

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, AUGUST 18, 1881.

[No. 38.]

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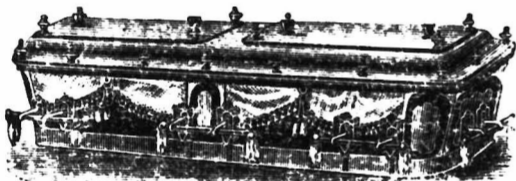
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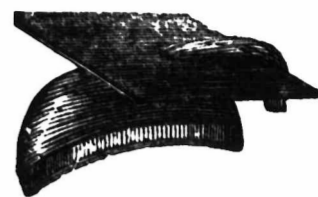
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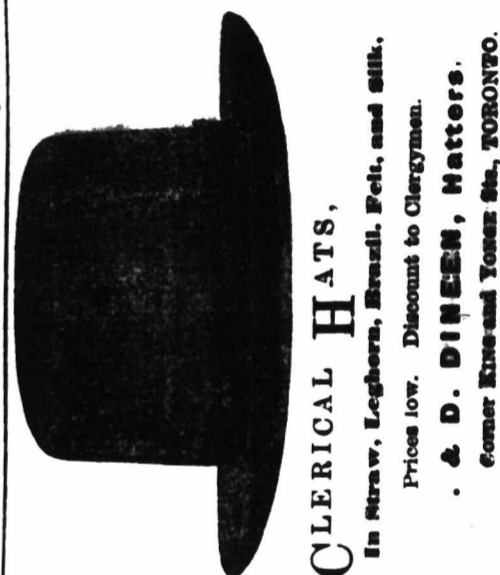
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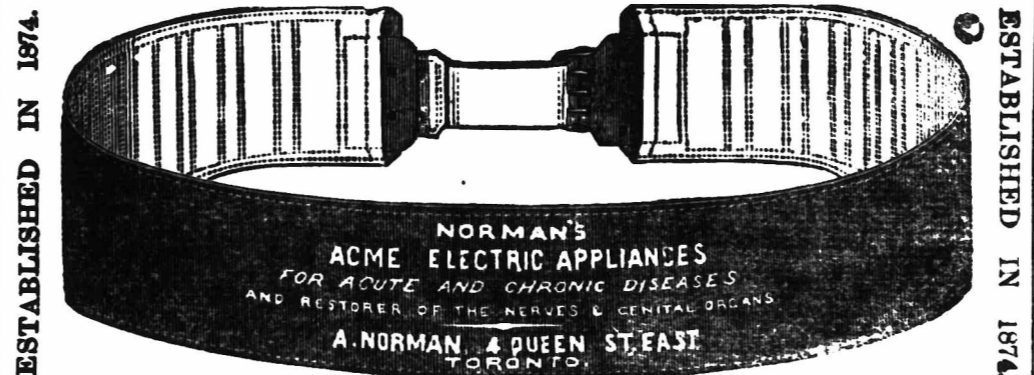
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Alex. S. Macrae, M.S.A., (of London, England) BUSINESS MANAGER.

TO SUBSCRIBERS.

A large number of subscribers are in arrears and others are just falling due. We expect all to make a prompt remittance.

LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 21...TENTH SUNDAY AFTER TRINITY:—
Morning...1 Kings 12. 1 Corinthians 1, v 26 & 2.
Evening...1 Kings 13, or 17. St. Matt. 27, to v 27.
24...St. BARTHOLOMEW, Apostle and Martyr:—
Morning...Genesis 28, v 10 to 18. 1 Cor. 4, v 18 & 5.
Athanasian Creed to be used.
Evening...Deut. 18, v 15. St. Matthew 28.
28...ELEVENTH SUNDAY AFTER TRINITY:—
Morning...1 Kings 18. 1 Corinthians 8.
Evening...1 Kings 19, or 21. St. Mark 9, v 23, to 3 verse 13.

THURSDAY, AUGUST 17, 1881.

OUR NEXT ISSUE SEPTEMBER FIRST.

ACCORDING to custom we purpose to take a week's holiday. The DOMINION CHURCHMAN will therefore not be issued on the 25th instant. Its next issue will be on the First of September.

THE Northern Convocation has been prorogued till the 30th instant.

The famous old English schools, Eton, Harrow, Rugby, and Winchester, are constantly full to overflowing, although their cost continually increases. Oxford and Cambridge were never so crowded with students as now.

The Bishop of Madras has ordained Mr. Thos. Richards, who till lately was working as a miner at Collington, Cornwall, but who, by constant perseverance, had taught himself Latin, Greek, Hebrew, German, French, and Syriac. He is now devoting himself to educational work in Burmah.

The Duke of Manchester, in a speech at a banquet given by the Lord Mayor of London, where the King of the Sandwich Islands and the Prince of Wales were present, remarked that Australasia produced last year thirty-six million bushels of wheat, and about seventeen million pounds sterling worth of wool. Australians and New Zealanders per head—man, woman, and child—consume £8 10s. worth (\$42) of British goods, while France only consumes at the rate of 7s. 6d. per head, and the United States only at the rate of 7s. per head. Queensland has already produced £271,000,000 sterling of gold; and last year alone it produced about six millions sterling.

The two halls for female students at Oxford are both full and are increasing their accommodation. The best professors have been secured as lecturers.

The ladies of the diocese of Winchester are about to present their Bishop with a pastoral staff. The model selected is the staff which originally belonged to William of Wykeham, and by him bequeathed to New College, Oxford.

At the last monthly meeting of the Society for the Propagation of the Gospel, Earl Nelson in the chair, a resolution was passed recording its sense of the loss it has sustained by the death of Lord Hatherly, sometime Lord High Chancellor of England, and expressing its gratitude for the many services rendered to it by that nobleman, during his long and exemplary life.

The Lower House of Canterbury Convocation has unanimously agreed on a representation to the House of Bishops praying their Lordships to use their influence in putting an end to the scandal of Mr. Green's imprisonment. The Bishops replied, that while cordially concurring in deploring the fact, they see no way out of the dilemma, except through Mr. Green's submission. They add that they look for some amendment of procedure in Ecclesiastical courts from the Royal Commission now sitting.

Bishop Mitchinson, formerly of Barbadoes, was on July 18th instituted to the rectory of Sibstone. He is to act as bishop suffragan to the Bishop of Peterborough. The institution took place in connection with the reopening services of the fine old church of St. Margaret, Leicester, which has been undergoing repairs. This church occupies the site of the cathedral of the Mercian Bishop of Leicester, whose see together with that of Lindsey was in 870 merged in the see of Dorchester near Oxford, and finally fixed at Lincoln in 1067. The oldest part of the present church dates from about 1200. The grand Perpendicular tower, erected in 1444, contains a fine peal of ten bells, said by Brand to be the noblest in England.

The five hundredth anniversary of the Cathedral school at Hereford, was held there on June 30th and July 1st. The school was founded A.D. 1881, by John Gilbert, Bishop of Hereford from 1875 to 1889. At a special service in the cathedral, a sermon was preached by Bishop Atlay, who mentioned among other worthies educated at the school, John Gwillim, the herald, and Miles Smith, Bishop of Gloucester, one of the leading translators of the "Authorized Version," and the writer of that Preface which Fuller describes as "a comely gate to a glorious city." At a meeting afterwards held in the schoolroom, under the presidency of Dean Herbert, speeches were delivered by the Dean and others. The Rev. F. Tatham gave an account of the proposed additions to the school. The Dean, in the course of his remarks, said that this school seemed to touch the English Versions of the Scriptures at every point in their history: it was founded in the very year that Wickliff completed his translation; it had, as the Bishop reminded them in his sermon, educated one of the principal trans-

lators of 1611, and it was now celebrating its quinqucentenary in the year of the publication of the New Version

It is understood that Sir George Airey is about to resign the office of Astronomer Royal which he has held since 1835.

The Ecclesiastical Courts Commissioners held their twelfth and thirteenth meetings on Thursday and Friday, the 21st and 22nd ult., at the offices of the commission in Westminster.

At the next meeting of the Ripon Diocesan Conference the following subjects will be discussed:—Church patronage, Ecclesiastical Courts, Church Restoration, Middle-class Education in the diocese, Occasional Church Services, Church Boards' Bill.

Accounts from New Zealand state that the Maori King with some of the principal chiefs of his council, and about 500 followers, is now visiting the English settlements in the Waikato country which was the seat of the war some time ago, and where the Waikato tribes of the King party have so long remained in a self-imposed isolation.

The Bishop of Manchester recently preached at St. George's in the East, the rector of which is the Rev. Prebendary Harry Jones. In the course of his sermon he remarked:—"I do not know what is to become of the land if atheism and secularism are to be the Creed of the future. But I cannot think it is to be. What we want is real evangelical teaching; and I do not mean this in any party sense, but in a Catholic spirit."

The Rev. T. F. Green, in writing to the Times, says:—"Our congregation, collected from one of the poorest quarters of Manchester, is a perfectly united one, and every member of it has viewed this prosecution with abhorrence from the first. The persons who nominally preferred the complaint never at any time attended the church. . . . I conceive myself to be standing up for two principles—(1) religious liberty, and (2) that the Church of England has a visible existence. Here were certain ornaments required by the rubric, which on the faith of that rubric had been presented for use in the church, often at considerable cost, by members of the congregation. These, I was required to lay aside—contrary to law as I believe—to please three persons, who had no interest in the Church whatever. It seems to me that, to accept the principle laid down in the Public Worship Regulation Act, that persons living in flagrant violation of all their own responsibilities should have power to ride roughshod over a united congregation, would be to establish anarchy and chaos—in fact, the Church, except in name, would cease to exist—exactly as if three deserters from a regiment had power to desert all the loyal soldiers, and to cast the captain into prison on some detail of his uniform. . . . It is hardly necessary to point out that 'the law' of which the Bishop of Manchester speaks, if impartially put into execution, would empty every church and fill every goal in England."

It is expected that the Emperor of Russia will shortly be crowned at Moscow. He has acceded to the petition of Jesse Helfmann, one of the prisoners convicted of complicity in the assassination of Alexander II., and has commuted the death sentence into penal servitude for life.

