

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, NOVEMBER 24, 1881.

[No. 47.]

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Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st of January next, at which time plans and profiles will be open for inspection at the latter office.

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Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless, on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881.

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We ask the clergy, laity, and friends to earnestly make an effort in their different parishes throughout the Dominion to get every family to subscribe at once.

### LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 27...FIRST SUNDAY IN ADVENT:—  
Morning...Isaiah 1, 1 St. Peter 1 to 22.  
Evening...Isaiah 2; or 4, 2. St. John 10, 22.  
30...SAINT ANDREW, Apostle and Martyr:—  
Morning...Isaiah 54. St. John 1, 35 to 43.  
Athenasian Creed to be used.  
Evening...Isaiah 65 to 17. St. John 12, 20 to 42.

THURSDAY, NOVEMBER 24, 1881.

THE parish church of Marrow, near Guilford, has been undergoing enlargement, and was reopened on St. Luke's day by the Bishop of Winchester.

On the 26th ulto. Bishop Tufnell, vicar of Croydon, laid the foundation of an immense infirmary which is building in that town. It will cost £100,000, and will contain 400 beds.

A deputation waited on the Archbishop of York a few days ago, requesting his Grace to preside at a meeting to advocate the suppression of the opium traffic. The Most Reverend prelate acceded to the request.

His Grace the Archbishop of York recently reopened the parish church of Ebberston, which had been restored by Mr. E. Christian. The edifice is one of great antiquity, and is believed to contain portions of pre-Norman times.

On the 25th ultimo the Archbishop of Canterbury preached at the opening of the new church of St. Michael and All Angels, Croydon—a handsome building in the Early English style. It seats a thousand worshippers, and has cost more than £16,000.

The Bishop of London has issued a circular to officers of the mercantile marine who take an actual interest in the spiritual welfare of their crews, offering them the same episcopal recognition and Christian fellowship as is extended to similar Church-workers on shore.

Archdeacon Blunt, vicar of Scarborough, has been appointed honorary chaplain to Her Majesty.

Zululand is becoming more peaceful. The recent disturbances were attributable to the belief that Cetywayo might return.

The Tiber is unusually high, and the effect of the rain is visible even in the fountains in the piazza of St. Peter's, which throw up water yellow with earth.

The Sultan has given orders for the remains of Solomon's Temple to be restored, and the surrounding space to be cleared of all rubbish. On that place stands the Mosque of Omar, the revenue of which is said to amount to £150,000 a year. This sum has hitherto been forwarded to Constantinople: for the future it is to be appropriated to the restoration. The Crown Prince of Austria is believed to have had some influence in the matter.

On the 29th ultimo the Bishop of London consecrated Christ Church, Hendon, a new edifice which will accommodate 500 persons. After the consecration, a meeting took place in the Hendon Institute, at which the Bishop presided; and the Baroness Burdett-Coutts, who had laid the foundation stone in January, said that if the people would build the tower, she would provide a peal of bells.

A new school chapel and mission room, with teacher's residence, was opened by the Archbishop of Canterbury on the 17th ult., in connection with the parish church of Croydon. Prayers were said by Bishop Tufnell, vicar of Croydon. His Grace preached from the words: "What think ye of Christ?" The building cost about £2,900. It consists of a school-room, a chancel which is altogether shut off during the week; a spacious mission-room, which will be used for mothers' meetings, and Bible classes, and a residence for the master. Croydon is the centre of a network of railways, and has now a population of nearly 80,000.

The "Church Association" recently wrote to the Bishop of Manchester to inform him that four laymen, members of the "Association," had attended morning service at St. Alban's church, Cheetham, (the incumbent being Canon Knox-Little) where the recent decisions respecting ritual were set at defiance. The Bishop in reply says: "I cannot recognize the right of an external body, such as the Manchester branch of the Church Association, to interfere in matters of ecclesiastical order and discipline between a bishop and his clergy. In the present temper of public feeling, and seeing the extreme issues to which the prosecutors of ecclesiastical suits are disposed to push decisions in their favour; I do not consider it advisable to encourage or allow fresh prosecutions of clergymen charged with violating the ritual and law of the Church. I must endeavour to maintain in the diocese what I believe to be the doctrine and orders of the Church by other and, perhaps, not less efficacious means."

In the Province of Bengal more than ten thousand persons died from snake bites last year, and 359 were killed by tigers. In the whole of India the number killed from snakes or wild beasts amounted to about twenty-two thousand—an increase of about two thousand over those of 1876.

### ADVENT SUNDAY.

THIS is the first Sunday in the new year and calls for deep and prayerful consideration. The year that has passed and gone has carried with it into the unseen world all that we have thought, and said, and done, as well as a record of the seasons the Church has brought before us in order that no one great principle of Christian Truth, and no one great event of the early history of the Church may be forgotten or ignored. And now we enter upon a season of preparation for the period in which we are to commemorate the coming of the Son of God from Heaven as the Son of Man on earth. Throughout this season of Advent the services of the Church are full of significant, and solemn import—all directly calculated to impress our minds with feelings of holy reverence, to direct our meditations to the subject and the accompanying circumstances of Christ's entrance into the world, in order to carry our minds onward to the glory and majesty of His second coming, and to instruct us in the duties connected with a practical application thereof. Such in the Church's estimation is the importance of these subjects that four Sundays are separately devoted to a special consideration of their respective branches. The Gospel of this morning's Communion Office describes our Lord's triumphal entry into Jerusalem, typical of the glory of Messiah's second appearance on earth, when the Christian Church shall stand triumphant in every region and in every clime, after a season of sore conflict with the man of sin, and amidst the rage and indignation of the powers of darkness. In the Epistle are detailed the several relative duties of the Christian life, all comprehended under the head of love as the fulfilling of the Law. It concludes with an admonition to cast off the works of darkness, and to put on the Lord Jesus Christ, because the night is far spent and the day is at hand. Because Light and Truth are hastening towards the brightness of their meridian splendor, therefore the Apostle directs to put aside those deeds which will not abide the pure and piercing light of heaven, and to put on that bright, celestial element with which the Almighty is said to clothe Himself as with a garment. As though St. Paul had said: These works of iniquity may have served your purpose when enshrouded in the darkness of spiritual night. But they are unsuitable now. They belong to the past season of darkness. The clear Light of Gospel Truth is dawning upon you: the clear and awful Light of eternity is close at hand. Throughout the New Testament we find Christ and His Apostles continually referring to these subjects, in urging the disciples of Christianity to renewed diligence in their spiritual warfare against principalities and powers, against the rulers of darkness in this world, against spiritual wickedness in high places; and in their efforts to subdue the corruption of human nature, and to hasten forward in the race

set before us. The subjects chosen by the Church are therefore most suitable for the season when we are taught to meditate on the Advent of Him whose mission in the days of His flesh was "peace on earth," who abideth a Priest continually, that He may present us blameless and without spot to the Father, and who will come again the second time to separate the holy from the profane, and to reward every man according to his works.

#### BISHOP RYLE'S PRIMARY CHARGE.

THE Bishop of Liverpool's primary Charge has been published. It is no doubt thoroughly honest, straightforward, and outspoken, as is everything coming from Bishop Ryle. But it is nevertheless strongly tinged with what some people would call "old-fogeyism"—dealing with dead issues, and, says the *Guardian*, giving no indications of originality of idea, of thorough grasp of the necessities of the time, or of thoughtful guidance, in respect either of principle or of policy, through the dangers of which the Bishop draws so vivid a picture. Bishop Ryle has many excellencies, which men of all parties have been most willing to acknowledge. But the perusal of his Charge only confirms the belief, which we have always held, that— theological and ecclesiastical considerations aside, —he is not the man, to whom should have been intrusted the task of creating organization, and of inspiring fresh energy in a new diocese.

One of the great questions of the day is the best mode of meeting the spiritual necessities of the people. On this subject the Bishop appears to have not the remotest conception—indeed not any more than if he had lived in the days of George the First, and certainly not half so much as if he had imbibed some of the principles recognized by the Church during the reign of Queen Anne. In reference to this point, the *Guardian* says:—"We observe that he contemplates nothing but the simple multiplication of the old parochial agency. The Charge gives no suggestion whatever upon the organization of any general system of evangelism, the development of fuller lay co-operation, the revival of the diaconate as a substantial order—in fact upon any of the considerations now forced upon us by the spiritual condition of those masses of town population, of which the diocese of Liverpool almost wholly consists. It is notable that as to the creation of a cathedral body, which in so compact a diocese, might, we should have thought, have been especially valuable as a central force of Church life and work, the Bishop is very lukewarm. His idea of the cathedral is simply that of a grand church and services, with a resident body of clergy having nothing to do except to attend to them. Of the capabilities of diocesan action, which the cathedral system contains, and which the experience of Truro has so well exemplified, he has apparently no glimpse."

In the course of his Charge, Bishop Ryle says:—"As to myself, my mind is made up. I mean to abide by the decisions of the courts of Law, so long as those decisions are not superseded and nullified by Parliament, or reversed." Yet in these and in the organization of diocesan (as well as parochial) agencies—of which the cathedral might well be the centre—most thoughtful churchmen recognise one chief means of meeting the exigencies so prominently brought forth in Liverpool. All that the Bishop recommends is of course well. But experience proves conclusively, that it is by

no means adequate to the requirements of the times."

(To be continued.)

\* \* Any of the clergy, laity, or lady friends desirous of specimen copies to distribute to procure new subscribers, kindly drop us a post card to that effect and they will be sent.

#### BEWARE OF FALSE TEACHERS.

SOME time ago we warned our dioceses against an attempt which was being made to introduce a series of Sunday-school Lesson Leaflets based upon the International scheme of papers. To avoid mistake let us repeat that these papers are, up to a certain point, based upon the truth; but at the same time we must not forget that the church of Rome goes also alongside the sects up to this mark. Beyond this they teach what the English Church denies in her every office and formula; what in a word is the "false teaching" against which every one of the clergy is under vows to drive away. If then we are to keep company with the sects in using lessons of this class, because they are true to a certain degree, then to be honest, we must also keep company with Romanists; because the sects, the English Church and the Papacy are at one on certain fundamentals of doctrine. The International lesson scheme is a declaration of the principle, that partial agreement is a basis for association, and that those who hold the larger, wider, nobler, scheme of truth ought to abandon everything which is not held in common with its associates. That is the principle we call "International," and which is sought to be substituted for the catholic circle of bible teaching. If it is a sound principle then Christian and Deist may work together, but the former must only teach up to the standard of the latter's brief creed.

