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1 50, and \$2 per dozen;  
Forks, \$3, \$4.50 and \$6  
poons or Forks, \$4, \$5.50  
Each article is stamped  
& Co." Ask your store-  
take none other. Every  
for five years.

savings on cheap trash,  
se useful goods, and you  
To be had of all dealers  
Manufacturers, R.  
Beaver Works, Sheffield,  
or Canada, R. WILKES,  
eal.

expenses to agents. Outfit  
ICKERY, Augusta, Maine.

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, SEPTEMBER 11, 1879.

[No. 37

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*Solicitors-in-Chancery & Insolvency, &c.*  
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Pure Homœopathic Medicines in Dilutions  
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Cases Refitted. Vials Refilled.

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Silk and Gold S. S. Banners, \$5.00 each.  
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Boys prepared for the University, Law, and Medical Examinations; also for the Upper Forms at Upper Canada College, Port Hope, and the High Schools, as well as for Mercantile pursuits.  
Modern languages a speciality. Students coached privately for all examinations.  
The School was re-opened on Sept. 3rd.  
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The editor is happy to announce that having made a new contract with his printers, he is now able to offer the above Hymnal, adapted to the use of the Canadian Church, at  
**25 Cents per Copy, postpaid.**  
As the former price was considered to be very low, it is believed that this reduction will only extend the adoption of the book, which is now  
**In use in more than 800 Schools**  
In the United States and Canada.  
A liberal discount to those ordering copies to be sent by express.  
Address, **REV. C. L. HUTCHINS,**  
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moved "THE PINAFORE" to No. 73  
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Articled Pupil to an Organist, in the healthiest town in Nova Scotia. He will receive a thorough Musical Education and fitted for the post of Organist to any denomination. The English or Roman Catholic Cathedral, down to the lowest dissenting chapel. Will have also the comforts of a good house.  
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**NOW READY, FOOLSCAP OCTAVO.** 144 pages, Price cloth, 50c. **HINTS ON LECTURING,** Reprinted from the *Phonetic Journal*. An Orthographic, Phonetic Short-hand and Pronouncing Dictionary of the English Language. Crown, 8 vo. cloth, 6c. Orders with stamps, may be sent to  
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ING AND DAY SCHOOL, for the elementary and higher education of young ladies.  
This School, hitherto conducted at 20 Gerrard Street West, by Mrs. Rolph, widow of the late Hon. John Rolph, has been transferred to Mrs. Hayward, her daughter, and removed to 255 Jarvis Street, a few doors south of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. Classes will be re-umed, (D.V.) on THURSDAY, 4TH SEPT. For prospectus apply to  
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Apply for circulars to  
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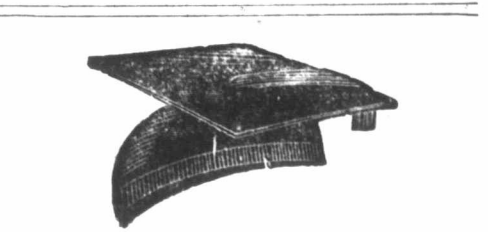
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**Staffordshire House,**  
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My rapidly extending business demanding increased accommodation, I beg respectfully to inform you that I have removed to more commodious and extensive premises, 289 Yonge St., five doors South of my old stand. Having recently imported a large and varied stock of  
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**China, Crockery & Glassware,**  
Direct from the Manufacturers, and prior to the advance in Duty, I shall be able to meet the requirements of my customers.  
Thanking you for your liberal patronage in the past, and hoping for a continuance of the same,  
I remain, yours respectfully,  
**RICHARD MOIR.**  
Toronto, June 25th, 1879.

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Boarding & Day School for Young Ladies,  
will reopen on MONDAY, SEPT. 8th.  
The house is pleasantly and healthily situated. The best Professors attend the School. Foreign Governesses resident. The German teacher has studied music at the Berlin Conservatory and has Professor Kullak's certificate. Senior pupils are prepared for the McGill University "Associate of Arts" degree, and also attend the Lectures of the Educational Association. Course for 1879-80, Astronomy, Dr. Johnson; English Literature, Prof. Moyses; Physical Geography, Dr. Dawson; Household Surgery & Nursing, Dr. Rodrick. References kindly permitted to the Bishop of Montreal, the Bishop of Quebec, the Rev. Canon Norman, the Rev. Canon Baldwin. Circulars with full particulars will be sent on application to **MRS. MERCER,** 9 Prince of Wales Terrace, Sherbrooke Street, Montreal.

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Montreal, is prepared to receive into his house four boys, sons of gentlemen, as boarders. They will attend the classes of St. John's School, and in the private preparation of their work will receive the personal supervision of the resident Head Master,  
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Curriculum—Scripture, Evidences of Christianity, English Literature and Composition, Geology, Botany, Chemistry, Physiology, Mathematics, Natural Sciences, Philosophy, Rhetoric, Music (vocal and instrumental), Latin, French, German, Drawing and Painting.  
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The Lady Principal desires to combine the comforts of a refined and happy home with the advantages of high intellectual and Christian training.  
Terms for Board, Washing, English (in all in Branches), Music and use of piano per annum..... \$175 00  
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The scholastic year is divided into four terms of ten weeks each. The Lenten term began 2nd Feb. The Easter term will begin on Feb. 21.  
Applications to be addressed to **LADY PRINCIPAL, Dunham Ladies College, Dunham, P.Q.**

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TRINITY COLLEGE. The EXAMINATIONS for MATRICULATION and the Annual Supplementary Examinations will be held in the College Hall, beginning on WEDNESDAY, OCT. 1ST, at 9 o'clock a.m.

CHARLES MAGRATH, Bursar and Secretary. Trinity College, Aug., 1879.

TO CLERGYMEN, WHO REQUIRE now or in six months time, the services of a first-rate 20 years experienced English Organist and Choir Master, pupil of Goss & Hopkins, the advertiser will be glad to correspond, especially where Choral Service is performed or desired.

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BURLINGTON BAY CANAL. NOTICE TO CONTRACTORS. SEALED TENDERS addressed to the undersigned (Secretary of Public Works) and endorsed "Tender for Burlington Bay Canal," will be received at this Office until the arrival of the Western Mails on Thursday, the 26th day of August, instant, for rebuilding part of the superstructure of the north pier at Burlington Bay Canal.

SEALING TENDERS addressed to the undersigned (Secretary of Public Works) and endorsed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY, THE 10TH DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

SEALING TENDERS addressed to the Secretary of Public Works, and addressed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY, THE 10TH DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

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IMPORTANT to the Bald. Can it be cured? Has been settled in the Affirmative by G. M. WINTERCORYN OF 144 King St. West, TORONTO. The only party who has successfully accomplished the Restoration of the Hair. Those Afflicted should not leave the city without paying him a visit.

H. J. MATTHEWS & BRO. NO. 93 YONGE STREET.

GILDERS, PICTURE FRAME & LOOKING GLASS MAKERS, AND IMPORTERS OF Fine Engravings, Chromos, Photographs, Illuminations, General Fine Arts Goods.

Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned and endorsed "Tender for Welland Canal," will be received at this Office until the arrival of the Eastern and Western Mails on FRIDAY, the 3rd day of OCTOBER next, for the construction of a Regulating Weir, Roadbridge, &c. at Port Dalhousie.

Sealed Tenders addressed to the undersigned and endorsed "Tender for Burlington Bay Canal," will be received at this Office until the arrival of the Western Mails on Thursday, the 26th day of August, instant, for rebuilding part of the superstructure of the north pier at Burlington Bay Canal.

Sealed Tenders addressed to the Secretary of Public Works, and addressed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY, THE 10TH DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

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SAINT ANNE, OTTAWA RIVER. Notice to Contractors. SEALED TENDERS addressed to the Secretary of Public Works, and addressed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY, THE 10TH DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

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Dr. JOHN H. CASTLE, Pastor Jarvis Street Baptist Church, Toronto, says:—"We have used Dr. Callender's Compound Dentifrice in the family, and find it at once pleasant and effective. I unhesitatingly recommend it for the two-fold purpose of cleansing and so preserving the teeth, and at the same time leaving a most agreeable taste in the mouth."

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Outside Venetian Blinds, (in lots of 3 windows or more), for the next 30 days, put on at about half the usual prices, and satisfaction guaranteed. Ordinary Windows, 6 feet high and under, put on complete without paint, for \$2.40. Painted, \$3.40 in city. For each additional foot over 6 feet, add 25 cents. For set, heads, add 25 cents. For circular or gothic heads, add 50 cents extra. Venetian Doors put on with mortise locks and wrought hinges, from \$3.50 up. Storm Sash put on, from \$1 up.

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Sold in 1878 than in any previous year.

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# Dominion Churchman.

THURSDAY, SEPTEMBER 11, 1879.

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Subscribers paying in advance can receive the DOMINION CHURCHMAN and Scribner's Monthly for \$5.00; or the CHURCHMAN and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00

## THE WEEK.

IT would appear that some of the leading men engaged in fostering "strikes" in the mother country are becoming convinced of the suicidal nature of the policy in which they have been engaged. We are told that the "striking" cotton operatives at the North End and River Meadow Mills, in Staley-bridge, have accepted a reduction of wages. The Operatives' Association did not encourage them to resist, although they are only working three days weekly. The workmen at other mills have also accepted a reduction.

Jay Gould has sent five thousand dollars to aid the Howard Association to meet the requirements on account of the yellow fever in the South. He has also stated that he will "foot the bill" if they continue in their zealous operations. The death is announced of Mattie Reno, who has been heroically attending the sick, until she herself fell a victim to the fever. The total number of new cases, reported last week in Memphis, was a hundred and fifty-two whites and seventy-eight colored. The total deaths for the week, forty-three whites and thirty-three colored. On the 7th, eleven fresh cases were reported and eight deaths.

The Order-in-Council, excluding United States cattle, has been extended to October 6th.

Imperial Commissioners are examining the harbours of British Columbia for a practicable railway terminus.

The Russian Government has started an expedition to investigate the diverting of the River Amour, which rises in the heart of Asia, from the sea of Aral to the Caspian Sea.

The drainage of gold from England to the United States has stopped, and the stoppage suggests the probability that Great Britain is able to pay for what grain she receives by cheaper means than direct gold remittances.

The live stock shipped from Montreal to Great Britain, during the last seven months, is estimated at one and three-quarter million dollars.

News from Yokohama has been received to the effect that the Nordenskjold Expedition has proved triumphantly successful.

The steamer Brest went ashore on Sunday off Lizard Point, England, and seven passengers were drowned.

The Greek Frontier Commissioners appear unable to agree on the question submitted to them.

The massacres in Mandalay continue, and diplomatic intercourse between the Burmese Court and the British has virtually ceased.

The United States demand for British goods has considerably increased.

The City of St. Petersburg, which is curiously situated at the mouth of the Neva, is threatened from the great floods which have taken place there. The storm still continued on Saturday, and the River Neva reached the greatest height ever known.

Eighty-four political offenders left Moscow on the 7th, for Siberia.

A revolt of Afghans has taken place at Cabul. Several native regiments have mutinied and the British Embassy has been attacked. The British forces in India have been ordered to advance upon Cabul.

