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Vol. 7.]

TORONTO, CANADA, THURSDAY, OCTOBER 6, 1881.

No. 40.

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Fall Circular, 1881.

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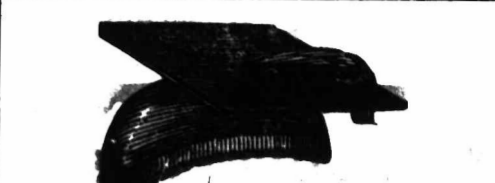
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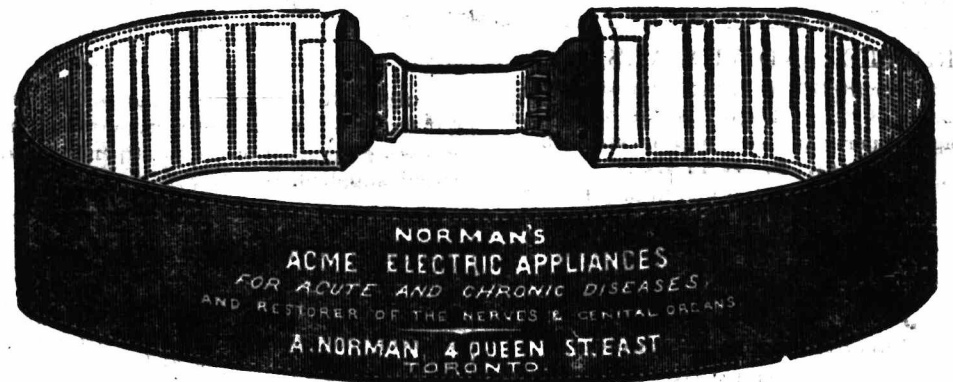
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Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, C. L. TILLY.

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Dear Sir,—I am pleased with the belt I got from you, and wish you would send circulars to the following addressees. Yours truly, N. M.

Mr. A. Norman, Belgrave, Ontario.
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Alex. S. Macrae, M.S.A., (of London, England)
BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

- Oct. 9. SEVENTEENTH SUNDAY AFTER TRINITY:—
Morning...Jeremiah 5. Philippians 3.
Evening...Jeremiah 22 or 35. St. Luke 9 to 28.
- 16. EIGHTEENTH SUNDAY AFTER TRINITY:—
Morning...Jeremiah 36. 1 Thessalonians 1.
Evening...Ezekiel 23 or 13 to 17. St. Luke 12 to 35.
- 18. St. LUKE, Evangelist:—
Morning...Isaiah 55. 1 Thessalonians 3.
Evening...Eccles. 38 to v 15. St. Luke 13 v 18.
- 21. NINETEENTH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 14. 2 Thessalonians 3.
Evening...Ezekiel 18; or 24 15. St. Luke 17 to 20.
- 28. St. SIMON and St. JUDE, Apostles and Martyrs:—
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.
 Athenasian Creed to be used.
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
- 30. TWENTIETH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 34. 2 Timothy 1.
Evening...Ezekiel 37; St. Luke 20 27 to 21 5.
 or Daniel 1.

THURSDAY, OCTOBER 6, 1881.

THE QUEEN has presented a stained glass window to St. Mary's, Bury St. Edmunds, in memory of Mary Tudor, daughter of Henry VII, who married Louis XII. of France, and afterwards Brandon, Duke of Suffolk.

The Church Parochial Mission Society have appointed the Rev. J. Cullin, M.A., to conduct evangelistic work in the Diocese of Rochester, on the invitation of the clergy. He will act under the general direction of the bishop.

The Queen has given a second donation of £100 to the Hampshire Diocesan Society, which is the chief promoter and helper of spiritual agencies in poor and populous parishes, of church buildings, and Church education in the county.

Bishop Ellicott's Visitation of the Archdeaconry of Bristol will be held at Bristol Cathedral on October 25th and following days. A Synod of the clergy will be held on the first day, when the subject will be discussed:—"How we may deepen the Spiritual Life in our parishes by the help of the Laity."

Gwyddelwern parish church, Merionethshire, was reopened on the 8th after restoration at a cost about £8,000, mainly raised through the beneficence of the Hon. Charles Wynn. An English service was held in the morning, when the Bishop Lichfield preached. In the afternoon and evening Canon Wynne Edwards and the Bishop of St. Asaph conducted Welsh services.

The Rector of Hornsey has received an anonymous contribution of £500, towards the fund for a new mission house.

The Earnoch colliery, Lanarkshire, has been lighted with electricity in order to prevent explosions. It is thought to be successful.

The anniversary of the association for the promotion of the unity of Christendom was held on the 8th, at St. Thomas's, Regent-street, where there was a choral celebration with sermon. The official representatives thought it necessary to publish a repudiation of any connection with the "Order of Corporate Reunion."

The Record says that the costs of the St. Vedast case remain unpaid, and the sequestration has issued. The tenants of the Rev. Pelham Dale's freehold property, at Orpington, in Kent, have been served with notices to pay the rents to the sequestrators. The "virus" of the "Persecution Company" is as strong as ever.

The transfer of Thessaly to Greece has been so far accomplished that the members of the Delimitation committee have left Larissa for Constantinople. Larissa has been occupied by Greek troops. Close by is Pharsala, and it has been remarked that the peaceful occupation of the spots presents a striking contrast to the great struggle that took place more than nineteen centuries ago, between Cæsar and Pompey.

The Clarendon Press will shortly publish a new edition of the Book of Wisdom, by the Rev. W. J. Deane. A fresh recension of the text will be given with a collation of the Siniatic Codex, which was not used by Tischendorf in his latest edition of the Septuagint. The Vulgate and the English Version will be added in parallel columns; and the text illustrated from Philo, Josephus, the Targum, the New Testament, Alexandrian writers, and the early Fathers.

Switzerland has been known as the playground of Europe. It is sometimes rather a dangerous one. The village of Elm, in canton Glarus, has long been known for the small measure of sunlight it receives. It has now been visited by a landslip or avalanche of stones, which has been fatal to about two hundred of the inhabitants. Reichenbach has also suffered from a similar calamity. And near Sonwix, in canton Grisons, a huge fall of earth has lately called a new lake into existence.

The Bishop of Ely, in writing to the Cambridge Branch of the Church Working Men's Society, says:—"I beg to acknowledge your letter communicating to me the resolution of the Cambridge Branch of the Church Working Men's Society with regard to the practice of evening celebrations of the Holy Communion. I have already in my Visitation (1877) Charge, expressed my own strong opinion against the practice as an innovation upon the long and universal use of the Church, and on other grounds most inexpedient."

The Royal Polytechnic Institution, for forty-three past a place of scientific amusement, has finally closed: it did not pay expenses.

Fifteen thousand soldiers have mutinied in Egypt, having nothing else to do. They have demanded a dismissal of the ministry, a new constitution and an increase of troops.

The Bishop of Rangoon has been ordered to England on six months' medical furlough. He received from his accident in the hills near Tourgoo, last February, not only a severe constitutional shock, but also injury to the spine. The bishop fell about twenty-five feet into the bed of a mountain torrent upon boulders of stone, and was much cut and bruised, though no bones were fractured. As soon as his wounds were healed, he resumed work, and has been over the greater part of his diocese. The symptoms are much aggravated by the climate. Timely treatment in a more favourable atmosphere is expected to restore him to his diocese.

Writing in reply to an inquiry as to his opinion of the Revised New Testament, Mr. Spurgeon says:—"It is a valuable addition to our versions, but it will need much revision before it will be fit for public use. To translate well, the knowledge of two languages is needed. The men of the New Testament Company are strong in Greek, but weak in English. Comparing the two, in our judgment, the old version is the better."

We do not often quote from Mr. Spurgeon; but we partly agree with the above. Upon the whole we think the Revised New Testament is superior to the former version; but it is not anything like so faultless as it ought to have been. We agree with Mr. Spurgeon in saying that the Revisionists are weak in English—indeed we would have said, very weak, miserably weak; as weak as any school boy in England or Canada could write. Nor can we quite agree with the statement that the "New Testament Company are strong in Greek;" for we are very certain there are Greek scholars in England, who would have shown their scholarship to far better advantage. The best of the work produced by the Revisionists was done by other hands before they commenced their sittings: the worst of it was done by themselves.

SEVENTEENTH SUNDAY AFTER TRINITY.

A RECEPTION of the Gospel must produce corresponding fruits; the vocation wherewith we are called has a walk, a line of conduct which is worthy of it; and faith without works is dead. The development of the Christian character must have its basis in settled principles. And principles are the soil of the soul, the very foundation of character. There are certain truths and duties which should rise up in the mind as high and as lofty as the granite peaks of the mountain range, above all questions of sentiments of opinion, or of mere "views," which admit of opposite sides being taken about them. Sentiments, opinions, and "views" belong to quite a different strata of mental life, from the possession of principles, which are the basis

128 to 132 King Street East, Toronto.

REGISTERED TRADE MARK

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ry 25th 1878, Belts, Baths, ns of some of L. S. MACRAE. B. ead band got L. TILLY. io. sh you would N. M. io. of good. I was pair of knee- hem by mail. is. PRABEN. hat they are irculars free.

baths, which and hot and s or not, will ing and pom-

oronto. es always on

of truth on which the understanding must lean, which he must grasp if man is to rise to the destined height of his greatness. Some principles may be called natural. Seeing the difference between right and wrong; recognizing the eternal law of justice and righteousness;—these may be called natural principles; and some belong to grace and are revealed; such as that Jesus Christ our Lord is God, equal with the Father; that Jesus Christ will judge us at the last day; that the Holy Communion is the food of the Christian's soul. The Church Catechism is full of these principles, which ought to be incorporated into our nature, and should be the spring and root of our life and actions. And Christianity must expand by love. A personal love of the Lord Jesus Christ is the central element of the Christian character. Without that personal love, a living Christianity cannot exist. A love of Christ as He is revealed to us in the Gospel, in his humiliation in the manger, in His life of suffering, in His agony and death, in the triumphs of his resurrection and ascension, in his intercessional life of eighteen hundred years, in His presence with the Church and in the Sacraments—the perfect love of Jesus Christ the Lord is the very highest mark of the attainments of the Christian, just as a perfect love of self is the very lowest mark. A third condition of the development of the soul is the discipline of the will. The will is the summit of the character just as the heart is its centre, and the understanding at its base. It is evidently of the highest importance in a religious and moral point of view that the excellence of the will should be maintained. And the will is strengthened and perfected by obedience. Obedience is submission to all authority whose claims are admitted. If man is royal when the rules over nature, and yet more royal when he rules his brother man, he is most imperial when he rules himself,—when he has the kingly power and courage to yield himself in presence of an authority which he ascertains has a right to his obedience. If he obeys not Jesus Christ, he obeys the dictates of his caprice, his imagination, or his passion. But it is Jesus Christ, the Lord, that makes us free from the law of sin and death, and gives us the characteristic liberty with which Christ has made us free;—thus enabling us in that freedom to walk worthy of the vocation wherewith we are called.

