

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 29, 1881.

[No. 89.]

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Fall Circular, 1881.

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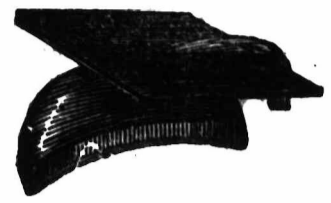
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THE LORD'S PRAYER.

In one of Carlyle's letters to an old-time Scottish friend, a few years ago, he said: "Our Father which art in heaven. Hallowed be thy Name. Thy will be done." What else can we say? The other night in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with an altogether new emphasis; as if written and shining for me in mild, pure splendour, on the black bosom of the night there; when I, as it were, read them word by word—with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected."

THE LITTLE SWEEP.

SEVERAL years ago an effort was made to collect all the chimney-sweepers in the city of Dublin for the purpose of education. Among the others came a little fellow, who was asked if he knew his letters.

"Oh yes, sir," was the reply.
 "Do you spell?"
 "Oh yes, sir," as again the answer.
 "Do you read?"
 "Oh yes, sir."
 "And what book did you learn from?"
 "Oh, I never had a book in my life, sir."
 "And who was your schoolmaster?"
 "Oh, I never was at school."
 Here was a singular case; a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his book the signboards on the houses. What may not be done by trying?

SHE WILL NEED THEM NO MORE.

SOME days since a man noticed a ragged little boot-black culling some bright blossoms from a bruised and faded bouquet which a chambermaid had thrown from a chamber window into the alley. "What are you doing with that bouquet, my lad?" asked the disseminator. "Nawthin," was the lad's reply, as he kept on at his work. But do you love flowers so well that you are willing to pick them out of the mud?" "I s'pose that's my business, an' none o' yourn."
 "Oh, certainly, but you surely can't expect to sell those faded flowers?"
 "Sell 'em! who wants to sell 'em? I'm goin' to take 'em to Lil." Oh, oh! Lil is your sweetheart, I see. "No, Lil is not my sweetheart; she is my sick sister," said the boy, as his eyes flashed and his dirty chin quivered. "Lil's been sick for a long time, an' lately she talks of nothin' but flowers an' birds, but mother told me this mornin' that Lil would die b-b-before the birds and flowers came back."
 The boy burst into tears. "Come with me to the florist's, and your sister shall have a nice bouquet." The little fellow was soon bounding home with his treasure. Next day he appeared, and said, "I came to thank you, sir, for Lil. That bouquet done her so much good, and she hugged and hugged it till she set herself a-coughing again. She says she will come bime-by and work for you, soon's she gets well." An order was sent to the florist to give the boy every other day a bouquet for Lil.

It was only the day before yesterday that the boot-black appeared again. He stepped inside the office door and said: "Thank you, sir, but Lil—Lil (tears were streaming from his eyes) won't need—the flowers any more." He went quickly away, but his brief words had told the story. Lil won't need the flowers any more. But the y will grow above her and the birds will sing around her just the same.

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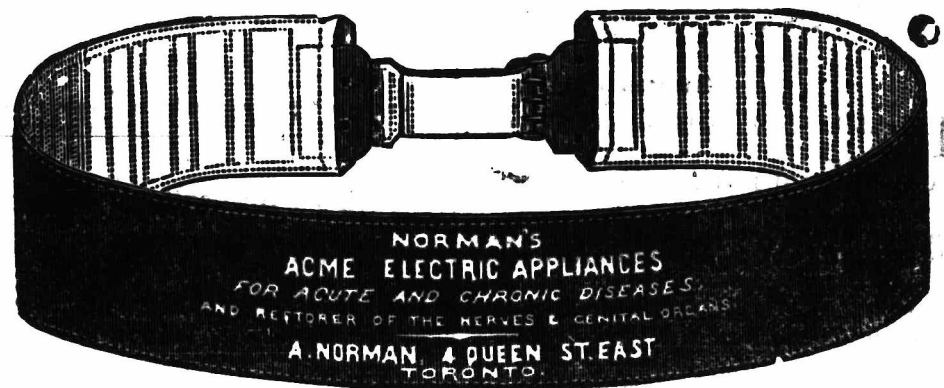
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A. Norman, Esq., Waterville, N. B.
 Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, C. L. TILLY.

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

Mr. A. Norman, Belgrave, Ontario.
 Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of kneecaps and two pair of insoles. Enclosed amount \$21. Please send them by mail. Yours truly, JAS. PEARMAN.

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Alex. S. Macrae, M.S.A., (of London, England)
BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

- Oct. 2...SIXTEENTH SUNDAY AFTER TRINITY:—
Morning...2 Chronicles 36. Ephesians 3.
Evening...Nehemiah 1 & 2 to v 9; or 8. St. Luke 5 17.
- 9...SEVENTEENTH SUNDAY AFTER TRINITY:—
Morning...Jeremiah 5. Philippians 3.
Evening...Jeremiah 22 or 35. St. Luke 9 to 28.
- 16...EIGHTEENTH SUNDAY AFTER TRINITY:—
Morning...Jeremiah 36. 1 Thessalonians 1.
Evening...Ezekiel 2; or 13 to 17. St. Luke 12 35.
- 18...ST. LUKE, Evangelist:—
Morning...Isaiah 55. 1 Thessalonians 3.
Evening...Eccles. 38 to v 15. St. Luke 13 v 18.
- 23...NINETEENTH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 14. 2 Thessalonians 3.
Evening...Ezekiel 18; or 24 15. St. Luke 17 to 20.
- 28...ST. SIMON and ST. JUDE, Apostles and Martyrs:—
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.
Athanasian Creed to be used.
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
- 30...TWENTIETH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 34. 2 Timothy 1.
Evening...Ezekiel 37; St. Luke 20 27 to 21 5.
or Daniel 1.

THURSDAY, SEPTEMBER 29, 1881.

EARL NELSON on the 29th ultimo laid the foundation stone of a new church at Northam, Hants. The building will cost about £6,000 and will accommodate near 700 people.

A movement has been set on foot to present to the Bishop of Bath and Wells, for the use of himself and his successors, a pastoral staff, as the recognized symbol of his authority and dignity, and as an expression of his unwearied devotion to his episcopal duties.

The Rev. H. W. Burrows, B.D., Vicar of Edmon ton, has been appointed to the vacant canonry a Rochester, on the nomination of the Lord Chancellor. The appointment is considered generally to be a fitting reward of long and faithful services to the Church in the metropolis, without adequate remuneration.

The Rev. William John Knox-Little, of St. Alban's, Manchester, has been nominated by the Premier to the vacant canonry at Worcester. Mr. Knox-Little's reputation as a preacher at mission services is well known throughout the Anglican communion; and those who listened to his addresses in Toronto with intense delight will never lose the effect they produced upon them while they live. He was appointed in 1875, by Dean Cowie, to St. Alban's, Manchester, with a net income of £150.

The foundation stone of Hedworth parish church, Durham was laid by Canon Tristram on Saturday, the 27th of August.

The Bishop of St. Alban's on the 30th reopened the parish church of Langford, which had been restored by the patroness, the Hon. Mrs. Byron, at a cost of £3,000. The original building was of the date of the Norman Conquest, and had an addition made to its chancel in the time of Henry III. A new altar has been presented by a pious lady.

Mr. Jefferson Davis, once President of the Confederate States, arrived in Liverpool, England, in the steamship "Bernard Hall," from New Orleans.—The King of the Sandwich Islands, King Kalakana, is now in London.—Sir John A. Macdonald is to be made a G. C. M. G., in consideration of his services as Premier of the Dominion.—The Government has sustained two losses at recent elections; that of North Lincolnshire, when Mr. James Lowther (Conservative) obtained a majority of 471 over his opponent Colonel Tomline; and that of North Durham, where Sir George Elliott (C) had a majority of 652 over Mr. James Laing.

England's former adoption of the slave trade was inhuman; her protecting wing spread over Turkish cruelty was equally inhuman and unchristian, but her continued practice of the opium traffic in the East, and her compelling China to submit to it also, can be characterized by nothing less than the term "diabolical." The fiend of darkness could never have invented anything better suited to answer his purpose in degrading the human species—body, soul, and spirit—to the lowest conceivable depths, than the "opium habit." And yet to such an extent does the British Government engage in it in India, and force it upon the Chinese that the annual revenue alone amounts to more than Nine Million Pounds Sterling! And the Government of India not only derives this revenue from it, but also helps to manufacture the article! In what does the Christianity of the British nation consist?

On Tuesday, August 30th, a new church was consecrated at Leven, Fifeshire, by Dr. Wordsworth, Bishop of St. Andrew's. For many years the congregation have kept themselves together under great difficulties. Originally they assembled for service in a schoolroom at Lundin Links, two miles distant, many of them travelling there in a vehicle drawn on the railway by a horse, picking up passengers during its progress. They pic-nicked between the services under the shed of the railway platform. Afterwards they met in a disused hall at Leven. Their conduct under circumstances so unfavourable as these, showing such intense devotion to the Church, should form a good example to our Canadian Churchmen, many of whom soon form the habit of strolling into the nearest building called a "church," when their own church may happen to be two, three, or more miles away. If they believed in their religion they would surely be a little more attached to its ordinances than some of them seem disposed to do.

A triennial festival of the united church choirs of the old parish of Astbury was held in the mother church. The choirs of eight of the daughter churches met that of the old church in the boys' school, and walked in procession, headed by the banner of Astbury. The Right Reverend Bishop Kelly, Archdeacon of Macclesfield, preached a sermon on the occasion.

Of the making of so-called "churches" there seems to be no end. The past few weeks have seen two new sects added to the already numerous list, both arising in or near Chicago. The titles assumed are "The Living Church," and "The Overcomers." Thus daily does the confusion become greater, and well may we pray, "From all heresy and schism, Good Lord deliver us."

The celebrated Hampton Court Vine is a black Hamburgh, and was planted in 1769. Its stem is thirty-eight inches in circumference, and the leading branch is 110 feet long. The tree bears on an average 1,500 bunches annually. In 1874 there were 1,750. It was recently stated that the Queen had given a life interest in the vine to the Princess Frederica. The statement has since been contradicted.

Dr. Dana, a Presbyterian preacher of Philadelphia, states that during the present season 144 candidates for the pulpit have been presented by their seminaries, while there are 990 vacant pulpits in the "denomination." Of these 990 "churches," 381 have more than fifty members in their congregations, and the rest are weaker. Upon this a secular paper remarks that "there is a want, not for more ministers, but for fewer churches." When will religious people learn to believe that St. Paul was right when he condemned division, i.e. schism?

The New York *Churchman* has the following:—
"A Congregational minister says: 'Would it not be wise for many of the feeble churches of different denominations in the hill towns and small villages of New England, to throw overboard their present distinctive creed and church organizations and unite upon some such basis. They cannot all succeed, and in many instances are unable to support preaching, and their families in many cases are going back to heathenism.' That minister, without doubt, has a glimmering of the truth, and his remarks admit, of a much wider application, than he gives them, and may as well refer to the entire Christian community as to a village. He is coming to see the evils of schism by witnessing its fruits, and will doubtless one day realize that it is not only an evil, but a sin to be repented."

The Bishop of Tennessee, at the opening of a new mission hall built by the Vicar of Lemington, and which will seat about 600 persons, made a reference to the late assassination of the President of the United States. The right reverend prelate said that from the sympathy displayed by Her Most Gracious Majesty and all the ranks of social life downward in England, that great national trial was proving a blessing for it was joining the hearts of the United States people more and more closely

128 to 132 King Street East, Toronto.

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in fraternal love with the people of England, and he hoped would bind the two nations in firmer, truer, and more lasting bonds of union. He also said, there had not been such a revival of religion since the day of Pentecost as had taken place in England during the last fifty years. Within the last fifty years there had been more churches built and restored in England than during the whole time previously, since the reformation. He spoke also of the great benefit he had experienced in his own diocese from sisterhoods and brotherhoods.

SIXTEENTH SUNDAY AFTER TRINITY.

