

Dominion Churchman.

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THURSDAY, SEPTEMBER 9, 1880.

TO SUBSCRIBERS WHO HAVE NOT PAID.

THOSE of our subscribers who see a blue line under the address label of their paper, will understand that it means *their subscription has not been paid*; and it also means that we would thank them to forward their subscriptions at once.

There was no issue of the DOMINION CHURCHMAN on the 26th ult., according to announcement made the previous week. The omission, as then stated, was in order to secure holiday for a week.

TURKEY is, after all, is to be taught that Europe, civilization, and humanity, are not every one of them nonentities. A naval demonstration, made by all the powers, is to take place on the 15th, and it appears possible that the Porte will be brought to terms. Should this turn out to be the case, the fact will form the one redeeming feature of the Gladstone administration.

The death of Lord Stratford de Redcliffe, at the advanced age of ninety-three, has occasioned some reminiscences of the past three or four decades in regard to the Ottoman Empire to be revived. The deceased nobleman was cousin to the great Canning, whose statesmanship has been likened to that of Pericles. He first made his acquaintance with Constantinople in 1808, and in 1841 began the longest and most important representation of England with the Porte. During the Crimean war, his will was the most powerful in Eastern Europe. His keenness of intellect, strength of purpose, and imperiousness of manner made an impression in the East which is still felt.

The famine in the eastern part of Asiatic Turkey continues unabated. Cases of cannibalism have occurred in the neighborhood of Van, where the famine is most severe. Wheat sells at £70 stg., a ton, and barley at £80.

The famous car of Juggernaut was not, as usual, dragged through the streets of Puri on July 9th. It is said that if it should not be drawn to the Goachidi Mandir on the 9th day of the car festival, twelve years must elapse before it is again used.

The Russian Government have set apart 78,000 roubles to repair the Bulgarian Churches that were damaged in the late war.

There is said to be at the present time comparatively less pauperism in Ireland than in England. During the last four years there has been a decrease in the deposits in the Old Trustee Savings Bank of £58,000, but a considerable increase in the Post Office Savings Banks. Investments in the Government and India stocks have also increased.

The Primitive Methodist Society in Ireland still adheres to the original principles of John Wesley, from which every other branch of his professed followers have widely departed, albeit they refuse to own to the fact, patent as it is to the rest of the world. The Bishop of Kilmore has just resigned his Presidency of this body, on account of his pressing engagements. At its recent Conference, at Clones, Canon Finlay took the chair. A resolution was passed, pledging the members to the Thirty-nine Articles, as understood by Bishop Burnet and John Wesley. The meeting closed with *Te Deum* and benediction.

Attempts are being made in several localities in Ireland to revive the Fenian organization. Secret drilling in military fashion is going on to a much larger extent than has been known for the last ten years. The difficulty in collecting rents is increasing in some parts, and "landlordism" is generally denounced.

Bishop Ryle has appointed fifteen Honorary Canons for his new cathedral. The number is to be increased to twenty-four. It is remarkable to observe the number of dignitaries several of the new Bishops seem to think essential to the dignity of their position!

On the 18th ult., a gathering of more than fifteen hundred children assembled on White Horse Hill, Berkshire, in connection with the Sunday School Centenary. The village of Ashbury is remarkable as being the place where the Rev. Thomas Stock began his ministerial labors in 1775.

It is well known that the appointment to the Vicarage of Bilston, which is worth £750 stg., is in the hands of the parishioners, and that on one or two occasions at the election of a clergyman, scenes have been witnessed there, as disgraceful as any that were ever witnessed at a parliamentary election. The parishioners have recently met to consider the propriety of selling the living to a private patron, and devoting half the purchase money to the repair of the church, and half to an improvement rate. A Wesleyan moved the resolution, and a Congregationalist minister supported it. Only twenty parishioners voted against the proposal. The people of Bilston seem to think that popular election is the worst of all modes of supplying the parish with a clergyman.

Considerable opposition has been manifested by the parishioners to the appointment of Bishop Ryan to the Vicarage of St. Peter's, Bournemouth. The patronage of the living is legally vested in Sir George Meyrick. The people have been accustomed to a higher ritual than they expect the new incumbent will continue. They have appealed to the Bishop of Winchester on the subject; who, in his reply, says:—"I cannot but hope that in the course of Church legislation, some consultation of the wishes of the people, and some appeal to the Bishop may become law. Yet we must remember that some evils adhere to every system in this imperfect world. Other systems of patronage have

their evils too. We have heard of Bishops, conscientious and religious men, who would never give a living but to men of their own school. Ecclesiastical corporations have not been blameless in dispensing their patronage; whilst all experience proves that, of all forms of patronage, popular election is the worst."

TO CORRESPONDENTS.—In consequence of the rapid accumulation of Diocesan intelligence and other matter, a number of important articles have to be held over till next week.

THE SIXTEENTH SUNDAY AFTER TRINITY.

HARD as the saying may be, adversity is spoken of as the blessing of the Gospel, in the same way that prosperity was the blessing of the Law. The Lord does not induce men to serve Him by offering them temporal success. He bids them count the cost before they build the tower. He would have them consider well the cup of suffering and the baptism of blood before they presume to drink the one or pass through the other. St. Paul has, undoubtedly, told us that all things were given for the Christian's good; but what good? Not his temporal, but his spiritual and eternal good. And the Christian cherishes the belief in a special Providence as an earnest of a blissful future. Although the service of the Christian may be disinterested so far as this life is concerned, yet it is certainly not so, as far as concerns the life to come. This is inevitable. God has identified our greatest happiness with our purest service and our most perfect love for Himself. Nor could He have been true to His nature had He done otherwise. But this is precisely what is done by those philosophers who, dismissing all ideas of Divine protection and future bliss tell us that virtue is its own reward. Even in this aspect of the case, there is some reward in the practice of virtue. But does the expectation of this degrade a virtuous life to the level of a mercenary occupation? And if not, is the belief in Providence and Heaven—and the last is only another word for the eternal possession of God—is this fatal to the lofty purity of Christian motives in serving and loving Him? If a wise tenderness in an earthly parent does not make a child selfish and presuming; they may be sure that to believe in God's loving care here, and in His promises hereafter, does not in the least impair the desire which is felt by pure and noble souls to serve Him for His own sake, because, being what He is, He is worthy of the best service that can be rendered to Him. It is not difficult to realize this faith in God's Providence in the sunshine of our days; when we have abundance, friends, and hopes. It is not difficult to bless God amid tokens of temporal prosperity, although even then, it is only too easy to forget Him. But faith in His providence is most precious when it is tested by adversity. To believe in it still when plans are falling, when friends are few, when health is broken, when poverty is hard at the door, when disappointment here and suffering there have done their work—this is our difficulty; this might be our triumph. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

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THE LITANY AS A SEPARATE SERVICE.

WHILE permission has been wisely given to use the Litany separately, it has been practically found that it does not contain all the elements of a complete service. As its reading admits of a division into two parts at the words, "O Christ hear us," which are repeated in response, and which close the prayers offered to God the Son, we would suggest the insertion of the following, or a similar rubric:—"Here may follow one or more hymns, at the discretion of the minister of the parish, together with one of the appointed lessons from Holy Scripture and a sermon, or homily, with an offertory; the service being closed with the invitation, 'Let us pray,' and the remaining portions of the Litany."

This would make a most edifying and instructive service, lasting from 25 to 45 minutes, and could not fail to be appreciated by Churchmen generally. And we venture to suggest it as a subject quite worthy of the consideration of the Provincial Synod at its present session.

THE CONCEPTION OF OUR RELIGIOUS EQUALITY OVERPOWERS SOCIAL DISTINCTIONS.

MR. GREEN, in his "History of the English People," writes, that one of the gains that arose out of the Puritan rule, was the new conception of social equality. "Their common call," he writes, their common brotherhood in Christ annihilated, in the mind of the Puritan, that overpowering sense of social distinction which characterized the age of Elizabeth. The meanest peasant felt himself ennobled as a child of God. The proudest noble recognized a spiritual equality in the poorest saint."

As we read this, are we not reminded that the same spirit was characteristic of the Church in its purest ages? And may we not say that even now, wherever true belief of the Catholic Faith prevails, there are to be found, also, many indications of the same tendency? For, instance, in the Catholic revival that has reanimated the Church of England during the last half century, one of the first outcomes, one of the first requirements of Catholic teaching was the abolishment of pews. This was the Ritualistic expression of the belief in the truth, that, all men were equal before God, and all social distinctions, for the time being, put on one side. And so far, or so true is the above principle an outcome of true Catholic teaching that, just according to its prevalence in any congregation, one can tell whether "Ritualism" so-called, has been the result, the necessary and legitimate expression of the faithful and full reception of the Catholic faith in the Church and its sacramental character and work, and an indication of the religious fervor that animates it; or whether it has been adopted from merely æsthetic motives, or as an attraction, or as something that will "draw." In congregations of the former class, the poor will be found worshipping side by side with the rich, "partakers of one cup." Works of charity will abound, and a spiritual and reverential atmosphere will be prevalent. On the other hand, in the latter class, while there may be much alms to the poor, the alms will be gathered and distributed by the officials, and in an official (and that is, oftentimes, not an inoffensive) manner. You will not see the rich going about to relieve the poor directly by their own hands, or to see their distress with their own eyes, and in their churches you will not find the poor mingling for worship with the rich, or with that confidence that indicates that God's house is their

house, their Father's house as much as it is their richer neighbor's, or, perhaps, we should say, their rich patron's, as being more expressive of the relation that the one class bears to the other in such congregations.

When we think this matter over, must not our reflections agree in affirming by word and in deed, that where true religion prevails in our congregations, worldly distinctions, while not abolished necessarily, will be made as little obtrusive as possible.

THE COMMUNICANT TEST.

