

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 9.]

TORONTO, CANADA, THURSDAY, SEPT. 13, 1883.

[No. 87.]

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

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

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

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

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

**HOLBROOK & MOLLINGTON,**  
**ARCHITECTURAL SCULPTORS.**  
Sole Agents for Ma- & Co's and Minton & Co's  
Artistic and Plain Tiles for Cabinets, Hearths,  
Floors, Etc.  
No. 91 Adelaide St. W. - - Toronto.  
William Holbrook. W. Curfoot Mollington.

**MISS DALTON,**  
**Millinery, Dress, Mantle Making,**  
AND FANCY GOODS.  
207 YONGE ST., TORONTO.

FLOWERS, FEATHERS, ETC.  
Ladies giving orders for complete or  
partial outfits, may rely upon satisfac-  
tion being given.  
The favour of a call is solicited.  
207 Yonge Street, Toronto.

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

**THOMAS BAKER,**  
**ENGLISH AND FOREIGN THEOLOGICAL**  
**BOOKSELLER,**  
20, Goswell Road, London, England,  
ESTABLISHED 1848.

**T. BAKER'S** stock consists of up-  
wards of 200,000 volumes in every  
branch of Theology, Biblical, Critical, Patristic,  
Liturgical Devotional, Controversial, and Hor-  
tatory.  
Catalogues, published periodically, and  
sent post free on application.

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

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

**GEO. HARCOURT & SON,**  
**CLERICAL TAILORS.**



**GEORGE HARCOURT & SON,** 43 King Street  
East, Toronto, were awarded by the Industrial  
Exhibition Association of Toronto, 1881, a DI-  
PLOMA and SILVER MEDAL, and in 1882,  
GOLD MEDAL for their collection of Academics  
and Clericals.

**WEST END HARDWARE HOUSE,**  
313 Queen Street West,  
TORONTO

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

**JOHN L. BIRD.**  
Telephone Communication.

**JOHN CATTO & CO.,**  
IMPORTERS OF  
**Silks and Household Napery,**  
Have their stock fully sorted up with New and  
extensive lines of Velveteens, French Foul-  
de-Rep, Serge, Crepe, Ottoman and Cashmere  
**DRESS GOODS.**

Special Lines of  
**RICH BLACK GROS GRAIN SILKS,**  
offered at \$1.25, \$1.50, \$1.75 and \$2 per yard.  
**COLORED GROS GRAIN SILKS,**  
at 75cts. per yard (regular price \$1). Linen and  
Cotton Sheeting, Casing, Towelling, Table Dam-  
asks, and Cotton Long Cloths, per piece, at lowest  
**WHOLESALE PRICES.**  
Letter orders for Goods or SAMPLES receive  
prompt and careful attention.

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

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

**Shaftesbury Hall.**  
THE  
**Jubilee Singers**  
From Fisk University.  
1871—NASHVILLE, Tenn.—1883-4

**Fourth Canadian Tour.**  
**3 Grand Concerts**  
Thursday and Friday Evenings and  
Saturday Matinee,  
September 20th, 21st, and 22nd.  
ADMISSION, 50c.

No extra charge for Reserved Seats.  
For sale at Nordheimer's Music Store  
on and after Monday, Sept. 17th.

**REMINGTON STANDARD**  
**TYPE WRITER.**

The Great Labour, Sav-  
ing Invention for Busi-  
ness and Literary  
work.  
Indispensable to the clergy.  
Important to educationists.  
Profitable to business men.  
Saves one-half the time, all the labour, and  
the illegibility of pen-work. With the TYPE  
WRITER the clergyman can compose his ser-  
mons and produce them in large bold type, (pre-  
pared specially for the purpose) at a rate twice  
as fast as with a pen, yet with ten times the legi-  
bility and three times the compactness. Send  
for circular, testimonials, prices, &c.

**SHORTHAND TUITION** by mail and personal-  
ly, day and evening. Full set of books for first  
course only 50 cents. Business men furnished  
with shorthand help, type-writer copying of  
deeds, memorial sermons, and other documents.  
Mr. Bengough may be engaged for his popular  
illustrated shorthand entertainment, interesting  
instructive, profitable, which he undertakes to  
teach any audience to read shorthand in half an  
hour. Type-writing practice in our rooms.  
**Bengough's Shorthand Bureau,**  
**THOS. BENGOUGH,**  
Manager, Toronto.  
Agents wanted for the Type-writer.

**FURS!**

**FIVE HUNDRED**  
Real Dogskin Mantles,  
Just made up—From \$25 upwards

**Fur Coats,**  
A Great Variety in Coats, Skirts,  
and Dog Skin, etc.

Prices Low for First  
Class Goods.

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

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

**AGRICULTURAL INSURANCE CO.**  
OF WATERTOWN.  
Assets . . . . . \$1,491,624 81  
Dominion Deposit . . \$100,000 00

Cheapest rates in the city on private resi-  
dences and household effects.  
**Robt. F. Williams & Lyon**  
AGENTS,  
50 YONGE ST., TORONTO.

**MISS BURNETT,**  
French Millinery, Dress and Mantle  
MAKING, FANCY GOODS.

**FLOWERS AND FEATHERS.**  
71 King Street West, Toronto.

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

Our 96-page-Catalogue (sent free on application)  
contains nearly 500 illustrations of Gold and Sil-  
ver Watches, Gold and Silver Chains, Silverware,  
Fire-arms, &c., all of the latest and most elegant  
designs, and RETAILED for Cash at WHOLE-  
SALE PRICES. Send your P. O. address for our  
catalogue. It is valuable to intending purchasers.  
All goods are faithfully illustrated and quality  
guaranteed to be as represented. You are not  
asked to pay for Goods till you have seen them.

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

Since the year 1863, Dr. J. Ralph Malcol-  
m of 357 King Street West, Toronto, has  
made a specialty of treating catarrh, consump-  
tion, etc., by the direct application of vaporized  
remedies by inhalation.  
Consultation personally, or by letter.  
Book containing full particulars mailed free on  
application

**WANTED AGENTS** male and female for  
new book, "Daughters of  
America." Low in price. 50 cents will buy  
an outfit and agency. ADDRESS FORBES & CO.,  
MAKIN, Cincinnati, O.

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

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

15 TORONTO STREET, TORONTO.

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

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

STEWART, DAWSON & CO., Liverpool, England.

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

**A \$30 00 ENGLISH SILVER LEVER**  
For \$16 80.  
Stewart Dawson & Co.'s world-wide celebrated English Levers combine perfection in mechanism and handsome appearance with durability and exact time-keeping qualities. All have full plate capped movements; the finest watches made. Maker's price only \$16.80, positively worth \$30. Each will wear out half a dozen foreign made watches.

**A \$40 00 ENGLISH SILVER HUNTING LEVER**  
For \$21 60.  
These magnificent English Hunting Levers are the same quality as above. They are recommended for hard wear and perfect time-keeping; for such they are unequalled in the world; price \$21.60, worth \$40; ditto Open Face, with High Bezel and Crystal Glass, \$19.20, worth \$35. Each will wear out a half a dozen foreign made watches.

**A \$30 00 LADIES' ENGLISH LEVER.**  
For \$16 80.  
Ladies have only to see these superb watches to become charmed with their Matchless Elegance and Quality. These watches are not equalled in America under Double our price. They are worth \$30 each; our price \$16.80. Hunter's ditto \$21.60, worth \$40.

**A \$50 00 KEYLESS ENGLISH HUNTING LEVER**  
For \$31 20.  
Stewart Dawson & Co.'s Perfection of Keyless English Levers, winding by a new, sure, and complete perfected system that never gets out of order. A delight to every purchaser. They are Air-tight, Dust-tight, and Damp-tight. Price, in hunting cases \$31.20, worth retail \$50. Ditto, Open Face, \$26.40, worth \$40.

**A \$60 00 ENGLISH SILVER CHRONOGRAPH**  
For \$31 20  
The Highest Grade of Acme of Perfection, 3/4 Plate, Lever Movements, Jewelled in every action, Gold Chronometer Balance, Decimal Dial Centre Seconds, Outside Stop. The Handsomest Watch made, and of Quality that defies all imitations. Price in Open Face Crystal Glass, \$31.20; ditto in Hunting Cases \$36, positively worth in Canada \$60 each.

**A \$15 00 ENGLISH SILVER HORIZONTAL WATCH**  
For \$7 20.  
The World's "Defiance" in Three Sizes. None should hesitate to send for one of these, if only to see the perfection that has been attained by a firm whose enterprise has revolutionized the Watch Trade of Europe. Price in Open Face Crystal Glass, all Sterling Silver Cases, only \$7.20, worth \$15; ditto Hunter's \$9.60, worth just Double. Each kind for Ladies and Gents.

**CONDITIONS.**

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

**DOMINION CHURCHMAN COUPON.**  
ON receipt of Remittance and this COUPON we hereby agree to supply sender with either of our Watches named above, on the conditions stated, by return of post.  
(Signed) STEWART DAWSON & CO.,  
15 Toronto St., Toronto, Canada.  
P. O. Orders payable to Stewart Dawson & Co., at the General Post Office, Toronto.

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

Address all letters and orders to  
**STEWART DAWSON & CO.,**  
15, Toronto Street, Toronto, Canada West.

Select Tailoring and Gentlemen's FURNISHING HOUSE.

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

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

**LATEST DESIGNS**

—AND—  
**MOST RELIABLE TEXTURES**

Gentlemen will find it very much to their interest to visit my Establishment when about to purchase.

**R. J. HUNTER.**

**BOOKS, BOOKS,**

THE APPLE IN ORCHARD AND GARDEN. An account of its improved culture brought down to our present day. By James Groom, Cloth 35c.

"THE CUP THAT CHEERS SERIES."—A cup of coffee. Fancy paper 35c., mailed free. MY RECEIPT BOOK. A treasury of more than six hundred receipts in cooking and preserving, by a lady. Cloth 35c., mailed free. THE GIRLS OWN COOKERY BOOK. By Phillis Brother. Cloth 35c., mailed free.

**CLOUGHER BROS.,**

Booksellers and Stationers,  
27 KING STREET WEST, TORONTO.

\$66 a week in your own town. Terms and 25 cents free. Address H. HALLET & Co., Portland, Me.

**TORONTO WINE COMPY**

are now selling delicious Wines made from the pure juice of the grape.

Highly recommended by all principle physician of Toronto

**FOR MEDICINAL USE**

We are also supplying a large quantity in city and country for

**SACRAMENTAL PURPOSES.**

**GIVE IT A TRIAL AND BE CONVINCED!**

452 YONGE STREET, TORONTO.

**WILLIAM McBEAN, Manager.**

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

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

**CONFEDERATION**  
**Life Association.**

**THE FOLLOWING PROFIT** results in this Association will be of interest to intending insurers:  
Policy No. 618 issued in 1872, at age 30 for \$1,000 on the All-life plan. Annual premium \$90.80.  
At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of TEMPORARY REDUCTION OF PREMIUM, and has had the benefit of the same.  
This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing FIVE years \$978, EQUAL to 46.81 per cent. of the annual premium.  
The cash profits for the five years are \$4253, equal to 41 per cent. of the premiums paid during that period.  
The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$265, equal to 12.68 per cent. of the annual premium.  
The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.  
The next Quinquennial Division takes place as early as possible after close 1881.  
President,  
HON SIR W. P. HOWLAND, C.B. K.O.M.G.  
J. K. MACDONALD,  
Managing Director

**MONUMENTS**

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

A large assortment and will be sold cheap.

