

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, SEPT. 20, 1888.

[No. 88.]

E. STRACHAN COX.
Mem. Toronto Stk. Exch.
COX & WORTS.
STOCK BROKERS,
26 TORONTO STREET,
TORONTO.

JAMES JOHNSTON
Real Estate and Insurance Agent,
20 ADELAIDE STREET EAST, TORONTO.
Rents Collected, Properties Valued, Estates Managed, Mortgages bought and sold.
N.B.—Having made arrangements with some of the largest loaning companies in the city, money can be had at very moderate rates from sums of \$1000 to \$100,000.

NORTH-WEST AND GENERAL
Real Estate Emporium.
Excellent Ontario and North-West farms for sale.
City property for sale and to let.
Properties Exchanged.
Money to Loan on Real Estate.
G. A. SCHRAM, 4 KING ST. EAST

WILLIAM MEDLAND,
Real Estate and Financial Agent,
86 KING STREET EAST.

HOMOEOPATHIC PHARMACY,
394 Yonge Street, Toronto.
Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refilled. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.
D. L. THOMPSON, Pharmacist.

HOLBROOK & MOLLINGTON,
ARCHITECTURAL SCULPTORS.
Sole Agents for Maw & Co's and Minton & Co's Artistic and Plain Tiles for Cabinets, Hearths, Floors, Etc.
N. 91 Adelaide St. W. - - - Toronto.
William Holbrook. W. Curfoot Mollington.

MISS DALTON,
Millinery, Dress, Mantle Making,
AND FANCY GOODS.
207 YONGE ST., TORONTO.
FLOWERS, FEATHERS, ETC.

Ladies giving orders for complete or partial outfits, may rely upon satisfaction being given.
The favour of a call is solicited.
207 Yonge Street, Toronto.

MRS. E. WEBSTER,
DRESS AND MANTLE MAKER
has removed her Business to
486 CHURCH STREET.
Opposite the Granite Skating Rink.
Mrs. Webster, in thanking her Customers for their patronage in the past, would still solicit a continuance of the same.

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL
BOOKSELLER,
20, Goswell Road, London, England.
ESTABLISHED 1849.

T. BAKER'S stock consists of upwards of 200,000 volumes in every branch of Theology, Biblical, Critical, Patristic, Liturgical Devotional, Controversial, and Hortatory.
Catalogues, published periodically, and sent post free on application.

CATHEDRAL, FREDERICTON, N.B.
WANTED, a clergyman in Priest's orders as *locum tenens* of the Assistant Minister for three months.
Address, enclosing references
Rt. Rev. The BISHOP COADJUTOR,
Fredericton, N. B.

WANTED by a Clergyman, in Priest's Orders, a
Parish Mission or Curacy.
Address J. F., "Dominion Churchman" Office, Toronto.

GEO. HARCOURT & SON,
CLERICAL TAILORS.



GEORGE HARCOURT & SON, 43 King Street East, Toronto, were awarded by the Industrial Exhibition Association of Toronto, 1881, a DIPLOMA and SILVER MEDAL, and in 1883, GOLD MEDAL for their collection of Academics and Clericals.

WEST END HARDWARE HOUSE,
313 Queen Street West,
TORONTO

Builders' and General
HARDWARE
Cutlery, Plated Goods,
GARDEN TOOLS,
Glass, Paints, Oils, &c.

JOHN L. BIRD.
Telephone Communication.

CHURCH ORGAN FOR SALE.
The Congregation of the Anglican Church, Barrie, having purchased a large Pipe Organ, desire to dispose of their
REED ORGAN.
It cost \$500, is comparatively new and in good order, and will be sold at a Very Great Reduction. Apply to Mr. D. SPRY, BARRIE.

John Catto & Co.,
IMPORTERS OF
Silks and Household Napery,
Have their stock fully sorted up with New and extensive lines of Velveteens, French Foule Rep, Serge, Crepe, Ottoman and Cashmere
DRESS GOODS.
Special Lines of
RICH BLACK GROS GRAIN SILKS, offered at \$1.25, \$1.50, \$1.75 and \$3 per yard.
COLORED GROS GRAIN SILKS, at 75cts. per yard (regular price \$1). Linen and Cotton Sheeting, Casing, Towelling, Table Damasks, and Cotton Long Cloths, per piece, at lowest
WHOLESALE PRICES.
Letter orders for GOODS or SAMPLES receive prompt and careful attention.

KING STREET, (Opposite Post Office.)
CARROLL & DUNSPAUGH,
MANUFACTURERS OF
Lime, Fire Clay, Sewer Pipes,
Flue Linings, Chimney Tops,
and Fire Brick.

IMPORTERS OF
PORTLAND CEMENT,
AND DEALERS IN
NATIVE CEMENTS, PLASTER OF
PARIS, and all kinds of Builders' Materials.
4,000 bbls. Portland Cement, best brands, K. B. S. AND WHITES.
Lime Works—ALTON, CANADA.
Sewer Pipe Works—TORONTO, OHIO, U.S.
Office and Warehouse—66 ADELAIDE STREET W.

THE DOMINION
MUTUAL BENEFIT SOCIETY
OF CANADA
(Incorporated)
Is a purely Benevolent Society.
It pays a Benefit on the Death of a member.
It pays an Endowment in ten years.
It pays a Benefit in case of permanent Disability.
Ladies admitted on equal terms with Gentlemen.
Agents wanted throughout Canada.
Send for terms and By-Laws.
Home Office—30 Adelaide Street East,
TORONTO.

Shaftesbury Hall.
THE
Jubilee Singers
From Fisk University.
1871—NASHVILLE, Tenn.—1884

Fourth Canadian Tour.
3 Grand Concerts
Thursday and Friday Evenings and Saturday Matinee,
September 20th, 21st, and 22nd.
ADMISSION, 50c.
No extra charge for Reserved Seats.
For sale at Nordheimer's Music Store on and after Monday, Sept. 17th.

AMERICAN PATENTS NO PATENT & FOREIGN TO PAY L. BINGHAM, & CO., Patent Att'ys, Washington, D. C.

FURS!
FIVE HUNDRED
Real Dogskin Mantles,
Just made up—From \$25 upwards
Fur Coats,
A Great Variety in Coon Skin, and Dog Skin, etc.
Prices Low for First-Class Goods.

Our Show Rooms are now open for the inspection of visitors during the Exhibition.

W. & D. DINEEN,
Cor. King & Yonge Sts.

AGRICULTURAL INSURANCE CO.
OF WATERTOWN.
Assets.....\$1,491,624 81
Dominion Deposit.. \$100,000 00
Cheapest rates in the city on private residences and household effects.
Robt. F. Williams & Lyon
AGENTS,
50 YONGE ST., TORONTO.

MISS BURNETT,
French Millinery, Dress and Mantle
MAKING, FANCY GOODS.
FLOWERS AND FEATHERS.
71 King Street West, Toronto.

GOLD WATCHES,
GOLD CHAINS,
SILVER WATCHES,
SILVER CHAINS,
SILVERWARE,
FIRE-ARMS, &c.

Our 96-page Catalogue (sent free on application) contains nearly 300 illustrations of Gold and Silver Watches, Gold and Silver Chains, Silverware, Fire-arms, &c., all of the latest and most elegant designs, and RETAILED for Cash at WHOLESALE PRICES. Send your P. O. address for our catalogue. It is valuable to intending purchasers. All goods are faithfully illustrated and quality guaranteed to be as represented. You are not asked to pay for Goods till you have seen them.

Charles Stark
52 Church-st., near King, Toronto.
Agent for the National Elgin Watch Co., and Winchester Repeating Arms Co.

Since the year 1868, Dr. J. Ralph Malcolm of 357 King Street West, Toronto, has made a specialty of treating catarrh, consumption, etc., by the direct application of vaporized remedies by inhalation.
Consultation personally, or by letter.
Book containing full particulars mailed free on application

WANTED AGENTS male and female for new book, "Daughters of America." Low in price, 50 cents will secure an outfit and agency. ADDRESS FORSHEP & McMAKIN, Cincinnati, O.

SUCCESS! SUCCESS!
CROWNS THE EFFORTS OF
STEWART, DAWSON & CO.,

The Great English Lever Watch Manufacturers, of Ranelagh Place, Liverpool, England.
Immense patronage from all parts of Canada to their branch establishment,
15 TORONTO STREET, TORONTO.

ENGLISH WATCHES still stand unrivalled in the world.
ENGLISH WATCHES maintain their supremacy as the best time-keepers, and
ENGLISH WATCHES are the most substantial and durable.

It is a positive and proved fact that one of Stewart Dawson & Co.'s English Levers will wear out half a dozen (one after another) of foreign made watches; every lady or gentleman who buys an English Lever from S. D. & Co. provides themselves with a watch that will last a life-time. Stewart Dawson & Co. beg to thank each and all of their vast numbers of patrons throughout Canada for the flattering way in which they have shown their appreciation of S. D. & Co.'s efforts to bring home to every Canadian resident THE MOST PERFECT ENGLISH WATCHES, at English wholesale prices, thus ensuring every purchaser a saving of one-half the usual Canadian cost. This is not an assertion made at random, but will, like every watch manufactured by S. D. & Co., bear the utmost scrutiny and establish the fact that a wondrous revolution in the watch trade has been brought about by

STEWART, DAWSON & CO., Liverpool, England.

Usual Canadian Prices.	FOR THEIR WORLD-FAMED WATCHES.	S. D. & Co.'s Prices
\$ 35 00	Gents' English Full-capped Silver Levers, very best, open-face	16 80
40 00	Gents' English Silver Levers, high bezel, crystal unbreakable glass	19 20
45 00	Gents' English Hunting Levers, the very best that can be made	21 60
50 00	Gents' Keyless English Silver Levers, open-face, highest class.....	26 40
60 00	Gents' Keyless English Silver Hunting Levers, perfection itself	31 20
35 00	Ladies' English Silver Levers, capped movement, very best, open-face ..	16 80
40 00	Ladies' English Hunting Levers, every Watch a work of art	21 60
60 00	Gents' English Centre-seconds Stop Chronographs, crystal face	31 20
70 00	Gents' Hunting ditto, highest scientific English productions.....	35 00
80 00	Ladies' English Gold Levers, 18-carat Gold Hall-marked cases	40 80
40 00	Ladies' Magnificent 18-carat Gold Watches, finest quality.....	21 60
15 00	Ladies' and Gents' Marvellous Silver Defiance Watches	7 20
22 00	Ladies' or Gents' Silver Defiance Hunters, the wonder of the world	9 60

A \$30 00
ENGLISH SILVER LEVER
For \$16 80.

Stewart Dawson & Co.'s world-wide celebrated English Levers combine perfection in mechanism and handsome appearance with durability and exact time-keeping qualities. All have full plate capped movements; the finest watches made. Maker's price only \$16.80, positively worth \$30. Each will wear out half a dozen foreign made watches.

A \$40 00
ENGLISH SILVER HUNTING LEVER
For \$21 60.

These magnificent English Hunting Levers are the same quality as above. They are recommended for hard wear and perfect time-keeping; for such they are unequalled in the world; price \$21.60, worth \$40; ditto Open Face, with High Bezel and Crystal Glass, \$19.20, worth \$35. Each will wear out a half a dozen foreign made watches.

A \$30 00
LADIES' ENGLISH LEVER
For \$16 80.

Ladies have only to see these superb watches to become charmed with their Matchless Elegance and Quality. These watches are not equalled in America under Double our price. They are worth \$30 each; our price \$16.80. Hunter's ditto \$21.60, worth \$40.

A \$50 00
KEYLESS ENGLISH HUNTING LEVER
For \$31 20.

Stewart Dawson & Co.'s Perfection of Keyless English Levers, winding by a new, sure, and complete perfected system that never gets out of order. A delight to every purchaser. They are Air-tight, Dust-tight, and Damp-tight. Price, in hunting cases \$31.20, worth retail \$50. Ditto, Open Face, \$26.40, worth \$40.

A \$60 00
ENGLISH SILVER CHRONOGRAPH
For \$31 20

The Highest Grade of Acme of Perfection, 3/4 Plate, Lever Movements, Jewelled in every action, Gold Chronometer Balance, Decimal Dial Centre Seconds, Outside Stop. The Handsomest Watch made, and of Quality that defies all imitations. Price in Open Face Crystal Glass, \$31.20; ditto in Hunting Cases \$36, positively worth in Canada \$60 each.

A \$15 00
ENGLISH SILVER HORIZONTAL WATCH
For \$7 20.

The World's "Defiance" in Three Sizes. None should hesitate to send for one of these, if only to see the perfection that has been attained by a firm whose enterprise has revolutionized the Watch Trade of Europe. Price in Open Face Crystal Glass, all Sterling Silver Cases, only \$7.20, worth \$15; ditto Hunter's \$9.60, worth just Double. Each kind for Ladies and Gents.

CONDITIONS.

Each watch sent on a week's free trial and the full amount returned to any one dissatisfied, all delivered safe and free to the purchaser, carriage paid by us with key, instructions and guarantee inclosed with each watch.

DOMINION CHURCHMAN COUPON.

ON receipt of Remittance and this COUPON we hereby agree to supply sender with either of our Watches named above, on the conditions stated, by return of post.

(Signed) **STEWART DAWSON & CO.,**
15 Toronto St., Toronto, Canada.
P. O. Orders payable to Stewart Dawson & Co., at the General Post Office, Toronto.

NOTICE.—Don't fail to write for Stewart Dawson & Co.'s Illustrated Pamphlet containing full particulars of all their Watches. 100 pages of valuable and interesting information, 60 pages of most wonderful testimonials from all parts of the world, and illustrations of Gold and Silver Alberts, Chains, etc., all at strictly wholesale prices. Sent free by mail for 5 cents in stamps, to cover postage.

Address all letters and orders to

STEWART DAWSON & CO.,
15, Toronto Street, Toronto, Canada West.

Select Tailoring and Gentlemen's FURNISHING HOUSE.

R. J. HUNTER'S
Cor. King and Church Streets,
TORONTO,

Stock is complete in both Departments, and as I have made great effort to secure the **LATEST DESIGNS**

—AND—
MOST RELIABLE TEXTURES
Gentlemen will find it very much to their interest to visit my Establishment when about to purchase.
R. J. HUNTER.

HILL'S MANUAL!
THE WORLD'S GREAT BOOK
OF SOCIAL AND BUSINESS FORMS, has already reached the enormous sale of **310,000 COPIES** in the U. S. and Canada. **THE 37th EDITION**—just out of press; contains (in addition to the vast amount of information, useful to everybody in every country,) the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion **EVERYWHERE.** Send stamp for information and terms, and mention this paper. Address **BAIRD & DILLON, Publishers** Lakeside Building, Chicago, Ill., U. S. A. Ask any Book Agent for **HILL'S MANUAL.**

MONUMENTS

IN **MARBLE** and **GRANITE.**

A large assortment and will be sold cheap.

J. G. GIBSON,
417 Parliament Street, near St. James' Cemetery, Toronto.

I. J. COOPER.
Manufacturers of **COLLARS, SHIRTS, CUFFS, &c.,** Importers of **MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c.** Clerical Collars, &c., in Stock and to Order
109 YONGE ST., TORONTO.

PATENTS PROCURED
ORNO PAY.
Also Trade Marks, etc. Send model and sketch, will examine and report if patentable. Many years practice. Pamphlet free. **E. H. GERTON, & CO.,** Attorneys, Washington, D. C.

TORONTO WINE COMPY

are now selling delicious Wines made from the pure juice of the grape.
Highly recommended by all principle physician of Toronto

FOR MEDICINAL USE
We are also supplying a large quantity in city and country for **SACRAMENTAL PURPOSES.**

GIVE IT A TRIAL AND BE CONVINCED!
452 YONGE STREET, TORONTO.
WILLIAM McBEAN, Manager.

HEAR YE DEAF
Garmore's Artificial Ear Drum.
An invented and worn by him perfectly restoring the hearing. Entirely deaf for thirty years, he hears with them even whispers, distinctly. Are not observable, and remain in position without aid. Descriptive Circular Free. **CAUTION:** Do not be deceived by bogus ear drums. Mine is the only successful artificial Ear Drum manufactured.
JOHN GARMORE,
Fifth & Race Sts., Cincinnati, O.

In the Whole History of Medicine No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as **AYER'S CHERRY PECTORAL**, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long-continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely use in throat and chest disorders, makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have once used it never will. From their knowledge of its composition and operation, physicians use the **CHERRY PECTORAL** extensively in their practice, and clergymen recommend it. It is absolutely certain in its healing effects, and will always cure where cures are possible.
For sale by all druggists.

ATKINSON'S
PARISIAN TOOTH PASTE
is not a new preparation, many persons in Toronto will remember it for twenty years back.
It is a good, safe, and pleasant Dentifrice;
25 cents a pot.

CONFEDERATION
Life Association.

THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers:
Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$20.80.
At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of **TEMPORARY REDUCTION OF PREMIUM**, and has had the benefit of the same.
This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a **TEMPORARY REDUCTION** for the ensuing five years \$9.78, equal to 46.81 per cent. of the annual premium.
The cash profits for the five years are \$42.88, equal to 41 per cent. of the premiums paid during that period.
The cash profits if used as a **PERMANENT REDUCTION** would reduce all future premiums by \$2.65, equal to 12.68 per cent. of the annual premium.
The above unsurpassed results are the profits for the **SECOND FIVE YEARS** of the policy.
The next Quinquennial Division takes place as early as possible after close 1881.
President,
HON. SIR W. P. HOWLAND, C.B. K.C.M.G.
J. K. MACDONALD,
Managing Director

A. W. BRAIN.
Domestic Sewing Machine
AGENT AND REPAIRER.
HAS REMOVED from 7 Adelaide St. East, to
98 YONGE STREET.

PENSIONS for Soldiers, Widows, Parents, Children. Any disease, wound, injury or death entitles. Increases bounties; back pay; discharges procured. Desertion removed. All dues paid. New Laws. Fees, \$10. Send stamp for instructions. **N. W. FITZGERALD & Co.** Pension Attorneys, Washington, D.C.

ENTS

RANITE.

I will be sold

SON,

near St. James' onto.

PER.

CUFFS, &c.,

R. GLOVES,

RELLAS, &c.

ock and to Order

ORONTO.

PROCURED

ORNO PAY.

model and sketch,

patentable. Many

ee. E. H. GEL-

ashington, D. C.

MPY

of the grape.

ronto

SEL

y for

S.

NCED!

anager.

of Medicine

performed such

maintained so

AYER'S CHERRY

gnized as the

diseases of the

long-continued

in all climates

known as a safe

ploy. Against

re the forerun-

sorders, it acts

ways relieving

ing life. The

its timely use

ders, makes it

be kept always

No person can

and those who

r will. From

omposition and

se the CHERRY

their practice,

d it. It is ab-

realing effects,

here cures are

s.

MIN.

Machine

FAIRER.

side St. East, to

REET.