IT was evident that the Synod of Toronto, at its late meeting, was not prepared for a calm consideration of the proposal that none but communicants should have the privilege of voting at the election of Lay Representatives. However desirable such a rule may be, it is one which should be adopted only on broad grounds of duty and principle, and not merely as an expedient for removing a special abuse, however intolerable that abuse may be. It is to be regretted that the question was, for the most part, regarded from the latter point of view, both by those who advocated and by those who opposed the restriction, and we can scarcely wonder that, under these circumstances, the proposed change in the constitution encountered, from many quarters, strong and indignant opposition. It seemed to be assumed by many who advocated the change, that it would affect only a class of persons, whom all alike acknowledge to be a disgrace to any religious community, and utterly unworthy to have a voice in its proceedings; men, who, at the instigation of a party, will combine to out-vote the legitimate members of a congregation, and will, without scruple, declare themselves to be habitual worshippers in churches which, perchance, they have seldom entered. It was felt by many who opposed the change that it would affect a far larger class than this; a class markedly different from it, composed of men generally worthy of respect, as men of decent lives and of upright and honorable conduct; it was felt, too, that such persons were very hardly dealt with, if they were to be subjected to a penalty, incurred by acts in which they had no participation, and which they would regard with scorn and abhorrence. It became quite clear, therefore, that unless some better reason could be assigned for the change than the scandals which had occurred at certain Easter meetings, it could never be accepted; and that on grounds of equity and righteous dealing, because it would involve in one common penalty and disgrace, with a guilty minority, a far larger number of persons not chargeable with the like offence. We must then enquire on what grounds a change, which affects so many more than those whose misconduct suggested its proposal, is to be justified. Various expedients, more or less elaborate, and clogged with conditions, embarrassing if not impracticable, had been proposed, discussed, and rejected, until it became apparent that walls daubed with untempered mortar would not long stand, that definitions of church membership of human devising would not serve any good purpose, and that, if a confessed scandal were to be brought to an end at all, this could be effected only by falling back on old Church lines, recognizing sound Church principles, and declaring, without fear or favor, whom only we are authorized to regard as maintaining unimpaired their status of external membership in the Church of Christ. When the necessity of so acting, in view of the existing evil, was once admitted, it necessarily became evident

that the principles in question demanded from us recognition for their own sake, without reference to any accidental benefit which might result from their assertion, and that there was consequently no force in the objection that in recognizing them, we should be doing far more than is either required or warranted for the removal of the alleged abuse. The change proposed was spoken of as one which would work widely and most disastrously—as one which might be regarded as revolutionary.

Let us consider, then, what are its wide and ulterior results. It affects, most unquestionably, a very large number of persons, who may, I think, for the purpose before us, be distinguished into two classes.

First a smaller class, consisting of persons who should be regarded with peculiar sympathy, men of religious principle and feeling, probably constant worshippers in our churches, who, whether from some defect in early teaching, or from some singular misconception of the purpose for which the Lord's Supper has been ordained, or of the responsibility involved in its reception, abstain from presenting themselves as communicants. So far as I understand the feelings of such persons, I believe that they are sorrowfully conscious of occupying a position which disqualifies them for taking an active share in Church matters, and that they would be little disposed to question the propriety of a rule which excludes them from exerting an influence; to which they are already satisfied that they have no legitimate claim. What they would deprecate would be the harsh and inconsiderate judgment which would class them indiscriminately with "the unholy and profane." They would desire to be told with tenderness, "We do not seek to close against you a door which we regard ourselves as authorized to open, much rather we most deeply regret that you are excluding yourselves, not so much from the lower privilege, from which we may seem to be shutting you out, but from far higher privileges to which the door is opened wide, and by accepting which you would become formally qualified for those offices of trust, for which you appear, even now, to possess so many moral requisites." There is, I conceive, little reason to anticipate any serious misconception of the grounds on which we proceed, in the instance of the comparatively few devout persons, who stand in this distressing position of doubt and perplexity.

There is, again, a much more numerous class, which this rule would affect, and in respect of the persons who constitute it, I think that the enforcement of the rule would be a simple act of charity. Very many now "profess and call themselves Christians," whom we cannot deem to have, in the sight of God, a valid title to that name. If their defect lies only in that inward disposition of the heart which God alone can judge, man may not adventure to take cognizance of it; but when it consists in the overt and deliberate neglect of an external act of Christian duty, when we have to exclude only in the sense of reminding the offender that he has already excluded himself, and that we refuse to recognize him as retaining a position which he has himself deliberately abandoned, our duty must be plain. The world in the Church is very lenient in dealing with such persons. They are, perhaps, "in society," or, if they enjoy not that privilege, they are well-esteemed in some circle of their own, and it is accounted to be a matter of very inferior importance, whether they are, in the sight of God and by the law of Christ, maintaining their fellowship with the Christian Church. The class of which I speak are not communicants, not because

they feel any distressing doubt or perplexity as to receiving the Holy Communion; they do not delight in drawing near to God by other modes of approach, trusting that they may find in them, at least in part, the spiritual benefit which they dread to seek, or have not learned to look for, at the Table of the Lord. These men are not communicants because they purpose to put far from them the responsibilities of the Christian life; they do not intend at the present to do anything else than follow their own way, and seek their own pleasure. Can we doubt that persons of this class, had they failed to receive Holy Baptism in their infancy, would stand aloof from this Sacrament also, even as they now do from the other, instinctively shrinking from any act, whereby they might appear to recognize their obligation to lead a life, wholly at variance with that which they are actually leading? The only possible difference would be this, that Baptism is not, like the Supper of the Lord, a rite continually recurring, so that the sense of incongruity between the Christian profession and the unchristian life, however startling at the moment, would at least, not be perpetually re-awakened; or, perchance, the world in the Church may still, in some sort, believe of Baptism, what it does not believe of the Lord's Supper, that it is "generally necessary to salvation," because it is far easier to think this of a thing of the past, well-nigh forgotten, than of a thing ever challenging our obedience, rebuking our worldliness, and causing us disquietude in the present. Can it then be justly represented as an act of narrow bigotry—is it not rather an office of true Christian charity—to point out to such persons the position which they are really occupying? If they deliberately divest themselves of the obligations and responsibilities of the Christian character, can it be right to soothe them into deadly indifference by recognizing them as men who are really abiding in the communion of the Christian Church? Are there others, who have not as yet formed a settled purpose such as has been described—whose error is rather negative than positive: who are failing to think aright, rather than persisting in thinking amiss; who follow the example of others rather than a resolve of their own, and hold it to be neither unsafe nor unseemly to "go with the multitude" when they pour forth from the House of God before the celebration of the Lord's Supper? Then surely in their case the charitable voice which warns them that they are not abiding in the unity of the Church is no less due, and may be spoken with far better hope of being listened to. We are told that it is the part of the clergy to utter this voice. So, beyond all question, it is. We are told that they should preach and exhort on these subjects. So, undoubtedly, they should. But there are others who preach, by a necessity laid upon them, as well as the clergy in their pastoral capacity. The Synods of the Church, by their constitutions and laws, proclaim (or preach) in a most emphatic manner, to all her members, what they should hold and believe on all subjects, to which those laws and constitutions in any way relate. Our Synod is, therefore, incurring a most grave responsibility, if it solemnly accords to any man a position in the visible Church of Christ, to which he is not, by the law of Christ, entitled; it is teaching men to account very lightly of obligations the most sacred, and is lulling to sleep those wholesome apprehensions, which it is its duty to awaken and to deepen by an unequivocal declaration of the truth.

Above all, be it remembered, that it can never be the office of Christian Councils or Synods to lay down limits of Church membership of their own

devising; the conditions, under which men enter into and abide in the fold of Christ, are conditions which it rests not with them either to relax or to make more stringent: their sole province, in this regard, is studiously to protect from violation the laws, which have been laid down from the beginning by the highest and most sacred authority; which have been recognized by the Church of England from very early times, and again enforced, on the Reformation of our Church, in the rubric at the end of the Communion Office, which provides that "every parishioner shall communicate at least three times every year, of which Easter shall be one."

GEORGE WHITAKER.

THE BEGINNING OF THE END.

THE letter which we publish in another column, furnishes somewhat instructive reading. In Ottawa the Reformed Episcopal Church made a bold splurge, and received its chief recruits from the congregation which has the reputation of being "Low Church," but which was still too "High" for certain of its members. An erratic and deposed American clergyman, named Gallagher, gathered these persons round him, with some others, malcontent in their various sectarian denominations. He boldly asserted that the Prayer Book was false to the Protestant principles of the Church of England,—that the Church had betrayed her trust in many nations, especially in pretending that there were three Orders of the Ministry, whereas there were in reality but two—a Presbytery and a Diaconate—and that an Episcopate was no order at all, and not believed in by any enlightened Churchman. The new Church, of which Mr. Gallagher was the accredited fugleman, was to abolish this order as such, and its Bishops were to be simply superiors of the Presbytery, like the Superintendents of the Methodists. However, it soon became apparent that the main body of the seceding party were not of Mr. Gallagher's mind, and we had a parade of men standing about in shovel hats, aprons, and breeches, and addressed superfluously in public and private as "My Lord!"

One gentleman, already a Presbyter in England, and who may be presumed to have had some lingering belief in the virtue of consecration by somebody, came across the Atlantic and had the hands of those "Bishops" laid on his head. He seems, however, to have had a distrust in the "Bishop" who was his consecrator, and, it is said, bullied the Recording Secretary to substitute in his parchment the name of another "Bishop" who was present, but who had once been a "lawful minister," i. e., a lawfully ordained minister of the P. E. Church. The gentleman evidently had some doubt as to the virtue of his "Apostolical succession" when coming through "Bishop" Fallows. All this unquestionably startled those of their followers who were honest in their ignorance and their unbelief in Bishops, and they were still more disturbed when they found this English ex-priest, who travelled to Chicago to receive a true Episcopal and Apostolical succession, assuming the grandiloquent title of "Primate of England!" People all round were laughing at this crowning piece of tomfoolery. Indeed the *Primate*, with his fine appellation of "Most Reverend," has done more than anything else to turn the whole thing into ridicule, and show the absurd inconsistency of the new *Reformation*. By degrees the most sensible men have had their eyes opened to the imposition on their credulity and have already left the "Reformers," many expressing their great sorrow at their attempt to play at schism. The letter of Mr. Quail will speak for itself, and, perhaps, will be a warning to some who feel inclined to listen to charlatans who would dupe them into "reforming" the Church of England. It is also one of many symptoms, as regards this latest of sects, that the collapse is not far distant. In fact, such a letter may well announce the beginning of the end.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN IMAGE-WORSHIP.

XIV. Never, let us take the worship of images and pictures. Here it must first be said (a) that the Roman Church in terms denies that any such act as can be strictly called *worship* is done to pictures and images, even by the most ignorant, since no one believes that these representations can see, hear, or help themselves; (b) that there is no question as to the lawfulness of making some such images and representations, if not intended to receive homage, as even the Jews had the brazen serpent, and the figures of the cherubim in the Holy of Holies, where however, only one man ever saw them, and that only once a year; and the early Christians set up pictures of our Lord in the catacombs, still to be seen there. But, on the other hand, there is a very suspicious fact which meets us at the outset of the inquiry as to the actual Roman practice, as distinguished from any fine-spun theories in books, namely, that no Roman catechism teaches that there is either danger or sin in any making or using images for religious honour, short of actual paganism. The point is not, as Roman controversialists are apt to put it, whether their way of dividing the Decalogue, which makes the First and Second Commandment (as the English Prayer-book and Catechism have them) one precept, and then restores the number ten by making the Tenth Commandment into two (a plan which seems only to repeat the Seventh Commandment, and to make St. Matt. v. 28 superfluous), be a better or a worse than the Anglican; nor whether the whole text of the commandment against image-worship be not found un mutilated in Roman Catholic Bibles; but whether in practice one Roman Catholic in a million ever knows that image-worship can be abused or sinful without virtual apostasy from Christianity. The Shorter Lutheran Catechism cuts down the First and Second Commandments just in the same way as some Roman ones do; but, then, on the one hand, Lutherans have free access to the Bible in their own language, and, on the other, nothing of the nature of image-worship has ever been practised amongst them.