**J. G. GIBSON,**

417 Parliament Street, near St. James' Cemetery, Toronto.

**I. J. COOPER.**

Manufacturers of  
**COLLARS, SHIRTS, CUFFS, &c.,**  
Importers of

**MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c.**

Clerical Collars, &c., in Stock and to Order  
**109 YONGE ST. TORONTO.**

**PATENTS PROCURED**

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

**HALL'S VEGETABLE SICILIAN HAIR RENEWER** is a scientific combination of some of the most powerful re-torative agents in the vegetable kingdom. It restores gray hair to its original colour. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy; and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Renewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.  
For sale by all druggists.

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

**A. W. BRAIN.**

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

**PENSIONS**

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

ANTS

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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

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

FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 16... SEVENTEENTH SUNDAY AFTER TRINITY. Morning—Jeremiah v. 2 Cor. viii. Evening—Jeremiah xii.; or xxxv. Mark xi. 14.

THURSDAY, SEPT. 13, 1888.

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

A VERY CHEERING SALUTATION.—The Anglican Church Chronicle published at Honolulu in its issue 7th July contains the following highly grateful and cheering notice: "We return our heartfelt thanks to the DOMINION CHURCHMAN for the good wishes expressed therein for the welfare of the Church in these Islands and for our own prosperity. While we fully reciprocate this kindness, we must return thanks also for the great benefits we derive from the perusal of the calm and cultured columns of the CHURCHMAN." We have had this week a second most cheering message, in this instance from one of the ablest and most honoured of the Bishops of Canada, who writes to express his high appreciation of the improvements made in the DOMINION CHURCHMAN, and of the skill and judgment shewn in its management.

A WORD TO PROFESSOR HUXLEY.—It is noteworthy that in the Rede Lecture, which is an event of great interest in the Cambridge Easter Term, Professor Huxley, in discussing the objections which were brought against the theory of evolution, stated that he could not see how it interfered with the argument from design. And he quoted a passage from the "Natural Theology" of Dr. Paley, which the Professor conceived covered the whole hypothesis. The argument from design then, even on the authority of Professor Huxley, is not quite out of date. We expect, however, "the famous and orthodox divine," if he could have appeared for a moment in the Senate-house, would have expressed some astonishment at the extent of the application of his words when placed under the powerful magnifying glass of Professor Huxley's imagination. The Professor ascribed his early zeal for the evolutionary hypothesis to the fact that Paley's works were amongst the few books which his Sabbatarian parents permitted him to read on Sundays, and that he had gathered from them "that all our life may be the results of mechanical disposition." The idea of being rid of personal accountability has evidently an attractiveness to the mind of Professor Huxley. In a paper in Macmillan some time ago, he protested that he should "instantly close with the offer," if some great Power were to agree to turn him into a sort of machine and wind him up in the morning before he got out of bed, so that he might think and do what was right and wise." If the Professor would place himself humbly in God's

hands and live to Him, he would find himself gradually thinking and doing what is right and wise, while at the same time instead of being made into a machine, a most degrading condition we think he would realize his higher nature including his Free Will becoming enlarged and ennobled.

THE OLD ORDER CHANGETH.—The appointment of the Rev. Mr. Owen, of Southampton, to the living of St. George, Edgbaston, Birmingham, by the death of the Rev. George Lea, has caused a great change in the manner of conducting the services. Formerly the Psalms were read, the black gown used, and Evening Communion was the rule. Now, however, the Psalms and responses are chanted, the black gown dispensed with, and celebrations of the Holy Communion are at 8 a.m. and the midday service. Though the Rev. George Lea was an excellent man of the Evangelical school, and his death was deeply regretted by those who worshipped with and were attached to him, yet there is no doubt that the hearty service now provided at St. George's is thoroughly appreciated. Until the appointment of Mr. Owen to the church an early celebration of the Holy Communion in the parish of Edgbaston was unknown. He would have a poor heart indeed, however, who could speak of the late Rev. George Lea without paying his memory reverential respect. His failings were those of his time and were inevitable. Mr. Lea was one of the earliest of those clergy who broke through the dead formality of their time and sought to make their Ministry effectual as a spiritual power. All honor to those pioneer Evangelicals! The Church owes them enough to justify their defects being most gently alluded to, nay even wholly overlooked. They were earnest in an age of apathy, they made the Church pulpits ring with the Gospel, when little else was being preached than barren morality.

A GAY PRESBYTERIAN WEDDING.—In Presbyterian Scotland it is very unusual for a marriage service to be held in any of the Presbyterian Churches; the place and circumstances are most undignified, as may be evidenced by a reference to an instance quoted recently at a clerical meeting in Edinburgh. The ceremony was taking place in a back-room, the minister having said to the happy pair, "Now join hands," heard for response, "Jeanie, the toast's burnin'!" The following account of a wedding which recently took place, as reported in the newspapers under the heading 'A Gay Presbyterian Wedding,' may be taken as indicating the dawn of a better day in respect to the celebration of this holy alliance:—"The bridal party assembled in St. Mary's Church at two o'clock in the afternoon, and the officiating clergy were Dr. Boyd, of St. Andrews, and the Rev. W. W. Tulloch, Glasgow. The bride was led to the altar (1) by the Rev. James McNair, Edinburgh. There were four bridesmaids, each carrying an elegant basket of flowers. The choir was augmented by various members of the other choirs in the town for the occasion. As the party left the church the Wedding March was played. The happy pair were greeted by a shower of pretty flowers, thrown by youthful hands, as they left the church. The church was tastefully decorated with flowers and plants, which were much admired by the large audience. Here we have a Presbyterian Church which has an altar (1), and toward it the bride is said to have been led; we have also instrumental music of an advanced order, and church decoration! At present the comparative rareness of such scenes as the one quoted excites no little curiosity in the public mind; but the well-known proverb, 'The straw shows which way the wind blows,' is applicable here, and further comment would be superfluous. So writes R.H.B. in Church Bells and adds: The following is what no doubt many in Presbyterian Scotland will look upon as another 'innovation of an exotic origin.' 'A chime of five bells in number, has just been placed in the new spire of Braemar Parish Church (Presbyterian). The bells weigh respectively 10

cwt., 8½ cwt., 6½ cwt., 5½ cwt., and 5 cwt., the largest sounding the keynote, A flat. On Sunday, July 21, the chime was used for the first time; when Professor Milligan, D. D., ex-Moderator of the General Assembly of the Church of Scotland, conducted the service.'

THE REPORT OF THE ROYAL COMMISSIONERS.—Until this report reaches us in full we are not inclined to give it much attention, as abstracts and condensations are very misleading in documents of this nature. We gather however, generally, that there is a willingness shown by the Commissioners to leave power in the hands of the Bishops. When a complaint is made against a clergyman the Bishop may stop further action, or allow it to go on and himself pronounce sentence. With regard to ritual and doctrinal cases it is proposed to remove the limitations of the act of 1874 as to number of complainants, and the provision of the Church Discipline Act is to be restored and to adopt a different procedure. The "Three aggrieved Parishioners" are to disappear, and a good riddance that will be. The Bishop's veto is to be preserved in these cases. He may hear and decide the cases or send them to a Diocesan Court with a legal and theological assessor sitting with the Bishop. From this an appeal may be made to the Court of Arches. There are three courses open to the Archbishop, one to pass cases to an official Principal, or hear them himself with such official as assessor, or he may call in to his help five theological assessors who are to be Bishops or professors of one of the English Universities and with their aid adjudicate upon the cases. This revolutionizes the Court of Arches for the better.

FEATS OF MEMORY AND COMPOSITION.—The publication of a fifth edition of Dr. Lee's well known treatise upon the Inspiration of Holy Scripture recalls an incident which we give as a specimen of the power certain men have of rapid composition, following upon extraordinarily rapid reading. Some twenty eight years ago when reading mathematics with the present Bishop of Melbourne, as we left him one Saturday night he showed us Dr. Lee's book uncut, which had just come in from the book store. He had been announced to preach next evening on "Inspiration," and a very large congregation was expected to attend. Up to then Mr. Moorhouse, who was Curate of the Church, had not found any time to prepare this discourse. He however, set to work on the Saturday night, read Lee's book through or nearly so, and on the next night he preached a lengthy and splendid sermon on this difficult topic, full of quotations verbatim from Dr. Lee and Dr. Lee's authorities, a sermon which seemed indeed to have been the result of many days close preparation. Dr. Moorhouse used to delight in such wonderful feats; he never read Butler's Analogy until the evening before examination for Deacon's Orders, yet he was especially complimented by the Bishop on his brilliant "Analogy" paper!

MUDDLEMENT OR IGNORANCE?—A writer in the Toronto Mail, whom we rebuked for mixing up the Irish Church with the Church of England, has actually justified his blunder by asking whether the Irish Church was not always spoken of as the Church of England forty or even ten years ago. We answer this question with a most decided "NEVER." For fourteen centuries the Church of Ireland has been known by that name and no other, save "Irish Church" which is the same thing. It is not possible for us or any educated persons to pay respect to controversialists who have not acquired an elementary knowledge of the facts upon which they address the public. When a person writes on Church matters who does not know that there is a Church of Ireland, and that that Church has always been so called, he cannot expect intelligent readers to pay any regard to what he says. It is indeed an impertinence for such an one to claim the attention of well read Church-people.

ANITE. will be sold  
SON, St. James' to.  
ER.  
UFFS, & Co.  
GLOVES,  
ELLAS, & Co.  
and to Order  
RONTO.  
PROCURED  
ORNO PAY.  
odel and sketch,  
tentable. Many  
E. H. GEL-  
hington, D. C.  
MPY  
the grape.  
CED!  
inager.  
CILIAN HAIR  
mbination of  
il restorative  
ingdom. It  
iginal colour,  
nd clean. It  
, and falling-  
hes the nutri-  
the hair is  
It makes  
glossy; and is  
ssing. It is  
aration ever  
ts effects re-  
only an oc-  
sary. It is  
y eminent  
endorsed by  
assachusetts.  
fair Renewer  
est of many  
nd in foreign  
and used in  
the world.  
0 to \$200 per  
Books and  
& Co., Phila.  
Machine  
le St. East, to  
ET.  
for Soldiers  
Widows Pa-  
rents, Chil-  
y or death en-  
ay; discharges  
All dues paid  
up for instruc-  
Pension At-

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

### THE OLD CATHOLIC MOVEMENT IN FRANCE.

#### SECOND ARTICLE.

BY THE REV. ED. RANSFORD, LL. B.

OF the possible monarchical rulers the Comte de Paris is a Romanist only in name, while the head of the Napoleonic dynasty is well known to be an infidel in the worst sense of the word. In God, therefore, is the only hope of France, and under God, in a Church which shall show in her features the image of Christ her Founder. In her Liturgy she must be conservative of the ancient forms, and yet not too timid to adapt herself to the liturgical necessities of the age. In her doctrine she must teach the Catholic Faith as taught ever everywhere, and by all who have descended in a direct line from the Apostolic Church of nearly nineteen centuries ago. Her Sacramental teaching must be definite, bold, and uncompromising. The faithful laity must be taught that the Eucharist is at once a Sacrifice and a Sacrament; that "the Body and Blood of CHRIST are verily and indeed taken and received by the faithful in the Lord's Supper." They must be assured that in holy Baptism, *ex opere operato*, there is brought about a "death unto sin, and a new birth unto righteousness," and that by it they are "made the children of grace," the temples of the HOLY GHOST, and the recipients of the three quickening and cardinal virtues of Faith, Hope, and Charity. They must recognize in their bishops, priests, and deacons the only legitimate ministry, legitimate only as descending from the Apostles, and thereby succeeding to the commission given by CHRIST, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." The more definite the instruction as to the reception of the sevenfold gifts of the Holy Spirit in Confirmation, of the "benefit of Absolution," and of the sacredness of holy Matrimony, as "signifying unto us the mystical union that is betwixt CHRIST and His Church," the better it will be for the regenerated Church, the stronger in faith will be her members, and the healthier the social life of the community as a whole.