Lord Dufferin has summoned Major Wilson, the British Consul in Anatolia, to Constantinople, to report upon the present condition of Armenia. It is fortunate that our former Governor General occupies the position he does at the present time. He is thoroughly familiar with Turkish barbarity, having been a member of the commission sent some years ago to inquire into the facts connected with the massacre of some 12,000 or 15,000 Christians on and around Mount Lebanon, which was said to have been done by the wild tribes inhabiting the fastnesses of the mountain. The members of the commission unanimously agreed that the massacre was ordered by the Turkish Government.

TENTH SUNDAY AFTER TRINITY.

SPIRITUAL gifts are bestowed in order that they may be so successfully employed as to secure profitable results. "The manifestation of the Spirit is given to every man to profit withal." The largest and the highest, the best and the rarest spiritual gifts had been bestowed upon the Jewish nation; but yet so little improvement had been the result of those bestowments that the Bestower of those gifts was compelled to exclaim: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." The calamities which overtook the Jewish nation are intended as a warning to the human race at large. Sufficient grace is imparted to every man, with which, if he be not wanting to himself, he may work out his own salvation. What God desires for every man, and which no man can attain without His aid and assistance. He will give sufficient assistance to attain with His own industrious concurrence. For man is directed to work out his own salvation, while God works in him to will and to do of His good pleasure. The ends for which God bestows His grace are, to promote His own glory; for the good and edification of His Church; and for our own happiness and salvation. Therefore, the more grace a man has received from above, the more should he endeavour to glorify God with it, to edify the Church, and to improve it for his own spiritual and eternal advantage. To whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more. And there will certainly come a time when the Lord will come to take account of every man's improvement, of every nation's improvement of the grace, the spiritual gifts that have been bestowed. Nations as such are rewarded or punished in this world, according as they improve the opportunities given them; and individuals receive their recompense sometimes, in part, in this world, but fully and completely in the world to come. The Gospel is one of the most affecting portions of Holy Scripture. It contains the lamentation of the Saviour when He found all means ineffectual for bringing back the lost sheep of the house of Israel. All the calamities which were to befall His beloved people were to come upon them, because they knew not the day of their visitation. They had slighted the means of grace, they had rejected the Lord of life

and glory; the dews of heaven had descended upon them, the rains had fallen, the Bright Luminary of the celestial world had shed His Blessed beam of love and mercy upon them; but they opened not their eyes to the Light, they hardened their hearts to the mild influence of Divine grace; and now, alas! these things were to be hid from their eyes. And such will even be the result to those who neglect the opportunities of grace and mercy which are placed within their reach.

THE LATE LIEUT.-COLONEL CUMBERLAND

THE death of this distinguished citizen, on Friday the 5th inst., has left a gap in the business and social life of Toronto, which will not easily be filled up. Mr. Cumberland was a man of great natural ability, and force of character; and having received a liberal education, he took a prominent place almost immediately on his arrival, at the age of twenty-seven, in this his adopted country. As an architect, to which profession he had been trained, his name will ever be associated with the principal public buildings of this city; the Cathedral, the Normal School, the Toronto University. It will, however, be as Managing Director of the Northern Railway that his loss will be chiefly felt. Mr. Cumberland often expressed his belief in the efficiency of the one-man power, and he was himself a striking illustration of the wisdom of the plan where the right man can be found. He took charge of the Northern when it seemed doubtful whether it could continue to run; and by his comprehensive and skilful management he left it occupying the very foremost financial position among Canadian railways. We apprehend that it will be very difficult for the Company to find a man of sufficient force, tact, and business capacity to occupy the vacant throne, for such, practically, Mr. Cumberland had made his position. Mr. Cumberland was a ready and accomplished speaker, and there can be but little doubt, that had he devoted himself to politics, he would long ago have occupied a prominent place in the management of public affairs.

For many years he took the liveliest interest in all Church questions, and was always chosen as a delegate to the Diocesan and Provincial Synods. He was always foremost and staunchest in support of Church principles, and in upholding the rights and interests of the clergy. His courtesy, promptness, and fluency had great weight, and will long be remembered by those who took part in or listened to the energetic debates of those days.

As the business of the road expanded, and his great talents and genealogy caused him to be sought after for many official positions, he had little time at his disposal; and so, to the unceasing regret of many of his warmest friends, he gradually withdrew from active interests in Church matters. He had the most profound respect and affection for Provost Whitaker, whose election to the Episcopate he strove hard to secure, and of whom he used to speak as the only man he had ever met who awed him and made him feel himself an inferior man. Mr. Cumberland has left no warmer friends behind than those he made amongst his many clerical associates of those days. His generous hospitality, generosity, and able assistance will long be gratefully remembered.

The funeral took place on Sunday the 7th inst., at the cemetery, the Rev. Mr. Lewis, of Grace church, officiating, in the absence of the Rev. Mr. Broughall. Masonic honours were also added. A vast number of persons thronged the line of the

procession; the sad event having attracted as large a concourse of citizens as ever assembled in Toronto on a similar occasion.

CHURCH THOUGHTS BY A LAYMAN.

No. 35.

IMPOSSIBLE CHURCHES.

ONE of the strongest arguments for the supernatural origin of the Christian religion is this, that although the product of one human mind nurtured in the atmosphere of the intensest sectionalism or nationalism, of a mind without any intellectual sympathy with or experience of other religions, with the smallest possible knowledge indeed of the mental and social idiosyncracies of other races, and possessed of very little acquaintance with the characters found even in a small country like Judea, yet the religion so founded meets and satisfies every variety and every phase of humanity.

All other religions have very marked limits of adaptation. The gods of heathendom are just as peculiar to certain tribes, or races, or nations, as is their language, their dress, their style of dwellings, or their art, or coin. Even the pious Israelite looked upon Jehovah as the God of Israel only, and regarded the proselyte's worship with a jealous eye. Christianity is not for a race or nation, it is the Gospel of humanity, and for all people that on earth do dwell. The Man who founded that religion was He in whom dwelt not only the fulness of the Godhead bodily, but the fulness of Manhood. He knew not merely what was in man as in His day, but what was and is in all mankind, in all times, of all races, classes, or diversities of body, soul, and spirit. No miracle on record is more supremely wonderful, or further beyond the boundary of human experience or capacity for explanation by known laws, than this demonstrated fact, that the entire range of man's life as a spiritual and moral phenomenon, including every phase of humanity, was provided by one man with a religion as perfectly adapted to its infinite varieties of instinctive or acquired needs as is the structure of any created object to its uses.

Now the Christian religion is the Catholic Faith—they are names of synonymous meaning, the latter to us having the nobler ring. If then we bear clearly in mind that the Faith once delivered in all ages, and see too, as we must if we look, to the Saints was a sacred deposit for all mankind that the argument of its universal adaptability would in time become a demonstration of its Divine origin; we shall see also this clearly, that wherever we find a creed or practice which bears the name of Christian, but fails to meet the wants or necessities of any section of mankind, or is offensive to the instincts of any race or class, we may be sure that such creed or practice is not the Catholic Faith—that is, the Faith given for Catholic humanity.

If we bring to such a test all the sects, one by one, we shall find each of them more or less palpably no part of the Christian system, so far as that system is the outward and visible sign of the mind of Christ. We shall find in a word that there are organizations in the world carried on in the Divine Name which are IMPOSSIBLE CHURCHES, if the word Churches bears any N. T. signification.

And more, we shall see the miraculous nature of the Catholic Faith by seeing how inevitably men of the greatest learning and worldly wisdom, men of prolonged experience, with all history to guide

them, at once full into the narrowness of scope, and even absurdities of ritual requirements, when they begin to hew out sectarian cisterns, which indeed will hold no water.

Take as an illustration the so-called Baptist Church. This body is pre-eminently distinguished as the most bitter, the most reckless, the most bigoted opponent of the Catholic Church. Now if Christ intended his people to be drawn from every race, if the worshipping hosts are ever to sing "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," it is manifest that there must be no custom or ritual established in the Church which will keep outside the Church by mere physical circumstances those who can claim to be received therein. Had, for instance, Jesus or the Apostles made a pilgrimage to Calvary a test of discipleship, or some other physical act, as essential to salvation, which only could be performed by those of a certain constitution or those specially circumstanced, such a condition would have destroyed utterly His claim to be the Saviour of man, He would have ranked with Mahomed as a religious reformer.

Now the Baptist Church, aiming to be wiser than the Church of Jesus, actually seeks to drag the religion of Christ into this wretchedly human blunder—it imposes a condition and test of discipleship which can only be observed and passed by those who are specially circumstanced. This man-made body insists upon each individual candidate for membership being totally immersed in a river or bath, it ridicules, nay it sometimes denounces as impious, as heathenish, always as unscriptural, the mode of Baptism which has received the recognition of the Catholic Church in all ages.

Now let us suppose this body extending its missionary operations into the Arctic regions, pray what will it do with the converts in that land of frost? In that region the door of the Christian fold, according to the Baptist theory, remains perpetually and irrevocably closed, as not even the almost ludicrous device of a furnace-heated bath, which is adopted for this rite in large cities, can there get over this difficulty in the way of candidates seeking admission to the Church by immersion. As immersion cannot be administered, therefore the "believer" remains shut off from sitting down to "the Lord's table," so that, admitting the validity of this rite as practised under such rebellious auspices, this wonderful "Church" must go on without either Baptism or Holy Communion! The persons who invented the Baptist Church were not aware of the existence of the Arctic regions, hence they fell into the terrible blunder of insisting upon a ritual as essential to Christianity which, if their theory prevailed, would prevent those poor Esquimaux, for whom Christ died, ever being received into His fold or receiving of that life of which He has declared none can share "Except ye eat My flesh and drink My blood." Manifestly the Baptist society is not the Church of Christ, but a mere human organization, like the Masons or Odd Fellows' order.

