dumb from his birth. This gentleman, notwithstanding his misfortune, nutered most zealously into the cause which his family had embraced, and from his skill as a marksman was of no inconsiderable service on the present occasion.

"Our friend Dyott has the best of it in the midst of this din," said Archbold to his companion; "he is as cool as if he were shooting ducks on Swinfen pool on a frosty night. I verily believe he never heard that rattling shot which just struck the great spire behind him."

At this moment, a knight, armed cap-a-pie came out of one of the houses in the street below to give orders to the gunners. He was evidently a man of distinction. He had on a plush cassock, with plate-armour, and wore a plumed helmet of steel, which had five bars of gilt steel in front, and a chaplet of laurel for his crest.

"Look!—see, who is that?" said Glasier.

"It is the fanatic Brooke himself," answered Archbold; "I know him by his helmet. Mark! he observes us, and is pointing to us with his hand: see, he raises his visor to mark more plainly."

At this moment Dyott fired.

"Ha! he is hit!—he is down!" exclaimed both at once. "Well done, Dyott! you have killed the general."

Instantly a cry was raised, that the rebel chief was slain. The shout rang from battlement to battlement, and was taken up by the assembled crowd below, and the interior of the Cathedral itself resounded with a cry of triumph.

It was indeed most true that the rebel chief was slain. He who had desired a sign from heaven in approval of his enterprise, and had prayed that his eyes might see the destruction of God's temple, might be almost said to have received the sign he desired; the shot entered his brain through his right eye, and he died on the spot. A great consternation was spread amongst the besiegers by this most fatal occurrence. The firing immediately ceased. The guns were drawn off; a council of war was held; and an express sent off to the Parliament in London.

Archbold and Glasier led the victorious hero Dumb Dyott, down, and presented him to the governor, amidst the shouts of the garrison,—as David was presented to Saul, when he had slain the giant of Gath.

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teemed by his party, especially by the more violent of them, and those who were averse to peace, because they knew that he would never compromise his principles. He was, in fact, as he has been described by the writers of those days, "a sincere, thorough-going fanatic." In a speech made to the troops at Warwick, not long previously to these events, he is reported to have said, "that he approved of such men as would piously have sacrificed their own fathers at the command of both Houses of Parliament."

Lord Brooke was a melancholy instance of the length to which self-will and wrong-headedness will carry even a well-intentioned man; and proves to all schismatics, sectarians, and dissenters, how utterly valueless is the plea of conscience, to excuse enmity against God's Church, if they have not taken heed that their conscience shall be well informed, and aided by the grace of God. We know that in ancient days, men have thought they did God service when they slew the apostles. No wonder that others in these later times should persuade themselves, like this ill-fated rebel, that they act conscientiously in opposing God's holy Church, and fruitlessly seeking its destruction.

The death of Lord Brooke made a great noise in England at the time, and was considered by most writers of that age as a clear omen of God's displeasure against the attempt which he was making. Others took the view, which, no doubt, will be preferred by the present sceptical and sadducean generation—that it was a mere chance. But the Christian knows that nothing comes by chance—not a sparrow falleth to the ground without God's permission; and though, perhaps, he will not venture to pronounce what might be God's intention in so signal a judgment, he will regard it with awe, as no obscure intimation that the way of the rebel leader was not right before God. We are forbidden to look upon those eighteen persons who were crushed beneath the ruins of the tower of Siloam as sinners beyond the rest of the inhabitants of Jerusalem. It does not appear that they were engaged in the destruction of a holy edifice consecrated to the Lord, or that they had presumptuously demanded a sign from heaven. Therefore their death, however lamentable, must not be looked on as any proof of their peculiar sin. But when, at the commencement of a great struggle of principles, a distinguished enemy of the Church, breathing forth threatenings and slaughter against her, openly boasts that he will lay her holy places low, and demands that God will give some sign of His approval, then the shot which stopped his mad career, accompanied as it was by many marked circumstances, may well seem to a reverent mind as sure an evidence of God's judgment, as when the smooth pebble from the sling of David sank into the forehead of the giant of Gath; or the arrow, so that a venture, was guided by the hand of God, and smote the unrighteous Ahab between the joints of his harness.