Intelligent and shrewd heathens, when arguing in favour of idols, say exactly what Roman Catholic controversialists do in defence of their practice, namely, that they do not believe in any sentient power, as residing in the mere stone, wood, or metal, of which their idols are made, but regard them as representing visibly certain attributes of Deity, to bring them home to the minds of worshippers; and that homage addressed to these idols on that ground is acceptable to the unseen spiritual Powers, who will listen to and answer prayers so made indirectly to themselves; and, in fact, Athenagoras, a Christian apologist, who lived in the second century (A. D. 177), tells us that such was the defence set up by the Roman pagans of that time on behalf of Roman idolatry, and adds that they appealed to the miracles and curses wrought by such images as proofs of their truth ("Apol." xviii. xxvii.).

Diocesan Intelligence.

MONTREAL.

[FROM OUR OWN CORRESPONDENT.]

The Provincial Synod met yesterday. A report of the proceedings will be furnished the DOMINION CHURCHMAN by our special correspondent.

ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

A very interesting and successful meeting of the Bay of Quinte Clerical Union was held at Bath, on Tuesday and Wednesday, the 10th and 11th of August. The Rev. A. F. Echlin, who is in charge of the parish during the absence of the Rector, the Rev. F. H. Tane, did everything to render the meeting all that could be wished, and his efforts were appreciated and rewarded. A celebration of the Holy Communion was held at 7.30 a.m., on Tuesday, Rev. J. W. Burke, celebrant; followed by Morning Prayer at 10 a.m. A meeting at the Rectory followed, the Rev. A. F. Echlin presiding, at which the Rev. Mr. Roberts read an excellent paper on the subject, "How best to increase the number of our communicants," after which the subject was discussed by the clergy present. Much stress was laid on the advantage of an early presentation of the subject of Holy Communion to children with a view to make them acquainted with its importance and desirous of its benefits. At the afternoon session, the Rev. Dr. Clarke, of Christ Church, Belleville, read instructive paper on "Church

Progress in Canada," which was a careful examination of the question, whether the Church be really progressing or not. A great deal of statistical information was given in this paper, and it appeared that the Church had not, up to the census of 1871, kept pace with other religious bodies. In one discussion which followed, a variety of interesting questions were touched upon. The apathy of our people, the worthless character of many claiming to belong to the Church, and the variety and number of sectarian influences, which, in most parishes and missions, far exceed the most faithful efforts under the *one man* system, so exclusively used by our Church. The absolute opposition and suspicion set on on foot by irresponsible agencies was also attended to. In short, it seems as if the Church has to struggle against a host of difficulties, and, under God, must look to her lay as well as clerical members for increased zeal and intelligent support.

The service in the evening was held at 7.30 o'clock, and was very hearty. A good number of clergy had arrived in course of the day, and twelve in all were present in church at Evensong: There was a fair congregation, quite encouraging; indeed, and giving good hope that the laity were not indifferent to the objects of the clerical meeting. The chants and hymns were sung well and heartily, and we may here notice that at all the services the valuable assistance of the organist, William Jacobs, Esq., was readily given and gratefully appreciated. After the third Collect, addresses were given by the Rev'ds D. F. Hutchinson and B. B. Smith, the former on "Worship, not preaching, the great object of the Church's services;" the latter on, "The ways in which parishioners can assist their clergymen in parochial work."

On Wednesday, the programme of proceedings was somewhat similar to that of the preceding day. A celebration of the Holy Communion at 7.30 a.m., the Rev. Dr. Clarke, celebrant; Choral Litany and a meditation on Heb. iii, v, i, by the Rev. J. W. Burke, at 9.30 a.m.; after which a meeting at the Rectory for discussion of certain passages of Scripture; another meeting at 8 p.m., and Evensong in the Church at 7.30. Several (eight) of the clergy were obliged to leave in the afternoon, and the evening service was short of some its attractions on the previous evening. However, the congregation was good (some even coming over from Odessa), and the service hearty. Addresses were made by Rev. F. W. Kirkpatrick, on "Foreign Mission Work," and by the Rev. J. W. Burke, on "Church Music in relation to its use and advantages in our services." Thus closed the best meeting that the Bay of Quinte Clerical Union has had since its formation. Fraternal intercourse and devout worship united to promote spiritual advantages. The visit to Bath will be well remembered for the cordial hospitality shown to all the clerical visitors, both at the Rectory and by the people of the village.

The clergy present were.—The Rev'ds J. J. Bogert, J. W. Burke, W. B. Carey, Dr. Clarke, A. Dawson, A. F. Echlin, A. Elliot, D. F. Hutchinson, F. W. Kirkpatrick, E. Loucks, W. Roberts and B. B. Smith. The next meeting of the Union is to be held during the month of November next, at Christ Church, Belleville.

MILL POINT, which forms a portion of the charge of the Rev. Rural Dean Baker, Indian Missionary, was, upon Wednesday, August 18th, the scene of a most interesting ceremony,—the laying of the corner-stone of an Anglican Church in that thriving village, which is beautifully situated upon the Bay of Quinte. Steamboats from Kingston, Belleville and other places on the bay brought clergy and numerous excursionists to take part in or to view the ceremony. About 20 clergy were present, and a vast concourse of people. The Lord Bishop arrived from Napanee in company with several of the clergy. At 12 o'clock the procession formed at the "Union Chapel." The band took the lead, citizens and visitors, Sunday School children and banners, the clergy and Bishop followed. When the procession drew near the site of the church, all raised the hymn "Onward Christian Soldiers," which was caught up and joined in by those already on the spot. The platform being gained, the Bishop took his place by the stone, while the clergy surrounded him, and the people thronged the high ground adjoining. The site was an elevated one which commanded a beautiful view of the bay. The basement of the edifice was already finished. It was raised high enough for a schoolroom beneath the nave, and supplied a foundation for a south porch and a well-proportioned chancel, with organ chamber and vestry. We were informed that the church would be 55 feet by 80 feet, and the chancel 22 feet by 18 feet, and of the early English style; and would probably cost \$5,000. After depositing in the stone receptacle coins, journals, and other records of the country, place and period, the Bishop, in the usual solemn form of words, proceeded to lay the corner-stone with the silver trowel presented to him for that

purpose. A short service of prayer and praise followed, and then a stirring address from the Bishop, in the course of which his lordship paid a well-merited tribute to the earnestness and zeal which, no less now than in past days, characterized the labors of the Rev. E. H. M. Baker. The offerings of the people were then received and deposited on the stone. They amounted to \$28. After this impressive ceremony was over, all repaired to the Public School House for dinner. It was a sight in itself to see the tables, three in number, reaching the whole length of the main building, groaning under the load of substantial and choice provisions which had been contributed by almost all the families in the town, with the greatest good will; while the Mohawks, in a separate wing of the building, had spread excellent and liberal boards, the proceeds of which—about \$20—were given as their contribution to the Building Fund. Many hundreds of guests must have partaken; for two or three hours there was a continual flow of incoming and out-going people, and yet, after all were satisfied, two waggon loads of provisions remained untouched at the close of the day.

After dinner speeches, from the platform at the entrance of the school house, were the next order of the day. The Rev. Rural Dean Bogert, Rev. Dr. Clarke, and the Rev'ds E. Hutchinson, Carry, Morris, and Mr. John White, M.P., addressed the attentive crowds upon subjects appropriate to the occasion. The enthusiasm reached its highest pitch when the Rev. Mr. Baker stepped forward and read a letter from Mr. E. W. Rathbun, the leading citizen and business man of the town, expressing his great interest in the work, and his regret at not being able to be present, and enclosing a cheque for the sum of \$200 towards the Building Fund.

The occasion was a grand success, in every respect. The whole village, with remarkable unanimity, lent a helping hand in the celebration, and many were the donations towards it. Thus Mr. Gratrix, the Mill Point confectioner, contributed a beautiful "wedding cake" for the table, of the value of \$80. The Church people of the place, young and old, rich and poor, exerted themselves to the very utmost to do whatever their hands could find to do on the occasion. The Rev. Rural Dean Baker seemed omnipresent, everywhere at the same time, animating, directing and overseeing the whole proceedings. He particularly requested the reporters present to express his thanks and obligations to the Bishop, the clergy and all the Church people near and far, who, by their presence, contributions and assistance, rendered the celebration one of the most successful ever held in the country. Mr. —, the Churchwarden, was Mr. Baker's right hand throughout the busy day, and is enthusiastic in his desires and efforts to promote the good of the Church and the building of the house of God in the place. May the undertaking which was, upon that 18th of August, begun with prayer, be soon completed with praise, "and the headstone thereof be brought forth with shoutings, crying, 'Grace, grace, come unto it.'"

The Rev. Septimus Jones, M.A., preached in Belleville, on Sundays, the 22nd and 29th of August, much to the gratification of his many friends and former parishioners in that city, who were greatly pleased to see the reverend gentleman once more.

LANARK.—The following circular has been issued:—DEAR SIR,—As the Church of England people of Lanark Mission, Ontario, intend purchasing a suitable house and grounds adjoining for a Parsonage, and have guaranteed nearly two-thirds of the amount required, might I solicit, on their behalf, your kindly help. Any subscription forwarded to me, Rev. Wm. Cruden, B. A., Incumbent of St. Paul's Lanark, will be thankfully received and acknowledged. Yours truly, WM. CRUDEN.

As the proposed Parsonage, absolutely required to make the Mission permanent, occupies a central position, it will materially aid the Missionary in making his work more satisfactory.

TORONTO.