The Wesleyan Church by its very name tells us the same story of man's infinite audacity in seeking to find a substitute for the Catholic Faith, and of a falling thereby into a blundering scheme which places this society also among the Impossible Churches. The Methodism of today is in a state of flux, its waters are out like a flood without defined channel or bounds. There is now gathering in mockery of Catholic usage, what is entitled a Wesleyan General Council, consisting of a miscellaneous gathering in London, England, of "preachers" (as their ministers were called by the

body in our youthful days) and of "laymen," as the whole society was esteemed by Wesley. The business of this heterogenous gathering is to find out a creed for their Church, it being discovered that the formula "I believe in John Wesley's sermons" is not suited to this age of culture. Now this society in its own day of honour held the Church of England in affectionate honour. We have seen Wesleyans who had conversed with John Wesley himself, men of authority as to his ideas and practices, pass from the Wesleyan chapel into the Parish church to partake of Holy Communion, which never was celebrated by the "preachers" some years ago. This Church as it now exists is not really the same society which its name implies, and we have authority for saying that the disciplinary usages which are the very core and soul of Methodism are being abandoned because society is too refined and too intelligent to submit to such rules. Methodism is therefore no Church of Christ, for it is going through transmutations and developments of which the Faith once delivered to the Saints has no knowledge. This system too has utterly failed to touch any part of society except the lower and middle sections, it is a religion peculiar to persons of a well defined social position. As fish die who rise above the water level, so Methodism dies when lifted to social rank. We once urged the narrowness of this system on a Wesleyan minister bearing one of the most honoured names in their history, and especially pressed on him that no Artists, great painters, &c., were Methodists, he answered, "You are quite wrong, there is Mr. So and So, a painter of high reputation." The good man was a house painter.

The Wesleyan Church is, like the Baptist, a thing a man's device, and therefore fails ingenuously in even imitating that supremely grand characteristic of the Catholic Church, adaptability to all ranks and conditions of men. That is the stamp, the evidence, the demonstration of Divine origin, Divine maintenance through the centuries, and Divine assurance of continued guidance and support for the Church, world without end.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

CRUELTY AND INTOLERANCE.

LXI. Once more: whereas the Gospel is the religion of love and mercy, full of tender compassion for sinners, and employing only spiritual weapons for the defence of the truth or the chastisement of the unfaithful and rebellious children of the Church itself; contrariwise, the spirit of the Roman Church for many centuries has been that of hate and cruelty, and wherever it has been feasible, physical force and coercion have been freely employed for the suppression of opinions contrary to those she chose to propagate or encourage; albeit God Himself uses no such means for constraining man's conscience. The horrors of the religious wars of Europe, from the crusade against the Albigenses in the thirteenth century down to the campaigns of the Cevennes in the eighteenth; and the yet more revolting atrocities of the Inquisition, with its tens of thousands of victims, its armies of spies, its secret trials, its hideous tortures, and its merciless slaughters; * the massacres of theological opponents—amongst which the

* In the first eighteen years of the Spanish Inquisition under Torquemada, 10,220 persons were burnt, and 97,321 imprisoned, banished, or reduced to want. In the Netherlands, under the Emperor Charles V., who was not a bigot, and before Philip II. began his harsher measures, the victims of the Inquisition burnt, strangled, buried alive, &c., were estimated from a minimum of 50,000 to a maximum of over 100,000. (Motley, "Revolt of the Netherlands").

St. Bartholomew holds a bad pre-eminence; many revolts and rebellions against legitimate civil authority, instigated on religious grounds, from the excommunication of the Emperor Henry IV. to that of Queen Elizabeth: the employment of assassination when open force could not be safely used, as in the successful cases of William the Silent of Orange, Henry III. and Henry IV. of France, and the unsuccessful ones of Queen Elisabeth and the Gunpowder Plot, all lie at the door of the Roman Church, or of its most devoted champions, the Jesuit Order. Nor can it be alleged with truth that the crimes referred to had not the fullest sanction of the highest ecclesiastical authority: for Pope Urban II., for instance, lays down the maxim: "We do not account them as murderers who, burning with zeal for their Catholic Mother against excommunicate persons, have happened to slay some of them."—"Epist. xxii." ed. Migne).

Pius IV., when the Government of Lucca had enacted a law, offering a reward of three hundred crowns and the reversal of any sentence of outlawry, or the power of transferring any such pardon, to all persons who should succeed in murdering any of the Protestant refugees who had fled from that city, described it as "a pious and praiseworthy decree, piously and wisely enacted, and that nothing could redound more to God's honour, provided it were thoroughly carried into execution."

Pius V. plotted with Ridolfi, a Florentine, the assassination of Queen Elizabeth, and sent the hat and sword of honour to the Duke of Alva, as a reward for his savage cruelties in the Low Countries. Gregory XIII. not only caused a medal to be struck, and a painting executed, in honour of the Massacre of St. Bartholomew, but issued a Bull to Charles IX. urging him to "to persevere in so pious and wholesome a measure, till his once most religious kingdom should be thoroughly purged of blasphemous heresies."

And it is instructive to read the decrees of the Council of Trent, with the indiscriminate copiousness of its anathemas, which, it must be remembered, carry with them, if ratified in heaven, the pain of everlasting damnation. It is perhaps not a legitimate subject of blame that these anathemas should be affixed to propositions clearly striking at the fundamental articles of Christian belief, but they are just as freely bestowed on those who hold that Bishops ought not to reserve certain cases of sin for their own decision, nor forbid priests to pronounce absolution in such cases; on those who think that the cup at the first Eucharist was of pure wine without water; on those who, with the Eastern Church, hold that little children must needs receive the Holy Communion (a sentence which strikes not only St. Augustine, but Pope St. Gelasius); on such as teach that Mass ought to be said in the vulgar tongue only; or that a valid marriage, even if not consummated, is not voided and dissolved by the entering of either of the parties into a monastic order, &c.

Now, whereas the guilt of religious intolerance and persecution may justly be charged against other Christian bodies besides the Roman Church, and notably the Church of England has not been free from blame in the matter, there is this broad distinction between the cases: All others confess

† The "Medulla Theologicæ Moralæ" of Hermann Busenbaum, S. J., contains a defence of parricide and regicide on theological grounds. This book, which appeared first in 1645, was republished with additions by other Jesuits, and has appeared in more than fifty editions, down to the last at Louvain in 1848. It was publicly burnt in 1757 and 1758 by order of the Parliaments of Toulouse, Paris, and Rennes, as contrary to the laws of God and man; but it is not on the Roman Index even now, though some of its maxims have been condemned. As regards the specific crimes named above, Jacques Clement, assassin of Henry III., was a Dominican friar; Ravallac, assassin of Henry IV., declared his motive to be "that the king was a Huguenot, and preparing to make war on the Pope" (Lavalley, "Hist. des Français," vol. iii. p. 65); while Belthazar Gerard, assassin of William of Orange, was like John Jaureguay, his precursor two years earlier in a like attempt, directly instigated by the Roman clergy (Motley, "Rise of the Dutch Republic.") After the execution of Jaureguay and two of his accomplices, the Jesuits collected their remains and exposed them to veneration as the relics of holy martyrs. (D'Ewez, "Hist. Gen. des Pays Bas.")

their past guilt, have amended their practice, and reprobate the notion of a return to their former usage. Rome alone refrains because she is not strong enough to do what she would like to do, but openly avows the principle of religious persecution still; not merely by the entire absence of any expression of regret, much more any formal condemnation of her former policy, but by the insertion of the two following clauses in the Papal Syllabus (1864) of Condemned Errors, which denotes that the exactly opposite propositions are binding on Roman Catholics:—

"77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

"78. Whence it has been wisely provided by law, in some countries called Catholic, that persons continuing to reside there shall enjoy the exercise of their own worship."

These words must be read in the light of those in the Catechism of the Council of Trent:—"It is not to be denied that heretics and schismatics are within the power of the Church, and may be called to trial by her, be punished, and condemned by anathema."—"Cat. ad. Par." I. x. 8.) And they in turn, by strict Roman law, binding on all Roman Catholics in virtue of the eleventh clause of the Creed of Pius IV., involve the third Canon of the Fourth Council of Lateran, because accounted a General Council by the Roman Church; which Canon orders all secular princes to extirpate every heretic in their States; and in the event of failure to comply with this injunction, such princes are to be excommunicated, their subjects released from their oath of allegiance, and their territories are to be given over to Catholics, who are to destroy the heretics, and possess the country as their reward, besides acquiring, in virtue of their exterminating zeal, all the indulgences granted to the Crusaders in Palestine. This is still unrepealed and unrepented—indeed there is a similar clause in Paul IV's Bull, "Cum ex Apostolatus officio," of 1559, with this further touch, that heretics are "to be deprived of every consolation of humanity"—and shows to what a spirit the converts to Rome give themselves over. Contrast it with the example and precept of the Master:

"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (St. Luke ix. 51—56).

Compare also the Apostle's words: "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x. 4).

† This is not a piece of mere antiquarianism, for Pius IX. made every effort to persuade Alfonso XII. to cancel the very scanty measure of toleration allowed to non-Romans in Spain by recent laws.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

FRANKFORD.—At a meeting of the congregation of Trinity church, held in that church immediately after divine service, on Sunday April 24th, 1881, the Rev. Canon Bleasdel in the chair, it was moved by Ruloff Grass, Esq., churchwarden, and seconded by E. G. Sills, Esq., sidesman, and carried unanimously: That the congregation of Trinity church, Frankford, assembled together for the first time after the death of their highly respected senior churchwarden, Richard C. H. Cotter, Esq., cannot separate without expressing the deep sense of the very great loss they and this church have met by that event; and on this occasion they wish to sympathize deeply with their

associate member, Miss Cotter, in her very sad bereavement, as well as with the other members of his family, and to express their sense of his great worth and his loss to this congregation; and that a copy of this resolution of sympathy be sent to Miss Cotter by the chairman, Wm. Bleasdel.