NOTE—The following is an extract from South's Sermons, on the text, "God hath loved the gates of Zion more than all the dwellings of Jacob."

"Nor is that instance to be passed over of a commander in the parliamentary army, who, coming to rifle and deface the Cathedral at Lichfield, solemnly, at the head of his troops, begged of God to shew some remarkable token of His approbation or dislike of the work they were going about. Immediately after which, he was shot in the forehead by a deaf and dumb man; and this was on St. Chad's day, the name of which saint that church bears, being dedicated to God in memory of the same; where we see that as he asked of God a sign, so God gave him one in the forehead, and that with such a mark as he is like to be known by all posterity." South's Sermons, vol. p. 185. Dr. Heylin also mentions that on the previous Sunday, at Coventry, Lord Brooke ordered his chaplain to preach on the text, "If I perish, I perish." And it is remarkable that one of Lord Brooke's principal objections to the Liturgy was the petition to be delivered from "sudden death."

(To be continued.)

A CATHOLIC CATECHISM.

Q. Shall we believe only that which we comprehend?

A. In Heb. xi. 1. (revised version) we find "now faith is the assurance of things hoped for, the proving of things not seen."

In St. John xx. 9. our blessed Lord says "blessed are they that have not seen and yet have believed."

The greater part of what we believe in our daily life we do not comprehend, but accept in faith on the evidence of others.

Q. Is the Bible the only guide in the spiritual life?

It is not.—If God had meant the Holy Scriptures to be the sole guide of the spiritual life, He would not have established a visible church before He gave man a written revelation of His will.

Q. Do we mean then that the Church is before the Bible?

We mean (1) That the Holy Bible was given to the Church, and not the Church to the Bible. (2) That

the Church was formed and fully organized under each dispensation (Mosaic and Christian) before God had caused a word of the Holy Bible to be committed to writing. (3) That the Church is the Body of Christ and therefore of God,—and the Bible is the Word of God and therefore of Christ. (4) That the Bible is the book comprised of the eternal words of God—and that the Church is the Body (there is a natural and there is a spiritual body. (1. Cor. xv. 44) composed of the eternal bodies and souls of men, which "God hath purchased with His own blood." (Acts xx. 28.) (5) That the Bible is the revelation of the eternal Will and Design of God. (6) That God made man, redeemed man, took man into covenant—covenanted man forms the Church—and then God gave His Holy Scriptures to the Church in portions, as she had need.

For example—Man's first estate ended with the expulsion from the garden of Eden.

For 1,500 years man had no Bible—the Church of the chosen people, of Adam and Seth, was without a Bible; Enoch walked with God, Noah believed God, without a written revelation of His will. Neither Abraham, nor Isaac, nor Jacob, nor Joseph, had the Bible.

The Church of God was always visibly established: in Adam, Abel, Seth, Noah, Abraham, Isaac and Jacob, for they one and all offered a visible sacrifice and their sacrifice was visibly accepted. There was no Bible until Moses.

Then God gave the first portion of the Bible to the visible Church. Ever after the Church and the Bible go down the stream of time together.

Again—The visible Christian Church was formed by our Lord Jesus Christ, and organized in a thousand towns and villages and districts before it pleased God the Holy Ghost to commit a word of His guidance to writing.

The New Testament was not given to the Church as a whole for at least sixty years after the ascension of the Lord, was not gathered into one book or canon of Scripture until at the earliest A.D. 170; and was not in the hands of the masses until, by the discovery of the art of printing, the Bible, blessed be God, became available for the common people in the sixteenth century.

All this time, the visible Church was in existence, and was converting souls to the Faith as it was once for all delivered from Christ and His apostles to the Saints in every place.

