

# Dominion Churchman.

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[No. 8.]

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THURSDAY, JANUARY 15, 1880.

**BISHOP UTTERTON**, Suffragan of Guildford, died suddenly in All Saints' Church, Ryde, Isle of Wight. After preaching he read the prayer for the Church Militant, and had just uttered the words, "That it may please thee shortly to accomplish the number of thine elect," when he knelt down before the Communion Table, and expired of heart disease in less than five minutes.

A recent number of the *New York Churchman* notices the facts that in two hundred and fifty years only thirty eight clergy of the Anglican Church have taken orders in the church of Rome. Of these, six were originally congregationalists, eight Presbyterians, eleven Methodist, and one a Roman Catholic. Since the English Reformation, three hundred years ago, two Bishops have perverted to Romanism—Bishop Gordon, of Galloway, Scotland in 1688, and Bishop Ives, of North Carolina, in 1852; during the same time, *fourteen* Roman Catholic Bishops have renounced Romanism!

In a letter to the Rev. P. Sandlands, Mr. Gladstone says that an effective cultivation of the office of preaching is perhaps the most crying want of the church of England, and vocal expression and articulation are an important and essential part of it.

An extraordinary service was held in the church of St. Mary, Haggerston, on the 16th ult., when one hundred and twenty-six children, varying in age from 2 to 12 years, were received into the church by the Sacrament of Baptism.

On the occasion of Canon Carter's preaching in St. Paul's Cathedral, the number present was near five thousand. Some of our contemporaries have gloated over the fact that when he entered the pulpit some in the nave and others under the lower part of the dome left the cathedral. They appear to be ignorant of the fact that such is the case when service is held in that part of the building; and that, not from any disrespect for the preacher, but because it is impossible to hear the sermon from the nave and half-way up the dome.

It is related as an extraordinary event that recently in Yaxley Church, Suffolk, a funeral having to take place on a Sunday, evensong was combined with the order for the burial of the dead. Such an occurrence often takes place in this country. Without a doubt, Sunday funerals ought to be discouraged as much as possible, and it appears that in Yaxley it is the rule to avoid having burials on a Sunday. On this occasion the service was of a most solemn character, and was joined in by the whole congregation.

The Home Reunion Society having offered a purse of £25 for an Essay under the following title: "Anirenicion for the Wesleyans, with proposals for the present co-operation, and a scheme for the future Re-munion with the Church of England;" the purse was divided equally between the Rev. T. C. Borradaile and Mr. W. T. Mowbray.

A decree has been issued by the congregation of Rites, extending to all the churches of the Roman obedience, which raises the Feast of the Immaculate Conception to the rank of what they term a Double of the First Class, placing it in fact on the level with the great Festivals of our Lord, such as Christmas day and Easter.

The University of Oxford is preparing a Mission to

Calcutta, for which these excellent men have already volunteered the Rev. G. F. Wallis, the Rev. M. F. Argles, and the Rev. E. F. Brown.

The Ceylon difficulty appears to be getting worse instead of better. It is admitted by the most impartial witnesses that nothing could exceed the conciliatory spirit displayed by bishop Coplestone, who is acknowledged by the *guardian* to be altogether in the right; "but the Church Missionary Society reproaching with curjous fidelity," one of the worst errors of the papacy, has resolved that its agents shall be placed in the same position as the Jesuits, shall be exempt from Episcopal control, and shall be answerable to nobody but the new Vatican which it has set up in Salisbury Square."

The English Church Working Men's Society, which exerted itself so much in the Bordesly Sacrilege Case, is said to be about to take up the Miles Plating Bill of Costs, and to bring it to the notice of parliament.

## THE SECOND SUNDAY AFTER THE EPIPHANY.

THERE are not many passages of Holy Scripture which teach more abundant or more useful lessons than the account given, with imitable simplicity, in the second chapter of St. John's Gospel of the beginning of miracles that Jesus did in Cana of Galilee. This "beginning of miracles" was performed in order to manifest the glory, hitherto concealed of the only begotten of the Father, Who showed Himself to be full of grace and truth, and also to give His disciples a convincing proof of His right to assume the position He claimed, and to be the very Messiah of ancient prophecy. We are informed that the miracle fully answered these intentions. From the account given, we may also learn the lawfulness of Christians engaging in a certain amount of festivity on a suitable occasion, the lawfulness of marriage, and the innocence of drinking wine. From the manner in which the Lord addressed His mother, the Blessed Virgin Mary, although not so brusque as our translation would seem to intimate, we may learn that while she made no claim to anything at all approaching to Divine honor, neither did Christ Himself give her that honor. He treated the Blessed Virgin as His mother, but still as a being inheriting the infirmities of human nature.

But there is another practical lesson to be learned from the account given by the Evangelist, and it is shown in a form of glory manifested by Christ which differs considerably from many other forms of glory exhibited by Him. We cannot imitate His power over nature or His empire in the realm of grace. These belong to Him in His unshared, unapproachable majesty. He also manifested a glory which falls strictly within our range of imitation—a moral glory, the glory of His condescending and tender charity. No one of His miracles is more clearly marked by these qualities than this. Condescension may be an attempt at a compromise between pride and a sense of duty; or it may be from first to last an impulse of love. Of the former, there are plenty of instances. The latter is found nowhere in a perfection which can compare with that contained in the Gospel. We may consider that condescension implies a real superiority, whether of mind or position or both, from which the downward advance is made; and then we may try to realize what this superiority was in the case

of the Lord, and that He was necessarily every moment conscious of it. This consciousness of His real place among the beings with whom He spent His human life is strikingly brought out by St. John when he describes the washing the disciples' feet on the eve of the Passion: "Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and went to God, rose from supper, and laid aside His garments, and took a towel and girded Himself, and after that began to wash His disciples' feet and to wipe them with the towel wherewith He was girded." Who does not feel the amazing contrast between that Divine consciousness of present Omnipotence, of an eternity in the past and of an eternity in the future on one hand, and on the other, in which man could only see abasement but which was ennobled by the motive which prompted it. And when He took His place at the feast of Cana He knew full well Who and What He was, and yet He knew also that in the estimation of the people He was placing Himself far below the sanctity, the austerity of His forerunner, John the Baptist. But Christ belonged to humanity as a whole, and not to only one side of it; and while on the one hand He taught the higher counsels of perfection, on the other He appeared the publican's feast at Capernaum and at the marriage feast of Cana.

## THE LATE BISHOP WILBERFORCE.

THE appearance of the first volume of the life of this great man six years after the sad event on Surrey Downs which deprived him of life, and the Church of one of her staunchest and most talented sons, has called forth the remark by our English contemporaries that biographies, like monuments, are slow work. It was five years after the death of the great philanthropist, William Wilberforce, that his memoirs came out, although he was the most interesting character of his age. His biography has been likened to the student in the German tale: they constructed the best likeness they could with innumerable bits of dead matter. The result was invaluable as a depository or index, but a book that few could read, and that buried its subject, instead of raising him to walk and speak for ever through the land. The present biography has been committed to a man who could hardly have been in existence when Samuel Wilberforce was the foremost of Oxford undergraduates, and who has himself passed away before the publication of the first instalment of his adopted labour. Canon Ashwell must have been still an undergraduate when Wilberforce became Bishop of Oxford. The result, as in this case is a compilation from letters and journals, with occasional summaries. Canon Ashwell undertook the work with a deep sense of its special difficulties, arising both from the character of the man, from the times he lived in, and the parts he had to take in a many-sided field of action and a changing scene. The last six or seven years have determined many questions that thirty years since were like the storm from all quarters that no ship could live or steer in. The sky is now clearer. Prejudice has expired; passion has cooled; all can at least make allowances; and if it must be admitted that Samuel Wilberforce falls short of the highest ideal of an

English Bishop, all must see in him a great and good man.

What is most exhibited is the singular place of Bishop Wilberforce in the course and history of his Church. Little justice has been done to him in this respect; but time will do more. The most prominent quality of the Church of England for centuries—at once its boast and its weakness—has been its residentiary character. Bishops, deans, archdeacons, canons, rectors, vicars, and curates in charge were all tied to their respective posts. The Church was everywhere, for its clergy were everywhere. At least, they could not show themselves except where they were bound to be. The rule, says the *Times*, was set at nought in the last century by Wesley and Whitfield, who roamed over the country like two wolves, terrifying chained house dogs. All the Nonconformists did the like, like armies in the field, taking the petty Church fortresses in flank or in rear. The whole life of the clergy had accommodated itself to local and fixed conditions. The clergy of the Evangelistic school, including some of the Bishops, broke the spell of immobility, and followed their prey, or pursued their mission, wherever they were likely to find it; but they were only doing what the Dissenters had long done; they did not preach the Church, but conversion, or election, like Wesley and Whitfield. Bishop Wilberforce propagated Church doctrine, as those others had done their simpler reading of the Gospel, with the tactics of field warfare. He went forth to meet anybody and to be anybody's match in love, or in defiance, if need be. For this, nature and art had fitted him. His rich and flexible voice, to which each stage of his existence had contributed its best tone, his deep sympathies, his delicacy of perception, his intense acquisitiveness and strong memory, his sometimes winning, sometimes piercing looks, and his firm reliance on his cause and himself, made him master of the position. The shade of his illustrious parent seemed always near, an ægis against more than one class of foes. But from the time he took orders he was ubiquitous. He could and did accomplish more in a day than most men could do in a year, and one cannot but suppose he had some such rule for interpreting the duty of nine months' residence. Each year quickened his movements and widened his range. His notion of archidiaconal duty was "to be always running about the country" performing archidiaconal acts. He appeared everywhere as the reviver of Church institutions—Convocation, rural deaneries, and the more solemn and public performance of ecclesiastical acts heretofore done by officials. As years rolled on, the gulf between the Bishop and his family traditions widened. The bewildered Evangelicals—always called "Peculiar" in his earlier letters—searched his utterances for tokens, and hardly knew whether to trust the dear old phrases they found interspersed here and there in what to them was a new language. The idea of a man evangelizing England with Churchism was too monstrous to be accepted by men so narrow.

The generous vehemence of his nature carried him sometimes a little too far, and then he had to recoil. He came in for some burning questions, and by one was not a little hurt. It was his loyalty to his old Oxford friends that led him to go sufficiently far in the reprobation of Dr. Hampden's writings to incur unjust displeasure at high quarters. He paid the penalty, if penalty it be, and not a merciful remission, of not ascending the archiepiscopal throne. But, whatever may be said of him, by one side or the other, his consistent life's aim was to be of the old English school of divines;

and it is rather curious to find him at a difference with no less a person than W. E. Gladstone, in December, 1845, on the grounds of our faith—the statesman being on the side of development, the Bishop on the side of logic. The Bishop, it would appear, had no doubt of proving the Homousion from the text by the ordinary rules of interpretation, while Mr. Gladstone felt that logic had in this case to be assisted by "a spiritual gift" in the Church.

For his work in the Church, Samuel Wilberforce sacrificed much that many count dearer than houses, land, titles, and honours. For tree, shrub, and flower, for bird and beast, for creeping thing, for all life and all beauty, he felt as priest of nature, bound to give intelligence to the mute utterances of creation. He entered at least with eagerness into the great questions comprised in modern biology. He would be equally at home passing from picture to picture with some hospitable connoisseur, and conversing with the dowagers in the drawing-room on the wits, beauties, and other celebrities of the time. He had two rules—to attend so well as never to forget, and to so express his meaning that it should never be forgotten. He wished to be a fire, warm towards heaven, cool towards earth, moving to and fro. To the many, and he had to deal with the many, he could bestow but few words, or few lines. After days economically divided between long and scattered engagements, or even while travelling or while delayed at a station, he had to write notes at a pace reckoned by seconds of time. People felt the instantaneous presence of a great activity, not without its kindness, rebuking its sluggish ways. The Church in England still feels the fire and the impulse. The Bishop of Winchester has his followers, more or less qualified for their part. Some think that both they and Church are being run off their legs, and that a quieter pace, less locomotion, less furnace-heat, suits the English nature better. The answer is that those who are of this opinion, and are careful not to overwork themselves and others, must make up their minds to be beaten by those whose rule is to do all they can. Whatever Samuel Wilberforce had to do, he did it with all his might; and one lesson of his premature and sudden grave is that he would have wasted his pains had he tried to spare himself for a green old age.