The late Mr. Cotter was born near Northport, Sophiasburg, and through a comparatively long life it was his lot to live most of his time at an inconvenient distance from the services of the Church; but having been intelligently trained in the principles of sound Churchmanship, and marrying a person likeminded with himself, he never allowed distance or weather to interfere with his attendance. He and his wife were ever among the most regular devout and humble communicants, and by their unswerving devotion and kindly Christian deportment they won the esteem not only of their pastor and fellow-members, but of every neighbourhood where it was their lot to live. Alike, unmoved by the specious influences of sectarianism without, or faction within, the clergyman ever found in them loyal friends, and the Church faithful members. Mr. Cotter was preceded in death by his wife some four years. They both died as the Christian dies, in sweet communion with a Saviour in whom they had a childlike faith. The funeral services of both were conducted by the Rev. John Halliwell, under whose pastorate they had lived for a number of years.

TORONTO.

ORDINATION.—The Lord Bishop of Toronto gives notice that he purposes (D.V.) holding a general Ordination in St. James' cathedral on Sunday morning, 25th September next. Intending candidates are requested to send their names to him, and also to the Rev. Canon Stennett, Examining Chaplain, the Rectory, Cobourg. They will be required to present themselves for examination at the Synod Office, Toronto, on Wednesday, 21st September, at 10 a.m., and be provided with

1. Certificate of Baptism.
2. Certificate of having satisfactorily completed the course at an approved Divinity School.
3. "Si quis" (which should have been read at least one month previously).
4. Testimonial from three beneficed clergymen.

CHURCH SCHOOL FOR BOYS.—A want long and keenly felt by Toronto Church people, is now supplied by the establishment of a day school for boys whose parents desire that they should have daily training in the principles, religion, and morals of the Church, as well as in secular learning. Unsparing efforts and lavish expenditure, on the part of the Government, for the improvement of the Public schools, only make more glaring, every day, the fatal defect of the absence of proper religious training in those schools. Many who cannot send their boys to Trinity College School, Port Hope, to board, will be glad now to avail themselves of the same advantage for Toronto boys as the Bishop Strachan School affords for girls.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office during the month of July, 1881.

MISSION FUND.—*Offering Collections*.—Erin and Garafraxa \$5.00; Drummondville \$11.79; Stamford \$4.55; Burlington \$10.45; Grantham \$4.09; Merriton \$2.91; Grimsby \$6.00; North Arthur \$1.80; Niagara \$17.67; Niagara Falls \$3.68. *Parochial Collections*.—Erin and Garafraxa \$6.50. *On Guarantee Account*.—Stoney Creek \$25.00; Bartonville \$20.00; Hillsburg \$40.00; Cheapside \$32.50; Welland \$32.58; Harrison \$85.00; Nanticoke \$57.50; Caledonia \$108.84; Rothsay \$23.00; Erin \$75.00; Clifford \$29.00.

ALGOMA FUND.—*Intercessory Collections*.—Niagara \$9.00; Erin and Garafraxa \$4.00; Elora and Alma \$10.00; Drummondville \$12.06.

The Lord Bishop has been spending a few weeks near Port Maitland, on the shore of Lake Erie. Having a horse and carriage with him, he and Mrs. Fuller pay frequent visits to the parishes he took a deep interest in when residing at Thorold.

GUELPH.—This entertainment has developed into a great annual festival for the members of St. George's congregation, and, judging from the crowds of young and old that were present, shews no signs of diminishing in its attractions. It was held as usual in the beautiful grounds of "Rosehurst." At an early hour the superintendent, with several zealous assistants, was on the ground arranging for the amusements of the day, while a number of ladies devoted themselves to

"the victualling department." About one o'clock the young folk came pouring in, until there were between 1,200 and 1,300 present. Long tables were laid under the trees, at which in succession those present took their places, and were regaled with tea, lemonade, cakes, pies, &c., in great abundance and infinite variety, which were furnished by the ladies of the congregation. The usual games were kept up with great spirit, and the competition excited much interest. The band of the Royal Artillery was present and played several choice selections with their usual excellent taste and ability. The happy party broke up about nine o'clock, greatly delighted with their charming entertainment.

It was a very pleasant sight to see the number of women surrounded by their little ones, to whom holidays are of unfrequent occurrence, thoroughly enjoying themselves, without care or responsibility.

HURON.

From Our Own Correspondent.

CLERICAL APPOINTMENTS.—His lordship the Bishop of Huron has appointed the Rev. C. D. Martin, incumbent of Christ Church, Delaware, to the mission parish of St. Paul's, Kanyeagah, county of Brent, in the place of the Rev. J. J. Barr, removed to Wingham. The Bishop has also appointed the Rev. Jeffrey Hill to be Rural-dean of Huron in place of the Rev. W. Davis, transferred to the Rural-deanery of Kent.

CLINTON.—The Rev. W. Craig assumed his duties on Sunday, the eighth after Trinity, as incumbent of St. Paul's church, to which parish he has been appointed.

KERWOOD, WEST MIDDLESEX.—The report that the Church people of Kerwood had organized a parish, and were about to build a parish church, appeared some time since in the DOMINION CHURCHMAN. Good progress has been made. The corner stone was duly laid on the 21st ult., at which nearly 300 persons were present, of whom 150 partook of dinner in Mr. Hawkins' grove. The ceremonies commenced by singing the hymn "The Church's one Foundation." The usual service for the occasion was followed, the Rev. J. Kennedy, incumbent of Adelaide, and the Rev. E. Softly taking part. After placing the corner stone Mr. L. R. Richardson, one of the building committee spread the mortar. A document giving a history of the congregation was deposited by the incumbent, with other articles, under the stone, and the following words were said: "We lay this stone in the faith of the triune Jehovah, Father, Son, and Holy Ghost, as the foundation of a house of prayer and praise to His glory and honour. Here may the saving truths of His holy Word be faithfully proclaimed, and His Name be glorified through Jesus Christ. Amen." After the service there were short addresses by the Revs. J. Kennedy and E. Softly. The congregation in the newly formed village of Kerwood was first ministered to by Rev. Mr. Falls, and afterwards by the Rev. J. Kennedy. In 1874 the Town-hall, in which divine service was held, was burned down, and service was for some time discontinued. On the 11th of July, 1880, Rev. Mr. Softly held preliminary service, and in October he canvassed the village and neighbourhood with a view to the reestablishing of the congregation and building a church. In December the sum of \$150 a year for three years was promised towards the salary of a clergyman, and Messrs. Blear and Parkman were elected churchwardens. In February 1881, as reported at the time in the DOMINION CHURCHMAN, the contract was let to Mr. Fawcett for work on the church, to the amount of \$1,850. The total cost is estimated at \$2,600. The S. P. G. the society that has done so much for our colonial Church, has given a grant of £40. The church, it is expected, will be opened for divine service next October, at which time the Apostolic rite of Confirmation will (D.V.) be administered. Such is evidently the origin of our churches in Canada. The seed sown in waste places, the dew from heaven nourishing it, the tender plant growing to be a goodly tree bearing fruit, and making glad the heart of man.

OWEN SOUND.—The new church was lit up with gasoline for the first time on Tuesday evening, 2nd inst. It was opened for service on Sunday, the eighth after Trinity. Service will be held three times that day, and a confirmation service was held in the evening. The fine new organ which was in the old church will be removed to the new, where it will sound to advantage. The old bell is to be used for the present. The bell of St. George's as its chimes float over the waters of the great northern lake has long been a sweet familiar sound to those in the backwoods, and to those who sail on the deep waters. We heartily congratulate the rector of St. George's, the Rev. A. H. R.

Mulholland and the good Church people of that far northern town, on the completion of their heart's desire, for which in faith and hope they laboured.

SHELBOURNE.—The annual missionary meeting was held in St. Paul's church on Tuesday the 2nd of August. The attendance was not good, owing no doubt to the fact that the parish has just had a change of ministers. The collection was decidedly above the average, considering the congregation present. The speakers were priests from the three neighbouring dioceses, viz., Revs. Wm. Beaven and R. S. Radcliffe, Niagara, R. A. Rooney, Toronto, and the Missionary agent, the Rev. W. F. Campbell, Huron. The speeches touched upon the Home mission work, and were listened to with attention. The Rev. Mr. Campbell is evidently well chosen by his bishop for his office. His speech was practical, earnest, and full of interesting matter. Towards the close, he introduced the new incumbent, the Rev. Mark Turnbull as one of Huron College's best men, and one the Bishop had the fullest confidence in and expected great things from. He also referred to their late incumbent, the Rev. Wm. Bevan in a most kind way, saying how sorry the Bishop of Huron was to lose him; and adding, should he at any time desire to return to his first love, viz., to Huron diocese, he would be gladly welcomed back by the Bishop and clergy.

WINGHAM.—The Rev. W. Davis, preparatory to leaving this parish, has received from his parishioners an affectionate address together with a purse. He has been appointed to the incumbency of Thamesville, and the Rural Deanery of West Kent. A correspondent of the *Free Press* has the following:—

"The Rev. William Davis has been Church of England minister here for the last eight years and more, and has just left us to take charge of the parish at Thamesville. I understand he has left at his own request. He is Rura-dean of this diocese, a position he is well entitled to, and which he fills with credit to himself and advantage to the Church. As our minister he was faithful and zealous. He was ever ready with a cheering and hopeful word for all, and where he had to find fault he did so with pain to himself, but at the same time with kindness and Christian firmness—his motive always being to do good. He always avoided giving pain to anyone, except as a skilful surgeon will give pain—to effect a cure. Emphatically an able preacher, he never spared himself to advance the cause of Christianity. Where there was sickness or trouble amongst his people he was sure to be there. Many people in Wingham will remember him for years as their "counselor, comforter and friend," and his friendship did not consist of words alone, for where pecuniary assistance was needed none more liberal or willing to give than he. As well as among his own people he stood high in the estimation of the ministers and people of all denominations. Whenever any good work was to be undertaken by any congregation of Christians in this neighbourhood his advice and assistance were asked for and never asked in vain. Now that he is leaving us, every one regrets him, and there is a general feeling that it will be hard to fill his place. The people of Thamesville may well be congratulated on getting such a pastor—a pious, honourable and noble man.