This ideal is presented by the "Catholic Gallican Church" now assembled in the Rue d'Arras, Paris, under the priestly care of the Rev. Hyacinth Loyson, and episcopal supervision of the Right Rev. Henry Lascelles Jenner, D.D., provisional Bishop of the community. M. Loyson's career is so well known as to require no recapitulation. His orthodoxy and his general record are above suspicion. His prudence may at times have been called in question; his spirit of zeal, self-devotion and self-sacrifice, never. Though opposed by foes from within and from without; though oppressed by poverty; though assailed by calumny and misrepresentation; his motives called in ques-

tion; his words distorted and falsified; his pluck and energy have never failed; and now he has the prospect of seeing his work prosper. Utterly unself-seeking, he has never desired what he could so easily have obtained, episcopal consecration for himself. This absolute necessity for the existence of a Church he has sought for from without. The Old Catholics of Germany and Switzerland could neither receive his Church as subject to their jurisdiction, nor supply him with a prelate who would be acceptable to or could find himself at home among Frenchmen; but they none the less wished him God speed. The Church of England, owing to her hampering relations with the State, was obliged to refuse to take the infant community under her direct, or to consecrate a bishop for a Church whose chief line would be one of active aggressive opposition to the then more than quasi-State Church of a friendly power. The Church of Ireland was hardly sufficiently at one in sentiment with the French reformer, and was, therefore, ruled out of his calculations. There remained only the Scottish and the American Churches. The latter, for reasons best known to herself, did not seem disposed to aid the movement very cordially—probably the ill-success of the experiment in Mexico deterred her—the burned child dreading the fire. Wherefore he turned to the struggling Scottish Catholics, who gladly accepted the charge. Thus once more has that old Church proved a mother to a struggling child; and though she has not, as in the case of the American Church a century ago, consecrated a bishop for the rising community, she has taken it under her fostering care and sent it, provisionally, a "nursing father," till such time as a "father in God" is raised up to it from its own ranks. Thus she has endorsed its orthodoxy, and borne witness to the fact that the doctrines of the "Catholic Gallican Church" are those of the Church Catholic, nothing having been either added to or taken away from the "Faith once and for all delivered to the Saints." Her Liturgy and formularies are couched in the vernacular and are in the main those of the old Gallican Church. Her ceremonial is sufficiently ornate to be attractive, and presents all the main features of that to which the French mind has been so long accustomed. In Holy Baptism, Confirmation, Ordination, and the Order for the Visitation of the Sick, unction is retained, and in the services of the Church, especially at the Altar, the old vestments are in use. Thus, while no violent change has taken place in outward observances, the Church has been in doctrine and practice completely cleansed from all Roman and un-Catholic accretions.

Here, then, is a work of legitimate reform, as much so as that of the Old Catholic movement in Germany or Switzerland, and one which is conducted on precisely the same lines. As such it ought surely to commend itself to the support of "all who profess and call themselves Christians." Of them some are in sympathy with Bishops Rein- kens and Herzog, others uphold Bishop Riley in Mexico, or advocate the creation of a national Church in Spain and Italy, or do all that in them lies to strengthen the hands of Bishop Holly in Hayti, or tender a patronage (which is not sought) to the so-called Jansenist hierarchy in Holland, or those of the holy Eastern Church in various parts of the three Eastern continents who are striving to hold their own against the aggressions of Rome. Yet, of these *factors* of the same reform elsewhere, there are some who distinctly oppose the same movement in France (really because of its incep-

tion being due to M. Loyson, but) on the alleged ground of its being schismatical, unorthodox, or not called for.

We propose to deal with these objections in another article.

#### SACRILEGE.

THE letter of the Bishop of Algoma, which we give below, tells as painful a story of sacrilege as it has been our lot to hear of in connection with the Church in Canada. This act of gross sacrilege does not surprise us, however, so much as it shocks, for it cannot be regarded as a mere manifestation of individual prejudice, wickedness, and passion, which assume the name of a certain form of religious zeal to cloak their foulness. When Prince Bismarck was fired upon some time ago, it came out on the trial of the would-be assassin, that he had been stirred up to the deed by hearing the Prince denounced by a Jesuit preacher. If the person who committed the sacrilege at Port Sydney is caught and examined, he would, we are convinced, confess that the diabolical inspiration on which he had acted, came from reading articles and leaflets which have been freely distributed in the Algoma diocese, attacking with virulence those who regard with due reverence "the sacred symbol of our common faith," and denouncing them as Papists in disguise. The Bishop of Algoma has done himself great honour in issuing so manly a denunciation of this sacrilege, and he manifestly is not ignorant of the inspiring source of the deed, when he says of the culprit: "He thought himself a most Evangelical Churchman in his dislike for the sacred symbol of our faith."

There are, however, Evangelicals and Evangelicals, and the overwhelming mass of those who share this title will cordially echo the Bishop's indignant rebuke of the culprit, which carries with it a terribly severe lesson to those by whom he was set on to do this wickedness by those articles and leaflets which have had free course in Algoma as well as other dioceses.

St. Joseph's Island, July 20th, 1888.

To the Churchwardens, Christ Church,

Gentlemen,—I am informed that within the past few weeks Christ Church has been feloniously entered by some unknown person, and that a portion of the furniture of the church, in the form of a cross, has been taken down and stolen. Allow me to inform you that you, as the duly constituted guardians of the Church property in —, are responsible for the safe keeping of said property, and I hereby instruct you to take such steps as in your wisdom may seem best, for the discovery of the offender. Church property is at least as sacred as private property, and cannot be stolen without exposure to the penalties of the law. The person who has surreptitiously removed this cross has been guilty of sacrilege. He is a thief in the blackest sense of the word. He thought himself a most Evangelical Churchman in his dislike to the sacred symbol of our common faith, but he did not hesitate to steal what did not belong to him. If members of the Church of England are opposed to the use of certain symbols in her churches, they are at perfect liberty to object, and there are constitutional methods provided for the redressing of any alleged grievance, by formal representation to the Bishop of the Diocese, but let them and others understand that they have no more right to enter a church secretly, and deface or remove any portion of its furniture, than they have to enter a neighbour's dwelling and appropriate his goods under shelter of the darkness of midnight.

I, therefore, look to you for speedy and active measures for the discovery of the offender in this case, and if found, for either the restoration of the stolen cross to its wonted place, or failing this, for the prosecution of the offender according to law. Meanwhile I request that this letter may be read publicly in the congregation of Christ Church, by Mr. —, the catechist, on the first Sunday after its receipt by you. I remain, gentlemen,

Yours faithfully,

E. ALGOMA.

CHURCH GROWTH IN ENGLAND.

A VERY observant writer in the Mail, Aug. 3rd, (Rev. A. W. Spragge, Newmarket, Ont.) supplies a few facts relative to the wonderful life, growth, and spirituality in the Church of England at the present time. Besides the London Times, a not too friendly critic, which, he says, joins in similar statements, Mr. Spragge writes: "Dr. Rigg, one of the leaders of the Wesleyans in England, at their annual conference three years ago, testified that while some of their chapels were being deserted some of the English churches were crowded; that, as a general rule their chapels were as scantily attended now as the Church of England churches were three generations ago. Rev. Dr. Osborn, who went on to speak in the same way, had no hesitation in saying that he did not believe there was ever such a revival of religion as that of which the Established Church has been the subject during the last half century."

"The Bishop of Durham, a man of great intellect and scholarship, in a recent charge says:—'NEVER SINCE THE EARLIEST DAYS OF CHRISTIANITY HAS ANY CHURCH EXHIBITED greater signs of active, healthy, vigorous life. It is the manifoldness of the developments which arrests and compels our attention.' The Bishop of Tennessee in a recent speech declared there had not been in the Church such an awaking to spiritual life and progess since the Day of Pentecost, as was seen in the Church of England in our day."

"Now for a few facts to show that these witnesses within and without the Anglican communion are true. In England, within the last thirty years, over 2,000 new parishes have been created. The bishops and clergy have increased from less than 15,000 to nearly 21,000. Over \$250,000,000 have been expended in church buildings. About \$500,000,000 have been contributed for church endowments. In the last twelve years more than \$80,000,000 have been subscribed voluntarily for day schools under Church control, and the net increase of accommodation in these schools during the same period has exceeded one million and a half.' Surely these figures are more eloquent than any words."

Then, again, the other day all Canterbury turned out to welcome and do honour to the new Archbishop. His entry was more like a royal progress, than the spontaneous enthusiasm of the people, than a bishop's visit to his cathedral city. About fifty years ago the Archbishop of Canterbury was hissed by the mob when proceeding to the ceremony of his enthronement. What a change for the better! Then, look at the city of London. Fourteen years ago there were 620 churches; now there are 928. Since 1869 an increase of fifty per cent., an average of twenty-two churches built every year in one city."

If time and your space did permit it, I could show an equal, if not greater growth of the Church in the United States. The above is sufficient to show that, under God's blessing, the growth and progress of the Church of England in the present day has been most wonderful."

The National Church, of May last, says that there has been an increase in the confirmees of the diocese of St. David's, Wales, from 4,000 to 7,000 in three years."

An American clergyman writes from Van Buren Ark., as follows:—"Church of England newspapers show that at least seventy additional churches are consecrated each year in England in

addition to the large number built, and which some Low Church bishop refuses to consecrate, but in which, nevertheless, divine service is held. As regards its being the Church of the minority, I think if you examine a little book, the last so-called 'Religious Census,' by P. S King, your eyes will be opened somewhat. That it was so 300 years ago is true, that it is so to-day, no man after having examined the question candidly and without prejudice will affirm. She is making large accessions daily, and this is true not only of the Church of England, but also of the Church of Ireland, and the Episcopal Church of this country. It is true that a few leave her for Rome, but no account is taken whatever of the large number who return after a short stay, or come directly from Rome. I, in a short period of two years working in villages, have known no fewer than five, besides having many of the children of Roman Catholics attending church and Sunday-school. Neither is there any account taken of the more than double of those who go from other religious bodies to Rome. I have never personally known one Episcopalian to go to Rome, but of Dissenters a large number, but not near as large as the number of Dissenters who have for various reasons come into the Episcopal Church, and I think that this is the secret of the intense dislike shown by non-Episcopal bodies for the Anglican Communion."

DEGREES OF AUTHORITY.

ABSOLUTE truth must ever remain truth. Yet we must all be aware that where it comes to us on authority, the weight of its appeal may admit of almost infinite variation."

For example, we are suffering from some slight ailment. A friend looks in and assures us that such-and-such a newly discovered drug is a specific for the complaint. He has tried it and found it answer. Of course he may be in the right; but he is not a doctor, he cannot be a good judge of the similarity of our constitutions or the reverse. Presently, however, a distinguished physician happens to call. He also has formed a favorable opinion of the new remedy, and believes that we might safely give it a trial. The case has now assumed a new aspect. Our friend's advice was from the first just and true. It is not more true than it was; but it has now come to us with the stamp of authority."

It may seem paradoxical, but it will, we believe, be found a correct statement, if we venture to assert that in the realms of science, the sphere of authority is at the present moment in process of enlargement. The reason seems to be this, that each department of knowledge has of late years grown so vastly, that the most accomplished man of science can no longer hope to be well versed in more than a few subjects. It has been said, that few can understand an entire volume of the proceedings of the Royal Society of London. In many instances they are at a loss even to comprehend each other's language. Consequently, on the many branches of knowledge of which they are ignorant, they must be content to rest upon the authority of specialists."