#### LEAKAGES TO ROME.

NO. II.

MORE faithful souls who are pained by the boasts of the Roman Church, as to the great accessions constantly being made to their Communion from the Church of England, and by the taunts of the infidel and anti-Church party, who, like Pilate and Herod, are as one for the nonce, in order to destroy the Catholic Faith as taught by the Anglican Church, that true Churchworship must *in fact* lead to Romanism will do well to examine into the reality of the vaunted increase of Vaticanism in Great Britain and elsewhere amongst the Churches in communion with that of England. The question we would raise this week is not whether Romanism, gains accessions to her ranks through desertions from Anglicanism—that no one in his senses will deny, but whether in the first place Rome shows a true or a falsified balance sheet in this respect. In round numbers there were in 1850 in Great Britain 780 Roman Catholic places of worship, served by 929 priests. There were besides, 11 colleges, 11 religious houses of men, and 51 of women. The chief strongholds were in Lancashire, in which the chapels numbered

111; Yorkshire, 61; the London district, 85; Staffordshire, 84; Warwickshire, 24; Northumberland, 22; Durham and Inverness-shire, 19; Aberdeen and Banffshire, 10; Lanarkshire, 9; and Edinburgh, 5. It will be observed that the localities indicated were all what might be called Roman head-quarters; being those in which there always existed from the time of Elizabeth a number of old Roman Catholic families who had never changed their faith with the times, or those to which there had been a considerable influx of Irish labourers whose spiritual necessities had to be looked after. As yet the Oxford movement, whose true intentions the Bishops and Clergy of the day so grievously mistook, to the hurt of the Church, had been productive of few secessions, though amongst the seceders were Newman and many of his followers. Presently, however, there broke upon England two floods whose waves overpowered the land and gave the truest impetus to the endeavors of Rome to show that she was in the ascendant. These were (1) the extraordinary demand for labour caused by the wholesale spread of the railway system; (2) the creation by Pius IX of a Roman Catholic hierarchy in England whose members, headed by Cardinal Wiseman as Archbishop of Westminster, assumed, with English titles, the oversight of the dioceses into which Rome had parcelled out England. The first cause added so universally to the number of Irish labourers in the country as to cause the multiplication of Roman chapels and with them an addition to the number of priests. Soon, however, these were found unable to overtake their work and the cry was not how Rome was enlarging her borders, but how her children were falling away from her. To grapple with this difficulty, she, following her wonted tactics, sent absolute colonies of monks, friars and brethren with the usual proportion of nuns to second their operations. Hence monasteries, religious congregations, and convents were established in all the chief labour centres, followed at once by the erection first of schools, then of new chapels. It will be observed, however, that propagandism was not then the principal object of the Roman Catholic Church. Her chief aim was to hold fast that which she had; to save her own children from falling away from her fold, and to preserve them from the danger of being proselytized by other religious bodies. And in this, by her own confession, she was far from successful; nor have all the accessions to her Communion from the ranks, either of the Anglican Church or of Dissent been able to make up for her losses in this respect. And here it may be pointed out that on this continent the same remark applies. In Mexico, losses occur daily without any counterbalancing gains. In the United States the defections from the ranks of the Irish and the Germans are so important that the bishops and priests are increasing in their cries for more help to enable them to keep their flocks intact. As for recruiting their ranks by any systematic propagandist efforts, they have for the present desisted from the attempt, and simply snap up, not without an immense flourish of trumpets, any souls weak enough to prefer Vaticanism to the Church Catholic. So deeply does Bishop O'Connor, of Nebraska feel the truth of this that he says it would surprise "Catholics" in the East to know how many have been lost to "the Faith" in the West, during the last half century. In Nebraska, also, with its sparse population, the number thus lost has been from 10,000 to 15,000 and "the Church" has no more bitter enemies to-day (adds the Bishop), than these children of Catholic parents. To combat with this liability to losses from this quarter, the Roman authorities have

built so many new schools, convents, and churches and these latter by their attractive services, by the zealous and laborious lives of the inmates, the outward show of unity, their specious and often eloquent preaching, contrive to entrap of the unwary, the unstable, and the uninstructed not a few. Thus one source of apparent life and increase is accounted for. In reality it will be seen that far from successfully assaulting the Anglican position, Rome has as much as she can do to hold her own. The second cause of the gains she is not shy of boasting in exaggerated terms—exaggeration which the enemies of the Church of England are only too ready to add to and vouch for as truth—the establishment of the hierarchy must be dealt with separately.

CLERICAL STIPENDS.

"THE UNSATISFACTORY POSITION OF STIPENDS IN PROPORTION TO LENGTH OF EFFICIENT SERVICE"—A PAPER READ (WITH THE EXCEPTION OF THE CONCLUDING PART IN BRACKETS) BY THE REV. G. JEMMETT, M.A., AT THE RECENT DIOCESAN CONFERENCE HELD IN THE CITY OF OTTAWA.

(1 Tim. 5 : 17). We have here one of the various precepts and directions affecting "all orders and degrees of men" which the apostle Paul committed to Timothy, "his own son in the faith," for his guidance in the government of the Church of Ephesus, of which he had been ordained first Bishop.

In our present English Version, the equivalent to the passage quoted is "let the elders that rule well be worthy of double honor,"—a rendering which, though not chargeable, we know, with any special faultiness, yet, to say the least, so veils the practical force of the original as to leave the unreflecting hearer or reader unimpressed,—without, perhaps, thought or suspicion that he has himself any concern in the matter. But only transfer the original (somewhat freely, yet still faithfully) into the phraseology of the day, the "language understood of the people," and what have we? "All clergymen who do their work well should have an increase of pay." Now, I shall not stop to insist that this is the force of the word *times* here,—that "pay" is the plain English of it. Passing by critical and other grounds for the rendering, I need only refer to the context:—"For," adds the apostle, "the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his hire." Now, there is an unmistakably solid ring in these words. The illustrations are as matter-of-fact as they are homely. The "honor" with which the apostle would invest all faithful commissioned workers in the Lord's vineyard is of the mere titular or tinsel character: it is such "honor" as befits the sturdy "ox,"—a well-provisioned stall or the stalwart "laborer,"—good "pay," "doubled" too, more and more of it in proportion to length and efficient of service.

Now, that we of this Diocese are at fault in this connection,—that there is something amiss, and that we have, therefore, something to amend,—no one present will have the hardihood to deny. I indeed, safely point to the very wording of the subject on which I have undertaken to write, "the unsatisfactory position of stipends in proportion to length of efficient service," as an implied general confession of our shortcomings.

But there is something further implied, viz., that the reason, to some extent at least, why apostolic "honor" is not meted out in the ratio of long and approved service is "the unsatisfactory position," whether entirely or in part of the whole stipend system. One portion of this glares out beyond the rest; and, as affecting the interests of the majority of our clergy, may well be chosen for special consideration.

Some years ago, our Synod became dissatisfied with that portion of the Mission Fund Canon which assigned an equal grant to, and thus allowed of gradations of stipend in, all parishes not self-sustaining. It was therefore enacted that, in future, the degree of need should in each case be the measure of help. The very *raison d'être* then, it may be said, of the scheme under cover of which of grants have since been appointed is to raise

the poorest parish aided to a level with those in the best circumstances, thus regulating—and that at a minimum—the stipends of the majority of our Clergy. What then, in this respect, is their condition?

Assuming as correct our Synodal estimate of the number of parishes not self-sustaining, we have at this moment 47 such out of a total of 82. Of our Clergy, then, 47 out of a total of 82 in active work are in effect told that, not until after twelve or fifteen years' service, whether from ordination in or exception into the Diocese, will they be allowed even the slightest increase of stipend. Some indeed may, before this lapse of time, be transferred to parishes not called Missionary, not, however, without the consequent evil of others remaining in statu quo not twelve or fifteen but perhaps twenty years. But is there no remedy for this? There certainly would seem to be..... Let the fund applicable to the purpose be dealt with in the same way as are, in the main, other Diocesan funds for the increase of Clerical stipend viz. by considering the men rather than the places. This, at all events, is the principle on which allowances are made from the Commutation Fund. Two instances excepted, places are not taken into account. Let this be so with the Sustentation and Mission Funds,—places, again, being excepted; and this, not simply for the reason which holds good in respect to the Commutation Fund, but because, especially, of circumstances by which that Fund is affected. The former funds, that is, have been and are raised for the express purpose of aiding in the maintenance of the services of religion in parishes whose Incumbents, without such help would not be supported. Whilst, then, making allowance to Clergymen according to some definite rule, let such as are entitled to receive be precluded from serving in parishes able to give a full maintenance, under penalty, so long as they so serve, of their claim being in abeyance. Some such scheme as the following would secure the desired end.

All Clergymen of the Diocese, duly licensed by the Bishop to any parochial charge, and not of sufficient standing to receive an increase of salary from the surplus Commutation Fund, shall be entitled to such increase, quarterly, from the Sustentation and Mission Funds. Provided always, that Clergymen serving in the Diocese under any one or more of the following conditions shall in no case, so long as they remain in such condition, be entitled to receive aid from either fund, viz. Those (1) who are assistant Curates only of a parish, or (2) whose public ministrations on the Lord's Day are confined exclusively to one Church or congregation, or, (3) whose parishes, whether consisting of one congregation or more, are on sufficient evidence, considered by the Synod as able to pay a salary (including proceeds, if any, of endowment, land or other property) of \$1,000 per annum.

Now, there are in all 82 parishes in the Diocese. It would probably be found that 50 at most would fall short of satisfying this minimum standard of self sustentation. Of these 10 are at present served by Clergymen on the Commutation list, and 2 are vacant. There remain, then, 88 parishes whose Incumbents would at this moment be entitled to the proposed allowance. Assuming this number as a safe basis of calculation, let the Incumbents of these—not the parishes themselves—receive allowances from the Sustentation and Mission Funds according to the following classification:—

Class i.—The 6 Clergymen next in minority to those on the Commutation list, each \$300	\$1,800
“ ii.—The 8 “ “ in class i. each \$250	\$2,000
“ iii.—The remaining 24 (or more) \$200 (say)	\$4,800
.....	\$8,600

Let us now compare results. On the list for grants there are at present 47 parishes, 43 of which (the remainder being vacant, or served by Commutation Fund annuitants) receive in all \$8,950. Under the proposed scheme, 50 parishes are considered not to be self-sustaining; and taking, as in the other case, present circumstances as an index of the future, the Incumbents of 38 of these would receive an increase of stipend, at a total outlay of \$8,600. The aggregate expenditure, therefore, is

much the same under the operation of either scheme. From the financial point of view, then, these can be no possible objection to the change.

It may be urged, however, that what are considered the "poorest" parishes (those, I mean, so reported by the Synod, and, therefore, now in the receipts of the highest grants) would, as a rule, have the least help. This objection only holds good if we are to continue (as now) *equalizing*, i. e. levelling down to starvation point; and not rather, whilst adopting some plan by which gradations of stipend may be secured to take care that no Clergyman be appointed to or continued in any parish which is either unable or unwilling to contribute the minimum (\$100) which at one time was absolutely required by canon in order to its being in the category of so-called missions. When a parish is considered *unable* to do this, the remedy should not be in an increase of outside aid,—but in a readjustment of boundaries: so that (say) another station, with its quota towards stipend, may be added on; or, again, in the parish being considered not "settled," and therefore, in accordance, again, with the canon, under the charge and with the stipend of a travelling Clergyman.

