

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 7, 1882.

[No. 85-86.

E. STRACHAN COX,
STOCK BROKER,
No. 86 King Street East, Toronto.

Canadian, American and English Stocks bought for CASH or on margin. Loans negotiated. Municipal debentures purchased.

Daily cable quotations of
HUDSON'S BAY STOCK.
New York and Chicago quotations every few minutes.

GZOWSKI AND BUCHAN,
30, King Street East, Toronto,
BANKERS & STOCK BROKERS
American and Sterling Exchange. American Currency, etc., bought and sold. Stocks, Bond and Debentures bought and sold on commission.
C. S. GZOWSKI, JR. EWING BUCHAN.

JACKSON RAE,

General Financial and Investment Agent. Municipal or other Bonds or Stocks bought and sold. Loans on Mortgage or other securities effected. Advances on Stocks, Merchandise or Commercial paper negotiated.
Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1236. Office 319 Notre Dame Street, Montreal.

WE DID WELL

For all who bought bank and other shares upon margins at our advice during June, July, and August. Many doubted the amounts invested of from \$125 to \$500, whilst all made large percentage of profit. The shares which now appear best to buy, for a big rise at the usual Fall advance, expected in September, are Exchange Bank, Montreal Telegraph Co., Bank of Commerce, Montreal Bank, bought upon ten per cent. margin. Pamphlets explaining system mailed free. T. E. HANRAHAN & CO., Investment Agents, 7 Place d'Arms, Montreal.

NO RISK,
YET A

SOLID 10 PER CENT. RARE CHANCE

Rapid Accumulation, No Hazard.

Can Handle Sums Large or Small.

Sold as English Consols or U. S. Bonds.

For Trustees, Guardians, Clergymen, Teachers,

A GOLDEN OPPORTUNITY.

For Circular address the

Central Illinois Financial Agency,
JACKSONVILLE, ILLINOIS.

Private Funds to Loan in Large or Small Sums: lowest rates.

WATSON THORNE & SMELLIE,

Barristers, Solicitors, &c.

Office: Marshall's Building,

49 KING STREET WEST,

TORONTO, Canada.

Horace Thorne, Robert Scarth Smellie.

PERSONS WISHING TO OPERATE

IN

STOCKS

to the extent of \$50 to \$1,000 or upwards, should write to

HENRY L. RAYMOND & CO.,

COMMISSION STOCK BROKERS,

No. 4 Pine Street, New York.

Stocks carried on 3 to 10 per cent. margin. Fractional orders executed satisfactorily. Complete information relating to Wall Street transactions mailed free; also our Weekly Financial Reports. Our junior partner is a member of the Mining Stock Exchange, and orders for mining stocks will also receive special attention.

INCREASE

YOUR CAPITAL.

Those desiring to make money on small and medium investments in grain, provisions and stock speculations, can do so by operating on our plan. From May 1st, 1881, to the present date, on investments of \$10.00 to \$1,000, cash profits have been realized and paid to investors amounting to several times the original investment, still leaving the original investment making money or payable on demand. Explanatory circulars and statements of fund sent free. We want responsible agents, who will report on crops and introduce the plan. Liberal commissions paid. Address: **FLEMING & MERRILL,** Commission Merchants, Major Block Chicago, Ill.

\$10
\$20
WHEAT
\$50
STOCKS
\$100

WANTED!

By Lady—Situation as useful companion or as wardrobe keeper in boys' school; understands house-keeping. Apply, DOMINION CHURCHMAN.

GRATEFUL-COMFORTING. EPPS'S COCOA

BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of the digestion and nutrition, and by careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.
Made simply with boiling water or milk. Sold in packets and tins only (4-lb. and lb.) labeled:
JAMES EPPS & CO.,
Homeopathic Chemists,
London, England.

E. MERRETT,
Artistic Wall Papers.



PAPER HANGING a Specialty.

NEW GOODS.



79 King Street East.

TORONTO INDUSTRIAL EXHIBITION!

R. J. HUNTER'S

Stock is now completed in every department so that gentlemen visiting the city during the EXHIBITION will have an opportunity of making complete purchases for Fall and Winter.

The stock of Woollens is exceedingly attractive, comprising the choicest products of British and French Manufacturers, in Overcoatings, Suitings, Trouserings, and Black Goods.

The Furnishing Department is replete with everything in Underwear to make the wearer comfortable.

The most stylish and comfortable Neckwear in Collars, Scarfs, Ties, etc.

The best material in White and Colored Shirts, from which to order our Perfect fitting Shirts.

R. J. HUNTER,

Merchant Tailor,

KING & CHURCH STS., TORONTO.

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

Mrs. Barnhart, cor. Pratt and Broadway, has been a sufferer for the last twelve years through rheumatism and has tried every remedy she could hear of but received no benefit until she tried Dr. Thomas' Electric Oil: she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured."

WANTED.

A LOCUM TENENS
(single man) for the parish of Albion Mines, Nova Scotia, for November and six following months. Pleasant parish, Railroad station I. C. R., no long drives. For terms, etc., address
REV. D. C. MOORE, as above.

ARMSON & FLOYD,

IMPORTERS OF
SILKS, LACES, AND TRIMMINGS.
49 King-st. West,
TORONTO.

THOMAS BAKER,

ENGLISH AND FOREIGN THEOLOGICAL BOOKSELLER,
20, Goswell Road, London, England,
ESTABLISHED 1849.

T. BAKER'S stock consists of upwards of 200,000 volumes in every branch of Theology, Biblical, Critical, Patristic, Liturgical Devotional, Controversial, and Hortatory.
Catalogues, published periodically, and sent post free on application.

NEW BOOKS.

THE VOYAGE OF THE VEGA: round Asia and Europe, by ALEX. NORDAN-SKJOLD. ... \$6.00.
THE MAKING OF ENGLAND: by GREEN. ... \$3.00.
A SHORT HISTORY OF ART. BY JULIA DE FOREST. ... \$2.40.
GERMANY, PAST AND PRESENT. By S. BARKING-GOULD. Two vols. ... \$4.00.
SWISS LETTERS AND ALPINE POEMS. By the late FRANCES RIDLEY HAVERGAL. ... \$2.00.
MEMORIALS OF FRANCES RIDLEY HAVERGAL. By HER SISTER. ... \$0.
MANITOBA, ITS INFANCY, GROWTH AND PRESENT CONDITION. By Rev. Prof. BRYCE, Head of Manitoba College. ... \$2.65.
ROWSELL & HUTCHISON,
75 KING STREET EAST,
Toronto.

The A. 1 RECITER.

A selection of one hundred and fifty-four popular pieces for Reading or Recitation, from the best authors. Edited by Alfred H. Miles. The selections include pieces by Jane Taylor, Jean Ingelow, George E. Sims, George Croley, J. G. Saxe, Charles Mackay, Edgar Allan Poe, Thomas Ingoldsby, Sheridan Knowles, E. B. Browning, Scott, Thos. Parnell, &c.
Paper Cover, 20c. Mailed Free.

CLOUGHER BROS.,

Booksellers and Stationers,
27 KING STREET WEST, TORONTO.

Perfect, Positive and Permanent are the cures effected by **Dr. Van Buren's Kidney Cure.** Relief in all cases of Kidney Disease is obtained after a few doses. See that your Druggist gives you **Dr. Van Buren's Kidney Cure.**

A. MACDONALD, Merchant Tailor,

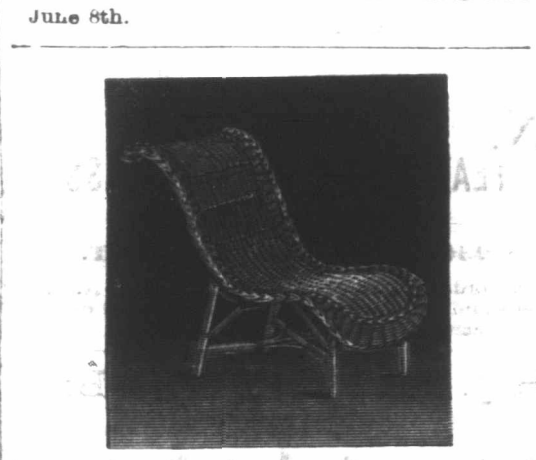
355 YONGE STREET, OPP. ELM STREET, TORONTO.
CUSTOM WORK A SPECIALTY.
CHOICE NEW GOODS. FIT GUARANTEED.

LAWN TENNIS SHOES.

H. & C. BLACHFORD,
87 & 89 KING ST. EAST.

ESTABLISHED 1842.

SPECIALITIES.
CLERGYMEN'S SURPLICES AND STOLES,
CLERGYMEN'S SUITS TO ORDER.
SPECIAL DISCOUNT.
GEO. HARCOURT & SON.



PIONEER RATTAN
FURNITURE FACTORY,
BROCKTON.

ESTABLISHED 1873.
All kinds of Rattan, Reed, and Willow Furniture in Stock and made to Order.
Orders by mail promptly filled.

ASHDOWN & CO.,
BROCKTON, Near Toronto.

FAIRCLOTH BROS.

IMPORTERS OF
WALL PAPERS.
ART DECORATIONS. ARTIST MATERIALS &c.
256 Yonge-Street,
TORONTO.
Paper Hanging, Calcomining and general House Painting.
Workshops, 21 Victoria street.

PETERKIN BROTHERS.

WOOD CARVERS AND GILDERS,
Manufacturers and Dealers in
Window Cornices, Pictures, and Mouldings.
71 Queen-street, West, Toronto.

ATKINSON'S

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

A Beautiful Head of Hair.—There is nothing more pleasing in the external appearance of women or men than a beautiful head of hair, and it is possible for every person to possess it by using the long and well known **Cingalese Hair Restorer.** Sold at 50 cents per bottle by all druggists.

D. FLACK AND SON.

390 Gerrard-st. East, Toronto
GENERAL GROCERIES,
PROVISIONS, ETC.

REFRIGERATORS, ICE CREAM

WATER FILTERS. WATER COOLERS.
AT THE
Housekeeper's Emporium,
HARRY A. COLLINS'S,
90 YONGE STREET, WEST SIDE.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO
84 & 86 WELLINGTON ST. WEST.
(A few doors west of the old stand.)
Office—At 65 King St. W. east.
G. P. SHARR.

N. P. CHANET & CO.

FEATHERS AND MATTRESS
RENOVATORS.
230 KING STREET EAST.
All orders promptly attended to. New feather
beds and pillows for sale; also a quantity of new
mattresses. Cheaper.

H. J. MATTHEWS & BRO.

38 YONGE STREET, TORONTO.
Gilders & Art Dealers,
Picture Frames,
Engravings, Palanquins, &c.
A. B. FLINT
Sells
LADIES' GOSSAMER RUBBER
CLOAKS AT \$1.95
A. L. L. SIZES.
35 Colborne Street,
TORONTO

PHOSPHATINE.

To the Medical Profession, and all
whom it may concern.
Messrs LOWDEN & Co.
DEALS SIZES.—For the past two weeks I have
been using Dr. Anselin's Phosphate in my family
with the most satisfactory results. It is unques-
tionably a most valuable medicine.
Yours truly,
W. H. WILLIAMS

LOWDEN & CO.,

Sole Agent for the Dominion,
65 Front Street East, Toronto.

Mary had some ORALINE
Her teeth were white as snow,
And everybody that Mary went
That ORALINE had to go.
Mr. Callender's Corns cured by
Did make them whiter still.
So friends dispel your prejudice
And try it, this for each of you
BY ALL DRUGGISTS.
\$66 a week lay our own town. Terms and \$6
outfit free. Address H. HALLETT & Co
Portland, Maine.

An Oracle in the desert is no brighter light to the
wandering Arab than a bottle of Dr. Van Buren's
Kidney Cure is to the unfortunate sufferer from
Kidney Disease. It is a perfect, positive and perman-
ent cure.
Kidney Complaints.—The secretion from the Kid-
neys is often loaded with foreign and poisonous matter,
which irritates like sediment or a mucous collection
forms. The Kidneys are often inflamed and congested,
causing pain and weakness in the back and many dis-
tressing symptoms. Diabetes, Bright's Disease, Dropsy,
and all Urinary Complaints are promptly cured by
that grand combination of diuretics, alterative tonics,
&c., Burdock Blood Bitters.

THE GREAT SECRET
OF THE WONDERFUL SUCCESS OF THE
WILLIAMS' SEWING
MACHINES

See in the fact that the material used in their
construction is of a very Superior Quality, and
that extraordinary pains are taken to see that
every part is properly fitted and adjusted to its
position.
Ladies who have used our Machines for four-
teen or fifteen years have noticed with extreme
satisfaction that they have not been subjected
to the irritating annoyances endured by persons
using other machines, such as skipping stitches,
breaking threads, etc., etc.
The Williams' Machines do not take this or get
out of order, or become played out in three or
four years like some inferior machines, but with
ordinary care will last a lifetime. Thousands of
parties who have used our Machines for ten
years and upwards are continually recommend-
ing their friends and acquaintances to buy the
Genuine Williams' Singer, and to take no other
Sewing Machine.

HEAD OFFICE—347 Notre Dame-st.,
TORONTO OFFICE—68 King-st., West,
MONTREAL

\$300-00 REWARD!

Will be paid for the detection and con-
viction of any person selling or deal-
ing in any bogus, counterfeit or imita-
tion Hop Bitters, especially Bitters or imita-
tions prepared with the word Hop or
Hops in their name or connected there-
with, that is intended to mislead and
cheat the public, or for any preparation
put in any form, pretending to be the
same as Hop Bitters. The genuine
have a cluster of GREEN HOPS (notice
this) printed on the white label, and are
the purest and best medicine on earth
especially for Kidney, Liver and Nervous
Diseases. Beware of all others, and of
all pretended formulas or recipes of Hop
Bitters published in papers or for sale,
as they are frauds and swindles. Who-
ever deals in any but the genuine will
be prosecuted.
Hop Bitters Mfg. Co.,
Rochester, N. Y.

CONSUMPTION CAN BE CURED.
Ontario Pulmonary
Institute,
No. 135 CHURCH-ST.,

Opposite the Metropolitan Church, Toronto, Ont.
M. HILTON WILLIAMS, M.D.,
Graduate of Victoria College, Toronto, and
Member of the College of Physicians and Sur-
geons of Ontario.
PROPRIETOR.

The only Institute of the kind in the Domini-
on of Canada
Permanently established for the cure of all
the various diseases of the Head, Throat, and
Chest, viz.:—Catarrh, Throat Disease, Bronchi-
tis, Asthma, Consumption, Catarrhal Ophthal-
mia, (Sore Eyes), and Catarrhal Deafness. Al-
so Diseases of the Heart.
Our System of Practice consists of the most
improved Medical Inhalations, combined with
proper Constitutional Treatment. Having de-
veloped all our time, energy, and skill for the
past fifteen years to the treatment of the vari-
ous diseases of the

HEAD, THROAT, AND CHEST,
(during which time we have treated over 33,000
cases), we are therefore enabled to offer the at-
tention of the most perfect remedies and applica-
tions for the immediate cure of all these troubl-
some affections. By the system of
MEDICATED INHALATIONS,
Head, Throat, and Lung affections have become
as curable as any other class of diseases that af-
flict humanity.

The very best of references given from all
parts of Canada from those already cured.
Consultation free and prices within the reach
of all.