Turning from physical science to religion and morals we observe from the Anglican point of view (which is we maintain a reasonable one) three grades of authority."

In the lowest grade must come, we conceive, all propositions on faith or morals which are distinctive and peculiar."

We do not mean that they are to be treated lightly. We derive vitality, it has been well said, from Apostolic sources, as the leaf derives it from the parent stem through the medium of the branch from which it springs. A certain national hue and form may be actually desirable; and would probably remain intact even if it should ever please God to restore to Christendom the great gift of outward unity. "In these our doings," say the compilers of the English Prayer Book, "we condemn no

other Nations nor prescribe anything but to our own people only; for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition." These words it is true, have a special reference to points of ritual, but they may surely be extended to portions of teaching as well. A Church which proclaims the error of other Churches, of all the great Patriarchal Sees, cannot have intended to claim infallibility for every word of our own on such themes as justification or original sin or the works of the unregenerate. Her utterances on these subjects must be open to re-consideration."

But there are other doctrines which are in no wise distinctive and peculiar, those which lie enshrined in the creeds of Christendom, or which have from the first formed part of Christian worship. The authority with which these are presented to us is surely far longer and deeper than that of any individual Church. The Nicene Creed is the language of the Church universal. "Such a judgment," says the ablest Anglican treatise of our day upon the Church of Christ, "is irrevocable, irreformable, never to be altered." We may be able on some other occasion to quote the language of the authorities, both Patristic and Anglican, on which the above-quoted dictum of Sir Wm. Palmer is based. At present it must suffice to say that these writers look down to something deeper yet, namely, to the language of our Lord Himself and of His Apostles, concerning that Church of the living God, which is the pillar and ground of the truth."

But the revelation made through Holy Scripture, and its witness and keeper, the Church, has not yet penetrated all the world. What it distinctly teaches is indeed truth absolute, and involves a deep responsibility on those who have received it. They are bound to keep it firmly and to impart it. Those who, from living in heathendom, or from being brought up in ignorance or prejudice, have never received it are in a very different position. There may indeed be those among us who have wilfully closed the mental eye, and ear, but numbers more, we may trust, are not, in this respect, souls which have rebelled against the light."

But there is a third class of truths, which revelation has indeed republished, but which are prior to the Holy Scriptures, and which form what we commonly call Natural Religion. These are especially the Being of God, the existence of a moral law, and the idea of retribution after death. Those who live and act upon such knowledge, if they have never enjoyed a full opportunity of learning more, may, we trust, be saved by the Sacrifice once for all consummated on Mount Calvary, although they have not known on earth the messages from God vouchsafed concerning it. But those who have rejected what creation itself should have taught them, are, the Apostle says, without excuse."

If these principles be sound, they lead to many important inferences. We can only point to one or two."

1. They shew the extreme and special gravity of all attempts to undermine men's faith in Natural Religion. We are not thinking so much of coarse assaults, such as those of a Bradlaugh, as of the refined ones of which Spinoza was the leader some 150 years ago, and of which (to our deep regret) Mr Matthew Arnold is the abettor and instigator in our own day."

2. They tend to point out distinctions, which, in our judgment, are far too easily passed by, bearing upon the attack and the defence in relation to the Westminster Confession. Some of its assailants placed all its propositions on a level, and treat them all as the conclusions of some—not very great—men, who met in between 1643 and 1647. The defenders too often accept the battle on these terms, class all the truths of Natural Religion, all the dogmas taught by the undivided Church, and all the conclusions reached by the British Presbyterian divines of the seventeenth century, as equally valuable and important, and as resting on an equally stable basis. This may be an inevitable line of defence for those who make the Bible everything, and the Church nothing. But possibly some Pres-

byterians will be found who, like the late Dr Norman Macleod, perceive that such a position is untenable one, and are willing to adopt some modification of their position, and re-consider the question of the best mode of resistance to the attacks of utter unbelief.—*Scottish Guardian*.

### THE BLACK AND WHITE THEORY OF HISTORY.

AN English Lord Chancellor, who held the seals for a long period, was reproached for delay in his judgments. Very possibly he was too hesitating; but it is also possible that his critics were often unreasonable. "Men talk," he is reported to have said, "as if the cases that come before me are simply black and white; I find that most of them are grey."

What Lord Eldon said of suits in Chancery holds good, to a large extent, in history. Nevertheless, the black and white theory possesses a charm of its own, and appeals with much force to some classes of minds; and this not merely as a view, which may here and there be justifiable, but as one which is capable of universal application.

When and where do we expect to find this theory prevalent? We should say with the young rather than with maturer minds, and in the country rather than in towns.

Many years have passed since a little girl, who had commenced a juvenile study of English history, requested our assistance in the task of arranging the pieces of a puzzle, consisting of portraits of the sovereigns from William I. to Queen Victoria. As the head of each successive monarch was fitted into its place this query was proposed to us—"Was he good or was he bad?" The notion of a mixed character had not yet dawned upon the mind of our youthful companion. Macaulay had an inclination towards this style of historical composition. His taste for it waxed fainter as he grew older, though it occasionally displayed itself even in his later years. But from the first a desire to be fair now and then interfered with it. Thus, in his very youthful essay upon Milton, the struggle between Charles I. and the Parliament is described as "the great conflict between Oromasdes and Arimanes. Considering the Manichean doctrine from which this image is derived represented Oromasdes (or, more correctly, Ahura-Mazda) as the beneficent power which is the source of all good and Ahriman as an equally powerful Satan, this comparison certainly implies an unmistakably black and white view of the period. Accordingly, we expect to find the supporters of the one cause depicted simply as angels, and their opponents as the reverse of angels. But to his credit, be it remembered, the essay proceeds very differently. The adherents of Arimanes were, it appears, not quite demons. "Our royalist countrymen were not heartless, dangling courtiers; they were indeed misled, but by no base or selfish motive. They possessed in a far greater degree than their adversaries those qualities which are the grace of private life. With many of the vices of the Round Table, they had also many of its virtues—courtesy, generosity, veracity, tenderness, and respect for women. They had far more both of profound and of polite learning than the Puritans. Their manners were more engaging, their tempers more amiable, their tastes more elegant, and their households more cheerful."

There must be in our own day a vast number of loyal subjects, who conscientiously believe that complete success on the part of the Cavaliers would have been a real misfortune for the country. Some of the ideas maintained by royalists were of comparatively recent date. Even Thucydides declares that in Greece limited sovereignties were more ancient than absolute ones. Blackstone says that all the Gothic monarchies were originally limited. The notion of indefeasible hereditary right was unknown to the great English lawyers, such as Bracton and Fortescue. Nor had it been sanctioned by theologians. It does not appear in the works of the Fathers; it is simply contradicted by the Schoolmen, and by many local councils, more especially by Spanish ones. It is virtually condemned in the great work of Hooker. We must come down to the age of the Caroline divines in England, of Bossuet and his contemporaries in France, if we desire to find countenance for such a doctrine on the part of the clergy.

Nor is it possible, we fear, to acquit either the King or his consort, Henrietta Maria, from the dissimulation. This fault is, says a candid and judicial writer, "the one great blot on the character of Charles I."

Now just as in the large cities Mr. Buckle's attack upon Scotland was met with serious replies, while writers in country papers simply declaimed, so we must expect to find it now. Ideal portraiture may be recognised as such in London or Edinburgh: they will long be regarded as perfectly truthful in Wales or in rural districts of England or Scotland. This is no new phenomenon. Christianity itself had to suffer

from it. By the time of the emperor Theodosius the religion of the Cross, thoroughly established and potent in the capital and the large cities, had still to cope with the difficulty of penetrating the rustic mind; and the name for a countryman (*paganus*) became the customary appellation for a heathen.

These thoughts have been suggested to us by the donation from a friend living near the Scottish border, of a cutting from some local newspaper. It contains a description of the Covenanting army, of May, A.D. 1689, as, under the command of Leslie, it encamped around Duns Law. The sketch, which is from the pen of a Free Church Minister, is not destitute of enthusiasm or of gracefulness. The good points of the Covenanters—and far be it from us to deny their many noble qualities—are briefly and effectively set forth; and the general drift of the article (transferred from the columns of the *Free Church Record*) seems to us to lie in the direction of the black and white view of the whole transaction as between them and their opponents. It implies, if we mistake not, that it were well for Scotland to be Covenanting still. If this be its object, we are compelled to say, that though originally published in a town, the article must surely be intended for country use and consumption. It may pass muster in the region watered by the Whitadder; it will not find cultured hearers in great capitals. Let us glance—we can do no more—at one or two of its details.

"He [Charles] as usual shuffled in his negotiations, but was at last compelled to grant to the Covenanters their reasonable demands."

That Charles was too often a dissimulator we have already admitted; but was Leslie, who is depicted as stainless, perfectly unscathed in this respect? It is charged against him, that when he accepted at his sovereign's hand the title of Earl of Leven, he made a solemn promise never more to bear arms against the king; but that when in 1648 he again accepted the command of a hostile army, he pleaded that his promise carried with it the implied reservation of all cases in which liberty or religion might be at stake. Now this is just the kind of reservation with which Pascal charges his enemies the Jesuits. We believe that Mr. Palgrave is quite in the right on this head both in the prose and the verse of his "Visions of England." Of untruth on the part of Charles he writes that his antagonist's conduct disentitles them from pleading it against him; and of his spouse he sings—

'As a bird by the fowlers o'netted, she shuffles and changes her ground;  
All wiles lawful in war and the foe unscrupulous round.'

With Hallam, Macaulay, and the Duke of Argyll, with the Presbyterians of 1649, we still denounce the execution of Charles I. as a great crime. The reaction caused by it led to the prostration of the national liberties at the feet of Charles II.

And then "their reasonable demands." We have not space to copy out that article of the Covenant which requires the *extirpation* of all Popery and Prelacy throughout the entire realm; nor to dwell on those burnings of gentleman's houses which (says Aytoun) if published would remove all surprise at the severe retribution taken. But we conclude with some remarks from a writer who has done the fullest justice to all the nobler elements of the Covenanting cause—

"Cargill, Cameron, Renwick, and their followers, entertained not a doubt that it was God's will that all in these lands, from the king to the peasant, should be made subject to the Covenants. Who can believe so now? If the course of Divine Providence, as traceable as the history of the last two hundred years, affords any indication of the Divine will, that was not the Divine will. To have forced these Covenants on the nation at the Revolution, or at any period since the Revolution, could manifestly have only led to wrongs and cruelties as great as those against which the Covenanters protested and struggled."

The restoration of St. Giles's Church in Edinburgh is a form of protest against one element of Puritanism; its abhorrence of art and of music being wedded to divine worship. The above declaration is another form of protest against belief in the Covenants in the seventeenth century. It was well, to our thinking, that it should have been uttered in St. Giles's by the Professor of Divinity in Edinburgh University, the Rev. Dr. Flint. We commend it to the notice of Presbyterians in the Merse and in other rural districts.—*Scottish Guardian*.

### LAY HELPERS.

AN article on the work of the London Diocesan Lay Helpers' Association in the current number of the *Church Quarterly Review* contains so many points of interest that we propose to devote more space to putting them before our readers than could be allotted in a general notice of the serial.

The first thing which the writer points out is the all but total absence of reference to lay work, or even to lay share in the Church at all, from the literature

of the early Tractarian era. The one notion which occupied the minds of the leaders fifty years ago was the revival of the idea of the three-fold Apostolic ministry as the one essential of a true Church, and the most they could think of with regard to the laity was that here and there a layman, if he were very good indeed, might become a clergyman. In truth, as is pointed out, the laity of that day were not so friendly to the Church as to induce the reforming clergy to associate them in any attempt to revive the Church, which they seemed more inclined to mutilate, if not to destroy.