THE SYNOD OF BRECHIN.

WE learn from the *Guardian* that this Synod met on the 8th. The Bishop urged upon the clergy the desirability of weekly Communion in all their charges, as a practice, at least contemplated and intended by the Church as she has laid down her law and given her principles in the Book of Common Prayer. He spoke also of the importance of Sunday schools, and the necessity of a definite system of teaching in them. He said that the fact that 580 persons having been confirmed in the diocese during the past year, showed a steady growth of the Church. His Lordship also referred to the probability of a general Synod being held at no distant date, and suggested that the clergy should be prepared for the discussion of such subjects as the Metropolitan question.

With the Bishop's permission, Dean Nicolson brought before the Synod the subject of Mr. Green's imprisonment, and moved that the Synod should express its sympathy with him and an earnest hope that he might be speedily released from an imprisonment which the character of the offence charged against him did not justify. In ur-

ging the motion the Very Reverend gentleman dwelt upon the startling fact that a clergyman of unblemished character—trusted and beloved by his parishioners, should be thus, as it were, forever severed from his flock, because he regarded his duty to the Church in precisely the same way that thousands of his fellow-clergy did. He said that the punishment was severer than that meted out to the clergy of their own Church, who in the last century destroyed the law by officiating with more than four persons present. When three clergy of the diocese of Brechin lay in prison in 1748, the Bishop of Aberdeen of that day wrote to the Bishop of Dunkeld as follows:—"Three Mearns brethren were sentenced and incarcerated March 5th, and must lie there till the six months be out, for no suspension or mitigation of the penalty, though applied for at Edinburgh, can be obtained. I made a collection of £3. 10s. stg. amongst my particular friends, which I sent them yesterday. There is a more general contribution for them going on, so that they may be sufficiently subsisted, though they have the discomfort of being utterly unserviceable at this time of need." Dean Nicolson's motion was seconded by Mr. Hatt, of Muchalls, and received the general support of the clergy; but, there being some doubt as to the advisability of sending the address as a synodical act, on the suggestion of the Bishop it was put in the form of a personal address, was signed by his Lordship and all the clergy of the diocese, and was transmitted to Mr. Green.

LESSONS OF THE HOUR.

AFTER the Pan-Methodist conference is over and the Pan-Islam affair has taken place the civilized world is threatened to be regaled with a Pan-Lutheran arrangement in the not very distant future. There is no doubt that a number of most important lessons may be learnt and ought to be learnt too, from the gathering together of large bodies of men assembled together to discuss religious questions—whether the gentlemen who compose the meetings belong to the Church or not, each of the three bodies we have mentioned will of course furnish its own peculiar class of lessons.

"This Conference" which recently met in Liverpool revealed a mass of facts, of seething and unexpected facts, that will no doubt alarm a vast number of the adherents of that "denomination" who have hitherto not been made aware of the fact, that there are still existing in their own communion, men, and men of position among them too, who adhere to the High Church opinions—that is to the sacerdotal and sacramentarian teachings—of John Wesley.

We have just seen an account of some of their discussions in the "Methodist Recorder,"—so that our information comes from original sources. In the discussion on a Revision of the Liturgy originally compiled by John Wesley, from the Offices of the Church, it became very evident that in their body, as perhaps in every other, there exist two sections, tolerably well answering to our ritualists and Church (?) Associationists—the one adhering pretty much to the teaching of the author of their religion, John Wesley, and being as thoroughly sacerdotal and sacramentarian as the highest Churchmen among us (with the exception of the absence of Apostolical Succession); and the other, strictly termed a party, just as revolutionary and as diametrically opposed to the true principles of the Methodist body, as the extreme section of the

so-called Low-Church party among ourselves are determined if possible to root up and destroy the pure teaching of the Church, as we find that teaching in the New Testament and in the Prayer Book.

One remarkable feature of the discussion was that, throughout, both sections of the "Conference" unanimously agreed in the fact of the sacerdotal and sacramentarian teaching as well in the Church Prayer Book as in Wesley's abridgment of it. There does not appear to be a dissenting voice on that question as a matter of fact. We confess however that we were startled when we read the confession of some of the speakers on the revolutionary side. Their admissions certainly convey the impression that the morality of their "party" is much of the same character as the morality of certain notorious "associationists" in the Church, who have recently made an "open avowal of their dishonesty." A Mr. Arthur said that whenever he read a certain sacerdotal sentence in their abridgment of the Liturgy, "to this day he read it with a burden on his soul!" A Dr. Rigg spoke in pretty much the same terms. He said: "He had himself borne a burden upon his conscience for more than thirty years." We can only remark that this gentleman must have been dishonest enough, for those same thirty years, to occupy a high position in a "P. E. Divinity School." He went on to say:—"As long as he had power to speak or influence with his brethren he would never remain content with the forms as they were. What did Mr. Bradford say on this subject two years ago? He said these unrevised offices were a yoke which neither they nor their fathers were able to bear. And so it had been and so it was." It certainly does appear very strange that so dishonest a system should have been believed in and practised by so many.

On the other side a Mr. F. W. Macdonald "ventured to protest against any revision of formularies which manifested an undisguised contempt for sacraments as sacraments." Mr. Oliver said:—"He was one of those who believed that in the two Christian sacraments he had the two services which his Lord and Master had especially appointed, and especially consecrated. . . . As to the absolution, he was prepared to defend it against all comers; and as long as he held that he was a Christian minister he held that he had a power and authority in virtue of his office which his people had not, or else his office meant nothing. . . . He did not believe in regeneration by baptism, but he was not ashamed to say he did not believe in the possibility of regeneration in baptism; and the man who told him that regeneration was not possible closed heaven against his babe. Was he to be told that a man could not enter into heaven without regeneration, and that a child could? . . . He took his stand by Mr. Wesley's sermons and notes, from which he had never departed, and he never would. He took his stand there, and did any one tell him that, as a Methodist preacher, with these sermons and notes, he was not within the limits of his freedom when he believed that when he brought his child to Almighty God in that ordinance, God would not then and there give his child His Holy Spirit? He held his right to believe in the possibility of grace being bestowed in the very moment of baptism. He did believe it, and his fathers taught him to believe it. He was trained by Dr. Hannah to believe it, and their brethren that knew the generations that were past knew the doctrine was one which had been taught from the platform of the Conference in the generations gone. The parties making the present proposals were the parties that had changed. "A Dr. Pope advocated something like Mr. Gorham's

doctrine of prevenient grace, but at the same time contended that even the proposed "revision" presupposed that the blessing of the Saviour is imparted in baptism, and that it admirably expresses the "doctrine of preliminary grace—of baptismal adoption." His remarks on the subject produced an effect quite dramatic. He said:—"I learnt this from some of the fathers of this church, Richard Watson and others taught it; and if you go up to the master of Methodist theology, I warn you, you will find the doctrine there. You know as well as I do that his doctrine is high (A voice: Yes, too high.) Mr. President, I must stop here. Is it to be said that John Wesley's doctrine is too high for this Conference? (The President said no such remark was to be justified. Dr. Pope continued.) In the committee, I pleaded for certain prayers which have been omitted from the service—beautiful prayers that embodied the glorious teaching of the New Testament—prayers that connected Christian baptism with the thing signified—I pleaded for the retention of the reference to the passing of the Israelites through the Red Sea, and for the words, "Who shed out of His most precious side both water and blood," etc., etc.

The ex-President, whose name is not given, said:—"His own private opinion was this, that Methodism existed by comprehension. From the beginning that had been the secret of their unity—not comprehension in the sense of licence or looseness of theological perception, but comprehension in the sense of a generous interpretation of the sacramental services which had been introduced amongst them, and which were still in use. And he was persuaded that the most efficient means of co-operating with the enemies of Methodism—whether of the Athestic or Romanistic kind—would be for them to press a party division."

Some of these latter utterances might be pondered with advantage by our own obstructives and persecutionists, while in regard to the rest, we are considerably surprised and gratified to find that with so general a departure from Wesley's principles, as he declared them up to the day of his death, there are still left some few traces of them among those who assume his name.

CATHOLIC CATECHISM.

No. VI.

Q. Does the Church teach that those who are outside the pale of the visible Catholic Church must be lost?

We believe that "Whosoever will [not shall] be saved, before all things it is necessary that he hold the Catholic Faith; which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this"—(1) The Trinity of Three Persons in one Godhead, coequal and coeternal; (2) The Incarnation, Passion, death, resurrection, ascension, session at the right hand of God Almighty, of our Lord Jesus Christ; and that He shall come again to judge the world; (3) Everlasting life and everlasting punishment. We believe that "this is the Catholic Faith, which except a man BELIEVE FAITHFULLY he cannot be saved."

The Lord Jesus says (St. Mark xvi. 15, 16), "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We know that God is just and merciful. That on the one hand, all who wilfully break the communion of the Church are guilty of sin; yet on the other hand, many are the victims of want of opportunity, invincible ignorance, or of false teaching.