It is especially desirable that all who have
need of medical aid, either from catarrh, asthma,
bronchitis, or consumption, should make early
application. The patient at a distance, who
cannot come here for treatment, can, after ex-
amination, return home and pursue the treat-
ment with success. But it is impossible to cal-
culate the number of persons who have been cured
personally for an examination, write for a "List
of Questions" and "Medical Treatise." Address
ONTARIO PULMONARY INSTITUTE,
135 Church-st., Toronto, Ont.
Mention DOMINION CHURCHMAN.

I. J. COOPER.

Manufacturers of
COLLARS, SHIRTS, OUFFS, &c.,
Importers of
MEN'S UNDERWEAR, GLOVES,
SCARFS, TIES, UMBRELLAS, &c.
Gierford Collars, &c., in Stock and to Order
109 YONGE ST., TORONTO.

Mr. John Macgregor, Victoria, B.C.,
writes: "Northrup & Lyman's vegetable
Discovery and Dyspeptic Cure is a speci-
fic medicine. My customers say they
never used anything so effectual. Good
results immediately follow its use. I
know its value from personal experience,
having been troubled 9 or 10 years with
Dyspepsia, and since using it digestion
goes on without that depressed feeling
so well known to dyspeptics. I have no
hesitation in recommending it in any
case of Indigestion, Constipation, Heart-
burn, or troubles arising from a disor-
dered stomach."

IT STANDS AT THE HEAD

The Latest Remaining Domestic.
W. BRAIN, Sole Agent, and gen-
eral Sewing Machine Agent, Repairer of all
kinds of sewing machines, needles and parts for
all machines.
OPER. 7 Adelaide-st., East,
TORONTO.

CHINA HALL.

The undersigned would direct the attention of
hotel keepers to his large and well assorted
stock of
Cutlery, Bar Glass, and Hotel Goods
of Every Description.

An assortment of Haviland's French China has
been received, comprising Dinner, Dessert, Tea,
Selt, and Combination Sets, which display en-
tirely new designs in colouring, decoration, and
shapes.
These Goods afford opportunities of making
selections which cannot be obtained at any other
establishment in this Dominion, and being im-
ported direct from the Manufacturers are pre-
sented at prices as low as at wholesale.

GLOVER HARRISON,
49 King-street East, Toronto.

SEND \$5

For this Solid Nickel Silver

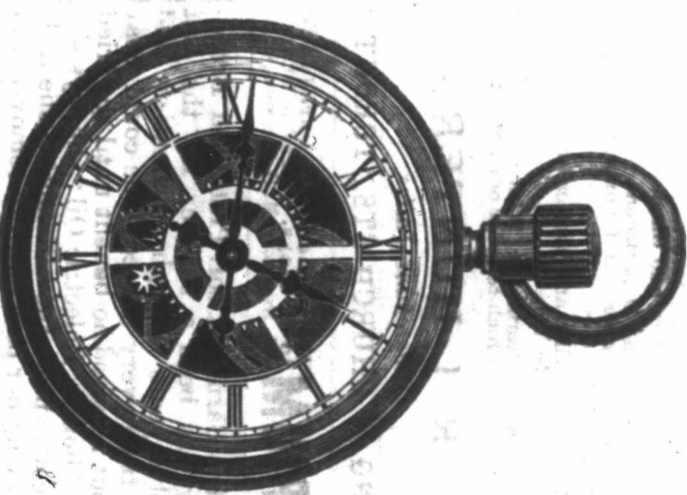
STEM-WINDING WATCH.

A CAPITAL TIME KEEPER. WARRANTED FOR ONE YEAR.

RYRIE, THE JEWELLER,

113 YONGE STREET.

REGISTER YOUR LETTER AND WE
WILL BECOME RESPONSIBLE.



OGILVY & CO.

Invite Dry Goods Merchants to
inspect their Stock which is now
complete in all departments.

Special attention called to their
Dress Goods
Department,

which is the largest in Canada.

OGILVY & CO.,

43 FRONT STREET W., TORONTO.

Steam Dye Works,

334 YONGE ST., opposite Gould.

THOMAS REQUIEM,
Proprietor.
N.B.—The only house in Toronto that employs
five class practical men to press
Gentlemen's Clothes.

ESTERBROOK STEEL
PENS

Leading Numbers: 14, 048, 130, 135, 161.
For Sale by all Stationers,
ROBERT MILLER, SON & CO., AGTS.,
Works: Canada, N. J.
MONTREAL

BARLOW'S INDIGO BLUE!

Quality and Quantity Always—Toronto,
For sale by grocers, Dr. S. W. Warren, Proprietor,
225 North Second Street, Philadelphia, Pa.



WILL YOU
a case of
Dyspepsia or
Biliousness
for 75 cents
It is worthy
unwise to
derive the many
a lining from
Dyspepsia,
Indigestion,
Disordered
Stomach and
Liver, when
this offer is
made to you
in your own
home in all
sincerity?
with an absolute certainty of
curing you.
ZOPESA (from Brazil) cures
Dyspepsia and Biliousness. A
single dose relieves; a sample
bottle convinces; a 75 cent
bottle cures.
It acts directly upon the
Stomach, Liver, and Kidneys,
Cleansing, Correcting, Reg-
ulating, Zopesa gives energy
and vim to the Brain, Nerves,
and Muscles, simply by work-
ing wonders upon the Digest-
ion, and giving activity to
the Liver.

Get this out, take it to any
dealer in medicines, and get
at least one 75 cent bottle of
Zopesa, and tell your neighbor
how it acts. It is warranted
to cure Dyspepsia and Bil-
iousness.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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

Frank Wootten, Editor, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 York Chambers, Toronto St., Toronto.
FRANKLIN B. RILEY, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 10. FOURTEENTH SUNDAY AFTER TRINITY.—
Morning...2 Kings 9. 2 Corinthians 1, 23, to 2, 14.
Evening...2 Kings 10, to 32; or 13. St. Mark, 10, to 32.

THURSDAY, SEPTEMBER 7, 1882.

THE Bishop of Nassau is now in England, seeking clergymen for his diocese.

The Mansion House Fund for the relief of the Russian Jews has reached £102,529.

The fine old tower of St. Lawrence, Reading, has been restored at a cost of £2,000.

The Bishop of Durham has licensed Mr. G. B. Morgan, one of the leading medical practitioners in Sunderland, to the office of lay reader.

The Duke of Albany has contributed £25 towards the restoration of Queenborough Church, to commemorate the landing of his Duchess in England.

The Rev. T. Rowsell, brother of our esteemed citizen, of the firm of Rowsell & Hutchison, preached in Westminster Abbey on the Sunday afternoons of July.

The sum of £20,000 has been promised for the purpose of establishing a mission in Cambridge, in connection with which the Church's ritual, as required or permitted by the Prayer Book, will be observed.

It is stated by the *Times* correspondent at Durban that Dean (or Chaplain) Williams, of Grahamstown, has made overtures to Bishop Merriman, who demands a full confession of his error, and will then grant absolution.

On the 4th inst. the foundation stone of St. George's, Cullercoats, was laid by the Duke of Northumberland, in the presence of the Bishop of Newcastle and a large number of spectators. The edifice will cost \$17,000, and will be paid for by the Duke.

The Prince of Wales has sent a circular to the clergy urging them to bring the subject of the Royal College of Music before their people. He says he is aware of the large demands made on

clergymen, so that often they cannot give pecuniary aid even in the best cause.

The Methodists are soon to hold an ecumenical conference in London. On account of the differences between the various kinds of Methodists it has been decided to exclude all doctrinal subjects from consideration. Else it is feared the pan-conference would become a pan-demonium.

A Presbyterian preacher married a Roman Catholic wife, and thereupon the presbytery took the matter up for discipline, and the case is still undecided. Meanwhile the Roman Catholic papers testify that the woman has subjected herself to excommunication on their part. She would seem to be between the upper and the nether millstone.

From the *Convention Journal* we gather the following statistics:—Clergy, including Bishop, 73; parishes and missions, 123; ordinations, 10; candidates for Holy Orders and postulants, 23; churches consecrated, 4; baptisms, 610; confirmations, 321; communicants, 5,836; marriages, 122; burials, 291; Sunday-school scholars, 3,988; total contributions, \$58,020.01.

A new sect, called The Chosen, has been started in Michigan. They believe in community of goods, but each individual is allowed to retain \$3,000 for his own use, any sum beyond that being divided among the brethren. It is found that they do not gain any converts among those whose property has reached the limit, and no dividend has yet been made.

At the next General Assembly of the "Free Church" in Scotland, there are expected to be 200,000 signatures to a protest against the introduction of instrumental music. A conference of the leading members of the party promoting the agitation was held the other day, when one of the "divines" stumbled upon the discovery that there is no New Testament authority for singing even the Psalms of David in public worship.

At the recent meeting of the General Assembly of the Presbyterians at Belfast, the moderator expressed regret that the young, the wealthy, and the educated classes, were forsaking Presbyterianism for the Church. There is an undoubted tendency among the more educated Presbyterians in Ireland to adopt many of the Church's prayers and practices, and it is said that many Presbyterian families send their children regularly to the Church Sunday-schools in preference to their own.

The Archbishop of Canterbury has recommended the use of the following prayer for the soldiers and sailors engaged in the war in the East: "O Almighty God, whose power no creature is able to resist, keep, we beseech Thee, our soldiers and sailors who have now gone forth to war, that they, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory, through the merits of Thy only Son, Jesus Christ our Lord. Amen."

The two Maori chiefs from New Zealand, Hirini Taiwhanga and Wiremu Parore, on the 28th ult., paid a visit to Lichfield, where they were received by Mrs. Selwyn, widow of the late Bishop. Hirini had been educated in the late Bishop Selwyn's College in Auckland, and his companion was a member of his Lordship's congregation. Bishop Abraham conducted them through the cathedral, and on reaching the Selwyn monument they were much affected. They were pleased to notice that the effigy was laid on a New Zealand mat.

It is a singular fact that the most prominent clergymen in the diocese of Long Island were originally clergymen in other ecclesiastical bodies. Bishop Littlejohn, Dr. Schenck, of St. Anns, Mr. Morgan, of St. Luke's, and Mr. Darlington, of Christ, were Presbyterians. Dr. Hall, of Holy Trinity, Mr. Partridge of Christ (E.D.), Bishop Faulkner, Mr. Beers, of Grace, and Mr. Harris, of Calvary, were Congregationalists. Mr. Washburn, of St. Mary's, and Mr. Morgan, of St. Ann's, were Reformed Episcopalians; and Mr. Roche, of St. Mark's, and Mr. Tibbals, of St. Peter's, were Methodists.

On the last Sunday in July the Earl and Countess of Caernarvon were present at a special service held at Highclere Church for the members of the local branch of the Salvation Army. The detachment, headed by two or three musicians, marched from East Woodhay, singing hymns, until they reached the church, which was erected some years ago by Lord Caernarvon, whose mansion is close by. The church was densely crowded, and many persons were unable to gain admission. The rector, the Rev. E. P. Waters, conducted the service, and the lessons were read by Lord Caernarvon.

Dr. Scrivener has in the press a new edition of his invaluable "Introduction to the New Testament," which will contain an account of all fresh additions to the materials for textual criticism down to the present date, including the recent researches of the Dean of Chichester. New information concerning the Egyptian versions will be contributed by the Bishop of Durham, and the chief alterations introduced into the revised Greek text by the revisers of the English New Testament will also be examined in their relation to the critical principles of Drs. Hart and Westcott.

It was the Privy Council that established Dr. Colenso in South Africa as Bishop, after he had been deprived and excommunicated by competent ecclesiastical authority. But mark the result! In a letter to the Earl of Kimberley, dated June 17, Sir Henry Bulwer expressed his conviction that it is to Dr. Colenso's "interference, and to what has been done and said at and from Bishopstowe, the movement which has of late agitated the Zulu country is mainly due." In a letter to Dr. Colenso himself, he writes: "I fear the effect of your Lordship's intervention has been to gravely complicate the situation in that country, and to tend to bring about a condition of things which adds greatly to difficulties of the task that lies before me, and is the cause of much anxiety."

On the 1st ult. there was a special service at York Minister for the "Girl's Friendly Society," at which nearly 2,000 members and associates were present. The Archbishop preached on the occasion, the Dean, with Archdeacons and Canons, being present. After the service, seventeen hundred girls took tea in the large hall of the exhibition building, the Archbishop presiding. The Hon. Mrs. Meynell-Ingram thanked the most reverend prelate for his sermon, and the dean for the use of the cathedral. She said that her position in connection with the Society rendered her anxious to express her great pleasure at seeing so large a gathering. It was wonderful that the Society, beginning so quietly seven years ago, should now number more than 75,000 members and associates, banded together for no other purpose than to strive with loving hearts to raise the moral, intellectual and spiritual standard of the working girls of England.

The Church of England Working Men's Society held its sixth anniversary on the 5th ult. It took its rise in the parish of St. Alban's, Holborn, on the occasion of the suspension of the Vicar, but now boasts of 306 branches, with a total membership of 5,496, an increase in the year of 841. The president is Mr. W. Inglis, and the secretary Mr. Chas. Powell, who has been elected a member of the London Diocesan Conference. Mr. Inglis said he was sorry that Lancaster Castle still held its victim. It was true that the House of Lords, moved by the Episcopate, had done their share in turning the key on the outside; but the House of Commons, although the boasted protector and defender of the liberty of the subject, barred the way "amid cheers and laughter," to carrying out a measure that would set the captive free. On the following morning at eight o'clock, the delegates of the Society communicated at St. Paul's, the Dean being the celebrant.

The State has done all in its power to sustain that arch heretic Dr. Colenso, who was not only suspended, but deprived of all his power to act as a bishop of the Church, and also excommunicated an account of his blasphemies. The following extract gives an illustration of his gratitude to the State, a contemporary writes:—We were surprised some time ago to read a remark gravely stated by the Natal correspondent of a provincial daily, that Bishop Colenso had more influence with the Zulus than the Governor. It has transpired from the issue of some further correspondence respecting the affairs of Zululand and Cetewayo that the report was true, and Sir Henry Bulwer complains of the action of Bishop Colenso. Writing to Earl Kimberley on June 17, he says:—"Anxious as I have been to say nothing that would give pain or offence to the Bishop, I cannot disguise from myself, and I cannot disguise from your lordship, the conviction that it is to the Bishop's interference, and to what has been done and said at and from Bishopstowe, that the movement which has of late agitated the Zulu country is mainly due, and that, as one of the consequences, we find ourselves at this moment face to face with the serious trouble that is threatening the Zulu country." Sir H. Bulwer, on the previous day, wrote to the Bishop expressing his regret and concern of the part that his lordship had felt himself justified in taking in political affairs of the country. Bishop Colenso's active interest in the politics of Zululand is most reprehensible, and the Government would do well to appreciate the force of his excommunication.