The writer is, we think, a little in error in the date he assigns to the beginning of a better mind in this respect, which he puts as late as 1863. For the English Church Union, in which the laity have had from the first a larger share than the clergy, was organised on its present footing in 1862, and was even then a reconstruction of earlier associations rather than a wholly new body: while the Guild of St. Alban, which is so definitely lay that a clergyman can hold only a secondary position in its ranks, and which undertakes many kinds of ecclesiastical work, has been in existence ever since 1846, not to speak of local confraternities, guilds, district visitor societies, and the like, scattered over many scores, if not hundreds, of parishes long before 1863.

But if the question is narrowed to the institution of a diocesan organization, recognized and commissioned by episcopal authority, as distinguished from purely voluntary associations and from parochial ones, then it is doubtless true that the body named at the head of this article was the first in the field. The system on which it is framed is this: the Bishop is *ex officio* President, and appoints the committee, in about equal numbers of clergy and laity, every year. The diocese is mapped out into districts which appear to be identical with the rural deaneries, in each of which there is a District Secretary as manager, and the incumbent of every parish is asked to appoint a parochial correspondent to represent him in all matters connected with the Association. The qualification for membership is the being a communicant in the Church of England, and qualified to give lay help in parish work. Candidates must be recommended to the Bishop, either by the incumbent of the parish where a worker is desired, or by any two actual members. No money qualification is exacted, and no pay is given; all expenses being met from the Bishop of London's Fund, supplemented by collections and private donations. The members are distributed over all ranks of society, from the labourer to the nobleman.

Within this body there is a smaller one, consisting of the Readers, who have grown in London alone from eleven in 1869 to about two hundred in the present year, while five hundred more are found in the remaining dioceses. And there is also a special class within the Readers themselves, bearing the title of "Mission Readers," who are empowered to conduct mission services, and who must first pass an examination before a board appointed by the Bishop. The writer suggests, as a less cumbersome plan, that a yearly examination should be held, open to all Readers at their discretion, passing which should make the successful candidates Mission Readers *ipso facto*. He thinks, and we are inclined to agree with him, that this scheme would attract men of higher position and attainments, and would give more status and stability to the office, which might be fenced with a few simple regulations, chiefly that of never exercising it in any parish save with the incumbent's assent.

We are told something of the opportunities afforded by Keble College, Oxford, and Selwyn College, Cambridge, to lay helpers for instruction and spiritual retirement, and of the courses of lectures at St. Paul's with the yearly "Quiet Day;" and the manner in which the movement has spread may be judged by the numbers on the roll, which according to the last report, were 3,669.

So much for the system. We will now turn to some of the considerations which the writer lays before his readers as suggested thereby.

First, he remarks that whereas the clergy are compelled to be controversial, and to direct much attention to the points which divide the several communions, contrariwise, the lay tendency is to neglect such matters, and to dwell rather on points of contact, so that the probable result of bringing the two classes closely together in the same work is that the clergy will be more drawn to the things that make for peace (and, he might have added, the laity will learn more of definite doctrine), so that there will be a force making for the abatement of divisions whether inside the Church or outside it.

Next, it is plain that the existing machinery of the Church is totally inadequate to deal with the masses of urban heathenism, especially in view of the rapid growth of population. And it is of little or no use to set a solitary lay agent to evangelise a district of several thousands. What is wanted is to bring a whole body to bear with concentrated effort on districts of manageable size, and that not spasmodically, but by continuous effort.



to bring to Moose next summer—for these I confidently ask your assistance.

Our church at Moose, too, must be at once enlarged: this is not to give it a more imposing appearance, but simply because the congregation has grown to that extent that, as the Indians say, "Ashi numawela tapus Renas," "It will no longer contain us." After my arrival, last summer, I found it impossible to pack into it all who were anxious to be present at our services: in this I am sure you will heartily join with me.

And now, farewell, I commend the work of God in this land to your prayer and to your liberality; I am your servant and substitute for Christ's sake, and I am certain my hands will be strengthened, and my heart comforted, as they have been already, by your warm and loving sympathy.

Believe me,

My dear christian friend,

Yours, in sincerity,

JAMES MOOSONEE.

Contributions will be received and acknowledged by either of my two commissaries—the Rev. Canon Robertson, Whitehall, Sittingbourne, or the Rev. J. Burnside, the Rectory, Huntingfordbury, Herts; by the Rev. Alured Clarke, The Grange, Eglinton, York, or by H. G. Malaher, Esq., 5, Tyndall Place, Islington, London N.; and in Canada, by the Rev. H. Pollard, Ottawa, or they may be paid in to the account of the Moosonee Church Extension Fund, at Messrs. Barnetts, Hoares & Co., 60 and 62 Lombard Street, London E.C.

### MONTREAL.

FRELIGHSBURGH.—The Bishop held a Confirmation in this parish on the 31st August. The candidates were addressed by Rev. Mr. Thicke, of Knowlton, and also by the Rev. Mr. Hibbard, of the diocese of Connecticut. The sermon was preached by Rev. Mr. Krans, of New York city. There was a very large congregation present. The beautiful and substantial new "Bishop Stewart Memorial Church of the Blessed Trinity" is rapidly approaching completion, and will probably be opened this autumn. Great credit is due to the rector, Canon Davidson, for the untiring zeal which has raised so noble an edifice in comparatively so short a time. The church will indeed be a worthy monument to the sainted Bishop whose name it bears, and who for many years was rector of the parish.

IBERVILLE.—The Bishop is now making his annual rounds through the parishes in the deanery of Ibergville. He hopes to visit Lacolle, Ormstown, Huntingdon, Franklin, Edwardstown, and Hemmingford, as well as any other parishes in the deanery needing his presence. He returns to Montreal just in time for the Provincial Synod.

DIOCESAN COLLEGE.—This school reopens next week with over twenty students. Canon Henderson, the Principal, has returned from Europe greatly improved in health, and almost as strong as he ever was.

CLERICAL GUILD.—It is on the tapis to organize a Clerical Association, on a somewhat large scale in the deanery of Bedford. The association is to be, mainly, for the spiritual help of the members, and for the discussion of such matters as come up in the working of rural missions and parishes. It is proposed to have the guild a separate and independent organization, in no way connected with deanery meetings or any thing of that kind, with an informal and brotherly conference. But more anon.

CHURCH SCHOOLS.—Something is being done in this Diocese to hold in the hands of the hands of the Church the secular education of the children. There is now a high class day school in the parish of Knowlton, another in Cowansville, another in Farnham and another in Bolton. Then there is the Sabrevois (French Roman Catholic) mission school in Montreal, the St. George's Church day schools, St. John the Evangelist's boarding and day school, and a very superior ladies' school at Dunham, known as "The Dunham Ladies' College." If we could only maintain in every parish and mission a good day school, the battle our Church is fighting with her adversaries, would be more than half won.

### ONTARIO.

OTTAWA.—On the 28th ult. the Church Sunday Schools in this city and its suburbs held a union picnic at Aylmer, on the upper Ottawa. A procession was formed at St. John's Church, consisting of the clergy, teachers and children of St. John's, St. Alban's and St. Bartholomew's. Headed by the band of the

43rd Battalion they marched along Wellington street to Bank street where they were joined by the Christ Church School. At the west end of Wellington street St. Paul's school was in waiting, and shortly after ten o'clock the Canadian Pacific station was reached. When the whole procession was complete there were about 1000 children in line. The Union Jack was carried at the head, while each school had its appropriate banner with its name inscribed. A different color was chosen by each school for its banner, while each child wore a badge of the same. As a demonstration the procession was said to be one of the finest ever seen in Ottawa and attracted universal admiration. The music of the band seemed to have a powerful effect in inducing steady marching on the part of the children. When the station was reached it was found to be already greatly crowded by those who intended to accompany the children as well as by those who were led by curiosity to witness so fine a spectacle. The Sunday School of St. James' Hull was there waiting to join the other schools. Seventeen cars impelled by two engines left the station for the picnic ground, which was reached without much delay. A pine grove on the shore of Lake Duchesne had been kindly lent for the purpose, and soon the different schools assembled for dinner, each on the spot indicated by its own banner. The usual plentiful supply of good things was soon disposed of. The afternoon was spent in races, games and other amusements, while the band enlivened the proceedings by its frequent performance of popular airs. The day was everything that could be desired. And the immense crowd, reinforced by the inhabitants of Aylmer seemed to enjoy themselves most thoroughly. At five a second supply of good things was dispensed, and before six all were at the station ready for the return journey, which was accomplished without mishap. So ended the union picnic acknowledged by all to be indeed a great success. This demonstration seems to furnish an unmistakable proof that in Ottawa at least there is none of that decadence of the church of England of which in these days we are so sick of hearing.

MABERLY.—The Rev. W. A. Read, incumbent of Oxford Mills, very kindly came over and preached at all the services in this mission on Sunday, the 26th of August. He is an earnest, impressive and ready speaker, and his presence will tend to strengthen greatly the spiritual welfare of the people. The Rev. Elwin Radcliffe acknowledges with many thanks \$28.50 collected by Miss Dorcas Butler, and \$27.55 collected by Miss Phoebe Butler, Perth, both being ably assisted by Miss Harbeck; \$13 collected by the Misses Perkins, Bathurst; \$10, C. A. Matheson, Esq., Perth; \$10, Messrs. Meighen & Bro., Perth; and \$2, Miss Rice, Kingston. Those interested in the mission may like to know that \$220 stands now to the credit of the St. Alban's Church building fund.—*Laus Deo.*

KINGSTON.—Mission Board Meeting.—At a meeting of the Mission Board to-day a comparative statement showed the balance due the Bank of Montreal was \$1,768.20, as against \$3,340.12 at the same date last year; while \$9,217.34 had been paid in mission grants, as against \$7,181.98 the year before.

### TORONTO.

THE REV. JOHNSTONE VICARS begs to acknowledge with many thanks the following contributions to the Society for Promoting Christianity amongst the Jews: A Friend, Brockville, \$6; Mrs. Thorne, \$1; Robt. Baldwin, \$20; Miss Wilks, England, \$2.44; The Bishop of Toronto, \$5; A. H. Campbell \$10; B. H. Dixon, \$10; J. Grant Macdonald, \$20; C. Gamble, \$5; Samuel Platt, \$5; W. H. Howland, \$5; W. P. Atkinson, \$2; Mrs. Haldan, \$2; Col. Moffatt, \$5; Mrs. Grasett, \$10; Mrs. Mackelcan, Hamilton, \$1; Adam Brown, Hamilton, \$2; Mrs. J. D. Smith, \$1; Mrs. Draper, \$1; Geo. J. Boyd, \$10; Mrs. Jopling, \$3; F. Richardson, \$5; Capt. Douglass, \$2; G. R. Grasett, \$2; Mrs. Geo. Mackelcan, Hamilton, \$2; Mrs. Greey, \$5; N. W. Hoyle's, \$5. For the Jewish Refugee Aid Society—B. Homer Dixon, \$10. Contributions thankfully received. Johnstone Vicars, 515 Sherbourne Street, Toronto.

WOODBIDGE.—The yearly picnic of the Sunday-school of Christ Church (O. P. Ford, incumbent) took place on Tuesday, Aug. 28th. Owing to unfavourable weather it was held in the Agricultural Hall, where a large number of people assembled and where a pleasant time was spent. The parsonage is progressing nicely, and it is hoped it will be ready for occupation by the clergy in the early part of the winter. The sum of \$500 is still required. Contributions forwarded to the Rev. O. P. Ford, chairman of building committee, Mr. Henry Abell, treasurer, or Mr. C. J. Agar, will be very thankfully received and promptly acknowledged.