As a simple matter of chronological order, the Church was first. To it was given the Holy Bible, not to organize the Church, that was performed by the blessed apostles under the oral teaching of Christ and the guidance of the Comforter, but to preserve from age to age, the organization of the truth then delivered to the Church.

(To be continued.)

THE HAND ABOVE.

ON some parts of our coast, where the cliffs are high and steep, sea-birds lay their eggs on the bare ledges of the rock. Their eggs are valuable, and men collect them at great risk of their lives. This is how they do it. They are lowered down by a strong rope from the top of the cliff; and, thus supported, clamber about the face of it to find the eggs. They catch hold of any living thing that there is, and rest their feet on any slight projection of rock; but still if it were not for the rope they would fall at once and be dashed to pieces on the shore below. Each of us hangs between heaven and earth like these hardy men. What prevents us from falling, and being utterly lost? Nothing but the grace which comes from above. He Who thus holds us up is hidden from our sight. He is far above us. But if He let us go, we fall and perish.

AN AFFECTING INCIDENT.

A Boston merchant, dying, left among his papers a parcel of unpaid bills against poor debtors, with a written suggestion to his sons that, perhaps, the claims might as well be destroyed, as collecting them would undoubtedly cause distress. The young men made a careful schedule of the claims, and placed a large proportion of the debtors' names on the "forgiveness list"—never intending to collect them.

One day, shortly afterwards (says one of the brothers), an aged man entered the office, saying he had come to pay an old debt. He was from Cape Cod, and his bowed form, and humble dress, and hard hands, indicated that his life had been one of struggles and sorrows. My brother (says the narrator) turned to his desk, and found the old man's name on the "forgiveness list."

"Your note is outlawed," said he; "it was dated twelve years ago, payable in two years. No interest has ever been paid; you are not bound to pay this note. We can never recover the amount."

"Sir," said the old man, "I wish to pay it. It is the only debt I have in the world. It may be outlawed here, but I have no child, and my old woman and I hope we have made our peace with God, and wish to do so with man. I should like to pay it." And he laid his bank-notes before my brother, requesting him to count them over.

"I cannot take this money," said my brother.

The old man became alarmed. "I have cast the simple interest for twelve years, and a little over," said he, "will pay you compound interest, if you require it. The debt ought to have been paid long ago; but your father, sir, was very indulgent—he knew I'd been unlucky, and told me not to worry about it."

My brother then set the whole matter plainly before him, and taking the bank-bills, returned them to the old man's pocket-book, telling him that although our father left no formal will, he had recommended his children to destroy certain notes, due-bills, and other evidences of debt, and release those who might be legally bound to pay them.

For a moment the old man appeared to be stupefied. After he had collected himself, and wiped the tears from his eyes, he said:

"From the time I heard of your father's death, I have raked and scraped, and pinch and spared, to get the money together to pay the debt. About ten days ago I had made up the sum within twenty dollars. My wife knew how much the payment of the debt lay on my spirits, and advised me to sell a cow to make up the difference, and get the heavy burden off my mind. I did so; and now, what will my old woman say? I must get back to the Cape, and tell her this good news. She will probably repeat the very words she used when she put her hand on my shoulder, as we parted: 'I have never seen the righteous forsaken, nor his seed begging bread.'"

Giving each of us a hearty shake of the hand, and a blessing upon our dead father's memory, he went on his way rejoicing.

THOUGHTS OF MANY HEARTS.

THOU art not worthy of the name of man, if thou thinkest thy body to be thyself.

God saves no man without, or against his will.

There often comes a long and sharp winter, between the sowing time of prayer and the reaping.

Nothing hinders our own salvation more than to deny salvation to all but ourselves.

God forgive me this great unthankfulness, for this exceeding great mercy that He chooseth me for one in whom He will suffer.

He is happy not who enjoys ease, but who can bear uneasiness.

At first Satan came to make the heart of Judas his own; now he "enters" because it is his own.

Let all the strife of men be, who can do best; who can be least.

It is not sufficiently considered, how much more we need recollection than information.

As repentance destroyeth old offences, so new offences destroy repentance.