Now let us see what this latitudinarianism leads to. The Sunday-school Committee of the Huron diocese desired a set of leaflets in harmony if not identical, with those of the English Church Institute. That Institute is an Evangelical one, but honourably so; it is loyal to the Church, it has no aims beyond the building up of the young as good Churchmen. To obtain these papers they entered into an agreement with the Rev. J. P. Sheraton to publish them, in the fullest confidence in his good faith and sympathy as an Evangelical. We warned them against this, we showed that Mr. Sheraton's lessons were utterly opposed to Evangelicalism in tone and dogma, that they were skeptical, rationalistic, being drawn from the writings of Robertson and the ultra-"Broad" school. We can testify from personal knowledge that between this authority and the Evangelical clergy of Brighton there existed a bitter feud. Men like the saintly Vaughan and the scholarly Elliot, Evangelicals in life and doctrine of whom the Church is proud, denounced Robertson's teachings as dangerous to faith and heretical. Well indeed they might, for in the very papers Mr. Sheraton took from Robertson, answer to prayer is styled "magic" and pleading God's covenant-promises to his people is termed "incantation." It appears that this skeptical, rationalistic tone has been infused into the leaflets supplied the Huron Sunday-schools, hence the discovery that instead of the papers being those of the English Institute, as was agreed upon and promised and paid for, there has been substituted a set of papers who have partly "International" and partly the concoction of Mr. Sheraton whose "Broad" views are very thinly veiled by the title of the party he serves. We sympathize with the Huron Committee, that they have been wronged is manifest, and the very largeness of their

trust, in spite of our warning, is the measure of the discredit and the shame attaching to the deceit of which they are victims.

While however we sympathize with our Huron friends we must caution them again against those who are so anxious to subordinate everything in the Church to their party interests. Selfishness in the guise of godly zeal is a revolting sight, and godly zeal inspired by the business push of a trading company, even though its title be "Evangelical," is so modern an article that we find no bible words to condemn it: it needs none; it is too brazen an imposture to bear the light of day. "Ye cannot serve God and Mammon," that is, you cannot publish leaflets which are loyal to the Church and which will have a large sale among the sects.

Let us tell the Huron Churchmen a very significant fact. The Bishop of Toronto organized a branch in Toronto of the English Sunday-school Institute in order to obtain the use of the Institute papers in his Diocesan schools. At the first meeting for business a decided expression of feeling was shown against the International lesson papers as edited by Mr. Sheraton and in favour of the Institute papers. As soon as this was done, Mr. S. Blake, who was Vice-President, gave a significant shrug and Mr. Sheraton signified his disapproval, and from that day to this, over a year, no meeting has ever been called of the "Toronto Branch of the English Church Institute!" The plain truth is that "Internationalism" is only a new form of indifference to Catholic and Apostolic Church teaching: it is an attempt to substitute an amalgam of sectarian latitudinarianism for the pure gold of the Gospel of Christ. The Huron Committee and others will do well to beware of party names; it is the sheep's clothing makes the wolf so dangerous.

If the International lessons are sound and complete the English Church is an historical fraud and the sects constitute the Church. If we and they are one in doctrine, why do they separate themselves and create divisions? Is the Catholic Church to dissolve itself in order to mingle with their turbid waters? Let us stand firm on our own scriptural, historic ground, holding fast the form of sound words and beware, as this incident cries out aloud, beware of false teachers who use a sacred name the better to gain an entrance for rationalism, anti-Church teaching and that negation of Christianity, "Internationalism." It is high time our Sunday-schools were protected against the machinations of men who jesuitically endeavour to break down the fences of the fold and seek to throw open the flock to the raving wolves of sectarianism and rationalism clothed in the Evangelical garb of innocence.

#### MODERN METHODISM.

THE recent heresy case of Dr. Thomas, in Chicago, and the valiant championing of the heretic's cause in Canada by Dr. Burns, have brought the Methodist people into considerable prominence. A united Methodism has long been the boast of the so-called "followers" of Wesley. At their recent oecumenical the speakers spent no little verbiage upon the doctrinal unity which they held characterized "the denomination." But scarcely has the last receding wave of their utterances died away upon the ear of the century than one of their number is suspended for heresy, and unless Methodism be untrue to the principles claimed for her by her advocates, and then will have to pass the ordeal of an investigation by the Canadian Conference.

To the thoughtful observer these departures are significant signs of the times. For a little more than a hundred years, Methodism has enjoyed a career of unprecedented prosperity. So marked have been its successes in the home and mission fields of labour that men have marvelled at such sectarian growth. Here history has seemed almost

a premium upon the sin of schism. But beneath a fair exterior a secret process of disintegration has been going on. Recent occurrences are the evidences of its development. A few years ago when in conversation with a Methodist preacher of some note, we advanced the idea of an eventually divided Methodism, we pointed out the existence of great divergence of opinion which was gradually crystallizing into "schools of thought," and we succeeded in eliciting the admission of their presence. The verbal inspiration of the Bible, the Holy Communion, the relation of children to the Church, and the Atonement were subjects upon which the widest difference of opinion admittedly prevailed in the "denomination."

The various "views" were held covertly, but, the writer urged, would one day be openly maintained by their respective advocates. How true his prediction was, recent events have clearly proved. Despite her vaunted boast of unity, modern Methodism is being secretly rent by wide diversity of opinion upon the great doctrines of the faith. Whether or no, a sect which has so far departed from the intentions of its godly founder, and completely severed its connection with the historic Church, can stand, remains to be seen.

Mr. Ray, of Montreal, who was long a source of disquietude to his seniors on account of his strong Robertsonian taint, eventually cut the knot of his theological difficulties by a bolt into Congregationalism, and dubbed his new departure by the singularly inappropriate designation of "Wesley Church." What Dr. Thomas will do remains to be seen. The restless thought and itching ears of the western metropolis will doubtless offer him a large salary and a larger congregation, as it has already done to Prof. Swing, and thus add another rent to the already torn and besmeared robe. For Dr. Burns the alternative remains to "cross the lines" again, or fight out the question of his orthodoxy with Canadian Methodism.

But be the result in these cases what it may, the great unrest as to the adhesiveness of Methodism remains. The day of large accessions of membership from exciting religious meetings among the illiterate has passed away. Already the denomination is losing ground in the large centres where intelligence and research are sifting its methods of advance. The time, too, when the mere dictum of one man or one body of men can mould the opinions and fashion the creeds of thousands of preachers and laymen, is numbered with the past. The throbbing thought of this restless age cannot be held by the cast-iron bands of a narrow sectarianism.

With no Apostolic ministry to link her to an honoured past, and no consequent oneness with the great visible body of Christ: with no God-given forms of sound words to frame her faith and no liturgical channels to mould and convey her prayers, we predict for modern Methodism an ultimate, if not immediate, disintegration into several smaller sects. To the many fragments of congregationalism which already strew the sea of modern creedlessness, and are constantly falling a prey to the scythe of Romanism, or Charybdis of Rationalism, will soon be added the floating planks of another helmless craft, and on some stray plank of the once proud vessel will be found the word "Wesley."

In every parish a large number of new subscribers can be obtained if some friends will kindly make known our liberal offer.

BOOK NOTICES.

We have received the October number of the "AMERICAN CHURCH REVIEW," and very decidedly approve of the quite novel way in which it is produced—each number cut, and bound plainly and strongly in cloth, being thus exceedingly handy for present use and future reference. The 800 octavo pages comprise, besides Literary Notices, fifteen Articles. The first is an interesting resume by the Bishop of Connecticut of Dr. Nicholson's little book on the validity of Swedish Orders, which was the subject of a review and of some learned correspondence in the *Guardian* not long ago. The testimony is quite satisfactory, and should lead to closer relations with the English Church, to the great advantage of the Swedish. Dr. Geikie, to our no small surprise, takes the rationalistic view of the crossing of the Red Sea! and yet, if any event recorded or referred to in the Bible has the clear stamp of the supernatural, surely it is this. We must not, however, forget that a spurious and pretentious "Evangelicalism" begins and ends in infidelity.

The Bishop of Albany hits some blots in the Revised New Testament, but too clearly shows his own want of critical learning to make his severe sentence of any value—"as a whole it must be condemned." In a not very original article on Revision of the Common Prayer we find a very mistaken statement—wrong in fact and sentiment—that "the Benediction of the Blessed Sacrament" in the Roman Church, "has sprung up from below—was not imposed on the people—and met and provided for felt needs." As, however, a correspondent has promised us a communication on this topic, we shall leave it without further notice. An article on Liberia has many striking details of the slave trade, and furnishes painful proof of the bad pre-eminence of England in the horrible traffic. Verily "the love of money is a root of all evils." Canon Norman, of Montreal, contributes a well-written and judicious article on Woman's work in the Church. We can pronounce this number respectable and useful, but it certainly does not reach a high degree of literary or theological merit.

REASONS FOR BELIEVING IN CHRISTIANITY; Addressed to Busy People. By Rev. C. A. Row, M.A., Preb. of St. Paul's, and Bampton Lecturer 1877. New York: Thos. Whittaker, 1881. 8vo cloth, pp. xii. 162. Price 75 cents.

Those who are acquainted with Mr. Row's other writings will not be disappointed in this course of lectures which was delivered in St. Paul's Cathedral at the request of the Dean and Chapter.

The fault of many of our ablest evidential and apologetic works, is that the retired study of the learned has been more regarded than the slippers and arm-chair of the active business man after the toil of the day. Here, however, the class of "busy-people" are specially addressed, and in such a mode as cannot fail to arrest their attention and engage their thoughts.

As the author says, "the question, 'Why am I a Christian,' even if it is not forced on us by others, is one which, at the present day, no thoughtful man can help from putting to himself;" and here are shown the grounds upon which the Christian holds his faith, and is able to give to others an intelligent and logical answer as to the reason why that faith is, and should be, accepted and retained.

GOLD DUST: A Collection of Golden Counsels for The Sanctification of Daily Life. Translated and abridged from the French. By E. L. E. B. London: J. Masters & Co., 1880. Toronto: Rowsell & Hutchison. 32mo., cloth, pp. xii. 74. Price 85 cents. French Morocco, limp 75 cents and \$1.

In Miss C. M. Yonge's preface we learn that

this pretty little work is a translation from a collection of devotional thoughts published under the title of "Paillettes d'Or," the name given to the golden dust which the poorer peasants in the south of France obtain from the dried up river beds.