S for Soldiers

Widows Pa

rents, Chil

lury or death en-

k pay; discharges

All dues paid

lamp for instruc

Co. Pension At-

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Wootten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 23...EIGHTEENTH SUNDAY AFTER TRINITY. Morning—Jeremiah xxxvi. Galatians ii. Evening—Ezekiel ii.; or xiii to 17. Luke i. 23 to 37.

THURSDAY, SEPT. 20, 1888.

The Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE MOVEMENT TOWARDS CATHOLICITY.—FROM an open letter by Dr. Ewer to Bishop Huntingdon we publish a few extracts giving the more salient and interesting points. Dr. Ewer says as to the origin of the Catholic movement:—I. If this movement were of man's device only, I should have no difficulty under this first head. But if there is one thing that every Catholic is fully and firmly convinced of, it is that the great Revival that began in July 1833, when Keble preached his Assize sermon at Oxford, was not of man, but of God. It was God Who permitted, to say the least, the iniquitous preparations that preceded and opened the way for it. It was God Who moved its earliest springs, and it is He Who has been guiding and controlling it from its beginning to this day. It has had indeed its prominent men whom we all respect. But it is a marvellous fact, recognized by none more than by Catholics themselves, that these men have not always agreed together, and that it has had absolutely no leaders; no Luther, no Calvin, no Wesley. Pusey did not control it, nor did Keble. They saw the movement sweeping on by them; for it was swayed by another, a more powerful, and a mysterious Hand. And surely Newman proved impotent to control or move it to his purposes. In spite of him, and equally of those who, in alarm at his apostacy from it, and at that of others, have regarded it as essentially Romish in its principles and its drift, it has developed the strongest, firmest, most pugnacious and damaging opponents of Popery that to-day has seen, and a gradually organizing and consolidating rank and file, impregnable by Rome.

REAL CATHOLICITY THE FOE OF POPERY.—Dr. Ewer writes:—It (the Catholic movement) has set up a new and abler foe of Popery than Protestantism, namely, real Catholicity; all the stronger because it does not march under a banner inscribed with the word "Catholic," while at the same time it is rejecting many of the Catholic doctrines and practices of the early Church. Where, in the "forties," and during the confusion and ignorance necessarily incident to the beginnings of such a great and at first obscure movement of God, one person went to Rome, Newman has lived to see, in the "sixties, seventies and eighties," one thousand come into the Catholic Revival, to remain there, and to be far more intelligent and far more firmly set against Rome than ever before. These

thousands stand no longer on the slippery hill-side of mere congenital prejudice, bracing themselves simply by holy-malediction and impotent scorn. The revival has educated them in Catholicity; and they have learned that Catholicity is far stronger than Protestantism, nay, is destructive of Romanism.

CATHOLICITY THE CHIEF BARRIER AGAINST ROME.—Not only does no one of the slightest prominence go to Rome to-day, but the movement has proved to be of such character as to save thousands from Rome, instead of sending them thither. An individual, here and there, under the adroit manipulations of some skillful Roman propagandist, may be captured, but that does not signify. The great Revival itself, instead of having a drift Romewards, has proved to be a solvent, analyzing Romanism, and separating for condemnation its mediæval and modern Popery from ancient Catholicity. And if Pusey and Keble and Newman did not control it in their day, neither do President Wood, nor the Church Times, nor Littledale, nor Berdmore Compton, nor Carter, nor any man or committee of men control it to-day. It has developed some of its phenomena in spite of men and not because of them.

THE CATHOLIC MOVEMENT OF DIVINE ORIGIN.—It is too big and plural, it has unfolded in some respects too unexpectedly to be attributed to anything merely human. God has been and is its alone Leader. Often in the last fifty years has He, to our amazement, overruled to His own purposes the mistakes and extravagances of its friends; and as invariably has He turned the very opposition of its foes into its most efficient ally. Men, even its most prominent men, have found themselves but mere instruments in His hands. There is, then, my dear Father, a sense in which to ask, "what is its terminus ad quem?" is simply to ask, what are God's final designs in it. I would I could penetrate to the secrets which He hides in the arcana of His ultimate purposes. But how can one presume, how can one dare to say, when such a revolution is come, that he can see entirely through to its end. All one can say is, the truth has come, and its results are coming. We are living in a great age in which God is moving. What can we do but hold the finger on our lips and in silence watch; what, but "sail with God the seas?"

THE YEARNING FOR RE UNION.—Certainly there is an irrepressible yearning among Catholics for a reunion of Christendom. It is their daily prayer "that all the divided members of the Catholic Church in the East and in the West, and that all who confess Christ's Holy Name and are called Christians, may be reunited, as at the beginning, in the Apostle's doctrine and the fellowship, and in breaking of the Bread and in the Prayers." And certainly, so far as the prominent men in the Catholic movement are concerned, and (I may say without presumption) so far as the rest of us feel, a terminus ad quem of our desires, if not the terminus ad quem of this movement, is such blessed Reunion. One of our daily prayers is, that God will, in his mercy, "remove from us and from all others whatever may hinder or delay such Reunion; all suspicious prejudices, hard thoughts and judgments; and that He will endue us with such ardent love towards Himself and towards each other, that we may be one in heart, even as thou, Lord, art one with the Father."

RE-UNION BUT NOT SURRENDER LOOKED TO.—But that I may convey no false impressions, as I should if I left the matter here, that I may open no door for vague apprehensions of some secret willingness among Catholics to yield, for the sake of Reunion, any of the principles of the Anglican Reformation as expressed in Edward's First Book, let me say with an equal distinctness, that Catholics are to-day, all of them, humanly speaking, in a sort of despair of such Reunion, even though they yearn for it. To them all is dark ahead. For, a reunion of Christendom, with the hundred and seventy

millions of Roman Catholics left out, would be no Reunion at all. And yet, if one understands the feelings of all Catholics at all, IT IS A FACT, THAT NEVER WOULD THEY BE WILLING TO SEE THE ANGLICAN CHURCH YIELD TO ROME.

RE-UNION MUST BE APOSTOLIC AS WELL AS CATHOLIC.—It is their feeling, I am sure of it, that any such yielding would be utter and shameful disloyalty to that Divine Constitution of the Catholic Church, which she did not adopt, but which she received from the Apostles; that man has no right to alter that Constitution; it was given to him not to tinker or vainly strive to improve, but to preserve; that if Rome, through Leo and Gregory VII. and Pius IX. presumed to be wiser than the Apostles—and radically to change that constitution in the direction of centralization of power, instead of that wise distribution of power, which the Apostles left as one of its features, and which was consistent with unity, then Rome must be content to alter it for herself alone, and not for the rest of the Church, and she must go her way; that the blame for the consequent suspension of inter-communion, lies at her doors and not at ours; that the Anglican Church, not merely for herself to-day, but also for the Catholic Church of the future, must, at all hazards, preserve the Apostolically given rights of her Bishops, Priests, and laymen; that even the blessing of a united Christendom would be bought at too fatally dear a price, if it were purchased at the cost of a sacrilegious surrender of the polity with which Christ and the Holy Spirit, through the Apostles, endowed the Catholic Church from the first and for all time. As well think of altering one of Christ's Sacraments. To mar the integrity of the Constitution of the Church, is to rebel against the Church and seek to send Christianity itself among the rocks and whirlpools.

A Reunion can only be based on a return all around, and specially of Rome, to the state of things, to the polity, the doctrines, and the teachings of the early Church.

THE TENDENCY OF THE CATHOLIC DRIFT.—Since 1833 there has been indeed a drift in our Church. There is still a drift, but whither? By no means to Romanism. As I said above, the firmest opponents of Rome to-day are these very Catholics. Witness those unanswerable and most erudite papers in the "Church Quarterly," entitled "The Petrine Claims," witness the "Reasons against joining the Church of Rome" which the Oratorians, with Newman behind them, have in vain tried to answer. Who, to-day, are really fighting the practical battles against Rome but the Catholics? Whether they speak to Protestants or to Roman Catholics they use no indefinite words, no vague phrases, for they wish to be distinctly understood by the world.

THE CATHOLIC MOVEMENT ESSENTIALLY ANTI POPISH.—There is, indeed, I repeat a drift in our Church, but it is not to Romanism. It is to Catholicity. There is a drift in our Church, but there is no drift in these men that I have named, nor in the rest of us who learn from them. They are to-day just where they were eighteen years ago. They will go to prison if needs be, or they will go to their graves; but they will not, because they cannot, go to Rome. They are alarmed at its doctrine of development; they grieve at and are as firm as flint against the idolatrous cultus of images, and the idolatrous cultus of the Blessed Mother of God, that are prevalent in Rome; they are shocked at the extravagant phrases that are used in her worship; they reject Rome's unity without diversity, they utterly and with a sad indignation repudiate the modern claims of the Pope, whereby he tramples the combined Episcopate under foot, and would Latinize and Italianize all national churches; whereby to use the Roman Arch-Bishop Conolly's language in the Vatican Council, "he would transform the whole Church and the Bishops with it into a rabble of blind men, among whom is one alone who see."

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—**BISHOP MACLAGAN.**

TORONTO MISSION SECRETARYSHIP.

WE are not surprised that the proposal to appoint a Mission Secretary for the Toronto Diocese met with the very strong and persistent opposition of, at first, a majority of the Mission Board, and that it was only carried at last by a "whip" of the personal friends of the chief movers in this matter, following upon the urgent appeals of the Bishop, who seems to have made the question almost a personal one of "confidence," or "no confidence."

Some of the lay members of the Mission Board showed a desire to make the proposal a party movement, and to treat it, as they do so many other questions in the most unseemly manner, as a test and manifestation of a very rade form of party strength, a contest in which the interests of the church and the welfare of souls count for absolutely nothing.

If these laity could exchange places with the clergy, and experience some measure of the petty persecutions, irritations, and indignities which have been the lot of many of the clergy in the Toronto Diocese from the meddling of unauthorised officials with the functions of the Bishop or Archdeacons, they would go to the Mission Board better able to exercise their powers both on the ground of intelligent acquaintance with the case before them, and of a capacity to judge in a spirit of christian sympathy.

The Mission Secretary may be an intolerable nuisance to the clergy and a grievous hindrance to the mission cause. If he goes from parish to parish with a notion in his head that he is a petty inquisitor, a sort of pocket edition of an Archdeacon, and Inspector of the Clergy, and a private spy of the Bishop, such a Secretary may be a party favorite, but to the Church he will be a curse and a blight. We believe that the Rev. J. F. Campbell, who has been appointed, will not crawl like a snake in the grass, even to gratify the party agitators, but that he has too much good sense, as well as good feeling, to say nothing of his Christian principle, in which we have every confidence, to drag down so noble a calling as Mission Secretary into the dust and the shame of partisanship, or to defile it by the deeper shame of espionage.

The allusion made at the Mission Board, to the policy of other so-called churches, as a precedent for the Catholic Church, in their having Mission Secretaries, was unfortunate. These bodies are not governed by Bishops, nor have they Archdeacons, and other clerical officials. To them the Mission Secretary is a necessity because of their pastorate being so rigidly local. Had they Bishops moving all the time through their circles, or Archdeacons, or Canons, they might, indeed they would, give these officials the work and the means to do it thoroughly, which they now place upon a Mission Secretary.

Their example, is therefore, not relevant. It would be infinitely better to divide Dioceses so as to give our Bishops a smaller area to oversee, and enable them to do the whole work fully which now calls for the labors of a Mission Secretary.

It has been our lot to hear several of the ablest Mission Agents of the various Nonconformist Societies, and we noticed that they made a great feature in all their addresses of exciting the enthusiasm of their auditors in favour of the religious body whom they represented. In this respect a loyal Mission Secretary can do a great work for the church in the Toronto Diocese, where so determined an effort has been made, and is still being made, to destroy the church feeling, and to undermine the loyalty of our people to the church, even going so far as to discountenance all allusions to the very word Church, in pulpit or on platform.

The Bishop, by his office, is the true Mission Secretary. All the mischief that has before arisen, and is now apprehended as likely to be renewed, comes from the fact that the functions of the Secretary are really episcopal, or so closely allied thereto that this officer is tempted to go beyond his humbler but only useful duties which do not comprise anything of the character of a Clerical Inspector, or party agent.

That the office will repay the Mission cause for its cost is, we fear, not probable. But money is not everything in Mission work, nor is the cause so temporary as to justify us forgetting that we may be spending largely a few years without pecuniary returns of a satisfactory nature, in sowing the seeds of great harvests in the future.

It is a wretched idea that the Church of God must be conducted on the same lines as a store and as money spent without a prospect of money return. At the same time waste is not sacred because carried on in the name of the Church, any more than party fighting is sacred because carried on the name of Christ.

We hope the Clergy and laity of the Toronto Diocese will give the new Secretary a cordial welcome; receive him, we say, in love and confidence, then if he betrays his trust, swift and sure, and severe, will be his punishment, in which disgrace those will assuredly share who gave him the slightest encouragement in his recreancy.

But we have no fears. We have ever found love and confidence the strongest bulwarks against injustice, while suspicion seems to breed treachery.

ENGLISH DISSENTERS.

THE following is published by the organ of the Congregationalists, and it is from the pen of a minister of that body, therefore may be taken as a fair representation of the condition of the leading dissenters of the old country. We can vouch for the accuracy of the picture:

During the past few months I have been in frequent receipt of letters from English Congregational ministers. From these brethren I learn that a number of clergymen of our order intend to come to this land during the present summer. So far as I know, all who have written me are good men and true. One thing only is peculiar to them—they have each, one and all, taken "the short cut to the ministry." Not one is a graduate of any of the principal colleges; some have had no collegiate or theological training whatever.

Further, some are already here like early birds to get the churches. Only a very few days ago a clergyman, wife, and family were deposited at the door of one of our secretaries, unasked, unheard of, and unknown. One writes me that he is informed by a brother, who ought to have known better, that he can get a salary of several thousands of dollars per annum. As he opened his eyes at the prospect and his heart to me, gave me his age, the number in his family, and present income, I felt it my duty to give to him the advice which *Punch* gives to parties about to marry, I said:—"Don't."

Now, as I am an Englishman by birth, an American by adoption, and a Congregationalist by conviction, I feel more than ordinary interest in the matter. I am alarmed. It is impossible for me to look back upon my personal experience, without concern for the brethren who are coming and the churches which are supposed to be ready to receive them. It will take at least ten years for the parties to amalgamate. My experience and observation have led me to anticipate difficulties from three conditions, political, theological, and social.

The political condition of the two countries is entirely different. In England a Congregational minister is a leading politician. Congregationalism is as much a political as a religious idea. Most of the battles for liberty have been by Congregationalists. The minister, therefore, belongs to the Church militant. He is born to fight, trained to fight; he leads others in the fight, and enjoys it much. But in this country he finds no established church, no religious inequality, no ecclesiastical preferences; the schools are free to all, burial grounds open to all, no church tests at the universities; in short, there is nothing for him to fight except the liquor traffic, and to that he is more kindly disposed than our churches desire.

It is to be expected that the Rev. John Bull will change his skin and spots all at once? He cannot do it. He will fight something. Episcopacy is to him what a red flag is to a furious animal. I know of one English brother who ruined himself by violently attacking a small Episcopal church, whose only sign of life was a service once in three months.

Where is the average Congregational minister in theology? Echo answers, where? There is no theology in England which differentiates Congregational churches from others. They have no great leading theologian. The ism is more a matter of ecclesiastical polity and historical political position. Some of its leading ministers are Universalists, pre-millenarians, and annihilationists; the rank and file entertain these views and preach them. I write according to book when I say that a moderate Calvinist is as hard to find amongst them as a needle in a haystack. This liberty is inconsistent with the definition of Congregationalism in this land. Our brethren will preach what they believe, and demand tolerance for any opinion they might entertain. If any objection is made they will defend themselves by precedents taken from the English pulpit and the right of free speech in a free country. This is a source from which trouble may come.

After all, the chief difficulty lies in the different social conditions. He will soon learn that all men are on a level, but he will not at first see that it is a very high level. When he first looked upon an American farmer in clothing no better than an English labourer, he will not see the gentleman beneath; and when he sees the farmer's wife and daughters not nearly so well dressed as an English housemaid or cook, he will fail to notice the aristocratic spirit within. He will not at first see this is a republic of aristocrats. He will be likely to fall into the error of regarding them as labourers and housemaids.

Whatever is wise in this article will be too late for some. To those who are lately here or on their way, I would speak a word. Don't brag of your titled relations, that you never blacked your boots, or built a fire, or harnessed a horse; don't go to lecturing or rush into print; don't meddle with politics till you understand them; don't insist on an English tea meeting or bazaar; don't use the *Homilist* or *Homiletic Monthly*; don't preach Robertson's sermons; don't govern too much; don't let any woman see your wife draw the water, or carry in the wood, or fetch your slippers; put all your fighting strength into work; adapt yourself, and if you succeed in that, your lines will be as useful, somewhat easier, and perhaps happier than in the dear old Island home. If you do not, from my heart I pity you in your future.

Let me beg the churches to be very tolerant of men of good and honest hearts. Entertain the strangers; they may become angels, and they will thank God for leading them to these hospitable shores.

THE REPORT OF THE ECCLESIASTICAL COURTS COMMISSION.

WHATEVER may be the legislative fruits of the Ecclesiastical Courts Commission, it has at least produced a mass of lucidly arranged information of the highest value to the historical student, and which ought to make the reconstruction of our Ecclesiastical judicature tolerably easy to the Legislature. This much is evident from even a cursory examination of the Report just issued by the Commissioners, of which we proceed to give the salient features, reserving for further consideration, if necessary, any points which may seem to require fuller elucidation.