COMPASSION for the Church, pity for the ill of life, sympathy for suffering humanity—these form the one comprehensive subject now brought before us. It is the very nature of compassion and sympathy to rejoice with those that do rejoice, and weep with those that weep. We know that it is so with men; and God tells us that He is also compassionate and full of tender mercy. Yet we do not well know what this means; for, we may ask How can God rejoice or grieve? By the very perfection of His nature Almighty God cannot shew sympathy, at least to the comprehension of beings with minds so limited as ours. He indeed is hid from us; but if we were allowed to see Him, how could we learn in the Eternal and Unchangeable signs of sympathy? Words and works of sympathy He does display to us; but it is the very sight of sympathy in another that affects and comforts the sufferer even more, oftentimes, than the fruits of it. Now we cannot see God's sympathy; and the Son of God, though feeling for us as great compassion as His Father, did not show it to us while he remained in His Father's bosom. but when He took flesh and appeared on earth, He showed us the Godhead in a new manifestation. He invested Himself in a new set of attributes, those of our flesh, taking into Him a human soul and body, in order that thoughts, feelings, affections might be His, which could respond to ours and certify to us His tender mercy. When then our Saviour sympathises with the widow of Nain, let us not suppose it is the mere compassion of a man overcome by natural feeling. It is the love of God, the compassion of the Almighty and Eternal, condescending to show it as we are capable of receiving it, in the form of human nature. Jesus compassionated the widow who had lost her only son, not merely from the deep thoughts of His understanding, but from spontaneous tenderness; from the gentleness and mercy, the encompassing loving kindness and exuberant fostering affection of the Son of God for His own work, the race of man. Her tears touched Him at once, as the miseries of mankind had brought Him down from Heaven. His ears were open to them, and the sound of weeping went at once to His heart. And the compassion He felt for an individual could not possibly exceed the pity He feels for His Church; especially when He finds that instead of realizing the state described in terms so sublime as those of St. Paul in the Epistle of today's Communion Office, the Church is torn by factions and rent by schisms. His pity must be felt when He sees that a vestment too many or one too little, a colour too bright or one too dull, or a light fixed in an unwonted position will bring out an aversion which can only be called satanic, to the work of the most faithful of His servants and the most loyal of the Church's Priests. The prayer contained in the Collect for the day is most appropriate for this condition of the Church.

Mgr. Campobello, Canon of St. Peter's, in Rome, has seceded from the Roman Church, and joined a Protestant body.

THE LATE PRESIDENT GARFIELD.

IN the estimation of many people the late President, whose death we announced in our last issue, was the best President of all who had filled the chair. In the honourable uprightness of his character he is generally believed to have very far surpassed Washington—who never told a lie—while in sterling worth; in regard to all that concerned patriotic devotion to his country, he was during his term of office, unrivalled. From a very low and insignificant station in life, he worked himself up from one step to another, till he reached the dizzy height of the White House in Washington—the highest position attainable under a republican government. His term of office was but short—elected in November last, he entered on his duties in March, and after little more than three months of steady application to business, and unremitting efforts to put down corruption so general, we had almost said, so universal in a country where every freedom is permitted, he was shot down, on the 2nd of July, by an assassin; and after seventy-nine or eighty days of struggling with the last enemy was obliged to succumb, and on Monday last was buried in the Cemetery at Cleveland, Ohio.

His whole life has been described as a gallant struggle, and during the entire course of his suffering, which has been borne with heroic patience, every phase of his case has been wretched, and every feature of his character has been admired by the whole civilized world.

It may be safely said that no previous event ever excited so much universal sympathy in Europe and America as the assassination of the late President of the United States. The excitement in Canada and England has been almost as great as in his own country; and in the United States, it seems to have united all parties in a most unexpected manner—so that, what is in one respect a great national calamity, may in another prove to be a great national blessing.

The funeral train conveying the remains of the late President left Washington on the 23rd for Cleveland, Ohio. Thousands of people viewed the remains of the deceased, and the most extreme manifestations of grief were every where apparent.

The funeral took place on Monday at the Woodland Cemetery, Cleveland. The day was universally observed in England and America as a day of mourning. In England public offices were closed, flags were at half-mast, and even omnibus drivers had crape on their whips. In every city of Canada, from Halifax to Winnipeg, business was suspended, flags were at half-mast, buildings were draped in mourning, memorial services were held, and church and fire bells were tolled. In Cleveland immense crowds thronged the city through the day. The funeral services were held in Monument Park, closing in the cemetery.

The trial of Guitteau will take place next week.

CATHOLIC CATECHISM.

No. V.

Q. Are not all denominations of Christians branches of the one true Church of Christ?

Christ Jesus, our Lord, sent out His apostles, and they founded His true Church nineteen centuries ago. The various denominations founded their

churches (?) all within the last few centuries—some denominations are not twenty years old. All these denominations were founded by men after whose names they are generally called. When not named after their founders they adopt the name of some one doctrine of Holy Scripture which they either interpret differently from the universal belief of The Church, or which they press prominently forward to the obscuring of the analogy of the whole Christian Faith. These denominations have excommunicated themselves (*ipso facto*) that is to say, they have gone out from the communion of The Catholic and Apostolic Church of Christ.

Q. If any branch of the catholic Church fell into error, was it not the duty of good men to come out from it?

Good men are everywhere and daily called to come out from sin.

2 Corinthians vi. 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you;" and the similar passage in Revelation xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," are often quoted by those who would find scriptural warrant for schism.

These quotations are made from the prophet Isaiah lii. 11, and apply to the call to the children of Israel to come out of Babylon. They apply to Christians in this sense:—"As they who lingered in Sodom or in Babylon, attracted by the riches and pleasures of those worldly cities, were involved in their common ruin, so shall those who, calling themselves the servants of the Lord, presume to dally with the world, and attempt to serve at the same time God and mammon, shall find, to their cost, how vain are all such endeavours, and that if they are not the servants of Christ, they are the slaves of Belial."

They who commit schism, seek for isolated texts, wrested from their context, to authorize a guilty act.

The duty of a conscientious man is therefore to remain in that state to which God hath called him, and to use his prayers and influence, to reform the errors of the branch of the Church into which he has been grafted. When St. Peter fell into error, St. Paul "withstood him to the face," (Gal. ii. 11) but no thought of setting up a rival communion occurred to him.

Q. Should errors be so vital that a man cannot conscientiously communicate with the brethren, what then?

Granting errors—God is just, and will punish no man for the errors of his brethren. So a Christian has no more right to wilfully create a schism in Christ's Body than he has to raise the standard of rebellion against his country, because he cannot comply with her laws.

A man may be called to suffer for conscience sake (see 1 St. Peter ii. 19—24); but to suffer wrongfully is no excuse for rebellion against the Church of God. "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the month of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (St. Matthew xviii. 15—18.)

If all regarded the words of Jesus, "Whosoever will be great among you, let him be your minister (servant), and whosoever will be chief among you, let him be your servant" (St. Matthew xx. 26, 27), there would probably be no schism.

The several denominations also teach doctrines new to the Catholic Church and contradictory one to another. "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. xiv. 33), and therefore the Holy Ghost cannot be the author of contradictory doctrines. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Peter ii. 1). Whilst there have been a thousand schismatic sects—the names of the greater part have

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been forgotten—none have existed more than three centuries; none have kept to their original tenets a generation; and few have lasted fifty years.—“Swift destruction has come upon them.”

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

ROMAN PENANCES.

LXV. So much will suffice to have said on Roman fetishes, charms, and amulets, with the profound disbelief in an omnipresent, omnipotent, and all-merciful God which underlies their use. Let us now turn to the question of Roman penances. If these did but fairly represent the ascetic and self-denying side of Christianity, the subjugation of flesh to spirit (not the injury of the first to the injury of the second), and desire to be conformed to Christ's suffering life, no thoughtful Christian could censure them. But they stand on a very different footing.

The penances of the primitive Church were all inflicted before absolution was conferred. That once granted, and the penitent restored to Church communion they ceased. Their object was, on the one hand, to be tests of sincerity; and on the other, to associate suffering with sin in the penitent's memory. And this is the Scriptural doctrine, too—

“Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning:

“And rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, and repenteth Him of the evil.

“Who knoweth if He will return and repent, and leave a blessing behind him” (Joel ii. 12—14).

“For word came unto the king of Nineveh.

“And he caused it to be proclaimed and published through Nineveh. Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water.

“But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?

“And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not” (Jonah iii. 6—10).

The Fathers again and again urge the need of “bringing forth fruits meet for repentance,” and when the view was first maintained that communion might be given to the lapsed without some temporal penalty being previously imposed, censured it as a dangerous innovation (St. Cyprian, “De Lapsis”). But they held, on the other hand, that when full proof of repentance had been given by the penitent, and absolution had been received, the sin and its consequences, temporal and eternal, were blotted out by God's merciful forgiveness.

The Roman Church now, habitually giving absolution before any kind of penance or satisfaction has been really performed, and on a mere understanding that something will be performed by the penitents, and nevertheless holding, as the Council of Trent lays down (sess. xiv. c. 8), that satisfaction must be done, in order to a full remission of sins, practically disbelieves in the efficacy of her own absolutions, and teaches that penalties still await absolved sin; but that people have a choice whether they will have their purgatory, in part at least, in this world by self-torture, or await the penal sufferings beyond the grave. Hence the penances come after absolution. If Roman penances were those of the Eastern Church, mere remedial advice, and not in any sense satisfaction for sin, it would not matter when they were performed; but as the received teaching is that they are part of the penal satisfaction they ought to precede, not follow, the pardon. With this error of practice, a very ancient error of doctrine, surviving from a heresy which crept early into the Church, is closely bound up, that of regarding the Christian's body, not as a sacred thing, hallowed in baptism, and so to be

treated with reverence in the midst of self-denial, but as a wholly evil thing, to be crushed utterly as the soul's bitterest foe; which is rank Manichæism.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

OXFORD MILLS.—The fourth annual parish festival and harvest thanksgiving service, was held on Wednesday, September 14th, at Acton's Corners. To the joy of many hearts the day proved bright and cloudless. At eleven o'clock matins was said in Saint Augustine's church, the little edifice being tastefully decorated with the first-fruits of the harvest, and filled to overflowing by a reverent congregation. The choir and organist of the parish church gave their kind assistance, so that the combined choirs rendered the service in right hearty manner. The clergy entered through the west door, the processional hymn being “Come, ye thankful people, come,” A and M. 382. We were glad to notice that the funeral stoles of black were rightly discarded on this festal occasion. An eloquent sermon was delivered by Rev. W. J. Muckleston of Cardinal, and the lessons read by the rector of Kemptville. The old hundredth sung as a recessional closed a most enjoyable service. Almost immediately the congregation assembled in a grove belonging to one of the churchwardens, and partook of a sumptuous repast, the remainder of the afternoon being passed in agreeable social intercourse.

MERRICKVILLE.—Previous to his departure, the Rev. G. I. Low was presented with a cordial address and a purse of money. The new incumbent, Rev. Mr. Houston took his first service last Sunday.

KEMPTVILLE.—The Blackburn family has placed a magnificent granite cross near the new church.

OTTAWA.—Christ Church.—We regret to learn that the venerable archdeacon Lauder is yet unable to resume his duties. Rural-dean Kirkpatrick, of Kingston, officiated on Sunday last.

MORRISBURG.—Rev. Rural-dean Forest has been unable for some time to perform regular duty and his place has been filled by Rev. Arthur Jarvis. Mr. Forest is, we believe, recovering his general good health, and will we trust be soon able to resume duty in the parish where he is so much beloved.

RICHMOND.—The Rev. G. Jemmet, M.A., the newly appointed rector of this parish, has entered most energetically upon his work. There is plenty of room for a large expenditure of energy, and we are sure that the new rector will prove an admirable successor to the Rev. Rural-dean Nesbitt, who was removed to Smith's Falls.

MADOC.—The incumbent of this parish, Rev. J. J. Christie, has in the short period in which he has been incumbent, succeeded in the erection of a substantial brick parsonage. We regret however to hear that several members of the reverend gentleman's family are suffering from fever and ague, which is prevalent in portions of the mission.

GLOUCESTER.—Trinity Church.—The annual harvest festival was celebrated in this church on Thursday evening. The church was most beautifully decorated and the service most hearty. Although the weather was not propitious a large congregation assembled to join in earnest thanksgiving to the God of the harvest. Prayers, with special collects, were said by the Rev. H. B. Patton, incumbent, assisted by Rev. Mr. Phillips, of the parish of Hawkesbury, the latter preaching a most interesting and able sermon. The collection was devoted to the completion of the basement.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the month ending September 17th, 1881.