MISSION SECRETARY APPOINTED.—It is with much satisfaction that we announce the appointment of

the Rev. W. F. Campbell, of London, Ont., to the position of mission secretary for the diocese of Toronto. Mr. Campbell for some years has filled this office in the diocese of Huron, where his diligence, prudence, zeal, and brotherly good feeling have won him the esteem and confidence of the clergy and laity of the whole diocese, and proved of the greatest service in his duties as mission agent. We cordially congratulate Mr. Campbell, and wish him a pleasant and successful career. We also congratulate the clergy on this appointment, as they will find Mr. Campbell a brother in sympathy and a friend to be trusted. The diocese of Toronto has secured a mission agent whose work will be an increase of strength both materially and spiritually.

CONCERT ON THE ISLAND.—A conversazione was held at the Island residence of Mr. George Gooderham on Wednesday night last. It was largely attended. Among those who contributed to the excellent programme, consisting of songs and readings, were Miss Morgan, of Newmarket; Mrs. Anderson, and Messrs. Phillips, Read, Schuch, Sykes, and Winans. Refreshments were served during an intermission, and later in the evening dancing was commenced. A collection was taken up among those present, and the sum contributed, added to that realized from the sale of refreshments, made up a total of \$75. The money will go to swell the funds of the Island Church, a building to be erected during the fall. Previous concerts held realized about \$270, so that there is now \$345 in the hands of the treasurer, Mr. John Massey. We hear with much satisfaction that this building is to be used for the services only of the church.

PARKDALE.—Mr. W. P. Atkinson gave a garden party last night at his residence on Jameson-avenue, in aid of the building fund of St. Mark's Church. There was a large and fashionable gathering, and their gay attire under the quaint light of the numerous Chinese lanterns with which the grounds were lighted presented quite an animated appearance. The band of the Massey Agricultural Works was in attendance, and performed several selections.

SYNOD OFFICE.—Collections, &c., received from 20th August, 1888, to 6th September, 1888.

MISSION FUND.—July Collection.—St. Barnabas, Chester, \$3.00; St. Stephen's, Vaughan, \$3.00; St. Anne's, Toronto, \$2.41; St. John's, Cartwright, \$4.20; Union Chapel, Douro (Otonabee), \$1.00; Thornhill, \$5.10; Scarborough, Christ Church, \$4.64; St. Paul's, \$2.05; St. Jude's, \$1.10; St. Luke's, Ashburnham, \$6.28. *Missionary Meeting.*—Haliburton, \$3.45; Peneanguishene, All Saints', \$2.00; St. Alban's, 25 cents.

PAROCHIAL MISSIONARY ASSOCIATION.—St. John's, York Mills, \$7.00.

WIDOWS' AND ORPHANS' FUND.—2nd Payment under New Canon.—Rev. Charles Darling, \$8.00.

C. E. T. S.—At a recent meeting of the committee of the Central Association a memorial was adopted to the Provincial Synod, praying for the establishment of a C. E. T. S. for the province, including Ontario, Quebec, and the maritime provinces, and for the appointment of a Sunday on which temperance as a branch of church work may be urged on congregations; also requesting that a ribbon or badge to be worn by all members of the Society may be authorized. A report was presented of the various C. E. T. S. publications and leaflets now ready for distribution.

ORDINATION.—Rev. George Nattress, recently ordained by the bishop of Toronto at Port Hope, has been appointed curate of Holy Trinity church Toronto, and will enter upon his duties next week.

AURORA.—The old wooden and brick church of England at Aurora, which has done duty for 35 years, was pulled down a month ago, and now a handsome white brick structure is in process of erection. According to the plans, the new church will be by far the handsomest church in the place. It will cost about \$7,000.

NEWMARKET.—At Newmarket, four miles away, a new Anglican church is about to be erected with a parsonage adjoining. This building will be of brick and stone.

WELCOME HOME.—The congregation and friends of S. Philips' church met at the residence of Mr. Browne to receive the Rev. Mr. Sweeny, rector, and Mrs. Sweeny, who were very warmly welcomed. Mr. Browne's grounds were illuminated and a supper served, at which Mrs. Sweeny distributed her wedding cake.

### NIAGARA.

ARCHDEACON McMURRAY.—The Ven. Archdeacon McMurray attained his fiftieth year in the ministry of the Church on Saturday, the 11th of August last,





not addressed to "The Bishop of Algoma;" it had been shipped through a succession of freight-sheds for six or eight months during the interregnum in the Diocese, being finally landed at Sault Ste. Marie. As representing the late Bishop in his official capacity, I paid the charges, and opened it. Amongst the contents I found a few Prayer Books, theological books, &c., with Mr. Hunt's name, or the name of some member of his family inscribed in them—these, after too long a delay, due simply to my incessant wanderings, were forwarded to his address. There were also a few toys, all broken to pieces by the rough usage received in travelling, and a few dozen copies of "Hymns A. & M.," some of them so tattered and worn as to be beyond further use. These latter (toys and hymn-books) bore not a solitary mark or token indicating whence they had come or for whom they were intended, nor was there line or syllable in the box giving any address or directions! Mr. Hunt's name appeared nowhere, either on or in the box, save in the books alluded to. I deeply regret that his children did not receive the little loving remembrances sent to them from over the sea; but how was I to know that they were intended for them? I shall be only too glad if such consignments in future are not sent "through the Bishop."

Such, sir, are the simple facts of the case. Regretting that you did not pause to ascertain them before giving circulation to Mr. Hunt's gross misrepresentations, I remain,

Yours,  
E. ALGOMA.

P. S.—Your postscript leads me to believe that you are entirely misinformed as to the alleged stoppage of "special appeals," both as to the purpose of it and the limits within which it was intended to apply.

Sault Ste. Marie, Aug. 28th, 1888.

#### ALGOMA.

SIR,—Please allow me space gratefully to acknowledge the receipt this week of:—A box containing many useful articles and knic-knacks as presents to myself and family, from a lady friend, Guildford, Surrey, England; a set of Altar linen for one of my churches, made and embroidered by Miss Wilde, per her brother, S. J. Wilde, Esq., Victoria Gate, Kensington, London, England; about twenty-two of the S. P. C. K. oleographs, large size, some for the adornment of my house, and a few for distribution, from General H. Steward, Manchester, England, per his son, P. A. Steward, Esq., now on a visit to us at The Cedars; a set of Altar linen beautifully embroidered and bordered with broad macrama lace, by an old friend, Liverpool, England, and sent for own use at St. John's, Stisted; a surplice, and set of silver pocket-communion vessels in case, consisting of flagon, chalice and paten, each vessel engraved with the sacred monogram, the property of a deceased clergyman, and sent by a lady friend, Chippenham, Wilts, England, with a request that I would keep them for my personal use, a request I shall be most happy to comply with as she has been a helper indeed in my work; and lastly, \$1 from Miss Bacon, Hatley, P. Q., Canada. I am, &c.,

WILLIAM CROMPTON,  
Travelling Clergyman, Dio. of Algoma.  
Aspdin P. O., Aug. 30th, 1888.

#### "INFORMATION WANTED."

SIR,—1st, It is an innovation for the congregation to repeat the General Thanksgiving with the priest; 2nd, the custom originated in Ireland. I visited several churches in Ireland in 1871 and 1874, and in all of them it prevailed. However, the Thanksgiving was not repeated in so loud a tone as the Confession or other parts of the service, but rather was muttered by those who repeated it, much in the same way as I remember to have heard old people in England when I was a boy, muttering all the prayers with the officiating clergyman. I have heard the General Thanksgiving repeated by the congregation in England in a few churches, but of a radical Low Church type.

3rd, you are asked, "Can it possibly be argued: It is just as rubrical to join in the General Thanksgiving as in the prayer in the Baptismal Office, 'Almighty and Everlasting God, Heavenly Father, &c.'" Yes, it can be so argued. Both are equally *unrubrical*. Neither of them is pointed with the customary colons and semicolons for congregational repetition, nor have they the capital letters at the beginning of each sentence for repetition together. Compare them with the General Confession in mattins and evensong, also in the Office for Holy Communion; also with the prayer of confession immediately before the blessing in the Communion Service. Low Churchmen glory in this joint repetition of the General Thanksgiving as one of the distinctive features of a pure evangelical

service. I know not why; unless because it is at variance with the custom of the ages.

In the new Revised Prayer Book of the Church of Ireland there is for the first time this Rubric: "A General Thanksgiving which may be said by the whole congregation after the minister." This implies that neither the written nor unwritten law of the Church hitherto was sufficient to sanction the custom, and it was therefore desirable to expressly authorize it.

As to the merits of the case, I would not take the trouble to silence any who may choose to repeat this Thanksgiving aloud. It cannot do any harm. The difficulty is to get the majority of the congregation to take a vocal part in any portion of the service, especially in congregations that boast of being purely evangelical. This repetition of the Thanksgiving may prove the "thin edge of the wedge" to introduce in course of time the repetition of the General Confession and the Lord's Prayer. So let not your correspondent too rashly silence the Hosannas of some of his flock, even though they be somewhat out of order.

Yours truly,  
ROBERT C. CASWALL.

Georgetown,  
St. Bartholomew's Day, 1888.

P. S.—As to the rationale of this innovation: many have tried to bring me to a better mind thus:—The General Confession is meant to be said by the whole congregation in general; ergo the General Thanksgiving is to be in like manner. Whereas the Confession is styled *general* to distinguish it from the confession of sins in detail by one individual to the priest, or in the privacy of his chamber to God. Sins in general are confessed here; similarly *mercies* in general are given thanks for in the General Thanksgiving, as distinguished from the thanksgivings which follow for special mercies, for Rain, for Fair Weather, &c.

### Family Reading.

#### LIFE'S ANSWER.

I know not if or dark or bright  
Shall be my lot;  
If that within my hopes delight  
Be best or not.

It may be mine to drag for years  
Toil's heavy chain;  
Or day and night my meat be tears  
On bed of pain.

Dear faces may surround my hearth  
With smiles and glee;  
Or I may dwell alone, and mirth  
Be strange to me.

My bark is wafted to the strand  
By breath divine;  
And on the helm there rests a hand  
Other than mine.

One who has known in storms to sail  
I have on board;  
Above the raving of the gale  
I hear my Lord.

He holds me when the billows smite;  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light;  
He tempers all.

Safe to the land—safe to the land,  
The end is this:  
And then with him go hand in hand  
Far into bliss.

HENRY ALFORD.

#### THE AMEN OF PRIEST AND PEOPLE.

Few people read their Prayer Book so carefully as to be able to tell why the "Amen" is sometimes printed in Italic, and sometimes in Roman letters. It is an important thing to know, for it has a rubrical significance; it helps to determine how the services should be performed. In Italic letters "Amen" is a response, and shows that the prayer to which it is affixed is to be said by the minister alone. In Roman letters, it is a part of the body of the prayer, and shows that the "Amen" is to be said by him who says the prayer. Thus, at the beginning of the Communion Service, the priest says the Lord's Prayer and the "Amen" alone, while in other parts of the services the whole is said by the whole congregation. On the other hand, the prayer in the Baptismal service, beginning "Almighty and Everlasting God, Heavenly Father," is to be said by the minister

alone, while the people say the "Amen." The same remark holds good with reference to the Thanksgiving at the end of the Communion Service. In like manner, the General Thanksgiving, which is commonly said at the end of Morning and Evening Prayer, is to be said by the minister alone, while the people say the "Amen," it being printed in Italic. In the General Confession the people are expressly directed to say it after "after the minister." Accordingly, the "Amen" is printed in the same type as the rest.—Adapted from the U. S. "Standard of the Cross."