EUPHRASIA, SYDENHAM, AND HOLLAND.—The annual missionary meetings were held in this interesting mission on Monday and Tuesday, the 8th and 9th inst. The first took place at St. James's church, Euphrasia township. This meeting was addressed by the Rev. F. D. Brown, of Clarksburg, and the Rev. W. F. Campbell, our missionary agent; and notwithstanding the small attendance, owing to the busy harvest season, the collection was larger than last year. There is much life among the members of the congregation, as is seen in the fact that they are building a comfortable brick parsonage for their esteemed incumbent, the Rev. S. Edelstein, to cost \$1,800. On the following day two meetings were held—one at the new stone church at Walter's Falls, at 8.30 p.m., and the other at St. Matthew's, Sydenham, at 8 p.m. The missionary agent addressed both meetings, and much interest was manifested, which promises well for better returns to the Mission Fund treasury. The Rev. S. Edelstein, incumbent, presided at the several meetings. The young people manifest great interest in the Church in this mission, which is shewn by their regular attendance at Bible class and choir practices.

TO SUBSCRIBERS.

A large number of subscribers are in arrears and others are just falling due. We expect all to make a prompt remittance.

Correspondence.

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

MISSION WORK IN THE NORTH-WEST.

SIR,—I have seen in some of your recent numbers several articles strongly advocating a decisive movement towards the further advancement of this work in the North-West, and nowhere, I should judge, are there such inducements extended for the success of the undertaking, and the glorious execution of these good resolutions. We have a young settlement here of which a very fair proportion claim an adherence to the Church, many of these having formerly attended her services once and oftener twice on Sunday, and who are now within reasonable distance of her fold. Other larger and older settlements no doubt stand much in need of the Church's attention—some not a great way from this—and we would like to see our dear old Church plant herself first in this new field, which cannot fail to yield abundant blessings. We are endeavouring to keep up the spirit which has already manifested itself, even outside the ranks of our own Church.

Already unmistakable progress is being made towards the attainment of our spiritual welfare; surely the same zeal and energy displayed in the furtherance of God's cause and the advancement of our spiritual welfare, which is infinitely more important, cannot fail to meet (to say the least) with equal success.

Trusting that the steps already taken will meet the hearty approval of all good Churchmen in the Dominion, and that prompt action will be the result. Thanking you Mr. Editor for space afforded.

Yours,

JOHN WENMAN.

Grand Valley, N. W. T., July 17th.

WHO WILL HELP THE LORD AGAINST THE MIGHTY.

SIR,—Through the medium of your valuable paper I venture to appeal to all lovers of Christ's Catholic Church to assist me in raising five hundred dollars to erect a much-needed church at Hilltop, Ravenscliffe, Muskoka, Ontario. Ravenscliffe has been a settlement for the past ten years, and from the very first, Church feeling has been very strong, and for the past seven years have some of the settlers been striving and praying for a church. But, alas! all the settlers have been, and are poor, and there has been no influential person amongst them to take the lead.

John Tipper (a carpenter by trade), who was appointed lay-reader by the Lord Bishop of the Diocese about five years ago, promised his father on his death-bed that he would (if possible) build a church at Ravenscliffe, and since then he has been doing all he can to accomplish this, the dearest wish of his heart. But as he has had to struggle hard all the time to support himself and family, and having a very limited circle of friends, he has been able to do but little.

I was appointed to the mission of Ilfracombe last summer (1880) with Ravenscliffe, eleven miles off, as one of my out-stations. I soon discovered that my mission had many and pressing wants; but the most pressing want of all was, as far as I could judge, a church at Ravenscliffe.

A more intimate acquaintance with the details of my mission has served to deepen this conviction. When our indefatigable Diocesan visited this mission last February I consulted him as to the advisability and feasibility of building a church at Ravenscliffe, and he cordially approved of the plan, but could not promise any assistance beyond his good wishes.

The settlers have shown the earnestness of their wish to have a church in their midst by giving all they can towards it themselves; had they not done so, I should not have presumed to ask Churchmen generally to help.

One acre of good land has been given by John Tipper for the church and grave-yard; and also a promise of all the lumber that will be required for the building. Another settler, Isaac Hopkins, has promised all the shingles that will be required, whilst two others have promised all the pickets that will be wanted for the entire fencing. Cedar posts have also been promised for the fencing, and several days' labour have been promised by different settlers for the rough part of the work, such as digging out the foundation and putting up the fence, etc. The land has been chopped and cleared already, and the digging out the foundation (we propose having the church warmed by a stove underneath) and the fencing is being proceeded with at the present time.

The church we propose building, with chancel, porch and vestry, and with accommodation for one hundred and twenty-four persons, will, it is estimated,

cost about five hundred dollars for skilled work and for the purchase of some necessary materials not provided by the settlers, such as nails, etc.

For help in acquiring this sum I now appeal to all my readers with the firm conviction that the work is God's work, and therefore it must go on and prosper. "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity."

The district of Ravenscliffe has at present a population of about eighty, including twelve earnest Church families. I hold service there at present in the Government school-house, and I very seldom have a congregation numbering less than fifty. Dissenters there have a very friendly feeling towards the Church, and I confidently hope that before very long many of them will be brought within the fold of Christ's Holy, Catholic, and Apostolic Church.

The Lord Bishop of the Diocese has kindly consented to receive contributions for "The Ravenscliffe Church-building Fund," which should be sent to him to the See house, Sault Ste. Marie; or, contributions will be very gratefully received and acknowledged by myself.

O Lord, help me in this work, if it will be for the glory of Thy Name. Amen.

Yours,

A. S. O. SWEET.

The Parsonage, Ilfracombe, Ontario.

August, 2nd, 1881.

THE PRESERVATION OF HOLY SCRIPTURE.

SIR,—Lately, when reading the Koran of Mahomet, I perceived the successful Arabian accused both Jews and Christians of corrupting those holy books, which contain the revelations from God to man. He asserts, that his own writings are the only unadulterated revelations from the Lord. Many eminent illustrious, and able Moslem writers have given to the world their opinions on this bold and sweeping assertion of their victorious leader. One in particular quotes St. John viii. 5. He proceeds to show, that in his day the Old Testament contained no such command. Therefore he asks, What had become of this portion of Scripture? Why has it been eliminated from the sacred records?

My answer to him would be, that it has not been taken away from the Book of Life, for the simple reason, that it never was there. The people, who said Moses commanded such to be stoned, were unacquainted with their law, see Deut. xxii. 22, &c. When they thus displayed their ignorance, the Lord stooped down and with His finger wrote on the ground. I have sometimes been thinking, what might the Lord have written. Probably he wrote: In what part of your law is it thus written? or he might have written, You are unacquainted with your own law. It is to be regretted that no one read his writing as He wrote it on the ground. Perhaps He wrote, You are all in sin; and then said, Let him that is without sin, first cast a stone at her. Indeed, every one of the woman's accusers, was publicly caught in sin. In our own day, there are a great many guilty of the same great sin—Ignorance, Lev. v. 17. Doubtless we have the law as Moses gave it: for the ignorance of people does not corrupt the law. And no doubt also the Moslem writers took too partial a view of their celebrated leader's bold assertion. My opinion is, that though they were all in sin, both the woman and her accusers; yet she was destitute of one gift, which they seem to have possessed, viz.: Prudence. The most righteous among the sons of Adam, or the daughters of Eve, are not always the most prudent; and the Lord did not say let him that hath no prudence cast the first stone.

Yours,

WM. MONSON.

Wallacetown, August 8th, 1881.

MARIOLATRY.

SIR,—But few of your readers, it is only natural to suppose, are aware of the pertinence of Bishop Hall's well-known words quoted by a Newfoundland clergyman in a late number of your paper: "We cannot honour Mary too much, if we make her not a goddess." This term was not used by the good bishop rhetorically, or *ad invidiam*, but with sober propriety; for the Romanists have made Mary a goddess. Of this Dr. Brevint gives ample instances. I may observe that he gives his authorities for every word; but as the printing of them would burden your pages, I shall but copy the references of a single paragraph, as a specimen. "Leo the tenth, in an epistle that was published, and therefore conformed by the command of Paul the third, demands some better timber for the repair of one of her churches, Ne tum nos tum Deam ipsam, &c. (Petr. Bemb. Ep. 18, Ep. 17). Let by sending some useless sticks, you seem, says he, to delude both his Holiness's

and the Goddess herself. This pretended godhead, deification (Petr. Damian. Serm. I. instativ. Virg.) and divine majesty, (mart. Delrius de Divin. mil. p. 886. Lips. de Virgine Hall. passim. Gononus Chron. an. 1856), which under several titles is attributed to this odess, is not a thin participation, such as they allow to other saints, whom upon this score they call gods; but a kind (8 Bomardin. Serm. 61) of equality with God, and an infinity of perfections, which no creature ever had. Some do call it Iacutity (Argentensis de Sept. Excellentis); others more plainly *essie Dei*, the very being of God (B. Alanus. pt. 2. c. 6). God is said thus to have addressed her: "I will be thoroughly changed into thee; and thou shalt be thoroughly changed into me, by special and singular glorification." And Christ speaks to her: "Thou has given me to be man; I will also give thee my being God." Bishop Hall knew what he was talking about. Nor are we allowed to think that the great titles with which she is decorated are given to her because she is the mother of our Lord: "thorough Catholics will tell you, that before she was the mother of Christ, she had deserved to be so, &c."