MISSION FUND.—July Collection.—St. Philip's Etobicoke \$1.30; St. John's Chapel, Weston, \$4.44; St. Mark's, Carleton, \$5.00; St. Peter's, Toronto, \$40.62; Wyebridge, \$4.59; Waverley, \$3.27; Wyevale, 91 cts.;

Allenwood, 90 cts.; Holy Trinity, Toronto, \$40.85; Thornhill, \$2.10; Richmond Hill, \$2.59; Cannington, \$2.00. Missionary Meeting.—Kinmount, \$2.15.

ALGOMA FUND.—Christ Church, West Gwillimbury, \$2.05. Day of Intercession Collection.—St. Philip's, Etobicoke, \$2.55; St. John's Chapel, Weston, \$4.85.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Tullamore, St. Mary's, \$2.32; St. John's, 23 cents; St. James', 45 cents; Hastings and Alnwick, balance of assessment, \$18.23; Lloydtown, in full of Assessment, \$15.75; Apsley, balance of Assessment, \$4.58.

St. James's.—His Lordship the Bishop held an ordination service on Sunday last. The deacons were T. Weston Jones; C. H. Short, B.A.; J. White, B.A.; C. H. Marsh; E. Sibbald; J. Lindsay; Ralph L. Brydes; and G. B. Morley. The priests were the Revs. E. Ransford, LL.B.; Wm. Farncomb; B. Bryan; and O. G. Dobbs. In the afternoon, the Bishop confirmed twenty-seven females and eight males—a very small number for St. James's.

Holy Trinity.—An adjourned vestry meeting was held on the 20th inst. After a considerable amount of discussion on ritual “views” the retirement of Mr. Darling, Mr. Pearson's refusal to agree to a compromise with his determination to carry out the proposed changes, a letter addressed by Mr. Darling to the Bishop was read. It states that from October 1, 1881, Mr. Darling gives up to Mr. Pearson the undivided charge of the church of the Holy Trinity, the pecuniary arrangements remaining as before. His letter concludes with these words: “If, however, the anticipated changes should alienate the congregation, and thus dry up the source of support, I distinctly decline to be held pecuniarily responsible for the consequences which may arise.” After the reading of the letter the following resolution was adopted: “That this meeting, having heard read the letter of the Rev. W. S. Darling, in which his retirement from the active work of this church is announced, would hereby express their profound regret that circumstances should have rendered such a step necessary, and assure him that the remembrance of his fatherly monitions and godly example will ever live in their memory, while their affection toward him will remain undiminished during his absence, which they trust will not be long continued; and that a copy of this resolution be sent to Mr. Darling.”

Holy Trinity.—On Sunday last there were eighty communicants at the high celebration at 7-0 a.m. The number was smaller at eight o'clock. An address from the Rev. W. S. Darling to the congregation was circulated in the church. He expresses his conviction that he has adopted the right course in resigning the active administration of the church of the Holy Trinity; at the same time expressing his gratitude for the unwearied kindness which his congregation have so long and so abundantly poured upon him during nearly thirty years that he has laboured among them, he thinks he has been most highly favoured in working with a congregation so responsive to every call to duty, and so appreciative of every exertion in behalf of what is right. He can never forget the long glad years of energetic and harmonious work, when, amid many difficulties, he and they stood shoulder to shoulder for the glory of God and the good of the Church. Mr. Darling prays that the richest blessings may rest upon the congregation, and that God may return sevenfold into their bosoms all the goodness he has for so many years experienced at their hands.

After the evening service the organist and choir presented an address to the Rev. J. Pearson, tendering their resignation. They stated that they had taken this step only after careful deliberation, and from a deep sense of the duty they owe to the Church. They state their conscientious and firm conviction that the Church in her wisdom and liberality, has allowed, if not required, a mode of celebrating the Holy Communion which they have had the privilege for some years past to enjoy. They state that they cannot conscientiously remain in the choir and aid in maintaining the system which is utterly at variance with the liberty allowed by the Church, and which is contrary to a perfectly unambiguous rubric of the Book of Common Prayer.

Mr. Pearson stated in his reply that he could not alter his determination.

EMILY and OMEMEE.—The following address was presented to his Lordship by W. S. Cottingham, Esq.,
To the Lord Bishop of Toronto,

May it please your Lordship.—We, the members of the Church of England, in the Parish of Emily, on this your first visit to us, desire to offer you our congratulations on your accession to this Episcopate, as well as on your safe return from your long voyage to Great Britain. We hail your advent amongst us as an omen for good, and confidently look for a prosperous future to the Church in this parish and diocese. We wish and hope that your visit to this parish may be pleasant for you, and that the best anticipations you may have formed respecting the Church therein may be more than realized. We owe you our most grateful thanks for placing over this parish a clergyman of the rare ability, attainments and experience of the Rev. Rural-dean Smithett, d.d. In the short time he has been here he has, by his urbanity and indefatigable exertions for the welfare of the Church, won for himself a high place in the esteem of the people. Our desire will be that we may be able to retain him as the shepherd over us for a long time to come. In conclusion we earnestly pray that your Lordship may long occupy the seat at the head of this diocese, and that the Church may prosper materially and grow in grace under your benignant control.

Signed on behalf of the parish: W. Adams, I. McNeely, wardens, T. Stephenson, W. S. Cottingham, lay delegates, Christ Church; Jas. Clarke, Jas. Groves, wardens, Mr. Boates, lay delegate, St. James' Church; Mr. Magee, P. Creamer, wardens, St. John's Church.

Omeme, September, 1881.

EMILY.—A harvest home festival was held in St. James' church on Wednesday, August 17th, when a sermon was preached by the Rev. Rural-dean Allen, after prayer by the incumbent, Rev. Dr. Smithett. The musical service was rendered by the Christ Church choir. The church was handsomely decorated with fruits, grain, vegetables and flowers of the season festooned with evergreens. A large gathering afterwards partook of refreshments in our adjoining grove, and the occasion passed of most satisfactorily.

On Wednesday, 14th, his lordship the Bishop of Toronto assisted by the Rev. Rural-dean Allen, Dr. Smithett and Messrs. Avant, Cooper, Burges and Jones, consecrated Christ Church, Omeme, to the service of Almighty God, before a large congregation gathered on the occasion. The petition was read by the incumbent and the sentences of consecration by the Rev. Rural-dean Allen, the rest of the clergy taking part in the order of evening prayer. The musical portion of the service was in perfect keeping with the gratifying ceremonies of the day. His Lordship then administered the apostolic rite of confirmation to twenty-seven candidates, presented by the incumbent. In accordance also, with the wish and design of the founder of the parish, Matthew Ruttan, Esq., of Adolphustown, as expressed in the instrument of endorsement when the parish should become self-supporting. The parish of Emily was constituted a rectory by His Lordship, and the Rev. Dr. Smithett after making the usual declaration of assent and obedience to the canons and discipline of this church, was duly inducted and his licence to that effect promulgated to the congregation. In the evening a public reception was given to his lordship by the parish in Bradburn's Hall, an address of congratulation, sympathy and God speed, was presented to his lordship on this occasion of his first visit to the parish, and the memorable and interesting ceremonies of the day. His Lordship in response delivered an earnest and feeling reply, and other addresses were made by the Rev. Rural-dean and the rector. After a general introduction to the assembly and a friendly greeting to all by the Bishop the meeting was closed by singing the doxology and the episcopal benediction.

BOBCAYGEON.—*Christ Church.*—After the efforts of many years the building debt has been entirely done away; the balance having been wiped out by Mosson Boyd, Esq., to whom the church is much indebted for his uniform generosity. The church being thus free from any legal incumbrance, it was, on the morning of Tuesday the 18th duly consecrated and set apart for the worship of Almighty God, by the Lord Bishop of Toronto. His lordship was met at the church door by the incumbent, the Rev. H. C. Avant, the Rev. Rural-dean Allen, the Rev. W. Logan, the Rev. J. Jones, and M. Boyd, Esq., and Wm. Thurston, Esq., churchwardens. The incumbent read the petition of himself and churchwardens and others praying that the bishop would consecrate the church. His lordship having consented, the churchwardens, followed by the clergy and the bishop proceeded up the centre aisle saying the 24th Psalm. Having reached the chancel the special service, prepared by the House of Bishops, was gone through. The sentence of consecration was read by the Rural-dean, after which the *Te Deum* was sung. Then followed the morning service

to the end of the third Collect. This service was taken by the Rural-dean; the Rev. W. Logan reading the lesson. After hymn 396, part 2, A. & M. had been sung the Confirmation Service was commenced. The incumbent having read the preface, the bishop delivered a most impressive address—practical, instructive and earnest,—which was listened to with wrapt attention. Eleven were confirmed. At the conclusion of the service, hymn 271 was sung, and the offertory for the mission fund, was taken up. The bishop then pronounced the benediction. And so ended services which will long be remembered with pleasure. The church was well filled with a reverent and attentive congregation. The congregation are to be heartily congratulated on having their beautiful church free from debt, and thus solemnly set apart for the worship of God. It may be mentioned that within three years a financial liability of over \$1,000 has been entirely removed, by the persevering efforts of the ladies of the congregation and the members, to all of whom great praise is due.

DUNSFORD.—In the afternoon the Bishop, the Rev. R. D. Allen and J. Jones were driven by the incumbent to this place where his lordship consecrated St. John's church and burial ground and administered the rite of confirmation. The churchwardens in this instance were Messrs. J. Ireton, jun., and J. H. Cassidy. Mr. J. Ireton, sen. the generous donor of the land presented the deed to the Bishop. Evening service was said by the Rural-dean the Rev. J. Jones reading the lesson. After a hymn the confirmation service was commenced. Another excellent address was delivered by the bishop. Ten were confirmed. The offertory was devoted to the mission fund of the diocese. After this service the bishop and clergy and the congregation walked round the burial ground, and then the bishop offered the special collect and pronounced the blessing. There was a large congregation, which seemed to be deeply impressed with the solemn services. All the churches in this mission, Christ Church, Bobcaygeon, St. John's, Dunsford, and St. Alban's, Verulam, have been consecrated this year. The other stations are school houses, viz: Devitt's and Red School House.

CAVAN.—The Lord Bishop of Toronto held confirmation services on Sunday the 18th day of September in the parish of Cavan. There were sixty-four candidates in all, fifteen at St. John's church, seventeen at Christ Church, and thirty-two at St. Thoma's church, Millbrook, of these, thirty-six were males and twenty-eight females, the former being in excess of the latter, an unusual occurrence. The services were rendered more interesting than usual from the fact of their being several married people amongst the candidates, and also that five of those confirmed were baptised as adults, shortly before the day of confirmation. The united congregations amounted to about 900. The Bishop delivered plain effective addresses explaining the true character of the rite, and the duties and privileges of those admitted to it, and was listened to with marked attention. At Christ church, Baillieboro', the new bell, which weighs over 600 pounds, and was presented by T. W. McCamus, Esq., of Schenectady, N. Y., was rung on the occasion. It occupies a temporary structure at present, but the congregation propose (D. V.) next year to make an addition to their church and provide a suitable belfry.

PENETANGUSHENE.—On Monday last Mr. W. F. H. Thompson and Mr. H. Jennings, churchwardens of All Saints' church, Penetanguishene, presented the Rev. S. Mills with a very handsome horse, a set of harness, and a cutter. All honor to the good people of Penetanguishene and to the kind friends who assisted in the carrying out of so thoughtful and so generous a project.

MIDDLETON.—At last, having had the services of the Church for nearly two generations, Christ Church of this place has held a harvest home festival. There was a celebration of the Holy Communion in the morning, at which the Rev. A. W. Spragge, B. A., was celebrant, and the Rev. W. W. Bates, B. A., deacon. At half-past ten Mr. Spragge said matins, and Mr. Bates preached from the portion of Scripture appointed for the Epistle. There was then an adjournment to the glebe, where an abundance of the good things of this life had been provided for the visitors. When all had satisfied the "keen demands of appetite" terpsichorean amusements were engaged in, music being furnished by an excellent quadrille band. The financial result amounted to about seventy dollars. On the 8th inst., another very successful harvest home festival was held in Cookstown; and on the 21st a capital garden party (which it is hoped is only the first of a series of social entertainments to be given this season) was held in the grounds of Hillside parsonage in the same parish.