The recommendations of the Commission are preceded by a learned and interesting historical summary, in which is traced the development of the ecclesiastical judicature in England from the earliest to the present time, and which also contains a useful bird's-eye view of the ecclesiastical judicature of the rest of Christendom. After this comprehensive survey, the Commissioners proceed to make their recommendations, which are arranged under three heads. The first head embraces the procedure in cases of misconduct and neglect of duty on the part of Clerks in Holy Orders. There is here little ground for controversy or difference of opinion; so we may pass on to the next head, which deals with cases of heresy and ritual. As the law now stands, the Bishop has an absolute veto on the prosecution of a suit. It is in his discretion to allow the suit to go on or to stop it on the threshold, subject only to the condition of recording his reasons. If he allows the suit to go on, the matter passes at once out of his hands, and he is thenceforth powerless to stop proceedings, whatever mischief may arise from the litigation. This has been proved conspicuously in the cases of Mr. Green and Mr. Mackonochie. The Bishop of Manchester could not have prevented Mr. Green's imprisonment, nor have released him from prison, however anxious he may have been to do so; nor could the Bishop of London have prevented any of the lamentable consequences which have ensued from his initial mistake in allowing the Church Association to set the law in motion. On the other hand, the Public Worship Regulation Act seems, on one point, to be more favourable than the Church Discipline Act to the defendant. Under the Church Discipline Act there is no limit to the qualifications of the prosecutors. Anybody may prosecute. Under the Public Worship Regulation Act the prosecutors must be three aggrieved parishioners, resident for one year in the parish. But, in practice, this limitation has been found to be of no use whatever. Whenever the Church Association failed to find the requisite number of qualified prosecutors, they made no scruple to import them from outside for the legal period. In a notorious case one of those importations was a released felon. The futility of this supposed safeguard against mere vexations and malicious prosecutions has induced the Commission to revert to the old plan, which leaves the right to prosecute perfectly open and unrestricted. This would throw the responsibility for the prosecution entirely on the Bishop. We are sorry to observe that one or two of the Commissioners dissent from this part of the Report. "The Archbishop of York, in signing the Report, is compelled to record his dissent from it in two important particulars." His Grace, in the first place, objects to trust the Bishops with absolute discretionary power in stopping a prosecution *ab initio*. "Except with his [the Bishop's] permission, the Courts will be closed entirely to a layman, and no layman will have the right of appeal from this absolute decision, however great the wrong which he may conceive himself to have sustained." Why does the Archbishop specify the "layman" in particular? He is in no worse plight than the clergyman. Both are placed on precisely the same footing by the recommendations of the Report in regard to the rights of the prosecutors. His Grace's *ad invidiam* appeal on behalf of the layman seems to us a little out of place, for our experience is that the layman is generally, very well able, to take care of himself; and the Archbishop's concern for the rights of the layman stands in harsh contrast with his next objection. "Great evils," he says truly, "have resulted from litigation in the past." How does he propose to lessen the evils? By placing the Clergy completely at the mercy of the Bishop? He thinks that the Bishop's discretion is to be absolutely trusted where a layman is concerned but to be absolutely trusted where a clergyman is concerned. "To prevent the evils" of litigation "for the future, something should be done to afford a means of direction and arbitration, without resort to the Courts." Therefore, "Let the Bishop have the power to make an order in all matters affecting the conduct of public worship, which shall be binding until reserved by the Court of Appeal." It is a simple fact that if the Bishops had possessed this power during the last fifty years, all the improvements in public worship which have taken place in the interval would have been prevented. The Bishops opposed them all. The Archbishop of York

would, in fact, give the Bishops absolute power precisely where experience shows that it would have been mischievous, and would deprive them of it where experience proves that the possession of such power is most beneficial. The Bishop's veto saved the Church the scandal and injury of the prosecution of such men as Mr. Carter, of Clewer. Does the Archbishop of York know of a single instance where the exercise of the Bishop's veto has done harm? The thing to aim at chiefly—at least, by those who wish to avoid Disestablishment—is to discourage as much as possible prosecutions for heresy and ritual offences. The Archbishop of York's two proposals would stimulate them.

Under their second group of recommendations the Commissioners deal with the Diocesan and Provincial Courts, which were practically destroyed by the Public Worship Regulation Act. The Commissioners propose to restore them to their original vitality. They recommend that the Diocesan Court shall consist of the Bishop, with whom shall sit a legal and a theological assessor. The legal assessor will be naturally the Chancellor of the Diocese, or some other person learned in the law, at the discretion of the Bishop. The Theological Assessor is to be chosen *pro hac vice* by the Bishop, with the advice of the Dean and Chapter. An appeal, of course, will lie from the Diocesan to the Provincial Court; and here the Commissioners make some important recommendations. The appeal is to go to the Archbishop in person, and it will rest with him either to let the Official Principal hear it or reserve it for his own adjudication, assisted by the Official Principal as assessor. In the latter case, the Archbishop will be empowered to appoint any number of theological assessors, not exceeding five, to sit with the Court. And these assessors must be either a Bishop within the Province, or a Professor, past or present, of one of the English Universities. From the Provincial Court an appeal will lie to the Crown, which is to exercise its prerogative through an entirely new Court, namely, "a permanent body of lay Judges, learned in the law." The number summoned for each case shall not be less than five, and they are to be "summoned by the Lord Chancellor *in rotation*." The words which we have printed in italics are important. They preclude the suspicion of packing, which has been occasionally raised, by the mode of selecting the members of the present Final Court of Appeal. The proposed new Court is to be empowered in doctrinal cases, after the name of the House of Lords in legal cases, to consult experts, namely, the Archbishop of Bishops of the Province, or of both Provinces. But this consultation is to be obligatory only on the demand of one or more members of the Court. The Court shall not be bound to give its reasons for its decisions; but if it does state its reasons, each judge shall deliver his own judgment separately. One important recommendation is that the bare words of the decree are alone to be legally binding. The reasonings on which the decrees are based are to be open to controversy and reconsideration. The affect of this is that the new Court is not to be bound in any future case by any of the past decisions of the Judicial Committee. The Report is explicit on this point. "Considering," it says, "how widely different a matter the legal interpretation of documents must often be from the definition of doctrine, we hold it to be essential that only the actual decree, as dealing with the particular case, should be of binding authority, in the judgments *hitherto* or hereafter to be delivered, and that the reasoning in support of those judgments and the *obiter dicta* should always be allowed to be reconsidered and disputed."

The third group of recommendations deals with the constitution, procedure, and powers of the Provincial Courts. The effect is to repeal the Public Worship Regulation Act, and restore the old Courts to their pristine vigour. The Dean of the Arches is to be elected, and is required to qualify, in the ancient way; and all spiritual sentences are to be pronounced by the Bishop in person in the Diocesan Court, and by the Archbishop in the Provincial Court. The two Primates are also to be empowered, if they think fit, to appoint the same person as Official Principal for both Provinces. And whenever the Final Court of Appeal varies the sentence of the Court below, it must remit the cause to that Court for execution of the judgment.

We have now enumerated the principal recommendations of the Royal Commissioners. They are not likely to give complete satisfaction to any party, and this may be one of their chief merits in the eyes of statesmen, as indicating the possibility of an equitable compromise. The Commissioners, however, lay stress on the fact that their recommendations must be regarded "as a whole," especially with regard to the constitution of the Final Court of Appeal. They reconcile themselves to the entirely secular character of that Court, on the sole condition of the acceptance of their recommendations on other points. They plainly warn us that their recommendations as to the Final Court must be considered as cancelled by any important infringement of the rest of their scheme.

This must be remembered when we consider the reservations of a few of the Commissioners. We have already commented on the reservations on the Archbishop of York, and shall only say here that they touch the essence of the scheme. That observation does not apply to the reservation of Mr. Freeman, in favor of not restricting the Final Court to laymen "of a single profession." There is much to be said in favour of having persons learned in history or archaeology on the Court, Nor do we see why the recommendation of Lord Devon, the Bishop of Oxford, and Dean Lake should not be adopted, namely, that the Final Court should be obliged in any case of doctrine to consult the Bishops. Practically, it would make very little difference, since the Court would not be bound in any case to follow the advice given it. It would, however, be a satisfaction to the feelings of a large number of Churchmen, not confined to one party. If the reference to the Bishops is to be optional, there will be room for suspicion of partiality; and this is, above all things, to be avoided. We must also express our dissent from the recommendation which requires the Judges of the new Court to make a declaration of membership of the Church of England. The declaration is quite futile, and mischievous in addition. It would deprive the Court of the incalculable benefit of having such a man as the late Sir G. Jessel shedding the light of his luminous intellect and severe impartiality on its deliberations. [At the expense of all decency—a Jew settling Christian disputes.—Ed. D. C.] Since the Court is to be purely secular, let there be no attempt at impressing a fictitious character of orthodoxy upon it.

We cannot dismiss the subject without calling special attention to an important fact which the Report, by chance or by design, has emphasised. "It has been held," it says, "by the present Dean of the Arches that on a living becoming void, the inhibition comes to an end." Lord Penzance laid this down very distinctly in the case of Mr. Green. He released Mr. Green from prison on the ground that the voidance of his living had exhausted his inhibition, and consequently his punishment. The deprivation of Mr. Mackonochie seems to be in the very teeth of this ruling, for Mr. Mackonochie's living had been voided long before Lord Penzance proceeded to pronounce sentence of deprivation upon him. It is probable that on this ground alone—and there appear to be other grounds—Lord Penzance's sentence would be reversed on appeal. It is, indeed, extraordinary that he should have gone out of his way to pronounce such a sentence,—he, a member of a Royal Commission which has pronounced sentence of death on his ambiguous Court, as well as on the Judicial Committee in its character of a Final Court of Appeal in Ecclesiastical Causes. One inevitable result of the recommendations of the Ecclesiastical Courts Commission must be the suspension of all ecclesiastical suits during the interregnum between the moribund Courts and their successors.—*Spectator*.

A NEW ART ENTERPRISE.—It has long been known that some of the finest Steel Engravings were being executed by the Bank Note Co. of Montreal, but chiefly in the line indicated by their title. The exceptionally high skill of their artists has now been called to supply a series of popular Engravings to be issued by the Art Publishing Co. of Hamilton, Ont. The first is "The Return from the Horse Fair," after Rosa Bonheur's splendid picture. These steel engravings are to be sold for the very low price of 75 cents each. We trust the enterprise will be a great success, such engravings are so cheap and so good, so lasting and fresh in comparison with common chromos or imitations of engravings, that whoever secures one will be always in possession of a picture worth looking at and pleasing to the eye.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

PROVINCIAL SYNOD.

THE FIRST DAY'S PROCEEDINGS.

The triennial session of the Anglican Synod of the Ecclesiastical Province of Canada, was opened with appropriate ceremony on inst. The members of Synod assembled in Synod Hall about 10 o'clock, and, forming into procession, proceeded to Christ Church Cathedral, where divine service was celebrated. The Metropolitan, Bishop Medley, of Frederic-

ton, N. B., and his chaplains bearing the pastoral staff and the crozier, led the way, followed by the lay and clerical delegates, deacons, canons and other dignitaries of the Church. Among those noticed in the procession, which presented a very imposing appearance, were Bishop Kingdon, co-adjutor Bishop of Fredericton, the Bishops of Ontario, Montreal, Toronto, Nova Scotia and Algoma, Bishop Lay, of Easton, Maryland, Bishop Jagger, of Southern Ohio, and others. The procession entered the church to the singing of "One Hope of Your Calling." Dr. Davies officiating at the organ.

The services consisted of choral litany, Bishop Kingdon officiating; a hymn, the commandments, read by His Lordship the Metropolitan; the epistle, read by the Bishop of Montreal; and the gospel, read by the Bishop of Nova Scotia, and a hymn.

The Right Rev. Bishop Lay, of Easton, Maryland, then delivered the following

INTRODUCTORY SERMON.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John xiv :26.

I am permitted to-day by the invitation of your Metropolitan, Right Reverend Fathers, Reverend Brethren, and Brethren of the household of faith, to speak to you of the things concerning the Kingdom of God.

And surely no theme can be more congruous with the occasion than that suggested in the text: no truth more profitable to be iterated in the intercommunion of sister churches, than this familiar one, that the Holy Ghost, the Lord and Life-giver, is ever present to preside alike over our consultations and our active ministrations.

Were it not for this conviction that a personal comforter, the eternal spirit of wisdom is as really present in humbler synods as in the first council at Jerusalem, or in the great councils which formulated the articles of the faith, or in the conferences of the Anglican Reformers who elaborated our inestimable prayer book; were we not bold to cry, where is the Lord God of Elijah and of Paul and of Athanasius, and of the Anglican doctors, then indeed we unworthy ones who are set to guide the religious thought and activities of this western world, might well shudder at so great a responsibility and say as Moses: "O Lord send by the hand of him whom Thou now wilt send."

Our social and ecclesiastical conditions are unlike those of the days gone by. We seem to need the Pentecostal gift of tongues to reach the men of many nationalities, the aborigines and the immigrants. In the separation of Church and State which throughout most of the Christian era had been in a close alliance, we are thrown back upon the voluntary offering of the faithful for the support and extension of the Church, and our hearts are ready to break sometimes because we seem to be losing our power of mission. No money is laid at the feet of the apostles, to be dispensed with reference to the greatest good of the greatest number. After the utmost endeavor of our missionary societies, we seem little able to send the Gospel save to those who can defray the costs of its ministrations.

We are confronted with an unbelief of singular audacity, penetrating all popular literature and infecting even the illiterate. Time was, within the ministry of many among ourselves, when the Christian and the unbeliever could before they parted asunder, join hands and say one fragment of the creed together:—I believe in God the Father Almighty. But now alas! Infidelity has become Atheism pure and simple, or else utters the language of contemptuous agnosticism.

Neither may we shut our eyes to the increase of practical irreligion and indifference. Copies of the bible are multiplied, but it enters less and less into the popular reading. Churches and meeting-houses stand in rivalry in every village or at every cross-road, but church going is more and more neglected. What revolt is there against the restraints of Sunday rest from traffic and travel, against the indissolubleness of the marriage bond?

How is disbelief in any life after death evidenced by the vast increase of murder and suicide?

Brethren, I am no pessimist. I have not a doubt or a fear as to the ultimate issue.

I am not insensible to the many tokens of God's favor and blessing in the wonderful religious activities of the day, in the growth of our own communion in the land, and in the examples of self sacrifice and saintliness already inscribed in the comparatively brief annals of your church and of our own.

You will pardon me then, if I urge upon you my own profound conviction that while we devoutly recognize the mercies of the past, and hopefully anticipate the hastening of Christ's Kingdom; for all this, never in the history of particular or national churches, never has a graver responsibility rested on men than now rests upon ourselves. Never have the bishops and priests to whom is entrusted in various measure, the oversight of the flock, never have deacons and laymen entrusted with the service or the legislation of the

church, had greater need than we, of prudent forecast and of heaven-inspired wisdom.

Or to be more definite: to express more distinctly the thought which came to me when I first knew that I was to address this venerable Synod. I believe the times demand that we American churchmen should rise to the elevation of that which men call statesmanship in political affairs, only statesmanship elevated, Christianized and spiritualized.

Suffer me, then, to mention some of the particulars to which, leaning on the arms of the Divine Wisdom, we have need to direct our thoughtful intelligence.

1. We are set to bear witness on this continent to a religion of fact and history.

We may well be thankful that we have in the Acts of the Apostles a faithful account of their interpretation of their commission, and of the means on which they relied for the conversion of the nations.

It was no part of their plan to proclaim a new philosophy, subversive of the systems then in favor. They went out as heralds to publish certain strange things which had actually come to pass. While by no means indifferent to the value of what we now call scientific theology in its proper place, they propound, as the foundation of all their teaching, a veritable history, whereof Jesus of Nazareth was the centre.

Nothing is plainer in the original documents of our holy religion than the distinction, now so often forgotten, between faith and doctrine, the faith which saves, and the doctrine which perfects. It originated in our Lord's own commission to the church. Apostles were to baptize into the thrice-holy name: that is the faith of all men to be inexorably required under penalty of eternal loss: and then He bids them impart to men thus saved, the fulness of doctrine, teaching them to observe and do all things "whatsoever I have commanded you." And did not the undivided church thus interpret its mission and its true policy? What is the language of its universal creeds bound with determination and impartiality, alike on men of culture, on the illiterate peasant or the ignorant slave?

We find there not a technical theology systematized and formulated: but a declaration of belief in God as having revealed Himself in the three-fold personality of His One nature, and this interwoven with a brief statement of historical facts connected with the death, uprising and ascension of one known among men as Jesus the son of Mary.

Now brethren, the desire of the enemy in our days, seems to be to change the battle-ground, to draw us outside of our entrenchments of facts and history, and to contend for the truth and excellence of our religion on the grounds of antecedent fitness and probability. For well he knows that this religion of ours is for the many, for women and children as well as men, for laborers as well as students; and none of these are incapable of forming a judgment in plain matters of fact. But once persuade them that the faith which accepts the facts of history is absurd and unreasonable, unless they can solve the metaphysical questions which underlie those facts, and they begin to waver with every wind of doctrine.

Pardon me, if I seem to press with unnecessary explicitness a class of truths familiar to every Catholic Churchman. But frankly, I believe we Anglicans have not escaped this snare.

I hear the complaint from many bishops, that in the schools of the prophets, Christian apologetics have exchanged the ancient for a modern meaning. They have become deprecative, explanatory, combative of modern speculations, rather than affirmative of fact and evidence. There was an old-fashioned curriculum according to which our young men were taught methodically the reasonable grounds on which to rely for holding the genuineness, the authenticity, the inspiration, the uninterrupted preservation of the holy scriptures. They learned the evidences from monuments and profane history, from undesigned coincidences and patristic quotations. They studied and learned the fallacies of the two great arguments against Christianity which contain "in germ and potency" all that their successors in unbelief are able to say, the illustration alone being varied. Hume's denial of the credibility of the supernatural, and Gibbon's attempt to explain supernatural phenomena, by natural causes.

We would not have them negligent of the controversial literature of the day. But its charm of novelty may lead them to depreciate the value of the historical argument which has been written too fully and with too much ability to be altered in its main outlines. Surely our young students before they launch out into the more modern disputations touching the knowable and the unknowable, should be well grounded in the actual facts on which our faith depends.

2. We are set to bear witness on this continent to a religion of authoritative interpretation.

That the Holy Scriptures contain all divine truth necessary to be believed, and that in ascertaining their meaning every man must use his private judgment, are propositions which all orthodox Protestants unite to affirm. I know not how they can be denied with any show of reason.

And yet what is more misleading than these very axioms when badly stated and applied to the practical problems of faith and duty, in disregard of the great principles of authority!

Surely the members of the legal profession ought to stand by us here. They reverence the supremacy of the law, statute and charter over the commentaries thereon. They recognize the fact that a lawyer worthy of the name must use his individual intelligence and industry, and reason out conclusions for himself.

But what means that vast array of books which constitute their working tools? They stand there as witnesses, that howbeit we must in all questions of human rights go direct to the fountains of original law, and howbeit we must form our own judgment touching the true interpretation of the law, yet does every consideration of prudence, modesty and common sense, require that our conclusions should be guided by the consentient wisdom of those who as judges or as law-writers have administered or expounded the law. I cannot conceive the possibility of an intelligent counsellor at law, by virtue of his right of private judgment, taking up the organic law of his country, ignoring all that he might learn from contemporary history as to the minds of its framers, careless of the famous opinions of jurists and the criteria of judicial decisions, indifferent to the historical outcome and to the political and social institutions in which that organic law found its form and expression.

If the interpretation of Holy Scripture be placed on the same level with that of human constitutions, common sense requires that the private judgment should defer to authority and be guided by it.

Now, when we transfer this duty of reverence for authority, so evident in things secular, into the realm of spiritual truth, a new element comes in to confirm and intensify it. I mean the guidance of the teaching spirit.

The late Bishop of North Carolina, Dr. Atkinson—it is just thirty years since I listened to his consecration sermon, preached by your venerable Metropolitan, and on a text which was the fitting key-note to the episcopate then began, "the spirit of power and of love and of a sound mind." Bishop Atkinson presented this argument somewhat on this wise.