The dedication festival of St. Mary Magdalene's, Paddington, was held as usual on the day of the patron saint. After the service, addresses were given in the school-room, when the Rev. H. M. Villiers, Vicar of St. Paul's, Knightsbridge, said the battles that had been fought round his church had been very noble and very brave ones. Mr. Bennett had suffered greatly, but he had lived to see the triumph of the cause he maintained. One could not but be struck by a remark of Mr. Bennett's, when he came, a short time back, from the chancel of St. Paul's, with its magnificent altar and crucifix, into the vestry, and looked up at the wooden cross there. He said, "Certainly times are changed since that little wooden cross was enough to turn me out of St. Paul's." It seemed to be understood that there will probably be many more imprisonments for the sake of Church principles, and that every priest who defied the Privy Council would be imprisoned for it. Whatever people may say, it was felt that in the recent Grahamstown judgment there was a distinct assertion of the supremacy of Privy Council in faith and doctrine. It had been clearly laid down that any body who refused to be bound by the Privy Council judgments was *ipso facto* outside the Church of England—strongly reminding us of the remark made by the late Bishop Gray, that, "If the Church of England does not stifle the Privy Council, the Privy Council will stifle the Church of England."

THE CHURCH IN THE COLONIES.

THOSE offshoots from the Church in England which have been established in the colonies of the British Empire have been accustomed to retain the name of the "Church of England," albeit the highest court of the realm on one occasion decided that there can be no Church of England out of England. It has nevertheless been supposed, as a matter of mere common sense and rational interpretation of the phrase, that the churches in the colonies set on foot by the Church in England (or the Church of England if the term is considered preferable) with the Anglican succession of bishops, to preserve the validity of the orders in ecclesiastical ministrations with the liturgy, articles, dogmatic teaching, and everything else belonging to the Church in England (except, of course, her endowments) and also with a continued recognition by the authorities of the Church in England, and regular interchanges of services with them, that with the fulfilment of all these conditions the Churches in the colonies might still be regarded, if not portions of the Church of England, still as being in communion with her. The late decision of the Privy Council in the Grahamstown case has, however, thrown considerable doubt upon this subject among those who are accustomed to accept the decisions of that anomalous Court.

Attention has been specially called to this part of the ruling in this important case. The Bishop of WINCHESTER, at his recent diocesan conference assembled at Guildford, said that one of the professed objects of recent prosecutions was that the law of the Church might be clearly enunciated; and the result of that had been to make the Privy Council a court of interpretation of our rubrics and formularies. He did not think this was the intention of the Act of the 25th of HENRY VIII. Party associations had, however, forced the hand of the Privy Council, and obliged it to interpret the formularies of the Church. It was perfectly true that no court, whether ecclesiastical or civil, could determine the rights or wrongs of a question which

concerned the holding of a benefice by a clergyman without considering what was the meaning of the formularies upon the terms of which he held the benefice, and the Privy Council had necessarily gone into the interpretation of them. By the action of these associations forcing the hand of the Privy Council we had got a body or code of interpretations, and we were now told by the Judicial Committee of the Privy Council in the Grahams-town case, that a Church could not be in communion with the Church of England unless it accepted, not merely her formularies, Prayer Book and Articles, but her formularies, Prayer Book and Articles as interpreted by the Judicial Committee. That was an entirely new thing and an extremely awkward one, the Bishop thought, and he said he could not see his way out of the difficulty, which appeared to him to be the greatest that has yet come upon the various branches of what has usually been considered the Anglican Communion.

A REPRESENTATIVE LOW CHURCHMAN.

WE have on several occasions taken the opportunity of commenting on the Toronto model of this type, whom the "party" for so many years delighted to honor, perhaps because that model presented so complete an illustration of the Psalmist's words:—"So long as thou doest well unto thyself men will speak good of thee." But just now the attention of our brethren in the United States is called to the career of a representative man there, whom for a number of years the "party" has also delighted to honor, as an exemplary model of the so-called "evangelical"—the Rev. Dr. STEPHEN H. TYNG, Jr. The press there, as a matter of course, gives detailed accounts, from which, especially our Brooklyn contemporary, we select those we think most instructive as to the worldly tendencies of the section of the Church to which both the men we refer to have belonged.

The Rev. Dr. TYNG, Jr., entered the ministry under most favourable circumstances. His father was the Nestor of the Low Church section, calling itself "the party." Ordained when little more than a boy, he had been more successful than almost any one else in his Sunday-schools and popular ministrations. He crossed the Atlantic, and was patronized by WILBERFORCE, then Archdeacon of Surrey, as well as by HENRY MELVILL and THOMAS DALE, then the most popular preachers in London. Throughout the British colonies the name of Dr. TYNG was almost the highest living authority the party bowed to. He came to Toronto and was lionized here. He thundered anathemas against the Oxford movement, and protested against "absurd theories of Apostolical Succession," just as much as the Dean of CHESTER says those, who afterwards became the leaders of the Oxford movement, did in the year 1825. He loved the Geneva gown and the black stole, and was so thorough a devotee of the strictest sect of the Pharisees that he would have sent a thrill of joy through the hearts of ROMAINE or SIMEON could they have been favoured with an interview with him. The advancement of the son and heir of such a man was an easy matter. Dr. TYNG, Jr., was smart, versatile, and sufficiently inflated with all necessary gases to become popular and soar aloft over the heads of his clerical contemporaries. He knew that in the present condition of society advertising is everything. An occasion offered for making himself a wholesome terror to his own communion, and an object of curiosity to others, on the occasion of the secession of Bishop CUMMINS, the deposition of Mr. CHENEY,

and the amalgamation of all the nondescript and discontented ministers of the Protestant Episcopal Church into the "Reformed Episcopal." But the Rev. Dr. TYNG, Jr., did not join that new denomination. There would be no prestige, because no singularity, in uniting with men of the same opinions on a platform where those opinions were candidly avowed. He therefore stayed where he was, to be a scourge to Churchman and a terror to bishops. The venerable Bishop POTTER rebuked him mildly for preaching in the schismatic conventicles of the sects; but the youthful "evangelical" desired nothing better than a paper and platform war with his diocesan. He was, however, brought to trial, and found guilty of breaking the laws and canons of his Church, and of disobedience to his "Ordinary" whom he had sworn to obey. The Bishop publicly censured and admonished him in Trinity Church, New York, before the clergy and lay representatives of the diocese, when the venerable prelate remarked:—"It costs me much to do my duty in this case, for I have shewn great kindness and forbearance, during the years of my episcopate, to the defendant's family." Dr. TYNG, Sr., jumped up and asked to be heard in arrest of judgment, but permission was by vote refused him.

But Dr. TYNG, Jr., was of an elastic temperament. He saw that he had the advantage in getting well advertised, and therefore cared nothing for ecclesiastical censure. His notoriety being well established, he started the periodical which the TALMAGE trial afterwards made famous, known as "The Christian at Work." He afterwards sold out, and Dr. TALMAGE became its editor. Meanwhile he did not neglect his pulpit and platform publicity; and when the beautiful church of the Holy Trinity was built, and the Rev. STEPHEN H. TYNG, Jr., D.D., was made the rector of it, the ball of fortune seemed to lie at his feet. Ladies of the highest quality to be found in the United States sought his advice *in sacris*, and he became a Protestant Father Confessor, with a multitude of devoted clients. One sister cheated him of \$800 upon a pretext of having "a friend in Jesus;"—but accidents will happen.

Suddenly—the astounding intelligence was noised abroad that Dr. TYNG, Jr., was overworked, and was about to resign his rectory. He did so, and went to live in Paris, where he soon discarded his clerical dress, put on a sporting appearance, became thoroughly secular, and was agent to a New York Insurance Company at a salary of "Ten thousand a year." But with all this none dreamed that he carried about with him the eager expectation of a Wall Street speculator. Yet so it was. Since he resigned his church this shining light of his party has been purchasing "wild cat" on margin, and the result, between January and October, 1880, was an indebtedness to his brokers of some five or six thousand dollars, which he refuses to pay, and which has been brought into the Supreme Court. TYNG promised to come to an arrangement; but the day he appointed for so doing he sailed for Europe!

This buying "on margin" is a ruinous proceeding, since it gives the stock-broker power to sell his client out on a sudden fall of the market, which may recover with the next day's news. Our contemporary charitably hopes that this representative "Evangelical" preacher has not purchased his heavenly stocks "on margin," so that a sudden depreciation of his moral worth may not leave him without spiritual effects in heaven. He is advised that the elect ladies in Madison Square lament his

departure, and is earnestly and affectionately exhorted to return and make his peace with his diocesan, and to return to his first love, the catechism and hymn book.

THE MEASURE OF A PRIEST'S SUCCESS.

No. II.

HAVING shown why and how some priests are a failure in the world's eyes, and the measure of that failure, the question may be asked whether, even for a failure, the priest is not altogether to blame? Do not people look for too much in those who watch for their souls? Do they not imagine that the priest alone is the active force of the parish and congregation? They seem to forget that a congregation or a parish is not a body of people to be worked on simply. From its very nature it is a body of people who are not only to be worked upon, but to be worked with—to work also on their part with their priest. We believe in the communion of saints: this not only of the saints in heaven with those on earth, but also of all who are, or who are called to be, saints on earth, the one with the other. This applies to all the members of CHRIST'S Church in general. It applies even more to the members of each particular parish: to those who, as a congregation, worship in each several church, whether that is a lordly cathedral or a humble mission sheepfold. Men co-operative with their priest in all his work is of obligation. First, they should pray for him that strength and grace from on high may be given him to lighten and sweeten his toil. In this service of prayer they should lay before God (1) those persons for whom he has publicly asked their prayers; (2) those whom God knows to be chiefly in want of prayer, whether in things temporal or in things spiritual; (3) for those objects bearing upon parish work which are dearest to their priest's heart, whether already in operation or requiring their aid or that of others to start them. In this some system should be observed, and we and we know of none better than the formation of a confraternity or band of praying men, women, and children, a prayer union, whose members shall agree to pray every day, if possible at a certain time, and if possible in public with their pastor for the granting of his requests and the supplying of his parochial necessities, known or unknown to them, as should seem best for souls. This prayer union should include in its scope the reception of the Holy Communion, and the offering up, during the celebration, of an offering of common prayer for the objects already stated. The power of a praying people cannot be overestimated. This species of co-operation is the first a good priest demands, and will prove a prime element in averting any failure, so far as he is concerned.

With this co-operation should be joined the material co-operation with the priest in his parish work. The first to set the good example in this respect should be the churchwardens, sidesmen, and delegates, who should always be residents in the parish. On such officers, unless their names and offices are mere unmeaning words, devolves the chief responsibility as fellow-labourers with the parish priest. On their endeavours depends in great degree the power to enlist, direct, and stimulate that co-operation, which may assume many forms. There are the young to be taught in the Sunday-school—a duty horribly neglected by the elders and left as much as possible to young teachers, often unconfirmed or non-communicants whose minds are full of crude ideas, who, perhaps, ought

rather to be taught themselves than set to teach others. Hence the necessity for a good superintendent, who shall be able to conduct a teachers' meeting during the week, and of earnest, well instructed communicants who shall be able to keep up and make interesting Bible and Church doctrine classes for the teachers as well as for such adults of either sex, young or old, who may wish to join such classes. There are also the sick, suffering, and bereaved to be visited, and their names brought to the priest for his ministrations. There are parents to be looked up whose children are unbaptized, or are laggards at church or Sunday-school—who themselves do not set their children a good example in such matters. There are habitual sinners to be weaned back to CHRIST: wearied and sin-sick souls to be comforted and ministered to: the erring and schismatical to be brought back to the Church and instructed in the truth, the doubtful to be counselled, oftentimes the prisoner and captive to be visited, the stranger to be invited to his parish church and made to feel at home there, the young men and girls to be kept out of harm's way by guilds and such kindred societies, the mothers' meetings and cottage lectures, all to be made brighter and more cheerful; the choir to be trained, the altar and chancel furniture to be looked after, and the thousand and one things which being dutifully cared for go to make up a successful parish. There are also the missionary, temperance, and charitable societies to be looked after, the house to house collection made, the books to be given out and brought back, and the various financial interests of the congregation, such as reducing the debt on the church, if there is one, and looking after the interest thereon, seeing to the distribution and proper application of the Sunday-school and other funds. Nor must the priest's salary be neglected. Too often this is the last thing thought of, in defiance of God's law that they who serve the Altar shall live by (from) the Altar. Too often a community, pledged to support their pastor, forget their obligation, and yet expect him to put his whole nature, his every energy into the task, and as a rule only badly remunerated at the best—of spending himself and being spent before God in their behalf. It is bad enough for a single man thus to toil, how much worse is it for him who has others dependent on him, whom he cannot support, as they ought to be supported, by his profession. Yet for the sake of those who have failed to redeem their pledge he is compelled to forego every lucrative means of livelihood where by he might be able to place his family beyond the possibility not merely of want, but also of being pinched and straitened for the means of education, and of provision for their wants after his death, often in the path of duty, to say nothing of living according to his position and helping, as he is expected to help, the daily cases of poverty and distress in his parish. Against such "eating cases" a priest should be guaranteed. If not, his usefulness will certainly be impeded by the necessity he feels of doing something outside his legitimate labours for the benefit of those for whom by every divine and natural law he is bound to provide. Hence, in the endeavour to do his duty towards his family and towards his flock, the priest not unfrequently breaks down and is written off as a failure. In reality he has not failed in his duty. The failure has been on the part of his people, who thought to secure for them selves every spiritual good, together with the prescribed hebdomadal amount of ear-tickling, it comes to that, for a salary less than is usually paid to a second-class book-keeper in a

wholesale or retail store of but moderate pretensions—even this amount being often grudgingly doled out, and not unfrequently irregularly paid.

DEATH OF THE VENERABLE ARCH-DEACON WHITAKER.

OUR regret at the death, at the age of seventy-two years, of Archdeacon WHITAKER, late Provost of Trinity College, Toronto, will be shared by all our readers. We are not able to state at present any particulars of his lamented decease, as the news of his departure came in a cablegram to his son in Toronto on Tuesday. The event took place on Monday, the 28th. It must have been somewhat sudden, although he had been ailing a little for some months.

The late Provost entered Queen's College, Cambridge, October, 1829. In January, 1838, he took his degree of B.A., being junior *optime* in mathematical honours, and taking a first class in classics. In January, 1834, he was elected Fellow of his college, and the following year was appointed classical lecturer. June 4, 1837, he was ordained deacon in St. George's, Hanover Square, London, by the Right Rev. Dr. ALLEN, Bishop of Ely, and in the same church, by the same Bishop, was ordained priest, May 27, 1838. He spent two years in scholastic work, and then in October, 1840, was presented by his college to the vicarage of Oakington, Cambridgeshire, where he was engaged in parochial work for ten or eleven years. The Government having robbed the Church of King's College, Toronto, Bishop STRACHAN built and endowed Trinity College, and in the year 1851 the Rev. GEORGE WHITAKER was appointed its first Provost—the selection having been entrusted to the Rev. JOHN JACKSON, afterwards Bishop of London; the Rev. HENRY M. KENZIE, late suffragan Bishop of Nottingham; the Rev. C. B. DALTON, then rector of Lambeth; and the Rev. ERNEST HAWKINS, then secretary to the Society for the Propagation of the Gospel. Since that time, thirty one years ago, his life and work have been extensively known throughout the Anglican communion. He was held in high estimation by the late Bishop STRACHAN, the late Bishop BETHUNE as well as by the present Bishop of Toronto, and by all in fact who know how to appreciate real worth. The late Bishop BETHUNE, in his final Synodical address, bore the warmest testimony to the high qualities of his head and heart. The late Provost had some enemies. These consisted of the leaders of a bitter and unscrupulous faction who were disconcerted because he successfully refuted the allegations of the late Bishop of Huron, and most triumphantly proved that every particle of Church teaching he had been accustomed to inculcate, and something more, indeed, than that, has always been taught by the Church herself, and by all the great luminaries of the English branch of the Church in the 16th, 17th and 18th centuries. This churchmanship was of the very moderate type of the late Archbishop LONGLEY, and as far removed from the so-called High Churchmanship of the present day as from the no-churchmanship of the senseless faction that so bitterly opposed him.