During the past two years Mr. E. W. Sibbald has

acted as a lay-reader in Mulmur mission. Doubtless a clergyman would long since have been sent here, but when Mr. Sibbald had been with the people for a few Sundays they were unanimous in their desire to wait until his ordination, so that he might be sent to remain with them permanently; a neighboring priest attending in the meantime, at certain intervals, to administer the two chief sacraments. Under Mr. Sibbald's judicious and energetic management the Church in Mulmur has made marvellous progress, an old church having been thoroughly repaired, a new one erected, and the congregations very much increased. On Monday last they held an excursion by W. and N.W. R. R. to Barrie, and thence by steamer "Lady of the Lakes," to Couchiching Park near Orillia. That it was a success socially, your correspondent, who was present, can cheerfully testify; and that it was equally successful financially is evident from the fact that nearly 600 people were present. So long as Mr. Sibbald remains as he is, a non-party man, not recognizing any of the three party names, High, Low, or Broad; and so long as he works as he has been doing for the past couple of years, he must be successful.

NIAGARA.

From Our Own Correspondent.

SUNDAY SCHOOL CONFERENCE.—In accordance with resolutions passed at the late Synod session, the Lord Bishop has called together a committee to arrange for a conference of Sunday-school workers, to be held (D. V.) in the schoolroom of Christ Church cathedral, Hamilton, October 10th. On Sunday the 9th, there will be a special afternoon service at which the children of the city and adjacent parish schools will be gathered, to whom the bishop will deliver an address. Monday's proceedings will begin with a celebration of the Holy Communion at 8 o'clock, and the convention will assemble at 9-30, when special subjects have been selected; each will be introduced by a fifteen minute prayer, which will be followed by a selected speaker for ten minutes, after which anyone interested in Sunday-school work will have an opportunity of addressing the convention.

The convention held last year was so gratifying to all who were in attendance, that it is confidently hoped that the coming conference will be largely attended, and under God's blessing, productive of much good in the cause of Sunday-school work.

Accommodation will be provided in the city, for clergymen, superintendents and teachers, attending the conference.

CHIPPAWA.—On Sunday, September 11th, his lordship the Bishop, held a confirmation in Trinity church, when twenty-one candidates received the apostolic rite, all of whom, with two exceptions remained afterwards to partake of the Holy Communion, and in the afternoon his lordship drove to Stevensville where seven were confirmed. His lordship expressed himself much pleased with this new congregation, which has grown up under Rev. E. J. Fessenden's care. There have been over twenty baptisms lately, many of them adults. The attendance at the afternoon services, good; the responses and singing hearty; the former in a manner that should shame many of our half-hearted worshippers in other congregations, and we trust the zeal, energy and love shewn for the Church and its service by this generous people, will result in their being able soon to have a settled clergyman among them.

DRUMMONDVILLE.—The Rev. C. L. Inglis, who is away for his health, returns this week, we believe with renewed health, to resume his duties in the church, where he has for many years labored so faithfully and well for the Divine Master. He has the best wishes of all who know him, for continued health.

FLAMBORO.—*Christ Church.*—A harvest festival was held on Thursday, 15th inst. The Holy Communion was celebrated at 8 a.m. Rev. W. Hoyles Clarke, celebrant, Rev. A. W. Spragge and Rev. C. E. Whitcombe, as deacon and sub-deacon respectively. There was a full attendance of communicants. At 3 o'clock Evening Song was said. There were present of the clergy; Ven. Archdeacon McMurray, (preacher), and Revs. Rural-dean Osler, R. G. Sutherland, — Beaven, C. E. Whitcombe, J. Francis, W. H. Clarke, W. R. Clark, R. S. Radcliffe, W. Howitt and the incumbent Rev. Thos. Geoghegan. Mr. Fairclough, the organist of Christ Church cathedral played the organ. A very simple anthem was well sung, and the archdeacon preached from Acts xiv. 17. The processional hymn was 391, A. & M. and the recessional 381. The congregation was very large. The church was tastefully and richly decorated with grain wreathing and flowers. The reredos was laid over with cherry leaves relieved by bunches of grapes, very significant type of the heavenly Eshcol. Handsome banners flanked the

altar, which was vested in a superb white and gold frontal.

In the evening a concert was given in the township hall, and the day of harvest thanksgiving was suitably closed by a short office in the church.

FORT ERIE.—His lordship the Bishop held a confirmation in the beautiful new church at this place, September 4th, when a large number were confirmed. Too much credit cannot be given to the worthy rector of this parish, who with a brave band of parish workers have succeeded in erecting this fine building, churchly in detail and beautiful to look upon, costing several thousands of dollars; almost free of debt, only a few dollars remaining that could be wiped out at any desired moment with very little exertion.

CHURCH PROGRESS.—I confess I am not much impressed with the flow of Church intelligence in your columns from the diocese of Niagara. Where the fault of omission lies, I know not. But lest any of your readers should for a moment suppose that we are behind the age, and have only a scanty report of progress at best to make, I propose to append a few items of intelligence, which I am sure you will readily accept from me, for publication in your columns. These items I may state, are by no means belonging to months and days long passed, but all are included within the past twelve months, and are gleaned chiefly from personal observation. "We cannot but speak the things which we have seen and heard."

FORT ERIE.—Beginning at the south-east portion of our diocese, we are gratified at the sight of a new church very recently opened in the old village of Fort Erie. This is an excellent and substantial stone building. I need not here discuss its architectural proportions within or without, or say one word *pro* or *contra*. The cost, I believe, is a little more than \$6,000. The building presents a fine appearance, its east elevation faces the Niagara river, and stands prominently to the view of our good neighbours in Buffalo city. A handsome rose window of stained glass adorns the uppermost section, whilst the chancel window is also of stained glass, and is placed in memory of the late Rev. John Anderson, nineteen years rector of the parish. The other windows are of much simpler construction but very appropriate. The seats are modern and open; of oak, and capped with black walnut. The floor of the chancel, aisles, and of the pews, is laid with best Brussels carpet of appropriate colour and pattern, much handsomer than that in St. James' cathedral, Toronto. I know comparisons, Mr. Editor, are not necessary, except in an effort to describe. The bishop's chair is, likewise, strikingly handsome and costly. To the congregation much credit is due for their great zeal and most laudable attention during the progress of building and completing. The members do not seem wealthy, but evidently they are heartily united, and hence their success. If any one, three years ago, had predicted such a church, without and within, at so great a cost and with so trifling a debt upon it, at Fort Erie, I should have replied, perhaps too hastily, "Impossible!"

ST. CATHARINES.—This young city contains a population of 10,000 and possesses four churches, as we find in this year's statistics of the diocese. Two years ago, the congregation of Christ Church completed another church which is called St. Thoma's church, very large, commodious, and as some say, handsome; with a debt of \$19,000 on it. Many persons within and without our communion predicted that so large a debt could not be paid, that the mortgage on the church would assuredly be soon foreclosed. This year, (although a very hard one at St. Catharines) the incumbent, the Rev. O. I. Booth notified the wardens of St. Thoma's church, that unless the congregation soon paid of \$8,000 of the debt he would not remain. Anxious to retain his valuable services, they have not only paid that amount, but have raised their contributions to the regular income of the church, so much so, that they have secured the services of an assistant minister—both being young, vigorous, and efficient men. It is said that with two or three exceptions this congregation is composed of people without wealth.

All the parishes between Fort Erie and St. Catharines are well established and vigorous, and shew to the visitor gratifying proofs of the Church's growth and strength. I will name them here:—Chippewa, Drummondville and Stamford, Niagara Falls and Queenston, Niagara, Merriton and Grantham, and Thorold. I must also refer to St. George's and St. Barnabas' churches, in St. Catharines, one is the mother church of St. Catharines and the other a daughter church, whose zealous industry is well known. The same is to be said of the parishes of Port Dalhousie and Grimsby. A visit to anyone of all these parishes would not only be enjoyable for the lovely scenery surrounding, but especially for many

good works of faith and love, which are invisible and which in the sight of God are of great price and are convincing proofs of truest adornment.

CALEDONIA.—I will now, Mr. Editor, take in view the south portion of our small diocese, and turn my thoughts to the old village of Caledonia. I would like to linger here and along the Grand River and write of the Rev. Bold C. Hill, and his labours of blessed memory, but my task is to describe progress within our diocese during the last twelve months only. At Caledonia the incumbent is the Rev. H. F. Meelish. Here we find a new parsonage with 3½ acres acquired to the church this month. Debt only \$400. A new organ at about \$325 has been bought and paid for. These are achievements, not by means of concerts, festivals, etc., but by hearty unity, co-operation and zeal. The results surprised both pastor and people, they are a surprise to themselves and to our bishop, they are not wealthy indeed. The village has suffered very much of late from fires, which destroyed woollen factories, flour mills, and other industries, and so reduced the population. But unity is strength. Willing hearts and ready hands have here accomplished great results. The humblest cottager of this parish has given, at least, his one day's wages, but usually, much more. The clerical salary, and payments to the Synod's funds are monthly remitted. Seldom do we see or hear of so great zeal.

JARVIS AND HAGARVILLE.—REV. G. Johnstone. Here the clerical income is largely raised. The parish is now self-sustaining.

NANTICOKE.—This is a mission on the north shore of Lake Erie. Besides the large brick parsonage house built only a few years ago, we now have to mention the erection of outbuildings, fences, and improvement of grounds. The Rev. J. Seaman is the faithful labourer in this section of the Lord's vineyard.

BARTON AND GLANFORD.—Here are four churches, one of which has been placed under the charge of the Rev. Thomas Smith, of Binbrook. The only debt is upon the last built church (Holy Trinity) in this parish, and is reckoned at \$100.

STONEY CREEK AND BARTONVILLE.—I wish to write here of this comparatively new church ground, on account of a very fine church building at Bartonville. I will not describe its design and beauty, but wish to give notice in your columns, on behalf of that most excellent worker, the Rev. Charles E. Whitcombe, of the opening and simultaneous consecration within a very few weeks from this. Further notice will be given shortly. One peculiar feature which the Rev. C. E. Whitcombe has adopted in the building of churches is worthy of special mention,—is in this,—the day of opening will also witness the consecration of the church as the Lord's house. This act implies no debt. This church is larger than that of the Redeemer at Stoney Creek. Soon we expect to hear of a third church building, on the beach.

With your permission, Mr. Editor, I will continue such items as the foregoing, of our church progress, for publication in your columns. I am, very truly yours, Geo. A. Bull, Rural-dean, "The Cliff," Barton, September 24th, 1881.

[We shall be glad to receive further communications of a similar interesting character, from our esteemed friend. ED.]

HURON.

From Our Own Correspondent.

KETTLE POINT: St. John's.—The Rev. J. Jacobs, of the Indian mission of St. Peter, Sarnia Reserve, and St. John's, Kettle Point, paid his last visit to this place on Sept. 4th, prior to his leaving for England, where he will remain for some months in the interest of the Western University. There was more than usual interest manifested by the members of St. John's on that day. Before the bell had ceased calling the worshippers to morning prayers the little church was crowded. There was sung the good old morning hymn so familiar to Church members: "Awake my soul and with the sun." After morning prayer Mr. Jacobs preached from the text "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." The rapt attention and the falling tears bore testimony to the sympathy of the congregation with the earnest words of the preacher. There was an administration of "the most comfortable sacrament of the Body and Blood of Christ," of which many partook "in remembrance of his meritorious Cross and Passion." Truly has it been said that the Red men who are sincere members of Christ's body

are more devout, more richly endowed with a reverential spirit than many of their white brethren.

Monday was set apart by Mr. Jacobs for paying farewell visits to the families of his *cure*. The following day there was a farewell dinner, when about one hundred people sat down at the well-spread board. Dinner being over, a hymn was sung by all present, and there were brief addresses: one from Chief Isaac Shawnoo, and one, a farewell address, by the Rev. J. Jacobs.