The Vice Regal visit to Toronto has proved eminently satisfactory. The Governor General and the Princess Louise arrived in the city at 10.45. They were received by a vast concourse of people, and an immense procession was formed which conducted them to the Horticultural Gardens, when a Civic address was presented and a courteous reply was given by his Excellency. The Princess Louise then planted a Scottish Pine in the grounds of the Horticultural Society, and as we were able to obtain a near view we were forcibly impressed with the scant justice done to her Royal Highness in the photograph we have seen. They have utterly failed in giving the expression of goodness which is a marked feature of her countenance. The Party then proceeded to the Exhibition grounds, where an address was presented by the President of the Exhibition Association to his Excellency, and a suitable reply was given. In the evening the illuminations were of a superior character. On Saturday the annual regatta of the Royal Yacht Club took place, the occasion being honored by the presence of the Governor General and the Princess Louise. In the evening a Drawing Room was held at Government House. On Sunday the Vice Regal party attended St. James's Church, after having visited the Sunday School. In the evening His Excellency attended at St. Andrews.

## THE FOURTEENTH SUNDAY AFTER TRINITY.

THE adoration of Almighty God is the principal feature of religious worship. Thanksgiving for His blessings a main part of it; while charity to our fellow men, which is particularly suggested now, is the end of the commandment, as far as our relation to them is concerned.

A thankless disposition is an indication of the small value we set on the blessings we have received. If a due impression were made on the mind of any man as to the nature and extent of the benefits conferred upon him, it would be impossible that he could be silent on the subject. Such a disposition is also due to a utilitarian spirit. The use of prayer would be obvious to anyone believing in its efficacy. But the utility of thankfulness is not so clear. If man does us a service and we repay him, we can understand how he needs our repayment. But it might be asked what benefit can Almighty God receive by the

thanks of His creatures? We know, however, that it is not a matter of indifference to Him whether He is thanked or not by those His hands have made and whom He supports continually. If not for his own sake, yet for theirs, He would be thanked. If not to claim His own rightful honor, yet to place them in harmony with the law of truth, with the law of the universe, he would have them thank him. To thank the author of a blessing is a matter of hard moral obligation, and it is also a condition of moral force. "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God." Because it is the acknowledgment of the undeniable fact that all come from God, that we are utterly dependant upon Him, and that all existence, all Life is but the outflow of His Love. And to express this thankfulness before men, is one of the greatest acts of charity that can be practised, inasmuch as it tends to lead them to the source of all good, and to the practice of those duties, which are in the end, the most beneficial to themselves.

## DAILY SERVICE.

A few weeks ago the attention of our readers was called by a letter in our correspondence columns to the importance of this subject, to the positive law of the Church in reference to it, and to the dereliction of duty on the part of most churchmen, clergy and laity, in neglecting it—the clergy generally in not doing it, and the laity in not availing themselves of the privilege in the very few instances where it is to be had. Now, there is no law of the Church more absolute than this of giving the people an opportunity in their Churches of joining in Morning and Evening Prayer. We beg pardon of our "pure Saxon friends," we should have said, *Evensong*; and we might also have used the Prayer Book term, *Mattins*. Just at the present time there is a great hue-and-cry about "obeying the law" in Church matters; and this is especially the case among a "party" of men who are the most notorious law breakers the world ever saw. There can be no more positive or absolute "law" of the Church than this which says:—

"All Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause."

"And the Curate that ministereth in every Parish or Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's word and to pray with him!"

Now here is a Law so plain that had every word of it been of the purest Saxon, the most ignorant among our friends could not have understood it better. It is a Law which no Advertisements, no Injunctions, no "further order," of Elizabeth or anybody else has ever pretended to countermand; nor has any *Judge-Law* ever attempted to set it aside. And yet the men who lecture their neighbors about "obeying the Law" on some little points of ritual, of not much consequence either way—these are the men who systematically, strenuously and universally disobey this most important, most incontrovertible law of the Church. We confess we have neither sympathy nor patience with so glaring a case of inconsistency which exhibits so large an amount of hypocrisy.

Pastor Jarvis Street Toronto, says:—"We have found it at once pleasant and hesitatingly recommend purpose of cleansing and teeth, and at the same agreeable taste in the

Potts, Pastor of Metro- says:—"I have delayed and note and thanking you sent, until I could see of their use. I can- ly of both preparations. a great need."

Blinds!

Blinds, (in lots of 3 windows or 30 days, put on at about 1, and satisfaction guaran

s. 6 feet high and under, without paint, for \$2.40. For each additional foot 10 cents. For segt. heads, add 10 cents. For gothic heads, add 10 cents. Doors put on with mortise hinges, from \$3.50 up. Rooms \$1 up. Builders supplied at a paper than any other firm

McSPADDEN, H. B. Rathburn & Son, 10 St. West.

ESTD 1856.

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ND WOOD, QUALITIES.

Hard Wood, \$5 per cord. Beech and red for the \$4 50

all sizes. See descriptions at LOW CITY.

ices—Corner Front and ge Street Wharf, and all receive prompt attention.

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ceased enormously every period of "hard times." arters of all the Sewing world.

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ONEY

UNTERFEITS.

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Thus far our remarks apply to those who systematically and of set purpose disobey this Law of the Church—one of the plainest and most positive of them all—while at the same time they demand unhesitating obedience to some newly-made Judge-Law, which nobody had ever heard of before, at least *as law*. But there are others who disobey this plain and most important regulation. It is true they may not have been guilty of persecuting their neighbors who do not think exactly as they think, or who are a little more zealous than they are. But this absence of a persecuting and malevolent spirit is no excuse for the neglect of a plain duty. And a duty it is of the first order, where it is practicable. Daily Mattins and Evensong cannot of course be said publicly in missions, where three or more Churches have to be attended to, and perhaps from one to six or eight hundred square miles have to be evangelized by the labors of one clergyman. But in towns and in villages with only one Church in the Parish and with a Parsonage House close by, the neglect of this regulation is altogether inexcusable.

We shall have something more to say on this subject in a future issue.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 9.

##### QUAINT EPITAPHS AND CUSTOMS.

There are few graveyards in the old land without epitaphs of singular beauty or strange oddity of conceit, indeed the range of literature contains not purer gems of pathetic poesy, nor more amusing specimens of the burlesque of unlettered attempts at rhyme. Shelley says of poets: "They learn in suffering what they teach in song;" and many an epitaph written by a mourner in the anguish of bereavement to relieve his "o'er full heart" reveals at once his ignorance of the art of versification, but his being inspired by that intensity of feeling which sublimates all its utterances into poetry. How exquisite a picture of Christian character and of domestic bliss the following lines give us from the tomb of Lady Fitzherbert, of Tissington, who died in 1630:

"Reader, dost thou enquire who here doth lye?  
One that may teach thee both to live and dye;  
Elizabeth Fitzherbert called by name.  
To neighbors love; to Needless, Almes she brought.  
Early and late the house of God she sought,  
Sweet children five a husband deare she left  
Of wife is he, of mother they bereft.  
Lead, Marble, stone and Brass are all but pelfe  
On earth she was, in heaven she is—herself.  
Best loved best known, best welcome to her  
Maker  
With whom she sleeps in peace."

That phrase "*In Heaven she is—herself*" seems to us the brightest gem of praise in the diadem of woman. In a parish near by is a slab with this terse couplet written over the remains of Hewghé Beresford, who died in 1516:

"No epitaph need make the just man famed  
The good are prayesd when they be only named."

The legal profession will thank us for quoting the next specimen as a proof that at any rate *one* of their calling was blameless. At Bonsall we read over the tomb of Henrici Hopkinson, who died in 1634 (the year Hampden was compelled to pay ship-money by the Judges of the Exchequer Court):

A Barrester, a Bachelor of Arts,  
A practiser that chose the better part:  
That pleaded more for just defence than gain  
That for the poor and common took good pain,

That counselled peace, for hee did plainly see  
Too much decrease by suites that trivial bee:  
He's buried here, his soul in heaven doth rest,  
Without all feare, for peacemakers are blest."

Here is one based on a conceit which has given beauty to many an eulogy of the dead in prose and verse:

"He was a flower of sweetness, might have grown  
In age and kindred to perfection;  
But God's resistless hand, by Death's surprise,  
Transferred him to th' Heavenly Paradise."

The following, alas! might be placed over many a tomb, and many a living parent is going down to the fate of Sir John Statham, who in 1756 composed these lines to be his own epitaph:

"Under this stone there lies a knight  
With cares and sorrows killed outright;  
His thread of life was not quite run,  
He died by a graceless son.

Parents, beware! and take his word  
That grief will kill without a sword."

Parents have another temptation of which they need beware; the idolatry of children has brought on many a home the blight depicted in this most pathetic of epitaphs:

I was not in safety, neither had I rest, and the  
trouble came.

TO PENELOPE,

Only child of Sir Brooke Boothby and Dame  
Boothy,

Born April 11, 1785; died March 13th, 1791.

She was in form and intellect most perfect.  
The unfortunate Parents ventured their all on this  
frail bark, and the wreck was total.

The tomb of this child is the most touchingly pathetic work of the art of sculpture. The little beauty is seen lying on a mattress with an expression of pain on the features being borne with Christian resignation. To see this figure without a tear rising is not possible where there exists the capacity to feel for the sorrow of a stricken child or the anguish of bereaved parents. But what a lesson in the words, "the wreck was total."

We quote the next to give a model which we recommend the daughters of our church to study and copy in their lives; the tomb is dated A. D. 1600:

"Fridswide Gilbert to the grave  
Hath resigned her earthly part;  
Her soul to God that first it gave  
On angels wings went with her heart.  
A virtuous maid she lived and died  
Hurtful to none but good to all,  
Religious, modest, hating pride,  
These virtues crown her funeral!"

Byron wrote, "Believe a woman or an epitaph, or any other thing that's false;" but we prefer to put our trust in women to Byron, and believe these epitaphs to be truthful expressions of love for the sainted dead, whose virtues they extol.

From these touching memorials of the pious dead, we turn to notice briefly some quaint customs of these villages. In Hayfield Church, each pew has a tablet with the owner's name, what acres he holds, and what are his yearly dues to the Priest. In this church is a significant illustration of Puritan good sense and feeling. A monumental slab and marble bust in Glossop church were removed during some alterations, and placed in the lock-up, where they remained some years at the mercy of every drunken occupant. The inscription may interest the members of a family now settled in Canada: "Sacred to the memory of Joseph Hague, Esq., whose virtues as a man were as distinguished as his character as a merchant. Favoured with the blessings of Providence \* \* \* he acquired an immense fortune, which he distributed among his relatives, so as to give affluence to all in his lifetime.

He died at Park Hall, 12th March 1786, aged ninety years, leaving the interest on £1,000 to be spent yearly in clothing twelve poor men and twelve poor women, for ever, besides other charities, etc., etc.

The association of flowers with funerals is very ancient. Some Derbyshire villages have a very pretty custom, which it is a pity to see given up, of having a garland of flowers carried before the corpse of a young maiden, and the handkerchief, gloves, and collar she last wore, suspended within the circle. This garland, with the relics, was hung up in the church, and remained until it fell to pieces. At Ashford, one is still found with an appropriate verse attached, as though written by the deceased, who signs her name "Ann Swindel, aged 22, Dec. 9. 1789. At one of the Peak churches, a garland is swung on the topmost pinnacle of the tower, each May day, amid rejoicings. The custom of gathering rushes and bearing them to church in a gay procession, with flowers, and music, and song, is only just dying out in Derbyshire. The rushes were strewn on the floor of the church for comfort and cleanliness. In the pre-carpet days they were a luxury; we read of Thos. A. Beckett "His hall was strewn with fresh rushes daily to save the knight's clothes that sat on the floor in default of any place to sit on!" Before leaving these ancient Churches we will glance at the secular uses to which they have been put, in Chapel-le-Frith Church was once held a Court of Chancery. Cromwell with characteristic brutality used it as a gaol for Scotch prisoners, at Hayfield the Grammar School was in the Church, and in other places the naves and transepts were occupied for local secular purposes such as a Court House is usually devoted to.