Nothing is good to us, unless we communicate the same good to others.

Speak a kindly word here and there in passing on life's journey: you may hear the echo in eternity.

Let us be ever willing to do a good action: we may never be called on to do a great one.

No man would be an unrepentant sinner to-day, but that he hopes for to-morrow.

Against death we cannot fortify ourselves, against the suddenness of death we may.

He that sees the finger of authority held up, sees reason enough to obey.

A good example is the fairest transcript of God's will tinted in capital letters, so that he that runs may read.

This is the true celebration of the holy days of the best of God's children—to tread their footsteps as they have gone before us unto everlasting life.

Faith is the eye of all religion.

What have they to do with prayer that have no fellowship with holy practice. To come before God with a lapful of sins and a mouthful of prayers is a motley sacrifice.

When your spirit is heavy and cast down with despair, prayer will make it rebound from earth to heaven.

Do not sit down to lament what might have been: be up and ready for what may be.

The brightness of our lives depends not so much on what is around us, as on what is within us.

It is only by looking unto Jesus that we can hope to follow Him.

In the Old Testament the New is enfolded: in the New the Old is unfolded.

There is no important truth that is not ancient, and whatsoever is truly new is certainly false.

SIGNS OF SPIRITUAL DECLINE.

1. WHEN you are averse to religious conversation or the company of the heavenly-minded Christians.
2. When from preference, and without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than honouring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonouring Christ.
5. When you trifle with temptation, or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.
7. When you are impatient and unforgiving towards the faults of others.
8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and cares of the world follow you further into the Sabbath than the savour and sanctity of the Sabbath follow you into the week.
12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbours.
13. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.

CUNNING OF A FOX.

SOME fishermen on the west coast of Ireland were in the habit of going to a small island, a few hundred yards from the main land, in quest of bait. The island was inhabited by a large number of rabbits, and could be reached at low tide by wading, the water there being only a few inches deep.

One morning they went in their boat quite early, it being high tide, and on landing saw a dead fox lying on the beach. The fur of the animal was all bedraggled, and he seemed to have been drowned. One of the men remarking that his skin was worth something, pitched him into the boat.

Procuring their bait they returned to the main land, and the man who had possessed himself of the fox seized him by the tail and flung him on shore. As soon as the animal struck the beach he picked himself up with considerable agility for a dead fox, and shot off like a flash up among the cliffs, while the men stood staring at each other in mute astonishment.

The men concluded that he had crossed over to the island during the night, when the tide was low, in search of rabbits, and finding in the morning that he was cut off from the main land, counterfeited death, with the expectation of thereby procuring a passage to the shore in the boat, an expectation which was fully realized.

SETTLED FOR EVER.

SOME persons are always confessing, and reconfessing, repenting, and re-repenting, and never can look upon any of their religious experience as a settled and accomplished fact. A writer represents a minister to whom a deacon told over his tale of perpetual dolour, as saying:

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterwards felt sorry, and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it when I saw how sorry he was."

"And does he still ask forgiveness?"

"No—no! Nothing is said about it. It is all settled for ever."

"Now, do you believe that you can be better to your father than God is to you? He pardons like a father."

It is easy for a father to forgive his erring son. And sin once forgiven is settled for ever between them. If the wanderer should come every day asking forgiveness for what was already forgiven, and pleading for mercy when mercy had already been shewn, would not feel both injured and insulted?

When the prodigal son had worn the best raiment, and eaten the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity, and disbelieved his words of loving welcome? What excuse could he have made for thus marring the joyousness of that festal hour in which the father said, "This my son was dead and is alive again, was lost and is found?" Would it have been fitting in him to have refused a place at the feast because he was

unworthy, or to have hidden away in some corner, in shame and tears, while his father's heart was glowing with affection for his repentant son?

Children's Department.

LITTLE TEMPLES.

"Ye are the temples of God."

Jesus, can a child like me
Thine own living temple be?

Yes, Thy Spirit day by day
In my heart will deign to stay.