While he was Provost and Divinity Professor of Trinity College, there were some of the lowest Churchmen trained at the College that were ever ordained in this country; so that to stigmatize his teaching as at all "high" in the acknowledged sense of the term, would evidently be a misnomer.

His quietness and dignity of manner, with his known scholarship, won for him the esteem of all

whose esteem is worth having. His reticence caused him sometimes to be misunderstood, but all who knew him thoroughly and intimately valued him very highly. On three occasions his friends proposed him in the hope that he might be elected Bishop of Toronto, and although on several ballots he obtained a decided majority of the Synod, both clerical and lay, yet a little manœuvring of his enemies prevented him from securing the majority required for an election. For several years he was Prolocutor of the Lower House of the Provincial Synod assembling in Montreal, where his unimpeachable fairness, his dignified bearing and manner, his profound learning, and his extensive abilities obtained for him the highest respect and esteem.

The late Archdeacon returned to his native land last year, having accepted the rectory of Newton Toney, in the diocese of Salisbury.

THE LATE REV. GEORGE HALLEN.

WE deeply regret to announce the death of the Rev. GEORGE HALLEN, B.A., on Sunday last. An obituary notice will appear next week.

BOOK NOTICE.

GOLD DUST. A Collection of Golden Counsels for the Sanctification of Daily Life. Second part. London: J. Martin & Co. Toronto: Rowse & Hutchinson. 1882. Price 35 cents.

E. L. E. B. has issued another part of the above popular work. It is in every respect the equal of its predecessor in beauty of sentiment and elegance of translation. Few works of this sort are better adapted for meditation and private devotion.

Diocesan Intelligence.

ONTARIO.

From our own Correspondent.

MATTAWA.—The Lord Bishop of Moosonee passed through this distant mission *en route* for his own Diocese a few days since, and, being delayed, waiting arrival of canoe, remained, for several days, the guest of the Church missionary. On Sunday, morning and evening, Lordship preached in the mission chapel to a good congregation and impressed upon them the missionary character of the Church detailing his life and work in the far west, first as a priest and later as Bishop. His Lordship commended to their earnest and practical support the work of the Church in their midst, and urged upon his attentive listeners the duty of supporting and encouraging the Church missionary. The presence of an English Bishop in this section of the country is something novel, and the earnest and eloquent manner in which his Lordship addressed the people will, it is hoped, leave a lasting impression and be productive of much good to the Church.

Church work is but in its infancy here, and the visit of a Bishop was most opportune, and cannot fail to strengthen the hands of the missionary who is labouring to erect a church—the first English church in this distant part of the Diocese—and thus permanently establish the work in this section of the country.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending August 26th, 1882.

MISSION FUND.—July Collection.—Church of the Redeemer, Toronto, \$90; Lakefield \$11.53; Albion, St. James' 85 cents, St. George's 40 cents, Palgrave 26 cents, Charleston 51 cents, Campbell's Cross 34 cents; All Saints', Toronto, \$21.52; Wyebridge \$1.85; Waverley \$1.81, Allenwood 85 cents, Wyevale 66 cents; St. John's chapel, Weston, \$1.35; Percy \$1.75; Omeme and Emily \$6.50; Collingwood \$21.50; Apsley, St. George's \$1.73, St. Stephen's 62 cents; Perrytown \$1.70; Cartwright \$5.10; St. Luke's, Toronto, \$17.48; Bradford \$4.31, Middletown \$1.09, Coulson's \$1.22; Whitby \$6.48; Gore's Landing \$2.02, Harwood \$1.24; Brampton \$9.00; Fenelon Falls \$3.81; Stayner \$3.80; Creemore \$2.85; Banda \$1.35; Darlington, St. John's \$8.52; Newcastle \$25.42; Lindsay \$2.37; Campbellford \$7.77; Camilla (West Mono) \$1.00; Scarborough, Christ Church \$4.26, St. Paul's \$1.90, St. Jude's 80 cents; St. Mark's, East Oro, \$7.00.

PAROCHIAL MISSIONARY ASSOCIATION.—St. John's, Port Hope, for Mission Fund \$17.45; St. Paul's, Lindsay, for Diocesan Missions \$2.11, for Domestic Missions \$3.30, for general \$12.81; Unionville for Home Missions \$5.45; Aurora and Oakridges, General Missions \$23.50, Algoma \$2.85; Wyebridge and Waverley, Home Missions \$7.11; St. George's, Toronto, for Home Missions \$236, for Algoma and North West \$117.50; York Mills, Home Missions \$7.35; Aurora and Oakridges for Home Missions \$10.30; Shanty Bay, St. Thomas' for Home Missions \$5.70, Domestic Missions 85 cents; Woodbridge and Vaughan, for Home Missions \$11.05; St. George's, Etobicoke, for Domestic Missions \$4.80, General Missions \$3.95; Brooklin and Columbus, mission boxes: Wawanosh Home \$1.15, Mission Fund \$2.68; St. John's, Harwood, Diocesan 30 cents, General \$2.50; St. George's, Etobicoke, General Missions \$8.25; Church of the Ascension, Toronto, Home Missions \$19.95; Cobourg, Algoma Fund 60 cents, Domestic Missions 85 cents, Foreign Missions 15 cents, Diocesan Missions \$16.81; St. Paul's, Lindsay, Domestic 95 cents, Diocesan \$2.00, General \$10.25; Peterborough, Home Missions \$24.67.

ALGOMA FUND.—St. Luke's, Toronto, \$36.76; Camilla (West Mono) 62 cents. Day of Intercession Collection.—Emily \$2.40.

WIDOWS' AND ORPHANS' FUND.—Rev. John McCleary, first payment under new canon \$10.92.

TORONTO.—St. James.—On Sunday, the 20th, the Rev. J. P. Dumoulin was formally inducted into this Rectory. He had taken, on Saturday, the oaths of allegiance to the Queen, and of canonical obedience to the Bishop. He also made the declarations of submission to the Canons of the Provincial and Diocesan Synods, of assent to the Thirty-Nine Articles and the Book of Common Prayer, and also against Simony. On Sunday an unusually large congregation assembled, when the usual ceremony of induction to a rectory was gone through. The Rev. J. P. Dumoulin, attended by the Revs. W. H. Waters, R. W. E. Greene, and Canon Dixon of Guelph, being admitted in the usual way at the western door. The Bishop receiving them at the chancel; when he made the announcement:—"Brethren, we are here assembled together to induct the Rev. James Philip Dumoulin as rector of this parish, he having been already instituted to the cure of souls." The other parts of the ceremony being gone through, the new rector took his place at the prayer desk, and proceeded to say matins. The special collect and prayers for the occasion being said by the Rev. Canon Dixon. The Bishop preached on Joshua, i., 5, "As I was with Moses, so I will be with thee; I will not leave thee nor forsake thee." His lordship said in the course of his sermon:—"He who has come to minister to you in spiritual things is sent endowed with a commission higher than royal or episcopal mandate,—the commission issued by the Lord Jesus Christ, when after His resurrection He provided for the perpetuation of an order of ministers to carry on His work until the end of time. When the Lord Jesus sent forth His Apostles, with His commission to evangelize the world, He accompanied it with the explicit promise—"And lo, I am with you always, even to the end of the world." This could only mean that He would be with each one truly called and sent to preach His Gospel in the continuous line of succession to the end of time." The Bishop then administered the Holy Communion.

Induction.—The ceremony of the induction of the Rev. J. P. Dumoulin to the rectory of St. James', seems to have produced a curious effect upon the incumbents of the other churches in the city, who are not rectors, and with whom the induction ceremony was never gone through, as it could have no meaning and would therefore be a simple mockery. But in view of an action at law to be taken to enforce a division of the surplus funds of St. James' rectory, which the late rector appropriated to his own private uses, although they did not belong to him, and were never intended to be confined to the church of which he was the incumbent, the other clergy of the city thought it desirable to go through the same ceremony. They accordingly waited on the Bishop for the purpose of obtaining his mandate. His Lordship pointed out that in their case it was unnecessary, but ultimately complied with their request. Accordingly the Rev. G. I. Taylor was inducted to St. Bartholomew's, by the Rev. A. H. Baldwin as the Bishop's deputy; Rev. J. P. Lewis, to Grace Church, by the Rev. J. S. Stone, as Bishop's deputy; Rev. J. Langtry to St. Luke's, by the Rev. R. Harrison; the Rev. R. Harrison to St. Matthias', by the Rev. Chas. Darling; the Rev. J. H. McCollum to St. Thomas', by the Rev. R. Harrison; the Rev. A. J. Broughall to St. Stephen's, by the Rev. J. H. McCollum; the Rev. A. H. Baldwin to All Saints', by the Rev. Dr. Scadding; Rev. J. S. Stone to St. Philip's, by the Rev. A. Williams; the Rev. A. Williams to St. John's, by the Rev. J. H. McCollum; the Rev. C. G. Inglis to St. Mark's by the Rev. J. McLean Ballard; the Rev. J. McLean Ballard to St.

Ann's. by the Rev. C. G. Inglis; the Rev. Septimus Jones to the Church of the Redeemer, by Rev. R. W. E. Greene.

ST. MATTHIAS.—The choir of St. Luke's, Buffalo, paid a visit to this city on the 26th inst., being the guests of St. Matthias' choir. On Sunday, matins was sung by St. Luke's choir, the United States service being used for their convenience. In the afternoon, full choral evensong was sung in St. Luke's church by the united choirs of St. Luke (Buffalo) and St. Matthias (Toronto). The Psalter and Canticles were sung to Gregorian melodies, a cornet, two violins and double-bass assisting in the accompaniment; the choir numbering upwards of 60 voices. The service was repeated at 7 p.m. in St. Matthias church. The services were admirably rendered and attended by crowded congregations. On Monday morning the two choirs made a tour of the city viewing the places of interest, Mr. Geo. Verral generously placing a number cabs at their disposal for that purpose. In the afternoon a picnic was held in Trinity College grounds, at which a large number was present. In the evening a reception was tendered to the visiting choir in the Convocation Hall; the evening was pleasantly spent, the reception closing the festivities on this occasion.

BATTEAU.—We have been informed that the postponement of the Duntroon Confirmation and Consecration was at the request of the members of that congregation, and that the same delay was neither asked nor desired for the Batteau Confirmation.

NIAGARA.

From our own Correspondent.

WALDEMAR.—This mission station has sustained a very great loss in the death of Mrs. Robert Hicks. Mrs. Hicks had been suffering from cancer for the last six months, and had gradually become weaker and weaker till she very suddenly, at 1.30 p.m. on the 1st of August, drew her last breath, after saying "God bless you all." The funeral on the 3rd of August was attended very largely by all denominations. The service was taken by the Rev. R. S. Radcliffe, of Luther, and his catechist, Mr. Webb. Deep sympathy is felt for Mr. Hicks and family on account of the sad loss they have sustained. It is good to remember "The memory of the just is blessed."

ARTHUR.—Death of the Rev. T. Rixon.—This gentleman died on Monday, the 28th ult., at this place, where he has officiated since his ordination in St. George's Church, Guelph, about four years since. He was a man of great energy and ability, and since his appointment to the mission of Arthur he has laboured with unwearied diligence in his sacred calling. About six months since his health began to fail, and, though sanguine hopes were entertained of his recovery, he succumbed to the disease at last. He had many friends, through this diocese and that of Toronto, who will now mourn his loss. His career in the ministry, though a short one, was most successful in its results, and has won for him, doubtlessly, the Divine commendation, "Well done, thou good and faithful servant." His funeral was the largest and most impressive ever seen in this neighbourhood, over seventy carriages forming part of the sad procession. There were fourteen clergymen and two lay readers in surplices. Eight of the former were pall bearers, the rest preceding the corpse. Canon Tremaine of Toronto Diocese, preached a very affecting funeral sermon. At the grave, the hymn, "Jesu, lover of my soul," was sung with touching effect. The beautiful little sacred edifice he was instrumental in erecting, in the village, is a memorial of his zeal and earnestness of spirit for Christ and His Church.

HURON.

From our own Correspondent.

INGERSOLL.—Rev. C. M. Bland, rector of St. James', has been visiting Muskoka during his clerical vacation.

WINDSOR.—Rev. Dr. Cardfield, rector of All Saint's Church, some time superannuated, is lying at the point of death from general debility.

Rev. Dr. Darnell, London, Ont., is visiting Syracuse and other eastern places in the interest of Dufferin College and the Hellmuth Ladies' College.

SARNIA.—On Tuesday evening, August 29th, the beautiful grounds of R. S. Gurd, Esq., were thrown open for a garden party in aid of St. George's church. The evening was everything that could be desired. The grounds, which were decorated with all kinds of Chinese lanterns and flags, presented a grand appearance. The large flower stand, on which were arrayed some of the most beautiful bouquets of all sizes, was much admired and liberally patronised, thus realizing a large amount. The ice-cream tent was another great source of attraction, also the coffee and lemon-

ade tents. The 27th Battalion band added greatly to the evening's pleasure by their fine selection of music. The attendance was large, more than 500 being present; and the proceeds, after paying all expenses, amounted to over \$100. Great credit is due to the ladies and gentlemen of the Church, for their indefatigable exertions, for on them to a great extent depended the success of the entertainment. Too much praise cannot be given to Mr. and Mrs. Gurd for their trouble in adding to the evening's pleasure.

MOOREFIELD.—The contract has been let for building the church in Moorefield, County Lampton. It will be built of brick, with Gothic roof, and is designed to seat 250 persons. The contractors expect to have it finished about All Saint's Day.

Christ Church Ladies Aid Association have just completed an ornamental fence, porch and side-walk for the parsonage at a cost of nearly \$100—Mrs. Trivett, the president, generously paying for the porch \$48—making this one of the best country parsonages in the diocese.

LISTOWEL.—Rev. M. Taylor, of Christ Church, is at present visiting his friends in Ireland and will see for himself the fruits of the policy of sacrilegious disendowment of the Church of Ireland in the present state of anarchy in that unhappy land.

STRATFORD.—At a special vestry meeting of the Home Memorial Church, it was resolved that hereafter the pews in that church should be free. The envelope system, as it is in use in some other churches, has been adopted. Rev. Mr. Deacon, some time incumbent of Bothwell, is incumbent of the Home Memorial Church.

SIMCOE.—During the vacation tour of the Rev. John Gemley the parochial duties have been performed by clergymen from other parishes. On Sunday, the twelfth after Trinity, the Rev. M. Daunt, of Aylmer, officiated in the Court-house, where divine service is at present held, till Trinity Church again opens wide her gates for the worshipper of the Lord of Hosts.

MORPETH.—The festival of Harvest Home, to be held in connection with St. John's church, is one of the first of the season yet announced. Thanksgiving services are to be held in St. John's church at 3 p.m., and dinner served by the ladies of the church at 5.30 p.m. It is well that the Church, holding the position that the Jewish Church held, continue the observance of thanksgiving service for the ingathering of the fruits of the earth.