In making the foregoing remarks, I have not, it will be observed, set myself to consider what may in the abstract be best, or what plans or schemes applicable to the whole Diocese may be devised with a view to remedy an admitted evil; but rather what is suited to or practicable in our actual circumstances,—how, through a presumed improvement in our mode of dispensing existing Diocesan funds, the end in view may be secured, if only in respect to a proportion, still a very large proportion of our Clergy.

But I must further add, there is nothing,—when, with such an end in view, we are considering how best to utilize central funds,—to be more strongly insisted on than this, that these funds are, from their very character, *auxiliary* only. The crying, monster evil of our Diocese in this connection is that in the absence of any systematic training of the laity in the duty of local self reliance, these funds are in very many cases considered the mainstay, not of the Diocese, but of each particular parish. And the attempt which I have made to indicate how Diocesan funds may be dispensed, with a view to improving the pecuniary prospects of our Clergy would be miserably, indeed viciously faulty, if the fact were ignored that, after all, it is to improved *parochial* contributions we are, in the main, to look for remedying "the unsatisfactory position of stipends in proportion to length of efficient service." To secure the desired end, local as well as, nay much more than, Diocesan funds must be placed in a healthy condition. The laity, at every station of every parish, must be indoctrinated in the great Scriptural truth that the ministerial "laborer is worthy of his hire,"—that the laws of honesty are to be held sacred in this case as much as, indeed more than in any other; and that "double honor" is the Divine need to those who "rule well" in the Church of God. On this point, however, as being separately, a subject for discussion at this Conference, it is not now for me to enlarge.

[A few words more, and I have done. On this whole question of Clerical stipends have we not in all our Canadian Dioceses, had enough of men writing, enough of men talking? For have we as yet, in this matter, gone beyond those "good intentions" with which, says St. Bernard, the road to Pandemonium is "passed"? After so long a period of Diocesan life, have we mastered the A B C of that for which it is not too much to say Synods exist? As each year has passed by, has not "guis-gue tandem" been more or less the loudly uttered or the patient suppressed cry of many a spirit hourly gnawed by the multitudinous worry of the "res angustæ domi"? Has not this been so?..... And still "vox et præterea nihil." That poverty, indeed, which is the common lot of men none would shrink from in the service of Christ's Church; but the circumstances of life to which I refer as being or having been the portion of not a few of our Clergy are not this; they are something widely diverse; they are such as make up the ghastly "skeleton in the closet" of many an otherwise happy household; they are the grim attendants of a grinding, absorbing, degrading and (if God have not mercy) demoralizing *pauperism*; they are personal, parochial, Diocesan.

May we, then, all mightily pray, and patiently, ploddingly and perseveringly work, that this deadly upas overshadowing the spiritual life of God's Church amongst us may, in His Good Providence, be removed; that the supply of daily wants should no longer so press on the ministers of His Word as, more or less, to color all their thoughts, and be the *ergon*, not the mere *parergon*, of their lives; that so, too, they be set forth to the people committed to their charge not as Gibeonites,—“hewers” and splitters “of wood and drawers of water to the congregation,”—but as in very deed they are, “ambassadors of Christ and stewards of the mysteries of God.”]

NEW DRESS.

We were rather late in issuing the CHURCHMAN last week. As it appeared in New Type all the advertisements had to be reset. In future it will be brought out promptly as heretofore.

We trust our readers will appreciate the change in type—most of it being much smaller—which gives considerably more reading matter.

We would again remind our readers to make every effort to get new subscribers for “so excellent and so cheap” a paper as the DOMINION CHURCHMAN. A good many have promised to exert themselves in this way, from whom we have received no report. We are satisfied that there are many who are most friendly to our cause, who, if they would set about it at once, could secure for us a large number of fresh names. We hope to hear from them very soon.

If any of our friends wish for specimen copies, kindly drop us a postal card, and they will be forwarded immediately.

SHOW THIS PAPER TO YOUR FRIENDS AND GET THEM TO SUBSCRIBE.

Diocesan Intelligence.

MONTRÉAL.

From our Own Correspondent.

**Mission Fund.**—Meetings in aid of this fund are being held at present in connection with the various city congregations. Tuesday night at the cathedral, Wednesday night at St. George's, Thursday night at St. James the Apostle, Friday night at St. Thomas. These meetings were pretty well attended—the Bishop presided at each. A step in the right direction was taken when two of the most industrious of the country missionaries were invited in, to take part in these meetings.—Rev. H. J. Kraus of Lachute, and F. H. Clayton of Bolton can each speak with authority as to the condition and prospects of Christ's work at our struggling missionary outposts. Canon Baldwin, Doctor Sullivan and Canon Evans together with Mr. Dixon of St. Jude and Mr. C. J. Brydges the treasurer, took part in the speaking. The statement of Mr. Brydges was very interesting, and very much more satisfactory than that presented at the meeting this time last year. It appears that at the 31st December, 1879, the fund was in debt \$3 363 as against \$4 467 at the same date the year previous. Every effort should be made, both in town and country between now and 31st May next, to make the collections larger than they have ever been before, so that the present financial year (which closes in May) may leave us in something like solvent circumstances. One principal cause why our Diocesan Mission fund keeps in this state of chronic embarrassment is, that most of the city congregations are so heavily in debt for church buildings, &c., and have so much to pay out in the way of interest on mortgages, that there is really very little left, to be collected for missionary purposes. There are limits to the resources of our people if there are none to their willingness, and they cannot do what they would gladly do if their churches were free from the enormous debts most of them are now carrying. Our Mission work is crippled, our missionaries are kept almost at starvation point, and blessings from God are prevented to us in this Diocese because we are not content to worship in cheap, and unincumbered churches. At the present moment \$150,000 would not discharge the mortgages against our congregations in the city of Montreal alone, and the interest paid yearly for this, amounts to over \$10,000, and this item of interest by itself is more than is collected annually both in town and country for the Mission Fund. As long as this condition of things lasts so long will the work of the church in the mission field suffer.

**BROTHERLY LOVE.**—Speaking at the Cathedral Missionary meeting last week, Dr. Sullivan said:—“First of all it is necessary to cultivate a spirit of society brotherly love among the members of our communion, and the members of other churches around us.” Wise and good words these. Let us save the hearty brotherly love by all means, and let us begin extending it to those of our own communion, no matter whether they are “high” or “low.”—Broad church men or Ritualists. As long as a man belongs to our church let us especially love him, and though he may not in all things see as we do, it will be charitable on our part to give him credit for at least as much honesty, and as much learning as we ourselves possess.

**DIOCESAN THEOLOGICAL COLLEGE.**—The opening exercises of the Easter term of this institution will be held on the 10th inst., in the Synod Hall, when a lecture will be delivered by the Rev. Louis N. Tucker, B.A., on the subject of “Genesis and Christianity.” Mr. Tucker is Principal of the Sabrevois Mission College; he is an associate of the Diocesan Theological College, and a distinguished scholar and graduate of Bishop's College, Lennoxville. His lecture is sure to be interesting and instructive.

**OUR SUNDAY SCHOOLS.**—During last session of Synod it was resolved that a specially enquiry be instituted into the state of the Sunday Schools in the Province with a view of rendering them more effective. Canon Baldwin, who is chairman of the committee on Sunday Schools, has issued a circular containing a number of questions to which ask he replies. The following are the principal questions: (1) How many Sunday Schools have you under your care? (2) Are they held continuously through the year? (3) How many scholars have you on the roll—male and female? (4) What is the average attendance? (5) How many teachers have you? (6) Have you lay-superintendents? (7) Have you a regular course of Bible instruction? (8) Is the catechism taught? (9) Have you any monthly periodicals circulated among your schools? (10) How many volumes are there in your S. S. libraries? (11) Do your Sunday Schools contribute to any foreign missionary work? (12) Are you able to personally superintend your Sunday Schools?

TORONTO.

**SYNOD OFFICE.**—Collections &c., received during the week ending January 10th, 1880.

**MISSION FUND.**—Parochial Collections.—Holy Trinity, Toronto, balance \$281 90, making with \$400 previously received, \$681 90; St. Luke's, Toronto, \$2 00, (one-half of Annie Paynton's subscription.) St. John's, Toronto, per Church Woman's Mission Aid, \$48 75; St. Matthias, Toronto per Church Woman's Mission Aid, 75 cents. **Missionary Meetings.**—Grace Church, Markham, \$14 57; Christ Church, Stouffville, \$16 12. **Thanksgiving Collection.**—Holy Trinity, Toronto, \$45 65.

**PERMANENT MISSION FUND.**—Rev. John Langtry, balance of subscription, \$10 00; John Martland, Toronto, on account of subscription, \$10 00.

**WIDOWS' AND ORPHANS' FUND.**—October Collection.—Holy Trinity, Toronto, \$56 05. **Annual Subscription.**—Mrs. Leech, \$5 00.

**ALGOMA FUND.**—Holy Trinity, Toronto, \$5 85.

**THE GUILD OF ST. JOHN.**—St. Luke's Church.—On Monday night, the 29th ult., the Guild of St. John, attached to St. Luke's Church gave their first social. This Society, which has been in existence for five years, started with about three members. It now makes a goodly display as regards members and embraces nearly all the choir lads as well as some other members of the Church. The primary object of the Guild is, “to cultivate purity and holiness in daily life, striving to imitate the holy life of the Child Jesus.” Its members consist of baptized lads, confirmed, or anxious for Confirmation. The social was a great success. The office of the Guild was sung together with sundry Carols with great Devotional effect in such a manner as to reflect the greatest credit on the members and the organist Mr. Frank Shutt. The chair was taken by the Rev. John Langtry, who in his introductory remarks, bore witness to the great good wrought by the Guild and paid a very great tribute to the zeal and energy which had been displayed by its Warden, Mr. W. Arthur Shutt. A lecture on the old Guilds was then delivered by Mr. John Hague. He began by claiming for the world an Anglo-Saxon parentage as opposed to a Roman Catholic origin. Going back to the times of Athelstane, he traced their feudal rise till they assumed a strength sufficient to keep in check the encroachments of the kings and nobles. From these sprung the aldermen and with these the foundations of the liberties of Englishmen. Guild, he showed to have been the bulwarks of freedom, the upholders of the privileges of those to whom is due the prosperity of a nation, the great merchants and the skilled handicraftsmen of the age. Men had originally all united in companies

or Guilds—such as those still existing in the City of London. They had erected for their meetings the grand Guild-halls which are still the glory of the ancient cities and towns of England, and had won from their king rights of which they could not be deprived and to which they had admitted their fellow-enslaved countrymen; but not until they had learned to be skilled in their business or craft. Thus the Guilds were the Promoters of education as well as of freedom. Mr. Hague gave interesting details as to their method of conducting their meetings, and showed that religion, hospitality, good fellowship, and charity towards the poor went hand in hand. He then insisted on the usefulness of such institutions even in this utilitarian matter-of-fact age, by causing these men and boys to meet together and to bear with each others' weaknesses and failings, by inciting them to study, by giving them self-possession, by instructing them in the way of assisting at public meetings with propriety—an art too much disregarded in Canada—also affording them a training for the duties of that public life to which in a country like this any one of them might be called, and lastly by welding them more firmly in a common bond of union with love for their Mother Church, the fount and origin of all that there was of good in such institutions. After Mr. Hague's lecture, Mr. W. A. Smith, the Warden, addressed the audience shortly, but persuasively.