The length and breadth of *keeping* the catholic faith and *believing faithfully* we leave for measurement to God the Judge. That He who judgeth righteously and perfectly will call every man to account, whether he has wasted or used and improved his opportunities, of believing and doing rightly.

Q. Are not all denominations striving for the one end?

There is only one road revealed in the Bible and preached by prophets and apostles—as the road from earth to heaven, or from sin to safety. "And the Lord added to the church daily such as should be saved" (Acts ii. 47); or as in verses 41, 42, "They that gladly received his (St. Peter's) word were baptized; . . . and they continued stedfastly in the apostles' doctrine and fellowship, and in (the) breaking of bread and (the) prayers."

Christ would not have organized by His apostles one Catholic (universal) Church, if there were to be afterwards a great number of churches founded by men. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, etc. (Ephesians iv. 4, 5.) When, as we believe, many honest sectarians shall, saved by Jesus, the way, the truth, and the life, receive the crown of reward, for the "works done in his body" (2 Cor. v. 10), it will not be that they took the right road when on earth, but that God is very merciful and will weigh with perfect justice, man's righteousness and man's opportunities. We are not asked to believe that any man will be lost unless he wilfully sins; that is, abides in sin after his conscience has told him that he is in sin.

Q. Will there be sects in heaven?

No; therefore there should be none on earth.

Q. Why may not members of the Church conscientiously attend the public worship and exercises of the sects?

Because: (1) The leaders of the sects have received no lawful authority or call to preach the Word and administer the Sacraments, in the Church of our Lord Jesus Christ.

(2) Because in the meetings of the sects, whilst we gladly acknowledge that much of religious truth is taught, nevertheless it is mixed with false because unscriptural doctrine. In other words, the Faith is taught in an adulterated or mutilated form.

(3) No Christian who believes schism to be a sin, and prays, "From all false doctrine, heresy, and schism, Good Lord deliver us," can conscientiously put himself in the way of countenancing or learning error.

(To be continued.)

BOOK NOTICES.

HYMNS FOR THE USE OF SUNDAY SCHOOLS. Compiled from approved authors by the Very Rev. H. J. GRASSETT, D.D. (Dean of Toronto), and sanctioned by the Right Rev. Arthur Sweatman, D.D., (Bishop of Toronto). Toronto: Rose, Belford Publishing Company, 1881.

Yet another hymn book! As if Toronto were not sufficiently plagued with the existing diversity in this matter! Dean Grasset, however, thinks not, and adds his store to the cairn. We cannot congratulate the decanal compiler. First of all the hymn book is evidently intended as a wherewithal to beguile people into the idea that it is orthodox and in accordance with Church principles. It does not even come up to that very small modicum of Churchmanship of which St. James's church boasts. Professing to be adapted to the Church's seasons it ignores Whitsuntide and the Feast of the Most Holy Trinity. As for Saints' Days they are consistently forgotten by an ecclesiastic who is apparently ignorant of that Holy Ghost which sanctified the holy men of old, and of that Trinity of love divine which filled the hearts of the faithful with the strength that won for them the martyr's crown. In the next place the book is dishonest. It professes to be compiled from approved authors, and to be sanctioned by the Bishop of Toronto. Hav-

ing the episcopal *imprimatur* we naturally expected that the hymns, at least the major part of them, would be the composition of authors not antagonistic to the Church. Unfortunately this is not the case. Moody and Sankey, Bliss and Watts, and writers of that school enjoy almost a monopoly in this book, which is intended to help in training up the Churchmen of the future. In fact so thoroughly Nonconformist is the teaching of the collection, that we can only wonder at the Bishop's ever sanctioning its use in any school, much more in that which is supposed to be the chief and model Sunday school of the diocese. Had his Lordship cast more than a "cursory" glance over the production, he would, we are sure, have refrained from giving it his "cordial approval." For instance, did he look at the familiar hymn "Abide with me?" If so he would have seen that the author has been dishonestly treated, and that words have been put into his mouth which he never used. Instead of the first line of the last stanza reading, "Hold Thou Thy Cross before my closing eyes," we find Mr. Lyte made to say "Reveal thyself before my closing eyes," which is not only nonsense, but unfortunately worse—rank heresy. It is preaching to the young that they must be ashamed of the Cross in which they ought to glory, and must shrink from confessing that faith of Christ crucified, which is implicitly and explicitly denied by the dishonest attempt of Dean Grasset to persuade the children of St. James's Sunday school that the Cross of Christ is either foolishness or a stumbling-block. This same spirit of hatred of the Cross animates the whole party to which the Dean is allied. They will not allow a cross on or in their churches, though they do not scruple to set the *fleur de lys*, the flower dedicated to the Blessed Virgin Mary, conspicuously over their doors and gables, thereby endorsing Mariolatry instead of Christianity—a matter of little moment so long as the Cross is degraded, and with the Cross all it teaches of self-denial and mortification to the natural man, the sensualist and the non-ascetic, the most hateful doctrine possible.

In this dishonest mutilation of the hymn and consequent perversion of the faith as to the atoning virtue of the Cross, Dean Grasset is the representative of a party which, strangely enough, exists almost solely in the Church of England—one which would glory in anything save in the Cross of Jesus Christ, as if they desired that they themselves should neither be crucified to the world nor the world to them. They are of those who, with the extreme Puritans of old, would fain do away with the sign of the Cross in Baptism, and would teach that the holy symbol of our redemption was to be looked upon not as an object of reproach snatched from heathenness and sanctified by the precious Burden it bore on Calvary's hill and the sacred stream that consecrated it on the mount of shame, but as the foulest idol, the mark of the Beast, a something to be trodden under foot of men, as did the Dutch in China and Japan, in order to advance their own self-seeking ends. As the demons of old lashed themselves to fits of impatient wrath at the only mention of *the Holy Name*, so these men furiously rage together at the mere thought of any honour being paid to the Cross, or any remembrance being conveyed by it of the great work accomplished on it. But surely that is no reason why they should deal dishonestly with orthodox hymn writers, and by implication render them responsible for sentiments which they would rather die than own. If this anti-atonement-by-the-Cross movement must be propagated by dignitaries of the Church, among the children of the Church, it would become them better to do so as dissenters, and not as priests of that flock which Christ purchased for Himself by His precious bloodshedding on that Cross whose virtue they thus flout and vilify.

And yet to what school of heresy and schism they are to ally themselves we hardly know, as an examination of the hymn books published in Canada for the Presbyterian, Methodist, and Congregationalist bodies, and even of that used in St. James's church, shows that these insert Lyte's hymn in its integrity, and make no difficulty about accepting the language he therein uses about the Cross. It does seem somewhat humiliating, therefore, that the Dean of Toronto should fall short

even of the strictest of the sects in his orthodoxy, as regards the efficacy of the work done on and through the Cross. Yet, so it is. He descends even lower: below the level even of Moody and Sankey, from whose selection he has chosen with a strange inconsistency more than one hymn whose theme is the exaltation of the Cross, as that which served Christ as the instrument by which he redeemed the world. Notably we would point to the hymn "Jesus keep me near the Cross," in which we find the prayer

"Help me to walk from day to day,
With its shadow o'er me;"

the chorus being

"In the Cross, in the Cross,
Be my glory ever,
Triumph in His Name alone,
Mighty to deliver."

And as if to emphasize the very doctrine which all Christendom holds—with the exception of the limited number of those who think with Dean Grasett—the last stanza is redolent of the belief held by the orthodox, that "In the Cross is salvation,"—"In Cruce Salus," and that apart from it there can be no redemption. It runs:

"Near the Cross I'll watch and wait,
Hoping, trusting ever,
Till I gain my golden Crown,
Praise the glorious Giver."

Elsewhere in this same book the scholars sing "Simply to Thy Cross I cling." In another place they are styled "Heroes of the Cross"—printed in this case with a large 'C.' In another the penitent prays

"Thus might I hide my blushing face
Till His dear Cross appears."

or with Luther, a good Protestant enough, exclaims

"Low at His cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet him."

These hymns and others in the book convey the objective idea of the Cross at least as vividly as the altered verse in Lyte's hymn, and yet, strangely enough, these are allowed to stand, while the other is rejected. It is, of course, a matter for thankfulness that Dean Grasett makes even this distant bow to the doctrine of the Cross, though it is somewhat extraordinary that he allows it to pass unchallenged when promulgated by hymnodists who are not of the Church, while the only one instance in which he casts it out is that of a hymn composed by a by no means extremely High Church priest of the Dean's own Communion. Possibly this is in deference to the feelings of the Toronto Ministerial Association, or of those of the Evangelical Alliance, which would be hurt if a dissenter's hymn or doctrine were tampered with, but gratified and flattered to think that a Church clergyman of position and influence should so far show his aspirations after unity as to eliminate as poisonous, one of the few orthodox verses in a book he has compiled for the use of an institution whose chief end should be to build up children in the true faith and fear of the Lord. To tamper with any hymn is unfair to the writer. If it is good enough to appear in a collection, it is good enough to appear as he wrote it and as he meant it to be sung. Much more unfair is it to treat it in such a way as to strain out from it, as if hurtful, what the author set down as food for souls. Worse still, to make him a heretic by substituting for his orthodox words which more than convey the idea that he was ashamed of his Master, ashamed of his badge, ashamed to confess the faith of Christ crucified, ashamed to fight and to teach others to fight under his Lord's banner. This would be to insult a living writer. To misuse the verses of one who, being dead, cannot defend himself, is as cowardly as it is dishonest. Above all, thus to sap the foundations of faith in the work of Christ on the Cross is to poison the wells, to place a stumblingblock in the path of those little ones, each of whom has been outwardly and visibly sealed with the sign of Redemption—a sign which is besides branded as a sacramental character on his soul for weal or woe throughout all eternity. Yet all this Dean Grasett has done by publishing his hymn-book in its present form. We are very sorry for those who have to use it: sorrier still for the compiler, that he should, even in appearance, have gone over to

those who, in this matter at least, are the enemies of the Cross of Christ."

THE LAST FORTY YEARS; Canada since the union of 1841. By JOHN CHARLES DENT, Toronto: Geo. Virtue, 1881.