In its English dress this Collection needs but to be known to be valued. As a *compagnon de voyage*, its size alike adapts it for the waistcoat pocket, or the tiniest of ladies' travelling bags, whilst in the pithy and suggestive counsels there is good food for much and wholesome meditation.

CHURCH DOCTRINE, BIBLE TRUTH. By Rev. F. M. SADLER, M.A., &c. &c., London: G. Bell & Sons, 1881. Toronto: Rowsell & Hutchison. 24th Thousand. F-cap. 8vo., cloth. Price 60 cents.

We are much pleased to see the issue in a cheaper form of this well-known and useful work, and we hope it may not be long before we can announce to our readers a like reduction in the price of the author's other treatises.

We can thoroughly endorse the statement of an adverse review of this book, that "we know of no recent work professing to cover the same ground in which the agreement of our Church Services with the Scriptures, is more amply vindicated."

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

With surprise and with great regret we read of the death of the Rev. Alfred Lee, B.A., incumbent of Eardley, in the 27th year of his age. Only a few years in Holy Orders, a young man of talent and promise, the announcement of his death takes us all by surprise. A man of culture and refinement, a thorough Churchman and one who has had long service in the sanctuary (having been one of the choristers of St. John the Evangelist's in this city) the diocese suffers a great loss. Our deep sympathies go out to his parents and the family in this sad event which they must feel so keenly.

St. Jude's Church, in this city in the absence of the rector (who is in England) is served by the students of the Theological College.

Now that the Theological college students are able to live and study as a community, a greater degree of the *amour propre* for their Church as well as college will be looked for. The Principal at the opening exercises hoped that some greater regard would be paid to the kind of men sent to the college as students. We surmise that he does not want, no more than many others in the diocese, men whose Churchmanship is so vague and meagre that if it strikes their fancy, they would as soon go to a Methodist, or Baptist, as to their own, as it is said one or more have shown a preference for so doing during the vacation. A college is a place where principles may receive confirmation and extension, but not a place where they are to be taught for the first time. We hope the Principal's wish may be helped towards realization. The Principal himself is known to be a good Churchman (one to whose Churchmanship you may put a capital "C") and we believe does his best to turn out better Church clergymen than (if all we hear is true) the Protestant Divinity School of Toronto is doing.

WEST SHEFFORD.—The Rev. F. Saunders has been instituted to the charge in this parish.

ONTARIO.

From Our Own Correspondent.

KINGSTON: St. George's Cathedral.—Rev. H. Wilson D.D., has been away on a three-weeks' leave of absence. He has visited Toronto and all the Western cities, and was present at the Convocation of Trinity College last week, when he was invested with the degree of Doctor of Divinity. The Rev. A. Spencer, clerical secretary of the diocese and the Rev. Canon Bleasdel of Trenton have taken his services.

St. James's.—A very large Confirmation class is at present under the instruction of the rector, the Rev. Rural-dean Kirkpatrick.

**All Saints.**—A guild has been formed in connection with this church, the members of which undertake to assist the clergy in the work of visiting the sick, supplying clothes and fuel to needy parishioners, etc. The Rev. T. Bonsfield, M. A., rector, was elected warden; Mr. Creegan, deputy-warden; and Miss Jenny Greaves, secretary-treasurer. Already quite a large membership has been secured, and it is expected that the association will be the means of doing much good.

**St. Paul's.**—The Rev. Dr. Sullivan, rector of St. George's, Montreal, has kindly promised to preach in this church on Sunday next. It will be remembered that a short time ago St. Paul's was thoroughly restored, and a chancel, one of the finest in the diocese, was added. A small debt incurred in order to meet the expenses necessarily connected with these improvements, still exists, but it is hoped that the offertory on Sunday will be large enough to materially lessen it. The parish is now in a most prosperous state, all traces of the recent trouble between rector and congregation having vanished.

The Lord Bishop of the diocese will hold a general Ordination in St. George's cathedral, on the second Sunday in Advent. It is understood that there are several candidates for both Priest's and Deacon's orders.

The diocesan Synod will assemble in Synod hall on Thursday following. Holy Communion will be celebrated in the cathedral at 8 a.m. and 11 a.m. The Rev. Canon Bleasdale will officiate at the early celebration, and the Ven. Archdeacon Jones at eleven, when the service will be fully choral.

**CUMBERLAND.**—This mission vacant since the resignation of the Rev. Thomas Garrett, B.A., some months ago is now filled by the appointment of the Rev. A. J. Christie, of Madoc. We trust Mr. Christie will soon have a successor at Madoc, where he has laboured most faithfully, as it is too important a field to be left without a pastor.

**PITTSBURGH.**—The Rev. J. H. Nimmo has returned to his diocese and has been placed in charge of this mission.

**MORRISBURGH.**—Rev. Canon Forest is still seriously ill. Rev. A. Jarvis continues to discharge the duties of the parish.

**CARLETON PLACE.**—The new church of St. James in this village will soon be opened for divine service. It is desired to place in the chancel a stained glass window in memory of the late Rev. E. J. Boswell, D.D., the first rector of the parish, under whose auspices was built the original St. James's church, which the nearly completed Gothic edifice of stone supercedes. It is proposed as a graceful act that the window should be erected by his brethren of the clergy. The character of the window will depend on the response made to the appeal. Contributions can be sent to the Rev. George L. Low, rector; or to Colonel J. Sumner, chairman of the building committee.

**SHANNONVILLE.**—The Rev. B. B. Smithe M.A., has resigned this mission and removed to Ontario where he will be *locum tenens* at Christ Church during Ven. Archdeacon Lander's absence in England whither he has gone to recruit his health. The Rev. A. F. Echlin, of Bath, succeeds Mr. Smithe and will assume the duties of the parish beginning with Advent Sunday.

### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending 12th November, 1881.

**MISSION FUND.**—*Thanksgiving Collection.*—St. Mark's, Parkdale \$10.49; Etobicoke, St. George's \$4.00, Christ Church \$5.82; St. Thomas's, Shanty Bay \$11.00; St. Peter's, Verulam \$2.61; Christ Church, York Township \$24.42; Gore's Landing \$2.30, Harwood 76 cents; York Mills \$2.56; Newcastle \$42.54; Mono Mills, St. Paul's \$1.18, St. John's \$1.19, St. John's, Mono Mills \$2.12; Lindsay \$20.00; St. Luke's, Ashburnham \$6.00; Mulmur, St. Luke's \$6.24, Trinity, Adgala \$2.24, St. David's, Everett \$2.26; Cookstown \$2.55, Pinkerton's \$1.05; Brampton \$10.18. *Missionary Meeting.*—St. Luke's, Ashburnham \$8.51.

**WIDOWS' AND ORPHANS' FUND.**—*October Collections.*—Gore's Landing \$7.77, Harwood \$1.45; York Mills \$6.82; Newcastle \$5.17; Keswick 67 cents; West Dysart 24 cents, Guildford \$1.00; St. Luke's, Ash-

burnham \$24.50; Mulmur West, Whitfield 58 cents, Honeywood \$1.97, Elba 40 cents; Barrie \$36.88; Minden \$1.00; Cookstown \$2.70, Pinkerton's \$1.45; Brampton \$12.00.

**St. Matthias.**—Mr. James Maybee, an estimable member of this church, was buried on Sunday last at St. James' cemetery. The attendance of friends at the house was large, including the choir of St. Matthias', who gave a full choral service on the occasion, chanting the introductory sentences and the 89th Psalm, and singing hymns (A and M) 399 and 400, Mr. Furnival presided in the organ. There was present a large representation of the Ancient Order of United Workmen, including the Grand-Master and district Deputy-Grand-Master.

**DEANERY OF DURHAM AND VICTORIA.**—*Missionary Meetings.*—Lindsay, Monday, Nov. 28th, St. Paul's, 7 p.m.; Emily, Tuesday, 19, St. John's 3 p.m., and St. James's 7 p.m.; Manvers, Wednesday, 30, St. Alban's 7 p.m., Thursday, Dec. 1, St. Mary's 7 p.m., Friday, 2, Bethany 7 p.m.; Port Hope, Sunday, 4, St. John's 11 a.m., and St. Mark's 7 p.m.; Newcastle, Monday, 5, 7 p.m.; Cameron and parts adjacent, Victoria Road Station, Jan., 2, 1882, 7 p.m.; Cameron, Tues., 8, 3 p.m.; Cambay, Tues., 8, 7 p.m.; Fenelon Falls, Wed., 4, 7 p.m.; Verulam, Thurs., 5, St. Peter's 7 p.m., and St. Alban's, Friday 6, 7 p.m.; Bobcaygeon, Sunday, 8, 10.30 p.m.; Dunsford, Sunday 8, 3 p.m.; Omeme, Sunday 8, 7 p.m.; Cavan, Monday 9, St. John's 7 p.m., Tuesday 10, Trinity, 7 p.m., Wednesday 11, Christ's Church 7 p.m., Thursday 12, St. Thomas' 7 p.m.; Cartwright, Sunday, 15, 11 a.m.; Enniskillen, Sunday, 15, 3 p.m.; Bowmanville, Sunday, 15, 7 p.m.

The deputation from November 28th, to December 5th—the Revs. W. Hoyes Clark, Dr. O'Meara, and Rural-dean Smithett; from January 2nd, to June 18th, Revs. Bradshaw, Baker, Avant, and Rural-dean Allen.

### NIAGARA.

From Our Own Correspondent.

**HAMILTON.**—Receipts at Synod Office during the month of October, 1881.

**DIOCESAN MISSION FUND.**—*Offertory Collections.*—Lowville 60 cents; Nassagaweya \$2.50; Carlisle 1.20; Louth and Port Dalhousie 4.75; Oakville 7.68; Palermo 1.20; Omagh 1.30; Burlington 3.37; Niagara Falls 3.77. *On Guarantee Account.*—Port Colborne 100.00; Marshville 50.00; Stoney Creek 25.00; Bartonville 20.00; West Flamboro 70.00; Rothay 50.00; Cheapside 32.50; Drew 12.50; York 103.17; Clifford 25.00; Barton East 45.00; Clifford 18.00; Moorefield 76.00; Waldeman 7.50; Nanticoke 57.80.