To lovers of the picturesque in scenery, or students of ecclesiology, we commend the County of Derby as a field for observation when visiting England, to rush past such a spot as is usual with travellers from this continent in a fast night train seems almost an act of desecration.

As we read in the village archives records of frequent benefactions to the poor and to schools in days commonly called "the dark ages," and recall in fancy these poetic customs of floral tributes to the dead and celebrations of May-day by songs and festivities, and read the quaintly eloquent praise of the beloved who have gone before, we get an almost photographic picture of the daily life of these remote villagers, and learn lessons of gratitude to the Church which infused so much that was lovely into the life and habits of these humble miners and artisans, and knit them and their aristocratic neighbors together in the bonds of Christian charity, helping to build up England and England's Church as the beacon lights of the world.

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR SPECIAL CORRESPONDENT.)

ANNAPOLIS.—This Rural Deanery chapter met at Clementsport on the 13th of Aug. Present: Rev. P. J. Filleul, R. D., Rev. W. M. Godfrey, Incumbent; Rev. J. J. Ritchie, J. Ambrose, H. DeBlois and G. Maynard. Canon Dart, President of King's College, being a visitor. The Rev. Walter Scott Gray was absent through illness, at which deep regret was expressed in a kindly resolution of the chapter. The whole proceedings were harmonious and profitable.

CORNWALLIS.—Aug. 7th. Rev. F. J. H. Axford was inducted in the Rectory of St. John's Corn-



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wallis, by the Rev. R. Avery. An effort is being made here by means of a "fancy sale" to obtain means for the repair of the Rectory.

**TERRENCE BAY.**—The Bishop lately confirmed 18 candidates here. The church has been looked to and altogether this portion of the harvest-field missionary's work appears promising.

**PICTOU.**—The Bishop confirmed 17 in St. James' Church on the 17th inst., in the morning. Rev. L. M. Wilkins carried the pastoral staff and said morning prayer. The Bishop, as ever, was most earnest and impressive. After dinner his lordship crossed the harbour in a sail boat en route for New Glasgow.

**CHARLOTTETOWN, P. E. I.**—On Aug. 24th the Bishop confirmed 28 in St. Paul's. Went to Milton and held another confirmation in the afternoon and preached at St. Peter's, Charlottetown, in the evening. A good day's work!

**CRAPAUD** and its outports are prospering under the energetic rector Mr. Johnston, who seems to have inspired his flock with some of his own fire.

The Rev. R. Wainwright, Clerical Secretary of the Diocese of Nova Scotia, sailed in the "George Shattuck" for Cape Breton and the eastern part of the Province. Appended is a list of appointments: Sept. 5th to 10th, Sydney and Sydney Mines; 11th to 12th, Glace Bay; 13th to 16th, Louisburg and Mamadiou; 19th to 22nd, Arichat; 23rd to 24th, Port Mulgrave; 25th to 27th a.m., Manchester; 28th p.m. to Oct. 2nd, Guysboro', 3rd to 6th, Antigonishe; 8th, Halifax. All letters and communications meanwhile to be sent to him directed P. O. Box 494, Halifax. We may observe that it is the work of the reverend gentleman to visit every parish and mission station, and by addresses, etc., stir up the interest in mission work, and by organizing local societies of adult and juvenile, place more funds at the disposal of the Executive Committee.

The General Secretary of the Diocese is on a tour of the eastern part of the Diocese, Cape Breton, Guysboro', Antigonish, and will not be back to Halifax before the 8th October. His address is Box 594, Halifax.

**LOUISBURG.**—This mission seems to be in good life,—a visitor, writing to a contemporary, speaks warmly of the work being done and affection gained by Mr. McCully, the present incumbent.

**PARRSBORO'.**—The Rural Deanery Chapter of the Amherst Deanery are to meet here (D.V.) on the 17th inst.

**NEW ROSS.**—It is hoped that the new Church will be consecrated about the 20th September. Funds are still needed for the east window, which is a memorial to the founders of the Parish Chapter and Mrs. Ross, of H. M. 16th Regiment. Mr. Atwater it is feared will leave the parish shortly after the consecration. A good worker would find pleasant work here and simple hearted honest Church people. Mr. Atwater will probable take charge of Port Medway.

**MONTREAL.**

(FROM OUR OWN CORRESPONDENT.)

**BEDFORD.**—This Rectory, in the South-Eastern end of this diocese, which has for some months past been vacant, is now filled by the appointment of the Rev. W. H. Nye, M.A., lately Incumbent of West Shefford. Mr. Nye is succeeded at West Shefford by the Rev. F. R. Smith, sometime missionary at Chelsea, and more recently curate of St. John's Church, Ottawa.

**DUNHAM.**—This Rectory is still vacant. As I mentioned in my last it is a very desirable appointment. The name of Rural Dean Mussen has been freely mentioned in connexion with the vacancy; but whether he would accept or not I cannot say. Many think he would be just the man for the place. He is a ripe scholar, and a patient and energetic missionary.

Dunham College, though not exactly a Church institution properly so-called is sufficiently under Church control (more especially under the control of the Rector of Dunham) to cause it to be a matter of necessity that the Incumbent of Dunham should be a man of experience and undoubted attainments. These qualifications Mr. Mussen possesses in an eminent degree; and if he can be persuaded to leave West Farnham, where he has been for the past seventeen years, Dunham Parish and Dunham Ladies College will have reason to be thankful.

**AYLWIN.**—This mission, in the Deanery, of St. Andrews, also that of Buckingham in the same Deanery are vacant. It is hoped these will soon be supplied, as any protracted vacancy causes great hindrance to the work of the Church in a parish for many a day after the vacancy has been filled up.

**MONTREAL.**—I believe I am correct in stating that the Rev. Robt. Lindsay, M.A., rector of St. Thomas' parish in this city, will be the incumbent of the joint parishes of Trinity and St. Thomas under the arrangement with which your readers are already familiar. This opens up a very wide field of work for Mr. Lindsay, but we fancy neither too wide nor too hard for the man who did so much to plant the Church (and who was so very successful for fully a quarter of a century as missionary) in the Eastern Townships.

**SUTTON.** Speaking of the Eastern Townships reminds me that a few days ago I passed through this rising village, commonly called Sutton Flats. The history of this parish is a peculiar one, and when read in the light of the present it is full of encouragement for the Church in general and for our struggling missionaries in particular. Twenty years ago Romanism, Dissent and unbelief had the place pretty much all to themselves, and the ancient faith of the Catholic Church was held by an exceedingly small remnant. Now, the most influential congregation in the village of Sutton are Church people; the church (a stone building) is being repaired, and an addition in the shape of large and elegant chancel is being put up. The Sutton people deserve all praise for their patient continuance "in the apostles' doctrine," notwithstanding the violent *Evangelical* attempts of Methodist, Adventists, and other sectaries, which are from time to time made to seduce our people from the fold of Christ's Church. Much of the success which has attended the now independent parish of Sutton is due to the extraordinary zeal and wisdom of the rector, the Rev. John Smith. In a place like Sutton, where the sectarian cauldron is kept seething in some form or other from one year's end to another, it is no ordinary man who could secure the esteem and the respect of all classes in the community as Mr. Smith has done, and place the church in the position she now occupies in Sutton.

Many of our city clergy here have been away, or are away for the holidays. Canon Baldwin is down by the far-reaching sea, and Canon Evans has only just returned. Mr. Baylis of St. George's is away, and so is Doctor Sullivan, though the latter gentleman manages always to get back to the city in time for his Sunday duty. Doctor Leach has spent the summer at Knowlton—a beautiful spot in the county of Brome, E. T. The Rev. Chas. Daniel, assistant minister at St. John the Evangelist's, is rusticated at Grosse Isle, and the Bishop has just completed a heavy and protracted visitation tour through the Upper Ottawa district, and in the Deanery of Iberville.

For the year ending May 31st, 1879, the offertory at the following Churches yielded: St. John the Evangelist, \$5,542.49; The Cathedral, \$4,420.14; St. George's, \$3,345.03; St. Martin's, \$1,700; Trinity, \$1,159; St. Stephen's, \$1,100; St. Luke's, \$589.82. We think there is some instruction in these figures. St. John the Evangelist, rightly or wrongly, has had the reputation of being what is called a "Ritualistic Church," and the Rector—the Rev. Edward Wood, M.A.—has been quite a stumbling-block in the way of some of the "Protestant brethren." Ritualism or no ritualism he has certainly educated

his congregation up to the true idea of the weekly payments and offerings to God. The people who call Mr. Wood their pastor are for the most part poor: I might say very poor, as compared with the congregations of St. George's, the Cathedral, or St. Martin's; and that this poor people should have cast into the Lord's treasury on the various Sunday mornings and evenings of the year a greater sum than that contributed on similar occasions by the large and fashionable, and wealthy (and thoroughly evangelical) congregations I have just named, is truly surprising. Is it so that a *small, a poor, a Ritualistic* congregation understands its duty in the matter of the weekly offertory better than its neighbors, which are neither small, nor poor, nor Ritualistic?

The following resolution was adopted at our last Synod: "That a special enquiry be instituted into the state and condition of the various Sunday Schools of the Church in this Diocese; and that steps be taken to render the same more effective, and increase the number of attendants." We trust something will come of the resolution. It is to be feared that in some few, *very few*, places the Catechism is not taught so constantly or so freely as it ought to be. We have heard of one instance of its being rejected by a certain Sunday School teacher on the grounds that "the Catechism is neither the Gospel nor the word of God." Fancy such an expression in a Church of England Sunday School, and made by a near relative of the Incumbent!

Speaking of the Bishop's recent tour in the Deanery of Iberville reminds me of the very happy and cheering time spent by his lordship in the parish of Hemmingford. At morning service, in St. Luke's Church, on 24th August, the venerable and respected Incumbent, Rev. J. C. Davidson, had the happiness of presenting nine candidates for confirmation, and of seeing all the candidates and many of their friends come up to the Holy Supper of their Lord. The Bishop's address, like all his addresses, was plain, powerful, and full of wisdom and instruction. On Monday evening, the 25th, a very hearty and well attended missionary meeting was held in the same church, the Bishop in the chair. Financially and otherwise this meeting, and indeed the whole episcopal visit was a joyous success. *Laus Deo.*

**CLARANVILLE.**—The people of St. George's have been greatly improving the appearance of their church of late. Mr. Gallagher of Alburgh Vt. is the architect. It is said that externally Claranville will have a church to surpass all others in the Deanery of Bedford for Architectural beauty. Internally the work is not yet completed, but no doubt it will be on a scale equal to what has been done and will do credit to those who have undertaken the good work.

**ST. JOHNS.**—The Rev. W. L. Mills, rector, has returned from the seaside greatly improved in health.

**WEST SHEFFORD.**—The Lord Bishop has appointed the Rev. Mr. Smith Curate of St. Johns Church Ottawa, to the Incumbency of this place.

**SOUTH STUKELY.**—Several families who had been connected with the Baptist body in West Bolton have seceded from that denomination and requested the Incumbent of South Stukely to take charge of them. The Baptists have an edifice in West Bolton which has been lately built and dedicated, as a union building, but they refused to allow those who seceded from them to worship in it.

**ONTARIO.**

(FROM OUR OWN CORRESPONDENT.)