Then that heart must ever be
A fit dwelling-place for Thee.

Naughty tempers, thoughts of sin,
These things must not enter in.

But a temple is a place
Built for constant prayer and praise,

And the teaching of Thy Word;
Am I such a temple, Lord?

Yes, if all I do and say,
In my work and in my play,

Shall be gentle, true, and right,
Pleasing in Thy holy sight.

Help me, Lord, for I am weak;
Make me hear when Thou dost speak.

Cleanse my heart from every sin.
Make me beautiful within.

May Thy presence from above
Fill my heart with holy love.

Then shall those about me see
That the Saviour dwells in me.

"IF I SHOULD DIE BEFORE I WAKE."

"MOTHER, every night when I go to bed I say, 'Now I lay me;' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said, 'Yes she went to bed well, and had a spasm in the night, and died before she knew anything at all.' 'Now, mother,' continued Rena, 'I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means.'"

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh! that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep what prayer do you offer to God?"

"I pray the Lord my soul to keep. I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"O no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fanny's soul to Himself; and when she woke she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way: 'Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that still I am the Lord's child; and I pray that He may take my soul to dwell with Him.'"

"O, mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many, who, like Rena, say their prayers without thinking what they mean—mere words, with no meaning in

them? God cannot listen to such prayers. They are not for Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid."

Think of what I have written about little Rena when you say, "Now I lay me," to-night; and pray that God will watch over you, waking and sleeping.

ZIP COON.

Did you ever see a raccoon? I am going to tell you about one that was sent from the South as a present to a lady whose name was Isabella. He was called Zip Coon, and a very wise coon he was. Zip had a long, low body, covered with a yellowish hair. His nose was pointed, and his eyes were bright as buttons. His paws were regular little hands, and he used them just like hands. He was very tame; he would climb up on Isabella's chair, and scramble to her shoulder. Then he would comb her hair with his fingers, pick at her ear-rings, and feel her collar and pin and buttons. Isabella's mother was quite ill, but sometimes was able to sit in her chair and eat her dinner from a tray on her lap. She liked to have Zip in her room; but, if left alone with her, Zip would jump up on the chair behind her, and try to crowd her off. He would reach round, too, under her arms, and steal things from her tray. Once the cook in the kitchen heard a brisk rattling of tin pans in the pantry. She opened the door, and there on the shelf was Zip. There were two pans standing side by side. One had Indian meal in it, and the other nice sweet milk. In front of the pans stood Zippy. He had scooped the meal from one pan into the milk in the other pan, and was stirring up a pudding with all his might. He looked over his shoulder when he heard the cook coming up behind, and worked away all the faster, as if to get the pudding done before he was snatched up and put out of the pantry.

Zip was very neat and clean. He loved to have a bowl of water and piece of soap set down for his own use. He would take the soap in his hands, dip it into the water and rub it between his palms; then he would reach all round his body and wash himself. It was very funny to see him reach way round and wash his back. One day, Isabella, not feeling well, was lying on her bed. Zippy was playing around her in his usual way. Pretty soon he ran under the bed, and was busy a long while reaching up, and pulling and picking at the slats over his head. By and by he crawled out; and what do you think he had between his teeth? A pretty little red coral ear-ring that Isabella had lost several weeks before. Zip's bright eyes had spied it as he was playing round under the bed. So you see Zip Coon did some good that time. When Zip grew older, he became so cross and snappish that he had to be chained up in the woodshed in front of his little house. On the door of his house was printed in red letters, "Zip Coon; he bites."

MUST.

A PAPER of Instructions, with regard to "Her Majesty's Journey," contains minute directions about the duties of various persons, and ends with the following "Note:"—"Station Masters and Heads of Departments must hand a copy of this Notice to every person interested, who must read it carefully, and act up to and obey the instructions. No excuse of want of knowledge of these instructions can be admitted for any failure or neglect of duty."