We have received the first four numbers of this new work now in course of publication, and have no doubt that it will obtain a very extensive circulation. The subject on which it treats is one which as far as we are aware has never before been treated in an interesting and popular manner. The commencement of the work is certainly written in an exceedingly graphic and indeed in what we may term, a picturesque and vivid style. It is intended to give the leading events of the country since the union of the Provinces in 1841, down to the present time. It is not a mere compilation, but the result of original inquiry and research. The illustrations are to include portraits of eminent persons mentioned in the text, and delineations of remarkable Canadian scenery. Various incidents of local as well as general interest not touched on in the ordinary histories of Canada, will be discussed; and a review of Canadian literature and journalism will be given. The work is exceedingly well got up on good paper.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

The death of President Garfield has created a commotion in this diocese as it has everywhere our tongue is spoken. But never have the clergy with their congregations been so unanimous in making the illness and death of the head of any other nation, the subject of their prayers and their discourses, than at this time. The bells of the churches have been tolled both in town and country on account of the death, and during the long sickness, monarchists though we are, many were the prayers put up in behalf of President Garfield. The discourses on Sunday in some pulpits of the Church were brought to bear on the sad events although the details, as we write, have not yet been published. The citizens had a general meeting on Monday, to express their feelings on the matter.

MISSIONARY MEETINGS.—The annual peregrinations of our deputations to our rural congregations in behalf of our Mission Fund has begun. There is every reason to hope that their meetings will this time bring a large increase to the fund. We were elevated above debt last year; but it will require every exertion to keep so. This year the harvest has been good; peace and prosperity are found around us, and our country congregations ought to show it by increased contributions to the mission fund, and enlarged offertories at their church services.

The Exhibition here has brought in a large number of visitors; many of whom strained a point to stay over Sunday, so as to attend some of our city churches. The cathedral, St. George's and St. John the Evangelist's were the most patronized.

The harvest home festival of St. Martin's church was held on the 29th ult. The services were fully choral and the choir augmented for the occasion. The Rev. Dr. Sullivan preached the sermon.

FRELISBURGH.—The Sunday-school of the church here had its annual summer festival, at which there was a large gathering, also of parents and friends. Opportunity was taken on the suggestion of the rector and some friends, to get offerings towards filling the new Bishop Stewart memorial church with stained glass windows. The effort was successful, we are told, but there remains the chancel window which the rector suggests should be filled by the clergy of the townships. Whether this be done or not, the rector has every prospect that his new church when it is opened will be fully equipped and adorned. He will have without doubt the prettiest and most perfect church in the whole of the eastern townships. It is the only church of those parts that has an apsidal chancel, the brightest and best form a chancel can have. It costs probably a little more in building and is a little more difficult in construction than a square chancel, but the difference is repaid in the greater effect and dignity given to the interior, and

the brightness it throws on the ministrants within it. We hope there may be more of them seen hereafter.

BOLTON CENTRE.—The churchmen of this place are making strenuous efforts to free their church from debt, and are anticipating that it will be ready for consecration early in October. West Shefford, Iron Hill, and Adamsville we believe are still vacant. The first is soon to be filled, so it is said, by a clergyman from Quebec diocese. The Evangelist Moody is in town and has begun his peculiar work. At a preliminary meeting of prayer in the Y. M. C. A., rooms, Canon Baldwin opened with prayer for a blessing on his work. It is not for us to question just now whether the success that attends this man and his confrere Sankey is of great and permanent benefit or not; but does not the anxiety shown, and the exertions made, and expectations raised on the coming of these men show a distrust in the Holy Spirit's work through the regular means of grace? Does it not look as putting a trust in gifts emotional and perhaps intellectual, by persons too who take every opportunity to warn people against putting their trust in the use of sacraments? Do they not see that God can work through them on man's soul, especially when they are His institutions, as through any mere mortal's peculiar gifts of eloquence, or any other subtle influence he may possess? And why should one resort to these Evangelists until they have used to the utmost the means they already have. Do they mean to say that the Holy Spirit has lessened his power and presence in the Church and made these men, who have received no call from the Church, His special channels for reviving religion in the land?

ONTARIO.

From Our Own Correspondent.

PARHAM.—A vestry meeting was held on Saturday morning. They were present the Rev. the Incumbent, the churchwardens and several members. The following resolution was signed by all the members of the vestry:

"We the undersigned members of the Church, residing in and near Parham, have witnessed with deep regret the burning of our new parsonage, in process of erection and approaching completion. We desire to state that we believe that the fire must have been the work of an incendiary. We also wish heartily to express our sympathy with our pastor, the Rev. H. Farrer, and his family, in their trouble, caused by the sudden destruction of their labours, in endeavouring to erect in our midst a home so commodious and substantial and such an honor to the village, and which would have been a comfortable home for them, while he is working to promote the religion of Jesus Christ amongst us. In conclusion we hereby resolve that although poor men and struggling in a rough country for a livelihood we will do our utmost, as we have done in the past, to help the work of the Church, and now express our opinion that a new parsonage should at once be erected, and that the sympathy and aid of all friendly to our cause be asked to further our undertakings; therefore, in the name of God, we will take courage and proceed with the work as soon as may be expedient."

Moved by Mr. R. Homes, seconded by Mr. Hugh Gray, and carried unanimously that the erection of a new parsonage be at once proceeded with, and that all present, and as many others as can be procured, shall collect and draw all the material procureable, and lay the foundation, and put up the building so far as can be done, in accordance with the plans to be furnished, on Monday and Tuesday next, 19th and 20th Sept., and that the money obtained from the picnic of last week be applied to the same.

LYN.—On Thursday evening, 22nd ult., a large surprise party met at the rectory, Lyn, laden with baskets, and provisions of all kinds. A bountiful tea was laid out by the ladies, out of the stores so generously provided, and having been done ample justice to, the remainder of the evening was pleasantly spent in games, etc. At the conclusion of the evening Mrs. Grout was presented by the churchwardens, Messrs. Stafford and McManus with a purse of \$14. Too much thanks cannot be given to these gentlemen for their kindness in originating and carrying out so successfully this unexpected donation to the rector and his family.

BATH.—Sunday, 25th September, was the day appointed by Rev. A. F. Echlin (curate in charge) as a harvest thanksgiving festival. The day proved very propitious and the services were hearty and edifying. The church at Bath was beautifully decorated and fruits, grain, and creeping plants, lent their aid in beautifying the place of God's sanctuary. Morning service was at 11 a.m., and evening-song at 7 p.m. At each the congregations were good, and at the celebration of the Holy Communion, which, of course, formed

the central point of the thanksgiving services, the number of communicants was fairly large. The offertory for the day amounted to nearly \$28, being \$12 in excess of last year, and is to be devoted to the purchase of a carpet for the chancel. The members of the congregation had been notified by circular and invited to contribute for this purpose. A pleasing feature of the service was the thanksgiving prayer for rain, which had lately come by God's mercy to refresh the parched fields. The service at Odessa at 3.30 p.m., was also fairly attended, and the offertory was more than double the usual amount. Rev. J. W. Burke of Belleville, preached at all the services. If one may judge from the services of this day, the condition of the parish is encouraging, and while much remains to be desired, much has been accomplished. Let us pray and hope for God's continued blessing on faithful work and patient endurance of trial and discouragement.

VANKLEEK HILL.—A most successful harvest festival was held on Thursday, 22nd ult. Many said that it was the happiest day the church had seen for many a year. The three congregations of the mission assembled in the church here, where the Rev. Mr. Phillips, of Hawkesbury, preached a very appropriate sermon. All then repaired to the grounds of Thomas Higginson, Esq., where due justice was given to the heavily-laden tables, temptingly set forth by the ladies of the different congregations. The afternoon was taken up with the various amusements incidental to such occasions, and social converse. The present incumbent has the goodwill and hearty co-operation of his parishioners. A handsome brick church, free from debt, has lately been erected in East Hawkesbury, one of the said parishes.

TORONTO.

We had the pleasure of a call on Monday from the Rev. R. H. Starr, M.A., diocese of Huron, who has been staying in Toronto for a few days. He officiated in St. Luke's church, morning and evening, preaching two admirable sermons.

We received a visit last Friday from the Rev. J. S. Kent, Cleveland, Ohio, who is spending a few days in Toronto. We are much pleased to hear that during Mr. Kent's incumbency the communicants and the Sunday-school has greatly increased in numbers.

Holy Trinity.—On Wednesday evening the 21st, at a meeting of some members of the congregation the following address, together with a purse of \$450 was presented to the Rev. W. Stewart Darling, on the occasion of his departure for what is termed "a prolonged residence" in England.

Toronto, Sept. 28th, 1881.

"Reverend and Dear Sir:—Your friends of the congregation of the Church of the Holy Trinity, and some others who, though not habitual worshippers in that church, have yet benefited by your ministrations, and who hold you in high esteem, feel that they cannot let you leave them for so long a time without some expression of their affectionate regard, and their appreciation of your long, earnest, and self-denying labours for their spiritual welfare. We are therefore requested to offer for your acceptance the accompanying purse, and we can assure you that if the contents were an adequate representation of the love which prompts the gift, you would be rich indeed. We would ask you to convey to Mrs. and Miss Darling the assurance of our very warm regard, and praying that God will abundantly bless you all here and hereafter, we subscribe ourselves, "Your affectionate friends."

The address was signed on behalf of the congregation.

On Thursday morning at 7 a.m., the Feast of St. Michael and All Angels, there was an early celebration, the celebrant being the rector, the Rev. W. Stewart Darling. At that early hour there were 176 communicants. Mr. Darling wore the vestments, which if the words mean anything at all, are required by the Church, in the Ornaments Rubric. He was assisted by the Revs. Dr. Davies, O. P. Ford, and Charles Darling. The service was perfectly plain, and the congregation very devotional.