MOORETOWN.—On the 11th inst. the Rev. Dr. Armstrong preached anniversary sermons, when the work of the parish was reviewed. From statistics given we select the following:—It appears that there are now six mission stations or places where Sunday services are held: Moorevey, Mooretown, Froomefield, Corunna, Courtright, Colville, Bridgen; and that during the year 231 services were held, and the Holy Communion administered thirty-three times; that these were fifty-three baptisms, four marriages, and twenty-one funerals. At present there are four Sunday schools all in a prosperous condition, and conducted by a large staff of devoted and earnest teachers. Cottage services are about to be commenced so as, if possible, to reach a class of people found almost every where, who do not attend the Sunday services of the Church. Two of the places where Sunday services are held were only opened last year, and one of these viz., Bridgen, gives promise of being in a short time, the largest congregation in the parish. As the village is an enterprising and growing one, and although in the centre of what was only a few years ago a very hot-bed of Presbyterianism, its features are being changed very fast, and now the Church population is large and growing. A fortnightly service is all the incumbent can give them at present, but he hopes soon to try and do better for them. No doubt after a little this parish will require to be divided, as it is quite evident that Dr. Armstrong's strength cannot hold out to carry on all the work he is now doing; difficulties, however, of a formidable nature are at present in the way.

ALGOMA.

From Our own Correspondent.

HILTON.—The Rev. H. Beer, missionary on St. Joseph's Island, begs thankfully to acknowledge the receipt of two dollars towards a communion service, from Mrs. A. W. Bell, Carleton Place. Other contributions for the same purpose will be thankfully acknowledged. Mr. Beer also wishes to thank his people for the practical manner in which they have shown their esteem and regard for him by presenting him with a capital buckboard. He hopes to repay them by increased earnestness in their spiritual welfare.

Correspondence.

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

DR. BRAY'S ASSOCIATES.

SIR.—You have readers among the clergy in every part of the Dominion, not all of whom perchance know who Dr. Bray's Associates are. In such cases you may do no small good by publishing this letter. By some tradition the Bishop of London had and still has charge of the "Colonies" where there is no bishop; and in the early days of the American "Colonies," now the United States, he managed ecclesiastical affairs by a "Commissary." Dr. Bray, a very devoted English clergyman, acted at one time in this character; and being aware, from actual observation, of the poverty of the colonial clergy, and the difficulty of their obtaining suitable theological books, he at once took measures, on his return to England, to meet this want. Many of the rural clergy at home, and particularly in Wales, were in the same plight as their colonial brethren, and so the good Doctor included them in his scheme of relief. A society, "Dr. Bray's Associates," provided money and books, whereby a small collection of standard works was given to a Rural-deanery at home, or a mission district abroad. A few necessary conditions have to be observed in applying for and using the books. Owing to the great multiplication and cheapening of books the good work of the Associates is not so much needed as it was, but it is far from being supererogatory yet. I have myself been the means of obtaining five such libraries in neighbourhoods where the clergy had never heard of Dr. Bray's charity. The Rural-dean of East York is the librarian in charge of a very valuable gift obtained from this quarter in the beginning of the

present year. It numbers forty-five volumes, well-bound, and is of the value of £25 stg. It comprises the whole works of Jeremy Taylor; Dr. Hook's lives of the Archbishops of Canterbury; Neale's History of the Holy Eastern Church; Bishop Sanderson's works; Perowne on the Psalms; Bishop Pearson's Minor Works; Cook on the Acts; Bishop Lightfoot's Commentaries; Abp. Trench's Synonyms; Hammond's Liturgies; Neale's ditto; Landon's Councils; Brun's Canones Conciliorum; Maclear's works on Missions; Westcott on the Canon and the Bible; Moberly on the Forty Days; St. Gregory's Pastoral Care. It is clear that very few of the clergy can afford to buy some of these works—all of which are very valuable. I can warmly recommend to all who care for the interesting and highly important subject of Liturgies, Mr. Hammond's book. It is a small octavo of 390 pages, with an Introduction of lxxxiii pages. Extensive and well digested information is contained in the introduction, and the text gives "the most representative Liturgies of the Church," Eastern and Western. I cannot do better than enumerate the contents:—The Clementine, the Liturgy of St. James, (both Greek); Liturgy of St. James, Syriac, (in Latin translation); The Liturgy of Constantinople (Greek), including St. Basil's and St. Chrysostom's Norms; The Liturgy of the Armenian Church (English translation); Liturgy of St. Mark, Alexandrine (Greek); The Coptic Liturgy (in English translation), including St. Cyril's and St. Basil's Norms; The Ethiopic Liturgy (Latin translation); Liturgy of the Holy Apostles Adæus and Maris, Syriac Nestorian (Latin translation). Of Western Rites are given the Roman, Ambrosian, Gallican, and Mozarabic; and the Gregorian and Gelasian Canon. All this won't make a learned liturgiologist, but it will amply suffice a parish priest who desires to be helped in his ministry.

Your obdt. servant,

J. CARRY.

Sept. 17, 1881.

D. D.'s; D. C. L.'s; ET HOC GENUS OMNE.

SIR,—An interesting correspondence is being carried on in the *Guardian* on the above. You would do good service by reproducing some of these letters. We are sadly afflicted with shams here in Canada. We are going mad for titles. Prominent among those shams are our D.D.'s; D.C.L.'s; Ph.D.'s; L.L.D.'s; in fact I cannot call to mind all the forms under which men contrive to get Dr. before their names. What miserable vanity! But I will just quote from a letter of an ex-Bampton lecturer in the *Guardian* of August 31st. "To do so" (i.e. to confer such degrees) "is to assist in imposing on the public, who in their ignorance, suppose them to be a reality, whereas those who are acquainted with the facts know them to be a sham. So completely is this the case that few persons now take them, except those who think it is a necessity of their official position to dignify themselves with an empty title, or schoolmasters who trade on the ignorance of the public. . . . The existing system is a sham which, as soon as its real character is exposed, cannot fail of falling into utter contempt."

To these shams the Colonial Church has added other shams. The bishops aping the State bishops in England pretend to appoint deans, archdeacons, canons, precentors, rural-deans, all shams, in a voluntary association such as is the Colonial Church. Undertaking to confer such titles is a mere assumption on the part of our bishops. Would any of your readers be so kind as to show in what an archdeacon, or a canon differs from any of his neighbours in the ministry? or what more power for good or evil does he possess? During a ministry of nearly twenty years I never could discover any use that those officials were outside of their own parishes. But there seems to be a craze about these sham titles. I believe one of the bishops in the Northwest, who has only three clergymen in his diocese made one a dean, the second an archdeacon, and the third a canon!

Yours &c.,

Sept. 17, 1881.

F. L. STEPHENSON.

SWIMMING BATHS.

SIR,—There have been several efforts made to get up Swimming Baths in this city, all of which have failed. As we are still without one, I contemplate building a first-class Swimming Bath, if I meet with sufficient encouragement from parties interested, and will be pleased to have all such call at my office, where I will explain my plans to them. Will you kindly second my effort by making this matter known through your columns, and thereby confer a favour on the citizens of Toronto and greatly oblige

Your obdt. servant,

A. NORMAN,

4 Queen Street, East.
Sept. 22nd, 1881.

Electrician.

THE CHURCH IN THE NORTHWEST.

SIR,—The Presbyterians and Methodists are most actively following up the immigration. Nine years ago the Presbyterian Church had only three labourers in the Province, this summer it has over forty. The Methodist Church has between twenty and thirty, besides missionaries to the Indians, who had been in the field for nigh a quarter of a century previously. The Episcopalians have missions to the Indians all over the Northwest, but are not following up the immigration with the same energy as the other denominations referred to. Bishop Macbray informed me the other day that he expected the Church of Canada would assist him more in the future than it had done in the past.—Rev. Professor Grant, as refuted in the *Mail* of September 5th, inst.

Let the Churchmen of Old Canada ponder over these words of a gentleman whose means of information are of the best, and whom no one will dream of over-colouring any picture he may choose to paint. If any thing were needed to emphasize the loud cries for assistance which are now resounding through Eastern Canada, from the Church in the Northwest: here it is. Here is the testimony of a gentleman, than whom no better judge exists, and by it the vaunted power of the Church of England is absorbed, her supineness declared, and her neglect of her children boldly charged against her. But something is being done—not much it is true, but enough to prove how easily much more might be accomplished if our people of the East could be aroused to a sense of the great danger to which the Church in the Northwest is at this moment exposed, and if their serious responsibility in the matter were fully appreciated and properly felt. Something has been done since my last to you, and I will now tell you what it is, and how it has been accomplished. I think I told you some time since that our Bishop required instantly the means of opening, at least, seven new missions. You will be surprised and pleased to learn that the means have been supplied, and that now our difficulty is the want of men. But you must not hastily compliment yourselves in the East, under the idea that these means have been supplied by you. They have in part, but chiefly through the rapid increase in the value of real estate in this wonderful country. Let me particularize. The parish of St. James was assisted by a yearly grant of £150 stg., from the S. P. G. This parish lies coterminous with the southern limits of Winnipeg, and land has risen so greatly in value that the glebe lands are now being sold, and will produce a sum, which, invested, will be sufficient to support a clergyman. This will set free the grant of the S. P. G., which will it is expected be transferred to the Turtle Mountain district, an important point; and thus we have one of the required seven. Headingley has been receiving £100 stg. from the C. and C. S. The Bishop proposes to unite this with St. James's, and thus set this grant free, which he proposes to have transferred to Gladstone, another new and important point. This will make two of the required seven. The third new one will be Beaconsfield, and we all here tender our most heartfelt thanks to the Rev. Mr. Rainsford, of St. James's cathedral, Toronto, and those zealous ladies who, I understand, are associated with him in raising the \$800 per year, by which the Bishop is enabled to establish this mission. If those who have undertaken this labour of love could but see the beautiful country—the magnificent land, which the industrious and noble people they are so opportunely assisting, are occupying, they would feel a pleasure a thousandfold enhanced, and would exclaim "I feel greater and nobler now that I see the great country I am assisting to supply with the services of the Church, and the noble men and women I am helping." I do not know—I wish I did—the precise mode by which Mr. Rainsford raises this sum, and I now beg leave thus publicly to ask him to explain through your columns the plan he has adopted. I do this because I am under the strong conviction that it is chiefly by such means that the assistance which we shall receive will be secured. But I will speak of this more fully hereafter. To resume my account. The diocese of Huron has contributed \$375, and the Provincial Board of Home Missions, Montreal, \$500 for the support of a new mission. This, our Bishop proposes, shall be established at another highly important point, Pembina Mountain, making number four. Holy Trinity church, of Winnipeg, has bound itself to supply \$800 per year for a mission, which the Bishop will establish by the combination of the parishes of Brandon, Millford, and Rounthwaity. Brandon will be the seat, and is a point of the highest importance, for there is no place in the Northwest out of Winnipeg, possessing more brilliant prospects than the town Brandon. It will, I know, please many excellent Churchmen in Ottawa and elsewhere to learn that one of the most excellent young men I ever met, and a staunch Churchman of the best type, Mr. Loftus Fortier, a few years ago in the Governor-General's office at Ottawa, latterly in the Post-office Department here, and now Postmaster in Brandon, is keep-

ing the Church members of Brandon together in the meantime by acting as a lay-reader there. The zealous and most popular Rector of Holy Trinity here, cannot be too warmly thanked for the promptitude with which he set the members of his fine congregation at work to raise this sum, and the ladies who really perform the laborious toil of collecting the grant by monthly visits to friends who contributed five or ten or 25 cents for the purpose, are above all praise. If a small church like Holy Trinity, in a new place like Winnipeg, can do so splendid a piece of work as establish and support a mission, what might not easily be done by a combination of the hundreds of large, wealthy, and powerful churches in Old Canada? This makes number five of the required seven. Rapid City, another important post, will be filled by a clergyman to be supported by a grant of £100 stg. from the S. P. G. This will require to be supplemented from some source, but the Bishop thinks he sees his way to establish this mission at an early date. This is the sixth of the required seven. The seventh will be Woodlands, and will be supported by a number of gifts from private friends of Canon O'Meara, of St. John's cathedral here. The Canon is a most energetic Churchman, and by his personal influence with his friends in the East, has secured sufficient, with £50 stg. to be supplied by the C. and C. S., to support a mission. This completes the list of seven.