WYOMING.—The handsome grounds of Mr. H. H. Hunt were the scene of a very pleasant lawn social and garden party given by the Ladies' Aid Society of St. John's church. The grounds were fitted up with great taste for the occasion. The band in uniform were present, and played several choice selections of music. The feast provided by the ladies, and all the arrangements made, proved worthy of the ladies of St. John's.

THE DOMINION CHURCHMAN AND OPEN-AIR CHURCH SERVICES.—It augurs well for the interests of religion to have the organ of the church advocating open-air services. In the Forest City their efficacy has ere now been proved. Some years ago, the assistant minister of St. Paul's, who is now the Bishop of Saskatchewan, held services weekly on the knoll on which Christ Church now stands, overlooking Wellington Bridge. These services were, if we remember right, taken part in by the present rector of St. Paul's. They were a means of doing much good. The founding of new churches in the city and vicinity have made outdoor services a matter of less necessity now. The church services and work of the parish clergyman meet every demand.

CHATHAM.—On Sunday, the twelfth after Trinity, Christ Church was reopened by the Rev. Canon Innes, of St. Paul's, London, Bishop's Commissary. The church had for some time been closed, being repaired and undergoing several improvements. Canon Innes preached at matins and at evensong to very large congregations. A Chatham writer says: "The sermons were fine efforts, dealing with the honour of the cross, and the constraining power of Christ's love." The Rector of Christ Church has for some time been incapacitated from performing the ministerial work of the very important parish, and the Church has been very happy in the appointment of the assistant minister, the Rev. N. H. Martin. Thorough good work is being done in all the departments of parish work. The Sunday-school is by good authority pronounced a model one. The attendance of scholars numbers over 800. Christ Church and the church of the Holy Trinity place Chatham in a high position among the towns of the diocese.

PETERSVILLE—LONDON WEST.—The Sunday-school of St. George's church had their annual picnic on Aug. 29th, and all who had the pleasure of taking part in its enjoyments are agreed in pronouncing it the happiest gipseying party of the season. At an early hour (10 a.m.) they assembled at the church, and proceeded to the camping ground, Beacher's Island, accompanied by the clergyman of St. George's, Rev. C. E. Newman. Heartily they enjoyed themselves in the play so dear to the young, till the dinner hour, 1 p.m., when eighty scholars and twelve teachers partook of an excellent gipsey dinner provided by the ladies of the church, after which they joined in the races and other games with renewed zest and activity. In the afternoon many friends arrived on the ground, and the numbers were estimated at 200 at least. In the evening there was an enjoyable teaparty on the smooth shaven grass beneath the old trees. The pastor and the superintendent merely enjoyed the pleasures of the day in seeing the pleasures of their flock, and left the work to the teachers and friends. The absence of some of the teachers, unavoidable as it was, was greatly regretted.

EXETER.—The semi-annual meeting of the clergy of Huron held their chapter in this place on Wednesday, 9th inst. Members present, Rev. Rural Dean Hill, M. A., Rev. W. Henderson, Rev. E. J. Robinson and Canon Innes—Bishop's Commissary. Divine service was held in Christ Church, followed by Holy Communion. The Rev. W. Henderson saying morning prayer and the Rural Dean the anti-Communion office. Canon Innes then preached a very eloquent, forcible and scriptural sermon on Gal. iv. 26. The afternoon session was held at the parsonage. The Incumbent was appointed Secretary pro tem. The third chapter of Romans in Greek was read and discussed very fully, the presence of Canon Innes adding greatly to the interest and profit of the meeting. Apologies were received from the absentee clergy, whose "loss" to the chapter was greatly deplored and was certainly not "their gain." An expression of deep sympathy was voted to Rev. Mr. Mathew on account of his long and severe illness; also a heartfelt vote of thanks to the Canon for his able sermon. The next place of meeting to be at Blyth, subject—"Churchmanship." A paper thereon by the Rev. Mr. Craig, of Seaforth. The evening session was held in the church at 7.30, an exceedingly interesting paper was read by the Rural Dean on "Christian giving." The subject was then well enforced and illustrated by the Canon, and practically applied by the Incumbent. Notwithstanding the small attendance, owing we presume to the wet weather, the meetings were anything but dry to the clergy and people.

LONDON TOWNSHIP.—The evil spirit of latitudinarianism in the Church is continuously disappearing. Zeal in behalf of the distinctive principles of the Church is every day more manifest. In every part of the country is heard the sound from workmen erecting sacred buildings where there had been none. There is more reverence in matters pertaining to the worship. The Festivals are better observed; the rubrics are not called obsolete. In London Township there are now six churches where lately there were two only. On Monday, 14th inst., the interesting ceremony of laying the corner-stone of a new church on the 8th concession of London Township took place. In the neighbourhood reside many Church families—many of them of the Church of Ireland. In the DOMINION CHURCHMAN it was reported that, about eighteen months since, the Rev. E. Fletcher, of St. Matthews, had commenced a mission service among these members of the old Church in the Orange Hall, kindly lent for the purpose. Mr. Fletcher having been instrumental in establishing a church (though no church building existed there), was appointed by his lordship the Bishop to the charge of this congregation, as a part of his mission parish. They now hope before Christmas to hold divine worship in their new church. The corner stone was laid by the Rev. Canon Innes, the Bishop's Commissary, assisted by Rev. E. E. Newman, and addresses were delivered by Rev. Canon Innes and Rev. Evans Davis. The interesting ceremony concluded as it began, with the singing of a hymn, which was heartily rendered in the open air. The reverend gentlemen, with the incumbent and his wife, then adjourned to the residence of Mr. Powell, churchwarden, and partook of true Canadian hospitality. The church of which the corner stone was laid is to be a neat brick building, handsome and ecclesiastical in design and structure, and we hope that the good Church folk will have the edifice not only built but consecrated in time for the commemoration of the Advent.

LONDON.—Burial Service at St. Paul's.—We have to record the death of one of the oldest members of St. Paul's Church, Laurence Laurason, Esq., who died on Monday, 14th inst., aged 79 years. On Wednesday afternoon the body was borne from the family residence to the church of which he had so long been a faithful member, and where the burial service was held. The remains were received at the entrance by

Rev. Canon Innes and borne to a dais near the altar, while a solemn strain of music rolled forth from the organ. The burial service—so solemn, and breathing in its sad solemnity the consolations of never wavering faith—was read by Canon Innes; the draping of the altar and the reading desk being in keeping with the occasion. Upon the conclusion of the service the casket, enclosing all that was mortal of him with whom we had lately knelt at that altar and partaken of the "sacred feast," was borne to the hearse. The mayor and aldermen, the city members, and a large number of friends accompanied the funeral cortege to Woodland cemetery, where—dust to dust, ashes to ashes—the body was committed to its last resting place with the solemn service of the Church. Mr. Laurason was of an old Loyalist family, and well did he, through a long life, approve himself worthy of his loyalist lineage. He was ever faithful to the good old Church of England, ever true to her constitution. His name has been identified with St. Paul's Church from its earliest days, and he continued to the hour of his death to take a great interest in its advancement. He was for twenty years church-warden of St. Paul's, nor did he cease his labours for it as a zealous member even when enfeebled by the burden of many years. At an early day he became attached to the volunteer service. In it he was promoted from time to time, until he became Lieut.-Colonel, which position he continued to hold in the reserve militia of London. He had been acting Justice of the Peace for upwards of forty years, and assisted by his efforts in suppressing the rebellion of 1837. He represented the City of London in the Canadian Parliament after the union of Upper and Lower Canada. In 1866 he was appointed Police Magistrate of the city, which position he held until his death.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

Fourteenth Sunday after Trinity.—No. 42.

The Gospel for this day brings before us the "Healing of the Ten Lepers." Every one is familiar with the story of these lepers—the conspicuous absence of gratitude in nine out of the ten. The nature of the terrible disease called leprosy is well known—so horrible as to be the most vivid physical type of sin; incurable, except by the interposition of God directly acting upon the victim of the disease. Christ tried the degree of faith and obedience in all of them alike, by the command, "Go, shew yourselves to the priest"—shewing which was only permitted in order to obtain certificate of the cure having already taken place. This compliance with our Lord's direction had its reward; "as they went they were cleansed." At this point one of the ten advances beyond his fellows in proof of his large measure of religious feeling; he alone, and he a Samaritan, turned back with a loud and humble expression of gratitude to God. This one, and he alone, received confirmation of his entire restoration to health, when our Lord had dismissed him with the words, "Thy faith hath made thee whole." How sweet, gracious and pleasing to God; a voluntary thankfulness on the part of his creatures for all the benefits he had poured upon them, broadcast over the earth, among the evil and the good, upon the just and unjust! How awful, how condemnatory, is the absence of this gratitude, or a grudging and niggardly expression of it.

Thus far the Gospel. The Epistle extends the idea of the Gospel into that of a general cultivation of the gifts of the spirit. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These gracious qualities have the distinction of being in close accord with the Divine Will, and yet not in conflict with any earthly laws. They have the further force and virtue, here attributed to them, of effectively preoccupying the ground against the works of the flesh, where "love, joy, peace, etc." flourish; there is no room for "adultery, fornication, etc." For the latter there is no place in Christian life, nor inheritance in the Christian future for those who do such things; while the practice of the "fruit of the spirit" ensures such heavenly inheritance.

Well, therefore, does the collect make us pray for increase of faith, hope and charity; well does it teach us to pray for grace to love the Divine commands, that we may inherit the Divine promises. Obedience, in order that it may be acceptable to God must be LOVING OBEDIENCE, willing, eager, to please God—loving each command for the sake of Him who commands it.

HOLY CROSS DAY.—On the 18th of September, A.D. 335, a great church, built by the Empress Helena, was consecrated in Jerusalem; in that church next day was displayed to the faithful a portion of the newly recovered Cross of Christ. The famous "vision of the Cross," which the Emperor Constantine experi-

enced, is also connected with the commemoration in this festival.

THE CATECHISM.

Q. What is the second blessing which you received in Holy Baptism?

A. I was made "the child of God."

Q. Can this be separated from the first—"a member of Christ?"

A. Because it is by becoming a member of the Son that I am become a son of the Father.

Q. In what sense are you God's child?

A. By adoption. (Gal. iv. 4, 5.)

Q. Are God's adopted children all necessarily obedient?

A. No: some, as the Prodigal, leave their Father's house: (St. Luke xv. 12. See, too, Isa. i. 2, Deut. xxxii. 19.)

Q. In how many senses are the children of men called the children of God?

A. In four senses: (1) By creation (Mal. ii. 10, Acts xvii. 28). (2) By adoption: (a) Jews, in circumcision, (Rom. ix. 4, Isa. i. 2); (b) Christians, in Baptism (Gal. iii. 26, iv. 5, 6). (3) By following the example of Christ (St. Matt. v. 9, 44, 45). (4) By the Resurrection (St. Luke xx. 35, 36; Rev. xxi. 7).

Q. How must those adopted in Baptism continue God's children?

A. By abiding in Christ, and living according to their Baptism, in the strength of its grace. (See especially St. John xv. 4, 5; 1 John iii. 9.)

Q. In saying "Whosoever is born of God doth not commit sin," does St. John mean all the baptized?

A. No: Only those who abide in the Second Adam, to whom they were united in their baptism.

Q. Is there any connection between the several senses of "child" or "son" of God?

A. Yes. We are born into the world in order that we may be brought into the family of God by Baptism. We are brought into the family of God in order that we may walk in newness of life, after the example and by the grace of Christ. We are begotten God's *tekna* in order to become His *whioi*. And we follow Christ's example now, that we may be raised up in the Resurrection in His likeness, and be the "children of God, being children of the Resurrection."

Q. What should God's children be?

A. St. Matt. v. 9; Phil. ii. 14, 15; Gal. iv. 6; 1 Pet. iii. 8.

Q. What may God's erring children expect from Him?

A. Heb. xii. 8—chastisement by grief, losses, misfortunes, sickness, &c.

Correspondence.

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

ASSESSMENT PAID.

SIR,—In the Journal of Synod of the last—the 30th Session—at page 36 it is stated, "Apsley No. 2" objection "same as number one," which is "assessment not paid." I beg to say that the assessment for this mission was paid, both for W. & O. and Synodal purposes, the last instalment was paid in May.

Yours sincerely,
PHILIP HARDING.

Apsley, August 26th, 1882.

P. S. I have but just noticed this.

SUNDAY SCHOOL BOOKS.

SIR,—Will any reader of your paper send me some Sunday-school books? We are greatly in want of some for two Sunday-schools. The mission is poor, and therefore the money goes for the most important things first. My railway station is Waldemar on the Grey & Bruce, and my Post-office is Luther. Any donations sent to my address will be thankfully received and acknowledged.

Faithfully yours,
REGINALD S. RADCLIFFE

The Mission House,
Luther Village, Aug., 1882.

ALGOMA.

SIR,—I have to make the following acknowledgements, which I do with real gratitude:—\$8 from C. Day, Cargill; \$1 from Miss Bacon, Hatley, P. Q. Also a box containing, amongst many other articles of church furniture, four sets of altar linen all beautifully embroidered, two surplices, six stoles, one set of service books, one altar book, three splendid altar cloths, four large brass vases, and two Caen stone fonts, from friends in England, per Miss Willshire;

and another box containing The Speaker's Commentary, Life of Bishop Ken, Trench on Miracles and Parables, Taylor's Holy Living and Dying, Hore's Church or no Church, 2 vols. of Sermons, Archbishop Sumner's Exposition, John Wesley and Modern Wesleyanism by F. Hockin, two years of Chamber's Journal, and many other works too numerous to mention, per Miss Garrett, England.

At the same time I have received intimation that a suggestion of mine will be carried out (D. V.) by my friends in England, viz., the formation of small libraries suitable for clergymen, and to be sent for the use of parsons in the backwoods so long as they remain there. I have applied to our Bishop for any suggestions he would wish to make as to the kind of works he would think fit to form part of these libraries.

I am yours, &c.,

WILLIAM CROMPTON,
Travelling Clergyman, Dio. of Algoma.
Aspdin P. O., Aug. 23rd, 1882.

IRISH SOCIETY.

SIR,—The Rev. Mr. Bell is about to visit Canada and the United States, as a deputation for the Irish Society. Will you kindly publish this announcement and the accompanying letters commendatory from the Society and their Lordships the Bishops of Ossory and Meath, so as to secure him a favourable and generous reception.

Mr. Bell will reach Quebec by the Allan Line steamer *Circassian*, which leaves Liverpool on the 7th prox., spending from the 16th of September to the 10th of November visiting our several cities on his way to Detroit and Chicago.

Truly yours obliged,

W. T. SMITHETT,
General Secretary for Canada.

DEAR MR. FITZPATRICK,—I am very glad that you have secured such an excellent representative as the Rev. James A. Bell to plead the cause of the Irish Society in America. I am very glad to bear my testimony to his personal worth, as well as to his capacity and fitness for pleading the cause of a society which has such a noble object, and which has achieved so much good.

Yours faithfully,
WILLIAM P. OSSORY.

The Palace, Kilkenny,
15th June, 1882.

I have very great pleasure in commending to my brethren of the episcopate and to the clergy and laity of our sister Churches in Canada and the United States, The Rev. James A. Bell, Rector of Banagher, in my diocese, who is about to visit those countries as deputation on behalf of the Irish Society. The cause which he has to plead is one in which I have always taken the deepest interest, and I am thankful to believe that in Mr. Bell it will have so able and earnest an advocate. Most cordially do I furnish him with this token of my confidence and esteem, and most truly do I hope and pray that a blessing may attend him and his good work.