**ST. LAWRENCE CLERICAL UNION.**—The summer meeting was held in St. Paul's Church, Waddington, N.Y., on the 26th and 27th ultimo, and proved a most enjoyable one, although only thirteen members were present. Those who took passage aboard the little steamer "Island Dove," at Ogdensburg, and enjoyed the beautiful trip from thence to Waddington, had a treat indeed. This



route is historic, and recalling the scenes there enacted during the old French war, the mind unbidden revels in the task of comparing *then* and *now*. The wharf, from which we embarked, is built on the west bank of the Oswegatchie River; on the spot where a century ago, the Indian tribe of that name drew up their bark canoes under the guns of the adjacent Fort La Presentation, built to protect the Mission founded in 1749 by the Abbe Picquet, a priest of the Seminary of St. Sulpice. Now this ground is occupied by railway stations and warehouses alongside which are moored, not the canoes of the redman, but the steamboats which ply between the different places along the river, and the trim and graceful steam yachts which minister to the pleasure of the wealthy citizens of Ogdensburg. Steaming out of the Oswegatchie, we enter the mighty St. Lawrence, and under the propelling influences of current and steam our little boat glides along smoothly and evenly. We are soon past Ogdensburg on the south, and Prescott on the north bank, and past the *ci-devant* windmill, now utilized as a lighthouse, where Canadian rebels sought refuge, and for a time defied the troops in '88. Rapidly passing the lovely fields and woods on either shore, offering glimpses of charming and ever changing pastoral views, the broad expanse of water becomes broken by islands. The first, now known as Chimney Island, is possessed of unusual interest. Called by the Iroquois *Oraquinton*, and *Isle Royal* by the French, it was selected by the latter, under the Chevalier de Levis, as the site of the first of the contemplated obstructions to be placed at all the rapids of the St. Lawrence for the purpose of preventing the British, who had captured Fort Niagara, from reaching Montreal. Situated about midway between either shore, it was thought to command the river at this point. Here in March, 1760, M. Pouchot, commander of the *Regiment du Bearn*, began to erect strong fortifications. In August of the same year, the British Army under the command of Gen. Amherst, attacked him. Planting batteries on two points just above the island, that on the south, or present American shore, being called *Pt. Ganataragouin*, and the other on the opposite, or present Canadian side, called *Pt. Gallette*, as well as on *Isle a la Cuisse*, now called Spencer's, lying between the foot of Chimney Island and the Canadian shore, and on *Isle de la Magdelaine*, the present Drummond's Island, Gen. Amherst, with the assistance of his vessels, began the attack, and on the 26th the place surrendered.

Few people passing this little island to-day would suppose that it was once the theatre of such stirring scenes. But a visit to it shows that the outlines of Ft. Levis, which covered the entire island, are still plainly visible. The glacis is covered with a thick growth of bushes. Inside the ruined ramparts, if one is bold enough to force through the luxuriant growth of nettles and thistles, the ground is found to be covered with debris, all that is left of the old fort. And here, where once the gay and chivalrous officers of France bivouacked, and superintended the erection of fortifications; where once sounded the revelry of the mess-table, the lonely sentries keeping watch for the approach of the enemy, and dreaming of *la belle France* which few were ever to see again; and later, where red-hot shot, "fire-pots" and "carcasses" fell, dealing death and destruction until the gallant Pouchot was forced to capitulate, all is now peaceful and quiet under a thick garb of verdure, and solitary, if we except the toads and black-birds that make it their home. While we have been dwelling on these scenes of other days the "Island Dove" has hurried us past Lame Squaw, Deer and Rensalaer Islands, and the rest of the Galop Group, and plunges into the soothing Galop Rapids, passing Edwardsburg on the Canadian shore, other beautiful islands, and the thriving village of Iroquois, built on what the French called *Point aux Iroquois*. With the fertile fields of the township of Matilda on the port side, and Ogden Island on the starboard, we quickly enter the lovely *Rapide du Plute*, which soon brings us to the foot of the island. Rounding it we enter the dead water of the American channel and head up it to Waddington. This little village bears the traces of having been once intended for a thriving town. Its streets are wide, and adorned with beautiful and majestic elms. The houses have

an air of quiet comfort, and, were it not for the busy industry of the paper mills of Mr. Henry R. James, an enterprising citizen of Ogdensburg, the appearance of the whole village would be Rip Van Winklian enough.

The parish church, dedicated to St. Paul, was built in 1817 by the late Mr. David Ogden,—who also gave the site for St. John's Church, Ogdensburg,—one of these noble men who, while providing a house for themselves forget not to erect God's house near by, and is a relic of bye-gone days. Like the manor house on Ogden Island, it is honestly built of stone, the walls being solid three feet thick. Inside, it does not, however, correspond to our ideas of churchliness, being divided into square pews—sometime irreverently cleft cattle-pens—while ugly galleries run around three sides. The prevailing color of walls, ceiling, woodwork, and even the upholstery of the pews being Orthodox Quaker drab. The chancel is only sufficiently recessed to contain the altar, which however, is of good proportions, decently vested in green and gold, and surmounted with a cross of Iona.

The Rector is Archdeacon Clemson, whose estimable wife is a niece of the generous founder of the church. Here at 7.30 we had Evensong, with a very good congregation, composed of outsiders, as well as church people. The latter, by the way, being few in number, owing to many families having moved to more thriving localities; but this is one of the vicissitudes of very many American villages. The choir, supplemented by the voices of the clergy, took up the chants and hymns with heartiness, and fairly made the old roof ring. Addresses on "The Church, a Leader in the Past and Present," were delivered by the Revs. J. D. Morrison, D.D., Lewin, and Low. Next morning there was a celebration of the Holy Communion, a very gratifying number of the faithful laity receiving along with the clergy. The forenoon was spent by the members in discussing the subject of "Aggressiveness in Parochial Work." The essayist having failed to appear, the subject was ably introduced by the Rev. C. Forest, and continued by each member in turn. After recess the Rev. G. J. Low read an essay on "Eschatology," which elicited the most spirited debate of any we have ever had at these meetings. While the views expressed by different speakers were widely diverse, all agreed that the essay was not only brilliantly written, but showed careful preparation involving very extensive research. At 7.30 Evensong was again said in the church, a larger congregation being present than on the evening previous. Three addresses were given on "The Church in the Hope," by the Reverend Messrs. Olmstead, Muckleston and Forest. The timely utterances of all, but especially of the last speaker, ought to be heard in every parish in the land. He made a strong and telling point of the debased ideas of marriage, at present prevailing in the world, being at the root of the godless character of so many homes; and pointed out, in bold and eloquent language, that true happiness could only be found in homes modelled according to the Church's pattern, and constantly showing forth the Church's teaching in the daily lives and conversation of the inmates. Such teaching, coming from the clergy of two different countries, and following, not only that ordinarily given in that church, but also the upright and godly life of its justly venerated Rector cannot fail, with the divine blessing, to be productive of much good. There was but one feeling amongst us on Thursday morning, and that was one of regret, that our several duties so soon called us away from the genial, and truly Christian atmosphere of this quiet country Rectory. The deeply affectionate manner in which all the parishioners whom we met, spoke of their Rector was convincing proof that they look upon him as indeed their pastor—a feeling much too rare in these days of feverish uneasiness, and a religion, which more often regards the clergyman as an ecclesiastical hack hired by the congregation, than the spiritual pastor, father and friend of the souls to whom he ministers. I may add that he is no less beloved by his brethren of the clergy of the Convocation of Ogdensburg, who this year nominated him for the office of Archdeacon. The novel experiment, begun several years ago by the formation of the St. L. C. U., has worked so well, and the objects

for which it was formed have been so successfully attained up to the present time, that we are anxious to bring it more prominently under the notice of the Church people, both clergy and laity, living along the frontier. The latter part of our wish can best be attained by keeping up, and if possible, increasing the *esprit du corps* of the members, and inducing those who have held aloof to join heart and hand with us in our work. That work is two-fold; first, in our meeting, to seek mutual edification, and by mutual counsel and encouragement to "provoke one another to good works"—even to the putting forth every effort to win souls to Christ; and secondly, in the public services held during our sessions, to stir up our people to consider the fair heritage which is theirs and ours, as members of that grand old historic Church, whose teachings have moulded the character of the Anglo-Saxon race, and made it the bulwark of the "Faith once delivered to the saints." And, under the purifying and ennobling influences of that faith, causing it to be rapidly becoming—if it is not already—the dominant race of the world. In a word, seeking to impress upon them the idea of the unity, holiness and catholicity of our spiritual mother, and that to her as the "witness and keeper of Holy Writ," we are indebted for all the blessings of civil and religious liberty which we now enjoy. And we maintain that our organization is admirably adapted for carrying on this work. Composed of the clergy of two autonomous Churches, scions of the same parent stock planted by apostolic hands in the country which is the common mother of both, and occupying the ground conquered by Amherst, Wolfe, Washington, Putnam, and Schuyler, and a host of others whose names are household words, from the Gallican supporters of a foreign tyranny, it is a living exponent of the true Catholic idea of unity, as contrasted with the spurious substitute found in the Roman obedience. People are not so obtuse as to fail to see the difference between American and Canadian ministers exchanging pulpits, and for the nonce sinking their difference; or a meeting of Romanist clergy, who although Americans and Canadians by birth, owe absolute allegiance to a foreign power, and a voluntary association composed of the citizens of two self-governing and independent nations, who are also members of two self-governing and independent churches, yet one in the grand essentials of catholic unity laid down in Scripture, "The Apostles' doctrine and fellowship, and in the breaking of bread, and in the prayers."

Our object in alluding to the historical incidents mentioned in this article is to remind our brethren that our fathers wrested this portion of the continent from a power that was supporting and protecting the men who, however corrupt the faith, and practice of their communion—showed in their labors zeal and courageous devotion beyond all praise. So that if we fail to hold this ground, and neglect to sow it with the good seed of a purer and more evangelical faith, their labour is but lost, and had better have been spared.

Any clergyman desiring fuller information concerning the constitution and working of the Union may write to the Secretary, Rev. W. J. W. Finlay, Ogdensburg, N.Y., who will cheerfully furnish it.

#### TORONTO.

*Christ Church, Deer Park.*—The annual Parochial and Sunday School festival was held on Tuesday Sept. 2nd, at Lanton Park, the beautiful grounds of John Fiskin, Esq. The children, with many of their friends, assembled in the church at 2 p.m., whence, after service, they proceeded to the grounds, where music by the Yorkville band, amusements, refreshments, etc., filled up the afternoon until dark. A most enjoyable time was spent, and all voted the festival a perfect success.

*Parkdale.*—At a meeting held in St. Mark's Church on Monday Sept. 1st, Miss Rawlinson, who has had charge of the musical portion of the church service since the starting of the mission; was presented with a handsome locket and chain by the members of the congregation. Mr. F. Wilson, in making the presentation, conveyed in a very neat speech the feelings of respect and esteem in which the young lady is held in the village. Mr. Rawlinson replied in behalf of his



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daughter, and expressed his thanks to the congregation for their kindness and good will to her. W. P. Atkinson, Esq., Churchwarden, then said a few words in reply, indicative of kindly feelings toward Miss Rawlinson, and thanking her for the admirable manner in which she had conducted the choir and music. The locket is of gold, and is ornamented with a horse shoe set in pearls and turquois, and on the reverse side is a shield, bearing the following inscription: "Presented to Miss Rawlinson, by the ladies of St. Marks Church, Parkdale, 1879."

**AURORA, OAKRIDGES AND KING.**—On Wednesday the 27th ult., this parish held its annual harvest festival at the church of St. John's, Oakridges, where His Lordship the Bishop was present, and preached the sermon. On this occasion there was an address of welcome presented to his Lordship, signed by the wardens of Trinity Church, Aurora, and St. John's Oakridges, but as the congregation at King was not invited to participate in this act of loyalty and devotion to our chief pastor, take this opportunity of expressing our approval of every sentiment contained in that address, and also our regrets that we were not represented in it.