SHANTY BAY.—Harvest Home Festival and Sunday School Picnic.—This place, (which is one of the oldest missions in Ontario), has been a centre of missionary labor for a wide district around it. From it had sounded out the gospel into places which have now themselves become flourishing missionary centres, and settled parishes. Barrie, itself, first heard the word of God from Shanty Bay, being served by its minister, and included in his cure. The Shanty Bay Church, with its thick walls and heavy buttresses of mud or "cob," built after the style of some old fashioned church at home, is between forty and fifty years old. Its outside finish is roughcast, its inside, plaster, which, however, does not conceal the beams and rafters of the roof. A solid tower contains one of the best bells in the country. No mention of this church

or mission is possible without coupling therewith the name of its oldest patron, its firmest friend and greatest helper, the late Colonel O'Brien, whose name and venerable appearance will long be remembered by the members of the Synod, in which for many years he sat. His son, Mr. Wm. O'Brien, now fills his father's place as church-warden in the parish church, and inherits his love and zeal for the church. The remark of our Diocesan in his late charge to the Synod, "That the churches in the Deanery of East Simcoe were not kept with the nicest care," determined the church-wardens of this church to remove its application to them; so workmen were set to work to renovate it thoroughly outside and inside, which task was completed just in time for the Harvest Home Celebration, which brought your correspondent on the scene. The decorations for the occasion were executed with the greatest taste: they were abundant, yet not too profuse; simple in character yet effective. They were applied chiefly to the altar, chancel and font, while the pulpits and windows were not neglected. The *tout ensemble* was most pleasing, and creditable to the ladies and gentlemen who performed this labor of love. The Festival was held on Aug. 27th. The clergy present were the Rev. Canon Morgan, the Rev. Rural Dean Stewart, the Rev. E. W. Murphy, and the Rev. R. S. Fornire, of Belleville. Prayers were said by the Rev. Canon Morgan, and the Rural Dean preached from Lev. xxiii.-10, an excellent discourse, while the choir sang with more than usual heartiness the praises of the Lord of the Harvest. After service the parishioners with the Sunday School adjourned to the Rectory grounds hard by, where they enjoyed a feast of good things, such as the souls of children love, and grown up people do not disdain. After the repast was over the usual games were indulged in until evening, when all dispersed well pleased with the success of the celebration, and no doubt thankful to the Author and Giver of all good things. The Shanty Bay Church has lately sustained a loss by the departure of Miss Wright, who kindly acted as organist. The parishioners signified their appreciation of her services by presenting her upon leaving with a purse containing \$25.00, and a handsome Bible and Prayer Book from the members of the choir. The present Incumbent of Shanty Bay and the parts adjacent, is the Rev. C. E. Sills, under whose ministrations life and progress are perceptibly increasing throughout his extensive mission, one mark of which is the general increase in the number of communicants. May he go on and prosper in his blessed Master's work.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

FONTHILL.—A very pleasant Peach Festival was held on Tuesday evening, Aug. 24th, for the benefit of Holy Trinity Church, at the residence of D. D'Everardo, Esq., Fonthill, who assisted in every way to make the entertainment a success. The choirs of Welland, Port Robinson and Font Hill, gave selections of songs and glees which were well rendered. Richard Harcourt, Esq., M.P.F., made an admirable speech, especially addressed to the young men, (of whom large numbers were present), warning them against giving heed to the infidel teachings of Colonel Ingersoll and others of his stamp; reminding them that men like Wm. Wilberforce and others who have been the greatest of benefactors of the human race, were men who have humbly listened to and revered the teaching of God's word, and obtained those virtues which so adorned them, at the foot of the cross. After providing for all expenses, more than \$50 was cleared by the entertainment; more than 250 persons having paid for admission. A portion of the proceeds will be applied to make up the balance required for the erection of a 'Driving Shed,' after the collection of a liberal amount by subscription. The rest of the proceeds will be used for defraying the cost of shingling the roof of the church.

WELLAND.—On June 16th, a Wednesday Evening Service was begun at the Feeder Junction School House, about a mile and a half from Welland; and has been continued through the summer. The attendance is very satisfactory, never being less than 40 or 50, and occasionally as many as 80 being present. The singing is supported by the aid of a small melodeon by Prince & Co., which does duty at this and at the Air Line Junction School House. We can strongly recommend these little 4 octave instruments to other musical missionaries, as a great help to congregational singing. The responding is very hearty at the "Junction." Welland, itself, might take a lesson from the little flock there, we are sorry to say. This service is in no way intended as a substitute for attendance on Sunday at the Mother Church; but to enkindle a desire and longing to enter into the courts of the Lord, in the hearts of those who have previously absented themselves. It has already had this effect to a considerable degree. Our Sunday School you have already heard of. Service at another point

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has also been commenced more recently, viz., at the Air Line Junction School House, half way between Welland and Port Colborne. There is no place of worship of any kind nearer than those two towns, each 8 1/2 miles from it. The starting of the service originated in a request made to the Rev. R. C. Caswall, of Welland, by a Roman Catholic there, who is one of the School Trustees. He had heard of the services at the other Junction, and asked him to have them occasionally there too, as a new school house has recently been erected. So we have now had fortnightly services three times, attended by an average of 40 persons; the aforesaid melodeon being admirably played by Mrs. McClelland, formerly organist of the old church in Welland, who resides in the neighborhood. Few of the people there are church people; and they have much to learn in the matter of responding. Not having prayer books, they are not likely to learn very soon, unless some good person will give us a present of 25 prayer books for their use at the service, until they shall have learned to value them sufficiently to purchase some for themselves. As the school is on the border line between the missions of Welland Port Colborne, the missionaries at those places, the Rev. R. C. Caswall, and Rev. C. R. Lee, take the services alternately. May the funds of the Mission Board so increase that this and three or four other points within a few miles of Welland and Fonthill may be served by a Travelling Missionary. To think of Welland and Fonthill being the only Mission Station between Grimsby and Bertie, 40 miles apart! And the large village of Wellandport, nine miles west of Welland, has no ministrations of the Church!

WEST FLAMBORO.—The Annual Harvest Festival in connection with Christ Church, West Flamboro, took place on Thursday, the 19th August. It is now some years since the congregation first assembled to join in public thanksgiving to the Great Lord of the Harvest, for all the good gifts around them. This year, however, the usual mode of selling trinkets for the Festival was departed from, and the Priest in charge desired the congregation to show their thankfulness by contributing through the offertory at the Thanksgiving Service. This is the teaching of the church that her children should bring their gifts to the altar. The day opened with an early celebration of the Eucharist at 8 a. m. The Rev. J. Langtry, of St. Luke's, Toronto, being the celebrant; the Rev. R. S. Radcliffe, of Luther Village, reading the Epistle, and the Rev. Thos. Geoghegan, the Incumbent, reading the gospel; a goodly number were partakers of the Lord's Body and Blood. The second service took place at 1.30 p. m., the special preacher being the Rev. C. H. Mockridge, of Christ Church Cathedral, Hamilton, who delivered an instructive sermon on the subject for the day, viz.: the Harvest. Besides the above named gentlemen, there were present the Rev. Messrs. Francis, of Waterdown, Cook, of Hamilton, Massie, of Lowville, and Messrs. F. Piper, and O. E. S. Radcliffe, Lay Readers. The decorations were most effective, festoons, and banners, and fruits, and flowers, helping the "Little Church Around the Corner" appear to its best advantage, and not soon to be forgotten. The font, a relic of the Cornish British Church, and placed some years ago here by Rural Dean Osler, of Dundas, was filled with moss and lilies, suggestive of the purity of life which should emanate those who are washed in the Lover of Regeneration. The altar was prettily decorated with different sorts of fruits and flowers. The thank-offerings amounted to, at this service, the large sum of over a hundred dollars, notwithstanding the threatening aspect of the weather, and, therefore, the non-attendance of many from Hamilton and Dundas. The musical portions of the service, including processional and recessional hymns, were sung heartily. After the service a general invitation was extended to all to partake of lunch in the Village Hall, this afforded an excellent opportunity for mutual intercourse and social enjoyment. A very successful concert took place at 8 p. m., when good local talent and first-class other talent from Hamilton and Dundas kindly gave their services and went through a most enjoyable programme. The happy day concluded with late Evensong in the church at 11 p. m., when the Incumbent read the prayers, and the missionary at Luther gave a five minute address on worship and thanksgiving. With one accord the large congregation knelt for the Apostolic Benediction, and then returned to their homes feeling it was good that they had been there. To one who knew the parish of old, these services and signs of growth was most gratifying. We cannot but see that no parish can expect to be what it should be with a nonresident Priest and only an afternoon service. Within two years we see in this parish an expensive addition, added on at the west end of the church for further accommodation, a new Pipe Organ, bell, large confirmation classes, well-filled altars and crowded services. This is the result of the Bishop sending the right man to the right place, would that it were possible to do the thing always. Like people, like priest, is a saying, it is true, the Incumbent of this parish has gone in to his

work with all his mind, soul, and strength, his great earnestness and entire devotion to the church, willing to spend and be spent for her, has made such an impression upon the denominations round Flamboro, that many have become communicants of our holy church. We cannot but thank God that such signs of the church's prosperity are not unfrequent, and we should humbly pray that her Priests may go forth with renewed strength conquering and to conquer.

STONE CREEK AND BARTONVILLE.—*Harvest Home Thanksgiving.*—The first Festival of this nature was held in this mission on St. Barnabas' Day. The day broke fine and warm. At 8 o'clock a fair number (for a country mission) assembled at the celebration of the Holy Communion; Rev. Thos. Geoghegan, of Flamboro, was the celebrant. At 1.30 p. m., a large congregation assembled in the Church of the Redeemer, Stony Creek. The Thanksgiving Service was heartily engaged in, and the hymns Processional 891, and Recessional 166, with Harvest Hymns 882 and 883, and Thanksgiving Hymn 865, A. and M., were sung with much spirit. The Rev. Canon Reed, of Grimsby, preached from Gal. vi. 7, "For whatsoever a man soweth, that shall he reap." There were present also of the clergy, Rural Dean Bull, and Revs. Geoghegan and F. Smith, (Binbrook and Saltfleet), the Missionary, Rev. A. E. Whitcombe, and Mr. Radcliffe. The offertory was in aid of the Shingwauk House.

The afternoon was spent in an adjoining grove, where amusements, refreshments and the music of band of the 77th Batt., Dundas, brought together a large and happy gathering. The Festival was suitably closed by a short and bright Thanksgiving service in the church, at which a large proportion of the gathering were present. The church has been very beautifully decorated with free will offerings of the kindly fruits of the earth.—*Laus Deo.*

HURON.

(FROM OUR OWN CORRESPONDENT.)

DOVER.—*Trinity Church.*—The annual picnic of this Sunday School was held on Tuesday last, on the picnic grounds at Dover. The children, teachers, and several of the parents, left by the regular train at 10.30 a. m., and returned by a special about 8 o'clock in the evening. The attendance was large. Three cars were crowded by the little ones and their friends. The Rector, the Rev. Mr. Gemley, and the Secretary of the School, Mr. W. L. Walsh, aided by the teachers, did all in their power to make the occasion one of enjoyment. In this they were very successful. Every one present was highly gratified. The refreshments were abundant and excellent, and, of course, fully enjoyed by young and old. The games were heartily entered into by the young people.

IN MEMORIAM.—It is well to hold in grateful remembrance the memoirs of those who have been benefactors to their fellow men. Let not the death of one whose whole life has proved him a loyal son of the Church be unnoticed in the Church organ, the DOMINION CHURCHMAN.

Departed this life on the 19th day of August, 1880, after a brief illness, Isaac Brock Burwell, of Caradoc, West Middlesex. He had inherited from his father an undying loyalty to his Sovereign and country, and to the old church, that has been the means of raising that country to the high position of honour and power that she holds.

He was born in Bertie, in 1818, and was married in 1839. He held a commission in the 1st Middlesex Militia, and in the troublous times of the rebellion, he served at Amherstburg and other places. He was at all times a faithful member of the church. The loyal churchman cannot be a disloyal subject or citizen.

When the Burwell Memorial Church in Caradoc was being built near his residence, at the request of Col. Mahin Burwell, who had given 200 acres of land for that purpose, the deceased generously supplemented his father's gift with a donation of fifteen hundred dollars.