**ST. MATTHIAS SUNDAY SCHOOL CHRISTMAS FEAST** was held in Trinity College on the 8th inst. There was a good attendance of the children and their parents. Tea was provided in one of the lecture rooms under the supervision of Miss Whitaker, where plates were set for 150. The room was filled twice: At the conclusion of the Tea, the party adjourned to the splendid Dining Hall, where they were entertained by the display of Magic Lantern views, furnished most kindly by Mr. Goulding, whose benevolence in such matters is well known in Toronto. The views—chiefly of Scripture Events—were briefly explained by the Rev. R. Harrison in a catechetical manner, and the prompt and intelligent answers of the children bore witness to their careful study of the Bible. The Rev. Prof. Bays gave a reading. Indeed the whole behaviour of the children was admirable. A selection of Christmas Carols were nicely sung by the choir, boys under the lead of their Choirmaster Mr. G. F. Timms, Mr. Farnival accompanying on the organ Archdeacon Whitaker and other guests were present to show their interest in the proceedings.

The Rev. Dr. Hodgkin, Mission Secretary, acknowledges with many warm thanks, the donation at the house of Mrs. (Hon. C.J.) Douglas of a very handsome and complete Communion service in Case; contributed chiefly, though by no means exclusively, by the ladies of Christ Church, Deer Park, and for use in Missionary Stations where they are unprovided with the requisite Plate for an orderly, and becoming observance of the Lord's Supper. He feels the more gratified for this very kind and considerate act, because he has too often—sadly too often—found the Holy Table presenting evidence of anything but a due appreciation of the sacred rite, or of ardent love to Him who loved us and gave Himself for us.

**THE HENDERSON OFFER.**—A letter has been received by the Secretary-Treasurer of the Synod, from the Messrs. Henderson Bros., stating their readiness to pay in the \$500 balance of the \$1,000 they offered, on learning that the remainder of the \$3000 subscribed to meet their proposal was paid in. They are perfectly right in delaying, but the money is needed, as at any time the amount that has been borrowed may be called in. Will those who subscribed, and whose subscriptions are not yet paid in full, kindly accept of this intimation, and, at their earliest possible convenience, forward the balance to the Synod office? The same communication brings up again, and very properly, the \$500 master. Our readers will remember that a “Young Canadian Lady in England” generous sent over the above sum towards the Mission Fund of the Diocese. In the anxiety to make up the \$3,000 amount it was placed to its credit. At the time the \$3,000 subscription was accepted there were two reasonable conditions made; the first, that, should any of the subscriptions from any cause not be paid, additional subscribers were to be obtained to make up the deficiency; the second, that the \$500 were, in accordance with the original stipulation to be raised in the Diocese. An article which appeared in the DOMINION CHURCHMAN some months since, elicited responses to the amount of about one fourth. The remainder, by special contributions, not to interfere with any other finances, has yet to be made up. Is there not sufficient Missionary zeal and devotedness in the Diocese to supply the sum? or are we, with all our respectability and wealth, practically to ignore the honest claim. We hope soon to report prompt and liberal gifts to the full replacing of the \$500.

**NORTHUMBERLAND RURAL DEANERY.**—The next regular quarterly meeting of this Deanery will (D. V.) be

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held in Cobourg on Tuesday and Wednesday the 20th and 21st days of January, 1880. Divine Service on Tuesday 20th, at 7.30 p. m. Preacher, Rev. Clement Smith. Holy Communion on Wednesday the 21st, at 8 a. m. Essayed Rev. J. W. R. Beck, M. A. The Clergy of the Deanery are requested to bring their surplices and stoles, &c., and to notify the Rev. Canon Stennett, M. A., Cobourg, of their intention to be present.

H. D. COOPER,  
Secretary-Treasurer, N. R. D.  
COLBORNE, JANUARY 10th, 1880.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod office during the month of December, 1879.

MISSION FUND.—*Offertory Collections*.—West Flamboro, \$6 25; Dundas, \$6 48. *Donations*.—W. Sorby, Esq., Guelph, \$50 00. *On Guarantee Account*.—Palermo, \$45 00; Carlisle, \$5 00; Stewarttown, \$100 00; Omagh, \$38 00; Norval, \$75 00; Clifford, \$30 00; Port Colborne, \$87 50; Rockwood, \$25 00; Drew, \$25 00.

WIDOWS' AND ORPHANS' FUND.—*Offertory Collections*.—Louth and Port Dalhousie, \$7 60; Ancaster, \$21-97; Lowville, \$4 70; Nassagaweya, \$5 80; Kilbride, \$1 50. *Thanksgiving Collections*.—West Flamboro, \$2 90; Grimsby, \$8 00; Hamilton, Christ Church, \$30 00.

ALGOMA FUND.—Queenston, \$4 00; Drummondville, \$4 00; Stamford, \$3 15; Clifton, \$8 63; Thorold, \$9 00; Dundas, \$5 40.

CALEDONIA.—On New Year's Eve, Mr. William Keyes, the efficient and zealous superintendent of St. Paul's Sunday School, was presented with a handsome ink-stand as a testimonial of the long and arduous services he has rendered to the School. The same evening a Christmas Tree Celebration took place in the Town Hall. After music by the Church Choir, and carols by the children, Santa Claus distributed presents from the Tree, accompanied by sweetmeats and cakes of all descriptions. The Hall was densely crowded. Miss Cannon kindly and efficiently presided at the organ. The proceeds amounted to \$25.

PALMERSTON.—This Mission has sustained a loss in the removal of the Rev P. L. Spencer to the Parish of Elora, to the Incumbency of which he has been appointed at the unanimous request of the parishioners by the Bishop, as the successor of the Rev. H. L. Yewens. On Monday the 29th ult., at the Sunday School Festival, held in the new Sunday School room of St. Paul's Church, Palmerston, the following address was presented to him: REV. AND DEAR SIR—The members of the congregation of St. Paul's, to whom you have so faithfully and earnestly ministered for over two years, have learned with deep regret of the intention of his Lordship the Bishop, to remove you from your present sphere of labour. While regretting your removal, we feel that we cannot permit you to take your departure without some tangible expression of the high esteem in which we hold yourself and your estimable wife. We therefore beg your acceptance of this purse for yourself and the accompanying cruet stand, cake basket, and fruit stand for Mrs. Spencer. In losing you, we feel that we have indeed lost a faithful minister and sound counsellor—one who has always been foremost in the path of duty, and ever ready at the call of mistress. In bidding you adieu, we wish you "God speed," and pray that you may long be spared to labour in the vineyard of the Lord.

Signed on behalf of the congregation,  
W. R. TIFFIN, Church Warden,  
JOHN McCOMBS,

JAMES G. MILNE, Secretary.

Mr. Spencer replied feelingly, expressing his very deep gratitude for the substantial proofs of his people's esteem and affection. On the same evening he was presented by the members of the Singing Class with a Royal Printograph (foolscap size.) In thanking them, he hoped they would still cultivate a love of vocal music and make themselves useful in the future as members of the choir. The value of money and presents exceeded \$100.

HURON.

(FROM OUR OWN CORRESPONDENT.)

FORDWICH.—New Year's Day of 1880 will be one that will be long remembered by the Sunday School scholars in connection with Trinity Church here, as it was on that occasion that they had their annual treat. About 12:30 both teachers and scholars accompanied by some of the parents, having assembled at the church, after having been addressed by Mr. R. B. Hopkins, the superintendent, got into some sleighs which had been kindly provided for the oc-

casional and drove to the very picturesque village of Harriston, where at the church they were welcomed not only by the Incumbent, the Rev. W. E. Grahame and the superintendent of St. George's Church Sunday School, Mr. O'Meara, who addressed the visitors in very kind terms, but also by the teachers and scholars, many of whom had assembled to greet them. After having enjoyed themselves to their hearts' content they returned home to reassemble at the Orange Hall at 6 p. m. to finish up the day's enjoyment. When all had met together again and the hall had been filled by the friends and well wishers of the Sunday School, the doxology was sung and prayers were offered by the Incumbent, the Rev. Geo. W. Racey, after which tea was served out to all who were present. When all had partaken of the good things which had so kindly been provided by the ladies of the congregation, the chair was taken by the superintendent, who, after having called upon the scholars to sing the opening piece, and they having done it admirably gave a most cheering and kind address, not only to the parents and scholars, but also to the assembly in general. This was followed by singing, recitations, and an address by Mr. Racey, when the meeting was brought to a close by a vote of thanks being tendered to the Organemen for the use of the Hall, and by the doxology being again sung and the benediction being pronounced. Too much praise cannot be given to Miss Elliot for the way she led the children in singing, nor to the way in which the children sang, and also to those other gentlemen who so kindly lent their assistance for the occasion.

SARNIA RESERVE.—The annual public feast among the Sarnia Indians took place on New Year's day. The Council House looked exceedingly gay with its decorations of evergreens, flowers, flags, &c. The tables were laid out very tastefully and were loaded with turkeys, geese, chickens, pies, tarts, puddings, cake, &c. Nearly all the people on the Reserve were present including children. After all had partaken of the abundance of good things provided the people repaired to the Council Chamber where a meeting was held. Head Chief John Sumner occupied the chair and presided over the large gathering with great efficiency. The Indian Brass Band, the celebrated Highwarden Band of Jubilee Singers, opened the meeting by furnishing the audience with appropriate pieces of music. The chairman then called upon the Rev. J. Jacobs to deliver the opening address. Several other speakers followed, viz., Mr. James Major, Chiefs Joseph Wawanosh, S. Waubruong, Wilson Jacobs, Mr. Highwarden and Mr. Wm. Wawanosh, all of whom delivered suitable addresses which were well received. The Highwarden Band of Jubilee Singers and the native Brass Band added very much to the enjoyment of the meeting. During a brief intermission a very comical looking individual, and very comically dressed, who bore the name of Kahbookwa, appeared on exhibition. In the olden times he was considered a supernatural being. His appearance, manners, and the remarks that he made created considerable merriment. After the exhibition fruit was handed around among the audience which was thankfully received. At the close of the meeting the whole assemblage shook hands and wished each other "a happy New Year." The national anthem and the doxology were then sung and the Rev. J. Jacobs pronounced the benediction, and the audience dispersed after enjoying a very happy New Year's day. Chief John Sumner deserves great credit for the manner in which he presided over the meeting. The ladies of the Reserve also deserve much praise for the splendid appearance of the tables and the beautiful decorations.

SARNIA: *India Reserve*.—The tea festival in connection with St. Peter's church, took place on Tuesday, Dec. 30th. After partaking of the excellent tea and the good things provided, the Rev. J. Jacobs called the meeting to order and also occupied the chair. After a brief address, the Highwarden band of colored jubilee singers and the Indian brass band gave a very enjoyable concert, during which Mr. Vigil, Head Chief J. Sumner, and Mr. Highwarden addressed the meeting in a happy and interesting manner. During a brief intermission voting took place, which realized \$8. The jubilee singers added very much to the pleasure of the meeting, and managed to keep up the enthusiasm of the meeting to the last. They will always receive a hearty welcome on the Reserve. The proceeds of the festival were \$15.00, and which is to be applied to the benefit of St. Peter's Church. The festival was got up by Mrs. Charles Wilson (a member of the congregation), in aid of the Indian church. The congregation of St. Peter's Church are greatly indebted to Mrs. Wilson for her kind assistance. Mr. Gray, Church Warden, and Chief Joseph Wawanosh moved a vote of thanks to the jubilee singers, brass band, and to the lady who got up the festival, which was most heartily and enthusiastically responded to.

The National Anthem was sung and then the pastor, Rev. Mr. Jacobs, pronounced the benediction.

EXETER.—A work of great taste has been the decoration of Christ Church in this place for Christmas. The ladies of the congregation deserve great praise for making the interior of the Church so attractive for the Christmas season.

On the 28th of December a sermon was preached in the Church to the Masonic body by the Incumbent, the Rev. E. J. Robinson, on Exodus 25: 31, 32 and Rev. 1: 12, 13, 20. Subject: "The Seven Golden Candlesticks, the integrity of the Church of God in its origin and oneness with the Christian Dispensation."

A concert was also held in Drew's Hall, in aid of the Church Sunday School, in which Mr. Fairbairn, Miss Curling, Miss English, Miss Fittou, Miss Alcock and others acquitted themselves with much satisfaction. The concert was most successful. Gifts were distributed from a Christmas Tree by Santa Claus, every Sunday scholar and every choir boy were remembered.