**BOBCAYGEON.**—*Christ Church.*—This beautiful church was, on Thursday evening last, the scene of a most interesting and imposing ceremony. The Lord Bishop administered the sacred rite of Confirmation to 26 candidates—19 females and 17 males—a much larger number than has ever before been confirmed in this church. The ceremony was witnessed by a very large congregation, which fully entered into the solemnity of the occasion. The confirmation service was preceded by evening prayer, to the end of the 3rd collect, and Hymn 849 A. and M., "My God, accept my heart this day." Before putting the usual question to the candidates, his Lordship delivered an excellent and practical address, which was listened to throughout with the greatest attention. At the close of the service, Hymn 371 "O Jesus, I Have Promised," was sung. His Lordship then delivered an excellent sermon on Rom x. 10. The offertory, which was devoted to the Mission Fund of the Diocese, having been presented, Hymn 391, "Onward Christian Soldiers," to time by A. S. Sullivan, was sung in a very hearty manner, and after a collect His Lordship pronounced a blessing. The Rev. Rural Deans Allen and Smithett, the Rev. W. Logan, and the Incumbent, the Rev. H. C. Avant were present and took part in the services. On the conclusion of the services in the church, the Bishop held a reception in the parsonage, where a large number of ladies and gentlemen were presented to his Lordship.

On Friday morning the Bishop, and the Revs. T. W. Allen, Dr. Smithett and H. C. Avant, were driven to Dunsford Church, which is now reunited to Bobcaygeon, where his Lordship confirmed sixteen candidates—seven females and nine males.

**SYNOD OFFICE.**—Collections, etc., received during the week ending 6th September 1879.

**MISSION FUND.**—*July Collection.*—Toronto, St. Peter's \$40.00; St. Anne's \$11.96; Barrie \$11.00.

*In answer to \$1,000 offer.*—Rev. Geo. Hallen, additional subscription \$10.00.

*Collection at Harvest Festival.*—Aurora and Oakridges, 27th Aug. 1879, \$14.00.

**RECEPTION BY THE GOVERNOR GENERAL OF THE SYNOD OF TORONTO.**—On Friday, at four o'clock in the afternoon the Lord Bishop of Toronto accompanied by a large number of the clergy and laity of the diocese assembled in Synod, and waited upon his Excellency at Government House. The party were ushered into the reception room, and after a few minutes interval were conducted into another room, where they were courteously received by His Excellency.

**THE ADDRESS.**

The Lord Bishop then presented the following address:—May it please your Excellency, We the Bishop, Clergy and Lay representatives of the Church of England, in the Diocese of Toronto avail ourselves of the first opportunity presented

by our assembling in Synod to convey to your Excellency and to Her Royal Highness the Princess Louise our heartfelt attachment to the British Throne and to the person of Her Most Gracious Majesty. We also beg to be permitted to give expression to the lively satisfaction with which we regard your Excellency's appointment as Governor General of the Dominion a satisfaction greatly enhanced by the fact that this appointment involves the presence amongst us of an illustrious Princess whose high example and whose generous and intelligent interest in everything which concerns the religious and moral welfare and the intellectual progress of this people will most materially aid your Excellency's personal endeavors to promote the best interests of society. We trust that we may ever prove ourselves to be faithful representatives of the traditional loyalty of our Mother Church of England and that we may long enjoy and requite by loving allegiance the inestimable blessings attendant upon our connection with the British Empire. We earnestly pray Almighty God that He will graciously prosper the administration of your Excellency to the welfare of the Dominion, and to your own honor and happiness, and that He may be pleased to pour upon yourself and your Royal consort His richest blessings for this life and for that which is to come.

This address was signed by the Bishop and the officers of the Synod.

**HIS EXCELLENCY'S REPLY.**

His Excellency replied as follows:—My Lord, and Rev. Sirs, and Gentlemen.—Your visit and your congratulations will give us both much pleasure, for the Princess, will hear of your good wishes with an increased feeling of sympathy for the clergy of that church in whose communion she has been brought up. We all owe much in this country to you the ministers of religion, for I think it will be readily acknowledged by all who have had experience of legislation either in making or assisting in the framing of laws by all who as ministers or rulers have had any knowledge of the application of the statutes of Parliament to the affairs of a people and the government of men, that it is principally to the influences of religion that they must look, and to the churches whose duty it is to use and to extend those influences for the guidance and elevation of the mind of the community. It is to the interpreters of religion that they must trust to prepare with them the soil from which shall be reaped the harvests of order and prosperity to be garnered, only where ignorance, and intolerance, hatred, and fanaticism have been removed by knowledge and love.

The Lord Bishop then presented to his excellency, Archdeacon Wilson, Dean Grasett, and the officers of the Synod, viz., Dr. Snelling, Rev. Mr. Mockridge, Dr. Hodgins, and Mr. S. B. Harman. The party then withdrew after thanking his Excellency for his courtesy, each member of the Synod receiving as he retired a friendly shake of the hand from his Excellency.

**DURHAM AND VICTORIA.**—The next meeting of the rural-decanal chapter of Durham and Victoria will be held at the rectory, Millbrook (D. V.) on Tuesday, 21st of September. Meeting for making arrangements for holding missionary meetings in the various parishes and missions of the deanery, at noon, in the rectory; service and sermon in St. Thomas church at 7 p.m. The attendance of the clergy of the deanery is earnestly requested.—T. W. ALLEN, Rural Dean.

**WHITBY.**—On Monday, the 25th August, at 8 p.m., All Saint's Church was crowded to witness the apostolic right of laying on of hands. After having completed the evening prayers the rector, Rev. A. J. Fidler, presented to his Lordship 29 candidates for confirmation. The Bishop's address and sermon were unusually impressive. Next morning at 8 a.m., worship was resumed, and 50 communicants presented themselves to partake of the blessed sacrament, of whom about half were of the newly confirmed. The Church was beautifully decorated with flowers. The font especially note worthy.

**NEWMARKET: St. Paul's.**—A very pleasant and successful garden party was held by the ladies of

this church, on Tuesday evening last. J. J. Pearson, Esq., with his usual kindness, gave the use of his spacious and beautiful grounds for the occasion.

The weather was all that could be desired, and materially assisted in bringing together between 300 and 400 visitors, who appeared thoroughly to enjoy themselves, and to appreciate the good things which loaded the handsomely decorated tables, at which we noticed as presiding, Mesdames Ashworth, T. J. Robertson, Bowden, Owen, McCullough, Botsford, J. C. Robertson, and Misses Dudley, Sykes, Denne, Hewitt, McCormick, &c. Mrs. Oliver had many candidates for her cake, to which was attached a gold ring—the present of Mr. Albert Roe. Miss Mary Dudley, as Rebecca, was kept busy in drawing refreshing draughts from the well—the labor lightened by the mirth and enjoyment of those who flocked around.

The musical portion of the entertainment was provided by the band. One of their pieces, the *Adelia Quickstep*, was capitally performed. They were followed by Miss Frank Wilkin, who sang with much feeling. Mrs. Russell's instrumental performances showed the accomplished *artiste*, and were rich treats. And what shall we say of Miss Hillary, whose *Kathleen Macourneen*, rendered with all the power of her rich, full voice, was inexpressibly charming. And then there were other brilliant stars in the musical firmament: Misses Morgan, Mary Dawson, Marion Pearson, Lily Macdonald, and Jennie Hulse.

The party was a great success, and realized about \$125.

We are glad to learn that our friends in Newmarket are now moving in the matter of a new church edifice, and not before it was wanted. As the ladies of the congregation wished that the first money paid in to the Building Fund account should come from them, a garden party was held with the satisfactory result above stated.

We heartily wish them all success.

**NIAGARA.**

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop will hold an ordination on Sunday the 21st. September in St. George's Church, Guelph. The candidates for orders are required to present themselves at the rectory there on Thursday the 18th. at 10.30 a.m. provided with the usual testimonials.

Alex. Dixon B.A. Examining Chaplain

**HAMILTON.**—*Receipts at Synod Office during the month of August 1879:—*

**MISSION FUND.**—*Offertory Collections.*—Stoney Creek, \$8.12; Bartenville, 88 cents; Clifton, \$10.96; Niagara, (additional) \$2.00; Grimsby, \$10.00; Milton, \$22.47; Oakville, \$9.27; Queenston, \$1.51; Clifford, \$1.18; Drew, 77 cents. *On Guarantee Account.*—Harriston, \$15.00; Cheapside, \$37.50; Norval, \$75.00; Port Maitland, \$20.00; Fergus, \$94.00; Alma, \$24; Carlisle, \$22.75. *On Capital Account.*—Bequest, late Mrs. O. T. Macklem, \$1000.00

**WIDOWS' AND ORPHANS' FUND.**—*Offertory Collections.*—Caledonia, \$11.01; York, \$10.75. *On Capital Account.*—Bequest, late Mrs. O. T. Macklem, \$1,000.

**ALGOMA FUND.**—*Offertory Collections.*—Grimsby, \$8.00; Chippawa, \$26.29.

**HURON.**

(FROM OUR OWN CORRESPONDENT.)

**INGERSOLL.**—In speaking of the Church in Canada, of the trials and difficulties with which she has to contend, and of her continued progress, we must not overlook the great difficulty of procuring the means necessary to carry on Church work. Freewill offerings in a country newly reclaimed from the wilderness, far from being sufficient, hence the necessity of having resort to social parties, conversaciones, concerts, garden parties and other plans. And not only are they of service in their primary results; they also serve to bring together in social intercourse members of the Church, some of whom might otherwise continue strangers. On Thursday of last week there was a very large, and in every



respect, successful garden party on the grounds of Major Ellis, in aid of the organ fund of St. James' Church. The church but lately built, when Rev. Mr. Hicks was rector of the parish, was enough to exhaust the means at the disposal of the congregation; and now the new church requires a new organ. This the present rector—Rev. C. Bland—is determined to have, and we congratulate St. James' Church on their prospects.

**DORCHESTER MISSION.**—Rev. T. W. Raikes, formerly incumbent of Harrietsville, Belmont and Dorchester Station, is paying a visit among his old friends in the mission. His sphere of labor at present is Niagara City, New York.

**HELMUTH LADIES' COLLEGE.**—Rev. Mr. Leyborn, of Rawdon, Quebec, left for London last week. An exchange says Mr. Leyborn succeeds to the Professorship of Helmuth College.

**EXETER.**—A garden party, the second of the season, was given by the Church Ladies Aid Society, on Tuesday, 3rd inst., afternoon and evening, in Dr. Hyndman's beautiful grounds. An excellent tea, of which a large number partook, was served. Amusements of various kinds were provided. During the evening a handsome ottoman, which was worked and presented by Mrs. Robinson, wife of the Incumbent, was voted for at ten cents a vote, the candidates being Mrs. Dr. Hyndman and Miss McDonnell. Three hundred and five votes were recorded for Mrs. H., and 202 for Miss McDonnell. The net proceeds of the garden party were \$90. The singing of the song "Nancy Lee" by Miss E. Stretton, of Brussels, was listened to with interest, and Miss McDonnell sung several songs in her usual elegant style; Mr. Caddy and other friends also favored the company. The party altogether was a grand success.

## British and Foreign.

### GREAT BRITAIN.

Lord Wriothlesley Russel, a half-brother of Lord John Russel, has been for fifty years the incumbent of the parish of Chenies. The anniversary of the rectorate, together with the golden wedding of Lord and Lady Wriothlesley, was recently commemorated by the presentation of an illuminated address by residents of the parish.