Ardbraccan House, PLUNKET, MEATH.
Navan, Co. Meath, Ireland,
9th June, 1882.

JEWISH REFUGEES.

SIR,—Do me the favour, if possible, of inserting the accompanying appeal in your paper this week. In ten days I shall be sending a remittance to the Society, and shall be happy to include any responses to this appeal which may be forwarded to me.

Yours faithfully,
JOHNSTONE VICARS,
Organizing Sec. to L. S. for Dio. Toronto.
515 Sherbourne St., Aug. 21., 1882.

EXTRACTS FROM REV. A. H. KELK'S LETTERS.

Jerusalem, May 22, 1882.

It is well to keep before the Committee the state of things in this country with respect to the Jews. There has been a constant influx for some years, but now the movement of which I spoke amongst Russian Jews seems to be taking a definite form, and almost every steamer brings some fresh arrivals. They come by fifties and hundreds at a time, and as they arrive in Jaffa, even when they have some means, there is no shelter for them except at an exorbitant rate. They do not want to have anything to do with the Rabbis here, and they therefore get no help, and the question comes what is to be done with them? As they could not obtain shelter I authorized about 50 to be spent in bedding, &c., and also make use of wooden sheds erected in our garden, together with some tents. Mrs. Longley Hall, of the C.M.S., and other ladies are willing to help in making mattresses, so that by this time they will have some place to cover them.

June 6.—Jews are arriving in considerable numbers by every steamer, chiefly from Russia, and it seems as if God intended that very many should settle in Palestine. If this were all it would be necessary that we should rise up to the work that is set before us. But this is not all. Many come to us of their own accord, and we are compelled to take them. Since I wrote to you we have admitted eleven young men as inquirers, three more are coming from Jaffa, another from Roumania, and the next vessel is almost certain to bring us many more. It taxes all our resources to the utmost. The Inquirers' Home will not accommodate all, and so we are compelled to see what other arrangements can be made. But the real question is this, **How** are they to be supported for the present, and what is to be done for them in the future? I fear this will come before the Committee at a very inconvenient time, but "necessity knows no law," and I must beg them to understand that . . . we are driven to do something. I suppose the mission has never known such a time of promise as we have entered on now, and if there is to be any venture of faith surely this is the time for it.

We see the promises of God being fulfilled before our eyes, bringing before us harvest fields fully ripe, a harvest of souls that might be gathered in, and we are constrained to make our appeal to you. For these people come to us with far different thoughts and feelings from those of the residents here, not bound by the Talmud, but ready to listen to pure Christianity.

June 21.—Large numbers continue to arrive by every vessel, drifting to this country without the aid of any emigration scheme, just selling their all to come here. . . . But what is to become of them? They land with almost nothing left, and they want to earn at once; many come to us because they learn very quickly that they can trust us. They say they can look for advice and help without the fear of being deceived. We cannot turn them away, but must help in some way. By those who have already come our resources are strained to the very utmost. Our House of Industry is full of young men, either lately baptized or preparing for baptism, and all learning useful trades. Our Inquirers' Home, where we are supposed to have only room for seven, has now thirteen. Ten more young men are coming to us who will have to be employed in outdoor work at our Sanatorium. We have families looking to us for help. Our schools are more than full, and every week brings fresh arrivals, of whom we must receive some; but the funds are not yet provided for these additional claims, and something must be done for the future.

A VOICE FROM THE BACKWOODS.

DEAR SIR,—Many thanks for your manly and outspoken article on the Rectory question, which is well in keeping with the conservative and yet progressive character of your excellent paper, which reveals a state of things sad and humiliating enough to every true Churchman.

With this particular phase of the question I have nothing to do, and it is only the *spirit* of your article that I admire; for I go further than you, and advocate the application of all these Rectory funds to the mission funds of the diocese in which they are situated. In no other religious body under the sun would such a state of things be tolerated as in the Church of England in Canada is unfortunately too common. No wonder that our beloved Church languishes and falls behind, when her interests are so ruthlessly sacrificed to a suicidal old fogyism, which, in the name of conservatism forbids all progress and improvement. There must be an inherent vitality about the Church, otherwise under the ruinously contracted and short-sighted policy of her authorities she must have long since died out and been forgotten. This is only too true generally—and in no place more so than in Canada—but as it relates to our present "rectorial" system in the dioceses of Huron and Toronto, it comes home with tenfold force. Here we have the richest congregations endowed, while scores of poor struggling missions are being held together in a hand-to-mouth thriftless fashion that is a disgrace to religion, and is fast bringing the Church of England in Canada—whose proud boast was that her clergy were socially and intellectually second to none—down to a position actually beneath some of the denominations who are wiser in their generation, and who are not willing to sacrifice the general welfare of their body, so that a few cily rectors may lounge about in broadcloth, and revel in the secure pasturage of a "fat living." If the Church is to be kept lean to make half a dozen fat livings, I say God help the Church, and the unhappy shepherds out in the cold. If any parishes should be endowed it is those struggling ones where too many of our men are fighting a losing battle with genteel starvation, and are sinking inch by inch into the slough of debt, which will eventually swallow them up; but that parishes which contain perhaps two-thirds of the whole wealth of the diocese should be exempt from contributing to the support of these clergymen, is a state of things which is opposed to

common justice and fair play, let alone the principles of Christian equity.

I know that it will be answered, that to devote the rectorial endowments to general purposes would be an invading of the "rights of property;" but are man's laws to be put above God's laws? Suppose there are "vested rights," what then? Has not every contributor to the Church a "vested right" in his money yet that does not prevent the Church fund lustily demanding a relinquishment of that "vested right" in her favour, and there should be enough Christian generosity and brotherly love abroad to cause these wealthy and enlightened congregations to voluntarily hand over their endowments to the common purse, and thereby place themselves on the same footing with less favoured congregations.

As for the legal aspect of the case, I know but little beyond this, that it seems probable that the legislature would readily grant the prayer of the Church did they desire to divert these revenues to the purposes mentioned. It may be *legally* right, but I defy anyone to prove that it is *morally* right. To look at the matter in the abstract, it is a glaring wrong; and if the Church be compelled to do moral wrong to save herself from doing legal wrong, how can we expect but that she will lag and languish at her work.

Could this most desirable object be attained, the clergy of this diocese at least would be the recipients of a minimum salary of \$1,000 per annum, which is no more than enough to afford a clergyman a decent living, with present prices. He might then be able to go about his work with some degree of happiness and interest, instead of staggering under a load of pecuniary care, which often wrecks his career and makes life a burden.

Some years ago the matter was brought up in the Synod, but so much rancour and bitterness was stirred up that it became a personal matter, and there was no opportunity of calmly discussing the question in a common sense and Christian spirit. It got too much into the hands of the lawyers, who discussed it purely from their own standpoint, and raised the cry of spoliation. Had the matter been approached in a charitable spirit, and personalities kept out, a different result might have accrued; but when parsons disagree, then comes the tug of war.

But I must close this lengthy letter. I might speak of the application of these funds to other purposes than the support of the clergy, but space forbids. I have written plainly and frankly because I believe the interests of the Church at large demand unsparing denunciation of this purblind torism and antiquated folly which sacrifices everything to certain "notions" whose only merit is that they are old. How often my heart burns within me when I see how our Church deliberately shuts her eyes to her best interests and puts her worst foot forward, thus retrograding when she might advance by bounds.

In conclusion, I am no disappointed clergyman, venting my bile upon my diocesan superiors, but I am simply writing in what I believe and always have believed to be the interests of our dear old mother Church. We clergymen of Huron have been twitted with being "dumb dogs," and not having the manliness or courage to express our opinions. I have therefore availed myself of your columns to state what mine are upon this question, hoping and praying that more progressiveness may mark the history of the Church in Canada in the next decade.

Truly yours,
R. F. DIXON.

The Parsonage, Bothwell, Ont.,
August 24th, 1882.

THE CHURCH IN THE NORTH-WEST.

SIR,—In my last I was speaking of the cathedral and of the Bishop's work and plans. The cathedral, St. John's College, and the Bishop's palace stand close together in as fine a situation as there is on the river, and they give an index to the character of the diocesan work—for this is the single exception, as far as I am aware, on the continent, where the true cathedral system is being carried out; and the cathedral is the real centre of the diocese. It is, in other words, a Collegiate church. The stalls are endowed. The Canons of the cathedral are teachers in the school, and professors in the College, and on Sundays they have not only duty to perform in the cathedral, but supply country churches within easy distance of the city. The cathedral staff at present comprises these not unfamiliar names: Very Rev. John Grisdale, Dean, who is also Professor of Systematic Theology in St. John's College; and the Rev. Canons O'Meara and Matheson, the former Professor of Exegetical Theology in St. John's College, and the latter Master of St. John's School. The Rev. A. L. Parker, a graduate of Trinity College, Toronto, has just been appointed to some position in the College, and the Bishop was expecting his arrival. His Lordship also stated in an interview which I had with him at Bishop's Court, that he wanted a man in Holy Orders, as Professor of either Classics or Mathematics in the

College, and Precentor of the cathedral. The position would be a very good one, as there would be attached to it an endowed canonry of the annual value of \$2,500, but the Bishop required rather a rare combination of gifts and knowledge—a thorough knowledge of either Classics or Mathematics, with a thorough knowledge of ecclesiastical music, and experience in training a choir. If the man were a classic he would be expected to write Latin prose and verse well, and of course to be able to teach others.

The Cathedral has grown wealthy through the "boom," as it owned a good deal of land just outside the old limits, and within the present limits of the city, a large portion of which was sold at the height of the excitement for a handsome sum. At least \$100,000 are to be spent in improvements, the buildings contemplated at present being of the new college, a bishop's palace, and residence for the dean and canons of the cathedral. A new cathedral must be built at no distant date.

Just now the fashionable residential quarter is the south-western part of the city along the Assinaboine, but the cathedral and college buildings will greatly enhance the value of the north end for residences, and the high prices at which southern properties are held will also have a tendency to lead the wise to this vicinity, especially as building lots here may now be bought at a very modest figure. Archdeacon Pinkham has a handsome residence on Mountain avenue, a fine broad street which cuts into Main street at right angles, between the Ladies' College and the cathedral, and it is not at all unlikely that this will become one of the fashionable streets, especially as the street cars will bring it within easy reach of the business part of the city.

Archdeacon Pinkham is also Superintendent of the Protestant schools of the Province. It is an influential position, and it was very gratifying to see it filled, and ably filled as it is, by a clergyman of the Church. The Archdeacon can do his work in the diocese at the same time as he performs his educational duties in the Province, and can perhaps do both better by the combination. It will certainly do the Church no injury in the minds of the people to see it thus well to the front. In the East we have been far too jealous of clergymen undertaking extra parochial duty, either as superintendents of schools or in any other capacity; but I believe that is a mistake, and we should rejoice when they are called to any position of honour or usefulness which is not inconsistent with their office, or incongruous with the work for which they were ordained.

Another matter in which Manitoba excels its sister provinces is in having a single university with affiliated colleges. I know not to whose wisdom and liberality it is to be attributed that St. John's College, St. Boniface's (Roman Catholic), and Manitoba (Presbyterian) are united in one University, with the Bishop of Rupert's Land as Chancellor. Yet so it is; and as yet harmony and perfect good-will prevail. It is also expected that any other colleges which may be founded will come under the same *regime*. The present advantage of this is manifest. The Province cannot endow a dozen universities, but it can endow one, and endow it richly, so that it will be thoroughly efficient for the purpose for which it exists. Each college will have the charge and discipline of its own students, who yet will have the advantage of the lectures, the library, and the museum, provided by the university. The university will also bear the expenses of all university examinations. It will do the men from different colleges all the good in the world to meet and compete with each other for scholarships and honours in the examination hall, and it will be a great advantage to have only one degree granting power in the Province. A degree there will have a fixed value, and not varying according to the standard determined by the colleges to suit themselves. There is, however, a rock ahead upon which the whole system may go to pieces: *viz.*, ecclesiastical jealousy. It remains to be seen how long Anglican, Roman, Presbyterian, Methodist, and other religious bodies can work together on any common ground. It will speak well for humanity and religion if it may be long indeed, but some one must in the nature of things acquire a controlling influence, and that will probably be the beginning of the end.

Besides the parishes I have already mentioned in the city, there are several in the immediate vicinity. Travelling along the Red River in a northerly direction towards Selkirk, there are St. Paul's, St. Andrew's, St. Clement's, and also a church at St. Peters in the Indian Reserve. Going in the other direction west along the Assinaboine, there are St. James', and Headingly. There is also a church on the east of the Red River, in the municipality of Springfield, and about six miles from Winnipeg, served by the Rev. S. Prichard, incumbent of St. Paul's, who is also registrar of the diocese, and secretary to the Synod, an active and genial man, who has been some years in the country and speaks of in the highest terms.

Yours, &c.,
K. L. JONES.

Winnipeg, June 20th, 1882.

Children's Department.

THE GOOD SAMARITAN.

FIVE miles to the north-east of the venerable city of Durham lies the extensive parish of Houghton-le-Spring. It contains about 17,000 inhabitants, but they are not maintained by the surface of the soil. The riches of the place lie underground, and underground its children pursue their daily toil; it is in the centre of the Durham coal-field. Thence comes the fuel to light up many an English hearth, and to speed many an English steamship through the ocean waves.

To the Churchman, however, Houghton-le-Spring is chiefly interesting as having been the earthly home of Bernard Gilpin, one of the truest sons of his dear mother and the most active of her ministers.

Bernard Gilpin was born in Westmoreland, A. D. 1517, and possessed in an eminent degree the strong will, high spirit and powerful intellect of the sons of the north, as well as the warm heart and strong affections often found among them. There was scope for all his gifts in the life of a parish priest, to which he devoted himself in early youth. The age, however, was one of strife and disunion; for the Church of England was casting off errors and abuses, and her ministers were divided between a desire to be quit of the evil and a fear of parting with what was good. So, shrinking from setting himself up as a teacher till he was thoroughly persuaded of the truth in his own mind, he remained at Oxford till the age of thirty-five, preparing himself by study and prayer to become a preacher of the Gospel. He went abroad at the beginning of the troubles in Queen Mary's reign; but after a time his uncle, the Bishop of Durham, persuaded him to come back and take the living of Houghton-le-Spring, then containing fourteen villages and inhabited by an ignorant, lawless people. Bernard Gilpin came and at once devoted himself to them. He led them to church, he prayed with and for them, he preached to them. He built a school for their children (a rarer blessing then than now); and when the young ones flocked to it from all parts of the country, and lodgings could not be found in the place, he received twenty or thirty of them into his own house, taking care of them as if he had been their own father. Every Thursday through the year he gave orders that a large pot should be set on the rectory fire and filled with meat for all who needed it; and on other days too he used to take poor people home with him and clothe and feed them. He would often return home from a day in his parish without a penny in his pocket, all having gone in almsgiving; and, like St. Martin of old, he was known to take off his cloak and give it to a half-naked traveller. The following instance of his kindness of heart has been preserved.