#### HOPEFUL THIRST.

There is an inward want in all men which is ever prompting the cry, "Who will show us any good?" They themselves may be unable to define this craving, but it exists, and is inseparable from their very nature. It characterizes the worst no less than the best of men; even when they are breaking through every restraint, and violating every law, the one main thing ever stimulating to this is a burning thirst for imagined happiness.

But besides this thirst which all feel, there is a thirst of another kind peculiar to the awakened. Having their eyes opened in some degree, they not only see the world's emptiness and insufficiency, but realize the existence of something truer and better, which if possessed would for ever satisfy their every longing. It is, therefore, life—they now long for more than pleasure—a place in the kingdom, more than social elevation or evanescent glory. A thirst like this is always hopeful and full of interest, because it is so usually a near precursor of blessing. It is like the refreshing greenery occasionally met within the desert, and which is ever the gladdening token to the weary traveller that water is near. Of all such thirsters it may be emphatically said, "They are not far from the kingdom."

But there is another thirst still, which is peculiar to those who have already found pardon and acceptance through the blood of the Lamb. It mainly consists in an intense and continuous longing for a fuller knowledge of God, and a closer intimacy with him, and a more entire conformity to his mind and will. It is of this thirst our Lord speaks when he says, "Blessed are they who hunger and thirst after righteousness, for they shall be filled;" and, generally speaking, its intensity in believers is in proportion to their growth in grace. "The next best thing to living in the light of the Lord's countenance," says one, "is to be happy till we have it, and to pant hourly after it."

It is an unwritten law, well understood in journalism, that no editor is under the slightest obligations to give a reason for his acceptance or non-acceptance of a manuscript. He is not called upon to write a private critique on the article to the author of it. His acceptance or rejection is an absolute and unquestionable fact. Among amateur writers this does not seem to be understood. All sub-editors and reporters understand that it is an unjustifiable impertinence to ask the managing editor his reason for not publishing any matter submitted to his judgment. Outside writers and aspiring amateurs rarely seem to comprehend this truth, and their transgressions are largely from ignorance rather than inattention. The nature of editorial work requires absolute power of decision in order to preserve the unities of the journal the editor conducts.

DINEEN'S FUR OPENING.—We direct our readers' attention to the opening of the large Show Rooms of W. & D. Dineen, Fur Merchants on the Corner of King and Yonge Sts, where they exhibit during the Fair the Season Stock of Rich and Costly Furs, consisting of Ladies' Seal-skin Dolmans, Mantles, and Ulsters, Circulars lined with Fur, Costly Fur Hats and Bonnets, Fur trimmings &c., &c. Gentlemen's Fur Coats, Gloves and Gauntlets. One of the great attractions during the Exhibition is a visit to this extensive establishment.

The eruption of the volcanoes which have startled the whole world, and whose fiery brilliance terrifies the natives of the adjacent country, sink into insignificance when compared with the mountains of light set in rings, bracelets, lockets, lace pins, etc., in Woltz Bros. & Co.'s celebrated Diamond House, 29 King Street East.



Children's Department.

THE LITTLE BIRD.

A little bird with feathers brown Sat singing on a tree— The song was very soft and low, But sweet as it could be.

And all the people passing by Looked up to see the bird That made the sweetest melody That ever they had heard.

But all the bright eyes looked in vain, For birdie was so small, And with a modest dark-brown coat, He made no show at all.

"Why, papa," little Gracie said, "Where can this birdie be? If I could sing a song like that, I'd sit where folks could see."

"I hope my little girl will learn A lesson from that bird, And try to do what good she can, Not to be seen or heard.

"This birdie is content to sit Unnoticed by the way, And sweetly sing his Maker's praise From dawn to close of day.

"So live, my child, all through your life, That be it short or long, Though others may forget your looks, They'll not forget your song."

TRUTH IS MIGHTY.

When Dr. Pierce, of Buffalo, N. Y., announced that his "Favorite Prescription" would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the harsh and caustic local treatment. But the mighty truth gradually became acknowledged. Thousands of ladies employed the "Favorite Prescription" and were speedily cured. By druggists.

THE WOUNDED BIRD.

Henry Berthoud tells in his Stories of Bird Life of two swallows who were building their nest of mud and straw, when the female tore her foot with a piece of glass. The male compelled her to enter the nest, and began to utter the most piercing cries. At this signal two other swallows came to the nest, and the female bird put some moist earth upon the wounded foot of the other. Then the two neighbouring birds stayed and helped till the nest was finished, when they returned to their own home. The wounded bird was unable to move about much for several days, but the male bird caught gnats for her and fed her daily from his own beak. What a lesson of kindness and helpfulness this teaches.

In the cure of severe coughs, weak lungs, spitting of blood, and the early stages of Consumption, Dr. Pierce's "Golden Medical Discovery" has astonished the medical faculty. While it cures the severest coughs, it strengthens the system and purifies the blood. By druggists.

Do not delay, if suffering any form of Bowel Complaint, however mild apparently may be the attack, but use Dr. Fowler's Extract of Wild Strawberry. It is the old reliable cure for all forms of Summer Complaints that require prompt treatment. Ask your druggist and all dealers in patent medicines.

Three towns in the Province of Quebec have recently had peals of bells provided for their respective places of worship:—Batiscan, Champlain Co., now enjoys a peal of three weighing six thousand pounds, one of three weighing four thousand pounds has been sent to St. Louise, L'Islet Co., and another to Bic, Rimouski Co., which give great satisfaction. All have been supplied by the firm of Henry McShane & Co.'s Bell Foundry, Baltimore, Md., U.S.A., who are now so widely renowned through the sweet sonorous bells they manufacture.

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

BEATTY'S ORGANS FOR \$35.00.—Special attention is called to Mayor Beatty's Parlor Organ advertisement in another column. Any of our readers who are in want of a Cabinet Organ at a reduced price should order at once from the advertisement, as the time is limited to only seven days from date of this paper.

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

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

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

ORNAMENTAL PLASTERING.

A large Assortment



of Centre Flowers.

Enrichments, Trusses, Brackets, CAPITALS, ROSES, &c. JAMES WRIGHT, Contractor, &c., 36 and 38 Victoria Street, Toronto

THE NORTH AMERICAN LIFE ASSURANCE CO.

Incorporated by Special Act of the Dominion Parliament.

Full Government Deposit.

DIRECTORS

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

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address TAUS & Co., Augusta, Maine.

Issue of Ordinary Stock at Par.

THE London & Westminster INVESTMENT COMPANY

OF ONTARIO (LIMITED).

Incorporated Cap. 150, R. S. O.

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

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

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

Terms of Subscription :

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

EDWARD LE RUEY, Managing Director.

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

This Advertisement will be published in this paper twice only.

ROYAL



BAKING POWDER Absolutely Pure.

PRINTING!

Every Description of

Church and Sunday School Printing

Executed in Artistic Style

AT THE LOWEST RATES BY

TIMMS, MOOR & CO.,

(Over Willing & Williamson's)

7 and 9 King Street East, TORONTO.





**DEERS.**  
AL Stone dresses, hats, umbrellas, stove pipe, stoves, door steps, etc.  
MEETINGS  
& CO., 281 King St. W.  
**ackhall,**  
IDEAL, ORTAXA  
East Toronto.  
Manufacturer, Paper  
Binding of Clergy,  
regulating and Public  
**NEW FLEXIBLE PAD**  
Stationery.

**ent. Net**  
Six Times the Loan  
Interest, Interest  
been lost, 25th year  
in the business. We  
costs, and collect in  
without expense to the  
accs. Send for par-  
y to loan.  
**TON & SON,**  
Joans, St. PAUL, MINN.

**IO**  
e Works,  
opposite Court,  
MAS SQUIRE,  
Proprietor  
Toronto that employs  
men to press  
Clothes.

**LOSING.**  
and; we close at  
Saturday till 1st  
oods on Friday  
turdays.

**LINT** } 35  
STREET-  
TO.  
**39 cts.**  
nts and the addresses  
ceive by return mail  
net \$6.25. This is an  
stable goods. If you  
J. D. HENRY, P. O.

**LAUNDRY.**  
VED TO  
**TON ST. WEST,**  
the old stand.)  
ic West.  
G. P. SHARP.  
**CUSTOMERS**

Great Variety  
to select from,  
Goods of our  
own Manufacture.  
Numerous widths  
and half sizes,  
and MODERATE  
ATE Prices.  
Please try  
the

**EMPORIUM!**  
K STOVES,  
S.ATED WARE,  
IERS, LAMPS,  
ARRIAGES, ETC.  
I have one of our  
**Broilers.**  
**COLLINS,**  
F. F. WEST SIDE.

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



COMMUNION SERVICES, Plain and Chased, with sacred Monogram.

ESTABLISHED 1856. ESTABLISHED 1856  
**P. BURNS,**  
Wholesale and Retail Dealer in  
**COAL & WOOD.**  
LOWEST RATES,  
PRESENT DELIVERY.  
Offices—51 King St. East, Yonge St. Wharf, Front  
and Bathurst Sts., and 532 Queen St. West.  
TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

Gentlemen requiring Stylish and Well-made Garments will do well to call and inspect my stock of First-class Goods before purchasing elsewhere. As I am always receiving New Goods you will be sure of having your clothes made in the Latest Styles. Fit guaranteed.

**A. Macdonald, Merchant Tailor,**  
355 YONGE STREET,  
OPPOSITE ELM STREET TORONTO.

**"PASTOR IN PAROCHIA."**  
BY THE  
**Right Rev. W. Walsham How, D.D.**  
Bishop of Bedford and Suffragan of London.  
SIXTEENTH EDITION. PRICE, \$1.50.  
Mailed post free on receipt of price.

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

If you would escape the ravages of that scourge of the summer season, Cholera Morbus, Keep Dr. Fowler's Extract of Wild Strawberry at hand for use. In that and all other forms of Bowel Complaint, it is infallible.

**CUT THIS OUT**  
by mail, a Golden Box of Goods, that will bring you in more money in one month than anything else in America. Absolute Certainty. M. Young, 115 Greenwich St., New York.


**PARSONS' PURGATIVE PILLS**  
MAKE NEW RICH BLOOD

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

**DR. HOLMAN'S PAD CURES MALARIA,**  
DYSPEPSIA, NERVOUS AND SICK HEADACHES,  
All Liver and Stomach Troubles. It is also a sure PROTECTION against Yellow Fever, Sea-Sickness, Typhoid, Bilious and Intermittent Fevers; and will cure Chronic Diarrhoea, Summer Complaints, Children's Diseases, and conditions from which many ladies suffer in silence. Beware of Imitations. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad \$2.00. Special Pad \$3.00, post and duty (for Canada), paid. **HOLMAN LIVES PAD CO.,** P. O. Box 5112, 66 William St., N. Y.



**CONSUMPTION !**  
ASTHMA,  
BRONCHITIS  
THROAT DISEASES,  
—AND—  
CATARRH.



Together with diseases of the Eye, Ear and Heart, successfully treated at the  
**ONTARIO PULMONARY INSTITUTE**  
374, 376, 278, JARVIS STREET, COR. GERRARD STREET, TORONTO, ONT.  
**M. Hilton Williams, M.D., M.C.P.S.O.,**  
Proprietor.

Our system of practice is by Medicated Inhalations combined with proper constitutional remedies. Over 40,000 cases treated during the past 18 years.