Here stands an unfailing promise to Christ's people, that the Comforter shall guide them into all truth.

So then, desiring to believe aright in some article of the Faith or in some important doctrine, I claim that promise. Emptying myself as I may of pride and prejudice, giving all faithful diligence in the way of thought and study, I enter on the enquiry and presently reach a conclusion.

I have at least some ground to hope that it is the Spirit who has guided me to it, however the fear of some lurking self-will or intellectual pride may cast a doubt.

And now I join myself to others who ponder the same deep matters. We study apart and pray apart to the same Teacher. We come together to compare our conclusions and find that they are substantially the same. I am more hopeful still that I am Spirit-taught.

But let that circle widen: let it embrace all the centuries and the churches of all the nations: let it include the men who conquered the Roman world for Christ, the men who went to the stake and to the lions, how irresistible becomes the argument of their unanimity! They differed in many minor things. But the substantial truth, the "*Semper ubique et ab omnibus creditum*," how came all these men to arrive at it, save under the guidance of the Spirit of truth!

My brethren, is our old time position touching authority in matters of religion no longer defensible? Because men call them antiquated in our age of progress and freedom, shall we fold our colors and trail our arms, and steal out in the dark to entrench ourselves elsewhere? St. Paul and all the great Christian teachers after him appealed boldly to a testimony of humanity itself. Be it a common tradition, be it an instinct, be it the inevitable gravitation of all thoughtful souls to a solid conclusion. God, and heaven and hell are conceptions imbedded in the very heart of humanity at large. Why should we yield up or hide away so authoritative a testimony?

The ontological argument for the existence of God, and the argument from final causes, have they really been shaken, or what means a certain timidity in urging them?

With all the variations on the theme, many of them brilliant and ingenious, has the speculative unbelief of the nineteenth century invented anything beyond the old arguments binding the incredibility of the supernatural and the adequacy of natural courses to account for Christian phenomena, and have not all such arguments been answered in advance?

But I must not weary you by a multiplication of the particulars to which these principles apply.

A worthy preacher, seated by me in a railway car, once said to me: "Your people rely very much for the

proof of episcopacy on the pastoral epistles." When I assented, he added, "and I suppose one of your strongest texts is that to Timothy, 'Lay hands suddenly on no man.' Now, I have satisfied myself that this does not refer to ordination. There are hints elsewhere that Timothy was a man of hasty temper, and St. Paul is warning him against that."

3. We have need, as legislators and pastors of American churches, to adapt ourselves with wise and benignant flexibility to the circumstances of our position.

Rites and ceremonies need not be the same and utterly like in all places, and the same is true of policies and administrations. Invention has its place in church work as in all other work. Enterprise in the sense of exploring new fields and re-adjusting our instruments should be the characteristic of all religious endeavor.

I might enlarge upon another problem which causes many of us the deepest anxiety, viz.: how to bring into play the energies of the rank and file of the Church; for the work is thrown upon the officers of the army rather than the privates. How to utilize the zeal and industry of the Laity, men and women in private station, scripture-readers, religious associates and the like, are serious questions.

There is a grave deficiency in your church as in ours. We are an army without the indispensable adjunct of an ambulance corps. There is no assured provision for the veteran when he becomes entitled to repose; none for the widow and orphan of such as die at the outpost. God only knows the grinding poverty, the friendless desolation which are allowed to come upon those who deserve well at our hands.

Among these things the attention of the church, which deposes me to bear to you her message of good will, has been specially directed to the matter of her public services.

For the last three years a committee of twenty-one persons, seven of each order, has been engaged in the revision of the Liturgy. Their instructions either explicit or implicit, were in substance, without disturbing the doctrinal status or the organic structure of the Prayer Book, to propose such changes as were needed for enrichment and for flexibility of life.

Its work has just been completed, and without seeking to conciliate any favor for it in advance, we have submitted it to the wisdom of the church, as our very unanimous recommendation.

We have not marred the old Prayer Book, but enriched it, partly by the restoration of treasures lost, such as the Magnificat and the Nunc Dimittis, and partly by added treasures from the old mines to which we owe our formularies.

We have made large provision for shortened services on week days, and given large discretion for services in the woods and in the cottage, in Sunday Schools and the like.

We have sought to differentiate the service, so that on a Christmas or an Easter day, for instance, we strike the key-note of the Incarnation or the Resurrection and hold it through all the services. We have sought to intensify the special character of many early days by suitable anthems and psalms.

Our attention was called to the growing neglect of the Sunday even-song. We do not pretend to offer any exhaustive explanation. But a partial remedy lay on the surface? so we have sought to beautify the evensong, to give it a character and to coin for it a blessing of its own.

I mention these things, not to bespeak your favor for them, but only to illustrate the conviction now working in the minds of your brethren, that our means must be fitted to the end in view. Not as antiquarians, or as partizans, or as doctrinaires, but in the light of ascertained needs and deficiencies, we seek to polish the old armour and to sharpen the long-tried blade.

At the conclusion of the sermon, which was listened to with deep attention, the Holy Communion was administered by the Metropolitan, after which the service was brought to a termination with the Benediction, and the procession returned by way of University street to Synod Hall, where the members dispersed.

AFTERNOON SESSION.

The members of Synod assembled at 2.30 in the St. George's School room, and at three o'clock, the Metropolitan and the members of the bench of bishops having entered, the proceedings were opened with prayer by the Clerical Secretary, Rev. R. W. Norman.

The Metropolitan, Bishop Medley, of Fredericton, N. B., occupied the chair, and there were also upon the platform their Lordships the Bishops of Nova Scotia, Ontario, Toronto, Montreal, the coadjutor Bishop of Fredericton, and the Bishop of Algoma.

THE METROPOLITAN'S ADDRESS.

The Metropolitan then proceeded to read his charge to the members of Synod as follows:—

Right Reverend, Reverend and Dear Brethren, and Dear Brethren of the Laity.

As three years have passed quickly away since we

last met in Synod, and each year calls more loudly upon us to "work while it is day," and that day short, so uncertain, full of terrible responsibility, you will pardon me, I trust, for setting before you this urgent question, what is to be the future of the ecclesiastic Province of the Canadian Church? I call it the Canadian Church, not for one moment forgetting that dear Church of England, in whose sheltering arms the earliest years of many of us were spent, but chiefly to call to your remembrance that no love for the old country, no union and communion with the Church of England in the Catholic faith can absolve us from a sacred and solemn trust for the good of Canada, for which we must give account when our privileges, our duties and our works shall be weighed in the balances of God's merciful but even-handed justice.

In years long passed, the first consideration seemed to be with most minds, what will England do for us? Now we have to face the just as serious question, what are we going to do for Canada? Here is our native land or our adopted country. Here will multitudes of our children settle, and become good or bad members of a great community. Whilst then we follow the footsteps of our fathers in honouring the throne, shall we not do our best to secure inviolate the privileges and blessings of the Church to our descendants? Shall we tamely see a wealthy congregationalism usurping the noble heritage of the Catholic Church, while multitudes who were once with us find no place in our churches, no interest in our hearts, and nursed by no tender mother's care within our fold, quietly, and to us imperceptibly, slip away from us?

For those who leave us because they were never told why they should remain with us, often become our bitterest foes, and learn to curse the very name of the mother who bare them but continually forget them.

You see at once that I speak not of our legal but of our spiritual position. Highly as we must esteem the might and majesty of law, the bulwark of our liberty, proceeding out of the throne of God most high, it is a higher honour to be trustees of the Church of Christ. "This one institution," says the Bishop of Durham, "is older than the English monarchy, than the English nation, the English law, the English literature. It is the same now in its essential character as it ever will be to the end of time. It is subject to vicissitudes, many and various; it has its triumphs and its defects; it has its seasons of error, sloth and degradation, as well as its seasons of enterprise, spirituality and zeal; for it is administered by human agents. But throughout there has been a sustaining power not of earth; a life which no antagonism of foe, and no recklessness of friend can extinguish, ever reviving, ever reasserting itself, ever breaking out in fresh developments." How earnestly should we strive that, as far as in us lies, not even a crumb of a heritage so precious should be lost! Our position in Canada to-day is a trying one. We live in the midst of a very whirlpool of diversities of belief, of bodies all vehemently asserting their position in the Church of Christ, one large and important section claiming to be the only representatives of the Catholic Church on earth, others denying this claim, but divided into various sects and parties, yet full of energy, proving the strength of their convictions by the fire of their zeal, honourably desirous to raise and maintain their position by institutions of learning and by all the other appliances which modern enterprise and ingenuity uses to increase its numbers and make itself a power felt and recognized in the body politic. We should do ill to overlook, we should do worse if we attempt to despise such efforts of Christian sentiment and earnestness. Even when we deem it misdirected, it is important for us to remember the peculiarity of our position. In some points we closely touch our neighbours, even whilst we seem most to differ from them. In others, whilst we seem to agree, we are forced to admit essential differences. For example, we entirely agree with the Roman Catholic brethren in all the fundamental doctrines of Christianity as set forth in the three great creeds, and asserted by the four first. (Bishop Jewel says) the six first general councils; we have no difference with them as to infant baptism, or the primitive origin of liturgies; many of our collects unaltered, or only slightly altered, are taken from sources which they honour alike with ourselves; had they been content to add no new articles of faith, and above all not to invent a new and impassable wall of partition between us, we might have dwelt in unity in one house; but as long as their additions to the primitive faith remain, union is impossible. And yet when any of them are disposed by conviction to join us, we do not make the way straighter than it is already. We neither re-ordain their priests nor re-confirm their catechumens, and we only call on such to renounce those errors which no primitive council enjoined and no primitive father taught. Thus we can say that union is at present impracticable, but not absolutely and forever impossible; impracticable while they continue in their comparatively new career, but not impossible if they would listen to

the words of Jeremiah: "Stand ye in the ways and ask for the old paths, and ye shall find rest unto your souls." Turning to the other side, we might suppose that those who believe in the fundamentals of the Christian faith, and have fellow feeling for Roman doctrine, would have little to find fault with in the Church of England. But here we are met by very considerable differences, both in doctrine and discipline. The system taught in the Westminster confession varies widely from our seventeenth Article, which is thought by some to approach more nearly to Calvinistic doctrine than any other part of our prayer books. And what the Church unequivocally asserts, that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, bishops, priests, and deacons," our neighbours peremptorily deny holding an apostolic succession of presbyters, but rejecting the rule and government of them by bishops. Yet so important a part of discipline do we deem this to be, that whenever any of them desire to join our ministry, we reordain them, which we do not to Roman Catholics; the exceptions to this discipline of ours (if any) being so extremely few and so clearly done out of policy, rather than of church-discipline, in times of extraordinary confusion, that the exception proves the rule.

A still greater hindrance to union is found in a large and important body of Christians, who not only neglect, but absolutely deny baptism to infants, which, according to our service, the words of our Lord manifestly enjoin, and which the customs of the church universally maintained and practiced for fifteen hundred years. And we are the more encouraged in our view by the fact that a very large proportion of those who are called by the name Baptists are never baptized at all, and die without baptism.

There is again another body which would appear, if we only consulted the writings or practise of their great founder, to approach us very nearly, and to be almost members of the Church of England. What could apparently be more decisive on this point than is repeated declarations, up to the day of his death, that he would live and die in the communion of the Church of England, and would neither separate himself nor allow any of his preachers to be separated from it. Other counsels, however, prevailed after his death, and we are fully justified, under present circumstances, in considering them as a Presbyterian body, making frequent use of such parts of our Church services as appear to them to be edifying.

Some, it is true, in every country since the Reformation, have sought refuge in the Church of Rome, from a despairing feeling on the question of union, or from a hope that where infallible teaching was promised all painful doubts in their minds must be for ever set at rest. But as history plainly teaches us that even infallibles do not always agree, we come to the conclusion that it is foolish to sacrifice our undoubted privileges and blessings and begin the Christian life again as if we had been even heathens, it is more than foolish—it is absolutely sinful. One such illustrious name is indeed in every man's thoughts, but as an example to deter, rather than to induce us to follow it. For, as has been well-observed by an old and long-tried friend, familiar with the whole course of life of that eminent man who left us, "the only great work that he accomplished was the revival of the Church of England. His work in the Church of Rome has been arduous, but its fruits have been inconsiderable; what was good has been preserved, and what was evil has been rejected."

Others again, from a desire to enlist all the forces of Christendom against the noisy myrmidons of unbelief, would place in abeyance all the distinctive doctrines and disciplines of our church to secure favor with those who are firmly rooted in doctrine and discipline of their own. Soft words it is thought break no bones. But soft words are not solid arguments, and it is very doubtful whether those who charitably and stiffly maintain their own cause are not more respected in heart by their opponents than those who would give to the sturdy oak the suppleness of the willow, and abandon what they have pledged themselves again and again firmly to retain.

May I not say, without fear of contradiction from those who think and pray seriously and charitably over the dangers of the times, that there is a vast difference between schools of thought within the Church, limited and bounded by the sobriety of the Prayer Book, and rival sects absolutely free to choose or to reject all ancient landmarks of the faith?

Such schools of thought, we have, it is true, but if we consider the subjects on which various minds are exercised, is it any wonder that we have them? Does even inspiration itself entirely exclude them? When we read in the Acts that "certain came from James," and taught a different doctrine from that of St. Paul, may it not have been only an exaggerated impression of what St. James really taught? If it had pleased God that the epistle written by St. James had contained the whole New

Testament, would not Christianity have appeared to us in a very different aspect from that which it now assumes, when we add to it the epistles of St. John, St. Paul and St. Peter? Of the four schools of thought now prevailing in the Church of England, perhaps under present circumstances we could not well spare one. Not the Evangelical, for it originated in a strong sense of the necessity of personal religion and living faith, which all admire. Not the High Church (so called), for it inculcated the scriptural doctrine of a great spiritual society established everywhere by the Apostles, with certain fixed laws, officers and methods of government, which cannot become obsolete. Not the Ritualistic, for it is the outcome of the theory of the Church as a spiritual society, desiring that its worship should be of the most reverent kind, conducted in the most exact and accurate manner (of which, indeed, some glimpses are given us in the book of the Revelation of St. John), and this school has rescued the Church from the meanness, slovenliness and disorder which the rubrics of our Church are designed to correct.

Not the Broad Church, so termed, except where it runs to seed in the obliterating creeds and sacraments and explaining away of miracles of the Bible, for it originated in aversion to the terrible decrees of Calvinism and the presumption which consigned to everlasting damnation all but a few of the whole human race.

In every school of thought there may be found some narrow, exaggerated or headstrong minds. But these are not the true representatives of the school. They are excrescences, which may be removed, not vital parts of the organization. For who would cut off his right hand because a single wart might, perchance, be found thereon? Christian wisdom and charity will, therefore, strive to make the best even of our divisions; to believe that there is something good in every man, if only we know how to draw it out; to admit even in the instances of what seem to us manifest errors, that they may arise from the intricacy of the subjects with which we have to deal, or from constitutional infirmity, or from want of education, or from an inability to see the question in more than one light; from anything rather than a determined opposition to divine truth, and a headstrong wilfulness in wrong-doing. Oh, how many and great are the points on which we all agree! How unwise to be perpetually dwelling on those on which we are sure to differ! How un-Christian to make the color of a stole or the use of a vestment, or the eastward position, or a choral celebration of as much importance as the inspiration of the Scriptures or as the Divinity of our Lord; and to treat those who use such accessories to their devotion, as if they were heathen men and publicans, formalists without a grain of spirituality, insidious traitors without an element of loyalty, forgetful of St. Paul's large-hearted counsel, "One believeth that he may eat all things, another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; let not him that eateth not judge him that eateth; for God hath received him."

We have all the elements of strength in our Church if we wisely use them; an ancient foundation, prescriptive usage, brilliant examples, sanctified learning, capacity for progress, missionary zeal, a providential awakening from a state of indifference, a wonderful eagerness for the right interpretation of Scripture, an unquenchable thirst for knowledge: "We can stretch out our branches to the sea, and our boughs unto the river," and make our Church known, respected, beloved and progressing, wherever our language is spoken or our empire bears sway.

ONTARIO.

CLARA.—In a recent report of this mission Mr. James Worthington's gift of \$140 was given as \$1.40 only. Mr. Coverbill gave \$200, Sir Alex. Campbell \$15.

While glad to make corrections we would beg writers to remember that careless writing is the cause of these errors. We are constantly getting letters which are almost impossible to be read, and especially difficult to decipher are those which come from our correspondents who complain of printers' blunders. If correspondents would remember that the printer has to read and set in type each letter in each word and then would look where the letters are in their words they would be astonished at the general correctness of the press.

TORONTO.

PRESENTATION AT ST. ANN'S.—The Congregation recently presented \$125 to their highly esteemed Rector the Rev. Mr. Ballard to enable him to take

a holiday, his health being far from good. We are very glad Mr. Ballard is improving, and that this sympathetic act will by God's blessing lead to his complete recovery of strength, which is ever freely given—too freely at times we fear for his own health—to the work of the church.

BIBLE CLASS GIFT.—The Bible class conducted by the Rev. R. W. E. Greene, of St. James, have presented him with a silver salver as a token of gratitude and esteem. We congratulate this hard working curate on a gift which he no doubt will highly prize.

KINMOUNT.—On the 31st ult., the Bishop of Toronto consecrated the church of St. James; the following clergy taking part in the ceremony, Rev's Dr. Smithett, F. Burt, J. E. Cooper, J. Jones, Wm. Farncomb, and incumbent of the parish. The Bishop in his address said "that rarely, if ever, did it fall to the lot of one congregation, more than once in a generation, to take part at one time in four such interesting ceremonies as were to-day combined, viz:—Consecration of a church, Baptism, Confirmation, and Holy Communion. And that it was interesting and instructive to note how each marked the various stages in the Christian's earthly life." The mission of Galway, of which this church is the headquarters, has attached four other stations three, seven, nine and twelve miles distant, the roads very rough, and the combined congregations, numbering forty-five families, widely scattered and poor. At Kinmount there are eight families. Under such circumstances it can only have been by making strenuous efforts that the present incumbent has been able to raise the \$500 required to build the church. Towards meeting this \$200 were collected by him in three tours among the wealthier parishes on the front, \$100 from the S. P. C. K., and Sunday School books value \$10, and from other sources in England, altar cloth, linen, Sunday School books and Hymns A. and M. to the value of \$150. The church is a neat frame structure, seating from eighty to one hundred people, with altar, altar-cloth, reading-desk and lectern, tasteful and beautiful. It is but fifteen months since the Rev. E. Soward was appointed to the incumbency of this parish, and at that time services were being held, alternately with other religious bodies, in a Union Meeting-House. There was also a union Sunday School. Recognizing that, so long as matters were on such a footing, he could have no hope of binding up his flock on any definite church principles, or training the younger members systematically as consistent enlightened Churchmen, the incumbent at once established a Church of England Sunday School, and energetically set to work to erect a church, with the happy result above detailed. The incumbent and congregation at Kinmount are much to be congratulated upon the material progress of the parish during the past year. May God's blessing be upon them in the future and His grace be with them that they "be not weary in well-doing," but ever increase more and more until the perfect day.