One day while he was making a journey with his servant, both riding on horseback, he saw several persons crowding together in a field at some little distance. Judging that some accident had happened, he rode to the spot and found that one of the horses in a team had just dropped down dead, and that its owner was grieving over his loss and calling himself a ruined man. Mr. Gilpin turned to his servant and told him to get down, unsaddle his horse, carry the bridle and saddle to the next town and leave the horse in place of the dead one. "Alack, sir," exclaimed the countryman, "I am not able to pay you the price of so good a horse." "Be of good cheer," answered the clergyman, "thou shalt never pay for him till I demand it. Meanwhile go on with thy work."

But it was not Bernard Gilpin's charitable deeds, nor his care of his own parish, which gained him the name by which we generally know him, the Apostle of the North; he won it thus. The country was in his days very ill

supplied with clergymen, not one third of the parishes possessing one. The neglected state of these destitute places moved Bernard Gilpin's heart; so, placing a curate at home, he began to visit the darkest spots in the neighbouring counties, spending two or three days in every village calling the people to church, and preaching earnestly and plainly to them. They crowded to hear him, and paid much heed to his words. For example: once when he was explaining the duty of honesty and the sin of stealing, a man who had lived by theiving rose up and in the face of the congregation confessed his past sins and his resolutions to do better.

But Bernard Gilpin's warmest compassion was roused in behalf of Reedsdale and Fynedale, lonely districts to the west of Northumberland, forming part of what was once called the Debateable land, and inhabited chiefly by marauders and cattle stealers, who lived by plunder, selling in England what they took in Scotland, and in Scotland the spoils of England. Among these fierce people the good missionary spent part of every year, usually Christmas-tide, when they were in general at home and more disposed to be taught. He did not mind the severity of the cold, the wildness of the country or its bad roads, though it did sometimes happen on his journeys that he had to pass the whole night in the snow out of doors. The natives of this district owned no law, but when a quarrel broke out among them, they used to muster their friends on each side and fight it out whenever they met, with swords and javelins. Such a quarrel was once raging in the village of Rothbury when Bernard Gilpin came to it in his missionary tour. One party came early to church, and while he was preaching the other entered; and stood fully armed, glaring at each other, one in the chancel, the other in the body of the church. The sight of their enemies inflamed them, and they began to clash their weapons and threaten each other; on which the preacher came down from the pulpit, and, stepping between them, got the ringleaders to promise they should be quiet while he finished his sermon. He then went up again into the pulpit and preached to them so earnestly the duty of meekness and forgiveness of injuries, that when the sermon was over they freely promised him to forbear all fighting, at least while he was in the neighbourhood.

On going early one Sunday into another church, he saw a glove hanging up from one of the arches, and, asking the sexton what it meant, was told it was put there by a man in the parish as a challenge to fight any one who should touch it. He begged the sexton to take it down and give it to him. "Not I, sir," said the sexton, "I dare do no such thing." So Mr. Gilpin sent for a long staff, took the glove down, put it in his bosom and went into the pulpit. The people soon flocked in and he began with reproving them for this custom of challenging and fighting. "I hear," he said, "that there is one among you who even in this sacred place hath hanged up a glove to this purpose, threatening to enter into combat with whosoever shall take it down. Behold, I have taken it down myself." And at that word, plucking out the glove, he showed it openly and taught them the Christian duties of forgiveness and charity.

Bernard Gilpin's labours were not thrown away. He won the love of a noble though neglected race to himself and then to his Master. "He was esteemed of them," says an ancient writer, "a very prophet, and all but adored." One old marauder, we are told, stole his horses, not knowing whom they belonged to; but on finding it out he brought them back at once, trembling with fear and begging forgiveness. He said that had he stolen them knowing whose they were, he should have expected to drop down dead.

The fatigue of these journeys wore out Bernard Gilpin's strength, still he worked on as he could. His last days were given to his own poor people and

his school children and he died on the 4th of March, 1583, aged sixty six.

Surely not in vain was the parable of the Good Samaritan (the Gospel for to-day) studied by Bernard Gilpin; and not in vain let us hear of a life so devoted to the best interests of his neighbour. Rather let each of us, according to his respective calling, go and do likewise.

A WELL "CURED" EDITOR.—At No. 80 King Street East, Toronto, Ont., are the editorial rooms of the *Sunday School Manual*, edited by Mr. Withrow, of 240 Jarvis St. in the same city. Conversing recently with several gentleman—one of them the representative of the largest advertisers in the world—Mr. Withrow remarked; "As to advertising, I consider St. Jacob's Oil the best advertised article by far. It is a splendid remedy too. Besides the many cases of rheumatism it has cured right amongst us, it has rendered me most efficient service in curing a severe soreness of the chest and an obstinate headache. It does its work satisfactorily."

We have satisfied ourselves, by trial, of the excellent qualities of the Esterbrook Steel Pens and commend their use to others. See advt.

According to Edwin Alden & Bro.'s American Newspaper Catalogue, just issued, there are 12,158 newspapers published in the United States and the Canadas. Total in the United States, 11,522; Canadas, 636. Published as follows: Dailies, 1,152; Tri-Weeklies, 80; Semi-Weeklies, 150; Weeklies, 9,078; Bi-Weeklies, 23; Semi-Monthlies, 202; Monthlies, 1,290; Bi-Monthlies, 12.

IT HAS STOOD THE TEST OF TIME.—For twenty-five years has Dr. Fowler's Extract of Wild Strawberry been before the people, and its popularity is to-day greater than ever, because it has proved reliable in the treatment of all forms of Bowel Complaint incident to the Summer season.

IS IT POSSIBLE that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, &c., make so many and such marvellous and wonderful cures as Hop Bitters do? It must be, for when young and old, rich and poor, Pastor and Doctor, Lawyer and Editor, all testify to having been cured by them, we must believe and doubt no longer.—*Post*.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

HOW TO GET SICK.—Expose yourself day and night, eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised; and then you will want to know *How to get Well*, which is answered in three words—Take Hop Bitters!—*Express*.

The nearer we follow nature in the treatment of disease, the more successful we are. Dr. Fowler's Extract of Wild Strawberry is Nature's Specific for Cholera Morbus, Dysentery, Colic and all forms of Summer Complaints. It speedily cures Canker in the stomach or bowels and is safe for infants as well as adults.

ASTHMA and HAY FEVER Their CAUSE and CURE. Knight's New Treatise Sent Free. Address the L. A. Keston Co., 15 E. 3d St., Cincinnati, O.

IRELAND of TO-DAY \$75 to \$150 Per Month. New Edition Now Ready. Give a Repression Bill Events of 1891, etc. Agents Wanted. J. C. McCURDY & Co., Philadelphia, Pa.

ST. JACOBS OIL TRADE MARK.



THE GREAT GERMAN REMEDY.

RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Eleven Languages. SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U. S. A.

GRAND OPERA HOUSE, O. B. Sheppard, Manager.

Engagement of the Renowned Comedians **BAKER AND FARRON**

For two weeks, commencing Monday, Sept 4th, in **MAX MULLER and CHRIS & LENA** As produced at the Standard Theatre, New York.

Box Office now open. Admission, 25, 50, 75c. & \$1.

A Perfect Coal and Wood Cook Stove



The Combination

On the principle of the self-feeder. The fire never goes out. Not more expensive in fuel than the common stove or range. As a baker it excels. Parties desiring the stove will do well to order at once as only a limited number can be manufactured this season.

Some of those now using the Combination:—Dr. S. Robinson, 41 Breadalbane St., Rev. W. D. Powis, 234 St. James Sq., C. Howarth, Druggist, 243 Yonge St., W. East, 374 Yonge St., E. F. Clarke, Prop. *Orange Sentinel*, W. Turnbull, 25 Walton St., Miss J. Muttlemey, 244 Simcoe St., Mrs. Nowell, 50 Wood St., H. J. Brown, 38 St. Mary St., P. Glocking, 107 University St., R. Dwyer, 5 Sullivan St., J. Bennerman, 18 Dovercourt Road, John Smith, 9 Kingston Road.

F. MOSES, Patentee & Manuf., 301 Yonge Street, Toronto.

7 PER CENT. NET.

Security Three to Six Times the Loan without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence and 8th in the business. Best of references. Send for particulars: if you have money to loan. N. B.—Costs advanced, interest kept up and principal guaranteed in case of foreclosure. **D. S. B. JOHNSTON & SON,** Negotiators of Mortgage Loans, ST. PAUL, MINN. Please mention this paper.

COOK'S SUNDAY SCHOOL PUBLICATIONS FREE

For fourth quarter to schools that have never tried. Full particulars and samples on application goods now ready. DAVID G. COOK, 46 ADAMS ST, CHICAGO

NIAGARA NAVIGATION COMPANY. PALACE STEAMER 'CHICORA.'

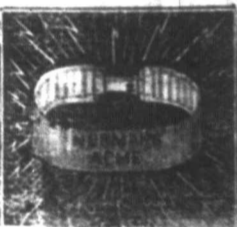
The steamer Chicora will leave Yonge-street wharf daily at 7 a.m. and 2 p.m. for Niagara and Lewiston, making close connection with Canada Southern and New York Central Railways. Shortest route to Niagara Falls, Buffalo, New York, and all points east, west, and south-west. For tickets and all information apply at R. ARNOLD, Corner Yonge and King streets, W. R. CALLAWAY'S, 30 King-street West, and 25 York-street, or HARLOW CUMBERLAND'S, 35 Yonge-street 24 York-street.

TORONTO, HAMILTON, & OAKVILLE. STR. SOUTHERN BELLE and GREAT WESTERN RAILWAY.

On and after MONDAY, the 19th instant, tickets will be issued (subject to conditions on same) to and from Toronto and Hamilton by ALL TRAINS on the G. W. R., returning by steamer, and by steamer returning by any train. Rates as follows:— Toronto to Hamilton and return, or "vice versa," good one day, \$1.25; good three days, \$1.50; Saturday excursion, good by boat Saturday to return by train Monday a.m., \$1; single fare by steamer, 75c.

Steamer will leave Mowat's Wharf daily (weather permitting) at 11 o'clock a.m. and 5.30 p.m. For departure and arrival of trains see G. W. R. time table. Season trip tickets and bi-weekly excursions "Saturday and Wednesday" by boat as formerly.

WM. EDGAR, G. W. R. A. & G. KEITH, Str. "Southern Belle."



NORMAN'S ELECTRIC BELT Institution, Established - 1874. 4 Queen Street East, TORONTO.

NERVOUS Debility, Rheumatism,
Lame Back, Neuralgia, Paralysis, and all Liver and Chest Complaints immediately relieved and permanently cured by using **ELECTRIC BELTS, BANDS, and INSOLERS!**

Circulars and consultation free.

McSHANE BELL FOUNDRY

Manufacture these CELEBRATED **CHIMNEYS AND BELLS** for CHURCHES, ACADEMIES, etc. Price-list and Circulars sent free.

HENRY McSHANE & CO.,

Baltimore, Md., U.S.A.

MISS BURNETT,

FRENCH Millinery, Dressmaking and
Fancy Goods.
FLOWERS AND FEATHERS.

71 King St. West, Toronto.

THE GREAT ENGLISH REMEDY

FOR THE CURE OF
Neuralgia, Severe Nerve pains, Nervous Debility, Lassitude, Loss of Appetite, Deficient Energy, Mental Depression, Seminal Weakness, and all Debilitating Diseases. All who suffer in any form with the above Complaints, should procure a bottle at once and obtain relief, for IT NEVER FAILS. Price 50 cents and \$1.

D. L. THOMPSON & Co.,
Homopathic Chemists,
Toronto.

50 all lithographed chrome cards, 2 alike, 10 Agts. big outfit, 10c. GLOBE CARD CO., No. 147 Portland, Maine

BIG PAY to sell our "Rubber Printing Stamps". Samples free. TAYLOR BROS. & CO Cleveland, O.

AGENTS Wanted for handsome illustrated standard works of character; great variety; low in price; selling fast everywhere; Liberal terms. Bradlee, Grosvenor & Co., Bradford, Ontario, Canada.

HIRES IMPROVED ROOT BEER 35c. Package makes 5 gallons of a delicious, wholesome, sparkling temperance beverage. Ask your druggist, or sent by mail for 35c. C. E. HIRES, 38 N. Dela. Ave., Philadelphia, Pa.

OPIUM

MORPHINE HABIT No pain cured. Ten years established, 1,000 cured. State cases. Dr. M. H. Quincey, Mich.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1879.



ONTARIO —STAINED— Glass Works

I am now prepared to furnish Stained Glass in any quantity for

**CHURCHES,
DWELLINGS,
Public Dwellings,
&c., &c.**

In the antique or Modern Style of Work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or enurement.
R. LEWIS, London, Ont.

H. STONE, SENR. UNDERTAKER, 239 YONGE ST.

No connection with any firm of the Same Name.

CLINTON H. MENEELY BELL CO.,
Successors to Meneely & Kimberly, Bell Founders, Troy, N. Y., manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues sent Free to parties needing Bells.

A RARE OFFER

\$1 Worth of SHEET MUSIC FREE

Buy fifteen bars of **Dobbins' Electric Soap** of any grocer; cut from each wrapper the picture of Mrs. Foggy and Mrs. Enterprise, and mail to us, with full name and address, and we will send you free of all expense, your own selection from the following list of Sheet Music to the value of One Dollar. We absolutely GUARANTEE that the music is unbridged, and sold by first-class music houses at the following prices:

INSTRUMENTAL.		Price
Artist's Life Waltzes, (Kunster Leben), op. 316, Strauss		75
Ever or Never Waltzes, (Toujours en Amants), Waldteufel		75
Chase Infernale, Grand Galop, Brilliant, op. 23, Kolling		75
Turkish Patrol Revue, op. 23, Kolling		75
Pirates of Pousance, (Lancers), op. 23, Kolling		75
Sirens Waltzes, op. 23, Kolling		75
Enlilias, Polpourri, op. 23, Kolling		75
Espresso, Polpourri, op. 23, Kolling		75
Travellers, Polpourri, op. 23, Kolling		75
Night on the Water, (Edy), op. 23, Kolling		75
Hustling Leaves, op. 23, Kolling		75
VOCAL.		Price
Patience, (The Magnet and the Chain), Sullivan		25
Olivette, (Torpedo and the Whale), Sullivan		40
When I am Near Thee, (English and German words), Abt		40
Who's at my Window, Osburne		25
Lost Chord, Sullivan		40
My Dearest Heart, Sullivan		40
Life's Best Hope, Meininger		40
Required Love, (4 part Song), Archer		25
Sleep while the Soft Evening Breezes, (4 part Song), Harrison		30
In the Gloaming, Vickers		25
Only be True, Winner		25
Under the Eaves, Sousa		25
Free Lunch Cadets, Sousa		25

If the music selected amounts to just \$1, send only the 15 pictures, your name and address. If in excess of \$1, postage stamps may be enclosed for such excess. We make this liberal offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trial long enough to know just how good it is. If, after trial, they continue to use the soap for years, we shall be repaid. If they only use the soap once, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper. Same this paper. A box of this Soap contains sixty bars. Any body buying a box, and sending us six out of Mrs. Foggy, can select music to the amount of \$1.50. This Soap improves with age, and you are not asked to buy a useless article, but one you use every week.

L. L. CRAIG & CO., Philadelphia.

FREE TO ALL!