He was much beloved by the Muncy Indians, who treasured in grateful memory his many acts of kindness to their nation, and standing around his coffin, men and women, they manifested their deep sorrow for the death of him who had been their kind friend.

BOTHWELL.—In this small town there are several religious denominations, in a population of 1100—another instance of the result of schism! Rev. D. Deacon, we are glad to learn, is doing good work in the mission. The congregation of the church at Bothwell, numbers from 60 to 150—weather, state of roads, &c., affect the number present at divine worship. At Thamesville, the other church of the mis-

sion, the congregation averages about 150. The church at Bothwell requires to be enlarged as the congregation is increasing. The Mormons had established, (as they thought), a meeting house five miles from Bothwell, but it is breaking up. Some of the Mormonites have joined the old church, and it seems if others were to do so also. At both churches of the mission there are good Sunday Schools. The Leaflet published at St. Catharines is used in the Bothwell mission, and in many others in the Diocese. It inculcates church principles, and, therefore, is preferred to those that eschew or ignore them.

THE SUNDAY SCHOOLS OF HURON.—Every churchman must agree with the writer of "Church Sunday Schools in Toronto," that the introduction into our Sunday Schools of systems which do not impress the distinctive character of the church on the minds of the young, would jeopardize her very existence. That she has characters distinctive from the many denominations now existing, is proved by the fact that the holders of other principles than hers, left her fold on account of those principles. But the writer referred to has been misinformed as to the proposed action of the Diocese of Huron. The movement in our Diocese is not to give to the International Series an authoritative existence, but to substitute for it in the Sunday Schools in which it is used, one in which are taught the distinctive characters of the church—her doctrine, her established form and order of worship, the orders in her ministers, and her inherited authority. The systems in our Sunday Schools have been various, different from each other; our meeting in committee and in convention is to establish one uniform system. The eschewing of distinctive church principles by the International, was, to many, if not to all, an insuperable objection to their use. Hence the energetic measures of the Synod. The literature of Sunday School Institute, if we may judge from the opinions expressed at the Synod meeting, will be established as the system of the Diocese. The Church Catechism has been always made part of the Sunday lessons, though that known as the Bristol Catechism was for a time used in some schools as the approved commentary. Some teachers used Timlan's Explanation, and others Beveridge's. The instruction in the Book of Common Prayer was not in all cases limited to the Catechism. In form classes, at least in St. Paul's Sunday School, (city), the thirty-nine articles were taught. They were committed to memory, explained, and proved from Holy Scripture, and also compared with other parts of the Prayer Book. We speak that which we do know from an experience of twenty years.

Next to a Church Scheme of Lessons, the greatest desideratum in our Sunday Schools is a suitable Hymn Book. In this a thorough reform is needed.

EASTWOOD.—The Annual Festival in connection with St. John's Church was held on Thursday, Aug. 19th, at Eastwood Park. The day proved unfavourable. The useful trouble of the rain prevented what would otherwise have been an immense success. Some three or four hundred people were present, all apparently bent on making the best of the circumstances. The Woodstock Brass Band; juvenile races, and the sumptuous tea provided by the ladies, were the principal features of enjoyment. Most of the decorations, flags, lanterns, &c., were not shown in consequence of the rain. Victory, however, was wrested out of defeat. Gross proceeds, \$74.00; net do., \$59.00.

In regard to church matters we are rejoicing in the Scripture which enjoins, "Owe no man anything, but to love one another."

SARNIA INDIANS.—The Annual Missionary Meeting of these Indians was held in their pretty little church on the banks of the River St. Clair, on Wednesday evening, Aug. 11th, and was very largely attended, the church being well filled with natives and white people. Rev. J. Jacobs presided and interpreted the addresses. Rev. W. F. Campbell, of London, gave an earnest and forcible address on the missionary work of the Church of England in general, and also among the Indians in the North-West and United States. The Right Rev. Bishop Alford, D.D., then delivered a lengthy and interesting address on mission work in China, Japan and Africa, which was very attentively listened to. Several Missionary Hymns were beautifully sung by the Indians in their own language. The collection and subscriptions amounted to nearly \$40.00.

WALPOLE ISLAND.—A Missionary Meeting was held here Aug. 12th. Bishop Alford being assisted on the occasion by the Rev. W. F. Campbell, and the Rev. J. Jacobs. The Bishop gave an interesting account of missionary labors in China and also in Rupert's Land.

SOUTHAMPTON.—*Confirmation.*—Tuesday, the 24th, the Right Rev. Bishop Alford, held a confirmation at

St. Paul's Church. Although the evening was unpropitious, and heavy rain was falling, the church was crowded. The preface to the service having been read by the Incumbent, the Rev. P. Fox, M.A., the candidates were presented to the Bishop by him, in the following words:—"Right Rev. Father in God, I present unto you these young people as fit and proper persons to receive at your hands, the ancient and Apostolic rite of confirmation, having duly examined them as to their knowledge of the creed and sacred writings, and found them worthy." The service was then read by his Lordship, and the Apostolic rite duly administered, first to an Indian girl from French Bay, to whom the Bishop explained the ceremony through an interpreter, and afterwards to the remainder of the candidates in number 15. The choir of the church performed their part with their usual ability. A very beautiful solo was sung by Miss A. Davis. After the confirmation service was concluded, a Missionary Meeting was held. The Bishop gave an interesting address upon the success of the church in China, and the Rev. W. F. Campbell, Missionary Agent of the Diocese, an address upon the prosperous condition of our church in these parts. The collection amounted to eight dollars. At the close of the meeting both the Bishop and Mr. Campbell expressed themselves highly gratified with the arrangements, and, during the short time they were here, seemed thoroughly to enjoy the scenery and healthy breezes of our beautiful lake. Mrs. Alford accompanied the Bishop on his visit.

Exeter.—On the 15th, Bishop Alford (late of Victoria) visited the parish. At 11 a.m., Christ Church was filled. Morning prayer was said by the Incumbent and the Bishop delivered an impressive address to the candidates for confirmation, numbering twenty-five, seven of them being adults. After this, the Bishop delivered a forcible address on behalf of the Diocesan Mission Fund. Evening prayer was said by the Rev. T. W. Massey, Rector of Lucan, after which the Bishop delivered an exceedingly interesting discourse on the Mission to China. Large collections being made at both services.

In the afternoon Bishop Alford administered the rite of confirmation to 21 candidates at Hensall, the congregation of which will have especial cause to remember Bishop Alford, who so gracefully and kindly left behind him a Souvenir in the shape of a cheque for the purchase of a handsome Communion Service as an expression of his appreciation of their efforts in clearing off the debt, and also to serve as a remembrance of their duty to hasten their Saviour. Nor should the kindness of the Bishop of the Diocese be forgotten in putting at the disposal of Hensall congregation a cheque for \$52 towards liquidating the debt of \$300.

Rural Dean Cooper. The Rector of the Parish Rev. Wm. Shortt B. A. and the Missionary Agent were also present and briefly addressed the large assembly. Church work in the County of Bruce is making great progress, and abundant work can easily be found for at least two more active, energetic young men, whose heart and soul are invigorated with the true Missionary Spirit, such as His Lordship Dr. Alford evidently possesses. The writer can well remember that eight years ago there were but four Clergymen in this County, now there are more than double that number and more still wanted. Would that a liberal spirit could influence the wealthy members and congregations in the Diocese, so that the means may be forthcoming to meet the demands now being made upon the Mission Fund of the Diocese.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The following address has been presented to Mrs. Coate:—

"We, the undersigned members of the Church of the Redeemer, at Rosseau, Muskoka, desire on this occasion to present our heartfelt thanks and gratitude to Mrs. Coate for her liberality at all times, and especially on this occasion; not only to Mrs. Coate, but also to Charles B. Coate, Esq., for their joint gift of a new bell to the above church. The gift of the above bell being all the richer, inasmuch as the donor had already donated a like one to the same church, but which was unfortunately cracked in the ringing of the same. We, therefore, as a parish, rejoice in uniting to blend, with one accord, our voices, that she and her son may live to hear its notes float over the still waters of Lake Rosseau, bearing the message of God to all, of warning, exhortation and comfort to be found in His Church, which they love so well; and our earnest prayer is, that they may live long to hear its solemn voice call many to the worship of God in His holy Church.

ALFRED W. H. CHOWNE, Wm. DITCHBURN,
Incumbent. Lay Reader.

Wm. L. LAWRASON and Henry Ditchburn, Wardens;
S. Richardson, choir master; Wm. Atkinson, S. S.

teacher; W. H. Pratt, J. L. Wilkinson, J. H. Holton, T. H. Dawson, Jessie Holton, Gilbert Wright, D. W. Hart, J. H. Scott, B. S. Beley, Ebenezer Sirett, W. Goldthorp, Mrs. Humphreys, Arthur Ditchburn, Mrs. C. Anderson, George Martin, Fred'k Langton, H. Bishton, Edward Clifford, John Holton, Julia Lawra-son, R. H. Spratt, W. Morgan add others.

A suitable reply was given.

ROSSEAU, MUSKOKA.—The Rev. Alfred W. H. Chowne, begs to acknowledge with thanks, the following sums towards the Parsonage Fund, viz.:—Samuel Platt, Esq., \$5; Friend, \$1; W. H. Woods, \$1; Mrs. Burk, \$1; G. A. Devlin, (Parkdale), \$1; A Friend, 50c; M. McDougall, 50c; C. Scadding, 25c; L. M. W., 50c; A. H. Dymond, \$1; Cash, 25c; do. 50c; do. 25c; H. H. \$1; Mrs. Coate, \$2.50; P. Stenning Coate, \$1; also from Mrs. Bethune, No. 10 Chambers' Journal; No. 11 Canadian Monthly; 2 Sunday Teaching A.B. Leaflets; 11 St. Peter's Parish Magazine; also a parcel of Tracts, all which are received with gratitude. A parcel of DOMINION CHURCHMAN from Rev. W. E. Grahame, Thorold.

On Thursday, 19th day of August, the new church at Dufferin Bridge, was opened by the Rev. Alfred W. H. Chowne, the text being taken from St. Mark, vi. 31. "Come ye yourselves apart into a desert place and rest a while."

MAGANETAWAN.—The church-wardens thankfully acknowledge the receipt of another sum of \$20 towards their church, through the Rev. Wm. Crompton. This is expected in the course of time to be the county town, so that great anxiety is manifested to have a neat, substantial church. At present the settlers are very poor.

Correspondence.

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

THE NEPIGON MISSION.

DEAR SIR,—On Thursday, the 8th of July, preparatory to starting for Lake Nepigon, a special missionary service was held in St. Luke's Church, Sault Ste. Marie, at 10.30 a.m., with an administration of the Holy Communion. Thirty-two were present, and fourteen received the Holy Communion. The service throughout was most hearty, fervent and devotional, and God's abundant blessing was earnestly implored upon the work about to be commenced in the Saviour's name. The Bishop gave a stirring address, pointing out the duty we all owe to the pagan and other Indians of the forest, and directed all to pray fervently and give liberally for the extension of the knowledge of the truth among those who are "sitting in darkness and the shadow of death," that they may be brought "into the way of peace." At the church door all wished their pastor a most hearty God speed and a safe return.