HENSALL.—A very successful and interesting Sunday School festival, took place on Christmas night in aid of St. Paul's Sunday School. The first part of the programme consisted of hymns, songs and recitations, entirely carried out by the scholars and that with the greatest credit to themselves, and the entire satisfaction of the large audience. The second part of the programme consisted of a Sciopticon entertainment, exhibited and explained by the Pastor, Rev. E. J. Robinson, who was ably assisted by Mr. Bunting, photographer. The whole concluding with a generous distribution from a Christmas Tree provided by contribution of the teachers and friends. Proceeds \$15.

BRANTFORD.—Divine service was held, as usual, in St. Jude's Church on New Year's Eve, commencing at 11.30, and was largely attended. The Rector, the Rev. T. R. Davie, M. A., conducted a shortened service, which was opened by the choir singing the 240th hymn (a. m.) As the last moments of 1879 were ticked out by the clock, the bell tolled and all present engaged for a few moments in silent prayer. Then the *Te Deum* was sung, and the Rev. G. C. Mackenzie, Rector of Grace Church, delivered an eloquent address on the "New Year." Both this and the one by the Incumbent were most appropriate to the occasion and awakened the deepest feelings in the congregation. After the Holy Communion was administered, of which a goodly number partook, the service concluded by the Rev. Mr. Mackenzie pronouncing the benediction. On New Year's evening the ladies gave an entertainment and bazaar in Wickliffe Hall. The congregation must be congratulated on having such earnest workers, for, since June last, the ladies have made up by small contributions and entertainments, over \$700, which amount has been applied on the church debt.

The teachers of both Grace Church and St. Jude's decided not to have a Christmas Tree for the children, as on former occasions, but, instead, to give them a sleigh ride and some evening amusements. Accordingly on Friday after the children had met at their respective churches, where sleighs were in waiting for them, Grace Church party joined St. Jude's, thus forming a procession of about eighteen sleigh loads. After a pleasant drive of two hours round the city they came to Wickliffe Hall, where tables were spread for them with all manner of good things. After they had partaken of these, the tables were removed, and W. J. Imlach, Esq., late superintendent of the Grace Church Sunday School, was called to the chair where he made a few very appropriate remarks, stating the pleasure it gave him at being present on this, the first reunion of the two schools. "The evening's programme opened with the hymn, "Hark, the herald angels sing," which was sung by both schools. A pleasing incident followed, viz., the presentation to W. J. Imlach, Esq., by the members of the Grace Church Sunday School, of an address accompanied by a handsome Bible and a writing desk. Mr. Imlach replied in feeling terms. Then followed carols, duets, readings, a dialogue, and an instrumental duet, all of which were performed by the children of each school alternately, in a very creditable manner. After the singing of the hymn "Old Hundred" by both schools, short and interesting addresses were delivered by the Rev. G. C. Mackenzie and the Rev. T. R. Davis, when the evening's pleasure was brought to a close. We were glad to see so many parents and friends of the children present, showing the interest taken by them in the Sunday School work, and which must have been gratifying to the teachers. The large hall was filled to the doors, and all, both young and old, expressed thoroughly satisfaction with the day's proceedings.

TO CORRESPONDENTS.—Considerable matter has to be held over from want of space.

## ALGOMA.

With feelings of great gratitude the Rev. Mr. Crompton, Travelling clergyman, has to make the following acknowledgements viz:—\$1.00 from Mrs. Osler, York Mills; \$1.25 from Mrs. Godden, Sterling; \$7.00 from Basil R. Rowe Esq., Orillia, for Dufferin Station; \$8.00 from Miss Bacon of Hatley for work on the mission, and \$2.00 as a New Year's gift from a young male friend, Galt. Also box of books, clothes &c., from Miss Girdlestone, Galt. Mr. Crompton would, at the same time, express his earnest thanks for the kind and loving letters which accompanied the presents, giving him courage to persevere in his efforts.

Aspdin P. O. Jan'y 3rd 1880

The Missionary Bishop of Algoma will (D.V.) visit and, where required, hold conformation services in the Muskoka, Parry Sound and Nipissing Districts, as follows:

FEBRUARY 1880. 5th, Beatrice; 6th, Clswater; (S.) 8th, Rosseau; 10th, Dunchurch; 11th, McKellar; 12th, Broadbent; 13, The Dam; (S.) 15th, Parry Sound and Rankins; 17th, Seguin Falls; 18th, Dufferin; 19th, Magnetawan Village; 20th, Comanda; (S.) 22nd, Nipissinga; 26th, Doe Lake; 27th, Ilfracome; (S.) 29th, Ilfracombe and Hoodstown.

MARCH 1880. 3rd, Aspdin; 4th, Lancelot; 5th, Port Sydney; (S.) 7th, Huntsville and Brunel; 8th, Elmsville; 9th, Grassmere; 10th, Allandale; 11th, S. H. Con. IV; 12th, Bracebridge; 13th, Falkenbey; (S.) 14th, Bracebridge and Baysville; 15th, Baysville; 16th, Stoneleigh; 17th, Bardville; 18th, Bracebridge; 19th, Gravenhurst; (S.) 21st, Northfield and Draper; 22nd, Ryde; 24th, Port Carling; 25th Mid Lothen; 25th, Gravenhurst.

## Correspondence.

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

## SECESSIONS FROM THE CHURCH.

MY DEAR SIR:—There seems to be among opponents of the Church, and a certain class of churchmen, a morbid desire to view everything in connection with her in the most unfavourable light: if a clergyman should unfortunately forget the teachings of his youth, and become a convert to popery, we are sagely informed that he is but the precursor of numbers who are shortly to follow his example; or, as very often happens, if a clergyman has not the slightest idea of such a thing, some newspaper penny-a-liner gives publicity to the slanderous report that such are his intentions; once in print, it is scattered to the four quarters of the globe; newspaper after newspaper takes it up, and though the falsehood is denied, and the statement contradicted, yet the slander is still repeated, and the contradiction unnoticed; an instance of this kind appeared in the *Mail* of Dec. 5th, where a clergyman was set down as a proselyte to popery; in the issue of the same paper of the following day, the report of his secession was repeated with the additional information that he was to be accompanied in his downward course, by a number of the members of his flock; but on the 8th the whole was contradicted, and we are informed that there was no foundation for the report; the mischief was however done, newspapers at a distance gave circulation to the scandal, and the contradiction was conveniently overlooked; but slanderers are not satisfied with isolated cases; they sometimes deal in wholesale attacks, and give either the losses which they say the Church has already sustained, or those they pretend she is about to suffer; but when we look at these in the light of truth, we find the actual losses grossly exaggerated, and those in the womb of time a complete myth. The year before last the public was startled by the publication of a list of converts from the Church to popery during the last fifty years, which filled nearly two columns of the *Globe*: from an analysis of that list I learn that while there were some whose loss the Church sincerely deplores, the great bulk was made up of men of no name, of some non-Churchmen, of some children in their non-age at the time of their parents' perversions, and of some who were not then born. In several of your leading articles during last year, you pointed out the source from whence many of those converts were obtained, but I think you might have descended into lower depths than you have done to discover the reason of the perversions of others; some left the Church for matrimonial or family reasons, some from pique, some from disappointed ambition, and some to lay hold on the shadow of a corporate union alike contrary to Scripture and the canons of ancient councils, while there were those who seceded from reasons that cannot bear to be investigated in the light of day. I remember having seen a notice of the perversion of one, whose name is mentioned in that list, in a local paper of the day, printed in large capitals, and glorying in the great gains the Roman Church had obtained by the acquisition of the Rev. — a noted clergyman of the Church of Ireland; but horrible dictu this clergyman

was noted for his intemperance, and was actually at the time of his perversion an inmate of the common jail of Maryborough, in which he had been incarcerated for many years, for illegably solemnizing marriage after he had been canonically deposed from the ministry. This list was republished in a condensed form in the *Mail* of Oct. 3rd 1879, and with the object of bringing the Church into disrepute with the Canadian public, every opportunity is taken, especially before our Easter Vestries, to trot out the Protestant horse, and to raise the cry "the Church is in danger." "England is going headlong to popery." A notable instance of this occurred before the Easter Vestries of 1877, when the secular papers of Toronto gravely informed us in large headed type that members of the Church, of all ranks and orders, Bishops, clergy, and laity to the number of three millions were about to fall into the lap of Romanism. We naturally ask, Is it true that the Church is verging towards popery? and I unhesitatingly say that it is not. With respect to Canada; an observation extending over more than a quarter of a century enables me to say that during that time, not one person of any repute joined the Roman Church here; I have heard of young girls, whose fathers had madly sent them to Convent schools, having been there perverted; I have heard of some, who from matrimonial or family reasons, connected themselves with that body; but I have not heard of one man or woman, who, through the force of conviction, apostatized from the faith of his fathers during that period: on the other hand, I have known several who have connected themselves with our Church, and have myself been instrumental in receiving some into her fold by a public recantation of the errors of Romanism. With regard to England: while I acknowledge that there has been on the part of some of our clergymen too much coquetting with popery, and too close an approximation to her in ritual, I yet must consider that at no time since the Reformation has there been such an awakening to true Church principles as is now found there, and that popery, so far from gaining accessions is actually suffering loss; there was one secession from the clerical ranks during last year; with your permission I shall show next week that that loss has been counterbalanced eightfold; meanwhile allow me to give a quotation from the writings of a witness of undoubted authority, the Right Hon. W. E. Gladstone, who, when commenting on papal perversions in his treatise on the Vatican decrees, shows that they do not give a numerical increase to Romanism: after having referred to the fact that a number of secessions had taken place among persons of high social standing, he proceeds "Usually in this country a movement in the highest class would raise a presumption of a similar movement in the mass. It is not so here. Rumors have gone abroad that the proportion of members of the Roman Church to the population has increased, especially in England. But these rumors would seem to be confuted by authentic figures. The Roman Catholic marriages, which supply a competent test, and which were 4.98 per cent of the whole in 1854, and 4.62 per cent in 1859, were 4.09 per cent in 1869, and 4.02 per cent in 1871. There is something at least abnormal in such a partial growth taking effect as it does among the wealthy and noble, while the people cannot be charmed by any incantations into the Roman camp."

Next week I shall call the attention of your readers to the opposite side of the question, the Accessions to the ministry of the Church from Romanism and from Protestant Nonconformists.

I am, dear sir,

yours etc.,

JOHN FLETCHER.

Unionville, Jan 1st, 1880.

## "FROM THE WILDS OF ONTARIO."

DEAR SIR,—Had it not been that I was afraid of taking up too much space in your valuable paper, I would have written a little more in DOMINION CHURCHMAN of January 1st, in behalf of those who are crying for help from the wilds of Ontario. When Incumbent of Eganville (for that was the time when I made my first trip from the "Front to the Front," travelling from Eganville to Trenton with wife and child, a distance of 156 miles) I used to endeavor to visit Rockingham and Cumbermere two or three times a year—giving services and baptising children at both places. My visits were always looked forward to and I received so much kindness from the people in these places that I shall never forget them. Residing at Rockingham there is a graduate of Cambridge, a scholar, a Christian, and a gentleman. Two years ago he told me that they would guarantee \$200 if a clergyman was stationed at Cumbermere or Rockingham. At one time some years back he built (so he informed me) a comfortable parsonage, stable and barn for the use of any clergyman appointed at Rockingham, but no satisfactory offer being made, he removed the building. One of the attractions of this place is a nice little church, built upon the top of a hill, erected principally by the above gentleman, in which I have often taken services, there being always

a large and attentive congregation. Cumbermere is exactly seven miles from Rockingham and is composed principally of Churchmen. Doyle's Corners is 20 miles Cumbermere. La Mab is 20 miles from Doyle's Corners; so the whole distance for a travelling missionary from La Mab to Rockingham would be 47 miles. I have travelled over this road five times. Once in a cutter with a wife and child; once in a light open buggy with wife and child in the spring, when the roads were at their worst; once alone in a heavy buggy, when residing at Eganville; twice since I have been Incumbent of Madoc, and I am thankful to say that I have never met with the slightest accident. I am very glad also to be able to say that the very worst part of the road, which was between Cumbermere and Doyle's Corners, has been greatly improved within the last two years, and a person can drive now the whole distance, winter and summer, without fear. May there a faithful missionary be sent; may the voice from the wilds be heard, for it calls us to deliver "This land from error's chain."