At 3.30 p.m. Mr. and Mrs. Darling, Miss Darling, and Miss Ford left for England via New York, taking the Great Western Railway train. There was a very large crowd to witness their departure. The lay element predominated in the ratio of ten to one, though a goodly number of the clergy were present, of whom some differed materially from Mr. Darling's opinions, but could not forget the work he had accomplished both as a missionary and at Holy Trinity. The farewell was deeply affecting on all sides. Poor and rich, young and old, pressed forward for one last shake of the hand, but amid all the surrounding weeping, Mr.

Darling bore himself manfully, though he felt acutely the pang of separation. As the train steamed out of the depot every hat was lifted in silence. Of the 500 regular members of the church 200 expressed by their presence their adherence to the service inaugurated by Mr. Darling. These claim to have at least 100 more to back them. They are certainly, as far as wealth and position go, the influential members of the congregation. Among these are nearly all the adult members of the choir, who, though they have, with few exceptions, resigned, will nevertheless it is said maintain their rights as vestrymen by attending the church and communicating there.

It is not too much to say that the Church in Toronto has lost one of her hardest working clergy, one of the most sincerely devoted and most loyal of her sons, one of the most highly respected among his brethren; and that no clergyman in the city was ever so much beloved not only by his own congregation but by many others. Of late years we have been told a great deal about the authority, the influence, the power, the sympathy etc., etc. of the laity in the Church; no other clergyman in this diocese was ever so warmly sympathized with or so much aided in Church work by the lay members of his congregation as the one the diocese has just lost—the Rev. W. Stewart Darling.

CHANGE OF ADDRESS.—The Rev. R. Harrison having removed from 38 Lumley-street to 36 Gloucester-st. requests his correspondents to address their letters &c., accordingly.

THE THURSDAY CELEBRATION (7.0 a.m.) will (D.V.) be continued regularly at St. Matthias' church, other clergy having expressed their intention of assisting.

CHORISTERS.—There is room at present for two or three additional voices (both of boys and men) in the choir of St. Matthias' church. It is necessary that the men should have some knowledge of singing, but the boys can be taught. There is "open practice" of the choir on Fridays at 8.0 p.m.

St. Stephen's.—On Thursday evening last the Bishop confirmed in this church, thirty-three candidates, twelve males and twenty-one females. The rector presented the candidates to the bishop. The girls were appropriately dressed in white.

LINDSAY.—St. Paul's Church.—On Sunday last, the following hymns were sung in memory of the late President Garfield: "God moves in a mysterious way," "Beset with snares on every hand," and "Jesus, lover of my soul." The 90th Psalm was chanted after the 3rd collect, in the evening. The voluntaries were "Forgive, blest shade," Calcott, "Thou knowst, Lord," Purcell, "I know my that Redeemer," and "Dead March," Handel, and selections from Croft's Burial Service. On Monday, a special service was held at 8 p.m., when the Rev. Dr. Hodgkin preached from 2 Samuel iii. 34. "As a man falleth before wicked men, so fellest thou." The hymns were "Give me the wings of faith to rise," and "How sweet the hour of closing day," the voluntaries, "Nearer home," and "Go to the grave."

RURAL DEANERY OF EAST YORK.—The next meeting of the Chapter of this Deanery will be held at the parsonage, Oshawa, on Wednesday the 12th inst. The proceedings will commence with Divine service at 7 o'clock on Tuesday evening the 11th, when Canon Carmichael, of Hamilton, will preach; the sacrament of the Supper of the Lord will be administered at 8 o'clock a.m., on Wednesday, and the meeting closed with divine service and sermons at 7 o'clock p.m. The subjects for consideration are: Greek Testament, 2 Timothy ii. beginning at verse 10. Liturgy; Communion office from Rubric before the benediction. Review Greg's Creeds of Christendom, chap. IV. I request a full attendance of the members of the Chapter, as some important special matters will be submitted to the considerations of the members, among which are the arrangement of missionary meetings for the ensuing winter, and the rules for the management of the Rural-decanal library prepared by the Trustees. John Fletcher, Rural-dean, Unionville, September 29th. 1881.

RURAL-DEANERY OF WEST SIMCOE.—On the 25th ult., the fifteenth Sunday after Trinity, St. John's church, Tecumseth, was opened for divine service; and both priest and people have reason to be proud of the structure, for, as a country church, it has no superior in the diocese. The walls are solid brick, fourteen inches in thickness, and rest upon a stone foundation four feet deep. The nave is fifty-two feet by thirty, the chancel twenty-two by twenty, two vestries, each about twelve feet square; whilst in front

of the nave is a fine massive tower, which supports a very symmetrical spire, surmounted by a handsome finial which presents the appearance of a floriated cross to each cardinal point of the compass. The total length of tower, etc., is nearly one hundred feet. Along the ridge of both nave and chancel is some pretty cresting of ecclesiastical design, and quite elaborate at each gable. As your correspondent drove along on Tuesday morning in time for Matins, and saw the building for the first time, he could not but feel that no passer-by would ever suppose it to be a hall, or school-house, or a preaching house, but a veritable church. If, however, one is pleasantly surprised at seeing in the country a structure so ecclesiastical in external appearance, his pleasure is vastly enhanced when he sees the inside. The walls are not too high, and the roof is very steep, forming two sides of an equilateral three-sided prism, so that the "pitch" is an angle of sixty degrees; and being vaulted and showing the "principals" and other parts of the wood-work, it is much better than what one generally sees in a country parish, and will compare favourably with the roof of many a city church. The windows (from Messrs. McCausland, of Toronto) are very well proportioned, and beautifully coloured. The chancel window is particularly fine, consisting of three lights, the colouring being rich and harmonious. In the centre light are the words, "Them also which sleep in Jesus will God bring with Him," whilst beneath is an *Agnus Dei* bearing a banner. In the left light is a baptismal font, and in the right a chalice with ears of wheat and clusters of grapes. In each light are several other figures also. The window has been erected by Richard Coffee, Esq., and his wife, Margaret, to the memory of a dearly beloved daughter who was called to her rest A. D. 1872, at the early age of nineteen years. Besides the window, the price of which was nearly two hundred dollars, Mr. and Mrs. Coffee gave between two and three hundred dollars to the building fund. The furniture of both nave and chancel is very good and substantial, and is made of white ash trimmed with black walnut. The lecterns are very neat, and most convenient to kneel or stand at; while the pulpit (lectern form) occupies the correct position, and commands a full view of the whole congregation. Where everything is so well one does not like to find fault; but if the altar were elevated about twelve inches it would be an improvement, as at present it is barely as high as the chancel rails. The whole cost, exclusive of gifts, and inclusive of voluntary labour, such as drawing stone, brick, etc., is about five thousand dollars; and so energetic have been the efforts of the parson and building committee that the remaining debt amounts to little more than two hundred dollars. A handsome carpet for chancel and vestry, and matting for the aisles, were presented by Mrs. Gaviller, of Hamilton, a former parishioner. Mrs. Perham, of England, another former parishioner, presents a font and chandeliers; whilst Wm. Shearson Mares, Esq., who died A. D. 1878, bequeathed five hundred dollars to the building fund. The building committee consisted of R. D. Coffey, senr., J. Thompson, E. Bowen, R. Batters, and R. Gunmeroon; the architects were Messrs. Kennedy and McVittie, of Barrie; and Mr. R. L. Macey was contractor.

The clergy present at the opening service were: Messrs. Oaler, of Dundas, R. D. Forster, of Creemore, R. D. Fletcher, of Cookstown, Bates, of Ivy, Seward, of Lloydtown, and Ball, rector of the parish. Morning prayer was said by Messrs. Ball and Bates, and Mr. Oaler preached from the words, "I was glad when they said unto me, Let us go into the House of the Lord." During the sermon many of the older members of the congregation were visibly affected by certain touching allusions which the preacher made to the time, forty-four years ago, when he first came among them, and to his residence of twenty years in the parish as its first rector. "The most comfortable sacrament of the Body and Blood of Christ" was then administered. In the afternoon the sacrament of Holy Baptism was administered to five infants. The sermon was preached by Mr. Bates, the subject being the sufferings and future glory of the saints. At half-past six evensong was said, Mr. Forster being the preacher. The subject of the discourse was, loving work done for the Master. The music at all the services was very good, the choir having been well trained, and Miss Ellison (with great skill and precision for one so young) presiding at the organ. Though the church will scarcely accommodate three hundred, there must have been more than five hundred present on each occasion. The offerings during the day amounted to about one hundred and twenty-five dollars. The visiting clergy were most hospitably entertained by several of the parishioners; and it was very gratifying to them to hear their brother, the incumbent of the parish, spoken of in terms of very high esteem. Nor is it any wonder, for he is most assiduous in the discharge of his duties. Some notion of his energy may be obtained from the fact that within two years he has succeeded, with the active co-operation of the congregation, in erecting

two excellent brick churches. A very interesting event at the parsonage on the preceding Friday, prevented Mrs. Ball from being present at any of the services.

NIAGARA.

From Our Own Correspondent.

ERIN AND GARAFRAXA.—The Lord Bishop of the diocese held confirmation services in each of the three stations of this mission on Sunday, September 25th, when twenty candidates, eight males and twelve females, received at his hands that apostolic rite. The churches were all filled to the utmost, and at Hillsberg in the evening many were turned away from the doors unable to get seats. The large attendance of dissenters at services of this kind throughout the country, shows in a remarkable degree the great interest which is being taken by the sects, in the services and principles of the Church. May they attend still more frequently, and then her distinctive principles will be better known, and those who now look on at a distance will learn to love, and reverence, and follow her, who, herself, in the closest sense, follows the teachings of the Lord.

ALGOMA.

From Our own Correspondent.

ROSSEAU.—The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks the following sums towards the parsonage fund, viz. Rd. Forster, London, England, \$1.00; Rev. W. R. Forster, Creemore, \$1.00; Mrs. E. B. Sanders, Stayner, 1.00; Rev. V. Clementi, \$5.00; Mrs. Clementi, \$2.00. In my last communication I should have stated that the Rev. V. Clementi, on the Sunday succeeding that on which he officiated at Rosseau, celebrated divine service twice on Tondern Island.

Correspondence.

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

To CORRESPONDENTS.—We have to hold over a large quantity of Correspondence and Diocesan Intelligence until next week.