The words are too horrid to be quoted in which Christ on the Cross pleads her merits for his own deliverance! She was "Cooperatrix, that is Christ's fellow-labourer, in the very passion. She is the mother of redemption." And if for Christ alone the work be claimed, as in "I have trodden the wine press alone, and of the people there was no man with me," (the Vulgate is *non est ver mecum*) they have a ready answer: "True, O Lord, there was no man with thee, but there is a woman with thee." Why she did not ascend to heaven with Christ was owing to a kind of State policy: "For if both had made their public entry into heaven at the same time, it had puzzled the angels, whether of the two to adore first." They speak of a decree ("and God knows where they can find it") whereby God the Father hath obliged himself to his daughter, and the Son to his mother, and the Holy Ghost to his spouse, "to show no favour to mankind, but what she shall please to bestow on them." And yet in spite of all this, they degrade the Most Holy Virgin to offices beneath the decency of a common woman; for example, "She comes down to present S. Alberic with a white hood instead of the black one that he had before; to mortify the wanton reins of Conradin or Reginald; to help women in a hard travail; to give suck to aged persons; to mend clothes under a bed; to treat travellers in a wood; to serve fasting monks with sweet-meats; to hug, to kiss, and marry sometimes one, sometimes another." While she plagues the great Schoolman, Alexander Alexius, with a great pain in his head, for writing against her Immaculate Conception, and strikes another dead for preaching against it; she secures the salvation of a robber who fasts on Saturday, (the day sacred to her) though he plunders and kills the whole week; and when he suffers for it, she makes him live with his head off till he confesses, and is saved. Nay, she even goes to his funeral! It is morally (I have a good author for what I say—Mendoza) that any one, who hath any true devotion for this good lady, can be damned." Hence she is called by one of those early fathers whom perhaps Mr. Johnson contemplated (Pseudo Ephrem Syrus) "the Hope and Advocate of damned persons."

Albertus Magnus, no mean person, made a whole Bible in her honour, *Biblia Mariae*. All the Bible is, like Bonaventure's Psalter, given to her, so that all or most (omnia fere—in the title page) of what is said in each book of God or Christ, is applied to her! More days and prayers are given to her than to Christ; so that Bishop Bull, so sober and learned, said that Romanists were "Mariani rather than Christiani." He, poor man, thought this a just reproach; but "good Catholics" glory in it. For the Franciscan Doctor, Hilari, whose work I quoted in my first letter, and which was published in 1867, says: "S. Dionysius Mariam pro Salute populi Mariani, Scilicet Galliarum, deprecatur. St. Dionysius entreates Mary for the salvation of the *Marian People*, that is the French!"

It would be impossible to produce the gross indecencies which the devotees of this terrible superstition are not ashamed to hold forth where they dare. They may be seen in Dr. Brevint. In a concluding letter or two I shall furnish some later examples of this new religion, whose enormity, if understood and felt as it ought to be, would keep many a weak and urwary soul from becoming entangled in the meshes of Romanism. Your obedt. servant,

J. CARRY.

5th August, 1881.

THERE is in the soul of man and woman too, I am persuaded, an active principle, call it presentiment—call it sympathy—or call it impulse,—which tells us what to embrace, and what to avoid, it is a kind familiar, from whose instruction we ought not to turn away; it is a sentinel stationed at the door of our hood-winked judgment, by the beneficent and all-wise Deity, to impress the sensitive minds of His creatures

with the approach of good or evil:—kind is the warning!—and how useful should we find it, did it but prepare us to meet the good with humility, and the evil with submission.

Family Reading.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's eyes,
Share them. And, by sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'T is the wise man's saying—
For both grief and joy a place.
There 's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until its happy end,
Your life shall never lack a friend!

THE SIEGE OF LICHFIELD.

CHAPTER V.

THE SURPRISE.

DURING the winter, while Henry was with the army, he received several communications from his father, giving a satisfactory account of the health of his friends, but containing certain dark and mysterious allusions with regard to something likely to take place, which Henry could not make out. His father usually wrote in a plain, straightforward way; but there was evidently in his last letter something kept back, which he did not like to mention. At last his doubts were cleared up by the following letter:

"For Mr. Henry Archbold, of the Lichfield troop,
at Oxford, or elsewhere, these.

"DEAR SON,

"Joyful news!—joyful news! the King's flag is waving on the top of the great steeple, and the rascally roundheads are sent packing out of the town.

"But I must tell you how all this happened from the beginning. You must know that we have been in a sad strait of late. With Sir John Gell in the garrison at Derby, and Lord Crooke at Warwick, we have been placed between two fires. A troop of parliamentary rebels came here from Derby about three weeks ago, and searched all the houses in the Close for arms and money; fortunately all mine was gone to the King, so they did not get much from me: but they plundered the deanery and canon's houses. But what do you think of old Froggat? You know we could only get twenty-five pounds from him for the King, which he declared was all he had in the world; though I know from certain authority that he paid the same sum to Draggate for the Parliament. How-

ever, when the troopers were here, some kind neighbour told them that old Froggat had been burying money in his garden; and, sure enough, there they found more than six hundred gold pieces in an earthen pot; and I believe there was more left behind, if they could have come at it. However, they took away all they could find, without giving him back a shilling for good luck. Before they went away they enlisted about a dozen rogues, M'Rorer among the rest, and took them with them to Derby, which was a good riddance; so that, on the whole, I am not sure whether they did not do us more good than harm by their visit.

"A few days after this, old Sir Richard and the Precentor came back from Coventry. The former was looking sadly out of flesh, and complained bitterly of the gaol-allowance at the Marshalsea. He said that as they put him in prison for nothing, he would give them some cause for it another time; and he began to say we could not do better than seize Lichfield Close, and garrison it for the King. I wished very much to have told you of this before, and to have had your advice about it, as I hear you are become a good soldier; but durst not write, for fear the letter should be intercepted. We fixed last Wednesday night for the plan. There were about twenty of us in the Close; and we got in as many more from the town, who could be trusted, bringing them in by twos and threes, and lodging them in the different houses. There were three Dyotts, Taylor and John Millington, and Harry Baker, and Mr. Humphrey Thornton the surgeon (perhaps he may be useful some day), and Robinson the saddler, and Richard and George and John Mason, and Will Lamb the smith, and Morris and Bewring the farriers, and Philip Unit, and Newth the glazier (we have made him drummer). Well, we set twenty men at each gate in the night, so that none but friends could come in; and early in the morning, at day-break, there came about fifty men from the neighbourhood—Orme of Haunch Hall, with four servants armed, and Humphrey Slugard, and Adderley of Uttoxeter, and Crab Warner (I rather wish he had not come, for his sour face is apt to set one's teeth on edge), and Rugley of Dunton Hall, and Underhill of Oxhill, son of Sir Hercules, and Bracebridge of Curdworth, and Sprott of Ashmore Brook; all of them brought servants with them, armed, between forty and fifty altogether. Soon after, Mr. Harvey and Mr. Richard Bagot came in from Blithfield with twenty more; so we mustered almost a hundred; and as soon as they were in, we hoisted the King's flag on the great steeple, and set all the bells a-ringing. We were but just in time; for the roundheads had got some scent of what we were about, and a great body of them came that day from Derby; but when they found the gates shut, and that we were quite ready for them, they went back again. The next day Lord Chesterfield, with thirty men, marched in from Bretby, and some more have come in since, I suppose one hundred and fifty in all; and a good many have brought their wives and families with them, to save them from being plundered by the roundheads.

"We are trying to get in all the ammunition and provisions we can, for at present we have not enough for three days. I have had all the corn and bacon brought from the farm; half of it I have given to the garrison, the other half I have kept. The office is choke full of bags. If the garrison want it, as I dare say they will, they are quite welcome to it all. Roger Woodward and the team work every day at the fortification. Dr. Arnway is still in residence,—indeed he has no where else to go, for they have plundered his parsonage at Hodnet. Mr. Morley and Catharine are well in health, but sorrowful: the townspeople disturb the service very much. God knows how all these things will end. We must determine to do our duty for our King and country, come what may. Let us pray for the best, and hope to meet again in peace when these sad troubles are over.

"Be assured I am, and will be,

"Your loving father,

"JOHN ARCHBOLD.

"Given at his Majesty's garrison at Lichfield,
this—day of February, 1648."

Soon after the receipt of this letter, Henry was summoned to the head-quarters of General Ruthen. "Mr. Archbold," said the general, "it is the King's pleasure that you should go on his service." Archbold bowed low, expecting the general's further commands. "You have heard, probably, that Lichfield is garrisoned by the friends of the King. I understand it is your native place." Archbold said that he had heard recently from Lichfield; and detailed to the general the few particulars which he had learned from his father's letter. The general looked thoughtful for a moment: "Lichfield Close," said he, "well garrisoned and provisioned, might easily hold out against the rebels; but full of women and civilians, instead of soldiers, I know not how it may fare. There has been, I fear, more zeal than discretion in this business. However, we must make the best of

what has happened. It is important for the King's service that Lichfield should be kept, if possible. It is told me that you are well thought of, and have considerable influence amongst the people of that place; and from what we know of you here, we count much on your courage and prudence. The King himself has spoken of you. It is his wish that you should go with despatches to Lord Chesterfield, who commands the garrison, and should use your utmost diligence to induce the people to send in supplies, and to volunteer as soldiers to the garrison. The only fear is, that Lord Brooke, with the troops from Warwick, will be there before you. There is no time to be lost. The King depends on your zeal and diligence; you are to take thirty men with you: and here is your lieutenant's commission."

Archbold's heart beat high within him as he received the despatches from the general, together with his commission. He felt that no slight honour had been conferred on him in selecting him for this service, and he resolved to perform it punctually and faithfully. Other thoughts too rushed across his mind, at the prospect of again seeing his home. To return to his dear friends was full of joy; but how sad to think that they were about to be exposed to all the horrors of a siege! How impossible it is for those who live in peace to conceive the painful emotions which must accompany such times of trouble and disaster!

It was on the afternoon of the following day that Archbold and his companions, having ridden hard, drew in their rein, in order to breathe their horses, beside a small lake or pool in the old oak forest of Sutton, having been obliged to make a detour in order to avoid the disaffected town of Bromicham. They had travelled rapidly since break of day, and had still seven or eight miles of their journey to accomplish. After winding for some time through a somewhat intricate path, which from the boggy nature of the soil required great circumspection, lest horse and rider might suddenly be engulfed, they came upon the main road which led to Lichfield, and became immediately aware, from the tracks of horse-hoofs and wheels, that a considerable body of troops had recently passed that way.