**ALGOMA AND N.W. MISSION FUND.**—*Offertory Collections.*—Glanford 1.00; Copetown 1.00; St. Catharines, St. Barnabas 20.25; Oakville 6.00. *Intercessory Collections.*—Lowville 1.20; Nassagaweya 70 cents; Carlisle 60 cents. *Thanksgiving Collections.*—Ancaster 4.30; Hamilton, Christ Church 26.56; All Saints 7.45; Drummondville 18.17; Stamford 8.90; Fort Erie 5.75; Milton 5.00; Queenstown 8.00; Arthur 8.40; North Arthur 4.61; Barton 5.11; Glanford 2.58; Acton 8.00; Rockwood 4.32; Eramosa 1.09; Hornby 6.04; Elora 8.00; Alma 5.00; Caledonia 7.75; York 12.25; Dundas 7.00.

**WIDOWS' AND ORPHANS' FUND.**—*Offertory Collections.*—Stoney Creek 1.68; Bartonville 3.22; The Beach 1.25; Hornby 2.00; Grimsby 11.50; Drummondville 11.90; Stamford 6.07; Erin and Garafraxa 5.00. *On Apportionment account.*—Port Colborne and Marshville 45.00.

**DIVINITY STUDENTS' FUND.**—*Offertory Collection.*—Clifford \$1.50; Drew 90 cents; Hornby 2.54; Cayuga 2.82; Louth and Port Dalhousie 4.25; Orangeville 7.00; South Cayuga 2.75; Port Maitland 1.50; Niagara 7.78; Dundas 6.00; Port Colborne 5.00.

**ARTHUR: Grace Church.**—The annual Harvest home festival of this parish was held on Thursday, Nov. 3rd. Morning prayer was said in the church at 11 o'clock. The service to the end of the Psalms was read by the Rev. A. J. Belt, B.A., of Erin and Garafraxa. The Rev. C. B. Darling, B.A., Diocese of Toronto, read the lessons. The Rev. P. L. Spencer, of Elora, read from the Creed to the end of the third collect, and the service from that point to the end of the minor benediction, was taken by the Rev. R. S. Radcliffe, St. Alban's, Luther, whose catechist, Mr. R. T. W. Webb, was also present. The sermon was preached by the Rev. Wm. Massey, M.A., Harriston. The Rev. Rural-dean Corder presented the offertory, and having offered the prayer in behalf of the Church Militant, pronounced the benediction. The singing was very good, notwithstanding the fact that the choir

had been weakened somewhat by the removal from the parish of some of the members. The Te Deum was sung to Crowdy's Plain Chant. The Jubilate was Jackson in F. The church was very prettily decorated by the ladies of the congregation, who deserve great praise for the share they took in the work. After service a goodly number of people sat down to dinner in the drill shed. In the evening a concert was given, which passed off very successfully. The total amount realized was over \$90, which will be applied to the building fund of the church. The incumbent, the Rev. Thos. Rixon, deserves great commendation for the zeal with which he has labored in this mission. There has been a very nice brick church erected at Arthur, in a great measure through his exertions, and the service is the reverse of what is known as "wooden," the priest in charge being thoroughly in earnest, and the people enthusiastic. Let us pray that the good work begun here may go on, and with God's blessing prosper.

**ST. CATHARINES.**—On Tuesday, octave of All Saints, a service of praise, if one might so call it was held at St. George's. There was an immense congregation on the church being crowded to the very doors. The musical part of the evening service was beautifully rendered by the united choirs of the different churches under the leadership of that most efficient organist Mr. Self of St. George's. The Rev. M. Mockridge, of Hamilton, was the preacher, and gave a most beautiful sermon on "Sing us one of the songs of Zion," putting before us most touchingly the part the Psalm held in the Church year and services. There were present besides the rector and preacher, Revs. Mead, Booth, Fennel, and Ferner. But where were the Church people in that immense throng? The pitifully feeble sound that rose from them, in response and prayer did not, could not, suggest to a stranger the thought of a fair representation of Church people. Very few were the bowed heads of those who had come into the presence of Him "before whom the very angels veil their faces." There was not the sound of voices, "as of many waters" in the amen and which should have echoed to high heaven their praises and thanks to God. Are our Church people ashamed of its services? it would seem so, if we judged by the interest taken, say at a baptism. The very sight of an infant in its sweet helplessness would touch most hearts as they thought of "Him who came as a child," and yet beyond the look of curiosity to see who were its sponsors or how dressed; if a rich man's child or of indifference if a poor man's no notice is taken of the service, a few faint amens, show their feelings. Or again, when the young girl is about to leave her childhood's home and kneels at the altar on her marriage day, who in that gaping crowd prays with and for her? Nobody, perhaps not even her mother, to whom this new life her daughter is entering, one would think it should call forth all her prayers as well as her sympathies. Again, when we go forth with our dead to their resting places, where are the prayers joined in by sympathetic friends pouring forth their supplications for our stricken hearts, nowhere, and we stand alone in our grief. And yet to hear people talk of the failures of the Church one would think they had done their whole duty and the Church or clergymen was to blame; and how can one speak or deliver the King's message before a people who do not see fit to acknowledge the divine presence, with even the respect they show an ordinary acquaintance, and before those who never bow the knee in His house. Oh that in all our churches the dumb spirits might be cast out, and that all over the land might be heard the people who with one voice send up to God the mighty song of their deliverance.

**BARTONVILLE.**—On Wednesday November 9th, the handsome little church of St. Mary's was opened for divine worship. Being free from all legal incumbrance, it was upon the Sunday consecrated. A bright day and large and most reverent congregation combined to make indeed a happy event. The Bishop of Niagara took a large share in the services. He was assisted by the following clergy; Revs. Canon Houston, Clifton; Canon Belt, Burlington; Canon Worrell, Oakville; Canon Read, Grimsby; R. Dean Osler, Dundas; W. R. Clark, Ancaster; R. Dean Holland, St. Catharines; Thos. Smith, Tapleystown; T. Geoghegan, Flamborough; E. S. Radcliffe, Luther; A. J. Belt, Erin; and C. E. Whitcombe, the missionary in charge.

The chants were to Gregorian tones. The Church has no recognized choir. The tones when once the difficulty in the pointing has been overcome seem to be eminently suited to congregational singing. The Litany was said; after which the Holy Communion was proceeded with. After the Nicene Creed, twenty-one candidates were presented to receive the rite of laying on of hands. The Bishop, seated in his chair administered the rite to the can-

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November 9th, the y's was opened for all legal incum- y consecrated. A reverent congreg- happy event. The are in the service- lergy; Revs. Canon Burlington; Canon Grimaby; R. Dean ster; R. Dean Hol- Tapleytown; T. Radcliffe, Luther; mbe, the mission- ones. The tones pointing has been y suited to con- s said; after which led with. After the tes were presented ands. The Bishop, e rite to the can-

didates 'in order.' He then delivered his address— which was received by the large congregation with earnest attention. There was a large number of communicants, inclusive of all who had been that day confirmed.

In the afternoon, a special service was held when Baptism was administered. There were present, Canons Houston and Belt, the latter gentleman making an address to the children of the parish and Revs. S. Houston, and A. J. Belt, R. S. Radcliffe and C. G. Whitcombe. In the evening, full choral evensong (Tallis' festal responses) was sung. The congregation with no recognized choir at their head, sang the responses very steadily. This result has been obtained by the use of congregation singing practices, rather than what are usually known as choir practices. The Rev. W. J. Mackenzie, Milton, preached.

On Thursday, evensong was sung by the rector and choir of St. Mark's, Hamilton, and the sermon was preached by Rev. R. G. Sutherland.

On Friday, evensong was again sung, and Rev. C. H. Mockridge, of the cathedral, Hamilton, preached. The services throughout were attended by full congregations, and the offerings were liberal.

The church is built of blue limestone, random-coursed rock face, the windows are finished in dressed freestone as also are the copings, corbels and finials, the latter are of the shape known as the cross of Iona. The interior of the building is at present finished in plaster of Paris, but it is proposed when the walls have become quite dry to paint and fresco nave and chancel. The chancel is small, with altar well raised and surmounted by brass cross and vases on retable. Tapestry hangings give a very warm and rich appearance to the chancel. The handsome altar cloth is the gift of a lady in England, as is also a very chaste set of communion linen.

BARTON AND GLANFORD.—The Rev. F. E. Howitt, deacon, is assistant to the Rev. Rural Dean Bull, in this parish, Mr. Howitt's address is "Glanford P.O., near Hamilton, Ont.

GLANFORD: St. Paul's church.—The death of Mrs. Thomas Webber, four weeks ago, has been soon followed by the deaths of two other devoted members of this congregation,—one being her sister, Mrs. George Webber, 82 years of age, and the other, Mrs. Benjamin Tydd, 29 years, near neighbours. The funerals of the two latter took place together, November 9, forming one long procession, and so proceeding to the churches of their childhood. There was but one burial service, the Rev. Rural Dean Bull and T. E. Howitt, deacon, officiating—Hymns A. and M. 400 and 285 were sung. Thus, three young families have been bereaved of loving pious mothers, within a very few weeks. The three fathers mourn indeed, yet not as men without hope. Ten little children, in all, happy, trustful little ones, are left to teach them heavenly lessons.

Missionary Sermons and Addresses.—The Revs. C. H. Mockridge, of Christ's church, Hamilton, and P. W. Smith, of Dunville, are deputed to visit the various parishes in Southlentworth and Haldimand, during January next, to urge the cause of diocesan missions.

HAMILTON: Christ church.—We are very glad to report a new chapel, or mission church in the north east part of this parish. The Rev. C. H. Mockridge, B.D., is rector in charge. Signs of progress here are very cheering. We hope to hear that necessary funds will be at once forthcoming to help the good work.

St. Mark's.—A pleasant feature of the Thanksgiving day service was the presentation at the offertory of a full set of altar books by Mr. Churchwarden Mason, on behalf of a member of the congregation. The books are exquisitely printed and bound, and form a real ornament to the church. There are only two similar sets on this continent, and it is impossible to procure them now, as the whole edition, plates and all, was destroyed by fire at the London, England, publishers. After service the choir was entertained by the ladies of the congregation at the rectory.

HURON.

From Our Own Correspondent.

GLENCOE, WARDSVILLE AND NEWBURY.—The annual Missionary services in this parish were held on Sun-

day November 6th. The Rev. W. F. Campbell, Missionary Agent of the diocese of Huron, preached in each church. At 11 a.m. the service was held in St. John's church, Glencoe, the incumbent officiating. There was a good congregation in the little church, who entered heartily into the service. The sermon, an excellent one, showed the vast extent of our home mission field—such as Algoma, the Saskatchewan, Rupert's Land and Manitoba. It was shown that the central board of missions, recently established in Montreal, asks 2,000 per annum from this diocese for mission work in the North-west, and that the diocese had, in June last, pledged itself by a unanimous vote to fulfil this duty. The self-denying, arduous labours of such men as Bishop McLean Fauquier, and others was mentioned; they were doing all they could; what was now wanted was men and means.