Faithfully yours,

M. G. POOLE,

Incumbent of Madoc.

P. S.—The baptisms I referred to in my former letter were, viz:—6 at Rockingham, 6 at Cumbermere, among them Dr. Jones children, Mr. Wynn's children, Doyle's Corners; and several of John Jarman's grandchildren, La Mab, a well-known Churchman.

M. G. P.

## A COMPLAINT.

DEAR SIR:—At the last meeting of the Synod of the Diocese of Ontario, the Committee to which was referred the consideration of the Frankford endowment fund, recommended in their report that eighty-eight dollars of said fund should be paid to the Rev. F. L. Stephenson, and the Synod, supposing that he held a claim, voted the item, though in opposition to the protest of the Rector of Trenton, who is also Incumbent of Frankford. This action on the part of the Synod has created great surprise and has made needless trouble, as the congregation of Frankford, feeling agreed at what it considers a misappropriation of its funds, has resolutely refused to agree to the recommendations of the Committee referred to, thus causing a dead-lock in arrangements which the Bishop desired to carry out; and seriously to the detriment both of the Rector of Trenton and the present Incumbent of Stirling, and is likely to operate prejudicially to the interests of the Mission Fund on these parishes. Permit me to state some facts in reference to the points in dispute in this matter. (First.) Frankford has always been legally an out station from Trenton, but worked permissively for some years from Stirling. (Second.) During the winter of 1875-6 it had become evident that the Mission of Stirling had become too large for one man and that a division was needed, and at that time the Rector and Vestry of Trenton applied to the Bishop to have Frankford withdrawn from Stirling and reunited to Trenton. As this request was unanimously concurred in by the congregation of Frankford, the Bishop readily gave his consent for such reunion to take place on the next avoidance of the Mission of Stirling. This was long before Mr. Stephenson came on the scene. (Third.) Having been offered the parish of Hillier, I, on the 24th of June, resigned the Mission of Stirling into the hands of the Bishop, and the Rector of Trenton being present at once reminded the Bishop of his former promise and asked for its fulfillment, to which the Bishop readily agreed. Mr. Bleasdel at once took charge of Frankford, and from thenceforward has given (by himself or curate) uninterrupted service there. Under these circumstances it is impossible to see what claim Mr. Stephenson can have on the funds of Frankford. He never did them any service, not even to the extent of a single sermon. Nay, I think I am right in saying that Mr. Stephenson never even offered a service to Frankford, during the time of his Incumbency of Stirling. Where, then, is his right to the income of station.

Hillier, Jan. 5, 1880.

JOHN HALLIWELL.

Begin the education of the heart not with cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves will shoot upward. The virtues like the body, become strong and healthy more by labor than nourishment.—Richter.

—"What shall I preach about?" said a minister to the pastor of a colored flock which he was about to address. "Well, mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob' caution." "Ah! what is that?" "Well, ef I was you I'd tech werry light on de Ten Commandments." "Indeed! And why?" "Oh! cos I had notice dat dey most always hab a damp'nin effect on the congregation."

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## Family Reading.

## GOLD IN THE SKY.

## CHAPTER XXIII.

## "THE DEAR UNKNOWN."

A year has passed since first we saw Atherton, and now we come again in the sunset light to the doctor's house.

The family were all gathered in the garden, for it was the first time this year they had been thoroughly able to enjoy sitting out, even when the sun had disappeared. Last year at this time there had been a croquet party, but now it was the last thing they thought of giving.

Claude Egerton, although, so to say, restored to them, was still an invalid, and required a certain amount of attention. He had not yet returned home, for he was well contented with his quarters, and certainly at Birdahill he was able to receive more efficient attention than he could have done at the Hall.

One of his best and most appreciated nurses he was, however, destined to lose ere long, for when the law courts closed for the summer holidays, and busy lawyers could leave London, Basil Crawford was coming to Atherton to marry Gwendoline Majendie.

The party wandered about, gathered, and separated, in the enjoyable fashion peculiar to being out-of-doors, the centre and chief gathering-place being the sofa on which Claude Egerton lay. For, although able to walk about unassisted, he spent still most of his time in lying down, which, according to the doctor's advice, was the shortest way in the long run, and the surest means to obtain complete recovery.

"And do you mean to say you have no idea what the men were like who attacked you?" inquired Gwendoline. She was for a few minutes alone with Claude, and he had made some remark about that time now long past.

"How should I know what they were like, or who they were?" was his answer. "It was dusk, and snowing, and I was thinking of nothing but getting on to Ridley's as fast as I could, when two men, with black masks drawn over their faces, as far as I could distinguish, sprang out of the ditch, stopped my horse, and demanded my money. Naturally enough, that sort of thing does not tend to put any one in a good temper, and my resistance was evidently just what they wanted—it gave them an excuse for the violence they showed me. I knew that, with two against one, I had no chance, unless assistance came in the shape of some passer-by, and I knew that was unlikely enough, as it proved. Perhaps I might have come off better if I had quietly given up my money, and whatever I had of value about me, but somehow that is a kind of proceeding which goes very hard with a man, and what he is most loth to do. I was dragged from my horse, and in time they got the better of me; but I feel, even now, a satisfaction in thinking that their bones must have ached for a considerable time afterwards. One of them seemed to lose his temper completely, and was unmerciful in his attack. I lost all consciousness, and did not recover till I woke up, as if from the dead, here at Birdahill. And when I saw myself in a looking-glass, I did not recognize myself."

"Poor dear Claude! Do not talk any more about that dreadful time and those wicked men; we can only be thankful that they are in prison, undergoing their justly long sentences."

"Yes; and I would rather be indebted to you and to Basil for the discovery of them than any one else in the world."

After the discovery of the mystery, Cyril Egerton had been all anxiety to bestow his promised reward of five hundred pounds; the only difficulty had been on whom to bestow it, for he complained, "No one would have it."

Mr. Hart, and other gentlemen of his class, had to betake themselves back to London, with the full certainty that to whom ever the five hundred pounds of right belonged, it was certainly not to them.

Basil Crawford declared that he had not brought matters to light in any way, and was clearly not the person entitled to it. Gwendoline, of course, avowed that it was impossible for her to have it. And Cyril pitifully asked advice on all hands.

People were inclined to be facetious on the matter; for by the time this matter came to be discussed there had been a change in Claude's well-nigh hopeless condition, and there was then but little doubt that, with much care and attention, he would be restored to his friends.

One suggested that every one in any way and however remotely connected with the affair, should be tied up in sacks and run a race for it. Another suggested that he should give a public breakfast in the Town Hall at Atherton with it, to celebrate his brother's recovery. And a third suggested he should bury it, and try to forget it before the matter began to affect his reason.

But although his brother was, so to say, recovering, Cyril was in no humor to receive jokes pleasantly yet awhile. His own wounds were still bleeding, and it was impossible for him to forget how ready all those friends of his had been to believe the worst, the very worst of him, although they now crouched round him with congratulation and applause; it almost seemed as if there were but one step between crime and heroism, for in a moment they were ready to place him of whom they had believed so badly on a pedestal, and to laud and praise him as the hero of the day.

But Cyril would have none of their praise and none of their favours. He avoided every one, difficult as it now became to do so, as much as he had done during the bitter days which were now passed, until he was accused of sulkiness, pride, vindictiveness, and it was difficult to say which was the best thing to be done under the circumstances.

This, as well as other questions, got carried to the sofa of the invalid brother, and there discussed in many a family conclave. It was beside this couch that Gwendoline first learned the whole secret of the misunderstanding which had for a time existed between the brothers, as well as the time when it had been made up.

Claude, in his thoughtful way, considered over all these matters in his own mind, and gave his advice. He told Cyril that he had seen little enough of the world, and a long journey, and some months spent in travel, would do him all the good in the world. Cyril had, after the first moment, eagerly acquiesced, and was, in fact, now only waiting until Claude's re-establishment in health became more assured, to leave them.

Change of scene, country, and thoughts would take from his mind the gloomy scenes he had been through, and make him forget the odious suspicion under which he had fallen, so that when he returned, after long absence, he and his friends would come fresh to one another, with sores forgotten, and only old friendship, which was waiting to be renewed, remembered.

Who was to go with him? was the next question, and one which Cyril made very light of. "Some fellow would turn up on the road," was his opinion; but Claude argued fate might be unpropitious, and a solitary journey was a very heartless, lonely affair, and would not do him half the good they looked for from the change.

Claude had a conversation with Gwendoline on the subject. These two were now on very different and pleasant terms of happy friendship, in which Claude, to his own surprise, was very happy and contented. The next time that there was any conversation between the brothers, Claude very much astonished Cyril by asking him why he should not marry, and take a wife with him, adding lightly, that such an opportunity for a splendid wedding trip did not often occur, and it was a pity to miss the occasion.

"Marry!" gasped Cyril.

"Yes, certainly; the best thing you can do!"

"Marry! whom?"

"Well, what do you say to Bessie Vernon?"

"I would as soon marry a monkey!"

"Indeed! Well, I was at one time under the impression that you were not quite certain which of the two you preferred, Bessie Vernon, or Gwendoline Majendie." Having said this, Claude left his brother to turn it over in his mind, resolved that he would say nothing more to him on the subject.

The next discussion between them was on the subject of the "reward." That, of course, under the circumstances, must be dropped; at the same time both were equally cognizant of all they owed to the vigorous friendliness of Gwendoline and Basil, and her now approaching marriage gave them an easy opportunity of testifying, as far as gifts could do so, their full appreciation of the same; and Claude confided to his brother his intention of presenting Gwendoline with a house in London as his marriage gift to her, at the same time suggested that the furnishing of the same would come very well from Cyril—both thereby, whilst making their gifts to her as their oldest friend, choosing the gifts of equal value to both.

The idea was enthusiastically received, and Cyril would have gone off to London by the next train "to see about it," had he not

been requested to stay and mature the schemes.

Dr. Majendie alone was at first taken into their confidence, and he was quite taken aback by the magnitude of their ideas, particularly when these ideas were more fully explained. It was suggested that the rooms of the house must be really large and good, the situation also good, and a fair garden; moreover, the house must be detached. The doctor remarked that all those requirements, although they were to be had, would cost a great deal of money in London; but Claude, with great wealth at his disposal, saw that view of the matter in a very different light from what the doctor did. The doctor himself knew little enough about London, and could only suggest that Basil Crawford himself should be consulted as to the neighbourhood in which he desired to have his residence.

Basil Crawford, in his turn, was as much overwhelmed with their generosity as Dr. Majendie had been before him, but would not give his opinion until he had consulted Gwendoline. The resolution which they arrived at together was what they had themselves been planning before now, namely, that they would like to live near the Jamiesons, so Bayswater was fixed on for that reason.

Mrs. Jamieson was written to on the subject, and with much enthusiasm the kind-hearted little woman undertook to scour the neighbourhood, and to make a list of all likely-looking houses. Her delight was unbounded when she heard from Basil's own lips, on his return from Atherton, that all had gone well with him, and that he and Gwendoline were to be married in the summer.