On Friday morning, at 10 o'clock, Joseph Esquiman (formerly head pupil of the Shingwauk Home) and myself went aboard, and on Sunday morning at 4 o'clock, we arrived at Red Rock, and were most heartily welcomed by the assembled Indians. Two services were held on this Sunday, and instruction given during the day. On Monday, the 12th, I drew up a paper for those who wished to join the proposed mission, which all the men of one band signed, who, together with their families, numbered thirty-two souls, the exact number of persons present at our service in St. Luke's, Sault Ste. Marie, on the Monday before we started.

On the very same day, as we held our beautiful and impressive missionary service, preparatory to leaving the Sault, this band of pagan Indians of the Nepigon, who before were divided in their opinions, decided that if a missionary came they would, with his approval, resort to a certain place for the formation of a Church of England Mission, for which Church's ministrations they had been waiting for nearly three-and-thirty years.

This remembrance of that beautiful service, and the evident answer to our united prayers, supported me in many a lonely hour, in many a trying difficulty, and God's almighty hand, like "the pillar of fire and of the cloud," kept moving on before, and His abundant blessing was frequently outpoured to strengthen and to refresh our weak faith.

On Tuesday morning we all started in 8 canoes up the beautiful Nepigon river, for the lake, and during our progress by day the eye was continually enchanted by the bold, magnificent and truly picturesque scenery; and at night the different camp fires, with the silvery moon above our heads, reflected a transcendent loveliness, utterly indescribable, on the scene around.

On Saturday night at 10.30, we duly arrived at a part of Lake Nepigon called Chief's Bay. On Sunday, three services were held, and other religious instruction given, and on Monday by 5 a.m., a site for the Mission Church was selected, and the before untouched tall red pines of the forest began to fall.

Under many and trying difficulties in a solid wilderness, 67 miles from the dwelling of any white man, aided solely by Indians with their axes, we succeeded in building a church and school combined, 80x20, and also commenced a mission house. An acre and a half of land was cleared, and eighty-five yards of road made. I attended the church and school on Sunday, the 8th of August, and on the same day I baptized nineteen, before pagan Indians, as the first fruits to Christ of our Church in this portion of our extensive Diocese. During my visit I also baptized two of another band, and 97 names were handed in as the number that would attend our school.

Earnestly commending this new Mission and the pagan Indians, and also our general work, both among the red and white population of this Missionary Diocese to the prayers and liberal alms of the Canadian Church.

I remain,

Yours very truly,

THOMAS APPLEBY,
Missionary and Bishop's Chaplain.

CHURCH DECORATION.

The following letter appeared in the Chicago Living Church, of the 12th inst. :—

To the Editor of the Living Church :—

About six years ago, Bishop Cummins, the founder of the American R. E. Church, in response to a request from a number of heads of families in this city, who had left the Episcopal Church, on account of ritualistic practices, and allied themselves with his movement, sent Mr. Mason Gallagher to organize them as a congregation, and officiate as their Pastor *pro tem*. On entering upon his duties, his reverence proceeded to explain the points of difference between the Church which they had left, and the one with which they had identified themselves. Of these I may mention the use of the words *Altar* and *Priest* in the former, which he denounced as germs of Sacerdotalism, and the cause of all the ritualism that was sapping the Protestant life blood out of it, but which he declared, over and over again, with all the force he could command, the latter had thoroughly eliminated from its system. Who that listened to Mr. Gallagher, in the Court House, has not heard him declare that the R. E. Church would know no *Altar* but *Calvary*, no *Priest* but *Christ*, and that in its Prayer Book and ceremonies these words would not be found,—hence the destruction of ritualism for all time to come. These are the principles which Mr. Mason Gallagher, before the citizens of Ottawa, solemnly declared would be the principles of the organization which our people had adopted. Now, sir, as a member of the R. E. Church, who has taken a great interest in its progress, and watched with anxiety its career throughout these six years, I charge Mr. Gallagher, and the church with which he is so closely connected, with having broken their most solemn pledges, and violated their declaration of principles to the people, who, on their faith, joined the movement. To prove my charges beyond dispute, it will be only necessary for me to refer to a description of an exhibition that was held in the Metropolitan R. E. Church, Chicago, Bishop Cheney, Rector, on Easter Sunday last, and will be found in the *Appeal*, of the 15th of April. It runs thus:—"Christ's Church, Chicago, was crowded to its utmost capacity, Easter morning. The aisles were filled with camp stools, and many persons stood out the protracted services. The floral decorations were confined to the Chancel and *Altar*. Bishop Cheney officiated, assisted by the Rev. Charles H. Gilbert. The front of the Reading Desk was ornamented with a magnificent cross of white lilies, bearing the sacred monogram, 'I. H. S.' in purple, red and white. On the pulpit were two large stars composed of Easter lilies, and on the font a cross composed of white carnations, roses and Easter lilies. Beneath the pulpit cross was deposited a memorial casket with the words 'To Letta,' in variously colored flowers. The Chancel Rail bore a profusion of floral crosses and stars, mostly white, and smaller than the others. Calla and Easter lilies, carnations and white roses formed the basis of these, and in some instances they were relieved by delicate borderings of green or light red. The service included the full ritual, with a sermon, confirmation, and the celebration of the Holy Communion. The music was a distinctive feature, and embraced chants, hymns and anthems. In the afternoon the church was again crowded, but with a very different audience. This was the Easter Anniversary of the Sunday School; and the children, to the number of several hundred, came dressed in their best and bearing floral offerings. The church was one vast flower garden; the sweet faces of the children, and the fragrance and beauty of the flowers lent a charm to the scene. The services

consisted of prayer and praise, reading of responsive verses, the singing of carols and Easter hymns, and the presentation of flowers. A large gothic arch was thrown across the chancel, and on this the flower letters were arranged, until they formed the appropriate motto, 'Now is Christ risen.'

Bearing in mind that the Appeal is the authorized organ of the American R. E. C., that it is edited by four of its Bishops, including him who was recently sent to Canada, besides a considerable number of the lesser lights, Mr. Mason Gallagher as Assistant Editor, and also the fact that the officiating Priest at the Altar being Bishop Cheney himself, (here I am only applying Mr. Gallagher's principles, that where there is an Altar there must be a Priest,) we can safely conclude that the very sacerdotalism which Mr. Gallagher, in a letter to the Bishop of Dover, and published in the Appeal, charges four rectors with, was authoritatively restored to the communion which he represents on Easter Sunday last. Recognizing this fact, several other congregations held exhibitions similar to the one described, as will be seen by the same and subsequent issues of the same paper. We have the Altar, and, of course, the Priest, with all their belongings, without a single word of adverse comment. Although a part of the service, we are told, consisted of a celebration of the Holy Communion, we find that the "table" is conspicuous by its absence. We have the audience of pleasure seekers and sensational religionists, in place of the congregation, who were wont to worship God in spirit and in truth on each returning Sabbath day. With all these we have a Church turned into "one vast flower garden, with our Metropolitan for its Rector, and, of course, an example for other congregations to follow. Under these circumstances, Mr. Gallagher's duty, from which he cannot honestly shrink, is to show cause why those remaining of the congregation, which he says he established, should not return back to the various Episcopal congregations which they left, on the ground that they are, to-day, far less sacerdotal than the American R.E. Church.

ROBERT QUAILL.

Ottawa, Aug. 5, 1880.

ALGOMA.

Sir,—I write, hoping that some of your numerous readers may sympathize with us voluntary exiles from civilization, and assist us by contributing their mite towards building an Episcopal Church here. We are 80 miles from the nearest railroad, and only once in five years have we had the blessed privilege of hearing a service of our own Church. Last Sunday, I heard that Mr. Crompton (Traveling Clergyman), was to hold a service in Magnetawan, in the Orange Hall, a rude log building, albeit dignified by the name of a hall. Well, I rode down a distance of seven miles through the bush to attend, and, much to my delight, Mr. Crompton, after service, informed me that he would give us a service here in six weeks, and that if we would build a church, he would endeavor to be with us once in every three weeks.

The following day Mr. Crompton came to my house to christen two children of mine, and no sooner was his presence known than the neighbors came flocking in, thinking it was his intention to hold a service, but they were doomed to disappointment, as the reverend gentleman could only spare us a short time, as he had an engagement twenty-three miles off, the same afternoon.

However, one man, as soon as he had heard of the opportunity of having his child baptized, hastened home and soon returned, riding an old mare followed by a foal, two little boys sitting behind him on the horse's back, and the little girl who was to be baptized, in his arms, the mother bring up the rear arrayed in her best. I assure you, Sir, that it was a touching sight to see the eagerness of the people to join in the worship of God, and they are willing to help by work in the building of the church; but money is so scarce here, and the majority of the people so poor, that they are unable to contribute anything but the labor of their own hands. If they take any farm produce to a store, they can only obtain goods therefor, and there is actually no cash in circulation. We are in the far north of Muskoka, and happy indeed shall we be if we can succeed in our little scheme, and thereby secure an occasional service, even if it should be only once in three weeks.

Any contributions sent to the Rev. W. Crompton, Aspdin P.O., Stisted, Muskoka, will be gratefully acknowledged by him through this paper. Contributors should state the object of their contribution, otherwise it would go to the general fund.

Respectfully yours,
T. G. PEARCE, P.M.

Pearseley P.O., Aug. 26, 1880.

A FALSTAFF IN THE CHURCH.

Sir,—An English Lay friend has sent me a copy of a letter written by V. C. Blake, printed in the organ

of the Church Association, which purports to be a sketch of the history of the same Association in the Toronto Diocese. The letter is too long to quote and not worth the trouble, for it is a mass of wild, exaggerated statements. As a specimen of his contempt for accuracy, let me name that V. C. Blake affirms that on the opening of the P. E. Divinity School twenty-five students came forward and by this large number was the new school shown to be a great need and success. Now the fact is, that after three years work the P. E. Divinity School has only four clergy on its graduate list, viz.: the Revs. Ball, Bryan, Dobbs and Kerr, and on its student's list only twelve names, so that supposing those ordained and those new students were at any time all in the school together, the entire number would be sixteen—not as V. C. Blake says, twenty-five! But these students never were together, as several are recognized by me as matriculants this year, and what is more severe still on Mr. Blake, is the fact that out of twelve students, seven are from other Dioceses, leaving only five to represent the Diocese of Toronto, instead of twenty-five as the Vice-Chancellor said. The letter was written at Leeds, and evidently never intended to see the light of a Canadian sky.