One set (6) Silver Steel Tea Spoons, 1 Silver-plated Sugar Shell, 1/2 dozen colored Japanese Napkins, 1 elegant colored Engraving, The Lord's Prayer, with colored portraits of Washington, Lincoln, Garfield and Arthur, size 10x12 inches. All sent post paid, provided you will cut this out and return with 12 three-cent postage stamps to pay postage and packing expenses. Address **E. GRIBBOUT & CO., 10 Barclay St., N. Y.**

72 A WEEK, \$12 a day at home, easily made. 72c. Outfit free. Address **TRUE & CO., August Maine.**

Employment for Ladies.

The Queen City Suspenders Company of Cincinnati are now manufacturing and introducing their new **Stocking Supporters** for Ladies and Children, and their new **Under-Suspenders** for Ladies, and want reliable lady agents to sell them in every household. Our agents everywhere meet with ready success and make handsome salaries. Write at once for terms and secure exclusive territory. Address **Queen City Suspenders Co., Cincinnati, Ohio.** 67 Leading Physicians recommend these Supporters.

For Agents, Capitalists, Builders, Carpenters and Trading Men.

NEW INVENTION.

GARRISON'S

ARTISTIC BAY WINDOW

Or Common Windows Changed to Bay Windows.
New in Theory, New in Principle, New in Application. The Latest Architectural Idea. Universally Endorsed. Exceedingly Popular, and Selling Rapidly.

THIS great building improvement is becoming very popular wherever introduced. It adds greatly to the comfort and appearance of new buildings and makes old buildings have the appearance of modern ones. Is very ornamental. Makes rooms cooler in summer and warmer in winter. Creates a circulation of the air and keeps the heat of the sun from the room. The old blinds are used as part of the improvement. No change made in the glass or sash. Carpenters and Builders that want to make from \$10 to \$20 per day instead of the regular wages, will find it just the thing.

Parties with Means looking for a business that pays largely can purchase 10 to 20 counties and sell out by counties to carpenters and builders or realize a steady income from royalty. I employ no Agents but sell territory in quantities at low prices, so that the profits are very large, in some cases exceeding \$500 per month. I furnish models and drawings to purchasers and give full instructions. It is not necessary to be a carpenter to sell territory. Send stamp for circulars, engravings and terms. I make easy terms with carpenters on first county to introduce it. No postals answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp.

W. S. GARRISON, Patentee, Cedar Falls, Iowa.

HAVING acquired the sole Patent right (patented in Canada, March 6th, 1882.) from Mr. W. S. Garrison, for all the counties west of Ontario, in the Province of Ontario, I am prepared to dispose of the same to Builders, Carpenters, or parties with moderate capital, who will find large returns by the purchase of the rights for one or more counties. Communications, enclosing stamped envelope for reply, addressed to **FRANK WOOTTEN, P.O. Box 2640, or 11 York Chambers, Toronto St., Toronto,** will receive prompt attention.

WANT 200 WIDEAWAKE AGENTS

an Honourable and Legitimate Business throughout the United States.

THING LIKE IT

success to those who have started.

EVERYBODY!

body Buys.

roduced! If you Want to

Something Entirely

the New Process

Pictures.

The business is popular and permanent. Many who have engaged in the new business are clearing \$300 to \$400 per month. Agents drop other business to handle our invention. This invention consists of preparing white paper so sensitive that Photographs can be taken without camera or chemicals. Elegant pictures, with a Negative, taken in five minutes. Pictures copied, Stereoscopic Views, Pictures of Persons, Buildings, Machinery, Manufactories, Goods, Horses, Cattle, also reproduce Drawings, Plans, Estimates, Sketches, and Seroll Drawings or anything; so plain and simple that a child ten years old can make them, and at the cost of one-fourth of a cent each.

There is no machinery, no chemicals, no camera, no dark room required. You can make Pictures at your own home. The whole thing is prepared and made so simple that any girl or boy of ordinary intelligence can take as good a picture as the photographer and chemist that discovered it.

Here is a Chance for Wideawake Agents.

We send full instructions to prepare the paper and make the pictures and a full outfit, consisting of an ornamental box containing one printing frame, one tray, one negative, and sample of sensitive paper for \$3.50, prepaid by express or mail. If you want to try it before you purchase, send 50c., stamps, and we will send full instructions to prepare the paper and make the pictures. No postals answered.

GARRISON & CO.,
Lock Box 12, Cedar Falls, Iowa.

OUR FALL STOCK OF WOOLLENS

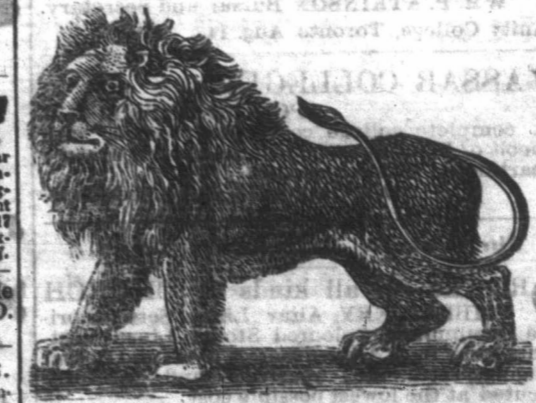
Of all kinds is now complete, and is the

Most Extensive we have ever Shown.

OUR CLOTHING TO ORDER

Is proverbially cheap, and

The Style and Fit are Unsurpassed.



For any style of Clothing, or any article of Dry Goods, go direct to the **GOLDEN LION**, and save money.

R. Walker & Sons,

33 TO 37 KING ST. EAST, TORONTO.

ALMA LADIES' COLLEGE,
St. Thomas, Ont.
Buildings and Furnishings the Finest in the Dominion! For the higher Christian Education of young women.
Buildings and Furnishings cost nearly \$60,000. Attendance, first year, 134. Full staff of experienced and skilful teachers, 13; and lecturers, 5. Has a Preparatory School, an Academic Department, and a Three Years' Collegiate Course to Graduation, embracing Intermediate, Junior and Senior Matriculation; also Three Years' Courses in Music and Fine Art, with diplomas to successful candidates. Its COMMERCIAL COLLEGE is fully equipped—Phonography and Telegraphy being among the branches taught.
\$100 paid in advance secures board, room, light, laundry, and tuition in literary subjects, including the languages, music and drawing, for one year! Terminal rates for the same, omitting the music and drawing, \$38 to \$45 per term. 125 Ministers' daughters at half rates, except for extras. Opens September 6th, 1882. Send for Circulars, etc., to Principal AUSTIN, B.D., St. Thomas, Ont.

BEST TEACHERS, American and Foreign, for every department of instruction, low or high, promptly provided for Families, Schools, Colleges. Candidates' New Bulletin mailed for stamp. All skilled Teachers should have "Application Form" mailed for stamp.
Many Canada Teachers, Governesses and Tutors secure good places in United States.
Many Canada Schools apply for Teachers, among them Bishop Hellmuth Hellmuth College, London, Ont. J. W. SCHERMERHORN, A.M., Secretary, 7 East 14th Street, NEW YORK.

BISHOP'S COLLEGE, LENNOXVILLE.
MATRICULATION EXAMINATION,
Tuesday, Sept. 19th.
Two Bursaries open for competition.
Students not prepared to matriculate can enter the Preparatory Year.
For further information apply to the Bursar, E. CHAPMAN, Esq., Lennoxville, or to the Rev. Principal LOBLEY, Cacouna, P. Q.

BOARDING & DAY SCHOOL, PORT HOPE.
Mrs. and the Misses Logan, will (D.V.) re-open their School, Tuesday, Sept. 12th.
Circulars on application.

Business Education.
DAY'S COMMERCIAL COLLEGE offers excellent facilities to young men and others who desire to be thoroughly prepared for business as Mr. DAY, the Principal, has been engaged in teaching accounts for many years, and further, possesses an extensive business experience acquired in several departments of commerce.
For Circular, address, post paid, JAS. E. DAY Accountant, 96 King Street West, Toronto.

TORONTO.
CHURCH SCHOOL FOR BOYS.
Classes for Private Tuition AT "THE POPLARS,"
36 Grosvenor St., Queen's Park,
MICHAELMAS TERM begins (D.V.) Sept 1, 1882.
Junior pupils especially prepared for entrance at Trinity College Boarding School (Port Hope); Seniors for Law, Medicine, Arts, Divinity and other Examinations. All such pupils hitherto successful without exception. Pupils also instructed singly after hours, at special rates.
Applications to
RICHARD HARRISON, M.A.

Collegiate School.
Cor. Bloor St. West & Avenue Road.
WILL re-open 4th September. Principal, WM. TASSIE, M.A., LL.D., assisted by an EFFICIENT STAFF of highly qualified masters. Residence, 49 Bloor Street East.

HELLMUTH LADIES' COLLEGE,
LONDON, ONTARIO.
Affords the highest Education in every department.
PATRONESS,—H. R. H. PRINCESS LOUISE.
Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.
French is the language spoken in the College
Music a Speciality.
A limited number of the daughters of Clergymen received at half charges.
For Terms, "Circulars" and full particulars, address the Rev. Principal, or MISS CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

MR. BARRON'S SCHOOL,
GOSE'S LANDING.
Will Re-open September 1st.
F. W. BARRON, M.A.,
Formerly Principal U. C. College.

MR. SPARHAM SHELDRAKE
Receives a limited number of pupils of from eight to thirteen years of age
FOR BOARD AND TUITION.
Address:—"THE GROVE,"
Lakeland, Ontario.

ST. JOHN BAPTIST SCHOOL,
333 East 17th St., New York.
Under the charge of the SISTERS OF ST. JOHN BAPTIST.
Address the MOTHER SUPERIOR, as above.
Ecclesiastical Embroidery.
Address—CHURCH WORKROOM, 233 East 17th Street New York

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.
School for the higher education of Young Ladies in association with The TORONTO COLLEGE OF MUSIC. Under the patronage of His Honour Lt.-Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils.
Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.
Michaelmas Term will begin Thursday, September 5th.
A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address
The Reverend A. LAMPMAN,
or Mrs. LAMPMAN, Lady Principal.

TRINITY COLLEGE SCHOOL,
PORT HOPE.
Michaelmas Term
WILL BEGIN ON
THURSDAY, SEPTEMBER 14th, 1882
Applications for admission or information should be addressed to the
REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

UNIVERSITY OF TRINITY COLLEGE, TORONTO.
The Matriculation and Supplemental Examination will begin on TUESDAY, OCT. 3rd.
For particulars respecting the curriculum and scholarships application should be made to the Rev. Prof. Jones, Registrar.
WM. P. ATKINSON Bursar and Secretary.
Trinity College, Toronto Aug. 14.

VASSAR COLLEGE,
POUGHKEEPSIE, N.Y.
A complete college course for women, with Schools of Painting and Music, and a preparatory department. Catalogues sent.
S. L. CALDWELL, D.D., President.

The Church Embroidery Guild.
ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Dossal Hangings, etc., etc., received and carefully executed at the lowest possible cost.
Apply to the PRESIDENT,
173 Gerard-street, east.

Beautiful Hair is one of the most striking and pleasing of characteristics and can easily be obtained by the use of the Cingalese Hair Renewer. Sold at 50c. per bottle by all druggists.

The North American Mutual Life Insurance Co.
Guarantee Fund. . . . \$100,000
Deposited with Govt. . . . \$50,000
HON. ALEX. MACKENZIE, M.P., President.
HON. ALEX. MORRIS, M.P.P., Vice-President.

THE TONTINE INVESTMENT POLICY of The North American Mutual Insurance Company combines in one form the greatest number of advantages attainable in a Life Insurance Policy. It appeals at once to the intelligence of all who understand the principles and practice of Life Insurance.
All Policies whether on Life or Endowment Rates, are subject to no higher charge in Premium Rates, in taking the "Tontine Investment" form.
The extra benefits of this are conditioned only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself.
Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life. These are combined in the "Tontine Investment Policy" of The North American Mutual Life Insurance Co., which also issues Annuities and all the ordinary approved forms of Life Policies.
Agents wanted. Apply to
Wm. McCABE,
Managing Director.

CONFEDERATION Life Association.
THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers
Policy No. 618, issued in 1872, at age 30 for \$1,000 on the All-life plan. Annual premium \$37.89.
At the Quinquennial Division on the close of 1878, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same.
This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing five years 29 7/8, EQUAL to 46 3/4 per cent. of the annual premium.
The cash profits for the five years are \$42.53, equal to 41 per cent. of the premiums paid during that period.
The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.65, equal to 12 1/2 per cent. of the annual premium.
The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.
The next Quinquennial Division takes place as early as possible after close 1881.
President,
HON. SIR W. P. HOWLAND, C.B. E.C.M.G.
J. K. MACDONALD,
Managing Director.

G. N. LUCAS, STEAM DYE WORKS,
385 1/2 Yonge St., Toronto, Ont.
Gentlemen's clothes cleaned, dyed and repaired. Feathers and Kid Gloves cleaned and dyed without stain. Ladies' Dresses and Mantles cleaned and dyed without taking apart. Orders by express promptly attended to.

MENEELY & COMPANY, BELL FOUNDRERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes, Academy, Factory Bells, etc. Patent Mountings. Catalogues FREE. No Agencies.

SUTHERLAND'S, 288 Yonge-street, Toronto. The Dominion Book Store. Books New and Second-hand; Clergymen's Libraries bought; Sunday School Libraries supplied. All orders mailed free on receipt of price.

The Great Church LIGHT.
FRANK'S Patent Reflectors give the most Powerful, the Brightest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get Circular and estimate. A liberal discount to churches and the trade.
I. P. FRANK, 25 East St., N. Y.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANUZEN & TIFT, Cincinnati, O.

J. & R. LAMB, BANNERS.
Silk and Gold Banners, \$5.00 Each.
Larger Banners, \$10, \$25, \$50
Silk and Gold S. S. Banners, \$5.00 each
Send for Circular, 59 Carline St. N.

How IT WORKS.—The purifying and healing properties of Dr. Fowler's Extract of Wild Strawberry impart a healthy tone to the diseased mucous surfaces of the Stomach and Bowels. Its cooling, soothing properties counteract pain, its antiseptic properties correct canker and foul humor, and its tonic astringent nature corrects all exhaustive discharges—such as Dysentery, Diarrhoea, Cholera Morbus and Summer Complaints generally.

Mr. Abraham Gibbs, Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief. I saw the advertisement of Northrop & Lyman's Emulsion of Cod Liver Oil with Lime and Soda, and determined to try it. I have taken one bottle and it has given me more relief than anything I have ever taken before and I have great pleasure in recommending it to those similarly afflicted."

CANADA STAINED GLASS WORKS
ESTABLISHED 1856.
All Kinds of Church and Domestic Glass
JOS. McCAUSLAND,
76 King Street West, TORONTO

TORONTO STAINED GLASS WORKS.
William Elliott,
12 & 14 Adelaide St. West.
CHURCH GLASS IN EVERY STYLE.

ESTABLISHED 1836.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.
Premises,---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.
The very highest order of workmanship and tone quality always guaranteed.
—THEY HAVE NOW ON HAND—
A very Fine Harmonium, 2 Banks of Keys, 15 Stops, and 14 Octaves Pedals. Suitable for a medium sized Church.
Will Be Sold at a Bargain

TO ORGANISTS—BERRY'S BALANCE 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-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing 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 Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

D FOWLER'S EXTRACT OF WILD STRAWBERRY

Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea-Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.
FOR SALE BY ALL DRUGGISTS.
T. MILBURN & CO. Props., Toronto

Bob Swabans School as in letter Sept 8 - 1882 for matriculation