NIAGARA.

HAMILTON.—St. Luke's Church or Mission, in the north end of the city, is carrying on a good work in this large manufacturing district; this is an off shoot from Christ Church Cathedral, and bids fair to become a well attended and a good-producing work. It is comparatively new, but we have, I may say, an attendance averaging 100, and a Sunday-school of near the same number; there are full morning and evening services, and Sunday school at 3 p.m. The attendance is rapidly increasing by the indefatigable efforts of the Rev. Mr. Massey, who seems never to weary in well doing, and in due season he will reap for he faints not.

THE REV. J. JACOBS, of the Indian Reserve, near Sarnia, has been collecting money at Dundas, Ancaster and Hamilton for the erection of a new church on the Reserve. We hope soon to hear what success he met with.

HAMILTON.—Miss Wilkins, "Harriet Annie," of this city, is greatly esteemed for her christian zeal in good works. Amid daily occupation of such a nature she has found leisure moments to produce another publication of poems, which, so far, have been well and deservedly received. "Victor Roy" is the name which designates her recent Masonic poem and seems to meet with a ready sale. Mr. J. H. Saunders, of Grand Haven, Mich., recently ordered 21 copies, expressed his delight with the work, and hoped to be able to send for more. The Rev. H. G. Perry, of Chicago, has sent a warm tribute of admiration of the beautiful poem, and says it ought to be in the hands of every Mason. The author has reason to be proud of the reception of her book in the United States.

Church of Ascension.—The rector, Rev. H. Carmichael, left on the 3rd inst. for a few days' enjoyment and rest among the Muskoka lakes.

Two Lectures of the Rev. S. E. Knight, of Bermuda, on "Egypt," and "The Origin of Nations," delivered recently in the Lecture Room of the Church of the Ascension, are spoken of very highly. The lecturer possesses a fine memory and very fluent speech. He is moreover a thoughtful student of history.

Christ Church Cathedral.—A special service took place at 10 a.m., Friday the 7th September, in commemoration of the 50th year since the Bishop of Niagara entered the ministry. The service consisted of the Litany, Ante-Communion, Sermon and Celebration. The preacher, the venerable Archdeacon Dixon, B.A., Guelph, gave an interesting biography of the Bishop, including, necessarily, much of the political and ecclesiastical history of the early days of Canada. The name of another veteran, venerable Archdeacon McMurray, who was also present, was coupled by the preacher with that of the Bishop. We hope to publish the excellent sermon in our columns. There was a large attendance of clergy and laity.

BURLINGTON.—The Rev. Hartley Carmichael preached at St. John's church, on the occasion of the harvest home festival, held on Aug. 30th.

STONY CREEK AND BARTONVILLE.—Thursday, Aug. 6th, was devoted as a harvest festival day here. An early celebration took place at Stony Creek, and another at 11 a.m., at Bartonville, at which there were forty four communicants. Again, at 2 p.m., at Stony Creek, a Service of Praise was rendered, followed by an address from the Rev. C. E. Whitcombe, late incumbent. The subject was Thanksgiving, its real service, so little remembered in prosperity or amid blessings received, while prayer is constant when benefits are sought. The morning address was likewise impressive, being in illustration of "The blade, the ear, and the full corn in the ear," denoting growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ. In the evening the members and friends of the united congregation met in the Drill Shed, Stony Creek, for mutual greeting, refreshments, a sale of ladies' fancy work, and a concert. The floral decorations of both churches were in good taste and beautiful. We doubt if any town or country parish in the Diocese has so varied and extensive a supply of fruits and flowers as this valley parish below the mountain range. The Rev. F. E. Howitt is now in full charge, parochial work is again begun after the short interim of vacancy.

THE Bishop of Niagara, on the 7th inst., received the congratulations of a large number of the clergy and afterwards entertained them at luncheon. The family of his lordship was largely represented at the impressive service of the morning in the cathedral. They again joined together at Bishopshurst in happy family circle. Our correspondent remarks that the two scenes of his lordship's family gathering, first at the cathedral, and second at his residence, were of a nature most edifying and deeply touching, not to be forgotten in this life. Mrs. Fuller holds a deep seat in the affection of all her children, and we may add, of all friends who have the pleasure of her acquaintance. She is a crown to her husband, and a delight to her family.

THE members of St. Mark's church, Niagara, spent a most pleasant evening at the rectory, on Thursday, the 20th inst., on the occasion of the presentation of an address to their venerable pastor, commemorative of the fiftieth year of his entrance into the ministry of God's church, twenty-six years of which he had labored among them. Few, indeed, are permitted the privilege of preaching God's word, and administering the blessed rites of His holy church for so lengthened a period, and few there are who show the ravages of time less than he. More than eighty of his parishioners assembled to offer their congratulations

and wish him many more years of useful labor in God's vineyard. Below we append the address and the venerable Archdeacon's reply.

To the venerable Archdeacon McMurray, D.D., D.C.L., &c., Rector of Niagara.

Rev. and dear Sir,—We, the members of St. Mark's church, Niagara, your parishioners, avail ourselves of this opportunity, namely, the anniversary of the fiftieth year of your entrance into that church into which it has pleased God to call you, to express our warmest thanks for your unswerving and conscientious efforts to place before us God's word, and to preach those doctrines to us which His church upon earth teaches.

Your advent to this parish occurred some twenty-six years ago.

During that time you have ever striven to instil into the minds of both young and old the true principles of religion, and your aim has ever been to purify and fit all those who have listened to you for that heavenly kingdom which is to come.

We are thankful to God for having given you health and strength during the fifty years of your administration, to inculcate those doctrines which our belief considers necessary to salvation, and which all should possess who expect to be received into Christ's fold.

We trust that, in the declining years of your life, God may be as gracious to you as He has been in the past, and fill you with all vigor and His Holy Spirit unto your life's end.

The venerable Archdeacon replied as follows:—

My dear and beloved parishioners,—I find it most difficult to express to you, in anything like suitable language, my grateful acknowledgments for your congratulatory address on my having attained, by the good providence of God, the fiftieth year in the ministry of His church, breathing, as it does, sentiments so full of good will and affection.

Few, comparatively speaking, are permitted to labour so long as I have been done in God's vineyard, and fewer still who are enabled to do so, in the full vigor of both body and mind.

It did not, I assure you, require any testimonial to keep alive in my remembrance the kindly feelings which you have invariably exhibited towards me, for I can in safety say, that from the day I became your pastor, now more than twenty-six years ago, to the present hour, I have received nothing at your hands but the most marked and friendly consideration, both in health and sickness, in joy and sorrow.

If I have at any time used plainness of speech in my teaching, which may have wounded the feelings of any members of my congregation, let me assure you that in so doing I have had but one object in view, namely, the eternal salvation of your precious and never-dying souls.

Or if I have done or said anything in my daily intercourse with you, which may have caused estrangement, or even uneasiness, on the part of any individuals, I can only say that it was not designed to wound your feelings, and therefore I ask for that "charity" from you "which thinketh no evil, but which suffereth long, and is kind." My sole object, if I know my own heart, since I took the oversight of your souls committed to my charge, has been to build you up in our most holy faith, so that I may be able to present you at that great day, cleansed by the blood of Christ, before the throne of God.

I feel that my days here cannot now be many, that "the silver cord will soon be loosed, the golden bowl broken, the pitcher broken at the fountain, the wheel broken at the cistern, and the dust return as it was," and God grant that my spirit may then return to God who gave it.

But be it longer or shorter, my earnest endeavour will be, God being my helper, to lead you to that Lamb of God, who alone taketh away the sin of the world," and my unceasing prayer will be that you may grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

HURON.

MOORETOWN.—Trinity Church Harvest Home was lately held in a beautiful grove on the St. Clair River at which there was a very large attendance from Sarnia, Dresden, Wallaceburg, Port Lambton, Sombra, St. Thomas, and all the neighboring townships. The Rev. Dr. Armstrong took the chair on the speakers' platform, and invited the guests to seats. Among those present were Hon. John Carling, Postmaster General; Mr. Lister, M.P.; Mr. Hawkins, M.P.; Mr. Ermatinger, M.P.P.; Mr. John A. Mackenzie and Mr. Clark, of Sarnia, and others. Letters of apology were read from Sir Hector Langevin, Minister of Public Works, and Hon. A. P. Caron, Minister of Militia and Defence. Speeches were delivered by Hon. Mr. Carling and Messrs. Lister, Hawkins, Ermatinger, Clark and Mackenzie, all of whom highly complimented the

ladies of the congregation and Dr. Armstrong for the most enjoyable entertainment, and all expressed themselves much pleased with the beautiful scenery and delightful resort chosen for the harvest home gathering. Dr. Armstrong is to be congratulated on the great success of his undertaking. Trinity church harvest home being an annual affair and always looked forward to by the people of Lambton and Bothwell with the most pleasurable anticipations, which are always realized.

ALGOMA.

A BRIEF VISIT TO MUSKOKA, BY ARCHDEACON DIXON.

Lakes Rosseau and Joseph, in the neighbourhood of Port Carling and Port Sandfield, have had an unusually large number of visitors this year, and the new hotel at Port Sandfield was crowded for several weeks. Last summer I held the first church service ever held in this house, and it and the other services I held there were very well attended. The proprietor, a churchman, promised then to give a site for a church, and when Bishop Sullivan was up last winter again renewed the promise. It is a very charming situation, a peninsula between the two lakes, with fine bathing ground on the Joseph side, quite safe for women and children. The islands between this place and Port Carling are nearly all occupied by Toronto and Hamilton families, who have comfortable summer residences on them. The Sunday after my arrival I walked with several others through the bushes from near Port Sandfield to Port Carling. The church had been greatly improved since last summer, having had windows placed in it, and having been sheeted inside.

A lady from Toronto, Mrs. Blatchford, had also procured money sufficient to purchase for it a very handsome and well toned cabinet organ. The Rev. J. D. Cayley had kindly officiated here several times this summer, and had also been at Port Sandfield the Sunday before my arrival. There was a crowded congregation and admirable singing, Mr. Geddes, of Hamilton, officiating at the organ. Professor Clarke, of Trinity College, preached an impressive sermon, and there was a celebration of the Holy Communion. Mr. Pitcher, a gentleman from Barbadoes, is in charge of this station and several others, having been appointed by Bishop Sullivan as lay-reader. In the afternoon I officiated at Port Sandfield, and there was a very large attendance, the drawing-room and piazza round the house being crowded; several ladies and gentlemen formed a choir and sang very heartily.

During the week a concert in behalf of the new church was got up by the visitors at the hotel and islands, and above \$25 was collected. Judge Boyd, of Toronto, Mr. Hazelwood, at whose house I was staying, and myself, went the following day to consult with Mr. Coxe about the site of the proposed church. We selected a very beautiful situation, and Mr. Coxe willingly endorsed our selection. All the settlers in the neighbourhood, and visitors became deeply interested, and it was determined to commence the church immediately. Several volunteered to clear away the ground and procure the heavy sills, and it was determined to lay the foundations on 24th Aug. On the Sunday previous a worthy churchman—a resident, Johnson by name—very kindly offered to row myself and family round by water to Port Carling, where I had promised to hold service. The distance is seven miles, amid islands and jutting promontories of the most picturesque character. As we sailed through this charming scenery, boats from the various points, filled with ladies and gentlemen fell in behind us, until as we drew near our destination, we appeared to be at the head of a procession extending for half-a-mile. There was a large congregation and good hearty singing. We returned the same route, and in the evening I held service at Port Sandfield; here there was the largest attendance I had yet seen, several living on Lake Joseph having sailed down. On Tuesday we had a very busy day, a number of ladies and gentlemen having assembled early to practise appropriate hymns, while several of the farmers and others were busily occupied in levelling the ground where the ceremony was to take place, and preparing seats for the visitors. At 3 p.m., all proceeded to the site of the new building. Heavy cedar posts were sunk in the ground and massive sills laid upon them. I made the service as impressive as possible, and addressed them on the importance of the good work which they had just commenced. As there was no foundation stone to lay, at the appointed time Judge Boyd came forward and, with a crow-bar, pried the end of the heavy sill into its place and, with an axe, drove a spike fastening it to the post on which it rested. "The Church's one foundation," "Christ is our corner stone," &c., were sung by a choir of about 24. Thus ended the service, and the offertory amounted to over \$30. It is expected that the church will be covered in this fall, and as great interest is felt in

its progress by the numerous visitors in that neighbourhood I trust that it will be ready for Divine Service next summer. On every side I heard of the feelings of admiration and respect with which Bishop Sullivan was regarded.

OPENING AND DEDICATION OF THE BISHOP FAUQUIER MEMORIAL CHAPEL, SHINGWAUK HOME.—Wednesday, August 29th, was a red letter day at the Shingwauk Home, Sault Ste. Marie,—a day of interest and good omen to that institution, and it may be hoped to the whole Missionary Diocese of Algoma,—it being the occasion of the opening and consecration of the chapel erected to the memory of its first bishop; a beautiful little sanctuary, the fruit of much loving thought and hope, and toil, on the part of the principal of the Home and his fellow-helpers in the work.

The building is of stone, set in a framework of wood, and stands due east and west in a most picturesque spot within grounds belonging to the home, and on the banks of the St. Mary river, of which it commands a lovely view as one stands at the west door looking up the stream. Its interior is fitted and furnished in a very complete and tasteful manner, by the gifts of friends and by the personal labour of Mr. Wilson. The altar, altar-cloth, reredos and other woodwork of the chancel, the prayer-desk, stalls and benches, the texts in fretted woodwork above each window, the stone fonts and stained glass all combine to make the chapel an ecclesiastical gem, and one which may in nearly every respect serve as a model for other churches in any Diocese, whether Home or Missionary.

A bright and cloudless sky, a perfect specimen of Canadian summer, shone auspiciously upon those engaged in the interesting and solemn services of the day. The first of these was held in the little cemetery which lies in a prettily-wooded dell, where rest the remains of the late bishop and his wife. The exterior of the vault, which is their resting-place, had been on the previous day, by the hands of friends from Toronto and elsewhere, tastefully covered with a carpet of fresh mosses and wild flowers, over which was laid a cross of white everlasting. Around it assembled at the appointed hour (half-past ten) a large congregation, comprised of residents of the village at the Sault and its neighbourhood, the Indian children of the Shingwauk and Wawanosh Homes, and including many summer visitors at the Sault from other parts of Ontario and from the American side of the river. A procession—consisting of the bishop and clergy, among whom were Rev. Dr. O'Meara and Rev. A. Stewart of the Diocese of Toronto, all in their surplices and stoles—was seen through the trees approaching along the winding path which leads from the chapel to the cemetery. The service began with hymn 487, "For all the Saints who from their labours blest," (Hymns Ancient and Modern,) and was continued with the psalms and selections from the lesson, collects of the burial service, and the collect for All Saints' Day, the service being read by the Bishop, and the lesson by the Rev. E. F. Wilson. The procession of bishop, priests and congregation then returned to the west door of the chapel, where the petition for consecration was presented by Mr. Wilson to his lordship, which, being read, the consecration service began by the bishop and priests proceeding into the chapel saying the 24th psalm, "The earth is the Lord's and the fulness thereof." The prayer of consecration being ended, and sentence of consecration being signed, the morning service and litany were said, the following clergy, besides those already named, viz., Messrs. Renssion, Cole, Cook, Beer, Rowe, Frost and Berry, being in the chancel stalls, and most of them taking part in the service. The responses and canticles were joined in devotionally by the congregation which filled the chapel, many remaining standing throughout the service. The hymns 242, 240, 428 and 323 (Hymns A. and M.) were happily chosen and heartily sung. The sermon was preached by the bishop from Psalm cxvi, 15, "Precious in the sight of the Lord is the death of His Saints." The celebration of the Holy Communion followed, the bishop being the celebrant, and being assisted by Dr. O'Meara, Mr. Stewart and Mr. Wilson. A touching feature in the service was the communicating of the native Indian communicants in their own language by Dr. O'Meara and Mr. Wilson. Among the communicants was the Indian Chief, Buhkwujennene, who accompanied Mr. Wilson to England twelve years ago, and whose visit resulted in the establishment of the Shingwauk Home. After this long but most interesting and memorable service, the bishop, clergy and visitors, among whom we observed Mr. and Mrs. Ince, the Misses Ince, and Mr. and Mrs. S. G. Wood from Toronto, were hospitably entertained at luncheon by Mr. and Mrs. Wilson. The afternoon was spent in inspecting the Home, strolling through the grounds, boating on the river, watching a game of cricket, and other amusements which the Indian boys and girls respectively engaged in, or in conversation on the verandah, as taste or fancy led. The proceedings of the day ended with a very successful Missionary Meeting, held in the evening, in the chapel, at which

the Bishop presided in his usual eloquent and happy manner. Appropriate addresses were delivered by the Revs. Messrs. Rowe, Cook, and Dr. O'Meara, and Mr. Wood, Superintendent of Holy Trinity Sunday School, Toronto. Dr. O'Meara gave some interesting reminiscences of his labours in bygone days among the Indians at the Sault, Garden River, and Manitoulin Island, and Mr. Wood described to the Indian children a "Flower Service," as held in Holy Trinity Church, when the offertory is applied for the benefit of the Indian boy who is maintained by the Sunday School. A word in conclusion as to the Bishop's sermon: It was an eloquent and generous tribute to the memory of his predecessor, recounting how he laboured for the glory of God and the good of the church, amid many disappointments and discouragements, and notwithstanding many personal trials and domestic afflictions, until, like the Saint of old, he was not, for God took him. It was also an instructive and catholic exposition of the doctrine of the Communion of Saints. Their death is precious in the sight of the Lord, by reason of their works and labours of love for Him during life, and by reason of their faith and patience in death. We are not to suppose that because they are no longer seen amongst us their interest and share in the work of Christ and of His Church on earth is ended, but rather may we reverently believe that not only by the influence of their example, and the remembrance of their words and deeds, do their works follow them; but that by their prayers and by their mystical union with the members of the church yet remaining in this life they still in Paradise carry on in a wondrous manner the good works by which they glorified God while on earth.

GORE BAY.—The church at this place has sustained a severe loss by the death of Mrs. H. B. Hunt, one of our most useful and consistent members. The deceased lady was greatly respected in the community, and her estimable qualities endeared her to a large circle of friends. She was a leader in all church work and a liberal supporter. The valuable lot in the centre of the village, upon which the church is built, was one of her gifts to the church, and now her husband with a like liberality has just presented the congregation with a splendid organ, which was used for the first time on the occasion of her funeral sermon. The church building has been further improved by the addition of two very handsome hanging lamps for porch and vestry, and the brackets for the chancel, the generous gift of C. B. Savage, Esq., Indian Land Agent of this place. The estimated value of this church as it stands is \$1000, built and paid for by the almost unaided efforts of the congregation. The infant mission is only two and one-half years in existence, and now boasts of ten stations, our church nearly complete, and two others in course of erection, and a small parsonage. May I take the present opportunity of suggesting to your many readers that their assistance towards the parsonage and the churches in course of building would be very acceptable, and thankfully acknowledged.