A most liberal offertory, considering that the congregation is not large, was taken up, amounting to \$19. After this the Holy Communion was administered to twenty-four communicants.

In the afternoon at three o'clock, service was held in handsome church of St. James, Wardsville. We may mention, that two beautiful stained-glass windows have just been given by Col. O'Malley. A large congregation had assembled, who listened with evident interest to the vigorous, able address of Mr. Campbell. "While giving other bodies all credit for the exertions they had put forth, he (Mr. C.) was most anxious that an historic church such as that of the Church of England should be seen in the forefront." The offertory amounted to nearly \$18. When it is remembered that this church has lost, by death and removal nearly every wealthy member, it must be said that the offering was a liberal one.

At 6-30 p.m. service was held in Christ church, Newbury. In consequence of three other services at the same time, the congregation was scarcely so large as usual. Mr. Campbell spoke of the evident signs of life throughout the parish; showing that God was owning and blessing the work. He congratulated this congregation very heartily on the many improvements they had made. He then proceeded to give a thoroughly practical and most interesting account of home mission work. We cannot follow Mr. Campbell in his discourses. Those who heard him will not soon forget their vigour and weight. The offertory here was nearly \$11. The entire amount was the largest on record in the parish.

SMOON.—On the 30th ult. the Rev. W. F. Campbell, missionary agent, preached in Trinity church the annual sermon in aid of the general mission fund. The Rev. John Gemley, the rector said prayers, morning and evening. This fund is applied to the support of missions in the missionary dioceses of Algoma, Rupert's Land, and Saskatchewan, Moosonee, and Athabasca. The collections amounted to \$70, which is much more than last year. The texts were St. John iii. 17 and Acts xvi. 9, 10.

G. E. Y. M. A.—The Right Rev. the Bishop of Saskatchewan, delivered a very instructive lecture on "The Great North-west," on Wednesday evening in the Cronyn hall. The lecture was under the auspices of the C. E. Young Men's Association. It was highly appreciated by a large audience. He spoke of the country, its vast resources and its immediate need of missions from his personal knowledge during his labours there for more than twelve years. During the last summer he travelled largely through his diocese which extends from near Touchwood Hills to the Rocky Mountains, and from the United States boundary to Athabasca, roughly estimated at 700 miles square in extent. In a scarcely known district, in visiting the Indian Reserves he had conference with the principal Indian Chiefs of the different tribes, and found great openings for increased missionary labours.

LONDON.—In St. Paul's church the Bishop of Saskatchewan preached at the morning service to a large congregation, the text, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The sermon was forcible and impressive. The offertory was given in aid of the college in Saskatchewan.

The Bishop expresses his hearty thanks for the sum of five hundred and twenty dollars received by him in London during the past week in aid of Emmanuel College, diocese of Saskatchewan. Two hundred dollars of this sum was a donation from a member of St. Paul's church.

THE CHANCERY SUIT.—This most unfortunate suit has been heard in the Chancery Court here. After hearing the evidence pro. and con. the leading lawyers argued before his Lordship for three hours, at the conclusion of which judgment was reserved.

LONDON EAST.—St. Matthew's was opened for divine service by the Right Rev. the Bishop of the diocese on the twenty-first Sunday after Trinity assisted by the Rev. R. Fletcher the incumbent. He preached a most impressive sermon. At evensong Rev. Mr. Ram say officiated, preaching also an impressive and appropriate sermon. The church was crowded at both services. It is a plain frame building, but very well finished inside, and the pews are open. Mr. Grafton, Manchester, England, gave a donation of \$250 to assist in the building.

GLENCOE.—The annual missionary services were held in St. John's church on Sunday the twenty-first after Trinity. Rev. F. C. Campbell preached at morning service to a large congregation on the text: "Who-so hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Having spoken of the comparative wealth and comfort of the people of the older parts of Canada, and especially of Ontario, he spoke of the wants the settlers in the vast North-west; and the duty of the Church to plant and support missions in the missionary districts, such as the dioceses of Algoma, and Rupert's Land—a support, that, probably, would be needed for only a few years. Was it not our duty, he asked, to follow them with the restraining comforting, influence, of the Church? Thousands of settlers desire the services of the Church, many of our children would, doubtless. Let us so prepare their way that on their arrival they may breathe a pure Christian air. The offertory amounted to \$19—not a small one for the congregation.

WARDSVILLE.—Rev. W. F. Campbell, after morning service in Glencoe, preached in aid of the Mission Fund in St. James's church at afternoon service. He insisted on it being our duty in our Master's name, as a historic church to be active in missionary labours. If we now neglect our duty, it will be in vain a few years hence to lament the position that we occupied in that rapidly developing country. The Church in Winnipeg does not ask a cent; she is entirely self-supporting and doing all in her power for the districts outside her limits. What the Church in Winnipeg asked is that we would help her in the great work of bringing the people to Christ and securing the country to God. The offertory amounted to \$18.

MOORE.—On Halloween a social was held at the residence of the Rev. Dr. Armstrong, and was attended by nearly one hundred people. The evening was spent very pleasantly, and some of the old time-honoured Halloween games were indulged in by the young people. This was the first of a series of socials to be held during the winter, and was considered a success in every way.

The next social to be on the festival of St. Andrew, and to be given by G. R. Goldie, Esq., J.P., one of the churchwardens of Oorunas, in the parish of Moore. As Mr. Goldie is a Scotchman he is to give his guests on the occasion the special dish to which Scotchmen are so partial on the festival of their patron saint; and as a large number of the young people have never eaten or even seen "Haggis" they look forward to this social with feelings of intense curiosity.

SMOON.—Trinity Church.—On the 30th ult., the Rev. W. F. Campbell, the diocesan missionary agent, preached the anniversary missionary sermons in this church. The Rev. John Gemley the, rector, read the prayers. The collections were in behalf of the North-west Mission Fund. Including a special donation after the morning service, the offertory amounted to \$70-00, which is treble the amount obtained last year. The congregations on the above occasion were very large, and the sermons were eloquent, forcible, practical, and appropriate.

Owing to the marked improvement in all branches of industry, good harvest and good prices, almost every family would take the Churchman if our friends would make known our liberal offer.

Biblical Notes and Queries.

Sts.—In Acts x, 48, it is said that Peter commanded persons to be baptized in the name of our Lord Jesus Christ. Compare, also xxi. 38; viii. 12; xix. 5. The question is, did or did not the apostles baptize in the name of Jesus Christ, substituting that formula in the place of the Father and of the Son and of the Holy Ghost. T. Toogue.

## Correspondence.

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

To CORRESPONDENTS.—A quantity of Correspondence and Diocesan matter held over.

### LEAFLETS, &c.

SIR.—Will you permit me to say through your paper that Mrs. G. A. Langstaff, King, Ont., has some copies of the St. Catharines Sunday-school leaflets A and B, from 2nd Sunday in Lent to the present time, and also a large number of copies of the Young Christian Soldier to give away, and that she would be glad to hear from any clergyman or Sunday-school superintendent in a poor mission, who would like to have them.

Your obedient servant,

O. P. FORD.

### TRINITY COLLEGE CONVOCATION.

SIR.—Your account of Trinity College Convocation, as given in your last issue, brings into prominence the noble results of the grand work effected by that great man, the late Provost, in building up Trinity College. I often wonder why you seldom, or never, refer to another institution which owes its origin, and ever growing importance to one of the many excellent and learned men trained under the same first Provost of Trinity. The greatness of great men is best seen in their works. By another institution I have reference to Trinity College school, Port Hope. Why not a word regarding endowment of some kind? As regards its high order of training and educating youths both in secular and Christian knowledge, it stands without a peer in Canada. There is a tone about the youths from Trinity College school you find in none others. Even one boy in a parish trained at Trinity College school, is a perfect God-send, and when I say this I speak from personal experience. And when I laud the system of education and discipline pursued there, I speak in general terms from what I have observed, and in special from what I have seen in the case of my own boy who is pursuing his studies there. It seems to me that an effort should be made to endow the headmastership. I look upon this school as of paramount importance to Canada.

Yours, &c.,

C. P. EMERY.

### ANOTHER WARNING.

#### BEWARE OF THE DECEPTIVE LEAFLETS.

SIR.—In your issue of November 10th, an item of local news from our town was inadvertently but most appropriately connected with a portion of the paragraph relating to the dissatisfaction that prevails in regard to the so-called "Diocesan Leaflet" which is in reality anything but diocesan.

As a member of that committee appointed, not as your correspondent thinks, by the Sunday-school Convention (which was itself arranged for by the committee) but by the Synod, I heartily endorse the explanation made in to-day's issue, November 17, by Rev. Jeffrey Hill. In our parish we have felt a growing dissatisfaction with the matter, and the whole appearance of the leaflets, which have not been what was promised, and as for following Eugene Stock's Notes, we, who use Stock's work itself in preparing the lesson at our teachers' meetings, have been unable to trace generally even a resemblance to those able lessons. One question in the last leaflet for Sunday, November 18th, is really worth quoting:—"Subject, the Feast of Tabernacles. Heading 3: A happy People. Why should the Reformation be especially held in remembrance?" By what process I ask is one to draw a connection intelligible to a Sunday-school scholar or any one else between the Feast of Tabernacles and the Reformation?

I have been pleased to receive from Messrs. Rowsell and Hutchison, an Institute Leaflet, which is what it purports to be, to commence from Advent Sunday, on Vol. I of Stock's Life of Our Lord. And I think you might profitably devote a column of your paper weekly to publishing full extracts from that work.

Please send me some specimen copies of the DOMINION CHURCHMAN, and I will try and secure you some subscribers here; \$1.00 a year ought to attract a good many, and I must certainly congratulate you upon constant improvement in many ways.

I remain yours &c.

The Rectory,  
115e rsoll, November 17, 1881.

EDWARD M. BLAND.

### ROACHE'S POINT.

SIR.—I would with your permission call the attention of your large circle of readers, to one or two facts connected with this now celebrated mission, in addition to those published in your last week's issue. The first is that the mission is now actually closed, and the means of grace consequently inaccessible, for I am for all practical purposes inhibited. We heard a good deal at one time about an effort being made by the Campbell party to provide a minister to take my place: I am sure I wish they had been successful, as anything would be better than our present position: the people will soon lapse back unless something is done, and done quickly.