CLERGYMEN WANTED IN MANITOBA.

In my last I told you that there were at present seven livings open in this diocese, with means for their support, but that the clergymen were not forthcoming. I purpose now to say a few words to the ambitious young clergy of Old Canada, and they must excuse me if I speak from a purely lay, and therefore somewhat worldly and business point of view. I generally regard it as cant when I hear it said that the clergyman should be regardless of stipend, or of promotion, or of material prosperity, or of the means of marrying and supporting a family and educating his children. He is human, and such insensibility would be the product either of a feeling rising almost to the divine, or of one sinking almost to the brutal. I do not see that young clergymen should be debarred from considering these concomitants of a happy life, and therefore it is that I now purpose to place before them reasons why those of Eastern Canada should turn their eyes westward, and seize on every opportunity of settling in this country. One very striking characteristic of the population, rural and urban, of Manitoba, is its superior character for intelligence, education, and culture. So far, the immigration has been composed almost entirely of the well-to-do people of the Eastern Provinces—notably, the Province of Ontario, and a very superior class of English. To those acquainted with the uncultured congregations of many parishes, say of Toronto or of Ontario, the fate of an educated man of cathedral tastes and gentle manners, must appear a hard one. Cut off from the refined social intercourse to which he has been accustomed, obliged to live on intimate terms with people, who, though excellent in their way, are constantly shocking his taste by their bad grammar and their uncouth manners; and his good-sense and good-feeling by the narrowness of view, always engendered by ignorance, he is driven to his books and solitude. Such a fate cannot occur in this Province. At each of the points I mentioned in my last are many highly educated families, and at none would the clergyman be exposed to the social ostracism I have mentioned. This is one very important advantage attending settlement here. Another is

this. All the points are already centres of a rapidly increasing population, and each will most probably become a large town. The congregations will grow with exceptional speed, and the young clergyman will in five years find himself at the head of a large, cultured, and independent congregation, able and willing to surround him with all the appliances of comfortable and elegant life. This great country must rise, and speedily, and all grades of people must rise with it. The young man who, in Old Canada, would after twenty years of a hard and self-denying life find himself still poor and struggling, will here, in five years, be living at ease and in complete independence. To the curate I need not say how sweet it is to be rector: to the slave of an indigent and unsympathetic people, how exquisite to be the ruler of a wealthy and cultured congregation. In Old Canada the clergyman vegetates: here he will live—there, like Oliver, he is compelled to be constantly asking for "more." Here, he will not need to ask: his wants will be anticipated, and his income generously and promptly supplied.

Another inducement to settle here is found in the increased vitality and zeal which the thrill of stirring life and bounding prosperity imparts to every one within its influence. The clergymen of hundreds of dreary hamlets in Eastern Canada literally doze away an inglorious existence—willing to live a more active life, but unnerved and bowed down by the weight of sheer listlessness and inertness. A man of energy is enervated: a man of ambition is crushed: a man of education is unappreciated, and the young clergyman who there passes on to old age little better than a machine, here will rise and bound and sparkle, and feel that in this splendid country he has a fitting and illimitable field for all the ability, all the zeal, and all the learning with which he is endowed. Here, too, the vision of the devoted son of the Church pierces far, and sees new dioceses, new bishops, new archdeacons, new deans, and new canons, scattered over a country unequalled in all the wealth of the soil, the mines, the forest, and the water, which go to make a great empire. The crusade of 1881 may not unreasonably aspire to be an archdeacon in 1887, and a bishop in 1891. . . . I had written thus far when the *Winnipeg Times* came in containing a remarkable account of the wonderful fertility of our soil, and of the still more wonderful increase in the volume of our productions. It came opportunely in support of my views of the great possibilities of the Northwest. Mr. Harder, the assistant traffic manager of the C. P. R., lately obtained a statement of the crop yield of the Province for 1881, and these astounding figures are the result of careful and official returns. Manitoba has this year produced, of wheat 2,786,000 bushels, of oats 170,000 bushels, of barley 400,000 bushels, of potatoes 650,000 bushels, of hay 112,500 tons, of roots 761,500 bushels, of flax 38,000 bushels, of miscellaneous grain 822,000 bushels, and this from only 246,540 acres of land. We have 250 millions of such land. Let the parent who reads these figures ask the child who has arrived at the Rule of Three, to work out these simple sums. If 246,540 acres will produce 2,786,000 bushels of wheat, how many will 250,000,000 of acres produce? And if 246,540 acres will produce 650,000 bushels of potatoes, how many will 250,000,000 produce? And so on through the series of productions. The totals will outrun the conception of the child, and stagger the parent. And yet this is but the beginning of an enterprise, life and activity, which will in a few years reduce Ontario to a mere outlying patch of the magnificent estate possessed by Britain in her Canadian Northwest, and the other eastern provinces to mere paddocks.

It is impossible that the career of an active, zealous, and able clergyman in such a country, can be other than strikingly brilliant. But I may be told that the stipend offered for the places I have alluded to is small. Yes, it is small now, but it will not long be so. Wealth here accumulates so rapidly that in a few years the young man who began with \$800 per annum, will be receiving double this sum: and if his abilities or zeal warrant it, treble or quadruple. Every one of the points at which clergymen are now needed is, or very soon will be, reached by rail from Winnipeg. Some of them have now good rectories, and valuable glebes, and all are situated in a country unsurpassed for beauty, salubrity and fertility. Every consideration points to Manitoba as the country, emphatically and *par excellence*, for young men, and I may say young women as well—that is, if they are disposed to run the risk of a wedded life, for one of the gravest difficulties in carrying on any establishment here, where young women are chiefly employed, is found in the fact that they hardly get settled down to work before they are laid hold of, and hurried off to the altar. It was resolved at a late meeting of the Mission Board here, to advertise for clergymen in all the Church papers of the Dominion, and if this letter should have the effect of setting any one on enquiry, my object in writing it will be accomplished, for I know that enquiry must result in a determination to seek labour in this highly favoured land. I might speak of the pleasure of working, under

so admirable a man in all respects as Bishop Machray, of the exceptionally free body of clergy of the Diocese, whose ability, zeal, and excellent Church principles render them the *beau ideal* of Church of England priests, and of the activity and life of the Church in all Church work and Church organizations—but I must defer the discussion of these subjects to another occasion.

I have just seen the last number of the excellent little sheet *Our Northwest Missions*, containing a striking letter from our Bishop. Every Churchman should read the plain, simple, but most forcible words of the Metropolitan of the Northwest, for he speaks with minute knowledge and official power. The heart of that Churchman must indeed be cold, who can close his ears with indifference to this eloquent appeal for help, or who can coldly avert his eyes from the spectacle of a splendid inheritance passing slowly, but surely from the possession of the noble old Church of England, into the hands of those who owe her no fealty, and exhibit to her only a conventional love.

Yours,

Wm. LEGGO.

Winnipeg,
Sept. 21st, 1881.

PRIVY COUNCIL LAW.

SIR,—Respect for Law has ever been a characteristic of English Churchmen, and that it is so now is clear from the general outcry against those few who have not yielded obedience to the Ecclesiastical decisions of the Judicial Committee of the Privy Council. These decisions demonstrate the ingrained temper of obedience in Churchmen, apart from which it is a real wonder that they should have secured so large an amount of acquiescence; for respect of confidence is out of the question. No man of competent knowledge is unaware how uncertain or mistaken are the grounds, when they have been given, of these judgments; but whether people have or have not any knowledge of the subjects decided, they know what all the world knows—the utterly conflicting judgments given for many years past; and if in the public mind respect for law should be a little injured, and in the minds of Churchmen confidence in ecclesiastical decisions rudely shaken,—it is not a few wilful Ritualists that are to blame, but the glaring inconsistencies of the Courts themselves. I am no lawyer, and so cannot say whether these contradictory judgments can bind us in Canada, and thus involve us in the chaos which our English brethren wallow in; but we should not willingly submit our religion to such a truly detestable control. This may seem a foolish and unpardonable strength of language to most of your readers, for only a very few have had patience and interest enough to follow for a number of years all the miserable tortuosities of the Courts of Appeal; but I think my language will be held fully justified by such as will read the extract which I subjoin, from a letter to the Lord Bishop of Manchester, by the Rev. Coker Adams, a Norfolk Rector, and late Senior Fellow of New College, Oxford. It is long, but the contradictions of the judges have not permitted it to be shorter.

Your obedient servant,

J. CARRY.

Festival of St. Michael
and All Angels, 1881.

"Much as I dislike having to speak with apparent ridicule of persons in authority, I must and will mention to your lordship and to the public such errors as I have myself observed, or seen noticed, in their lordships' chief judgments on ritual. It will be found on reference to four cases only, in which such matters have come before them, that they either affirm or directly base their reasoning upon the following propositions, every one of which is contrary either to truth or to reason, or to one of their own decisions.

"They have declared twice (*Liddell v. Westerton* and *Martin v. Mackonochie*) that the Ornaments of the Minister, of the year 1549, may be used, and twice (*Hebbert v. Purchas* and *Clifton v. Ridsdale*) that they may not; once that 'standing before the table,' in the Communion Office, applies to what follows (*Martin v. Mackonochie*), and twice that 'before the table' in the same place does not (*Hebbert v. Purchas* and *Clifton v. Ridsdale*); that fine wheaten bread can be made into round pieces (*Clifton v. Ridsdale*), and that it cannot (*Hebbert v. Purchas*); and that consequently Queen Elizabeth's Injunction is consistent (*Clifton v. Ridsdale*) with her Prayer Book, and that it is not (*Hebbert v. Purchas*); that articles on which the defendant has been acquitted in the Court below may be retried in the Court of Appeal (*Hebbert v. Purchas*), and that they may not (*Essays and Reviews Cases*); that for more than a century our Communion Office was without a prayer of Consecration (*Liddell v. Westerton*), and that it was not (See the mysterious disappearance of this statement from the later editions of the judgment); that a cross placed over the holy table, but unattached to it, is lawful (*Liddell v. Westerton*), and that it is not (*Masters v.*

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Wm. LEGGO.

a characteristic o now is clear few who have stical decisions ouncil. These mper of obedi- h it is a real d so large an f confidence is ppetent know- staken are the of these judg- have not any y know what nfricting judg- if in the public injured, and in e ecclesiastical w wilful Ritua- inconsistencies awyer, and so ry judgments olve us in the ow in; but we ion to such a seem a foolish to most of your l patience and of years all the Appeal; but I stified by such n, from a letter the Rev. Coker nior Fellow of the contradic- it to be shorter.