Looking over the course of study for these young students and the conditions under which they receive the "free" education which the school affords, with an eye also to the standing of the Professors as scholars and divines, I do not shrink from denouncing the whole affair as much a fraud as the statement above criticised. If clergymen are to know no more, no more recent, no more thorough, no more scholarly theology than is taught in the Divinity School, we reading laymen will have to lend them our books to enable them in a few years to get up to where we were when young men. Fancy the condition of a clergyman's mind who has been awarded "honours" in "Ecclesiastical History and Polity," when the only works he has to get up for honours in the 1st and 2nd year are Robertson's History, and for the third year "Jewel's Apology" and "Hardwicke's History of the Thirty-nine Articles!" It is an insult to laymen to give a man "honours" for such a school-boy smattering of a subject, and a most shocking exposure of the ignorance of the principal of this bogus school, that the student should be led to imagine he has studied "Ecclesiastical History and Polity" by getting up a few very easy works which are light reading to a genuine student. Your pages are too few to permit of my touching on other branches of the very scrubby tree of knowledge planted by the P. E. Divinity School authorities. It is manifestly a case of blind leading the blind, the illiterate teaching the ignorant. As for the students they have my most sincere commiseration. Their eyes will be opened some day if they come across even a well read layman and a brother cleric who has been properly trained, will make them curse the day when they were deluded into sacrificing their precious time over such a trumpery course. I may add that one Professor whose subject demands a thorough classical training was excused Greek when he was ordained, and now wears a bogus B. D. degree from the U. S.

JAS. H. WILSON.

SUNDAY SCHOOLS AND THE S. P. C. K.

Sir,—When a "Country Parson" sends in a communication for your columns, and finds it to fall flat, as it were, bringing forth no rejoinder, nor eliciting any response that would indicate that he had said anything worth a moment's thought, or a few moments use of the pen; he has the option to make the deduction, that the probability is, that he has only been making a fool of himself, wasting his time, using room in the paper that might have been more usefully filled, and that he, as a country parson, had better keep his observations, his, perhaps, common place observations, to himself. But, if some of your country parsonic communications are open to such criticisms, and are, therefore, passed over, surely there is room on the other hand for his self-consolation in this fact, that it is not he alone who is thus used. For he sees that sometimes even dignitaries of the church when they condescend to bring something before newspaper readers, and something that really does interest a large number, have their communications alone for their pains. I have been led to this latter observation by seeing that that most opposite and practical letter and motion, as it may be called, on the proper method for Canadian churchmen to celebrate and commemorate the Centenary of the Sunday School System; and which came from the learned Canon Jones, of Ottawa, has not brought out a second. Surely there is a large number, a very large number, I may say, of both clergy and laity, interested or uninterested in the Church's Sunday School work, who must allow that the Rev. Canon has brought forward a most sensible proposal when he says we ought to have established in Canada a branch of the Society for Promoting Christian Knowledge; and to do that now and so let it be our com-

memoration of the Centenary. It is one to which our sentiments, our purses, and our principles must respond cordially. We will never get along with our church or Sunday school work properly or successfully until his suggestion is taken up and worked. Will not the clergy of our cities take up this matter, and so work it, that what is now only a suggestion, may soon be an accomplished fact? If they will begin the work the clergy of the country will, I am sure, be able to help them by contributions, if not much from their own pockets, at least from their congregations. We want, and that just now more than ever, all the aid that the literature of the S. P. C. K. can give us. We want it in such a case as this. We are informed that that Society intends to publish the "Sunday School Leaflet," now published by Rev. Mr. Holland, of St. Catharines. Cheap as these Leaflets may be regarded to be by the clergy and S. S. workers, there are many country schools that cannot afford them. Probably they are as cheap as the editor, so far as he is concerned, can make them; but there is no doubt, I presume, that the Society could give them at a much cheaper rate, and perhaps in better print and on more substantial paper. But what if they do? Shall we receive any benefit from their lowered price? Not indeed if each S. S. has to order its own supply. Not to speak of the time consumed in sending and receiving, these is the expense, whether by the mail or oceanic express, which would make them, as dear, if not more so, as they are now. Again, our schools want Bibles and Prayer Books. Where are we to get them? Where are we to get our Bibles? Are we to be directed by our "Right Reverend Fathers in God" to the omnium gatherum of the Bible Society for the supply we desire and ask for? It is all very well to be told, as a faithful and earnest worker, in his way, in S. S. work, said to me, "we must not let our children starve because there being no bread on our own tables, we will not let them take of that which comes from another." We have bread in the house, (our own Church of England), and it ought to be on our tables. We have enough and to spare, and we should not be allowed to cast longing eyes on strange tables, more especially when we know that what has been prepared for those tables, has not been prepared in at all a detectable manner. And do we not know that if we sought our provision from those distasteful tables, we would be asked to allow the agents of the "concern" to forage in our pastures for the wherewithal to supply those tables? We, many of us, have declined in the past; can we do anything else now? I am in immediate want of Bibles and Testaments for a growing school and its branches, and I am told that I should make application to the Bible Society. Such a Society as the S. P. C. K. one might conclude, by such a reference, was utterly unknown. Of course, I must allow, it might as well be so, so far as supplying my more immediate wants are concerned. But are there not others situated as I am? And in this situation to be continued? Canadian, though I am, and heartily as I go in for "This Canada of Ours," and though I may, to a great extent, uphold the "National Policy," I do not think that the Canadian Church can ever supply its own Church Literature, either largely or cheaply. We must be content to be partakers of "other men's (and other country's) labors." Let us be partakers of that which our own English Societies furnish. Until we can, we shall be "tolling in the rowing, for the wind is contrary unto us."

Wm. Ross Brown.

Family Reading.

He that has learned to pray as he ought, has got the secret of a holy life.

The lukewarmness of our prayers is the source of all our infidelities.—Bishop Wilson.

If he prayed who was without sin, how much more it becometh a sinner to pray.—Oppian.

Will petitions that do not move the heart of the suppliant move the heart of omnipotence?—Thompson.

Never tell a child under six years old to conceal anything, even though it were a pleasure you were planning for some one you love. The clear sky of childlike open-heartedness must not be covered even by the morning glow of shame; and your instructions will soon teach him to add secrets of his own to yours. The heroic virtue of silence requires for its practice the powers of ripening reason. Reason teaches us to be silent, the heart teaches us to speak.—Ritcher.

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

I HAVE CHRIST! WHAT WANT I MORE!

In the heart of London city,
Mid the dwellings of the poor,
These bright golden words were uttered—
"I have Christ! what want I more?"

By a lonely dying woman,
Stretched upon a garret floor,
Having not one earthly comfort,—
"I have Christ! what want I more?"

He who heard them, ran to fetch her
Something from the world's great store;
It was needless—died she, saying,
"I have Christ! what want I more?"

But her words will live forever;
I repeat them o'er and o'er,
Praying I may learn their meaning:
"I HAVE CHRIST! what want I more?"

Oh, my readers, children, dear ones!
High and low, and rich and poor;
Can you say with deep thanksgiving,
"I HAVE CHRIST! what want I more?"

Look away from earth's attractions,
All earth's joys will soon be o'er;
Best not, till each heart exclaimeth,
"I HAVE CHRIST! what want I more?"

OUR NEW NEIGHBOR.

CHAPTER XIII

Melbury Lodge was still, then unoccupied except by Sidney, who was working for his examination, and Mr. and Mrs. Darront were away. Maggie, as soon as she heard of Sibyl's return, rushed over to see her. The two girls met in the garden-parlour. It was beautiful still, though the leaves had begun to fall, and the autumn flowers had succeeded the gorgeous flowers of summer.

"Oh!" said Maggie, ecstatically, "I am so glad that you have come back, Sibyl. Now everything will be right."

"What makes you think so?" Sibyl asked, gravely.

Maggie felt herself turn a little cold and sick at this question, but so seriously. Sibyl, she thought, was not nearly so demonstrative as she used to be.

"Oh!" she answered, lightly, "I don't know. I suppose it's because you are strong that we all have such confidence in you. We used to say, you remember, that you could make the sun shine when you wished."

"Which meant that I could make you forget there were clouds in the sky," said Sibyl, smiling a little sadly as she thought of her old triumphs. "I am afraid I am not so strong as I used to be, Maggie; however," with an abrupt change of manner, "tell me about Uncle James."

This was precisely what Maggie was anxious to do, and she drew a picture so pathetic that Sibyl was forced, two or three times, to look away. She did not wish Maggie to see that tears were in her eyes. But by the time the story was ended, she had succeeded in recovering her composure, and she said—

"Why does Uncle James work so hard?"

"He wants to make money," Maggie answered, dejectedly, "and I am sure he will not succeed—at least not yet. A man of business, who came to see him yesterday, told him that it takes years for these kind of books to work their way."

There was a silence for some moments between the two young girls. Maggie thought—

"Sibyl is setting her wits to work; she is clever. She will find her way out of the puzzle."

Sibyl thought—

"He knows her money is poisoned; he wishes, before he speaks, to make money for her."

Inconsequently, from Maggie's point of view, she said—

"Do you know if Mrs. Rosebay has come home?"

"Yes; I saw her yesterday afternoon. But why do you ask?"

"I want particularly to see her. Will you remain with mamma till I come back, Maggie? I don't think I shall be very long. You look surprised. My dear child, I am going to try and make sunshine for—for—Uncle James."

"But, Sibyl—"

"My dear little Maggie, you have made a great mistake. Now, don't detain me. They mustn't be one hour unhappy more than is necessary."

Half an hour later, Sibyl was in the drawing-room of Fairfield House, with Mrs. Rosebay before her.

She had already told what was the story which had been diligently circulated through Melbury, and Adeline, listening, felt as if her senses would desert her.

"They have thought *this* of me? said the white lady, with quivering lips.

"Not everybody," Sibyl answered, soothingly.

"But that any should have believed it?"

She covered her face with her hands, for burning color overspread it.

"It was thought that you acted in ignorance. You know we women are supposed to know very little of business."

"But how could I have been ignorant? Oh! I am bitterly punished, bitterly punished! Sibyl, do not cling to me. so. It is not fit that you should touch me until you know everything. Dear, I will try to tell you, if I can. I have been foolish and weak in my life, I have given way where I should have been firm; where I might have, given way, I have been strong. I sometimes think that I was born under an evil star."

"But," said Sibyl, "the evil influences are losing their power now. Never call yourself unfortunate again; you are the happiest, the most favoured of women."

Adeline looked at Sibyl, as if she thought she must have lost her senses but the young girl persisted.

"Yes; I mean what I say. Your fate is in your own hands. Is not that to be glad?"

"Sibyl, what do you mean?"

The girl stooped, kissed her friend's flushed cheek, and whispered a few words in her ear. Adeline sprang up as if she had been stung. But Sibyl only smiled serenely.

"Now," she said, rising to her feet, and there was a certain majesty in her voice and attitude that none had ever seen in her before, "you are on your trial. If you are like the ordinary run of women, you will blush and hesitate, and then you will prove yourself unworthy—unworthy of his love. If you are what he thinks you, will put an end to his pain at once; you will send for him; you will tell him this that you intended to tell me. Do you hesitate? can you?"

The girl's voice rose. She turned away. Adeline stopped her.