Here are several things that "must" be done:—

1. Those in authority *must* with their own hands deliver the authorized documents to each person whom it concerns.
2. Every person who gets a copy *must* read it, and *must* read it carefully.
3. Every person, having read his instructions, *must* act up to and obey them.
4. Every person *must* be held responsible in case of failure to act up to the instructions, or neglect to obey them.
5. Every person *must* know the meaning of the instructions.

A useful lesson for those who can see its meaning

1. Take care you get your instructions about religion from persons who have authority from God to guide your soul.

2. "Read, mark, learn, and inwardly digest" the words of eternal life.

3. Be not a forgetful hearer, but a doer of the work.

4. You must answer for yourself at the last: "we *must* all stand before the judgment seat of Christ."

5. You will be "without excuse" if you neglect to know God's will and to do it.

One lesson—the sum of it all—Do not make excuses. For when God calls, no other voice should be heard. It is not a question of convenience or choice: you *must*.

BIRTHS, MARRIAGES, & DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Deaths.

LIGHT.—On Saturday, August 30th, 1881, at 166 Wilton Avenue, Emmeline Matilda, beloved wife of H. W. C. LIGHT, and daughter of the late Thomas Preston, Esq., of Toronto.

FURNIVAL.—On Tuesday, August 30th, at 67 Oxford-street, Toronto, Maurice Charles Nevill, infant son of Geo. Maurice and Clara Furnival, aged two months and seven days.

PRODUCE MARKET.

TORONTO, August 30, 1881.

Table with columns for commodity, price per bush/doz, and price per cwt. Items include Wheat, Do. Spring, Barley, Oats, Rye, Flour, Beef, Veal, Lamb, Hogs, Beans, Potatoes, Apples, Green Peas, Onions, Radishes, Cauliflower, Chickens, Fowls, Ducks, Geese, Turkeys, Butter, Eggs, Wool, Hay, Straw.

ARE YOU GOING TO TRAVEL?

Don't forget a supply of that Dr. Fowler's Extract of Wild Strawberry. It is a superior remedy for sea sickness, and a positive cure for all bowel complaints induced by bad water, change of diet, or of climate.

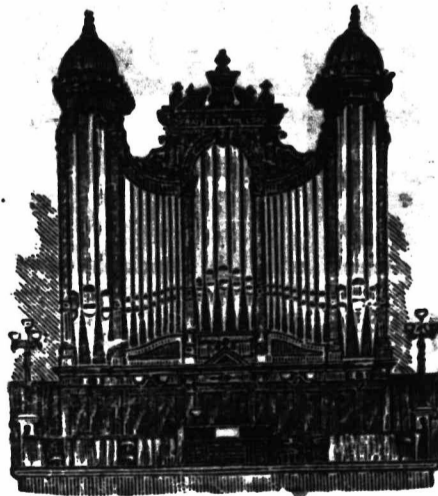
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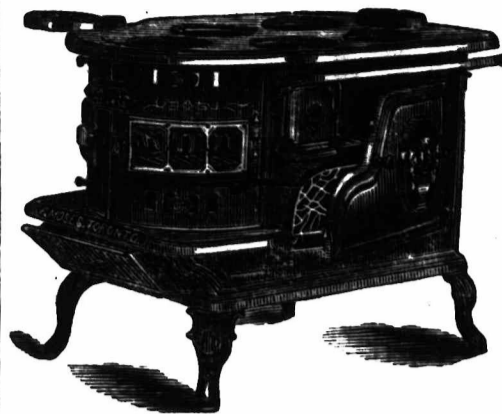


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The only Coal Cook Stove on the right principle in America; the latest, and most economical, WHY? Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use.

Medal awarded at Toronto, 1880. F. MOSES, 301 YONGE STREET, TORONTO.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



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Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

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CAUTION. DR. SCOTT'S ELECTRIC HAIR BRUSH. A MARVELLOUS SUCCESS!!