J. CARRY.

with apparent nd will mention ch errors as I l, in their lord- will be found on such matters ither affirm or ollowing propo- either to truth sions. l v. Westerton Ornaments of sed, and twice dsdale) that they e table,' in what follows at 'before the ebbert v. Pur- wheat bread a r. Ridsdale). has); and that tion is consi- yer Book, and hat articles on ed in the Court ppeal (Hebbert Essays and Ratory our Com of Consecration is not (See the ment from the a cross placed o it, is lawful ot (Masters v.

Durst); that it is lawful for the priest to stand in front of the holy table while consecrating (Clifton v. Ridsdale), and that it is not (Hebbert v. Purchas); that if it be lawful to burn altar lights, it is yet unlawful to light them (Martin v. Mackonochie); that Queen Elizabeth's Advertisements were issued in 1564 (Hebbert v. Purchas), and that they were not issued till April or May, 1566 (Clifton v. Ridsdale), that the present Ornaments Rubric was inserted in 1559 (Clifton v. Ridsdale), and that the Rubric of 1559 was 'thrown aside' when it was inserted (Hebbert v. Purchas); that the general destruction of the Vestments preceded the publication of the Advertisements (Clifton v. Ridsdale), and that it followed on such publication (Hebbert v. Purchas); and that, whichever it did, it shows the Advertisements were meant to make the vestments illegal (Hebbert v. Purchas and Clifton v. Ridsdale).

"And if this portentous catalogue of contradictions and inconsistencies is not longer still, that is mainly because the members of the Court have not in other instances corrected their own or their brethren's errors.

"For we also learn from them that Edward VI's Injunctions were not by authority of Parliament (Martin v. Mackonochie), whereas they were issued under an Act of Parliament giving them equal authority with Acts of Parliament themselves; that a surplice cannot be worn with a chasuble or Vestment, whereas surplice with vestment was one of the attires appointed for Bishops in 1549; that a custom of previous ceremonial mixing of the chalice was unknown to any part of the Church (Hebbert v. Purchas), whereas that practice has extensively prevailed among the Eastern churches; that a judgment disparaging the Injunctions, and upholding the Advertisements, of Elizabeth is favoured by five writers, of whom every one attributes the Injunctions to the Queen and not one the Advertisements (Clifton v. Ridsdale); that Bishop Wren was impeached in 1636 (Hebbert v. Purchas, Rev. M. McColl), instead of 1641; that (Bishop) Cosin's Visitation Articles were issued in 1637 (Hebbert v. Purchas), instead of 1627; that 'it shall suffice' means it shall be obligatory (Clifton v. Ridsdale); that the year 1593 is within ten years of 1564 (Hebbert v. Purchas); that a man can prostrate himself while standing, and without bending the knee (Martin v. Mackonochie); that Elizabeth's Injunctions do not 'point to' the Vestments (Clifton v. Ridsdale), which they name; that our present Ornaments Rubric is 'a note of reference' to Elizabeth's Act (Clifton v. Ridsdale); i.e. a direction-post with the direction sawn off (Rev. E. Miller); that to elevate the wafer without the paten is to elevate the paten (Martin v. Mackonochie); that from Elizabeth's time till 1840 the cope was uniformly worn on high days in cathedrals (Hebbert v. Purchas); that a priest guilty momentarily and unintentionally, of what Lord Heatherly calls excessive reverence, and acquitted on all other charges, is to pay all costs of the appeal (Martin v. Mackonochie); and finally, that one who is acquitted on all the charges brought against him deserves to have pronounced upon him a 'judgment' of unexampled severity (Sheppard v. Bennett)."

Family Reading.

THE SIEGE OF LICHFIELD.

CHAPTER XI.

THE PRISONER.

It was on the fifth of March that the Close was surrendered to the rebels, "upon condition of free quarters to all in general within the same Close." All persons belonging to the garrison were made prisoners of war; and the plate and money, arms, horses, and ammunition, fell into the hands of the enemy. The numerous families who had taken refuge in the Close were driven out, the houses pillaged; the principal persons were imprisoned in the town. The soldiers who had been made prisoners were locked up in different parts of the Cathedral, and subjected to various insults and indignities from their exasperated conquerors. For three days and three nights many of them remained without food, except such as was brought to them by their friends from the town. Archbold, with several other officers, was thrust into a small chapel in the south transit of the Cathedral, which was fenced in with iron rails, and, under all circumstances, was perhaps as comfortable a place as they could have hoped for. During the dreadful scenes and atrocities of the civil war there were many instances in which old friendship, or feeling of humanity, tended to mitigate the hardships and inconveniences which happened to those who fell into calamity; and the prisoner treated with kindness, not unfrequently was enabled to repay the obligation which he had received. Archbold recognised in the

officer of the guard one whom he had himself known as a prisoner at Oxford, and to whom when in difficulty he had shewn some kindness. The parliamentary officer at once acknowledged the debt, and through his means the prisoners in the south transit were treated with less rigour than the rest, and spared from insults to which otherwise they would have been exposed.

As it was, their condition was far from being en- viable; all the accommodation for their night's lodg- ing which they could obtain being a few trusses of straw, which served to render their couch on the hard damp stones somewhat more endurable.

The first night of their imprisonment was passed in sad discomfort. Stretched on the cold pavement, Henry in vain courted sleep. Even on a bed of down, his anxiety would have disturbed his rest. Troubles seemed gathering around him, with little prospect of alleviation. His father had been hurried from the Close, he knew not whither. Mr. Morley was in prison; and Catharine—his beloved Catharine—where was she? If he could have been certain that she was in safety, it would have been one drop of balm in his cup of bitterness; but her safety depended solely on her concealment; and who could say what accident might expose her to fresh insult and calamity? Nor, when his thoughts reverted to public affairs, was there more ground for consolation. The rebels openly boasted of successes which they had achieved in different parts of England; and the circumstance of their having succeeded in taking the fortress of Lichfield, without any succour having been sent to the besieged, proved, at least, that the King had no troops to spare. Still more solemn thoughts crowded his mind, when he gazed around him on the shattered fragments which encumbered the floor of the Cathedral, and the breaches apparent in the walls and roof,—sad emblems of the actual fortunes of the Church itself.

As Archbold lay in sleepless meditation on these distressing subjects, he was suddenly startled by a deep groan, which seemed to proceed from the tomb at the foot of which he lay. He raised himself up in a sitting posture, and looked around, in order to discern if possible whence the sound proceeded. The moon shone full upon a handsome Gothic altar-tomb, kneeling upon which, in rude sculpture-work, was the figure of a knight naked to the waist, his legs and thighs armed, and at his feet and head a stag's horn. His hair was long and dishevelled, and in his hands there was a scroll, as if he were reading a confession, or act of contrition. Across his waist his coat of arms was suspended, which showed him to have been of the house of Stanley. Tradition said that the figure was that of Sir Humphrey Stanley, of Pipe, who died in the reign of Henry VII. The said Sir Hum- phrey was a man of desperate character and turbu- lent spirit. Amongst other deeds of insubordination, he waylaid and slew Sir William Chetwynd, of Inges- tre, on Tixall Heath; he defrauded the prebendary of Stotfold of his tithes; and cut of the stream which supplied the Close with water, in consequence of which he had a long contest with the chapter. The latter, in addition to legal means, had recourse to spiritual weapons, and excommunicated Sir Humphrey; but afterwards the stout knight, having shewn signs of contrition on his death-bed, was permitted to receive funeral rites in holy ground, on condition that his monument should bear the above-mentioned marks of disgrace.

No appearance presented itself to Archbold of the cause of the noise which he had heard. The marble figure knelt in rigid stiffness, and his companions lay sleeping no less motionless around. Henry supposed that his ears must have deceived him, and was again preparing to court sleep on his wretched couch, when he was a second time startled by a groan proceeding from the tomb. Convinced now that he could not be mistaken, he raised himself on his feet, and prepared to investigate more closely the cause of his alarm. The altar-tomb stood forward a few feet from the wall; and on searching round it, Archbold discovered a small door in the wall, immediately behind, from which it was evident that the noise must have pro- ceeded. The door readily yielded as Henry pushed it with his hand, and he perceived a flight of stone steps, which seemed to lead down to a crypt, or char- nel-house. All was still as death, and dark as the grave; but Archbold not being troubled with super- stitious fancies, proceeded without hesitation to de- scend wherever the steps might lead him. His impres- sion was, that some wounded soldier had been thrown as dead into the vault; and he hoped that he might be able yet to save his life. A very few steps brought him to the level floor of a small vault, which, from the offensive odour, was evidently a receptacle for the dead. No ray of light was there to shew what objects were around; but Henry became aware of the breathing of some one near him.

"Who art thou," said he, "that chooseth this gloomy vault for thy abode? Speak: wherefore art thou here?"

The tenant of the tomb, whoever he might be, re- turned no answer to the appeal, but seemed, by the

suppression of his breath, to hope to lie concealed. Archbold moved towards the spot where he had heard the breathing, and stretching forward seized the arm of some one, who was crouching behind a pile of coffins.

"Speak—speak!" said Henry, "who art thou?—wherefore art thou here?"

The person finding himself unable to escape, ut- tered a doleful cry for mercy, and besought that Arch- bold would spare his life. Henry still grasped the trembling wretch, being at a loss to conceive who or what he might be: at last he exclaimed,

"Surely I ought to know that voice—or do my ears deceive me?—is it not Elisha Froggat?"