"I fear we are too late," said Archbold. "The roundheads are before us, Glasier—that is plain."

"They cannot have passed many hours," said his companion. "It is the track of this morning; for the rain which fell last night would have washed it out, if it had been made sooner."

Archbold looked more carefully at the track. "This is no handful of men; and they have some heavy pieces with them," said he, pointing at the deep ruts. "Poor Lichfield, I fear thou wilt have some rough work! I only wish we had two hundred of Prince Rupert's horse to charge the rebels in the rear."

They rode on for several miles; but with caution, lest they should go too near the body of the enemy; until, on approaching within half a mile of Lichfield, they ascended an eminence, from which, in more quiet times, Archbold had often looked down with a sort of proud admiration on his native city. The scene which lay before them was one of surpassing beauty. There lay the peaceful city clustered round its triple spires, which towered above the rest, and from their graceful dignity well deserved the name by which they had been designated—the "Ladies of the Vale." They looked, as usual, the emblem of calm repose, save that on the present occasion a red flag waved on the highest spire, seeming to bid defiance to the approaching enemy. The city-walls too, where they could be distinguished amongst the gardens and orchards, shewed marks of recent repairs, and, contrary to custom, the old gates—which for many a long year had swung uselessly on their hinges—were now closed and barred. Half-way between the city and the place where Archbold and his companions stood appeared the troops of the rebels. They were drawn up in close order, and engaged apparently in some religious service; for as Henry and his companions gazed upon them, a sound went up from the assembled host as of a solemn psalm, and they could distinctly hear the voice of the multitude as it was borne upon the breeze, though the precise nature of their service was not discernible.

"Hark to the hypocritical psalm-singing rascals," said Glasier.

"I wish they had less hypocrisy, and our own soldiers more religion," said Archbold, gravely.

As they spoke, the sound of horse-hoofs was heard, and a trooper, whom Archbold had left behind, came riding up to announce that a large body of the enemy was in the rear.

"We must make for the Roman road," said Archbold, "and get to Lichfield by Mabel Hayes;" and so saying, he wheeled his troop round, to put his intention into effect. But they were not destined to accomplish their object unopposed. The enemy seeing a small troop of royalists, whom they knew by their red scarfs, had hastened their pace, and before Archbold could get to Watling Street road, a

body of fifty or sixty men had intercepted them, and these were followed at the distance of half a mile by another squadron of about equal numbers.

"We must break through them," said Archbold, "and make for the street road; take the right hand turn, and there halt and form across the lane. Now, my men, keep well together:—on—charge!"

The stout burghers of Warwick, of whom the hostile body consisted, had no notion of giving way before an inferior force. Archbold, however, had every advantage except that of numbers. He charged down a gentle declivity, his horses were in better breath from their halt, and his men were well trained in the management of their arms and horses. The roundheads being recently levied, and not much accustomed to war, were no match for Prince Rupert's troopers. The shock, however, was severe; several of the rebels were cut down, or unhorsed; the rest gave way on each side; and Archbold, not stopping to improve his advantage, as he might have done, had not the second body of the enemy been close upon him, got his troop to the street road without the loss of a man, two only having received slight wounds.

The last of the royalists had scarcely got to the lane, when the second troop of the enemy came up, expecting to find them in disorder, and to charge them in the rear; but were somewhat disappointed to see them drawn up, about a hundred yards down the road, in a compact body, five deep, occupying the whole space, so that they could not be surrounded, for the ground was enclosed on both sides, and the superiority of the enemy's number was of no advantage to them. They looked at each other and for a few minutes, and then the rebels drew off to join the main body, and Archbold with his troop resumed his way leisurely. It was evidently impossible for him to approach Lichfield on the south side, on account of the rebel army which lay between them and the city: being, therefore, perfectly acquainted with the country, he fetched a compass, and crossed the marsh at Mabel Hayes. This circuit occupied of necessity a considerable space of time. Meanwhile the booming of the cannons which struck their ears told them that the attack on the town had already commenced. It was a melancholy and bitter sound to Archbold and those amongst his troop who had left friends behind them in the city; but anxiety to reach their destination caused them only to ply the spur more vigorously to the reeking flanks of their horses.

At length they accomplished their object, and arrived at an ancient cross at the north side of the city, and thence marched in good order up the street which led to the Barbican, or western gate of the Close.

Here they met the royalist troops in full retreat; a mixed multitude of soldiers and citizens, men, women, and children, were hurrying in wild confusion over Bishop Langton's causeway.

The royalists had at first thought of defending the town against the enemy; but when they saw their force, and the power of artillery which they brought to bear upon their old mouldering walls and rotten gates, the extent of circuit which they had to defend, and the small number of troops which they had to man the walls, it was evident the town was untenable; and being unwilling to expose the inhabitants to the sufferings to which they must be subjected, if the town were taken by storm, Lord Chesterfield drew off his forces into the fortress, and sent up a flag of truce to deliver up the town.

It was a strange scene which Henry witnessed when he entered with the press into the Close of Lichfield. The sacred enclosure, which had hitherto been considered holy ground, was now converted into a warlike garrison. The open space before the west front was filled with a mixed mass of baggage and baggage-waggons, horses tethered, cattle lowing. The most respectable families of the town were standing in groups, unable to find accommodation, now that they had taken refuge in the fortress. Then again, there were wounded soldiers, townsmen whose names were well known, brought in by their comrades, which gave a melancholy interest to the scene. The canon's house were full of officers, who were quartered there, and the families of the neighbouring gentry; the Cathedral itself was converted into barracks for the soldiers, and their horses were littered down in the aisle.

After much difficulty and inquiry, Archbold at length found out his father, whom he scarcely knew, so much was he metamorphosed. Instead of his usual grave suit of black, Mr. Archbold had got on a buff coat, with a bandolier strapped round his shoulder, and a musket in his hand, while a large pair of boots encased his legs. However, this was no time for laughing. Archbold learned from him that Mr. Morley and Catharine were not in the Close; nor was his father able to give any intelligence about them, so sudden and unexpected had been the attack.

(To be continued.)

RULES TO HELP ONE WHO HAS BEEN CONFIRMED.

1. Never neglect your prayers, morning or evening.
 2. Examine yourself carefully as to your thoughts, and manner of life, at all events once in the week.
 3. Read every day, and think over, at least a few verses of the Bible: before you begin, ask God to bless what you are going to read.
 4. Come to Church every Sunday, and at other times as you have opportunity. Take care not to be late; kneel when you ought, and join heartily in the service.
 5. Come often to Holy Communion (never without earnest prayer and careful self-examination), bearing in mind your Lord's command, "*Do this in remembrance of me.*" To neglect it is disobedience and ingratitude to Him, and loss and danger to your own soul.
 6. Let no one persuade you to neglect the services of the Church in which you have been confirmed.
 7. Avoid religious disputes and idle gossip; try to think and speak well of every one.
 8. Watch and pray against all impurity in thought, and word, and deed. Keep from all places and company in which you are likely to be tempted.
 9. Always be strictly honest and truthful, and do your duty wherever you are, as "*a Servant of Christ.*"
 10. Do your best to help others by: Your Example; Your Influence; Your Prayers.
 11. Try to do some special work for God in His Church.
 12. Read these rules at least once in the week; see where you fail, and ask God to help you to keep them for Jesus Christ's sake.
- If you have any difficulty about these rules, go at once to your clergyman for advice.

THE ATHENASIAN CREED.

THERE are three Creeds; and the Church uses them all.

The Apostles' Creed is said at daily Morning and Evening Prayer: its use, therefore, is very frequent. The Nicene Creed is said at Holy Communion: where the Blessed Sacrament is celebrated frequently the people get very familiar with this Creed.

The Athenasian Creed is used less frequently than the others. It takes the place of the Apostles' Creed at Morning Prayer on some appointed days. The days on which the Church orders its use are either great festivals, such as Epiphany, Easter Day, and Ascension Day; or certain Saints' days, which seem to be added with the object of securing the use of the Athenasian Creed in every Church about once a month.

You find the order about the use of the Athenasian Creed in the Rubric before that Creed in the Book of Common Prayer. It is the duty of every clergyman to have this Creed used in his church on the days which are appointed by the Church. You see from this how jealously the Church of England guards the faith. If we were all of us, priests and people, faithful to our trust, and obedient to the rules which our Mother gives us, we should be more strong against the assaults of unbelief. We have no choice in the matter: we have to use the Creeds. We ought to learn more and more the meaning of the wondrous truths which God reveals. But while we are learning, we ought to know that God is true, and that He has revealed to our Mother the Church far more of the meaning of His truth than we, in our little leisure and with our small powers, can understand.

NONE OTHER NAME.

AMID all the dark earthliness and irreligion of this land, there is one thing which seems to have hope in it; that is the almost universal feeling that Christ is a Saviour to be trusted. The feeling may be hidden and disowned; but there it is in most men. Lay the godless and worldly, even the openly profane, on a sick bed; put him face to face with trouble or death; take him away from those things that hide truth from his soul; still the noise of the world around him; there is One to whom he almost always turns. There is one Name which his lips will be ready to breathe. Words about Christ he will hear with eagerness, or at least with no question of their reality. Christ has a hold on men which they often little know of. There would come a chill over the hearts of multitudes of the most ungodly, were they told that there was no hope in Christ. Many a heart would ask in fear, "To whom shall we go in our time of helplessness, in the hour of death, and in the day of judgment?"

But, this faith, after all, what does it do? In many, it but helps to quiet the uneasy heart, and

give a hope which shall perish. In many, it cheers on in sin, and only keeps back from the way in which Christ calls them. The meaning and power and aim of the Saviour's work are forgotten. He is kept in reserve, as it were, like a life-boat, only to be used when the ship is going down. Alas, the ship often strikes, when souls are sleeping: it is too late! They are not ready; after a fearful effort, or else before they have had time to rouse themselves, they sink, as if no means of escape had ever been provided.