A small parsonage was completed here under my directions in July last, it is within a stone's throw of the church, and everything that a priest with simple tastes could desire, even if married. The ground was given, and the total cost, including other things, was only \$372. Of this sum the senior churchwarden got together some \$115, I gave another \$50, and \$50 more has been promised by a resident member of the congregation. The summer visitors, although composed entirely of rich Toronto families, contributed at four offertories held in the summer for their special benefit, the magnificent sum of \$14.05—very apt was the remark made in your issue of the 3rd inst., *apropos* of the subject, "Squire and parson often quarrel when the squire's tithes are the living, but he who does not find the stipend should not try to control the stipendiary." My object, however, in writing this not to reflect upon anybody, but rather to appeal to the generous sympathies of your readers to help us to pay off the small debt of one hundred and forty dollars still remaining on the house. A clergyman would then feel that in coming to take the charge of this poor and isolated congregation he had at any rate a house which he could call his own as long as he remained with them, instead of like myself who, during my year's ministrations, have had to move my family no less than three times. Subscriptions will be thankfully received and acknowledged by either of the churchwardens, or if sent to me, will be duly passed on.

Yours, &c.,

Z. H. TURTON.

Roache's Point,  
Nov. 11th, 1881.

### RE LEAFLETS.

DEAR SIR.—Mr. Hill writing to you officially as secretary of the Sunday-school Committee of the diocese of Huron brings rather a serious indictment of disingenuousness in the matter of certain leaflets issued in Toronto. Into the merits of the disagreement between the Huron Committee and Mr. Sheraton I have no desire to enter. But it seems that Mr. Hill, acting as an individual clergyman, and exercising an undoubted right, disappointed with his Canadian experience, has rushed off to New York for his Sunday-school leaflets and Teachers' Assistants. As other of the brethren may be for following him, I should like to enter a mild protest, and to suggest that before any Canadian diocese sends a delegate to this New York committee, the Sunday-school committee should confer together on this side of the line and see if they cannot agree upon some scheme which, if not so "perfect" as Mr. Hill pronounces the American scheme to be, may be based upon the lessons of the Church of England Sunday-school Institute. Separated though we are from our fellow-Churchmen in the different dioceses, it seemed as if of late there were a general agreement that in the matter of Sunday-school teaching at least, we could all unite upon the basis of the Institute publications. And it does seem a pity not to make some effort to attain a larger measure of unity, if not among the Churchmen of to-day, at least among the Churchmen of the coming generation, who are scholars in our Sunday-schools to-day. Mr. Hill perhaps is not aware of the action lately taken by the Sunday-school Committee of this diocese. In default of action elsewhere, we have undertaken the preparation of leaflets for the ensuing year, which, if not perfect, are at least an honest effort to reproduce the substance of the teaching of the Institute lesson notes. The issue for this year is but part of a scheme for the more complete training of our children in the principles of the Church, and teaching of Holy Scripture. We do not regard our leaflets as the best in existence, nor are we wedded to our own scheme. We shall be thankful for the co-operation of the Sunday-school committees of other dioceses in the elaboration of our scheme. We shall welcome suggestions for the improvement of our work.

We have selected for the lessons of 1882 Stock's Life of our Lord, and Kyle's Lessons on the Collects. Every leaflet will contain texts for repetition, a question on the Church Catechism, the Collect for the day, with questions and references, and a Scrip-

ture lesson. The Collect and Scripture lessons will be based strictly on the lines of the two books mentioned. Each lesson will be referred directly to the corresponding lesson notes in the Institute books, and will follow their general plan and outline.

We hope to secure the general support of the clergy in this effort to make more widely known the "admirable publications" of the Institute, and to bring our Sunday-schools into closer union with a Society that has won not only the confidence of our Canadian bishops, but the active support of the ablest bishops and most earnest Churchmen in the mother Church.

The cost of these "Institute Leaflets" we believe to be lower than that of any others in Canada or in the States. Messrs. Rowsell & Hutchison, of Toronto, will supply them at the rate of \$7.00 per annum for 100 copies per week.

Yours truly,

J. D. CAYLEY,

Chairman S. S. Committee Dio. of Toronto.

### TITHES IN THE ENGLISH CHURCH.

SIR.—It would be a great obligation to me if some one of your readers would give an account of the origin and nature of Tithes in the English Church, giving the authorities for his statements. It is a common idea that the tithes are in the nature of a tax imposed by the Government on the people for the support of the Church as a State institution. I have repeatedly met with this opinion, and it has lately been strongly affirmed by a member of my parish. Unfortunately I am not near any library in which I can consult authorities on the subject. I am possibly in error, but I have always held that it is in no proper sense an impost by the Government, but is rather of the nature of a rent-charge, payment of which can of course be enforced by law in the same way as, but no more than, any other dues between individuals. It is a charge connected with land tenure, and is not paid either to the Government or for the Government. I should be glad also to learn the nature and origin of the "extraordinary tithes" of which we have lately heard a good deal. I believe that many others beside myself will be interested in this information, and therefore I ask for it with less hesitation.

Yours faithfully,

A. G. L. TREV.

San Gabriel, California.

### PROTESTANT EPISCOPAL DIVINITY SCHOOL. IS IT EPISCOPAL?

SIR.—Recently in conversation with one of the pupils of St. James's Divinity School I was surprised at a remark which he made, that when he entered that institution he held the opinion that the orders of all religious bodies, Episcopalians, Presbyterians, Methodists, &c., were of equal validity and authority, and that the instructions he received there confirmed him in that opinion. I could, at that time, scarcely think that Professors of any nominal Church Institution, no matter how broad or how low their ideas on Church government were, could possibly place on terms of equality with the ancient and Scriptural orders of the Church those which sprang into existence within the last 800 years, but I find that with regard to that institution I was mistaken, since the text books used there on Dogmatic Theology (or at least the leading text book) place the orders of the Church, not on terms of equality with, but in a position very far superior to, that of Presbyterian bodies. On that subject there are nine text books enumerated in the calendar: of these, the works of Bishop Pearson, Bishop Browne, Bishop McIlvaine, Dean Goods, Canon Liddon, and Professor Mozley are relegated to the honour division, that is, they are placed outside the pale, as far as the majority of the pupils are concerned; and the works of only one English Churchman, and one Dutch Presbyterian are reserved for "pass" students. The works of this Dutchman I set down as the leading text book on that subject, because I find in it, and in it only, those extraordinary technical terms which are introduced into the cathedral, and which require definitions to accompany them to make them intelligible to the ordinary class of minds, e. g., Soteriology, which is a medical term, the only definition of which given by Worcester is "a treatise on health, or the science of preserving health, hygiene." I presume that the Professors imagine that the disregard of nervous Anglo-Saxon, and the use of high-sounding Anglicised Greek terms will give simple-minded men a high idea of the immense mass of learning that is concentrated in their body.

Your readers can judge of the Church teaching of the institution, as far as Episcopal orders are concerned, by the following extract from the work of the Dutchman referred to:—

"The superiority of this Presbyterian system, not only to that of the Papal Hierarchy, but to the Episcopal system of the ANGLICAN and Lutheran Church, is apparent from every new comparison, and has ever been acknowledged by distinguished Lutheran Theologians."

"The principles of Church government, as they were fixed and applied by the Swiss Reformers in accordance with scripture, need only to be conceived and developed in all their purity to be an inestimable blessing to the Church of the future. Infinitely greater good may at least be looked for from these than from the modified Sacerdotalism on one side, and the absolute anticlericalism on the other, to which we see some inclining in our day. Everywhere the first shows itself in more covert forms, as e. g., in the Irvingites, we can only discover in it a fruitless reconstruction of earlier conditions, a coquetting with the Church of Rome. But even the other, though, in our estimation, less dangerous, and manifested in forms worthy of respect, (Quakers, Darbyites! Plymouth Brethren!! etc.) can hardly escape the reproach of great one-sidedness and arbitrary grieving of the mind of the Spirit."—(Van Oosterzee's "Christian Dogmatics."—"On Church Government." Vol. 2, pp. 722, 723).

This extract requires no comment: it speaks for itself. I shall therefore neither weary the patience of your readers, nor occupy space in your columns by making any remarks upon it; but may I not properly enquire, how can an institution which sets such a text book before its pupils be looked upon as Episcopal? It may arrogate to itself the title of Protestant, it may restrict to its own supporters the name of Evangelical, but it cannot in any proper sense of the word be acknowledged as Episcopal.

Yours faithfully,

JOHN FLETCHER.

Unionville, Nov. 9th, 1881.

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

Family Reading.

READY TO DEPART.

HER step grows slower on the flowery sward; Friend after friend draws nigh with aching heart, And whispers, "Lo, the handmaid of the Lord Is ready to depart."

They ask her if she weeps for summers flown For the old hopes—the old loves tried and true? She answers—"He that sitteth on the throne Saith, 'I will make all things new.'"

They ask her if she feels no vain regret, For joys that stand like earth's ungathered grain? She answers—"Christ hath richer harvests yet; For me to die is gain."

They ask her if she has no tear to shed, For her old home amid the pleasant lands? The answers—"God shall give me in its staid A house not made with hands."

Thus calmly trusting in the Saviour's grace, She rests upon the margin of the tide, And sees the light of her fair dwelling place Upon the other side.

SAVE ME NEXT.

A BEAUTIFUL incident is told of a little child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could, every one crowding forward intent on his own salvation. One after another was passed down, while the neglected child stood waiting her turn. The vessel rocked to and fro, on the eve of going to the bottom. Seeing no chance of escape, the little one stretched out her hands, and cried, "Save me next." It is a cry that ought to go up from millions of hearts. The bark of life will go down some day, and if we are not saved in Christ, we must be eternally lost. It is a cry that those of us who are saved might hear on every hand. It comes from that miserable, trembling, half-palsied, debauchee, who must have—will have—run. He curses his fate and drinks again, even while he cries

out in agony against the chain that binds him with fetters of brass, "Save me next!" Strong arms must be held out to such. None but God may save the rum crazed wretch. We may do much to bring him to the Father who turns no one away. The cry comes again from that gaudily dressed woman, whose words are possibly louder than her dress. She may not ask to be saved! but she needs to be. None but herself and God know how much. The call is to some Christian woman to lead her to Him who will say, "Thy sins are forgiven thee."

THE PARSON'S DREAM.