Elisha Froggat sure enough it was, though more dead than alive from terror. When he got into the Close, as it will be remembered, on a former day, he had in vain sought for admittance to some lodging. The houses were crammed full of soldiers, or others who had taken refuge in the Close; no one knew whether Froggat was friend or foe, a prisoner or an enemy. He had wandered about the Close and the Cathedral unnoticed by the garrison, who were occu- pied in their duties; at last, when the shots and shells rattled about the buildings, poor Froggat in an agony of despair, had crept into the hole where Arch- bold discovered him. When the great spire fell, the poor man thought the end of the world was come, and that the dead would rise from their graves: and at the time when Archbold found him, he had almost lost his wits, partly from alarm at the enemy's can- non, and partly from fear of ghosts and hobgoblins. Archbold persuaded him, however, to come forth from his unwholesome vault into the upper air, and furnished him with some broken fragments of food.

In the morning the prisoners were somewhat surprised to find another companion in their captivity.

Fortunate as Archbold had been in meeting with a friend among the conquerors, who saved him and his companions from a greater share of hardship than was to have been expected in their situation, he was during his confinement the sorrowful witness of every species of indignity offered to the holy temple of God by the fanatical crew into whose hands it had fallen. The Cathedral was subjected to all sorts of profana- tion and plunder. The wanton soldiers, while unoc- cupied by the fear of the enemy, amused themselves by pulling down the curious carved work, battering in pieces the costly windows, and destroying the most valuable evidences and records belonging to the Close and the city. They kept courts of guard in the cross aisle; broke up the floor, which was paved with cannel-coal and alabaster placed lozenge-wise; some- times they would hunt a cat with hounds through the church, delighting themselves with the echo that rang through the vaulted roof; at other times one of their company, clad in the vestments of the clergy, would be the hare, while the rest, following him as hounds and huntsmen, made the most discordant sounds with the broken pipes of the organ, which they used as horns.

It happened during their riotous proceedings, that one of the soldiers raised the covering of the tomb containing the remains of Bishop Scrope, and found in it a silver chalice and crozier of considerable value. [The latter was afterwards sold to Elias Ashmole.] A piece of good fortune like this excited the avarice of the soldiers, and every tomb and monument was sacrilegiously ransacked, the ashes of holy men scattered about with barbarous indecency, and many beautiful monuments mutilated and defaced. The governor Rouswell, or Russel, set the example of spoliation, by possessing himself of the communion plate and linen, and whatsoever else of value he could lay his hands on. By some fortunate accident, the valuable manuscript called "Textus S^{us} Ceaddæ," or the Gospel of St. Chad," escaped destruction. This manuscript is believed, on good grounds, to have been written not later than the year 720, and consists of the New Testament, perfect as far as the third chapter of St. Luke, in fair and legible Saxon characters.

(To be continued.)

ANSWER TO MANY CORRESPONDENTS.

In reply to numerous inquiries from our readers, concerning the wonderful qualities—mentioned in our last issue,—we would inform them that the article may be obtained from our retail druggists, or by their aid. Ask for St. Jacobs Oil, and if the dealer does not keep it in stock, he will be able to procure it in a few days from the wholesale houses. We understand there is existing an immense demand for the remedy, which is not so very surprising when it is considered what it is accomplishing in the way of relief and cures, bordering, in some instances, on the miracu- lous.

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

THE MOTHER'S INFLUENCE.

It is the influence of their mothers which has helped to make the great men of literature, statesmanship and of every department of life.

The Irish orator, Curran, said:—"The only inheritance I could boast of from my father was the very scanty one of an unattractive face and person, like his own; and if the world has ever attributed to me something more valuable than face or person, or than earthly wealth, it was that another and a dearer parent gave her child a portion from the treasure of her mind."

Likewise John Randolph, of Virginia, who, at the time of his death in 1833, had been for more than thirty years engaged in politics, said: I should have been an atheist if it had not been for one recollection, and that was the memory of that time when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'

As a witness to the influence of the mother, George Herbert remarks that "One good mother was worth a hundred schoolmasters."

The mother of St. Augustine, Monica, helped to make him one of the great writers of the Church.

Cromwell derived many of his mental and moral qualities from his mother.

Napoleon's mother is quoted as having a strong and energetic mind, which her son inherited.

To his mother, George Washington attributed not a little of the eminence which he attained.

It is the influence of mother which makes the character strong and tender and noble. It is the duty and the privilege of the girl and the boy to make out to keep the mother's influence a power in their lives—a power that lifts them into purity, earnestness and truthfulness.

THE unpardonable sin is to be hard on a tender child.

He who talks but little may be suspected of knowing more than he says.

So good services: sweet remembrances may grow from them.

WE carry all our neighbour's crimes in sight and throw all our own over our shoulder.

NEVER stoop to do or say anything that is beneath the dignity of the character to which you aspire.

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart.

A WISE man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

EVERY impulse and stroke of missionary power on earth is from the heart of Christ. He sows and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by His light, but sanctified by His love. The isles of the ocean wait for Him. He spreads His net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen who go and gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives and His personal Spirit works. There is no other possible spring for that enthusiasm.

SET BACK 42 YEARS.—"I was troubled for many years with Kidney Complaint, Gravel, &c.; my blood became thin; I was dull and inactive; could hardly crawl about; was an old worn out man all over; could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of thirty, although I am seventy-two, and I have no doubt it will do as well for others of my age. It is worth a trial.—(Father.)—Sunday Mercury.

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REFERENCES.—The Right Reverends The Lord Bishops of Toronto Huron, and Ontario.

Mary had some ORALINE; Her teeth were white as snow, And everywhere that Mary went That ORALINE had to go. Mr. Callender's Compound Dentist Did make them whiter still; So friends dispel your prejudice And try it, 'tis for sale BY ALL DRUGGISTS.

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A great revolution in medical practice has spread throughout England. It has been discovered that most remarkable cures attend the application of a newly invented Galvanic Generator to diseased parts of the body. Experience has shown that they act immediately upon the blood, nerves and tissues, producing more relief in a few hours than medicine has given in weeks and months. There is no pain or unpleasant feeling attending their use, and they can be worn day or night, interfering in no way with the dress or occupation of daily life. Full directions accompany each one. Every mail brings us most gratifying letters from those using them.

THE GENERATOR QUICKLY CURES Stomach, Liver & Kidney Complaints, Constipation, Gout, Debility, Heartburn, Rheumatism, Neuralgia, Weak Stomach, Dyspepsia, Aches and Pains, Weak Back, Malaria, Chills & Fever, Nervous Troubles, Sciatica, Vertigo, Indigestion, & all their Complications. There is no Waiting. It acts Immediately. A Guarantee goes with every Generator. OUR MOTTO being, "NO CURE, NO PAY."

From a Railroad Contractor: - Boston, Mass., January 25th, 1881. - Bad digestion and dyspepsia, caused by hurried eating while traveling, has made me a sufferer for years. Your Generator has made me a well man, and I would advise others to try it. Please send me three more to General F. O. Galveston, Tex. Included is \$2. R. H. GARDNER.

From the Rev. C. Q. Huntington: - Astoria, Oregon, N. Y. City, Thursday - While visiting your city, attending a meeting of our clergy, I was induced to buy your Generator for indigestion and dyspepsia, from which I have suffered for years. Nothing hitherto tried did me any good; but, believing in electricity, and having from an infallible cure for headache in Dr. Scott's Electric Hair Brush, I determined to buy a Generator, which, I am glad to say, relieved me at once, and I now feel entirely cured. I shall lose no opportunity to recommend it, and take this method of thanking you. (Rev.) C. Q. HUNTINGTON.

From a Naval Officer: - PHILADELPHIA, Pa., February 2nd, 1881. - Your Generator has proved a blessing to me. I have been a great sufferer from liver trouble and constipation, but am now relieved entirely. I was doubtful at first, as I had tried all sorts of balms and pills without effect. There is no trouble in wearing it, and it certainly is more agreeable than drugs. E. T. CHAPMAN, U. S. N.

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Having purchased the sole right to introduce them in America, we will send them on trial, postpaid, on receipt of \$1, which will be returned, if they fail to relieve after a reasonable time. Inclose 10 cts. for registration. Remittance can be made in Check, Draft, Post Office Order, Currency or Stamps, and should be made payable to GEO. A. SCOTT, No. 842 Broadway, New York (Mention this Paper), or we will send them by Express, C. O. D., with the privilege of opening and examining, but the Express Charges will add considerably to your cost; or ask your Druggist to obtain them for you. Agents wanted in every town.

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 conducted by Miss Pitt,
 on the 1st of September, 1881,
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The Principals will be at home to receive
 visitors on school business on and after the 15th
 August.
 In the meantime circulars with references and
 full particulars may be had on application at
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Miss **SINCLAIR**, (Sister of the Church of
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 her classes on **Wednesday, September 7th,**
 Benders to return Tuesday, the 6th.

To sisters and clergymen's daughters a liberal
 reduction is made.
 References kindly permitted to the Clergy
 of the Church of England in Ottawa and else-
 where; and to other friends and patrons of the
 School. Parents of resident pupils will testify
 with pleasure to the home comforts and other
 advantages offered in this school.

SEE CIRCULARS ON APPLICATION.

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Thornbury House School hitherto conducted
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Michaelmas Term will begin Thursday,
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 the same standard as that of the University of
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For information as to the date and require-
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UNIVERSITY
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Three Scholarships of the respective values of
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Four Bursaries of the annual value of £15. 10s.
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WM. P. ATKINSON,
 Bursar and Secretary.
 Trinity College, August, 1881.

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MICHAELMAS TERM will begin on **WED-**
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Fees, per Term, \$6 to \$18. Additional for board-
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MISS GREER, LADY PRINCIPAL,
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MICHAELMAS TERM

—WILL BEGIN—
On Thursday, Sep. 15th.

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 should be addressed to the
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In a comfortable home. Pupils will receive a
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PATRONESS,—H. R. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELL-
 MUTH, D.D., D.C.L., Lord Bishop of Huron.

French is the language spoken in the College.
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Board, Laundry and Tuition Fees, including the
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