The work of Him who died, and rose again, and ascended, was not, in the first place, to fill heaven with pardoned sinners. It was to fill this world with new-born men, who might show in them the power of the life of the Crucified, and who might enter on the heavenly state, prepared for it by a daily growth in holiness. Christ did not die to make sin safe, and a life of loving faith needless. It was not His plan to leave men to form hard habits of sin, through years, and to fit them for heaven by a swift miracle, or by slow discipline in an after state. It was His plan to give him will and power to beat down the evil in him, and to put away the evil around him, and grow, day by day, ready to take his place among the just. Christ died and lives, that earth might become like heaven; that men even now might learn and know much of the blessedness of freedom from sin and its curse. It was no part of his plan to make men free to become devils, and turn earth into hell, and to have before them, all the while, a hope of heaven. True it is that His hand is not shortened that it cannot save the worst, even at the last. He can call the dead soul to new life with His word. He can raise one out of whom the spiritual life has only just departed. He can awaken him who is being carried out as it were, to be left to hopeless decay. He can take him from the hands in which he seems to lie helplessly, and give him eternal life. And He is still able to save when the soul has lain long in corruption, and the hope of those even who love him most on earth has gone. He can work miracles, and He does. He renews what has been lost and worn away. He wins hearts which the world and sin have hardened. He changes, as it were, the very substance of the soul by His Almighty grace. But this is not the rule. The rule is that as men live so they go on when they die, and he who has sown thorns all his life cannot hope to gather wheat when the reapers come. The rule is that each day of obedience to grace leaves its mark on the nature, which lasts; and that each day of rebellion, nay, each act of rebellion against grace, hardens, and makes stiff in evil.

Christ His own self bore our sins, that we being dead to sins might live unto righteousness. When did He mean us to become dead to sin? Is it in the world to come? Is it after sin has been followed to weariness, and all relish for it has been lost? Is it in the lonely hours of sickness, when it is too late to undo the evil of a godless example? No; Christ bore our sins that, even now, we might live by the faith of the Son of God. He meant us now to cease from sin, as if all in us on which evil lays hold and which clings to evil were dead. He meant us, in newness of life, to shew the power of the living Christ as our Righteousness.

EVERY-DAY WORK.

Those who wish to bestow the years of their life upon God must also give Him the days, the hours, and the moments.

Look around, then, you who are yearning to be employed in the service of your God, and try to realize what He has given you to do to-day, and do not look beyond it. Strength is promised according to your day, but not according to your morrow. Every-day work requires every-day grace, and every-day grace requires every-day asking. Just try the experiment, then, for once—no matter what your occupation may be, no matter how distasteful to your natural disposition—so long as it is your duty. It may be the arithmetic lesson taught to the little child, or the wearisome drive with the complaining invalid, or the petty and fatiguing duties attendant upon your household concerns, or the routine of the shop, or the counting-house, or the writing-office: whatever it is, take it first to God. Before you begin, kneel and implore His blessing. Ask Him for a spirit of patience and meekness in contending with all the little wearisome difficulties and annoyances connected with it; ask Him to enable you not only to bear the daily cross, but to "take it up," denying yourself, and following the footsteps of the Lord Jesus. Then put your whole might into it—the might that you have borrowed from a Mightier than yourself, for that is the secret of real work. Do it as if your Master were standing before you; do it as you would have cast the net into the sea, as you would have fastened together the tent, as you would have laboured in the carpenter's shop, had you lived in the early days with Christ and His Apostles. Do not offer to God the blind, and the lame, and the maimed things of your mind; do not offer a spirit dreaming of the great

things which you could do, or may do at some other time, but offer to Him your wakeful, rejoicing, present energies, and you will find how brightly the day beams upon you, how sweetly the night gives you sleep, and how gratefully your heart swells with a sense of God as a Father, as well as of His benignity as a Master.

We think it was John Newton who went one day to visit a Christian brother, and found him busily engaged in his occupation of tanning. The man attempted to apologize. "Just so, my friend," said his pastor, "may your Lord find you when He comes; it is the work He has given you to do, and He expects you to do it diligently."

"I FOLLOWED HIM."

"You've come very regularly to church for the last three years, since your husband's death," said the vicar of — one day to a poor widow; "but I don't think you ever used to come before; how was that?" "Why, sir, you see, he was no scholar, and never went anywhere on Sundays, and I followed him."

The widow, like her husband, was no scholar; but she learnt after her husband died that, if she could not join in the service with her lips, she could join with her heart, and hear with her ears, and she loved to come. But how much better it would have been if she had led her husband, instead of following him! How much better it would have been if she had remembered the profession which she had made unto God at her Baptism, which was to "follow" Him, Who has promised that where two or three are gathered together in His Name, there He is in the midst of them!

Children's Department.

THE STRAY LAMB.

ONE bright and sunny day,

Upon a grassy hill,

The little lambs were all at play,

Too happy to keep still.

They ran and frisked about

Within their shepherd's view,

Loving their merry games, no doubt,

As much as children do.

But by and by a lamb—

A wilful little trot—

Said to itself, "How tired I am

Of keeping in one spot;

I want some better fun,

Fresh places want to see,

So presently away I'll run,

And they may look for me."

Without a thought of care

He wandered where he would,

And fancied that the change of air

Already did him good.

"This grass is finer far

Than what I left behind;

And O, how pink these daisies are—

Exactly to my mind."

Thus charmed with all around,

The moments quickly fled.

Until, to his dismay, he found

The sun had gone to bed.

The air grew damp and chill,

The little birdies slept,

And over every field and hill

The gloomy shadows crept.

Hungry and tired and cold,

Of unknown ills afraid,

He thought upon his happy fold,

And wished he had not strayed.

Fast poured the heavy rain,

The wind swept roughly by,

And as he sank upon the plain,

He felt he soon must die.

Just then a cheering voice

Fell on his listless ear,

And O, how did that lamb rejoice

To think relief was near!

His own dear Shepherd came

And clasped him in his arms.

Not uttering one harsh word of blame,

But soothing his alarms.

"My little lamb," he cried,

In soft, reproachful tone.

"Why did you leave your Shepherd's side,

And wander forth alone?"

And as he gently bore

The wanderer to his rest,

The lamb resolved it never more

Would think its own way best.

A STORY FOR CHILDREN.

A LITTLE boy once happened to be away from home. He started on his journey homeward, and, after walking some distance, came to a small stream flowing across the road, which he could easily have stepped across. "But no," thought he, "I see there are beautiful flowers along down the stream on this side, and I do love to gather them and play with them, and I have time enough to spare, so I will walk along down the stream, and when I have enjoyed these flowers as much as I like, I will then step across and go home."

But as he wandered on down, the stream gradually and at first imperceptibly, grew wider and deeper. At length he began to discover that the stream had become much wider, but thought he could throw a rail across or find where some tree had blown across, and in that way get over.

"I will gather," said he, "a few more of these beautiful flowers, and select from the water's edge a few of these beautiful stones for the children, and bask in this delightful sunshine, for it looks very dark and gloomy on the other side, and after a while I will cross over, and go home."

Thus he talked and thus he walked, until he found that the stream had become a river. "Now," thought he, "I will cross over the next bridge I come to."

But he passed the bridge. Finally the river was become an arm of the sea, but he must go over. So when the sun is just sinking in the west, and darkness is about to overspread the earth, pallid with fear, he slowly goes into the cold water; now it comes up to his knees; now to his waist (see how he shudder); and now up to his chin, and finally he sinks to rise no more.

Little children, the crossing of this stream is intended to represent the step which you must take, by receiving Jesus as your Saviour, that you may reach that beautiful home in heaven, where your Father awaits your coming. You may think as this boy did, "I will wait a little longer and enjoy the pleasures of this world, and then I will take the step." But remember, every day that you put it off, will make it but the harder, and the stream grows wider, and, it may be, you will find at last that you will have to enter the cold, dark stream of death unprepared.

THE SURETY.

THOMAS NOLAN had been turned out of Sunday-school. He had become so unruly that it seemed impossible to bear with him any longer, and his influence over the other pupils was so bad that it was thought best to expel him. But his parents brought him to the school again, begging the superintendent to take him back, and give him one more trial.

"I should be very glad to do so if I could feel sure of his conduct. But it is a sad thing for such a big boy to set such a bad example. However, I will see," and the superintendent went into the school-room.

"Boys," said he, "Thomas Nolan wants to come back to Sunday-school, and if someone will become surety for his good conduct, I will gladly receive him into the school again."

There was silence for a few minutes. The larger boys shook their heads, for they knew him of old. Then one of the smallest boys said, "Please, sir I will."

"You!" said the superintendent, "you become surety for a boy twice as large as you! Willie, do you understand what it means to become surety for anyone?"

"Yes, sir; it means that when he is bad, I am to be punished instead of him," was Willie's reply.

The superintendent then went out and told Mr. Nolan that they would receive Thomas into the school again, as Willie Graham had become surety for his good conduct.

BIRTHS, MARRIAGES and DEATHS,

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Death.

KIRKBY.—At the Rectory, Collingwood, on the 4th inst., Ernest Alexander, only son of Laurence Holwell and Mary Gascoigne Kirkby, aged 10 months.

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 6th. 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.

SEE CIRCULARS ON APPLICATION.

TORONTO CHURCH SCHOOL FOR BOYS.

Will (D.V.) be reopened at 35 GERRARD ST. close to Queen's Park Crescent and Yonge Street on **Monday, 5th September, at 9 a.m.** Applications to be made to H. HARRISON, M.A. Pupils specially prepared for University and other examinations.

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A Reduction of one-half for the daughters of Clergymen.
For Terms, "Circulars" and full particulars, address the Rev. Principal, or Mrs. CLANTON, Lady Principal, HELMUTH LADIES' COLLEGE, London, Ontario, Canada.

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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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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.
Wm. P. ATKINSON,
Bursar and Secretary.
Trinity College, August, 1881.

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MICHAELMAS TERM will begin on **WEDNESDAY, 7th SEPTEMBER.**

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MICHAELMAS TERM
—WILL BEGIN—
On **Thursday, Sep. 15th.**

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