Finally, Mrs. Jamieson invited Gwendoline to come up and stay with her in London; and in May, accordingly, she went up to London, and stayed one week with Mrs. Jamieson, making acquaintance with her; and Basil was delighted to see every probability of their being fast friends in the days that were coming. They were a large party at this time, for Cyril Egerton came to London, intent on Claude's commission, and to see what Mrs. Jamieson had found in the way of "likely houses." Every day they went about, a party of four—Mrs. Jamieson, Gwendoline, Cyril, and Trixie. This latter young lady was fully persuaded that nothing in the matter could be fixed on without her full concurrence and approbation, and being a most keen and observant young person, she soon learned to ask absurdly precocious questions relative to the houses of the old ladies left in charge of them, and Cyril loaded her with dolls, tea-things, and Noah's arks, until her mother declared she would be spoilt past all redemption.

It was a delightful, enjoyable week, and Gwendoline was quite sorry when it came to an end. She was, however, thoroughly bewildered by all the houses she had seen, and all the new experiences she had gone through. She took the opportunity of getting various things for her *trousseau*, and returned to Atherton filled with an impression that it would be very nice to be married, to live in London, and to have Mrs. Jamieson for a dear friend. One more acquaintance she made, however, in London, and this was her second cousin, Grace Majendie.

She had a great deal of news to tell them all when she got home again, and Claude was not one of the least interested of her hearers. Everything amused and interested him to hear, and Gwendoline forgot nothing; even describing to him the situation which Mrs. Jamieson had found for poor Mrs. Blades, and the asylums into which she had got the children.

Mrs. Jamieson certainly possessed the art of charming those around her, for now that Cyril was home again he was always talking about her, and telling them that, although he was going to leave all the furnishing of the house to her taste and judgment, he had promised her to run up to town again soon, and see that he approved of her selections and ideas. Indeed, this house became the hobby of the sick brother, and a great interest to the other.

"I am beginning to understand that we could not do without Mrs. Jamieson," said Claude, this evening, "and yet I have never seen her."

"Well, she is coming down next week for a few days," answered Gwendoline, "and going to bring Trixie with her; so you will soon know her, and like her as much as we do. Here comes Grace; now, do you like her?"

Grace Majendie had arrived that day on a visit to her hitherto little known Atherton relatives, and she and Claude had met at luncheon; when now she appeared coming from the house out into the garden, and his eyes fell on her slender elegant figure, and dark handsome face, they remained there as she slowly approached them, and he said to

Gwendoline, "Her face puzzles me beyond description. Of course I never saw her before. I was introduced to her for the first time to-day, and yet, every time I look at her, I seem to know her by heart, and that her face is familiar to me. Can I have seen her anywhere?"

Gwendoline was smiling all this time; and when she finished speaking, she replied, in a low voice, and hastily, for her cousin was now approaching, "Shall I tell you a secret, Claude—a dead, dead secret, which I only learned to-day? Grace and all her family were staying in Cornwall last summer, and you were staying, it seems, with some gentleman in the neighbourhood, and they used to see you about constantly, so she grew to know you quite well by sight, and always called you 'the dear unknown.' She was perfectly electrified to recognize to-day, as her dear unknown, the wonderful Claude Egerton, whose sufferings she had heard so much about."

"Come, Grace, you are a good girl to come and relieve me in taking care of this capricious invalid, as he chooses to believe he still is; I am in a great hurry to go and look after Naomi and Bessie. Take my seat here."

There was an unusually bright, pleased look on Claude's face as Grace Majendie took the seat beside the sofa, which she did with evident pleasure; the only person near them was Mrs. Majendie, who was fast asleep in an arm-chair at a short distance.

The others were scattered about the garden, but Gwendoline was not long before she found Naomi, her general confidant, to whom she hastened, with an account of the interesting little episode which had happened this afternoon.

"And there is a still more interesting one on hand," returned Naomi, gaily; "Cyril and Bessie have gone and engaged themselves to one another without the slightest advice from any one. I do call it most impertinent of younger sisters to presume to presume to get married before the elder sisters are disposed of. Cyril is half afraid his brother will chaff him, as it seems they have had some talk already in the matter, and Cyril denied there being anything between them."

Before Gwendoline could answer in any way the two delinquents themselves were met at a turn in the shrubby walk. Both looked somewhat awkward, but there was joyousness and pleasure in both faces. Evidently they had each done the thing that was best for them to do, and fulfilled the old remark that "those two were made for one another."

Gwendoline did not wait for time nor circumstances, she broke into the heartiest of congratulations, and told them that all friends alike would be made happy by their union.

They, in turn, bestowed every confidence, and declared they were going to have "such a wedding tour—all over the world, all round the world, and nobody knows where!" It seemed to be, moreover, they were going to be married at once and directly, and that everybody's breath would be taken away.

The fact was they desired to avoid all fuss and ceremony, Bessie feeling even more strongly for Cyril than he had felt for himself the way in which he had been treated, did not desire any gathering of friends on the occasion; they felt that the sooner and the quieter it was over, and they away on their travels, the better for all concerned.

At this point the dinner-bell rang, and the interesting narrative had to be broken off abruptly. One more surprise was in store for them, as they approached the party which had gathered at the summons on the lawn—all were electrified to see Claude rise from the sofa, and he who had hitherto but walked with assistance, politely offer his arm to the newly-arrived guest, to lead her indoors to dinner.

They were all so taken aback, that for some time they stood in a group, silently looking after them. But both were apparently innocent of the interest they had roused; Grace was unaware that there was anything unusual in the proceeding, and Claude would not perceive it. And there was but little halting in his gait as he went; his face, which carried the look of illness, was hidden from them, and his upright back, easy carriage, and broad shoulders, looked as much like the ideal young country squire as they had done in olden times; and Grace, as she walked beside him, could not cause any one to wonder that she absorbed so much of his interest.

"Well, to be sure!" remarked the Doctor at last, with a gasp, whilst Grace and "the dear unknown" entered at the open dining-room window.

They all followed in due course, and by and-by the pleasant happy party was gathered

round the table, some, if not all, looking out of the window into the sunset, which was fair and bright.

Some would have called the sunset yellow, and others would have called it a "golden sunset." Dark clouds had arisen and overshadowed them; the gold itself had been hidden, but had only waited its time to show forth and gild all things with its light. Those who had been together a year before, and had watched the sunset, were once more gathered, although one had all but passed through the valley of the shadow of death, and well-nigh gone away from them. He had been restored to them as by a miracle, to see the sunset again from beside them—to be one in all things again with those he loved. Was not this alone sufficient cause for thankfulness and joy? sufficient to set them rejoicing, sufficient to make them feel, as they looked at the sunset, that there was "Gold in the Sky?"

THE END.

## WORDS TO MOTHERS.

Is there a sight more lovely in all the world, than that of a dear aged mother, sitting down at last to rest awhile before she goes hence, in the midst of noble sons and daughters that she has reared and trained up for grand and useful work in the world? How her heart swells with joy and pride, as she sees them one by one, taking up their life work bravely, ready for anything the Master has for them to do. She forgets the wearisome years of toil, anxiety, and suffering which they have cost her. She has her abundant reward now, and is satisfied. Calmly and sweetly she lies, a precious weight, upon their hearts and hands, and they vie with each other in doing honour and reverence to the mother who has done so much for them.

But the young mothers, with their restless "hindering things" clinging to them, filling their lives with constant, anxious care, how surely must the angels have special charge from God to minister unto them. There are a great many kinds of mothers in the world. Some are weak and indulgent; some are fussy and over-anxious. There are sickly, fretful, impatient, quick-tempered mothers, and in their hands lie the soft, tender hearts of children, to be moulded and trained up for time and eternity. Oh! it is fearful to think of, and how dare a mother undertake such a responsibility, without the strong Arm to lean upon, the All-Wise to run to for wisdom and strength? There is also a wise, loving, faithful mother, who takes every helpless little child as a direct trust from God; who thinks there is no other work on earth to be compared with this. She may have heart and hands full of other cares, but she will never neglect the little ones. She will find use for every power of her being, every grace of learning and culture she has acquired, every delicate shade of womanly tact and skill, to keep the busy, restless little ones amused, happy and good. Many a child gets into serious trouble from the very smallest beginnings. He gets up in the morning cross and fretful perhaps, as we older children often do, and goes on from bad to worse, until it becomes necessary to punish him severely. Nine times out of ten will divert his mind into some pleasant channel, and all this is avoided. These wise, tender mothers keep their hearts in loving sympathy with their children. Whatever grieves or troubles them they carry straight to her, sure that she will enter heartily into it and make it easier to bear, if she cannot remove it altogether; and no pleasure or joy is complete until they share it with her, and see that she too is pleased. That boy who has his mother for his dearest earthly friend cannot take pleasure in anything that would grieve her. The habit of telling her everything, knowing that she trusts him and believes he will do right, is a powerful restraint, stronger than any command could be. And this is possible, it is certain to be so, if she will make herself a loving friend to her child, never repulsing his little outbursts of affection or

confidence, winning him with such tender interest and sympathy that he finds it his greatest delight to open his heart freely to her.

Among a true mother's countless opportunities, she prizes most and makes much of the last hour of the day. Happy is she when she can fold the baby in her arms, and have the other tired heads resting upon her knee, while she talks with them about the dear Saviour who took little children in His arms and blessed them, how He loves them still, how He looks down into their hearts to see whether they love Him, whether they try to be kind and loving to each other, whether they are trying to do better every day they live. Their little hearts grow soft and thinner, and the precious seed sown in such an hour will spring up and bear precious fruit. And when she kneels with her arms about them, and commits them to the care of the Good Shepherd, the mysteries that are hidden from the wise and prudent are revealed unto them, and their childish faith and trust in God is perfect and complete.

Dear, blessed mothers, be of good cheer! It is worth all it costs of self-denial, toil and pain; and step by step we lead our precious ones onward and upward, until they are able to stand alone, noble monuments of our faithfulness and God's mercy. We need not be overburdened and anxious for their future if we are only faithful to them now. But beware lest these little daily opportunities slip by unimproved; beware lest while we sleep the enemy sow tares in the young hearts, that shall spring up with the good seed and cause us unspeakable sorrow and pain. We ourselves may remain unnoticed and unknown, but these little ones clinging to our knees may become a power that shall move the world; our sons become right royal kings and princes as God looks on them, and our daughters mothers, wiser and better than ourselves.

## KING EDWARD VI.

DIED 1553. AGED 16.

This excellent prince, the son of King Henry VIII. and Queen Jane Seymour, was born at Hampton Court. His promising qualities, and his great zeal in promoting the reformed religion, will give an interest to the following particulars of his last hours.

In the time of this good king's illness, Dr. Nicholas Ridley, Bishop of London, in a sermon before him, much commended works of charity, and showed that they were enjoined on all men, so especially those in high stations. The same day, after dinner, the king sent for the doctor into the gallery, made him sit in a chair by him, and would not suffer him to be uncovered. Then, after thanking the doctor for his sermon, he repeated the chief heads of it, and added, "I took myself to be chiefly touched by your discourse; for as in the kingdom I am next under God, so ought I most nearly to approach to Him in goodness and mercy. As our miseries stand most in need of help from Him, so are we the greatest debtors; and therefore as you have given me this general exhortation, direct me, I entreat you, by what particular act I may best discharge my duty." The result of this conference was a determination in the king to found, and endow with ample revenues, those excellent institutions, Christ's Hospital, St. Thomas's, and Bridewell.

About three hours before his decease, with his eyes closed, and supposing that no one heard him, he offered up the following prayer: "O Lord God, deliver me out of this wretched life, and take me among Thy chosen; howbeit, not my will, but Thine, be done. Lord, I commit my spirit to Thee. O Lord, Thou knowest how happy it were for me to be with Thee; yet for Thy chosen's sake, send me life and health, that I may truly serve Thee. O my Lord God, bless Thy people, and save Thine inheritance. O Lord God, save Thy chosen people of England. O my Lord God, defend this realm from papistry, and maintain Thy true religion, that I and my people may praise Thy Holy Name, for Thy Son Jesus Christ His sake." Then turning his face, and seeing some near him, he said, "Are you so nigh? I thought you had been further off." His last words were, "I am faint. Lord, have mercy upon me, and take my spirit."