Now, all this is very gratifying. Our appeals to the East have not been entirely unheeded, and those who, like Mr. Rainsford, to whom be all honour, have taken an active and working interest in the tremendous labour before the Church in this immense country, will be delighted to see how efficacious have been their efforts, and they will have the further pleasure of knowing that their excellent example must be followed by others. When Mr. Rainsford explains his *modus operandi* I will have something more to say on this subject. Canon Grisdale, the secretary treasurer of our Mission Board, has informed me that the Provincial Board at Montreal has already sent, for mission purposes, since July last, the sum of \$965; and we gratefully acknowledge a gift of \$50 from the Bishop of Niagara. I take an especial and personal pleasure in mentioning this last donation, since I think I owe an expression of kindly feeling to this prelate.

I have much to say yet about our pressing want of clergymen to fill the new missions, the future of the Church in the North-west, and about our Sunday schools; and I have a good deal to say about Dr. MacLagan, late of Montreal, now organist of Holy Trinity here, who is revolutionizing the musical world of this part of Canada, by his brilliant rendering of the splendid and pure ecclesiastical music of the highest quality—but I will do all this in subsequent letters.

Yours,

Wm. LEGGO.

Winnipeg,
Sept. 17th, 1881.

Family Reading.

LONDON BIRDS.

We have snag for long in the low-walled garden,
We have fitted among the ives;
And oh! we knew that some hearts will pardon
The tiny sins of such tuneful thieves.
We have flown and hopped, to settle and flutter
Near some poor toiler's window-pane;
How happy we were, when we heard her utter
A gentler speech, for our song in the rain!

We have seen some London sights; one neighbour
Tending a lovelier, poorer waif,
Sharing the fruits of hard toil and labour,
To lesson her grief, to keep her sare;
An old man led by a tender daughter,
To feel the kiss of the April sun;
A little child lifting a jug of water,
To help the sick woman whose work was done.

A SURPRISED PHYSICIAN.

A DYING PATIENT RECOVERS THROUGH THE INTERPOSITION OF A HUMBLE GERMAN.—Some weeks ago Dr. G—, a very respectable and widely-known physician, living on C— street, was called to attend a complicated case of rheumatism. Upon arriving at the house he found a man about forty years of age, lying in a prostrated and serious condition, with his whole frame dangerously affected with the painful disease. He prescribed for the patient, but the man

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H THE INTER- weeks ago Dr. ly-known phy- led to attend a on arriving at years of age, lition, with his th the painful t, but the man

continued to grow worse, and on Sunday evening he was found to be in a very alarming condition. The knees and elbows and larger joints were greatly inflamed and could not be moved. It was only with extreme difficulty that the patient could be turned in bed, with the aid of three or four persons. The weight of the clothing was so oppressive that means had to be adopted to keep it from the patient's body.

The doctor saw that his assistance would be of no avail, and left the house, the members of the family following him to the door, weeping. At this critical hour, a neighbour, a poor and humble German shoemaker, appeared to the grief-smitten ones as a saving angel. He had heard of the despair of the family, and now asked them to try his remedy, and accordingly brought forth a bottle of St. Jacobs Oil. As a drowning man will catch at straws; she had no hope, but would try anything, as a matter of duty. The first application eased the patient very much; after a few hours they used it again, and, wonder of wonders, the pain vanished entirely! Every subsequent application improved the sufferer, and in two days he was well and out. When the doctor called a few days after, he was indeed surprised; for, instead of a corpse, he found a new-made man.—*Exchange.*

THE SIEGE OF LICHFIELD.

CHAPTER X.

CONCLUSION OF THE SIEGE.

THOUGH there had been some hard fighting, yet the advantage gained by the besieged was far from being sufficient to change their relative position with the enemy. The loss of the royalists was very slight, while the parliamentarians had not lost more than about forty or fifty men—Archbold not having had force enough with him in the sortie to allow him to avail himself of his advantage in the pursuit of the enemy. They retired to the town with little diminution of their numbers, and in high indignation at being foiled by an adversary so much inferior to them. But what added chiefly to their mortification was the entire failure of a scheme so little creditable to their manliness and humanity. Success will sometimes gild over dishonourable conduct and conceal its baseness, but defeat is sure to fill even the perpetrators of a foul action with shame.

The commander of the rebel troops, after the death of Lord Brooke, was Sir John Gell, of Hopton; a gentleman who, like many others of notoriety in those times, was of very doubtful character. Before the troubles, he had been sheriff of the county of Derby, and by his excessive violence in levying ship-money—employing his authority, it would seem, for purpose of personal revenge—he had done the King far more harm than service. At the breaking out of the civil war, for some cause or other which no one could guess, he deserted his former principles, and seemed determined to make compensation for his zeal in the King's cause, by exerting himself with equal violence on the side of the Parliament. Accordingly he raised a considerable body of troops for the defence of the town and neighbourhood of Derby, which he held successfully during the whole war. A contemporary writer, who was well acquainted with the condition of the midland counties in those disastrous times, describes the troops raised by Sir John Gell as "good stout fighting-men, but the most licentious, ungovernable wretches that belonged to the Parliament;" and as being permitted by their leader "indifferently to plunder both honest men and cavaliers!" Sir John Gell is accused by the same writer of keeping the diurnal-makers in pension, at a great expense, in order to get his name mentioned by them weekly; so that whatever was done in the neighbouring counties against the enemy was attributed to him; and thus he indirectly purchased himself a name in story which he never merited, who was a very bad man, to sum up all in that word; yet an instrument of service to the Parliament in those parts. The character thus represented well accords with the mode of attack made by him upon the Close of Lichfield, which we have described in the foregoing chapter.

Repulsed in his attempt upon the Close, Sir John Gell resolved to put a bold front on the matter, and shew that it was not his intention to leave the town until the garrison was reduced. Warrants were issued to the constables to bring in for the use of the Parliamentarian forces provisions of all kinds, corn, peas, oats, and hay. The streets of the town were guarded

* See Memoirs of the Life of Colonel Hutchinson, written by his widow Lucy, pp. 106-8. This lady was the wife of the rebel governor of Nottingham; and her memorials are exceedingly valuable; for while, with conjugal partiality, she makes out her husband to be a hero, and pattern of all that was honourable and virtuous, she does not scruple to represent most of the other Parliamentary chiefs in their true and odious colours. The flimsy veil of patriotism is stripped away, and they appear in their real character, as ambitious, intriguing, and often very dishonest persons.

by blinds, set up to protect the passers-by from the fire of the enemy in those places where there was an opening, being apprehensive of sharing the same fate which happened to their former leader. "Sir John himself rode through the town in a buff coat, guarded by silver-lace," encouraging and exhorting the soldiers, distributing presents and promises amongst them, expressing his determination not to leave Lichfield until he had made the Close a heap of ruins; for, besides the disgrace which would have attached to his troops if they were repulsed by so weak a garrison, he well knew that Lichfield was a place of considerable importance, as whichever party possessed it would be able to keep in awe, and levy contributions upon a considerable extent of the surrounding country.

Nothing further, however, was attempted this day. Sir John determined to wait for the arrival of some heavy pieces of ordnance, which were expected from Coventry.

The parliamentarian soldiers at once employed themselves and vented their rage in destroying Dean Denton's beautiful Market-cross, which unfortunately was ornamented with some statues of the Apostles; a circumstance quite sufficient to provoke the wrath of the Puritan fanatics. This mischief was done chiefly at the instigation of M'Rorer—the officers, however much they might have disliked such wanton outrage, being utterly unable to control the mad humours of their soldiers. Such will always be the case in revolutionary times. A flag of truce with a trumpet was sent to obtain permission to bury the dead, and carry off the wounded, who lay under the batteries of the fortress. The dead were not brought into the town, but buried as privately as possible in the fields or gardens adjoining, in order that the troops might not be dispirited by the sight of their slaughtered comrades.

On the evening of this day, a solemn procession set out from Lichfield, bearing the body of Lord Brooke to the burial-place of his ancestors, in the Castle of Warwick; from which, but a few days previously, he had set out his sacrilegious design against the Cathedral of Lichfield, ignorantly thinking that he should do God service by its destruction.

Within the garrison all was joy and exultation at the success of their arms. Archbold was publicly thanked by the governor for his services. Crab Warner alone remarked, that he might as well have saved his trouble, so far as any good which would come of it to the garrison. But while none but this amiable person expressed sentiments which should cast a damp on the general triumph, the more experienced officers were well aware that their means of defence were far from being adequate to withstand the assailants, if the siege were long protracted; and that neither their food nor ammunition could last them two days longer. Every preparation however, was made by the royalists to withstand another assault of the enemy as gallantly as before.

When the next day arrived, it appeared that the besiegers had changed their tactics: instead of again attempting an assault, they drew up their artillery—which now, being aided by the reinforcement from Coventry, amounted to a considerable force—in Sir Richard Dyott's garden, on the opposite side of the pool, and began to open a heavy fire upon the buildings within the Close, especially directing their shot against the canons' houses, and endeavouring to dislodge the gunners, who were posted in the battlements of the Cathedral. Besides the common pieces of ordnance, they had brought from Coventry "a terrifying gun, called the mortar-piece, to shoot grenades." With these they threw their shells into the open part of the Close, which caused great annoyance to the besieged, endangering the lives of those who were passing to and fro, and maiming the horse and cattle. The canons' house, pierced with shot, no longer afforded shelter to the numerous families which were lodged in them; and the female members of the royalists' families were obliged to take refuge in the cellars, and any other holes and corners which afforded protection against the shots and bursting of the grenades.

In the midst of this confusion, Dr. Arnway and the precentor, who, in the absence of the Dean, were the principal clergymen in the Close, still with indefatigable zeal kept up the accustomed service in the choir, though their lives had been exposed to much danger from the bursting of shells. They chanted the praises of God in the midst of the roar of the artillery, even as St. Paul and Silas blessed God in their prison: and when the sacred service was finished, the worthy canons and the other clergy were indefatigable in attending to the wounded soldiers, both assisting the surgeons in affording them bodily relief, and also availing themselves of the season of sorrow to pour the balm of Christian exhortation and consolation into their souls.

It was in the afternoon of this day, during the time of evening service, that Archbold and others of the garrison were posted on the battlements of the south gate, engaged in returning, from the small

wall-pieces, as they best might, the harassing fire of the enemy. Suddenly he heard near him a sharp cry of pain from one of his companions, and looking round he saw Sir Richard Dyott supporting in his arms the body of his son Michael.

"God's will be done!" said the old knight, as he gazed with bitter grief in the face of his wounded son. "I fear my boy is hurt severely; lend a hand, Archbold, and unlace his helmet. Thanks, my good Henry; now help me to carry him down, and let us have Dr. Whittaker to see him. I am afraid he has got his death-wound; God help my dear boy!"

Archbold and another comrade gave their aid to Sir Richard in carrying his wounded son down from the battlements, and conveying him to his lodgings. The surgeon soon arrived, and on examining his wound, shook his head, and expressed but small hope that his life could be saved. A large shot had struck his shoulder, and shattered the bones; and the surgeon feared, which in fact proved the case, that the vital parts were injured. Poor Sir Richard was in deep distress, at seeing his youngest son, a fine gallant youth of twenty, struck down in the flower of his age. It was indeed a piteous sight, to look at the poor father removing the corselet from his son's mangled body, chafing his forehead, and endeavouring to recall his senses. The wounded man slowly recovered his recollection, and casting around his languid eyes, saw his father kneeling by his bed. A smile of grateful recognition gathered on his lips; but his tongue refused to give utterance to the words which he strove to express; the damp of death had settled on his brow, and he sank lifeless into his father's arms.

Archbold was deeply moved by his friends calamity; but his duty summoned him to depart from the room of death, and he left the old knight on his knees by the bed-side of his departed son. He had not quitted the house, before he was startled by a tremendous crash, which proceeded from the Close—a noise as if all the artillery had been discharged at once, causing the very earth to tremble under his feet.

Hurrying out to ascertain the cause, he found to his grief, volumes of smoke and dust rising from the very centre of the Cathedral. The great spire no longer existed! It had been severely injured on the first day of the siege, and a shot, which had now struck away a portion of the lower building, had caused it to totter from its equilibrium and fall on the roof of the choir, bearing all before it.