The Bishop of Algoma acknowledges, with many thanks, the kind letter of C. D., with its enclosure of \$30.

The Rev. W. Crompton begs gratefully to acknowledge the receipt of \$4, from C. D. Cargill, "for some struggling congregation in the backwoods," or "as he thinks best."

SAULT STE. MARIE.—On Friday evening, the Bishop gave an eloquent Lecture, on Temperance, in the village hall, which was filled with an attentive audience. The Rev. Mr. Cook occupied the chair. The Lecturer spoke of the great work of the Church of England T. S. in England, and hoped the zealous efforts of Mr. Cook, in establishing a Branch of the Society, would meet with success. Already much had been done to check the prevalence of the crime of drunkenness in the village, but the work will have to be carried on with renewed vigor during the coming winter.

Anyone requiring correct time should not fail to see or communicate with us. We call special attention to our stock of high grades of Swiss watches with rated certificates, and fine grades of American watches. Fine blue white diamonds, gold chains, and fine jewelry, a specialty. Woltz, Bros. & Co., 29, King Street East.

We would advise our readers visiting Toronto during the Exhibition to make their purchases of carpets, house-furnishings, &c., from the reliable house of Petley & Petley, 128 to 132, King Street East, Toronto, who are in a position to sell carpets at as low figures as they can be bought by the piece in houses that are strictly wholesale.

Correspondence.

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

ALGOMA.

SIR,—Will you allow me space to express the gratitude of myself and the congregation of S. Michael's Church, Allansville, for a set of strong, glass vessels, for Holy Communion, from some friends in England, and also \$7, towards our Font, per Rev. W. Crompton. The regular attendance of a congregation of rarely less than thirty, frequently many more, is evidence that we appreciate highly the blessing brought amongst us by Mr. C., in building the church and providing for the proper ministration of services therein. We have already a decent Sunday School, and our members have subscribed their full quota towards the clergyman's salary. Mrs. Roper, of Caledonia, has kindly given us \$5, and thus completed the sum required for the Font.

CHARLES T. LAWRENCE, Churchwarden.
Allansville P. O., Sept. 8, 1888.

Family Reading.

SILENCE.

Very few persons possess this desirable gift. The Italians have a proverb, "Hear, see, and say nothing if you wish to live in peace." Those who are bent upon telling all they know generally end in telling more than they know. The tongue is harder to bridle than the wildest horse that ever roamed the prairie. The Germans say truly "that talking comes by nature, while silence comes of the understanding."

TO BE UNFORGIVING IS TO BE UNFORGIVEN.

We are told that when the woman who was a sinner found mercy of the Lord, she loved much for she had much forgiven. So is it, to a greater or less extent, with all who through faith become the blessed recipients of pardoning mercy. The fulness and tenderness of it not only completely overcome them for the time, but make them loving, tender, and forgiving in turn. This should be the spirit of all who bear the Christian name. Our Lord enjoins it, and expects it; and as the parable shows, when it is wanting he utters words of sternest rebuke: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee?" Then follows the weighty utterance: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The true experience of forgiveness, and a readiness to exercise it, cannot be separated. Indeed, deliberately and continuously to refuse forgiveness is, as one has expressed it, "to break the bridge over which he himself must pass, and provoke the wrath both of heaven and earth." When the Governor of Georgia said in a passion to Mr. Wesley, "That vile servant of mine misbehaves, though he knows I never forgive;" then said Mr. Wesley, "I hope you never sin." The ready and skilful reproof overcame the angry governor. Indeed, the worst of men do not so much need our forgiveness, as the best of men need the forgiveness of God. Truly, then, it will become those who are daily needing forgiveness to be persistently slow in the forgiving of others; all the more if they profess to be followers of Him who pleaded for his very murderers and said with his latest breath, "Father forgive them for they know not what they do." They, more than any others, should ever strive to remember and exemplify these brief counsels—*Bear, Forbear, and Forgive.*

THOUGH WE KNOW LITTLE, OUR LOVING LORD KNOWS ALL.

If we are made sure of anything it is of this, that as nothing is too hard for the Lord Jesus, so nothing can be hid from him: "He knoweth all things." This great fact of our Lord's omniscience is one of no ordinary weight and impressiveness, especially when linked in our thoughts with human responsibility and the great day of account, of which again and again such decisive mention is made in utterances like these: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Being omniscient, the Judge will know the secrets of every soul, and none can void the summons that calls to his judgment-seat.

There is peculiar solemnity in this thought, and it may well prove powerfully operative in preserving from sin, and in stimulating to duty. But there is also peculiar sweetness in it, especially in seasons of bitter reproach and persecution, when men say all manner of evil against us falsely for Christ's sake. Looking up at such times, and appealing from the erring creature to the unerring Lord, maligned believers can calmly and trustfully say, "The world misjudges, but thou, Lord, knowest all things."

This was many a time a precious and sustaining comfort to Paul. Every evil thing was said of him. He was denounced as a ring-leader of the sect of the Nazarenes, a pestilent fellow, a mover of sedition, a rebel against Cæsar, and therefore in every way worthy of death. But such falsehoods did not disturb him. On the contrary, with the most blessed calmness he simply said, "With me it is a very small thing that I should be judged of you, or of man's judgment (yea I judge not mine own self, but he that judgeth me is the Lord). Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."

In the year 1660, Samuel Rutherford, after being deposed from all his offices, was summoned to answer at next Parliament on a charge of high treason. But it was too late; he was already on his death-bed, and on hearing of the charge, calmly remarked that he had got another summons before a superior Judge and judicatory, and sent the message: "I behave to answer my first summons, and ere your day arrive I will be where few kings and great folks come." Soon after, he fell sweetly asleep in Jesus.

Did it never strike you that all goodness in the world must, in some way or other, come from God. When we see the million rain drops of the shower, we say, with reason, there must be one great sea, from which all these drops have come. When we see the countless rays of light, we say, with reason, there must be one great central sun, from which all these are shed forth. And when we see, as it were, countless drops and countless rays of goodness scattered about in the world, a little good in this man, and a little good in that, shall we not say, there must be one great sea, one central sun of goodness, from whence all human goodness comes.—*Kingsley*

DOMINION STAINED GLASS CO.,

Factory, No. 77 Richmond Street West, Toronto.
N. T. LYON & CO.



MEMORIAL WINDOWS. ART GLASS

and every description of
Church and Domestic Glass.

DESIGNS AND ESTIMATES ON APPLICATION.

N. T. LYON, Manager. W. WAKEFIELD. J. HARRISON.
P.O. BOX 783.

STAINED GLASS WINDOWS AT SMALL COST.

Glacier Window Decorations.



SAMPLE for 25 cts. by mail.
SEND FOR CIRCULAR.

Stained Glass Windows at small cost. Patent "Glacier" Window Decoration. This is a series of Transparent Designs from the simplest to the most elaborate, enabling any person with a reasonable amount of taste and ingenuity to produce patterns on windows, having all the beauty of real Stained Glass at small cost. So many windows have a bad outlook, which may be made to look very handsome by applying the Glacier. The miniature design of the Crucifixion is 2x16, and is got up in colours that could not be produced in the real for \$40, for which we charge \$6 put up. We have among others suitable for churches the Virgin and Child, XVth Century; St. Peter and St. Paul, XVth Century; The Visitation, do.; The Annunciation, do.; St. John the Baptist and St. Joseph, do.; The Last Supper, XVth Century; St. Vincent of Paul, St. Francis of Sales, XIIIth Century; St. Joseph, etc., etc. Beautiful designs for Library, Study, Reception, or Drawing Rooms. Call and examine at 78 Yonge Street.

M. STAUNTON & CO. TORONTO.

FIGURE and Ornamental MEMORIAL WINDOWS AND GENERAL Church Glass.



Art Stained Glass
For Dwellings and Public Buildings

Our Designs are specially prepared and executed only in the very best manner.

ROBT. McCausland, A.R.C.A.
English School Designer.

Jos. McCausland & Son,
TORONTO, ONT.
P.O. Box 392.

TORONTO STAINED GLASS WORKS.

ELLIOTT & SON

94 and 96 Bay Street.

CHURCH GLASS IN EVERY STYLE

MARBLE & GRANITE WORKS

CHAS. WATSON,

30 Adelaide St. West,

Has the largest and handsomest selection of MARBLE MANTELS in the City.

Also, a large Assortment of Designs for Monuments, Headstones, etc.

I have some new designs for Granite Monuments. Call and see them, and get prices before buying elsewhere.

The Church Embroidery Guild.

ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Hangings, etc., etc., received and executed at the lowest possible cost.

Apply to the PRESIDENT.

73 Gerrard Street E

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1873.

ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES,
DWELLINGS.

Public Dwellings,
&c., &c.

In the antique or Modern Style of Work. Also

Memorial Windows,

Etched and Embossed Glass, Figured Enamel and all plain colors, at prices which defy competition.

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

WALL PAPERS

Decorate and beautify your house by papering it.

If you want to sell your house, paper it; as it will bring you \$500 to \$1000 more after being papered.

Call and get prices from

E. MERRETT,
163 KING ST. WEST,
TORONTO, ONT.

FAIRCLOTH BROS.

IMPORTERS OF

WALL PAPERS

ARTIST MATERIALS.
FANCY GOODS, ETC.

256 Yonge Street,
TORONTO

COX SONS, BUCKLEY & CO.

LATE COX & SONS.

New York Address—253 FIFTH AVE.
LONDON ADDRESS:

28 & 29 SOUTHAMPTON ST., Strand,

ECCLESIASTICAL Art Furnishers.

Wood, Stone, Marble, Fabrics, Metals, Stained Glass, Memorial Tombs, Tablets and Brasses

"ART OF GARNISHING CHURCHES," by Rev. E. Geldart, \$1.50.
Designs and Estimates on Application

R. J. HOVENDEN,
DEALER IN—

PAINTS, OILS, GLASS, BRUSHES,
—AND—
PAINTERS' SUNDRIES

Of Every description.

MASURY'S

Celebrated Coach, Railroad, and Cottage Colors, in all shades.

WHEELER'S WOOD FILLING, RUBBING FELT, ETC.

88 KING ST. WEST, TORONTO.

ESTABLISHED 1836.

S. R. WARREN & SON

CHURCH ORGAN BUILDERS.

Premises, ---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

The very highest order of workmanship and tone quality always guaranteed.

NEWEST DESIGNS.

CRYSTAL, BRASS, GILT AND BRONZE

GASALIERS AND BRACKETS.

A Full Assortment of

GLOBES AND SMOKE BELLS.

91 King St. West (Romaine Buildings).

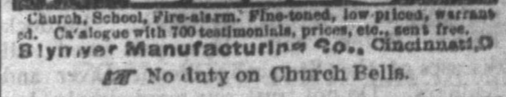
RITCHIE & CO.

H. J. MATTHEWS & BRO.

93 Yonge Street, Toronto,

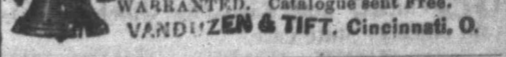
GILDERS & ART DEALERS—

PIER AND MANTLE MIRRORS,
PICTURE FRAMES,
ENGRAVINGS, PAINTINGS, &c



Church, School, Fire-Alarm, Fine-tuned, low pitched, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

No duty on Church Bells.



Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

NAVAL BATTLES OF THE WORLD

By EDWARD SHIPPEN, Medical Director U.S.N. A Thrilling Pictorial History of the World's great Sea Fights, with specimens of Naval Architecture of all ages. A record of wonderful exploits more interesting than fiction. Price only \$3. It sells everywhere. Make \$100.00 per month. Address AGENTS J. C. McCarty & Co., Philadelphia, Pa.

JONES & WILLIS, Church Furniture

MANUFACTURERS,

Art Workers in

Metal, Wood, Stone & Textile Fabrics.

48 GREAT RUSSELL STREET,

LONDON, W.C.

(Opposite the British Museum)

AND TEMPLE ROW, BIRMINGHAM.

ENGLAND.

ECCLESIASTICAL

GAS FIXTURES

—AND—

METAL WORKS,

Manufactured by

D. S. KEITH & CO.

109 King St. West, Toronto.

We are prepared to furnish low estimates in these goods.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been sent for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders.

Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

W. K. MURPHY,

House, Sign and Ornamental Painter

Graining, Glazing and Paper Hanging.

Latest Improved Styles French and American Calcining.

BRONZING: A SPECIALTY.

IMPORTER OF

French, English, American & Canadian

WALL PAPERS

353 Queen Street West, Toronto

THE TROY MENEELY BELL FOUNDRY.

CLINTON H. MENEELY BELL COMPANY, TROY, N.Y., Manufacture a superior quality of Bells. Old at Workmen. Greatest Experience. Largest Trade. Special attention given to Church Bells. Illustrated Catalogue mailed free.

DOMINION BELL FOUNDRY,

Guelph, Canada.

Manufactures Church, School and Factory Bells.

Write for Price List.

DOMINION BELL FOUNDRY,

P. O. Box 700, GUELPH, CANADA

MENEELY BELL FOUNDRY

Favorably known to the public since 1825. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.

Meneely & Co., West Troy, N.Y.

The Great LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Safest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get Circular and estimate. A liberal discount to churches and the trade.

I. F. FRINK, 551 Pearl St., N. Y.

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each. Larger Banners, \$10, \$25, \$50

Silk and Gold S. & Banners, \$5.00 each. Send for Circular, 59 Carmine St. N.Y.

Children's Department.

GOD SEES US.

"God sees us," little Robbie mused,
Repeating thoughtfully
The verse which on his lesson page
That morning chanced to be:
"God sees us every day and hour;
He knows whate'er we do,
Not only when our deeds are good,
But when we're naughty, too.

"Oh, yes, I know, and when I'm good,
I'm glad He sees me, too;
But, oh, I'm sorry God must know
Each naughty thing I do;
I'm sure I want to please Him, but
It's very hard to be
At every time the kind of boy
The good God likes to see."

Here Robbie paused; a moment sad,
Then suddenly he cried
Right joyfully, "There is a way
I never yet have tried:
When I am going to do wrong,
'God sees me,' I will say;
I'm sure it's just the plan to try,
And I'll begin to day."

Oh, think "God sees me," children all,
And strive right hard to be
Always the kind of little folks
The good God loves to see!
Such habit formed in early years,
With practice will grow strong,
And often in the future days,
Keep you from doing wrong.

DECLINE OF MAN.

Impotency of mind, limb or vital function,
nervous weakness, sexual debility, etc., cured by
WORLD'S DISPENSARY MEDICAL ASSOCIATION,
Buffalo, N. Y. Address, with two stamps, for
pamphlet.

GOOD MANNERS.

Tom's father was a rich man, and Tom lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. Tom was very proud of all the very fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was very cross to the servants. Once he kicked Towser; but the dog growled, and Tom was afraid to kick him again.

One day when Tom was playing in the yard he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said Tom, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are rich you can spare me a dipper of water."

"We can't spare you anything," said Tom. "If you don't go away I will set the dogs on you."

The boy laughed and walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said Tom to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries.

Tom saw some fine large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very

big jump. The ditch was wider than he had thought, and instead of going over it, he came down into the middle of it.

The mud was very thick and soft, and Tom sank down into it to his waist. He was very much frightened, and screamed for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired. He began to think he would have to spend the night in the ditch, when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said Tom, crying. "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. He held out both his hands to Tom, and drew him out of the ditch.

Tom was covered with mud, his hat gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor Tom; "but I thank you very much for helping me out of the mire. And I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I am stronger than you are, and I think I have better manners."

"I think so, too," said Tom.

The next day, when Tom saw the boy going by the gate, he called him in, showed him his rabbits, drove the little ducks, and gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," said Tom, "I found them in the ditch."—*Our Little Ones.*

ADVICE TO CONSUMPTIVES.

On the appearance of the first symptoms—general debility, loss of appetite, pallor, chilly sensations followed by night-sweats and cough—prompt measures for relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofula, or blood-purifier and strength-restorer,—Dr. Pierce's "Golden Medical Discovery." Superior to Cod Liver Oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

According to the AMERICAN NEWSPAPER CATALOGUE of Edwin Alden & Bro., Cincinnati, Ohio, just published, containing over 800 pages, the total number of Newspapers and Magazines published in the United States and Canadas is 18,186; showing an increase over last year of 1,028. Total in the United States 12,179; Canadas 1,007. Published as follows: Dailies, 1,227; Tri-Weeklies, 71; Semi-Weeklies, 151; Weeklies, 9,955; Bi-Weeklies, 23; Semi-Monthlies, 237; Monthlies, 1,324; Bi-Monthlies, 12.

The most miserable mortal in existence is probably the confirmed dyspeptic. Burdock Blood Bitters cure Dyspepsia and all diseases of the Stomach, Blood, Liver and Kidneys. Do not trust our word simply, but address the proprietors for proof.

For sufferers Chronic diseases, 36 pp, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, 290 Race St. Cincinnati, O. (old office.) State case.

Martied.

DAW-FRANER.—On the 4th inst., by banns at the Church of St. Augustine, Beachburg, Diocese of Ontario, by the Rev. Rural Jean Ne-bitt, assisted by the Rev. R. James Harvey, the Rev. Samuel Daw, late of St. Augustine's, Canterbury, England, to Jessi, eldest daughter of Alexander Frazer, Esq., of Westmeath, County Renfrew.

KOCH'S THEORY DISPROVED.—Dr. Spina claims to have disproved Prof. Koch's theory concerning the Tubercle Bacillus. Regardless of the many directly opposite theories of the ablest pathologists of the world, the surgeons of the International Throat and Lung Institute using the "spirometer," the wonderful invention of Dr. M. Souvielle of Paris, and ex-aide surgeon of the French army, are curing mouthly hundreds of cases of bronchitis, consumption, asthma, catarrh and catarrhal deafness. Physicians and sufferers are invited to try the Spirometer free. Call or write, enclosing stamp, for list of questions and copy of International News, to 173 Church street, Toronto, or 13 Phillips square, Montreal, P.Q.

FISK JUBILEE SINGERS.—These world-famed artists announce their fourth Canadian tour in our advertising columns, visiting Toronto, and giving three concerts on September 21, 22 and 23. We heartily commend their entertainment, and recommend our readers to enjoy an evening listening to this gifted company. All who have heard them on former occasions will recall with delight the memories of their sweet melodies, while those who may not have heard them should avail themselves of this opportunity, and listen with pleasure to the sweet and enthralling music of these cultured musicians.