If impossible to call personally for an examination, write for list of Questions and a copy of new Medical Treatise. Address **ONTARIO PULMONARY INSTITUTE, Corner Jarvis and Gerrard Streets, Toronto, Ont.**

**EVERY MAN**  
WHO OWNS A HOUSE

Should adopt a new way of changing common windows to bay windows. Easily done, at a small cost of \$5 to \$8, according to style.

**NO CUTTING AWAY OR SAWING ANYTHING.**

THE OLD BLINDS (if any) ARE USED AS PART OF THE IMPROVEMENT. These windows are very popular; and are being introduced everywhere. Three thousand were put up in one State last year.

**THEY ARE VERY ORNAMENTAL** and add greatly to the appearance of a house. They make rooms cooler in Summer and warmer in Winter.

and make a nice place for plants and flowers. Ihe right to put up one window, \$1; five windows \$3; ten windows, \$5

Specifications and drawings from the Patent Office sent with each order.

**NO TERRITORY FOR SALE TO SPECULATORS.**

Counties sold only to carpenters and others who will make a business of putting up the windows. No postals answered. Send stamp for circulars.

**W. S. GARRISON,** Patentee,  
Cedar Falls, Iowa. Lock Box 12

For all counties west of Toronto address the Proprietor of this paper. Box 2540 Toronto, Ont.

**THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA**  
(Incorporated)

Is a purely Benevolent Society.  
It pays a Benefit on the Death of a member.  
It pays an Endowment in ten years.  
It pays a Benefit in case of permanent Disability.  
Ladies admitted on equal terms with Gentlemen.  
Agents wanted throughout Canada.  
Send for terms and By-Laws.

Home Office—30 Adelaide Street East, TORONTO.

**C. P. LENNOX, DENTIST,** 151 Yonge Street, Toronto, is the only dentist in the city who uses the new system of **Vitalized Air** for extracting teeth absolutely, without pain or danger to the patient.

**Best Sets of Artificial Teeth—\$8.00**  
My gold fillings are unsurpassed by any dentist in Canada; are registered and warranted for ten years.

\$66 a week in your own town. Terms and outfit free. Address **H. HALLETT & CO.** Portland, Maine.

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

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

THE  
**Prayer Book Commentary**  
For Teachers and Students, published recently by the S.P.C.K. Price 50 cents. The Prayer Book with Commentary. Price 95 cents.

**Rowsell & Hutchison**  
76 KING STREET EAST  
TORONTO.

**H. STONE, SENR.,**  
UNDERTAKER,  
239 YONGE ST.  
No connection with any firm of the Same Name.

5 Cts. 5 Cts.  
Cut this advertisement out, and it will be taken  
**AS 5 CENTS**  
On any purchase made over fifty cents at any time this year, at

**S. C. BIGFORD'S**  
Great Variety Store,  
23 KING STREET WEST,  
It is understood only one advertisement will be taken at one purchase.  
Picture framing to order a specialty.  
5 Cts. 5 Cts.  
**AGENTS WANTED** for the Best and Fastest-selling Pictorial Books and Bibles. Prices reduced 33 per cent. **NATIONAL PUBLISHING CO., Philadelphia, Pa.**

**St. Matthew's Depository of Church Literature Quebec.**  
**THE QUEBEC CHURCH CATECHISM;** Questions and Answers on the Catechism, the rite of Confirmation, and the History of the Church of England. Price 10c.  
**THE QUEBEC CATECHISM;** the younger classes of Sunday Schools. Price 5c.  
These Books have been prepared by several clergymen of the diocese of Quebec, and are recommended to the clergy and Sunday School teachers, supplying as they do, a want hitherto much felt. They are now extensively used in all parts of the Dominion.  
A liberal discount to the clergy and Sunday Schools. Specimen copies mailed free to any address on receipt of price. Apply to—  
**C. JUDGE, Hon. Sec. & Treas.**  
P.O. Box 1055, Quebec.  
February 15th, 1883.  
\$5 to \$20 per day at home. Samples worth \$5 free. Address **STRINSON & CO., Portland, Me.**

**TAFFALS YELLOW OIL**  
CURES RHEUMATISM  
**WORM POWDERS.**  
Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children & Adults.

# HENDERSON, MULLIN & BOLTON,

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

## INTERIOR DECORATORS.

Specialties.

English Art Hangings.

Tapestry Wall Papers.

Raised Flocks for Painting on.

Lincrusta Walton.

Imitation Leathers.

Velvet and Cheviot Papers.

Japanese Chintzes and Leathers.

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

# HENDERSON, MULLIN & BOLTON,

### BOARDING AND DAY SCHOOL

FOR JUNIOR BOYS,  
137 Simcoe St. Toronto: Estab. 1866.  
A Preparatory School, where pupils are thoroughly grounded in a Commercial, or Collegiate Course of Education.  
Autumn Term begins 1st Sept. Regular School work will be resumed on Monday 3rd Sept.  
Parents and Guardians, residing in or near the city, who wish to have their boys at home for Saturday and Sunday can so arrange on reasonable terms.  
Call or send for Prospectus addressed to the Principal, W. Magill.

### TORONTO CHURCH SCHOOL FOR BOYS.

AT "THE POPLARS"  
36 Grosvenor St., Queen's Park Crescent.  
AUTUMN TERM begins (D.V.) Monday Sept. 3rd, at 9 a.m.  
Pupils prepared, either in class or Private Tuition, for the entrance at the Public Schools, Universities, &c.  
In response to numerous applications, arrangements are being made for  
BOARDING PUPILS.  
Apply to  
RICHARD HARRISON M.A., Principal.

### COLLEGIATE SCHOOL, AVENUE ROAD.

Will reopen with increased facilities for the Junior Pupils, on  
MONDAY, SEPTEMBER 3rd NEXT.  
Wm. Tassie, M.A., LL.D., Principal.  
Toronto, Aug. 1, 1883.

### HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.  
PATRONESS, - H. R. H. PRINCESS LOUISE.  
Founder, the Right Rev. Bishop HELLMUTH, D.D., D.C.L.  
Beautifully situated on the River Thames.  
The highest Education in every department.  
French spoken in the College.  
Music a Speciality under the direction of W. WAUGH LAUDER, Esq., pupil of Liszt, Reinecke, and the Leipzig Conservatorium.  
For particulars address the Rev. E. N. English, M. A. Principal HELLMUTH LADIES' COLLEGE, London, Ontario.

### KINGSTON WOMEN'S Medical College

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

"GOOD BOOK-KEEPING to a man of business is equal to half his capital." - *Foublaynes*.  
DAY'S BUSINESS COLLEGE will re-open Monday, Sept. 3, next. ADVANTAGES: - Careful and thorough training by an experienced accountant. Limited number of students. Rapid progress, phonography free. For terms address, JAS. E. DAY, Accountant Toronto.  
College Rooms, 26 King St. West.

### H. GUEST COLLINS,

Organist of All Saints' Church, resur. es teaching  
SEPTEMBER 3rd, 1883,  
Piano, Organ, Singing, Harmony and Counterpoint.  
Practice for Organ Pupils on an excellent two manual organ.  
Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.  
Residence - 427 Yonge Street.

### MR. SPARHAM SHELDRAKE

Receives a limited number of pupils, of from eight to thirteen years of age  
FOR BOARD AND TUITION.  
Address: - "THE GROVE,"  
Lakefield, Ontario.

### NOTICE.

The Theological Student's Fund Committee of the Incorporated Synod of the Diocese of Toronto hereby give notice that  
THREE SYNOD EXHIBITIONS  
In Trinity College, tenable for three years, and of the value of \$120 per annum each, are now available.  
Forms of application can be obtained at the Synod Office, Merchants' Bank Chambers, 15 Wellington St. West, Toronto.  
WM. P. ATKINSON,  
August 18th, 1883. Secretary-Treasurer.

### SCHOOL OF MUSIC, ART AND LANGUAGES.

333 JARVIS STREET.  
Thorough Teachers in each department.  
Teacher's Course - in Music, Organ, Piano, Singing, Voice, Culture, Harmony, Esthetics, &c. Terms \$100 per annum.  
Art Course - Drawing, from flat copy, perspective, designing, crayon, soap, exercises in free hand; water color, oil, and portrait painting; painting on china, porcelain, wood, silk, etc., with privilege of attending the Ontario Art School three days in the week. Terms \$40 per annum.  
Languages - Collegiate Course \$40, Preparatory \$24 per annum.  
Board and Laundry, \$40 per term of ten weeks.  
For particulars or circulars, address  
MRS. S. C. LAMPMAN,  
Lady Principal.

### REV. J. GRIBBLE,

Having engaged a superior Governess, and made arrangements for Teachers in  
MUSIC, DRAWING and PAINTING  
To give regular lessons, is desirous to educate a few young ladies with his own daughters. The term will begin on Monday, Sept. 3rd.  
Port Dalhousie, July 1883.

### SELECT SCHOOL FOR GIRLS AND VERY YOUNG BOYS.

The MISSES SAUNDERS  
having removed to a new and larger residence, announce that their School will reopen after the vacation, September 4th, at  
Nos. 89 and 91 Yorkville Ave., Toronto.  
In addition to day scholars they can provide for a limited number of pupils as boarders who will receive every care and attention. Terms moderate, References and Terms sent on application.

### THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President, - The Lord Bishop of Toronto.  
This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.  
The building has been renovated and refitted throughout during the vacation.  
The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.  
The School will re-open WEDNESDAY, Sept 5 Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.  
Apply for admission and information to  
MISS GRIER, LADY PRINCIPAL,  
Wykeham Hall Toronto.

### UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE.

Matriculation begins Tuesday Sept. 18th.  
Two Bursaries open for Competition.  
Lectures begin Sept. 20th.  
BISHOP'S COLLEGE SCHOOL, LENNOXVILLE.  
The work of the next term will begin on Tuesday, Sept 18th.  
For College Calendar or School Prospectus apply to Rev. Principal Lobley, Cacouna, P. Q., or E. Chapman, Esq., M. A., Lennoxville.  
Reader, if you suffer from any disorder of the Liver, Stomach, Bowels, Kidneys, Skin, or Blood, try Burdock Blood Bitters, Nature's specific medicine for acting on those organs for the outlet of disease. 25,000 bottles sold in the last three months

### TRINITY COLLEGE SCHOOL,

POET HOPE.  
MICHAELMAS TERM  
WILL BEGIN ON  
THURSDAY, SEPT. 13th, 1883.  
Applications for admission or information should be addressed to the  
REV. C. J. S. BETHUNE, M. A.  
HEAD MASTER.

### BRITISH-AMERICAN BUSINESS COLLEGE,

112 and 114 King Street West, TORONTO.  
THIS is the leading Commercial College in Canada.  
ITS LOCATION is in the Business and Educational centre of this Province.  
ITS STAFF of Teachers and Lecturers are thoroughly capable business men.  
THE COURSE of Studies has been specially arranged to give a sound business training.  
EVERY SUBJECT in the course is taught by men who make these subjects specialties.  
Arithmetic, Commercial Law, Bookkeeping, Correspondence, Penmanship, & Phonography,  
Are each thoroughly taught.  
Will re-open Monday, Sept. 3rd, next. For catalogue and other information, address  
THE SECRETARY.

### ROSA BONHEUR

ART  
Publishing Association of Ontario, HAMILTON,  
Having purchased sole right for publishing in Canada Rosa Bonheur's famous picture  
"COMING FROM THE FAIR,"  
Will issue only Steel Engravings of first-class order.  
A limited number will be issued, and then the plate destroyed, so that no second-rate engravings shall be sold, and so detract from value of first and only issue.  
Specimens on view at publishing office of this paper.  
Send P. O. Order to E. Hallamore, Manager, 75 cents for one or \$2.00 for three, and your name and address.

### OPIUM

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