The *Athenæum* says the New Testament Revision Company have made such progress in their work that the New Testament is likely to be published by the University Presses early next year. It is intended to issue in the first instance two editions—a large handsome octavo, and a small cheaper volume for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

The Bishop of Salisbury held a visitation at Dorchester on the 8th ult. His lordship in the course of his triennial charge said that he regarded the general condition of things in Europe as respected religion as very alarming; for vast numbers of people were under the influence of wide-spread revolutionary propaganda, and were throwing off the restraints of religion on every side. Moral and social order was more or less being cast away. Religion had been the mainstay of nations, and to religion they must look as the great upholder of the sacred interests involved in these things. But they must not look to Rome, which was narrowing its empire, and instead of guiding the march of civilization endeavoured to gag and impede it. The Romish religion had not saved Italy or France from a deep and widespread unbelief, which had sapped the very foundations of national existence. And it was to be feared the cold philosophy of Germany was little to be looked to to leaven the mass of socialism and scoffing infidelity. Nor could they look to Russia, with her hitherto easily obedient and paternally-governed people, and her outwardly beautiful religion: for it was there more than anywhere else that the struggle was raging, and the religion of irreligion and the doctrine of secret murder were met by the equally stern severity of military operations. He had no doubt that in the Anglican Church lay the best hopes of retaining the supports of human society. The religion of the Anglican Church contained all the elements of truth in its teaching and organization. But it was of the utmost importance she should be true to herself and to the great blessing of primitive truth and apostolic order which she possessed.

The Hon. and Rev. Canon Forester took "Hath the rain a father" for his text when preaching recently in York Minster, and after alluding to the opening of Mrs. Hannah More's beautiful tract, *The Shepherd of Salisbury Plain*, as worthy of study by those who were in the habit of terming weather of the character we had had of late disgusting, atrocious, etc., said it would be well to remember who was father of the rain, lest in abusing the servant, who came on its Master's errand, we found on reflection that we were finding fault with the Master himself.

**THE ORNAMENTS RUBRIC.**—The Bishop of Gloucester and Bristol, in reply to a long letter from the Rev. G. B. Roberts, vicar of Elmstone as to the alleged understanding between the two houses of the Southern Convocation relative to the ornaments rubric writes:—"As you desire to make public your letter and my answer excuse me if I say no more than this,—(a) that I am no party to any understanding relative to the ornaments rubric; (b) that if that rubric be altered by law during my episcopate, I will duly inform the clergy of the diocese as to the course it will be my duty to follow.

Commenting upon a statement in the Bishop of Hereford's recent charge to the effect that the ritual question "disturbs the peace of the church," though in his Diocese, "probably far less than any other," the *Guardian* shrewdly adds:—"It is very remarkable how nearly every Bishop speaks in similar terms of the special immunity from troubles of this nature enjoyed by his own diocese. Another contemporary remarks:—"But if every Bishop is less troubled than any other, the necessary inference is that the disturbing element of Ritualism has an existence very similar to that of the famous Mrs. Harris.

### UNITED STATES.

Secretary Schurz has published a sketch of the recent history of the Ponca Indians, whose friends are now endeavouring to raise money to bring them back from the Indian Territory to their old reservation in South eastern Dakota. There is no dispute over the fact that by a treaty of 1868 this reservation was ceded to the Sioux without the consent of the Poncas to whom it had been secured by three previous treaties in 1817, 1826 and 1858. The friends of the Poncas say that in the solution of the difficulty thus created, the Poncas were imposed upon simply because they were docile and peaceable. The Secretary admits that unusual constraint was brought to bear upon part of the tribe to induce them to follow those who were willing to go to the Indian Territory; and further points out how the distress of the removal was heightened by an inclement season. But he says that measures are in hand to pay them for their old lands, and to render them every possible satisfaction; that they are now nearer civilization than ever before; and that it is very doubtful whether their condition would be improved by a return to their old reservation. On the principle that the greatest hardships arising under law are those which spring out of changes and uncertainty, it would seem that it is wisest now to let this tribe accommodate itself to its present conditions.

The endowment of Columbia College, New York, amounts to \$5,500,000, all of which comes from holding on to a farm worth at the time very little, which was given it little more than a century ago.

The Rev. Colin C. Tate, who was some years ago Rector of St. Paul's Church, Columbus, Ohio, has resigned Trinity Church, Fort Wayne, Indiana, of which he has been rector for the past seven years. Mr. Tate has been appointed by the Trustees of Nashota House, Wisconsin, to visit England, and make an appeal to Church of England people to endow a professorship for that institution, to be called the St. Augustine Professorship. The local press, in noticing his departure, says that the reverend gentleman leaves the city enjoying the esteem of all who know him. Mr. Tate will be missed in the diocese as well as in the parish. He has been a Deputy to the General Convention, Examining Chaplain to the Bishop, and Dean of the Northern Convocation.

The Rev. W. R. Tillinghast, rector of the Church of the Holy Trinity, Detroit, Mich., and editor of a little sheet called the "Anglo-Catholic," was shot and killed last week accidentally, by a pistol in the hand of a friend with whom he was rusticated near the mouth of the Detroit river.

The meeting of the American Social Science Association, at Saratoga, September 9th to 11th, promises to be an interesting one. Among the papers announced are the following: Chinese Immigration, by Dr. T. Wells Williams; the Voting of Women in School Elections, by Prof. A. P. Peabody; Modern Education, its Opportunities and Perils, by Pres. N. Porter; the Colored Exodus, by Frederick Douglas and Prof. R. T. Greener; and others by F. B. Sanborn, Prof. W. T. Harris, Pres. Gilman, Geo. E. Waring, Pres. Anderson, Justin Winsor, and R. M. Brockway.

## Correspondence.

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

### SUNDAY S. TEACHERS' EXAMINATION.

DEAR SIR,—You were kind enough to publish last fall the particulars of an Examination of Sunday School Teachers, to be held under the auspices of the Church of England Sunday School Institute, London, and which was advertised to take place in May or June of this year. I now write to say that as Local Secretary, I duly conducted the examination here on the 7th of June last, having but the day before received the questions from England. I am glad to be able to state that all the candidates who entered from this district, with one exception only, succeeded in passing, and will receive certificates. As the examinations be held annually, and are open to all who shall, when they make application, be teachers in a Church of England Sunday School, I trust that this will be an inducement to many in this and neighboring towns to enter another year, and that they will endeavor in the meantime to qualify themselves to pass successfully in the various subjects. I append some particulars regarding the forthcoming examination for 1880, and shall be happy to supply additional information at any time on application. *Conditions.*—Church of England Sunday School Teachers not in connection with a branch society or local association of the Institute, will be allowed to compete on the payment in each case of a fee of fifty cents. All applications from the Diocese of Toronto should be made to me as Examination Secretary. *Regulations.*—1. The examination will consist of three parts, on which a corresponding number of papers will be set. The several parts will be as follows:—

- I. A portion of Holy Scripture.
  - II. A portion of the Book of Common Prayer.
  - III. A sketch of a Lesson.
2. There will be eight questions given on each of the subjects numbered "I." and "II.," of which only five may be answered, and there will be no distinction indicated between easy and difficult questions. One hour will be allowed for each subject. The Local Secretaries for the Teachers' Examination are responsible for efficiently carrying out the regulations and instructions to be issued by the Examination Committee from the Central Office, and have authority to make all the local arrangements necessary for the conduct of the Examination, the papers being sent from and the answers returned to the Head Office. The Fees, which go towards the expense of printing, postage, &c., are payable in full, without reduction for local expenses, which have to be met by the local authorities. *Award of certificates.*—1. Certificates of the First Class will be given to all who obtain half marks in all three subjects, and Certificates of the Second Class to those who obtain half marks in two subjects, provided the Candidate has competed in all subjects, and obtained not less than ten marks in the third subject, or one-third in all subjects. 2. Such Candidates as obtain two-thirds marks in all Three subjects will receive First Class Certificates, to which the signatures of the Archbishops of Canterbury and York will be attached. *Award of prizes.*—To such of the Candidates as obtain the highest number of marks in competition in all Three subjects, the following Prizes in books will be given:—One of £5. Two of £3. Four of £4, and Thirteen of £1. The Prize-takers may select books to the amount of their award from a list of works, valuable to Teachers, which will be prepared, and a copy sent to them. The books selected will be handsomely bound before presentation, a nominal charge being made on this account. Those who have taken Prizes during the last five years, namely in 1875, 1876, 1877, 1878 and 1879, will not be eligible to receive a Prize of the same value a second time, but may compete for a Certificate or for a Prize of higher value than that already gained. *Subjects of examination for 1880.*—*Scripture.*—The Book of Genesis, from chapters xii. to xxxv. inclusive. *PRAYER-BOOK.*—The Three Creeds and the Lord's Prayer. *LESSON.*—To be selected from the 12th to the 35th chapters of the Book of Genesis. Full particulars as to the date at which



the examination will be held will be announced in the DOMINION CHURCHMAN and the local papers.

I am Sir, yours truly,  
W. C. BRADSHAW,  
Local Secretary, C. E. S. S. I.  
Peterborough, September 2nd, 1879.

**THE SAULT STE. MARIE MISSION.**

SIR,—This mission comprises fourteen white stations and one Indian, and has a coast line of about 100 miles, with large interior settlements, and throughout this extensive district there are but two Churches. We require seven new Churches, four of which are commenced, and sites of from two to six acres have been secured. All the people are most anxious and willing to do all they can in the way of getting out logs, teaming and giving work, but money they have not; indeed, many are wanting even the common necessities of life, and going through all the hardships and privations of first settlers in a new and wild country, with very small, rough and stumpy clearings. Our services are well attended, in fact in many places we cannot find house-room for them, and therefore Churches must be built. We have had to build a Parsonage from necessity, rents being exorbitantly high, owing to the paucity of houses, we therefore most urgently require immediate and substantial aid. Algoma is, in every sense of the word, purely a missionary diocese, having really little or no resources within itself, and generally settled by the poorest of poor immigrants from the old and this country. We are, therefore, dependent upon faith in extraneous help for the support of our missionaries and the carrying on generally the work of the Church. The cause is most earnestly commended to the prayers, sympathy, and liberty of all Churchmen throughout this ecclesiastical Province.

THOS. H. APPELBY, M.A.,  
Missionary and Bishop's Chaplain, F.D., Algoma.  
Sept. 5th, 1879.

Donations and subscriptions for the above objects will be thankfully received and acknowledged by Mrs. Fauquier, See House, Sault Ste. Marie, to the end of October, and after that date by Rev. T. H. Appleby, who during part of September and the month of October, purposes visiting the older dioceses, and advocating our just claim as a missionary diocese upon them.

**THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.**

FROM "THE CHURCH QUARTERLY REVIEW."

(Continued.)

We cannot refrain, before passing from this point, from citing the case of Walker, as testifying to the importance of observing the Church's directions. Walker, in common with other clergymen, had established at Truro, classes for prayer and religious instruction. Now, why is it, that while Sidney, Walker's biographer, tells of the violation of decency and order prevailing in Wesley's classes, the absence of all humility, the forgetfulness in women of their sex, and the propriety of their situation, the unintelligible rhapsodies of ignorant and illiterate persons, etc., and while Simeon is shut out of his own class-rooms, Walker could write, "It hath been our singular blessing that we have no disputes among us, no envy, no strife in the heart and contention, as among the Methodists?" surely the answer must be, that his societies were formed on the model of the old religious Societies—that is in accordance with the teaching of the Church, viz., that none be admitted or continue a member, who follows any other ministry than that of the Church, that none be members, but such as attend the Sacrament once a month, etc. Walker had six hundred in his classes.