The company is in all respects most completely organized, and will sustain the high reputation they have already established on every continent visited.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

The political contest being over, the popular vote of the people is now cast in favor of Dr. Fowler's Extract of Wild Strawberry—that matchless remedy for Cholera Morbus and all Summer Complaints.

NEW BOOKS.

"AGNOSTICISM,"

A Lecture delivered in St. George's Hall, Kingston, on the occasion of the meeting of the Synod of Diocese. By the Bishop of Ontario, printed by request of the Synod. Price 20 cents.

THE

Prayer Book Commentary

For Teachers and Students, published recently by the S.P.U.K. Price 50 cents. The Prayer Book with Commentary. Price 85 cents.

Rowell & Hutchison

76 KING STREET EAST
TORONTO.

5 Cts. 5 Cts.

Cut this advertisement out, and it will be taken

AS 5 CENTS

On any purchase made over fifty cents at any time this year, at

**S. C. BIGFORD'S
Great Variety Store,**

23 KING STREET WEST,

It is understood only one advertisement will be taken at one purchase.

Picture framing to order a specialty.

5 Cts. 5 Cts.

**REMINGTON STANDARD
TYPE WRITER.**

The Great Labour, Saving Invention for Business and Literary work.

Indispensable to the clergy. Important to educationists. Profitable to business men.

Saves one-half the time, all the labour, and the illegibility of pen-work. With the TYPE WRITER the clergyman can compose his sermons and produce them in large bold type, prepared specially for the purpose at a rate twice as fast as with a pen, yet with ten times the legibility and three times the compactness. Send for circular, testimonials prices, &c.

SHORTHAND TUITION by mail and personally, day and evening. Full set of books for first course only 50 cents. Business men furnished with short hand help, type-writer copying of deeds, memorial sermons, and other documents. Mr. Bengough may be engaged for his popular illustrated shorthand entertainment, interesting, instructive, profitable, which he undertakes to teach any audience to read shorthand in half an hour. Type-writing practice in our rooms.

Bengough's Shorthand Bureau,
THOS. BENGOUGH,
Manager, Toronto.
S^{ts} Agents wanted for the Type-writer.

St. Matthew's Depository of Church Literature Quebec.

THE QUEBEC CHURCH CATECHISM; Questions and Answers on the Catechism, the rite of Confirmation, and the History of the Church of England. Price 10c.

THE QUEBEC CATECHISM; the younger classes of Sunday Schools. Price 5c. These Books have been prepared by several clergymen of the diocese of Quebec, and are recommended to the clergy and Sunday School teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion.

A liberal discount to the clergy and Sunday Schools. Specimen copies mailed free to any address on receipt of price. Apply to—
C. JUDGE, Hon. Sec. & Treas.
P.O. Box 1058, Quebec.
February 15th 1888.

There is no preparation before the people today that commands their confidence more, or meets with a better sale than does Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for all forms of Summer Complaint.

ROYAL



**BAKING
POWDER**
Absolutely Pure.

ORNAMENTAL PLASTERING.

A large Assortment



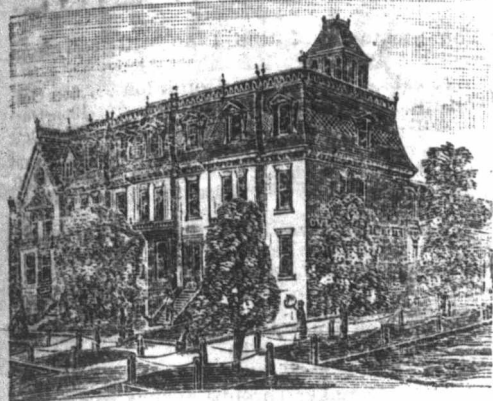
of Centre Flowers.

Enrichments, Trusses, Brackets,
CAPITALS, BOSSES, &c.

JAMES WRIGHT,
Contractor, &c.

36 and 38 Victoria Street, Toronto.

ONTARIO PULMONARY INSTITUTE



274, 276 & 278 JARVIS STREET, (Corner Gerrard).

M. Hilton Williams, M.D., M.C.P.S.O., Proprietor.

Permanently established for the cure of all the various diseases of the head, throat and chest, including the eye, ear, and heart.

All diseases of the respiratory organs treated by "Medicated Inhalations," combined with proper constitutional remedies for the liver, stomach and blood, etc.

Over 40,000 cases successfully treated during the past eighteen years from nearly every part of the civilized world.

Consultations free, and prices of the Institute within the reach of all.

The very best of references given from those already cured. If impossible to call personally at the Institute, write for a "List of Questions," and "Medical Treatise."

Address: ONTARIO PULMONARY INSTITUTE, Corner Jarvis and Gerrard Streets, Toronto, Ont.

Miss Havergal's Devotional Books

In Uniform Bindings, as follows:

With Beautiful Illuminated Paper Covers, each \$0.20

Cloth, Black Stamping, each \$0.30

Fine Edition, Cloth, red edges, each \$0.50

Fine Edition, Calf, with round corners, gilt edge, each \$1.25

Kept for the Master's Use.

The Royal Invitation or, Daily Thoughts on Coming to Christ.

My King; or, Daily Thoughts for the King's Children.

Royal Commandments; or, Morning Thoughts for the King's Servants.

Royal Bounty; or, Evening Thoughts for the King's Guests.

Loyal Responses; or, Daily Melodies for the King's Minstrels.

Starlight Through the Shadows, and other Gleams from the King's Word.

Sent by mail, postage paid, on receipt of price.

CLOUGHER BROS., Booksellers and Stationers, 27 KING STREET WEST, TORONTO.

COOK'S SUNDAY SCHOOL SUPPLIES FREE.

For Fourth Quarter to schools that have never tried them. Send for samples.

DAVID C. COOK, 46 Adams St., Chicago, Ill.

R. CURESTON Manufacturing Confectioner.

334 Queen Street West, Toronto.

Pastry, Cakes, Jellies, Jams, Charlotte Russe. A full line of Confectionery. Caramels a specialty. Wedding Cakes on short notice. Ices, Lemonade, Soda Water, etc. All articles absolutely pure. Sunday-schools and Picnics supplied.

25 Cts. for Perfect Musical Outfit

EXTRAORDINARY BARGAIN.

Almost every household in the United States has some kind of Musical Instrument, from the plain Melodeon to the expensive Grand Piano.

Not one in a thousand persons ever become adepts in the art of Music, which even Mendelssohn and Mozart could not become masters of technically.

But Buckner's Musical Chart does away with the necessity of becoming proficient in the art. It is the result of years of intense application, by a Leading Professor, and is a thorough though simple Self-Instructor for Melodeon, Piano, or Organ.

A child (without the aid of a teacher) can learn in a few hours to play any of these instruments as easily as if it had gone through months of instruction and hard practice. It is a grand invention and saves hundreds of dollars to any person lucky enough to possess one.

If you already have the rudiments of music, this will aid you in mastering the whole art; if not, you can go right ahead, and learn all, easily and perfectly. Have you no musical instrument on which to practice? A few minutes each day at some friend's residence will make you perfect, so that you can play anywhere in response to calls. The highest class of Professors of Music unite in saying that Buckner's Musical Chart leads anything of its kind. Hereofore the Chart has never been sold for less than \$1.00, but now, that we have secured the sale of the genuine, we have resolved to send the Chart for Twenty-Five Cents and also, to send 24 Pieces of Beautiful Music, vocal and instrumental. Full music sheet size. Free to every purchaser. All the new opera gems of Mascot, Billee Taylor, Olivette, Waltzes, Songs, Mazourkas, Quadrilles, etc., words and music. Music lovers have never had such bargains offered.

STOP AND THINK! 24 Complete Pieces of Music, in addition to Buckner's Musical Chart, all for ONLY 25 CENTS. This is no catchpenny announcement. Our house is among the staunchest in New York City—having a well earned reputation to sustain. Our neighbors in the best part of the city, know us, for we have been among them for years.

The leading Newspaper and the great Commercial Agencies all know us, and speak in good terms of us. 25 cents sent to us will insure your receiving by return mail, postage free, One Buckner's Chart, and 24 Pieces of Popular Music. If you are not entirely satisfied, we will return the money. Will send Three Charts and Three Sets of Music for Sixty Cents. 1 ct. and 2 ct. postage stamps taken. 48 page illustrated catalogue of Organettes, Violins, Accordions, Magic Lanterns, World Manuf'g Co. 122 Nassau Street, New York, etc. sent free. Address all orders to

PRINTING!

Every Description of Church and Sunday School Printing Executed in Artistic Style

AT THE LOWEST RATES BY TIMMS, MOOR & CO., (Over Willing & Williamson's)

7 and 9 King Street East, TORONTO

AGENTS WANTED for the Best and Fastest selling Pictorial Books and Bibles. Prices reduced 33 per cent NATIONAL PUBLISHING Co. Phila. Pa

Good Pay for Agents. \$100 to \$200 per mo. made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

Agents wanted. \$5 a Day made selling our New HOUSEHOLD ARTICLES and PLATFORM FAMILY SCALE. Weighs up to 25 lbs. Price, \$1.50. Domestic Scale Co., Cin'ti. O.

H. STONE, SENR. UNDERTAKER, 239 YONGE ST.

No connection with any firm of the Same Name.

PENSIONS for any disability; also to Widows, Children, Parents. Pension now increased. Charges of Desertion removed; Discharges and Bounty obtained. Horse claims now paid. Send stamps for New Laws and blanks. Col. L. BINGHAM, Atty since 1865 for Claims and Patents, Washington, D. C.

\$72 A WEEK, \$12 a day at home easily made. Costly outfit free. Address Thur & Co., Augusta, Me.

\$5 to \$20 per day at home. Samples worth \$5 free. Address Strinson & Co., Portland, Me.

BIG PAY to sell our "Rubber Printing Stamps" samples free. TAYLOR BROS. & CO Cleveland, O

RAND OPERA HOUSE. O. B. SHEPPARD, Manager

One week, with Wednesday and Saturday Matinees, commencing MONDAY, SEPT. 17th,

SALSBURY'S TROUBADOURS,

Including the universal favorites,

NELLIE NATE MCHENRY | SALSBURY

MONDAY, TUESDAY, AND WEDNESDAY, GREEN ROOM FUN,

THURSDAY, FRIDAY, AND SATURDAY, MY CHUM.

The funniest performance in the world. See Church Choir Ballet. Prices as usual. Box plan now open.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLIST & Co., Portland, Me.

If you are broken down in constitution and wasting away by sickness, dissipation, too great nervous taxation, or suffer from any chronic disease, do not abandon hope until you have tried Burdock Blood Bitters. What it is doing daily towards restoring others, it might do for you.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILTZBERGER, Proprietor, 233 North Second Street, Philadelphia, Pa.

ELEGANT CARPETS.

Visitors to the Exhibition should inspect our immense stock of Handsome

Wilton, Brussels and Tapestry Carpets, Which for Style and Value cannot be compared with.

WE ARE SHOWING TAPESTRY CARPETS

at 35c, 40c, 45c, 50c, 55c, 60c, 65c, 75c, & 90c.

WE ARE SHOWING BRUSSELS CARPETS

at 75c, 90c, \$1.10 and \$1.25.

Our Tapestry Carpets, with borders to match, are almost equal in appearance to best quality Brussels.

Fine Axminster Carpets, ONLY \$1.50 PER YARD.

BEST WILTON CARPETS ONLY \$2.00 PER YARD.

Petley & Petley

128 to 132 King St. East, Toronto.

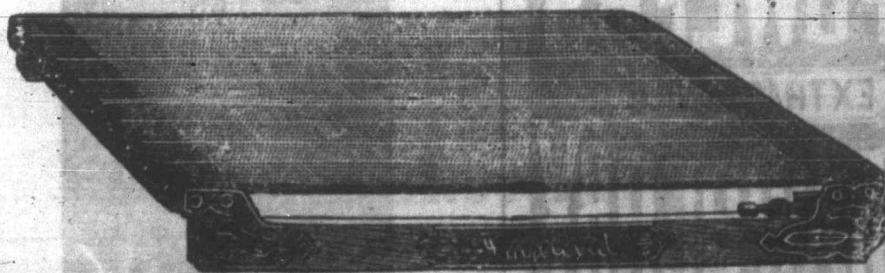
ARMSON & STONE.

Choice Importations now ready.

Silks, Dresses, Mantles, Laces, Trimmings, etc.

Reliable Goods. Prices Moderate

ARMSON & STONE, 49 KING STREET WEST, TORONTO.



COMFORT AND EASE WHILE ASLEEP.

R. THORNE & CO.

Manufacturers of Spring Mattresses!

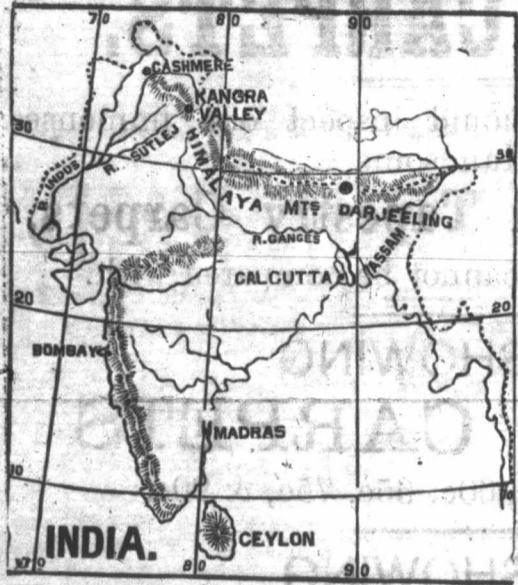
WOVEN WIRE, IMP. WIRE, COMMON SENSE SLAT, BUTTON TIE, PLAIN WIRE, U. S. SLAT.

Inspection Solicited before Purchasing.

11 and 13 Queen Street East, Toronto.

Books. "CISM," in St. George's occasion of the of Diocese. printed by re- ce 20 cents. Commentary dents, publish- J.K. Price 50 with Commem- Mitchison T EAST 5 Cts. nt out, and it NTS ver fifty cents ORD'S y Store, T WEST, one advertise- purchase. r a specialty. 5 Cts. STANDARD LITER. Labour, Sav- tion for Busi- d Literary work. ionists. business men. he labour, and With the TYPE composes his ser bold type, (pre-) at a rate twice on times the legi apactness. Send , &c. and personal- of books for first men furnished riter copying of iber documents. for his popular ment, interesting e undertakes to hand in half an our rooms. Bureau, ENGOUGH, ager, Toronto. e-writer. of Church ec. RCH CATE- wers on the Ca- m, and His Price 10c. IISM; the ools. Price 5c. are by several bec, and are re Sunday School s want hitherto sively used in all gy and Sunday led free to any ply to- & Treas. ox 1054, Quebec. ro the people to- idence more, or es Dr. J. Fowler's -the infallible Complaint.

HIMALAYAN TEA.



A high class Black Tea of rare quality and flavour, received direct from India, ex-steamers...

THE MODEL PRESS Prints Cards, Circulars, Labels, Tracts, every thing needed by business men, churches, schools, etc.

Perfection at Last



THE COMBINATION.

THE ONLY PERFECT COAL AND WOOD COOKING STOVE IN AMERICA.

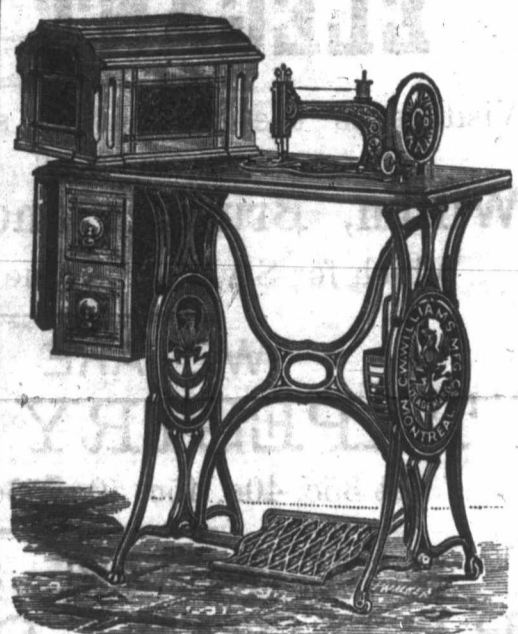
The Combination is on the principle of the Base Burner, having a round firepot, by which a continuous fire can be kept on.

F. MOSES, Inventor and Patentee, 301 Yonge Street, Toronto.

A PRIZE Sent six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world.

D. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA, AND ALL SUMMER COMPLAINTS SOLD BY ALL DEALERS.

The WILLIAMS SINGER



Sewing Machines

Are taking the lead everywhere. REASON WHY: Because they give the best satisfaction.

HEAD OFFICE: 347 NOTRE DAME ST., MONTREAL.

Toronto Office—58 King St. West.

F. G. CALLENDER, M.D.S., DENTIST.

Specialties:—The Preservation of the Natural Teeth of Children and Adults.

Office, 46 Gerrard Street. \$50 Award is offered for a superior preparation for cleansing and preserving the teeth...

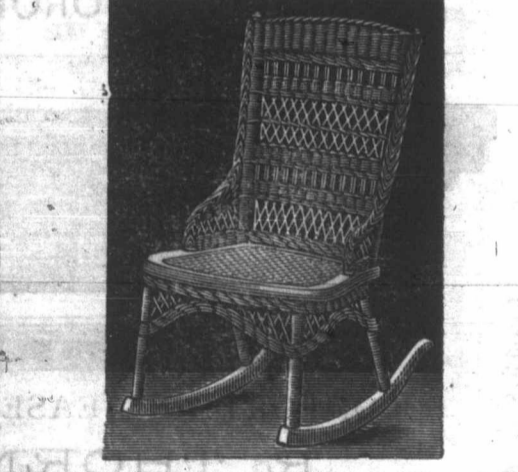
CATARRH To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Positive Cure.

N. P. CHANEY & CO. FEATHER AND MATTRESS RENOVATORS.

930 KING STREET EAST. New Feather Beds, Pillows and Mattresses for sale.

\$150 Confederate money 20cts., 50 Advertising Cards 15cts., 100 Stamps 10cts., 8 Ink Recipes 25cts.

AGENTS Wanted for handsome illustrated standard works of character; great variety; low in price; selling fast; needed everywhere; Liberal terms.



PIONEER RATTAN FACTORY, BROCKTON, (Adjoining Toronto.)

We have a large stock of RATTAN FURNITURE, etc., etc., for the Spring and Summer trade, comprising every variety.

ASHDOWN & CO. Ask Furniture Dealers for Ashdown's Rattan Chairs, Sofas, Lounges, etc.

TO BUILDERS.

For all kinds of ARTIFICIAL STONE dressings, sills, key stone, window heads, corbels, stove pipe stone, cement flooring, fountains, door steps, etc.

Apply to A. McLEAN & CO., Dominion Stone Works, 281 King St. E.