[NOTE.—Dugdale says, "The gunner y^t shott down Lichfield steeple in the siege, this month in shooting of a cannon at Stafford for triumph upon Major Gen^l Harrison his coming thither, was kild by the breach thereof, his chin and one arm being torn-off; he lived a day or two."

It is recorded, also, that Colonel Danvers, who stripped the lead off the roof, and Perkins the founder, who broke the bells, "suffered a tremendous retribution."

Archbold gazed a moment in sorrow at the destruction of the venerable and majestic edifice, but suddenly exclaimed, "Merciful Heaven! are the clergy buried in the choir?" He hastened to the west front of the Cathedral, in order to render assistance, if it were possible; and there amidst the dust and confusion, and the croud of persons rushing out, for fear of being buried, he found to his satisfaction that Dr. Arnway and the clergy were safe. They had left the choir but a few minutes previously, and were employed in aiding the wounded men, who lay in the nave, when the great spire fell, and now were returning thanks to Almighty God for their deliverance.

The consternation caused by the fall of the spire was not without its effect on the harassed royalists. The sun set amidst confusion and dismay; the night was spent in bitter anxiety and trouble. The garrison consisted principally of townspeople, and others from the country round, unused to war, and though brave when they were called on to fight the enemy in the field, yet unable to endure the anxieties and privations of a siege. But what was most distressing, was the alarm and lamentations of the women, many of them ladies of rank and station, who were crowded together in the Close. Men, who would have held out until they were buried beneath the ruins of the fortress, were disarmed of half their resolution when they saw their wives and children in the same situation of danger. Besides, if the place were taken by assault, the sufferings of those who were found within the Close would have been far greater than if they yielded by capitulation. Add to this, that it was well known that the stock of provisions would not supply the wants of the garrison for another day; their ammunition was even now nearly exhausted; and no relief at hand.

All these things being considered, Lord Chesterfield called a council of war during the night, and after a long deliberation, it was resolved that resistance was hopeless. Accordingly, on the following day, the enemy still persisting in their mode of at-

tack, the bloody flag of defiance was taken down, and a flag of truce sent out, with proposals for delivering up the fortress.

By some of the historians of that time, Lord Chesterfield has been blamed for surrendering the Close before it was absolutely necessary. But the spirited resistance which they had made during three days proved that there was no want of courage; and the various circumstances which attended the siege, especially the number of females in the Close, and the want of ammunition, have, in the opinion of others, been pleaded as ample justification.

As for Archbold, mortified though he might be at the failure of his gallant exertions, he could not do otherwise than submit to the decisions of his superiors.

(To be continued.)

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

We have already observed, that if the Church is to stand in its strength, superior to the attacks of its enemies, the individuals who compose it must stand firm. As they are strong or weak in faith, steady or wavering in obedience, so will the body, of which they are members, flourish or decay. In like manner, the purity of the Church depends upon the purity of the individuals who compose it. When, therefore, we pray that God would in pity "cleanse and defend his Church," we do virtually pray for individual strength and purity; that so defended, we may be strong to work out our own salvation; and so cleansed, may be ourselves "bright examples, not in faith only, but in purity." (1 Tim. iv. 12.)

But who is sufficient for these things? Our sufficiency is of God. Do we then desire to "worship him in spirit and in truth?" let our first service be the service of prayer; that He may strengthen our good resolutions, and bring the same to good effect. For so closely does their sinful nature cling to fallen men, even to those "called the sons of God," (1 John iii. 1) that to act with perfect singleness and purity of heart in our religious and social duties, is indeed proof of a successful resistance against evil, and an advanced growth in holiness, which cometh only of the gift of God through Jesus Christ. This gift—the gift of the Holy Ghost—this alone can "remove envy, hatred, malice, and all uncharitableness" towards our fellow-creatures. This alone can root our pride towards our God.

If, however, we be thus assisted, we feel the burden of our cross to be light: we "learn of him," who meekly shares the load; and who has already removed its greatest weight by Himself having borne our sins. In short, to the pure in heart, the love of Christ hath absorbed the love of self; and the fear of the world has been conquered by the fear of God. Whilst thus we live, our lives adorn the doctrine of God our Saviour. Then, but not till then—we may attain to that uprightness of intention towards man and purity of thought towards God, for which in this Collect we pray. Such indeed is the unworldliness and sincerity of heart, which characterizes the true Christian, that in him we ever find exemplified, the apostolic test of a member of Christ—"If any man be in Christ, he is a new creature."

So, with respect to the defence, for which we here pray. The Church of God "cannot continue in safety without his succour;" because the members of which it is composed, are frail men, dust and ashes, unable of themselves even to "think any thing as of themselves." Hence, our prayer for the defence of the Church, is a prayer for our defence against those spiritual enemies, from which the Lord alone can "preserve us evermore by his help and goodness; through Jesus Christ." Thus, whilst we feel the necessity of holiness on the part of man, as indispensable towards salvation, we believe the power to be of God. Our highest exertions are required: yet the highest cannot command success, or deserve it. We are to strain every nerve in our Christian course, running with unflinching patience the race set before us, and pressing towards the "mark for the prize of our high calling;" yet our noblest energies cannot of themselves, bear us to the goal. Our strength is but weakness. That it fails not is of his mercy, in whom is our high calling—Jesus Christ. His strength is made perfect in our weakness—his is the strength—his the success—his the merit—though the prize be ours through the grace of God in Him.

Children's Department.

A LITTLE CHILD'S PRAYER.

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go!
God make my life a little flower,
That giveth joy to all;
Content to bloom in native bower,
Although its place be small.

God make my life a little staff,
Whereon the weak may rest;
That so what breath and strength I have
May serve my neighbour best!
God make my life a little hymn
Of tenderness and praise;
Of faith that never waxeth dim
In all his wondrous ways!

CHARLEY BROWN-EYES.

"What is your name, little boy?" asked the cheerful voice of nurse Amy.

"Charley, please, lady," he says, lying back on his pillow, contented and grateful.

"Oh dear, oh dear! why, we've got two Charleys already. I shall call you Charley Brown-eyes, because you look at me so hard."

So Charley was surnamed Brown-eyes, and was known by that name, till he had a new one given him among the angels.

When the doctor had paid his visit, and Charley had swallowed a warm drink and a dose of nasty medicine, he fell fast asleep, and when he woke it was getting dark, and the fire was throwing a cheerful flickering glow over the ceiling. In the cot next his there was a little girl, who was looking at him as if she meant to speak. She was very small, and had a bright sharp face. She eyed her new neighbour steadily for a few minutes, till he felt rather uncomfortable, and then she said in a quick sharp voice—

"I say, little boy, what's the matter with you?"

"I don't know."

"Well, I never! I know what's the matter with me. It's hip disease. I'm lame. If you were to see me on that floor I should fall down. You've got a cough ain't you?"

"Yes, and a pain acrossst my chest."

"Oh, then, I s'pose it's sumption. There's a girl on the other side 's got 'sumption, and she's not near so big as you either. I wish I 'd 'sumption," with a bitter emphasis.

"Do you? Why?"

"Oh, you get goodies for your cough, sometimes, and don't never have bad pain."

"Oh my! don't yer, though! I've got awful bad pain," said Charley, his mild spirit roused to indignation.

"Oh, I don't call that real pain. Why, it's not bad enough to holler. You should see me. Nurse has to hold me when I get bad. Sometimes she has to say 'Gentle Jesus' to help me to bear it."

"Does that make it better?" inquired Charley, much interested.

"Well, she say it oughter, and I s'pose it does. Don't you?"

"I don't know nothing about that," Charley replied.

There was a pause in the conversation, but it was presently resumed.

"Little boy, would you like this doll? I don't care for dolls. When I go out of the Hospital father 's goin' to buy me a big book with readin' in it. You haven't got anything to play with on your shelf, and I've got some blue beads and three picters, so you may have the doll if you want to very much."

"No, thank you, miss, if you don't mind," said Charley, timidly.

"Never mind, little boy; I ain't offended. Will your father come and see you on Sunday? Mine does."

"I ain't got no father."

"Oh, poor little boy! I'll ask my father to speak to you, and that'll be as good, won't it? I say, nurse," she cried as nurse Amy came up to give the children their supper, "this new little boy's got no father."

"Yes, he has, Polly, you know," said nurse, gently, "though we can't see Him."

"Oh, of course, I didn't mean that," said Polly rather scornfully.

Nurse said to herself, as she tucked Charley up for the night, "I shall love this little boy more than my

sharp-tongued Polly," and she stooped and kissed him and said, "Good-night, Charley Brown-eyes."

All that night and the next day when Charley was not asleep, he lay in wondering content, bearing patiently his pain and weakness and failing breath. But once he burst out crying, and nurse Amy ran to try and soothe him. But she could not find out what was the matter till between his sobs he said—"I want to thank somebody."

"What do you mean? When do you want to thank?"

"I don't know. Somebody what's give me all this. Ain't it you, lady?"

"No, Charley; I love you, but I couldn't give you anything. I am paid to take care of you. That lady pays me who brought you up here."

"Oh, please, can't I thank her?"

"But it is all given to her, Charley. Kind ladies and gentlemen pay for it all, and they couldn't all be brought here for a little boy to thank, could they? But I'll tell you what you can do. Some One gives it to them, and you can thank Him."

"Please, lady, do let me. I can't abear not to thank nobody."

"Well, you cannot see Him, Charley; but you must shut your eyes up tight, and believe He is near. It is God who made all of us, and takes care of us and gives us everything we have. You can say what you like to Him, and be quite sure He will hear."

Charley obeyed. He shut his eyes, and said—"Thank you," very earnestly.

"Don't you want to say anything else? Wouldn't you like to ask Him to take care of you?"

"No, thank you, lady," said Charley. Nurse Amy said no more, but went away, leaving the little boy quite contented.

But Charley grew worse. Sometimes he had to fight for breath; after that he lay very still and weak. Bags came to see him once, and, much awed by his surroundings, crept down the room on clumsy tip-toe, with his cap in hand. But Charley could only smile and feebly nod, and when Bags found himself outside again he gave a shout of relief.

One night, when nurse Amy was holding Charley in her arms, the little girl in the cot next his cried out in her sharp way—

"I'm surprised you don't say 'Gentle Jesus,' or something of that, to the little boy, nurse. I should think that 'ud do him good."

Nurse said to Charley softly, "Have you said 'thank you,' to-night, for what God has given you?"

"Yes, lady, but I'll say it again."

"Wouldn't you like to say as well, 'Please take care of me, and make me better'?"

"Yes, lady," said Charley, and he shut his eyes and said it.

And before the morning God had made him better, for he was with the angels.

"HERE I AM."

A LAWYER had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charley came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned the bird was gone. He asked—

"Where is my bird?"

Charley replied that he did not know anything about it.

"But," said the gentleman, "Charley, that bird was in the cage when I went out. Now tell me all about it; where is it?"

Charley declared that he knew nothing about it; that cage door was open, and he guessed the bird had flown out.

The lawyer called out—

"Starling, where are you?"

The bird spoke right out of the boy's pocket, and said, just as plain as it could—

"Here I am!"

Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt, and now came a voice from his pocket which told the story of his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks, our conscience will reply, and give such testimony as we cannot deny nor explain away.

What have they to do with prayer that have no fellowship with holy practice. To come before God with a lapful of sins and a mouthful of prayers is a motley sacrifice.

BUSINESS DEPARTMENT.

The celebrated JUBILEE SINGERS from Fisk University are to make their appearance in Toronto almost immediately, as may be seen from the Advertisement. The company was formed in order to obtain funds to build a University for the coloured race. It has obtained such celebrity all the world over that its patrons include the Queen of England, several Kings and Queens of Europe with the royal members of their families, Ex-Presidents of the United States, many members of both Houses of the British Parliaments and the Senate and House of Representatives of the United States. The press both in England and America—the religious press as well as the secular—pass the highest encomiums on the merits of the singers; and we are quite sure that it will be well worth while for our readers to attend the performances.

BIRTHS, MARRIAGES, & DEATHS.