"Sibyl," she said, in a smothered voice, "you are young; you cannot see my difficulty."

"Yes, I do see your difficulty. In an ordinary case it would hold good; this is not an ordinary case. Are you so blind as not to see why he keeps away from you? Can you imagine for a moment that he thinks this evil? No; he is working till he has something to offer you. He is smothering his heart, killing himself with work and anxiety, for fear of plunging you into poverty. Now do you understand? Oh! if I were in your place, Adeline, if I were in your place, it would not take so many words to convince me."

And therewith the brave girl almost broke down.

When Adeline left the room she was glad; she longed to be alone. that she might weep.

And those two or three tears, last fond witness to the self-regard which had put her better self in the danger, did Sibyl good; they cleansed the perilous stuff from her heart. It was a girlish face that she lifted to Adeline, and it was with glad girlish lips she thanked her, when a little folded note, addressed to James Darront, was put in her hand.

"I cannot hope that you are right," Adeline whispered. "Still, he promised to be my friend, my friend always, and it is right he should know the truth."

But Sibyl would listen to nothing further. She hurried back to Maggie. Maggie had not joined Mrs. White. She was still alone in the garden-parlour.

Sibyl tossed the note into her lap. "There!" she said. "Take it; it has cost me something."

Maggie looked bewildered. "Sunlight for Uncle James," the girl explained. "Come I will drive you to Forest House."

* * * * *

It is late in the evening of that same day, a delicious autumn evening that dies out gloriously. The verandah of Fairfield House faces the west. For full two hours Adeline has been sitting there, watching the gorgeous procession of fantastic cloud-forms. Now all has toned down to a sober grey, just faintly tinged with color, and the air grows chill. She shivers, and turns to go in, but at the same moment the sounds for which she had been watching through those long hours strike upon her ear, and she turns again, advances a few steps, then draws back, for the color is coming and going in her face.

The visitor is as yet hidden by a clump of evergreens. She struggles with her agitation, and succeeds in putting on at least a semblance of calm, but the deadly pallor of her face, and her forced composure, give her an unusual dignity of appearance.

The visitor sees her now; he too is pale, very pale. Her lips quiver and her composure nearly deserts her, when she sees that he is not only pale from recent agitation, but worn and haggard, as if he had lately risen from an exhausting illness.

But whatever the extremity of our feeling, society's conventions must be observed.

James Darront, when he sees Mrs. Rosebay, lifts his hat courteously. She advances, shakes hands with him, and asks him to come into the drawing-room.

After that they both try to speak of indifferent topics, but the effort is a vain one, and at last Adeline plunges into the subject which has been for these two hours engrossing her mind.

"You promised to be my friend," she says, in a voice that is not so firm as she had intended that it should be; for it has not escaped her that there is an intensity in his manner, and a certain indescribable yearning in his face which are scarcely in keeping with the word she has chosen to express the relation between them.

[continued]

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

Children's Department.

A BEAUTIFUL STORY.

Coleridge relates a story to this effect:—

Alexander, during his march into Africa, came to people dwelling in peaceful huts, who knew neither war nor conquest.

Gold being offered him, he refused it, saying his sole object was to learn the manners and customs of the inhabitants.

"Stay with us," said the chief, "as long as it pleaseth thee."

During this interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this:

The one had bought a piece of ground,

which, after the purchase, was found to contain treasure, for which he felt himself bound to pay. The other refused to receive anything, stating that he had sold the ground with what it might be found to contain, apparent or concealed.

Said the chief, looking at the one, "You have a son;" and to the other, "You have a daughter; let them be married, and the treasure be given them as a dowry."

Alexander was astonished.

"And what," said the chief, "would have been the decision in your country?"

"We should have dismissed the parties and seized the treasure for the king's use."

"And does the sun shine in your country; does the rain fall there; are there cattle which feed upon the herbs and green grass?" asked the chief.

"Certainly," said Alexander.

"Ah," said the chief, "it is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall and the green grass to grow in your country."

WORDS OF WISDOM.

No house is big enough for two wits to live in together.

The wild oats of youth change into the briars of manhood.

No one is ever fatigued after the exercise of forbearance.

That civility is best which excludes all superfluous formality.

Kindness is the golden chain by which society is bound together.

Let us always be cheerful; if life is a burden, let it be a burden of a song.

A house without newspapers and books is like a house without windows.

Ink is like a caustic which sometimes burns the fingers of those who make use of it.

An indiscreet person is like an unsealed letter, which everybody can peruse.

Memory seldom fails when its office is to show us the sepulcher of our buried hopes.

The despairing dread companionship, and in solitary caves hide away their spirit.

To act upon a determination made in anger is like embarking on a vessel during a storm.

Those who criticise most severely the works of any others seldom can produce any themselves.

Life appears to be too short to be spent in nursing animosities, or in registering wrongs.

A BIBLE DEFINITION.

A friend of ours, who was one day hearing his little six-year-old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano."

"I know, father; God tells us in the Bible what they are."

"Does He? Why, where, Allie?"

"In 104th Psalm, 82nd verse."

Now turn to that passage, and see if this little student of the Bible didn't make a good answer.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

The faith that saves is the faith that sanctifies. And if our religion does not show itself in daily life, silently proving there its power; if it does not make us men and women of stronger faith and brighter hope and broader charity, and thus better in all the relations of life, there is in it some fatal defect. We had better look well to its foundation.

UNCLE WILLIAM.

A year ago there was a quiet funeral on Wilkins street, and when it was over, an old man called "Uncle William" was left without home and with no means to help himself.

"I will take him to my home and care for him a month, anyhow."

"And then I will take him," added another.

"And then my roof shall shelter him," said a third.

So the old man found friends. One took him and then another, and he was well used. They were far from being rich.

One night last week, after the old man had sought his bed, and the children were asleep, a husband and wife sat down to say to each other that work was scarce, the rent behind, and the fuel was nearly gone, and—

Here they looked at each other in a shy way, as if ashamed of their thoughts. The cold wind whistled around the cottage as if hungering to nip little toes, and the wife shivered and said:

"He is so old and feeble—let us wait a few days longer."

"I haven't a dollar left," said the man, as he glanced at the cupboard.

"But he eats very little," protested the wife.

"We have only a small house."

"But he sits in the corner."

They looked at each other for a long time without speaking. A vision of the poor old man battling with a fierce winter gale came to either and stood between with hands crossed in supplication.

"He shall stay?" they whispered together as they rose up and made ready for the night and the gale banged at the doors as if cheated of its prey.

Morning came with its meagre breakfast. There was not enough for four, but it must do for seven, and the father forced a smile to his face, as he opened the door and called:

"Come, Uncle William, you shall have the warmest place and the biggest dish."

There was no response, and when they bent over the old man they found that no man would ever again find him a burden.

"See!" said the wife, "he may have heard our whispers, for there is a tear on his cheek!"

"But he knew the resolve of our heart, for he died with a smile on his face," added the husband.

"Oh! he's dead!—poor old grandpa is dead!" cried the children. "How glad we are that God will let him have a big warm corner and lots of everything to eat."

"If we could have done more for him," sighed the wife, as the tears fell; and their charity was greater than his who had subscribed his thousands.

THE HAPPY COTTAGE CHILDREN.

In a little cottage in the county of Lancastrer, lived two boys and two girls—the eldest not quite eight, and the youngest but little more than four years of age. They had such kind parents, such a good teacher at their school, and they made such improvements by these means, that we call them the Happy Cottage Children, and we earnestly wish that the dear little ones who may read this account may be like them, that they may be happy also.

been poorly, they behaved so kindly, that she has said that it has done her good and almost made her well. A great deal of pains were taken with them it is true, to show them how much they ought to love and obey their mother, and they were all very sensible that those two things are closely connected.

When their father had been away at any time, on his return he always asked; "Have you obeyed your mother while I have been away?"

This practice caused the duty of obedience to be deeply impressed on their minds; and if he found there had been anything in their behavior like disobedience to their mother, he talked to them about it until tears of sorrow flowed from their eyes.

One of them, when his mother had been talking to him of the evil of sin, turned away from her, and with much concern fell upon his knees to pray, and said to her when he arose, "I have told God that if He will spare me a little longer, I will be a better boy."

THE MORNING PRAYER.

I was staying, and had been for many weeks, with some friends in the country. The mistress of the house was a nice, pleasant lady, and had three little sons. At the back of the house was a fine large garden in which they used to play.

One day a little girl, a friend of theirs, came from the town to see them and to play with the children. They were very glad to see her, I am sure. The little boys were allowed to stay away from school for the afternoon; so they took their friend into the garden and summer-house, and in the evening they played in the house with their toys, and enjoyed themselves very much indeed.

But when eight o'clock came, which was the time for the little girl to go home, it was found to be raining very fast; and as her mother had said she might stay all night if it were wet, she did so.

As there was no bed unoccupied, I was asked to allow her to sleep with me, which of course I did.

In the morning, during dressing, I noticed little Emily did not offer to say her prayers, though she had to wait for me several minutes during washing. I thought it might possibly be because she was shy; so when I had finished, I knelt down myself to thank my Heavenly Father for His care during the night, and to ask His blessing for the day which was before us. On my getting up I saw she had no intention of doing the same, so I said quietly to her, "Have you said your prayers, my dear?"

"No," she answered; "I never say them in the morning—I only say them at night."

"How is that, my dear?" said I. "Do you not wish to thank your Heavenly Father that He has taken care of you during the past night, and brought you safely to the light of another day? Do you not wish God to protect you during the coming day; to send you food and raiment, and to preserve you from temptations? Do you not require His Holy Spirit to help you to be kind and affectionate to your little friends, and to love and obey your parents?"

Oh! I am afraid there are many little children, both boys and girls, who make a practice of only saying their prayers at night! Certainly at night they kneel before God to ask forgiveness, for Christ's sake, for all the sins they may have committed that day; but how many of those sins might they have been preserved from, had they sought God's help and blessing in the morning? It is the Holy Spirit alone Who can help us to do right, and this we must seek in prayer.

My young friends, say your prayers at night, but don't forget to say them in the morning.

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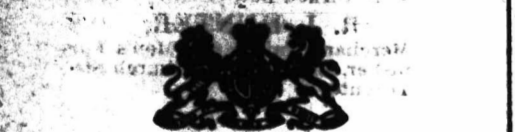
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By order,
F. BRAUN,
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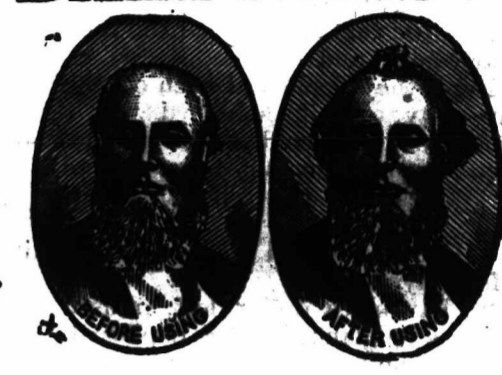
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