"Some time ago, I dreamed that I was hitched to a carriage, attempting to draw it through the mud which covered the street in front of my house. How or why I had been assigned that position, I could not explain: but there I was, pulling with all my might, as if I had been the best carriage-horse in town. I had reached a point not far from the church, when the mud seemed deeper and deeper, and the carriage to draw so heavily that I gasped for breath and almost sank down exhausted. This seemed the more inexplicable, when, looking back, I saw the entire congregation behind the carriage, apparently pushing it along. But the more I tried the harder it became, until finally I was forced to stop and examine the difficulty. I went to the rear, where I supposed was the congregation, but nobody could be found. I called, but no answer. I repeated the call but still no reply. By and by a voice called out, 'Hallo!' and, looking up, whom should I see but one of the churchwardens looking complacently out of the window, and upon going to the door of the carriage, what was my astonishment to behold the whole congregation quietly sitting inside!"

There are many churches that are far from thinking that it is their place to push. Their "calling and election" is to quite a different sphere. In fine, by nature and by grace, they will assure you they are eminently fitted to ride. If you reason with these people, they will tell you that you greatly mistake when you expect them to do the pastor's work. Is he not expected to take the burden of the Church work upon his shoulders and bear it along? Why, bless you, sir! that's what we have him for!

RIPON MINSTER.

TILL the appointment of Bishop Longley, some fifty years ago, to the newly created see of Ripon, the magnificent minster was only a collegiate church, with a dean and six prebendaries. Most of these stately fanes have been episcopal sees since the first conversion of the various Saxon principalities to Christianity. Some, like Chester and Peterborough, have been the seats of bishops since Henry VIII. suppressed the monasteries. All have historical reminiscences clustered thickly around them. Winchester, the old Saxon capital; Ely the great temple of the Angles; Carlisle, with its Welsh name and Arthurian traditions; Wells, the fairest of all, lying close to Camelot and Avalon—indicate the centres from which the light of the Gospel was spread. Some dioceses have two capitals. Thus Bath Abbey has always divided with Wells the dignity of being the cathedral of the see. Like a great many other stories, there is no foundation for the one which represents that there once two sees, united to give point to a joke. "Well, mon," King James I. is supposed to have said, in his broad Scotch accent, "wull ye hae Wells, or wull ye hae Bath?" "Both," said the candidate, who prided himself on his English. "De'll take me, then, but ye sall hae them baith," was the answer. Ripon Cathedral has lost its crown and glory, the three spires which once surmounted its three towers. The centre one, on St. Wilfrid's Tower, fell in 1600, and broke down the roof of the choir, and the other two were removed soon after to avoid a similar catastrophe. Hence its towers look flat and heavy, and are not improved by the corner pinnacles added at the end of the last century by one of the deans. The edifice, however, is well proportioned. It measures 360 feet in length, the transepts are 182 feet, the nave with its aisles is 87 feet and the choir 66 feet in breadth.

The southeast exhibits the great east window and the oldest portion of the edifice, the Chapter-house and Vestry. The latter had an apsidal termination, and is most probably built on the lines of a Norman church erected by Archbishop Thomas of Bayeux after the devastation of Northumbria by the conqueror. Above these two rooms is the Lady-loft, lighted by square-headed windows, and underneath to them a range of round-headed windows gives light to the crypt. The eastern end of the crypt till 1866 was called the bone-house. It was an ossuary, such as we find in village churches in Brittany, piled up with bones and skulls, while for three feet in depth the dust beneath our feet was that of ancient citizens of

Ripon. These remains have all now been removed. The buttress, or rather the two buttresses at right angles to each other, which are seen at the end of the Lady-loft, terminate in a pinnacle in which is a small chamber. This may have been either a place of concealment or of imprisonment, for every religious house had its *laterna* for the confinement of refractory members. Some details of this portion of the building remind one of Rochester, but only remind.

Ripon is a very ancient town, and used to be celebrated for its manufacture of spurs. It returned members to Parliament in the twenty-third year of Edward I., but was a fief belonging to the Archbishop, who had here a court and a prison, and appointed the magistrates. The first religious foundation at Ripon was that of Culdees (A.D. 661), who came from the Scotch monastery of old Melrose. In a description of Melrose and of Dryburgh allusion has been made to the havoc wrought in Scotland by the English invasions. The Scotch, we need not say, were not slow to retaliate, and in 1817 Robert Bruce burned the Minster of Ripon, but it is thought the destruction did not go further than the woodwork. The saint under whose invocation the church is placed is St. Wilfrid Archbishop of York, who dispossessed the the Culdees, as they objected to the Romish Easter, and built, as the chronicler writes, "a stately basilica, celebrated for its curious arches, fine pavements, and curious entries." Of St. Wilfrid's work nothing probably remains, although his name is given to the central tower. At the northeast angle of the nave, however, some stairs lead to a crypt which is the most interesting part of the church. A long narrow passage leads into a cell about ten feet long, cylindrically vaulted, and of strongly marked Roman character. From one angle of this is an opening called St. Wilfrid's Needle, very narrow, but opening out funnel-like into a passage parallel to the cell. According to Camden, this aperture was used as an orifice for women accused of unchastity; if they could not pass through it, they were deemed guilty. With reference to this superstition, we may add that at Rosebury Topping, in Yorkshire, there is a passage through the rocks called also St. Wilfrid's Needle, and supposed to possess the same mysterious power of detecting the guilt. In the interior of the minster are numerous monuments of Blacketts, Weddells, Aislabies, and other magnates of the North Country. One, a very reduced copy of the Othoric monument of Lyciocrates, is hideously out of place; another, an altar-tomb, is curious for its devices. They represent a lion and a man in a grove of trees, and are said to mark the last resting-place of an Irish prince who returned from the Crusades, and was buried in Ripon. The west front, is cold and bald; some of the lancet windows in the choir are more like early French than English. How different their styles are is indicated by a comparison of Glasgow with any building of the province of Canterbury.

The daughter of the late Mr. John Joseph Mechie, of Tiptree Hall, Essex, Eng., states that her father's ruin was attributed solely and simply to the failure of the Unity Bank; and that, so far from having been ruined by his farming experiments, it was "to his successful farming, among other causes, he owed the delay of the catastrophe."

How AN ARTIST TREATED HIS VISITOR: To the Editor of the Salam (Mass) Register:—I would have accepted your kind invitation to visit you in your new quarters with pleasure before this had not my old enemy, Mr. Rheumatism, pounced on me so suddenly. He arrived last Friday, and without stopping to send up his card, rushed in and grasped me by the hand with such a grip that in a few hours my hand and wrist were so badly swollen and painful that I felt as though one of Hatch's coal teams had run over me. Mr. Rheumatism has been a constant visitor of mine for several years; always swells and puts on a great many airs and makes himself at home, devouring my substance and leaving me poor in flesh and pocket. Last winter he came and staid two months. I then made up my mind that the next time he came I would change his diet, as he as at times he would gobble down everything set before him. I was somewhat at a loss what to feed him with, but finally concluded to give him three square meals a day of St. Jacob's Oil—morning, noon and night. This fare he is disgusted with, and is packing up his trunk and will leave by to-morrow or next day; says he cannot stop any longer as he has pressing business elsewhere. He is a treacherous fellow, and he has no doubt he intends to visit some of our Salam friends; if he does just give him the same fare that I did and he won't stop long. J. S. LEFAVOUR.

Each of our present readers can send us one new subscriber without much trouble, and a great many can send half a dozen or more.

**Children's Department.**

**BROTHERS AND SISTERS.**

It is a very common remark that brothers are much more pleasant with any other girls than their own sisters, and girls more agreeable to any boys than their own brothers. This ought not to be so, and the fault probably is pretty equally divided between the two, still I fancy that girls have it in their power greatly to remedy the evil.

There is a rough and ready affection as youngsters which too often changes almost into dislike in after years. A certain family affection remains, and if an outsider interfere they will stick together, but there is little real love and no courtesy one to the other. "Those girls" are always bothering, and "those boys" are such a nuisance. Now I am not sticking up for boys' faults—they often are a nuisance, they bully sometimes, they expect to be waited upon always, they are unreasonable, and if not actually rude they quiz and chaff unmercifully. Yes, but many of these faults they would outgrow, and of many they might be cured by their sisters.

A good-natured elder sister, if she does not nag, or try too much to rule over them, and does not tell tales, may do much for, and be loved much by the boys. Any sister, specially one of about the same age, may be companion and help to a boy. She will share his confidences. He will not mind telling her his scrapes, as he knows she will not blab, and will sometimes make use of her to get him out of them. If she does not make too much of little things, and at the same time refuses to approve or take part in anything really wrong, she will help to keep him straight. She will be to a certain extent his slave, and will have to bear with his tempers, but if she herself is cheerful and goodtempered, she may exercise a good influence over him, and keep him up to a higher standard of honour than other boys. He will very likely differ from her sometimes in religious matters, will not be so ready for church going, &c., (and sometimes perhaps an extra church going will be well given up for a walk with him) yet, on the other hand, he will keep her up to the mark. He won't stand talk about religion with no results, and will not hesitate to point out the difference between her profession and her practice. He will often have a better grasp of religious principles than his sister, and each will help to develop the other; the thoroughness of the boy will deepen the inner life of the girl, while the devotion of the sister will inspire feelings of true reverence in the brother. He will even stand sometimes a little "preacher" from his favourite sister, and will act upon it, though at the time he may simply chaff her for her pains. He will insist upon his sister being up to the mark in all things, whilst she will teach him the real courtesy that should be rendered from one to the other. They will, in fact, polish one another, and most brothers and sisters require a good deal thereof.

A sister must be prepared to give up much, and bear with much, but if she do so cheerfully she will have her reward in a brother's love, not often expressed in words, for it is not their way, but she will feel and know that it is here. It may be the brother will fall back, and again and again need the sister's help; she may seem to be wasting health and money on a worthless brother, but it will not be so; independently of the reward that must crown her work, she will often find that her love and unflinching help, given without reproach, has sunk deeper than many words, and been the means of winning back the wanderer at last.

One good tempered, self-forgetful sister may be the peace-maker of the family. She will probably not be the most prominent member, nor the most

thought of, but she will be the one that mother can always trust to do a thing; and to whom all, brothers and sisters, will turn when they are in want of anything—"Oh, so-and-so is sure to make time,"—"She'll do it for me like a brick."—*Girls: their Work and Influence.*

**HYMNS FOR BOYS.**

It would be well for boys to reflect that the reputation they establish in boyhood, will be remembered either for or against them in after life.

COME, Tom, I'm tired, let's go to bed  
I've had a jolly day,  
And if to-morrow it is fine,  
Dick Hope will come to play.