And now a word with respect to the Bishops. It may seem strange, with the example of Wilson and Hildesley before them, that they did not take courage and pattern from their success. But the position of the English Bishops was very different, and their difficulties were very great. Not a few of them were quite alive to the critical position of the Church and the responsibilities of their office; but they were over-weighted, so to speak, by the

many worldly men who disgraced the mitre they wore, while the system of translation worked most perniciously. Thus, Hoadley neglected in succession Bangor, Hereford, Salisbury and Winchester; Secker, Potter, Butler, Gibson, Benson, etc., all in a greater or less degree, looked kindly on the earlier efforts of the Evangelical party to rouse the slumbering people. They did not err on the side of tyranny, as their endurance of the insolent dictation and irregularities of Wesley and others proves.

NOTE.—Benson ordained Whitfield when only twenty-one, and showed him marked kindness. Wesley speaks gratefully of Archbishop Secker, Potter, Gibson, and that great man, Bishop Lowth. Dr. Coke received great consideration from Ross, Bishop of Exeter, as Crowther allows. And it was no Bishop, but the Rev. W. Sellon, minister of St. James's, Clerkenwell, who instituted proceedings against the Countess of Huntingdon's Chaplains.

But these few, however earnest, were not strong enough for their position. We must remember that population was increasing rapidly, not merely in large towns, which would have afforded them a problem sufficiently difficult to solve, but in remote districts, and what had hitherto been secluded hamlets. They could expect nothing from the Government, terribly corrupt, and indifferent when not hostile. The old organizations were broken up. Convocation, through which the Church might have spoken, and which would have encouraged unity of feeling and action, was suppressed. Diocesan conferences and rural-decanal meetings had no existence. Then, too, travelling was not so easy as it is now, and bishops were separated by a wide gulf from the parochial clergy, and isolated from each other. They must have been more than ordinary men, to have steered the ark of Christ's Church safely through such a crisis. They were not unlearned, but they did not grasp firmly the theory of the Church, and so they devolved their functions very largely on Whitfield, who was a marvellous declaimer, but a man of no great intelligence, less learning, and no judgment; on the elect lady and her Calvinistic clergy, men of education for the most part, but none of them conspicuous for depth of thought or ecclesiastical knowledge or research; and on Wesley, who never for seven years together held the same theological opinions.

NOTE.—Wesley went to Georgia a Churchman; returned in search of a religion, found it in Fetter Lane; visited the German Moravians to perfect himself, shortly after discovers and denounces the depravity of the Moravians; writes to Melville Horne, wondering he had not been stoned for preaching such doctrines. He changed on final perseverance, on faith, on perfection, etc. Nor was he less changeable in politics, at first he favored the American rebels, but on reading a pamphlet by Dr. Johnson, was converted. Taking the Dr's pamphlet as a groundwork, he issues a publication on his own account, and is thanked by the King for his loyal composition.

And it was not until these persons and their allies had gathered sufficient strength to set them at defiance, that the heads of the Church drew back. But, even then there was no attempt to originate a scheme of action on sounder principles, or to assert vigorously their authority. They seem to have wanting in resource, devoid of administrative ability and power of organization; and so they looked on helplessly, lamenting, but unable to control the hordes of conflicting sectaries which were sweeping over the land, their feeble remonstrances scarcely audible, and quite unheeded among the strife of tongues.

And now, after the heavy price they had paid—the sacrifice of order, and the surrender of no small portion of the truth, for conversion had superseded baptism, and preaching swallowed all other means of grace—the bishops had not the poor consolation of feeling that even the moral well-being of the people had been improved. Wesley tells us how little real reformation he had wrought. "I looked to see a changed generation, in the whole tenor of their conversation showing forth his praise who had called them unto his marvellous light. But, instead of this, it (the society) brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, attributing to the all-wise God, all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride, prejudice, censoriousness, judging and condemning one another. It brought forth anger, hatred, malice, and every evil word and work, all direful fruits of the bottomless pit. It brought forth

sad, base, grovelling affections, such deep earthly-mindedness as that of the poor heathen. Oh souls bowed down to earth, devoid of God!" Fletcher confirms Wesley's statement: "There were members who spoke in the most glowing manner of Christ and their interest in complete salvation, living in the grossest immoralities. As a rule Antinomianism was a far truer description of the state of professing congregations, societies, families, and individuals, than that 'holiness to the Lord, which should be written on our horses' bells." In his second "check" he speaks of 'the almost general Antinomianism of our congregations.' Again, "We stand as much in need of a reformation from Antinomianism as our ancestors did from Popery." Wesley sums up Toplady's Calvinistic teaching: "As one in twenty are elected, nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate damned, do what they can." Potwhele tells us, "meeting-houses have been built and Bible associations formed, but every village and town have lost their simplicity and piety, notwithstanding the meeting houses," etc. He enumerates a fearful list of deadly sins which he vouches for as occurring in his immediate district. He names places and persons, and challenges, in cases of immorality of leaders, any one to refute his statements. At Salisbury, when the results of the sin of a preacher, a married man, could no longer be concealed, he boldly advocated a plurality of wives. And the Rev. Martin Madan published an elaborate work, recommending polygamy.

NOTE.—The author of Lady Huntingdon's Life, admits the corrupt state of Methodism. The Calvinists not only shocked their opponents by saying things as strong as possible against the Arminians, but they actually went lengths which some of them afterwards condemned as the perversion of Calvinism; though others gloried in these extravagancies as the perfection of the Gospel. So that real Antinomianism became the pest of many churches. The Arminians fled from Calvinism, and almost fell into the arms of mystical deism.—Vol. ii., p. 250.

However strongly Wesley may denounce the Antinomianism of the Calvinists, these denunciations are not stronger than Hill's, of the gross immorality prevailing amongst Wesleyans. Wesley's sarcasm, that those who, when they find evil in bodies to which they were opposed, boast as if they had found great spoil, is no denial of the truth of Hill's allegations, nor of the particular cases he advances. It is incredible that the chief Evangelical leaders should make such statements, were there not undoubted evidence of their truth. However, let us turn to the census paper—party spirit cannot influence that. Referring to Wales, where, according to their own estimate, their system worked effectually, what do we learn? Why, that while one birth out of twenty-one in England was illegitimate, in Wales generally, the proportion was one in fourteen; in Pembrokeshire, one in nine; in Radnorshire, one in eight. It is remarkable that the English counties which approach the average of Wales, are Shropshire and Herefordshire, the counties bordering on it.

We leave this to speak for itself.

(To be continued.)

**Family Reading.**

**GOLD IN THE SKY.**

CHAPTER VIII.—A HOUSEHOLD MYSTERY.

About a week later, when Basil Crawford was once more established in his gloomy chambers, and looking out from his window, which commanded the noble prospect of a badly-built brick wall composed of fragile worthless bricks, he one day received a visit from an old and intimate friend.

Now Roderick Jamieson was also "in the law," and he practised it with far greater success than our poor friend Basil could do. Not that his brains and capabilities were greater or better than were Basil's, and certainly not that he had more energy and perseverance. But fortune had smiled on him, and, with her wilful lavish injustice, threw her gifts one after the other at his feet. He begun life by stepping into a comfortable little ready-made fortune, and into a prosperous business, for when his father put off his shoes from his feet Roderick the younger stepped into them, and trod



the same paths his father had trodden before him; and according to the old saying that "money goes to money, and good fortune to good fortune," he had married a wife with money, not that she had anything very considerable, or that he had married her for it, only he had happened to fall right honestly in love with a woman who had money; and since his marriage, his finances and his worldly prospects had prospered continuously.

Basil Crawford had been "best man" at the wedding, and now since his return from Wales he had stood godfather to the third olive branch of the family. He constantly told Roderick Jamieson that he was more jealous of him than of any living man, and that he was almost sure he hated him, for having everything he desired in the world whilst he himself was left out in the cold with all his heart's desires.

He was more intimate with the Jamiesons than with any other friends he had; he was also a constant visitor at their house, and however dull and dejected he had felt on entering, he never quitted their hospitable door, which opened so readily to him, without feeling cheered and inspirited.

It was a pleasant comfortable house, but with not the least oppression of grandeur and show about it. Its chief individuality was a sense of pleasant easy prosperity which could not fail to make itself felt by any visitor. Every chair in the drawing-room was a cosy roomy one, as if rather inviting you to remain and be comfortable there than seeming to be desirous of getting rid of you, as some of one's acquaintances' chairs appear to express. Basil Crawford had never spent an hour which he had not enjoyed in that house, and he had never left it save with regret.

Mrs. Jamieson was a thoroughly charming little woman, a devoted wife and mother, a delightful hostess, and as true and staunch a friend as it was possible to find. Her pretty children were all that is winning and fascinating in childhood; and many a time, as Basil Crawford sat playing with the children as they gathered round the fire in the dusk, he had said to himself that this household was his *beau ideal* of a happy fireside and a perfect English home. Sometimes he wondered whether it would ever be his happiness to introduce Gwendoline to the Jamiesons, he felt so sure that she and Mrs. Jamieson would understand one another so well, and be such good friends. Now and again he would picture her as one of that happy group round the fireside; what evenings they would be when Gwendoline, brightest and fairest amongst them, would be there by his side, as his wife.

Even now she was no stranger at that hearth. Basil would tell them all about his visits to Ather-ton, and of his friends there, and Mrs. Jamieson had plied him with questions about his godfather's daughter until she had arrived at a fair inkling of the truth, and no one could have hoped more sincerely than she did, that all would "come right" in that direction.

Since his late return to London it had been plainly apparent that something had gone wrong; his manner was dull and heavy, and his usual buoyant spirits had evidently deserted him for the time being. She longed to know what had happened, but scarcely liked to enquire of him, she could but wait, believing that before long she would hear of it.

He had not been in once to spend the evening since the christening-day, and then Mrs. Jamieson suggested to her husband that he should go and desire his presence with an excuse which was partly made up for the occasion. Accordingly Basil Crawford received the visit which has been alluded to.

"My wife wants you to come in to-morrow evening," said Roderick Jamieson; "but you must be in time for the seven o'clock dinner, as she has a particular motive in asking you to come—she wants you to take especial notice of the parlour-maid."

"Of the parlour-maid!" and there was some astonishment in Basil Crawford's tones.

"Yes, she is a girl we all like, and sometimes she lends a helping hand in the nursery, and she plays with and amuses the children so capitally, we should be grieved if we had to part with her; her manners are usually pleasant and attentive that every one notices her; but lately there has been a most unpleasant mystery, and the girl is so changed that we do not know what to make of the

affair. To begin with, I must tell you my wife has missed some money. She had left five sovereigns in one of the small drawers of her dressing-table. It was of course a most absurd place to leave money, for these little trumpery drawers have no lock; but bless me! what is the use of speaking to women on these matters, they are so frightfully careless with money! She says she thought everybody was honest—a pretty thing to rely on! as the consequence has proved, for when she opened the drawer to look for them, three out of the five sovereigns were gone—clean gone."

"Dear me!" was all Basil Crawford could think of to remark; adding, however, after a short pause: "but is Mrs. Jamieson sure she did not put the three sovereigns somewhere else?"

"Sure, yes! positive, certain! And everybody else is certain they did not see them, and certain they did not take them; in fact everybody and everything is certain; but what is most certain of all is that the money is gone!"

"And what leads you to suspect this girl of taking them? You say you like her more than any of the other servants."