W. B. Blackhall, BOOKBINDER.

7 & 9 King Street East, Toronto. Account and Blank Book Manufacturer, Paper Ruler, etc. Special Tenders for the Binding of Clergymen's, Sunday School, Circulating and Public Libraries.

7 Per Cent. Net Security Three to Six Times the Loan without the Buildings. Interest semi-annual. Nothing ever been lost.

ONTARIO Steam Dye Works,

334 YONCE ST., opposite Court. THOMAS SQUIRE, Proprietor.

EARLY CLOSING.

Saturday, June 2nd, we close at 2 p.m., and every Saturday till 1st September.

A. B. FLINT

—COLBORNE STREET—TORONTO.

\$6.25 for 39 cts.

Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO 54 & 56 WELLINGTON ST. WEST, (A few doors west of the old stand.)

WE OFFER OUR CUSTOMERS

Great Variety to select from, Goods of our own Manufacture, Numerous widths and half sizes, and MODERATE PRICES. Please try them. 79 King Street East.

HOUSEKEEPER'S EMPORIUM!

RANGES, WOOD COOK STOVES, COAL OIL STOVES, CUTLERY, PLATED WARE, CHANDELIERS, LAMPS, BABY CARRIAGES, ETC.

Self-Basting Broilers.

HARRY A. COLLINS, 90 YONGE STREET, WEST SIDE

DOMINION LINE.

The Steamers of this Line will sail from Quebec as follows:—

Table with 2 columns: Destination (Montreal, Ontario, Oregon) and Date (15th Sept, 22nd Sept, 29th Sept).

Rates from Toronto:—Cabin, \$61, \$71, \$76 and \$91. Return, \$106.50, \$124.50, \$133.50, and \$160.50, according to Steamer and Berth.

For passage apply to SAMUEL OSBORNE & CO., 40 Yonge Street, or to GEO. W. TORRANCE, Manager Toronto Agency, 65 Front St.

NIAGARA NAVIGATION CO. PALACE STEAMER "CHICORA."

ROYAL MAIL LINE. SUMMER ARRANGEMENT.

The steamer "Chicora" will leave Yonge-street wharf daily (weather permitting) at 7 a.m. and 2 p.m., for NIAGARA AND LEWISTON.

Apply to W. R. CALLAWAY, 25 York or 20 King-street, West; or BARLOW CUMBERLAND 85 Yonge-street.

On and after MONDAY, SEPT. 3rd THE STEAMER "EMPRESS OF INDIA"

Will take the place of the Steamer "City of Toronto"

Leaving Port Dalhousie at 3 o'clock a.m.; leaving Niagara at 9-45 a.m., arriving in Toronto at 12-30 p.m. Returning, will leave Toronto at 2 o'clock p.m.; will leave Niagara at 4-45 p.m., arriving at Port Dalhousie at 5-45 p.m.

Tickets to be had from W. A. GEDDES, Mowat's Wharf.

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament. Full Government Deposit.

DIRECTORS

- Hon Alex. Mackenzie, M.P., ex-Prime Minister of Canada, President. Hon. Alex. Morris, M.P.P., Vice-President. Hon L. Blaikie, Esq., Pres. Can Landed Credit Co., Vice-President. Hon G. W. Allen, Senator. Hon R. Thibaudan, Senator, Montreal. Hon D. A. Macdonald, Ex-Lieutenant-Governor of Ontario. Andrew Robertson, Esq. President Montreal Harbor Trust. L. W. Smith, D.C.L., President Building and Loan Association. W. R. Meredith, Q.C., M.P.P., London. H. S. Strathy, Esq., Cashier Federal Bank. John Morrison, Esq., Governor British Am. Fire Assur. Co. E. A. Meredith, Esq., L.L.D., Vice-Prest. Toronto Trusts Corp'n. James Patterson, Esq., (Patterson Bros., Wholesale Merchants). A. H. Campbell, Esq., President British Can. Loan & Investment Co. D. Macrae, Esq., Manufacturer, Guelph. E. Gurney, Jun., Esq., Director Federal Bank of Canada. A. Gunn, Esq., M.P., Merchant, Kingston. John N. Lake, Esq., Broker and Financial Agent. Edward Galley, Esq., Capitalist. B. B. Hughes, Esq. (Messrs. Hughes Bros., Wholesale Merchants). James Thorburn, M.D., Medical Director. James Scott, Esq., Merchant; Director Dominion Bank. Wm. Gordon, Esq., Toronto. Robert Jaffray, Esq., Merchant. W. McCabe, Esq., L.L.B., F.I.A., Managing Director.

Pensions

For SOLDIERS any disease, wound or injury. Widow and children entitled. Fee \$10. Increase pensions, bounty, back pay and honorable discharges procured. E. H. NEWLAWS. Send stamp for instructions. E. H. GELSTON, & CO. Attorneys, Box 725 Washington, D. C.

BONELESS COD FISH. No. 1 EXTRA GIBBED HERRINGS

FINNAN HADDIES, STAR LOBSTER, COLUMBIA RIVER SALMON, STAR LOBSTER, MACKEREL, &c.

CROSSE & BLACKWELL'S Anchovy Paste, Poited Yarmouth Bloaters. R. FLACK 388 Gerrard-st. East, Toronto.

LINE.
 ne will sail from
 minion ... 6th Oct.
 onto ... 13th Oct.
 via ... 20th Oct.
 in, \$61, \$71, \$76 and
 \$133.50, and \$160.50,
 rth. Intermediate,
 saloon and State
 little motion is felt,
 sheep,
 allowed clergymen
UEL OSBORNE &

ATION CO.
AMER
ORA."

LINE.
AGEMENT,
 will leave Yonge-
 permitting) at 7 a.m.
WISTON
 Michigan Central
 with New York
 its Buffalo, New
 its East, West, and

Y, SEPT. 3rd
ER
OF INDIA"
 the Steamer
 onte"
 o'clock a.m.; leaving
 in Toronto at 12-30
 Toronto at 2 o'clock
 1-45 p.m., arriving at

DDES,
 Mewat's Wharf.
ERICAN LIFE
IE CO.

the Dominion Parlia
 a Deposit.

RS
 ex-Prime Minister of

ice-President.
 Can Landed Credit

or, Montreal.
 Lieutenant-Governor

President Montreal
 nt Building and Loan

, London.
 Federal Bank
 or British Am. Fire

, Vice-Prest. Toronto
 terson Bros., Whole-
 sident British Can.

er, Guelph.
 stor Federal Bank of

ant, Kingston.
 and Financial Agent
 alist

Hughes Bros., Whole-
 ical Director.
 t; Director Dominion

ant.
 I.A., Managing Direc-

For **SOLDIERS**
 any disease, wound or
 injury. Widow and
 D. Increase pensions,
 rable discharges prop-
 stamp for instructions.
 Attorneys, Box 725

FISH,
HBBED HERRINGS
AR LOBSTER,
IR SALMON,
MACKEREL, &c.
ACKWELL'S
 uth Blenters.
ACK
 East, Toronto.

TORONTO SILVER PLATE COMPANY
 MANUFACTURERS OF
SILVER & ELECTRO PLATE
 OF THE
 FINEST QUALITY & DESIGN.
 GOODS REPLATED & REFINISHED. 420, 422, 424 & 426 KING ST WEST.



COMMUNION SERVICES, Plain and Chased, with sacred Monogram.

ESTABLISHED 1856. ESTABLISHED 1856

P. BURNS,
 Wholesale and Retail Dealer in
COAL & WOOD.

LOWEST RATES,
PRESENT DELIVERY.
 Offices—51 King St. East, Yonge St. Wharf, Front
 and Bathurst Sts., and 532 Queen St. West.
TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

JUST STEP INTO
A. MACDONALD'S,
MERCHANT TAILOR,
 355 YONGE STREET, TORONTO.

And examine his stock of CHOICE FALL GOODS. No trouble
 to show goods. Prices reasonable.

"PASTOR IN PAROCHIA."

BY THE
Right Rev. W. Walsham How, D.D.
 Bishop of Bedford and Suffragan of London.

SIXTEENTH EDITION. PRICE, \$1.50.
 Mailed post free on receipt of price.


WILLING & WILLIAMSON,
 7 & 9 King Street East, Toronto.

AGENTS WANTED for the Best and
 Fastest-selling Pictorial Books and Bibles
 Prices reduced 33 per cent. NATIONAL PUBLISHER
 CO., Philadelphia, Pa.

CUT THIS OUT And receive
 with TEN Cen...
 by mail, a Golden Box of Goods, that will bring you in more
 money in One Month than anything else in America. Abs-
 olute Certainty. M. Young, 112 Greenwich St., New York.

PARSONS' PURGATIVE PILLS
 MAKE NEW RICH BLOOD
 And will completely change the blood in the entire system in three months. Any person who will take ONE PILL
 EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible.
 For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere,
 or sent by mail for 25 cents in stamps. Send for pamphlet. L. S. JOHNSON & CO., Boston, Mass.

DR. HOLMAN'S PAD CURES MALARIA,
 DYSPEPSIA, NERVOUS AND SICK HEADACHES,
 All Liver and Stomach Troubles. It is also a sure PROTECTION against Yellow
 Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers; and will cure
 Chronic Diarrhoea, Summer Complaints, Children's Diseases, and conditions from which many ladies
 suffer in silence. Beware of imitations. For further information send for Pamphlet or write to
 Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this
 office and get your Pad by return mail. Regular Pad \$2.00. Special Pad \$3.00, post and duty (for
 Canada), paid. **HOLMAN LIVER PAD CO.,** P. O. Box 2112, 93 William St., N. Y.



Issue of Ordinary Stock at Par.

—THE—
London & Westminster
INVESTMENT COMPANY
 OF ONTARIO (LIMITED).
 Incorporated Cap. 150, R. S. O.

HEAD OFFICE - LONDON, CANADA
 OFFICE IN ENGLAND - CROWN BUILDINGS, OLD BROAD ST., LONDON, E.C.

Authorized Capital - \$2,500,000
 Of which \$2,000,000 is 5 per cent. Cumulative Preference Stock for
 Great Britain, and \$500,000 Ordinary Stock, entitled to
 surplus profits, for Canada.

The basis adopted is calculated to make the Ordinary Stock an extremely
 satisfactory investment. Full particulars are given in the prospectus, which
 will be forwarded from Head Office, LONDON, CANADA, on receipt of address.

Terms of Subscription :

One dollar per share at the time application is made for the stock, four dollars
 per share within thirty days after allotment, and the remainder at the option of
 the subscriber, who may pay up in full at once or from time to time with full
 participation in dividends from the day of payment proportionately to the
 amount paid in, but the right is reserved to call it up, in which case no call is to
 exceed five dollars per share, and at least thirty days' notice of each call is to be
 given.

EDWARD Le RUEY,
 Managing Director.

The List of Applications for Shares at par will close on or before Wednesday, Oct. 3,
 and applications will take precedence in the order they are received.

This Advertisement will be published in this paper twice only.

THE RIGHT PLACE
 FOR
Watches & Jewelry

RYRIE
THE JEWELER,
 113 Yonge Street,
 TORONTO.

H. & C. BLACHFORD,
 —LEADING—

Boot and Shoe Merchants,
 have on hand a large assortment of Ladies' Fine American
 Boots and Shoes, Misses' Fine American Boots and Slippers,
 Ladies' French Satin and Kid Slippers, Gent's English Lace
 and Gaiter Boots, American Rubbers in great variety.
87 and 89 King Street East,
TORONTO.

HENDERSON, MULLIN & BOLTON,

136 Yonge St. and 12 & 14 Adelaide St. West,

TORONTO.

INTERIOR DECORATORS.

Specialties.

English Art Hangings.

Tapestry Wall Papers.

Raised Flocks for Painting on.

Lincrusta Walton.

Imitation Leathers.

Velvet and Cheviot Papers.

Japanese Chintzes and Leathers.

Competent workmen sent to all parts of the Dominion to carry out any class of work in churches, private dwellings, offices, public buildings, etc. **ECCLESIASTICAL WALL PAPERS ALWAYS ON HAND.**

HENDERSON, MULLIN & BOLTON,

TORONTO CHURCH SCHOOL FOR BOYS.

AT "THE POPLARS,"
36 Grosvenor St., Queen's Park
Crescent.
AUTUMN TERM begins (D.V.) Monday Sept. 3rd, at 9 a.m.

Pupils prepared, either in class or Private Tuition, for the entrance at the Public Schools, Universities, &c.
In response to numerous applications, arrangements are being made for
BOARDING PUPILS.

Apply to
RICHARD HARRISON M.A., Principal.

COLLEGIATE SCHOOL, AVENUE ROAD.

Will reopen with increased facilities for the Junior Pupils, on
MONDAY, SEPTEMBER 3RD NEXT.

Wm. Tassie, M.A., LL.D., Principal.
Toronto, Aug. 1, 1888.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.

PATRONESS,—H. B. H. PRINCESS LOUISE.

Founder, the Right Rev. Bishop HELLMUTH, D.D., D.C.L.

Beautifully situated on the River Thames.

The highest Education in every department.

French spoken in the College.

Music a Speciality under the direction of W. WAUGH LAUDER, Esq., pupil of Liszt, Reinecke, and the Lipsig Conservatorian.

For particulars address the Rev. E. N. Enslin, M. A. Principal, HELLMUTH LADIES' COLLEGE, London, Ontario.

KINGSTON WOMEN'S Medical College

Will be opened October 2nd, with staff of nine professors; affiliated with Queen's University, endowed with building and funds, by citizens of Kingston as an initiatory movement for Woman's Education. Sir R. J. Cartwright, Chairman of Board; M. Lavell, M. D., President of Faculty; A. P. Knight, Registrar, Kingston, Ontario, Canada. Write for prospectus.

C. P. LENNOX, DENTIST, 151 Yonge Street,

Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth—\$8.00

My gold fillings are unsurpassed by any dentist in Canada; are registered and warranted for ten years.

\$56 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & Co Portland, Maine.

"GOOD BOOK-KEEPING to a man of business is equal to half his capital."—*Foublancue*. **DAY'S BUSINESS COLLEGE will re-open Monday, Sept. 3, next.** ADVANTAGES:—Careful and thorough training by an experienced accountant. Limited number of students. Rapid progress. Phonography free. For terms address, **JAS. E. DAY, Accountant Toronto.**
College Rooms, 96 King St. West.

H. GUEST COLLINS,
Organist of All Saints' Church, resumes teaching

SEPTEMBER 3rd, 1888.

Piano, Organ, Singing, Harmony and Counterpoint.

Practice for Organ Pupils on an excellent two manual organ.

Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.

Residence - 427 Yonge Street.

MR. SPARHAM SHELDRAKE

Receives a limited number of pupils, of from eight to thirteen years of age

FOR BOARD AND TUITION

Address:—"THE GROVE,"
Lakefield, Ontario.

NOTICE.

The Theological Student's Fund Committee of the Incorporated Synod of the Diocese of Toronto hereby give notice that

THREE SYNOD EXHIBITIONS

in Trinity College, tenable for three years, and of the value of \$120 per annum each, are now available.

Forms of application can be obtained at the Synod Office, Merchants' Bank Chambers, 15 Wellington St. West, Toronto.

August 18th, 1888. WM. P. ATKINSON,
Secretary-Treasurer.

SCHOOL OF MUSIC, ART AND LANGUAGES.

338 JARVIS STREET.

Thorough Teachers in each department.

Teacher's Course—in Music, Organ, Piano, Singing, Voice Culture, Harmony, Esthetics, &c. Terms \$100 per annum.

Art Course—Drawing, from flat copy, perspective, designing, crayon, sepia, exercises in free hand; water color, oil, and portrait painting; painting on china, porcelain, wood, silk, etc., with privilege of attending the Ontario Art School three days in the week. Terms \$40 per annum.

Languages—Collegiate Course \$40, Preparatory \$24 per annum.

Board and Laundry, \$40 per term of ten weeks.

For particulars or circulars, address
MRS. S. C. LAMPMAN,
Lady Principal.

REV. J. GRIBBLE,

Having engaged a superior Governess, and made arrangements for Teachers in

MUSIC, DRAWING and PAINTING

To give regular lessons, is desirous to educate a few young ladies with his own daughters. The term will begin on Monday, Sept. 3rd.

Port Dalhousie, July 1888.

SELECT SCHOOL FOR GIRLS AND VERY YOUNG BOYS.

The MISSES SAUNDERS

having removed to a new and larger residence, announce that their School will reopen after the vacation, September 4th, at

Nos. 89 and 91 Yorkville Ave., Toronto.

In addition to day scholars they can provide for a limited number of pupils as boarders who will receive every care and attention. Terms moderate. References and Terms sent on application.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

The building has been renovated and refitted throughout during the vacation.

The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School will re-open WEDNESDAY, Sept 5

Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras

To the Clergy, two-thirds of these rates are charged.

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall Toronto.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

Matriculation begins Tuesday Sept. 18th.

Two Bursaries open for Competition.

Lectures begin Sept. 20th.

BISHOP'S COLLEGE SCHOOL, LENNOXVILLE.

The work of the next term will begin on Tuesday, Sept 18th.

For College Calendar or School Prospectus apply to Rev. Principal Lobley, Cacouna, P. Q., or E. Chapman, Esq., M. A., Lennoxville.

Reader, if you suffer from any disorder of the Liver, Stomach, Bowels, Kidneys, Skin, or Blood

try Burdock Blood Bitters, Nature's specific medicine for acting on those organs for the outlet of disease. 25,000 bottles sold in the last three months

TRINITY COLLEGE SCHOOL,

PORT HOPE.

MICHAELMAS TERM

WILL BEGIN ON

THURSDAY, SEPT. 13th, 1888.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

BRITISH-AMERICAN

BUSINESS COLLEGE,

112 and 114 King Street West,

TORONTO.

THIS is the leading Commercial College in Canada.

ITS LOCATION is in the Business and Educational centre of this Province.

ITS STAFF of Teachers and Lecturers are thoroughly capable business men.

THE COURSE of Studies has been specially arranged to give a sound business training.

EVERY SUBJECT in the course is taught by men who make these subjects specialties.

Arithmetic, Commercial Law,

Bookkeeping, Correspondence,

Penmanship, & Phonography,

Are each thoroughly taught.

Will re-open Monday, Sept. 3rd, next. For catalogue and other information, address

THE SECRETARY.

ROSA BONHEUR

ART

Publishing Association of Ontario,

HAMILTON,

Having purchased sole right for publishing in Canada Rosa Bonheur's famous picture

"COMING FROM THE FAIR,"

will issue only Steel Engravings of first-class order.

A limited number will be issued, and then the plate destroyed, so that no second-rate engravings shall be sold, and so detract from value of first and only issue.

Specimens on view at publishing office of this paper.

Send P. O. Order to E. Hallamore, Manager, 75 cents for one or \$2.00 for three, and your name and address.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. J. L. STEPHENS, M. D., Lebanon, Ohio