Thus died this blessed king, our young Josias.

Praise to our God! not cottage hearth alone, And shades impervious to the proud world's glare, Such witness yield: a monarch from his throne Springs to his cross, and finds his glory there.

## THAT ROCK WAS CHRIST.

Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the Water and the Blood,  
From Thy riven side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power.

Not the labours of my hands  
Can fulfil Thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone;  
Thou must save, and Thou alone.

Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace,  
Foul, I to the Fountain fly,  
Wash me, Saviour, or I die.

While I draw this fleeting breath,  
When my eyelids close in death,  
When I soar through tracts unknown,  
See Thee on Thy Judgment Throne;  
Rock of ages, cleft for me,  
Let me hide myself in Thee.

## Children's Department.

## IT COMES FROM ABOVE.

In France there was once a little boy who was called "Little Peter." He was an orphan, and begged his bread from door to door. He snuggled very prettily, and people seldom sent him away empty handed. He had the singular custom of saying on every occasion, "It comes from above." When his father was on his death bed—if indeed he had a bed, for he was very poor—he said to his son: "My dear Peter, you will now be left alone, and many troubles you will have in this world; but always remember that all comes from above; then you will find it easy to bear everything with patience."

Little Peter understood him, and, in order not to forget the words, he often thought them aloud. When he knocked at the door, and the people asked, "Who is there?" he would answer, "Alms for little Peter;" or he would say:

Alms to little Peter give,  
Without shoes or hat I go  
To my home beyond the sky:  
I have nothing here below.

They needed no further information, and would give him something at the window or door. He acknowledged every gift with the words, "It comes from above."

As little Peter grew up, he used to consider what the expression meant. He was intelligent enough to see that sin did not come from God; yet, as we must believe that God rules the world, we may well of everything that happens, "It comes from above."

This faith of little Peter frequently turned out for his benefit. Once he was passing through the town, a sudden wind blew off a roof tile, which fell on his shoulder, and struck him to the ground. His first words were, "It comes from above." The bystanders laughed, and thought he must be out of his wits, for of course the tile could not fall from below; but they did not understand him. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Had little Peter gone on he would probably have been at that moment just where the roof fell. Thus, you see, the tile did indeed fall from above—not from the roof simply, but from heaven itself.

Another time a gentleman employed him to carry a letter to a neighbouring

town, bidding him make all haste. On the way he tried to spring over a ditch; but it was so wide, that he fell in, and was nearly drowned. The letter was lost in the mud, and could not be recovered. When little Peter got out again, he exclaimed, "It comes from above!" The gentleman was angry with little Peter when he told him of his mishap, and drove him out of doors. "It comes from above," said Peter, as he stood on the steps. The next day the gentleman sent for him. "See here," said he, "there are two ducates for you, for tumbling into the ditch. Circumstances have so changed, on a sudden, that it would have been a misfortune to me had the letter gone safely."

I could tell much more about Peter. When he had become a large boy he was still called "Little Peter." An Englishman, who came into the town, having heard the story, sent for him, in order to bestow upon him some charity. When "little Peter" entered the room, the Englishman said, "What think you, Peter, why I have sent for you?" "It comes from above," replied Peter. This answer greatly pleased the Englishman. After musing a while, he said, "You are right; I will take you into my service, and provide well for you. Will you agree to that?" "It comes from above," answered Peter; "why should I not?" So the Englishman took him away. We were all sorry that he came no more to sing his pretty verse under our windows. But he had become weary of begging, and, as he had learned no trade, we were glad that he was at length provided for. Long afterwards we heard that when the rich Englishman died he bequeathed a large sum of money to "Little Peter," and he became a wealthy man in Birmingham. But he still said of every occurrence, "It comes from above."

I HAVE found nothing yet which requires more courage and independence than to rise a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.

## THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER II.

"Sum up at night what thou hast done by day;  
And in the morning what thou hast to do.  
Dress and address thy soul. Mark the decay  
And growth of it. If with thy watch,  
that too  
Be down, then wind up both."

—GEORGE HERBERT.

"Why, Ann!" exclaimed Alice, as entered the sitting-room which the sisters shared together, soon after eight o'clock on the morning after the day of their visit to the church. "what time did you get up?"

"At half-past six o'clock this morning," replied Ann; "and very sleepy I was,—but I have a great many things to do to-day, as you will see if you look at my slate."

"Half an hour's serious reading," said Alice, reading out loud what was written upon a slate suspended on the wall by the side of the chimney piece; "half an hour's drawing. After breakfast, arithmetic class at the school; an hour with old nurse; write two letters; cut out white tippets for the Sunday-school; practise psalm-singing for an hour in the church." Why, you will never get through all that!

"Indeed, I hope I may, and have time for a good walk besides," said Ann, with a bright smile; "and I see I have forgotten to put down one other thing which I must do, and that is to take dear Mrs. Hayer the geranium slips mamma promised her,—they have been in water long enough already."

Let people like—bright and what had had many a

"How nicely you have put all my drawing things out, dear Ann! Those well-cut pencils make me quite long to begin, but Morris is waiting to do my hair, and I must run back again now or I shall be late for breakfast;—I merely came to look in upon you in my dressing-gown. You will never get through that painted window if you draw all the pattern so accurately." And Alice vanished as she spoke, while Ann with a suppressed sigh at her own slowness, continued her laborious and delicate sketch, till the bell summoned her to prayers.

I have often heard it said, a lady's character may be easily told by the state and contents of her chest of drawers; but a far better test, methinks, is the room she habitually sits in, and I will therefore proceed to describe the one inhabited by Alice and Ann. It was a long and rather low room, lighted at one end by a large window, which opened upon a balcony formed by the projecting bow of the drawing-room underneath. There, in summer, the girls always had a perfect nest of flowers; and they had trained the white rose and honeysuckle, which crept up the house, in and out amongst the carved stone-work of their balcony, forming a regular wreath of flowers and leaves. The door into the gallery was at the opposite end from the window, the fireplace was in the centre of the wall to your left hand as you entered by it, and the door into the bedroom was opposite the fireplace. The floor was covered with smooth clean India matting, and Alice's pet, Dash, a huge black spaniel, was lazily stretched on the soft well-knitted rug, the manufacture of the village school. Ann's bulfinch, a fine fat fellow with a glossy black head, hung in a cage in the top of the window, and while he basked in a bright sunbeam, piped away indefatigably at his, "Ah, vous dirai-je, maman?"

A large drawing-table stood in front of the great window, and two writing-desks open upon it, on which were now placed the sister's drawing-boards. Two low sofas occupied the sides of the fireplace, and over them were hung a few drawings in simple frames. Each had some reminiscence connected with it, which rendered it dear to the sisters—some tie, perhaps, with friends whom they had loved in their younger days, and from whom they were now separated.

Between the bedroom door and that into the gallery was a large bookcase, divided into two, with closets underneath it. Each of the sisters had a good number of books, Ann's were arranged in very symmetrical rows, according to their height and style of binding; Alice's, on the contrary, had a very straggling appearance—here and there a tall one protruding among its smaller neighbors, like a poplar out of a bed of willows. But there was a "method in their madness," for Alice had classified her books—one shelf of mingled kinds of very favourite authors, according to Cecil's advice, quoted by Todd in his "Student's Guide;" and the others under different heads—poetry, history, fiction, &c., &c. It would take too long were I to enumerate more than one shelf of books, and that one shall be Alice's "tried shelf."

A beautifully bound Bible was the first; then "Leighton on St. Peter," and the "Pictorial Bible;" Bogatzky's "Golden Treasury;" a small volume called "Sacred Poetry," and Sutton's "Disce Mori;" Spenser's "Faery Queen," Shakspeare, Mrs. Hemans's Poems, Tasso's "Gerusalemme Liberata," the "Lay of the Last Minstrel," "Charlie Burton," Miss Edgeworth's "Helen," Milton, Percy's Ballads, Wordsworth's Select Poems, Lamartine's "Voyage en Orient," and "Amy Herbert."

Let people cavil at the selection as they like—it was the pure taste of a bright and unsophisticated mind, as to what had pleased it best; and Alice had many a shelf besides, where might

be found more learned books, as well as grammars and dictionaries, if you wanted them.

Ann liked travels, and thought stories in general foolish, except for children; delighted in Hayley's Life of Cowper and Walton's Lives; and took pleasure in Walter Scott's works, poetry as well as prose. Ann was an excellent needlewoman, and her closet contained a substantial work-box and tidy basket, each well stored with every possible necessary; a copy of the "Workwoman's Guide;" a huge pair of scissors; a bag of scraps of every kind, colour and dimension; a roll of calico, and the pattern tippet by which she was to cut out the aforesaid white tippets for the Sunday-school. A pile of sketch-books (chiefly architectural) shared the lower shelf with a very complete medicine-chest.

Alice's closet contained several illustrated works, for she loved a picture-book dearly, and often attempted to draw borders and illustrations to the little tales and poems which she sometimes amused herself with writing. Many bright ideas for the good of the school, also, often came across her—all

very useful and clever in themselves, and yet, unfortunately, treading upon each other's heels too fast to be all accomplished as they might have been. For instance: there was a book of questions and explanations to the book of Genesis, very judiciously adapted to young children, and (as far as it went) highly approved of by Mr. Hayter, the rector of Avonhurst, to whose revision Alice had submitted it.

But, unluckily, she had stuck fast in the middle of the history of Joseph, and flown off to write explanations to the prints of animals published by the Society for Promoting Christian Knowledge, which she had pasted on the brown holland pages of a certain large scrap-book she had devoted to receiving every kind of print and scrap suited to amuse children, of which there are now-a-days so many to be cut out of every review, magazine, and specimen of new books. There were her Hullah books, with the aid of which she had very energetically set to work to teach the village children to sing; and her own drawing books, mostly consisting of unfinished pieces, but all amusing and worth looking at; and though a few

of her architectural devices might have puzzled Blexam, the clever figures she always introduced, and the glow of warm light thrown over the whole, more than compensated for an occasional want of accuracy.

Two arm-chairs, two work-tables, and a small piano-forte, with a half a dozen wicker chairs, completed the furniture of what was called by the servants Miss Forester's morning room; and there we will leave Alice, who, after breakfast, and an hour spent in copying the pattern of her aunt's embroidery mounted to her sitting room with a full determination to read one half hour, and then devote all the time that remained before luncheon to her drawing.

Ann, as we have said, had accomplished her reading, and made some progress in her drawing, before breakfast. She then wrote her letters, cut out her tippets, and putting them into her basket, and taking her geranium slips in her hand, set off for the village.

(To be continued.)

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### Church Directory.

**St. James' Cathedral.**—Corner King East and Church Streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainford and Rev. H. E. Greene, Assistants.

**St. Paul's.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DeBarris, Incumbent.

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

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

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

**St. John's.**—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

**St. Stephen's.**—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

**Church of the Redeemer.**—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Stephen Jones, M. A., Rector.

**St. Anne's.**—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

**St. Luke's.**—Corner Broadbalt and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. L. Hardy, M. A., Incumbent.

**Christ Church.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, M. A., Incumbent.

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

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

**St. Matthew.**—St. Andrew St. Queen West. Sunday services, 11 a. m. and 7 p. m. and 4 and 7 p. m. Daily services, 6.30 and 9 a. m. (Holy Communion after Matins), and 8 and 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lanley street.

**St. Thomas.**—Dundas St. north of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

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

**St. Philip's.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. W. Stone, Incumbent.

**Church of the Ascension.**—Richmond St. West, near York street. Sunday services, 11 a. m. and 7 p. m.

**St. Mark's.**—Cowan Ave. Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Inglis, Incumbent.

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