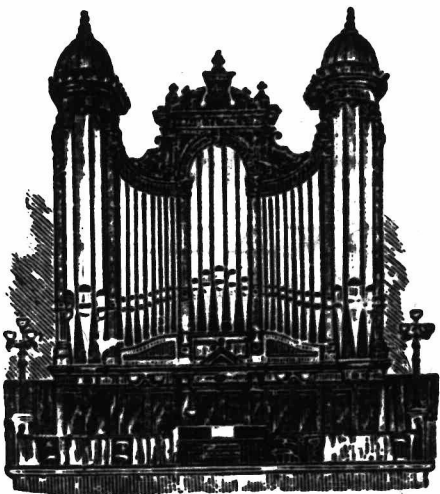
Not exceeding Four lines, Twenty-five Cents. Birth. MILLS.—At the Parsonage, Penetanguishene, on Saturday, September 24th, the wife of the Rev. S. Mills of a son.

PRODUCE MARKET.

Table with columns for commodity names (Wheat, Do. Spring, Barley, etc.) and prices per bush or ton. Includes sub-section for CANADIAN CHOLERA with medical advice.

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CAUTION.—An attempt has been made to put so-called "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Lectric" on the Brush. Ours is not wire, but a pure bristle brush.

DR. SCOTT'S ELECTRIC HAIR BRUSH. A MARVELLOUS SUCCESS!!

Advertisement for Dr. Scott's Electric Hair Brush. Features a large illustration of the brush with text: 'Made of Pure Bristles, not wires—elegantly mounted and Carved Back.' Includes testimonials from Rev. Dr. Bridgeman, Fliny F. Smith, and others. Lists benefits like 'Care Nervous Headache in 5 Minutes!!' and 'Prevent Falling Hair and Baldness!!'

For Sale by LYMAN, SONS, & Co., Montreal, Canada.



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 casket a fine appear-
 ance. Highly recommended by the medical
 profession in dropsical and contagious diseases.
 For Sale everywhere. Manufactured only by
The Ontario Glass Burial Case Co.,
 RIDGETOWN, ONTARIO.

MRS. MILLAR and MISS PITT beg
 to announce to the parents and guardian
 of Montreal and vicinity that they will **REOPEN**
 the **BOARDING AND DAY SCHOOL** heretofore
 conducted by Miss Pitt,
 on the 1st of September, 1881,
 at No. 58 Drummond Street.

The Principals will be at home to receive
 visitors on school business on and after the 15th
 August.
 In the meantime circulars with references and
 full particulars may be had on application at
 the above address.

BISHOP'S COLLEGE SCHOOL.
 Lennoxville, Province of Quebec.

Next term will commence **SEPTEMBER 3rd.**
 For admittance and particulars apply to the
Rev. P. C. HEAD, 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 in **Wednesday, September 7th,**
 doors to open Tuesday, the 6th.
 To sisters and clerical daughters a liberal
 reduction is made.
 Reservations kindly permitted to the Clergy
 of the Church of England in Ottawa and else-
 where; and to other friends and patrons of the
 School. Parents of resident pupils will testify
 with pleasure to the home comforts and other
 advantages offered in this school.

CHURCH SCHOOL FOR BOYS.
 Will (D.V.) be reopened at
 36 GROSVENOR ST.
 close to Queen's Park Crescent and Yonge Street
 on **Monday, 5th September, at 9 a.m.**
 Applications to be made to
R. HARRISON, M.A.
 Pupils specially prepared for University and
 other Examinations.

THORNBURY HOUSE, 255 JARVIS
STREET, TORONTO.
 School for the higher education of Young Ladies
 in association with The Toronto Colleges of
 Music. Under the patronage of His Honour the
 Governor and Mrs. Robinson, Sir Wm. and Lady
 Howland, Lady Parker, the Lord Bishop of To-
 ronto, Colonel and Mrs. Grawski, is **NOW OPEN**
 to receive pupils. Director, J. Davenport Ken-
 nison, 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 founda-
 tion 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 given 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 them-
 selves, will be employed as likely to make the
 studies pursued of practical value.

Michaelmas Term will begin **Thursday,**
September 29th.
 A liberal reduction will be made to the daugh-
 ters of Clergymen. For "Circulars" and full
 particulars, address
The Reverend A. LAMPMAN,
 or **Mrs. LAMPMAN, Lady Principal.**

MENEELY & COMPANY, BELL
FOUNDERS, West Troy, N.Y. Fifty year
 established. Church Bells and Chimes. Academy,
 Factory Bells, etc. Patent Mountings. Catalogues
 Free. No Agencies.

THE
Western University,
 OF LONDON, ONT.

To be affiliated with the University of Toronto,
 will open on the

First Week in October,
 when Lectures will be begun and Students en-
 rolled for the faculties of Divinity, Arts, Law,
 and Medicine. All who wish to enter can do so
 by passing the Matriculation Examinations of
 the same standard as that of the University of
 Toronto, to be held in the **UNIVERSITY**
BUILDINGS, LONDON, IN SEPTEMBER.

For information as to the date and require-
 ments, application can be made to
REV. G. B. SAGE,
 London, Ont.

UNIVERSITY
 OF
TRINITY COLLEGE,
 TORONTO,

Incorporated by Royal Charter, 1852.

**THE EXAMINATIONS for MATRI-
 CULATION and the Annual SUPPLEMEN-
 TARY EXAMINATIONS,** will be held in the College
 Hall, beginning on
Saturday, October 1st, at 9 o'clock a.m.

Three Scholarships of the respective values of
 \$50, \$35, and \$25 currency, are open for compe-
 tition for candidates for matriculation.
 Four Bursaries, of the annual value of \$15. 10s.
 currency, are also provided for students needing
 such assistance, who pass the matriculation ex-
 amination, but fail to obtain scholarships.

This examination must be passed by candidates
 for the degree of B.C.L., who have not passed the
 examination required by the Law Society of
 Upper Canada for the admission of students at
 law.

All candidates for matriculation are required
 to produce, on presenting themselves for exami-
 nation, testimonials as to good conduct.

For further particulars, application may be
 made to the Provost, Trinity College, Toronto,
 or to the undersigned.
WM. P. ATKINSON,
 Bursar and Secretary,
 Trinity College, August, 1881.

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 depart-
 ment. The only extras are Music, Painting and
 Dancing, while open to all the Languages,
 (English, Latin, French and German,) the Mathe-
 matics, Natural Sciences, Drawing, Needlework,
 Calisthenics 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.

MICHAELMAS TERM will begin on **WED**
NEEDAY, 7th SEPTEMBER.
Fees, per Term, \$5 to \$18. Additional for board-
 ing, \$45.
 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.

MR. SPARHAM SHELDRAKE'S
SCHOOL FOR BOYS.

In a comfortable home. Pupils will receive a
 careful English and Classical education. Terms
 very reasonable. For particulars and references
 address,
"THE GROVE,"
 Lakefield, Ontario

DELAYS ARE DANGEROUS.
 And none more so than to neglect the incip-
 ent stages of bowel complaints in infants or
 adults. Dr. Fowler's Extract of Wild Strawberry
 is the most prompt and pleasant remedy to ad-
 minister, and is always reliable to cure cholera,
 infantum, dysentery, cholice, cramps, and all
 summer complaints. For sale by all dealers.

THE SCOTTISH, ONTARIO, AND
MANITOBA LAND COMPANY.
 — LIMITED. —

This Company offers for sale on easy
 terms choice Building Lots in the cities of
 Toronto and Winnipeg, and Farm Land
 in the Province of Manitoba.
 Apply at the Company's Office, 34 To-
 ronto street.

Hon. ALEX. MORRIS,
 Chairman Toronto Board.
W. B. SCARTH,
 Commissioner.

TORONTO STAINED GLASS
WORKS.

William Elliott,
 12 & 14 Adelaide St. West.

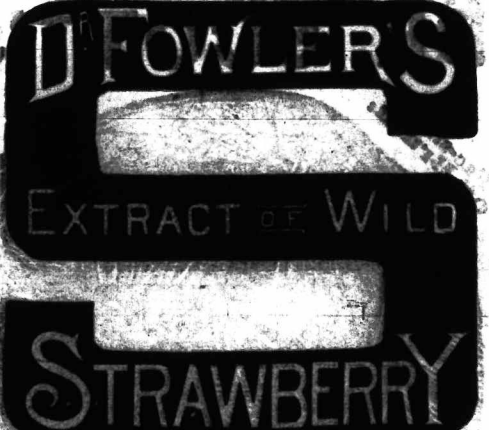
CHURCH GLASS IN EVERY STYLE

H. J. MATTHEWS & Bro.
 93 YONGE STREET, TORONTO.

Gilders & Art Dealers,
 Pier and Mantle Mirrors,
 Picture Frames,
 Engravings, Paintings, &c.

HOPE FOR
THE DEAF

Dr. Peck's Artificial Ear Drums
PERFECTLY RESTORE THE HEARING
 and perform the work of the Natural Drum.
 Always in position, but invisible to others.
 All Conversation and even whisper heard dis-
 tinctly. We refer to those using them. Send for
 descriptive circular with testimonials. Address,
H. F. PECK & CO., 352 Broadway, New York.



Extract of Wild
STRAWBERRY
 Cures Cholera, Cholera Morbus, Dy-
 sentery, Cramps, Colic, Sea Sick-
 ness and Summer Complaint; also
 Cholera Infantum, and all Com-
 plaints peculiar to children teeth-
 ing, and will be found equally
 beneficial for adults or children.

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

J. & H. COOPER.
 Importers and manufacturers of,
SHIRTS, COLLARS, CUFFS,
HOSIERY, GLOVES, SCARFS,
TIES, &c.
109 YONGE ST., TORONTO.

\$5 to 20 per day at home. Samples worth
 \$5 free. Address **STRINSON & Co**
 Portland, Maine.

N. PEARSON, DENTIST,
 No. 2 KING STREET WEST TORONTO



REMOVAL.
W. WHARIN,
 Watchmaker & Jeweller.
 ESTABLISHED 1854.

Begs to announce that he has
REMOVED FROM 28 KING STREET WEST,
 Where he has been for the past eleven years, to his new and commodious premises,
Marshall's Buildings, 47 King St. West,
 Where he hopes to see all his old customers, and trusts by keeping always on hand a large and
 varied assortment, at moderate prices, to merit a share of public patronage.

MARBLE WORKS.

MANTELS, GRATES, MONUMENTS
 etc., etc., at
J. E. PHARNS,
 535 Yonge St., Toronto.

CANADA STAINED GLASS WORKS

ESTABLISHED 1856.
 All Kinds of Church and Domestic Glass
JOS. McCAUSLAND,
 76 King Street West, Toronto

ONTARIO
Steam Dye Works,

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

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

—246 YONGE STREET.—

FOUND,—RICH BLUE BLACK
CLOTH CASHMERE, that will retain
 the colour, and being finished the same as Black
 Broad Cloth, will brush easily and not retain the
 dust.

—The prices are—
 20c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00.
J. M. HAMILTON,
246 Yonge Street.

**TWO ORGANISTS—BERRY'S BAL-
 ANCE HYDRAULIC ORGAN BLOWER.**

These Engines are particularly adapted for
 blowing Church or Parlor Organs, as they
 render them as available as a Piano.
 They are Self-Regulating and never over-blow-
 ing. Numbers have been tested for the last four
 years, and are now proved to be a most decided
 success. For an equal balanced pressure produ-
 cing an even pitch of tone, while for durability,
 certainty of operation and economy, they cannot
 be surpassed. Reliable references given to some
 of the most eminent Organists and Organ Build-
 ers. Estimates furnished by direct application
 to the Patentee and Manufacturer, **WM. BERRY,**
 Engineer, Brome Corners, Que.

WATCHES, WATCHES, WATCHES,
 in Gold and Silver Cases and fine move-
 ments. Great Bargains. Spectacles and Eye
 Glasses carefully fitted. Jewelry of all descrip-
 tions made to order.

C. DAVIES,
 59 King Street West.

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STANDARD
 AND
RELIABLE
STEEL PENS
 FOR SALE
 By All Stationers.

ROBERT MILLER, Agt., Montreal

GAS FIXTURE MANUFACTORY.

The undersigned are prepared to manufacture
 all styles of Church Gas Fixtures to order. Es-
 timates and designs furnished on application.
D. S. KEITH & CO.,
 King St. West, Toronto

50 chromes, name in new type, 10c. by mail
 40 Agts, Samples 10c. U.S. Card Co., Northford, Ct