My pocket's full of lots of things—  
Take care! or they'll fall out—  
There go my marbles, don't you see  
They're rolling all about!

This knife's a beauty, I declare,  
I traded with Jack Lent,  
Won't he be mad when he finds out  
Mine is not worth a cent?

I know he'll will want to get his back—  
(And don't he wish he'd win?)  
I've got his knife—I'll keep it too;  
I'm not a friend of him.

"Not fair," you say? What's that to you?  
A trade's a trade you see—  
And if his knife's worth ten of mine,  
The luckier 't is for me.

"Oh Ned, you know it is not right  
To cheat or to deceive;  
And mother says, the boy who does  
One never can believe.

"And they who do such things when boys,  
Will do the same when men;  
So if we are not honest now,  
No one will trust us then."

**CHURCH MISSIONS.**

A most devoted missionary had toiled for years among the Chinese and Malays, where his lot had been cast, and his converts had become a goodly company. But suddenly the hand of death was laid upon him, and he was taken to his rest.

The little band of native Christians were now not only like sheep without a shepherd, but without a fold. For months they were necessarily left without a minister, and then with no Church system to hold them together, and no outward bond of fellowship with the great Church of Christ, they one by one fell back into their old heathenism, when the gracious influences which had enlightened them had been unhappily withdrawn.

But had there been in such a case the system of the Church, even if for a time no other missionary had come to minister the Word and Sacraments, the Office of the Church would at least have furnished them with materials for united though imperfect worship, and someone or other of the holy Seasons would have come round to quicken their languishing faith,—some Advent, or Christmas, or Easter, or Pentecost, with its Gospel message, the season itself speaking as with the sound of a trumpet to rouse them to hold fast the faith which they had once received.

We hope some of our little readers will try and get all their friends to subscribe for the DOMINION CHURCHMAN.

**PRODUCE MARKET.**

TORONTO, November 15, 1881.

	\$ c.	\$ c.
Wheat, Fall, bush.....	1 25	1 37
Do. Spring.....	1 30	1 34
Barley.....	95	93
Oats.....	46	47
Peas.....	80	85
Bys.....	90	91
Flour, brl.....	5 65	
Beef, hind quarters.....	5 00	6 50
Do. fore quarters.....	4 00	5 00
Mutton.....	6 00	7 50
Lamb.....	8 00	8 50
Venison, haunch's.....	9 00	10 00
Caracas.....	5 50	7 00
Hogs, 100 lb.....	7 50	8 00
Potatoes, new bag.....	80	90
Carrots bag.....	35	40
Beets bag.....	75	80
Turnips.....	35	40
Onions, bag.....	1 00	1 25
Greens bush.....	60	75
Cabbage doz.....	60	1 00
Beans.....	2 35	2 50
Parsnips bag.....	60	70
Parsley, doz.....	15	20
Radishes doz.....	15	20
Caniflower, doz.....	60	1 00
Apples, barrel.....	1 75	2 50
Chickens, pair.....	45	60
Fowls, pair.....	45	60
Ducks, brace.....	50	60
Partridge brace.....	50	60
Geese.....	0 50	0 75
Turkeys.....	0 75	2 00
Butter, lb rolls.....	21	27
Do. dairy.....	19	20
Eggs, fresh.....	21	23
Wool, 1 lb.....	00	24
Hay, 1 ton.....	11 00	16 00
Straw, 1 ton.....	10 00	14 00

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

Nervous debility is a result of indiscretion in living. Heed nature's unerring laws and take Burdock Blood Bitters, the Great System Renovator and Blood, Liver, and Kidney regulator and tonic. Sample bottles 10 cents.

**SUNDAY SCHOOL LESSON LEAFLETS.**

BASED UPON THE  
**Church of England Sunday School Institute Lesson Notes.**

PREPARED BY THE  
Sunday School Committee, and sanctioned by the Synod of the Diocese of Toronto.

WILL BE PUBLISHED FOR EACH SUNDAY IN THE YEAR, commencing with Advent; and will be mailed to subscribers (post paid) four weeks together, in advance.

Orders to be sent to  
**Roswell & Hutchison,**  
King-street East, TORONTO.

Accompanied by remittance at the rate of  
**\$7-00 per 100 copies for a year.**

The Scripture and Collect Lessons this year will be taken respectively from Stock's *Life of Our Lord*, and Kyle's *Notes on the Collects*. These two books may be had at ROWSELL AND HUTCHISON'S, price 58 cents each.

**LOST IN THE SNOW.**

LITTLE Annie and Robert Bruce, who live far west, were overtaken on their way home from school one day by a sudden and very heavy snow-storm. Annie was only nine years old, and her brother was younger. They struggled along as best they could, but when they reached a certain hollow they could not find the path. They tried in vain to find some trace of it. The blinding and piercing wind was fast overcoming the little creatures, and they sank down to rest.

"O, what shall we do?" said Robert; "I'm so cold!" This roused Annie to fresh effort, and at last she thought that they had reached home, but the house was not there. "The wind has blown the house away!" cried Annie in despair; then remembering how her mother had always taught her to pray when in trouble, she clasped her arms about her little brother and knelt down and prayed, with all the trust and earnestness of childhood, for God to stop the storm.

Who can know but that some blessed messenger from God guided the father's footsteps? for, as she ceased she saw three figures passing, and rising from her knees she was clasped in her father's strong arms. The men had not seen the little crouching figures in prayer, but the children saw them and arose, or they might have been found in the bitter morning, kneeling, cold and white. How triumphantly the little benumbed creatures were borne to their home twenty rods away, and with what overflowing hearts the parents listened to their sweet voices as they sang together after they were snugly tucked away in bed!

**THE RIGHT HANDLE.**

IN dealing with his children about their spiritual state, he took hold of them very much by the handle of their Infant Baptism. He frequently inculcated this upon them, that they were born in God's House, were betimes dedicated and given up to Him, and therefore were obliged to be His servants.

A WORLD OF GOOD.—One of the most popular medicines now before the American public, is Hop Bitters. You see it everywhere. People take it with good effect. It builds them up. It is not as pleasant to the taste as some other Bitters as it is not a whiskey drink. It is more like the old fashioned bone set tea that has done a world of good. If you don't feel just right try Hop Bitters.—*Nunda News.*

\*\* We hope all our lady friends will use their influence in getting subscribers.

HUMBLED AGAIN.—I saw so much said about the merits of Hop Bitters, and my wife who was always doctering, and never well, teased me so urgently to get her some I concluded to be humbled again; and I am glad I did, for in less than two months use of the Bitters my wife was cured and has remained so for eighteen months since. I like such humbugging.—H. T., St. Paul.—*Pioneer Press.*

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

BY ALL DRUGGISTS.

**WATCHES, WATCHES, WATCHES.**  
in Gold and Silver Cases and fine movements. Great Bargains. Spectacles and Eye Glasses carefully fitted. Jewelry of all descriptions made to order.  
C. DAVIES,  
50 King Street West



**HELLMUTH LADIES' COLLEGE.**

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Founder and President, the Right Rev. I. HELMUTH, D.D., D.O.L., Lord Bishop of Huron.

French is the language spoken in the College. Music a Speciality.

Board, Laundry and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.

A Reduction of one-half for the daughters of Clergymen.

For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss OXFORD, Lady Principal, HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

**BISHOP'S COLLEGE SCHOOL.**

Lennoxville, Province of Quebec.

Next term will commence SEPTEMBER 3rd.

For admissions and particulars apply to the Rev. P. G. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

**BOARDING AND DAY SCHOOL,**

For Young Ladies and Children, 119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR, formerly of the Church of England Ladies' School, Ottawa, will RESUME her classes on Wednesday, September 7th, Borders to return Tuesday, the 8th.

To sisters and clergymen's daughters a liberal reduction is made.

References kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School. Parents of resident pupils will testify with pleasure to the home comforts and other advantages offered in this school.

SEE CIRCULARS ON APPLICATION.

**TORONTO CHURCH SCHOOL FOR BOYS.**

Will (D.V.) be reopened at 35 GOSVENOR ST. close to Queen's Park Crescent and Yonge Street cars.

On Monday, 24th September, at 9 a.m. Applications to be made to R. HARRISON, M.A.

Pupils specially prepared for University and other Examinations.

**THORNBURY HOUSE, 256 JARVIS STREET, TORONTO.**

School for the higher education of Young Ladies in association with The Toronto College of Music. Under the patronage of His Honour Lt-Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York), assisted by efficient teachers.

Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over-estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class in Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin Thursday, September 8th.

A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address

The Reverend A. LAMPMAN, or Mrs. LAMPMAN, Lady Principal.



ASK YOUR UNDERTAKER FOR the Celebrated ASKINS' PATENT METALIC & GLASS BURIAL CASE, Air-tight, Water-tight, absolutely indestructible. Handsomely trimmed on the inside with fine Cashmere, silk and satin, which shows through the glass sides, giving this case a fine appearance. Highly recommended by the medical profession in tropical and contagious diseases. For Sale everywhere. Manufactured only by The Ontario Glass Burial Case Co., RIDGETOWN, ONTARIO.

**THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.**

President.—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Calligraphy and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.

The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

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

CHRISTMAS TERM begins 10th November, and ends 10th February, with Vacation from 22nd December to 15th January.

Fees per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged. Apply for admission and information to MISS GREER, LADY PRINCIPAL, Wykeham Hall, Toronto.

**TRINITY COLLEGE SCHOOL,**

Port Hope.

**MICHAELMAS TERM**

—WILL BEGIN—

On Thursday, Sep. 15th.

Applications for admission or information should be addressed to the

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

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Tone, Touch, Workmanship & Durability, WILLIAM KNABE & Co., Nos. 204 & 206 West Baltimore-street, Baltimore, No. 113 Fifth Avenue, New York.

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Dr. Peck's Artificial Ear Drums

PERFECTLY RESTORE THE HEARING and perform the work of the Natural Ears. Always in position, best available for education, All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular with testimonials. Address, E. F. E. PECK & CO., 282 Broadway, New York.

**D FOWLERS**  
**EXTRACT OF WILD**  
**STRAWBERRY**

Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

FOR SALE BY ALL DRUGGISTS. T. MILBURN & CO., Proprietors, Toronto.

**ONTARIO Steam Dye Works,**

334 YONGE ST., opposite Gould. THOMAS SQUIRE, Proprietor.

N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

At the approach of spring great attention should be given to purify the system engorged with foul humors during the winter. Burdock Blood Bitters is Nature's own purifying and regulating tonic. Sample bottles 10 cents.

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