Large advertisement for Dr. Scott's Electric Hair Brush. Includes a large illustration of the brush, testimonials from various people, and a list of ailments it treats. Text includes: 'Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Hon. W. E. Gladstone, is now brought to the notice of the American public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Handle is made of a new odorous composition resembling ebony; a combination of substances PRODUCING A PERMANENT ELECTRIC MAGNETIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.'

rs. They open, all re hid." ttle Rena and pray leeping. ... to tell outh as a He was was. Zip wish hair. bright as ls, and he tame; he ramble to ir with his collar and ite ill, but at her din- ave Zip in ould jump rd her off. arms, and ok in the n the pan- the shelf le by side. nice sweet He had ilk in the g with all when he ked away me before ry. to have a or his own ds, dip it s; then he imself. It and wash well, wat and her in r the bed, and pulling and by he d between -ring that ip's bright under the that time. and snap- oded in his house bites."

"Her Ma- ions about th the fol- ads of De- to every efully, and excuse of can be ad- done:— own hands rson whom ad it, and tions, must in case of neglect to of the in s meaning s about re- om God to digest" the loer of the last: "we Christ." neglect to ke excuses. l be heard. choice: you

MRS. MILLAR and MISS PITT beg to announce to the parents and guardians of Montreal and vicinity that they will REOPEN the **BOARDING AND DAY SCHOOL** heretofore conducted by Miss Pitt, on the 1st of September, 1881, at No. 58 Drummond Street.

The Principals will be at home to receive visitors on school business on and after the 15th August. In the meantime circulars with references and full particulars may be had on application at the above address.

BISHOP'S COLLEGE SCHOOL.
Lennoxville, Province of Quebec.

Next term will commence **SEPTEMBER 3rd.**
For admittance and particulars apply to the Rev. P. C. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

BOARDING AND DAY SCHOOL,
For Young Ladies and Children,
119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on Wednesday, September 7th, Borders to return Tuesday, the 8th. To sisters and clergymen's daughters a liberal reduction is made.

References kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the school. Parents of resident pupils will testify with pleasure to the home comforts and other advantages offered in this school.

Circulars on Application.

TORONTO CHURCH SCHOOL FOR BOYS.

Will be reopened at 36 GROSVENOR ST. close to Queen's Park Crescent and Yonge Street on Monday, 5th September, at 9 a.m. Applications to be made to R. HARRISON, M.A. Pupils specially prepared for University and other examinations.

HELLMUTH LADIES' COLLEGE.

PATRONESS.—H. E. H. PRINCESS LOUISE.
Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.
French is the language spoken in the College. Music a Speciality.

Board, Laundry and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.

A reduction of one-half for the daughters of Clergymen.

For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.

School for the higher education of Young Ladies in association with The Toronto College of Music. Under the patronage of His Honour Lt. Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel 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.

Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class in Theory of Music will be free to all the pupils of the school. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin Thursday, September 8th.

A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address

The Reverend A. LAMPMAN, or Mrs. LAMPMAN, Lady Principal.

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To be affiliated with the University of Toronto, will open on the

First Week in October.

when Lectures will be begun and Students enrolled for the faculties of Divinity, Arts, Law, and Medicine. All who wish to enter can do so by passing the Matriculation Examinations of the same standard as that of the University of Toronto, to be held in the UNIVERSITY BUILDINGS, LONDON, IN SEPTEMBER.

For information as to the date and requirements, application can be made to

REV. G. B. SAGE,
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THE EXAMINATIONS for MATRICULATION and the Annual SUPPLEMENTARY EXAMINATIONS, will be held in the College Hall, beginning on

Saturday, October 1st, at 9 o'clock a.m.

Three Scholarships of the respective values of \$50, \$25, and \$25 currency, are open for competition to candidates for matriculation.

Four Bursaries, of the annual value of \$15, 10s. currency, are also provided for students needing such assistance, who pass the matriculation examination, but fail to obtain scholarships.

This examination must be passed by candidates for the degree of B.C.L., who have not passed the examination required by the Law Society of Upper Canada for the admission of students at law.

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, or to the undersigned.

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Trinity College, August, 1881.

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