"Yes, and I would not have had this happen for worlds, but reason seems to point to her as the culprit. You see, the housemaid was away on three days' holiday, and this girl was doing her work as well as her own, and accordingly she was the only person who entered the room at all, or who had the slightest pretext whatever for going there on the morning that the money was missed. The girl's own manner too, tends to accuse herself, for she is utterly changed since this affair took place."

"Perhaps the mere fact of being suspected may be sufficient to upset her so much."

"Well, I would rather any one but she were proved guilty," said Roderick Jamieson; "And I want you to come and see the state of things, and help us with your advice. It only happened two days ago, and I should like to clear up the mystery amongst ourselves; but if you come to dinner to-morrow night Sophy will wait at table, and you will see the change in the girl; and I should like you to have a conversation with my coachman—he is a most respectable fellow, and has been with me about a year, and is thought to be rather smitten with Sophy. You should see how indignant he is at the bare suspicion that she can have anything to do with the losing of the money!"

"I will come," was the answer.

"And come half an hour before dinner, so as to have a romp with the children before they go to bed or they will be disappointed," were Roderick Jamieson's last words.

The next morning a piece of business came to him with unexpected prospects of good things, and Basil Crawford determined that from thenceforth he would set down "Wednesday" in his calendar as a "happy day." In the evening, at the hour appointed, he found his way to Jamieson's house. He was in time for his half-hour's romp with the little ones, and even a few minutes more; for his good luck, and his anxiety to tell it to friends, whom he knew would give their ready sympathy to him, hastened him on his way.

Instead of Sophia, who usually opened the door to him, it was the housemaid who let him in. He lost no time in mounting to the drawing room. As he ascended the staircase he became aware of a considerable thumping and knocking, which was apparently taking place on the inner side of the drawing room door, and in some perplexity as to the cause of it, he cautiously turned the handle and immediately nearly tumbled over too very small people who were in a very eager excited state just inside the room. It was his host's small elder daughter, and her still smaller brother, who instantly clung round him, dancing and shouting their delighted welcome.

"Did you ever know such dreadful children!" said their mother, advancing; "they have been listening for your coming, and when they heard you ring, I was obliged to shut the door to keep them in, or they would have been headlong over one another down the stairs in their great anxiety to welcome you!"

"One cannot but appreciate a hearty welcome," was his laughing reply, "even when so much largeness of heart is exhibited by such small people." Roderick Jamieson had not yet returned, so he gave himself up to the imperative importunities of

the children. But in the course of his romps with them he gained some astonishing information from their mother.

"Yes, it was all too true, she told him; their suspicions had been correct; Sophy had, in a moment of temptation, taken the missing money. Indeed, all uncertainty in the matter was now at an end, for the girl herself had confessed what she had done the evening before. She had acknowledged herself too miserable to endure the state of things any longer, and with floods of tears had thrown herself on her mistress' mercy, and expressed herself willing to abide by her decision in the matter.

"I am sure I do not know what to do," concluded Mrs. Jamieson in a plaintive voice. It seems such a dreadful thing to turn a girl away without a character, particularly a girl like Sophy, who has been so much liked by us all, and who is such a treasure for playing with the children. And yet, I suppose it is wrong to keep the girl."

"What does Roderick think?"

"Roderick says he leaves it all to me—just what he always says when there is a vexed question. I think men are always glad to shift any little anxiety on to some other shoulders, and if they have a wife it is so easy. I am sorry for the girl in every way, for you know she was rather partial to John Symonds, and now he is so tremendously indignant at this proceeding of hers that he refuses to speak to her. I suppose one cannot wonder at it, he is such a very respectable man; but still one cannot help pitying her, and wondering what will become of her. Her distress is beyond conception; but since yesterday she has left off crying and is utterly stolid and silent."

"I should insist on Roderick giving an opinion one way or another," said Basil; "his opinion is always a good one to have, I have found many a time."

"Oh, you are quite right!" she answered, with a complaisant movement of her head and an appearance of her comfortable little double-chin. "One may be certain his opinion is a right one, but—" and with a comical change of expression, she added, "but I really believe he does not himself know what to think or advise. The first moment when he heard that John Symonds had sent Sophy to Coventry, he said it was quite right, and only what could be expected; then a little while afterwards he said that John should have had an explanation first, if he really was in love with her."

"Well, he was not very far wrong in both his views," said Basil, energetically; "one cannot tell how strongly she may have been tempted; and you say no one can have been more contrite for wrongdoing that she has been; and, at all events, she confessed her misdeeds, so she deserves recommendation to mercy. We do not know the whole case yet. And I must say I always liked that girl."

(To be continued.)

#### THE RIVER JORDAN.

Jordan is about the color of a new slate—a slate with a greenish-gray cloud still covering its surface. Its waters are opaque, thickened with clay, but delicious in temperature and very refreshing to a pilgrim's palate. Is it a wonder that the river rushes like a mill-race? From its source to its mouth, one hundred and thirty-six miles in a bee-line, it descends three thousand feet. Its very name, "Yarden," in Hebrew, signifies descent. It twists and turns until it has trebled the natural course from fountain to sea. It rises in its might and covers the plains, and drives back the flocks and herds that pasture along its banks. You cannot bridge it; often you cannot ford it. Thrice was it miraculously parted in the old miraculous days that the prophets might pass over it dry shod.

—The eye of age looks into my heart! The voice of age echoes mournfully through it! The heavy head and palsied hand of age plead irresistibly for its sympathies; I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.





Children's Department.

IN THE KITCHEN.

Yes! little ladies, "In the kitchen," for there you have much to learn and duties to perform. and very important duties they are too, though we fear it is too often the case now-a-days that girls are taught to think that if they can speak French or German, and understand music, and are what is called "accomplished," they have learnt all that is necessary. But the management of the kitchen, and how to prepare the various kinds of food, is found to be so necessary a part of female education that there have lately been Schools of Cookery established to give a thorough course of instruction in the culinary art. A very successful school for this purpose is carried on in Berner's St., London, England. Very much of the comfort, and even the happiness, of a family may depend upon knowing how properly and economically to prepare food for the household, and much misery has been caused where the mistress has from her ignorance been entirely dependent upon the extravagance, waste or dishonesty of her servants.

Our young readers may perhaps think it a very simple thing, and that every one knows how to cook a potato, but we have heard of the ability to do that being made the test of a cook's skill at one of the great club houses in England.

The manufacture of a homely dish was a puzzle to one of our English Kings George, who, as the story goes, was once taking a quiet country walk near Dorchester, and entering a farm house saw the "gude wife" making apple dumplings. His perplexity as to how the apples got inside the paste has been amusingly told in the Couplet, "What goody, goody, what no seam, however did you get the apples in?"

Not long ago there were some well written articles in the *Englishwoman's Domestic Magazine* upon *Household Management*, and very prettily was it described how in France Madame would put on her kitchen apron to save her dress, carefully and skillfully prepare Monsieur's dinner, and then when that had been satisfactorily disposed of and the things put away, she was ready in her drawing-room to receive her visitors. It was the description of a very elegant *ménage*, and we can imagine that our pretty little cook in the engraving is setting about the preparation of just such a pudding as Madame would have given to her Monsieur.

Speaking of puddings, did you ever read what the grave and learned Dr. Johnson said of them? "Let us seriously reflect what pudding is composed of. It is composed of flour that once waved in the golden grain, and drank the dews of the morning; of milk—that is drawn from the cow, that useful animal that eats the grass of the field, and supplies us with that which made the greatest part of the food of mankind in the age which the poets have agreed to call golden. It is made with an egg, that miracle of nature, which the theoretical Burnet has compared to creation. An egg contains water within its beautiful smooth surface; an unformed mass, which by incubation of the parent, becomes a regular animal, furnished with bones and sinews, and covered with feathers. Let us consider—can there be more wanting to complete the Meditation on a Pudding? If more be wanting, more can be found. It contains salt, which keeps the sea from putrefaction—salt, which is made the image of intellectual excellence, contributes to the formation of a pudding."

OUR FATHER IN HEAVEN.

Our Father in Heaven:  
We kneel as we say,  
Thy name be all hallowed  
By night or by day;  
And to Thy bright kingdom,  
That we may all come,  
Let Thy will, as in Heaven,  
On this earth be done.

Oh, give to us children  
The bread that we need,  
For which we ask daily,  
As humbly we plead,  
And as true forgiveness  
To others we show,  
Oh, Father in Heaven,  
Thy pardon bestow!

From each day's temptation,  
From evil and wrong,  
Lord, keep us and guard us  
Through all our life long:  
For Thine is the power,  
Thy glory and might,  
That can shield us and guide us  
By day or by night.

YOUR MOTHER WANTS YOU.

You, young man, whom she has baptised, instructed and cared for all these years. She has a claim on you. She has a right to look for you at service on Sundays. She expects you at the Holy Communion, at the daily service. She wants you to bear faithful witness for Christ when you are at your place of business, and especially in your hours of leisure among your companions. That profane expression which you used the other night, that place you visited last night, and your too general neglect of sacred things—all these are cause of grief to your mother Church, and with reason she longs for you, and hopes that you will yet come back to her bosom.

Your mother wants you; you, young lady, whose presence and thoughts are more in the parlor and places of amusement than with her. She is wiser than you are, and you know not the strength of her love. She wants you to learn that what you most prize has little of satisfaction, much of vexation and trouble about it all. You, and your brother there, can be of great use to her, and she wants all your help in her great struggle against evil. She wants you both to know the value of a consecrated life. Noble young manhood, every power dedicated to Christ! Pure and lovely maidenhood, breathing the very spirit of heaven! Have these thoughts, these ideals, no charm for you? These are what the mother Church holds up for admiration and emulation. Youth, maiden, your mother wants you.

THE BASKET OF STEEL.

I have read somewhere a story of a ship that was driven upon the rocks and lost, miles away from the harbor the pilot thought he was entering.

The blame was passed from hand to hand; but neither steersman's skill, nor captain's fidelity, nor sailor's strength, could be charged with the loss. Then it came to light that a passenger was trying to smuggle into port a basket of steel which he had hidden in his berth. The berth lay nearly under the compass, swerved the needle from the North, and drove the vessel a wreck.

Your conscience, like that compass, may be swerved from the pole-star of right by the indulgence in secret of a single known sin.

—It is for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God—to feel that in spite of all his cunning and self confidence he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities. —Chas. Kingsley.

—When Benjamin Franklin was an editor, he was in the habit of writing to the young ladies who sent in poetry, saying in honeyed language that, owing to the crowded state of his columns, etc., he would endeavor to circulate their productions in manuscript; and then tied the poems to the tail of his kite for "bobs."

—To water an ill plant every day and pray against the growth of it would be very absurd and preposterous.

—The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.

—The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.

—What sculpture is to a block of marble, education is to a human soul.



**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Given, Rector, Rev. T. C. DesBarres, Incumbent.

**TRINITY.**—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

**ST. GEORGE'S.**—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

**HOLY TRINITY.**—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

**ST. JOHN'S.**—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

**ST. STEPHEN'S.**—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

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

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

**ST. ANNE'S.**—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M.A., Incumbent.

**ST. LUKE'S.**—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

**ALL SAINTS.**—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

**ST. BARTHOLOMEW.**—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. St. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

**ST. MATTHIAS.**—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St.

**ST. THOMAS.**—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

**GRACE CHURCH.** Elm street, near Price's Lane. Sunday services, 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

**ST. PHILIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. & 7 p. m. Rev. W. Stone, Incumbent.

**CHURCH OF THE ASCENSION.**—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

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