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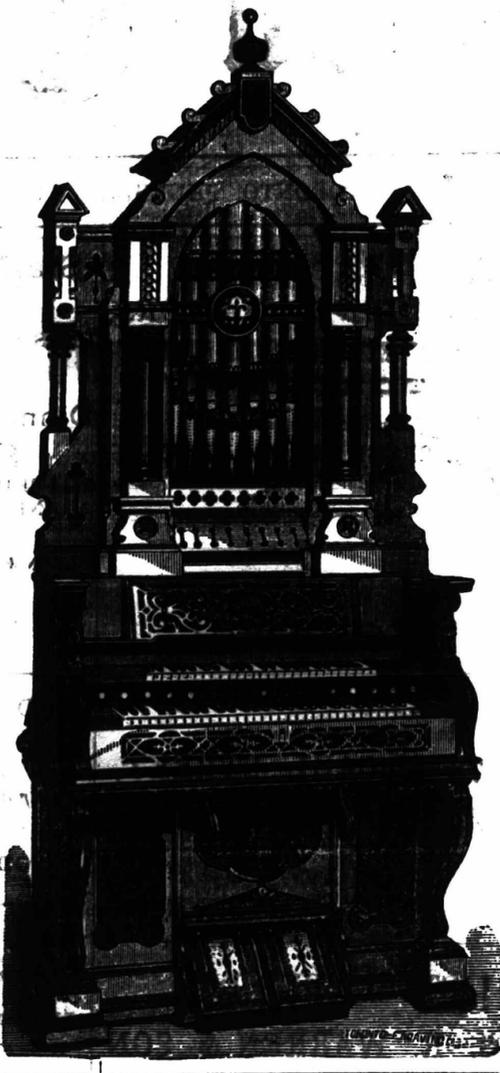
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THURSDAY, AUGUST 5, 1880.

THE Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Rev. Chas. Egbert Kennett, Principal of the Theological College at Madras, on account of his missionary services in India, especially among the Tamil-speaking population.

On Sunday, the 4th ult., the Bishop of London took the step to put in force the sequestration against Mr. Mackonochie, by the publication of the sentence on the doors of the church. Early in the morning, a clerk from the Diocesan Registrar produced a legal parchment document reciting the sentence, and appointing the Registrar to receive the emoluments of the Church of St. Alban's, Holborn, and to provide for the performance of Divine service.

Canon Miller, a well known leader of the so-called Evangelical party, and who was nominated to a canonry at Worcester in 1871, died on the 11th ult. He was recently appointed Vicar of Greenwich and Canon of Rochester. Age 65.

Mr. Tom Taylor, editor of *Punch* for the last seven years, has recently died suddenly at the age of sixty-two. He was also an art critic for the *Times*, and a skilful dramatic writer.

Colonel Tottenham has protested on behalf of the Irish landlords, and, as he thinks, on behalf of the English ones too, as he believes the present act brought forward by Mr. Gladstone, is utterly subversive of all the rights of property. The number of evictions in Ireland, after all, is only about one in six hundred; and he thinks that a comparison with England, both in respect of tenants leaving their holdings, and to farms unlet, would be greatly in favor of Ireland. The evictions in Galway, Mayo, and Sligo, where most of the disturbances took place, were 480 last year as against 497 in the rest of Ireland.

The Cambridge Commissioners have resolved that Fellows shall be required to take Holy Orders only to the extent absolutely necessary for the work of each college. Mr. Roundell proposed in the House of Commons to throw open to laymen all Fellowships and Headships of colleges at both Universities. Mr. Gladstone expressed no disapproval!

The First Chancellor's living which has fallen vacant since the change of government, is the incumbency of the native parish of William of Waynflete, a former occupant of the Woolsack. The new Incumbent is the present active secretary of the Central African Mission. Wainfleet is in the marsh district of Lincolnshire. Both Bishop Tozen and Bishop Steere were formerly incumbents of neighboring parishes.

The annual meeting on behalf of the Church of Ireland Sustentation Fund was held in the library

of Lambeth Palace, the Archbishop of Canterbury in the chair. The ninth report showed that the amount received from all sources in England only amounted to £2,090. This made a total £61,274 received since 1871, when the fund was formed. Of this sum, £10,750 has gone to the Episcopal Endowment Fund of various Dioceses. The sum of £37,000 had been remitted to the Representative Church Body for distribution among the necessitous parishes. There was left to be invested for interest, £5,201.

It is stated that the action of the Bishop of London's officer, in issuing the writ of sequestration against Mr. Mackonochie was a purely formal act, to complete the terms of Lord Penzance's judgment of 1878, now under appeal to the House of Lords, and has no reference to any ulterior measures of persecution, to which it was, at one time, supposed that the Bishop had, under pressure from the Persecution Company, lent himself.

Should Chancellor Harrington persist in resigning the canonry of Exeter Cathedral, the emoluments of the office are expected to be devoted towards the endowment of a deanery at Truro of £500 a year, and two canonries of £250 a year each.

The curate of St. Columb Major, Cornwall, states that a Sunday School appears to have been in existence in that parish as far back as 1587. The parish records show that from that date there was continual expenditure on the school building, but no payment of any kind for teachers. The Rev. Francis Partridge therefore believes that his parish Sunday School can claim an antiquity as great as the Milan schools of St. St. Charles Barromeo, and far greater than the schools of the Rev. Thomas Stock and Robert Raikes.

Miss Grant has finished the reredos for Edinburgh Cathedral. It is to be an exceedingly beautiful composition, very delicately and gracefully worked out. The subject is the Crucifixion. The central figure of Christ is in complete relief, the cross being only raised on the background. At the foot of the cross, also in complete relief, is Mary Magdalene kneeling and weeping. The other figures are in more or less prominent relief as their importance would appear to demand. It is executed in white marble. All the figures are about four feet high.

THE ELEVENTH SUNDAY AFTER TRINITY.

THE Pharisee was the typically religious man of his time. Had he lived in our day he would have been almost idolized. He would have attended the "May Meetings" in Exeter Hall and elsewhere, would have subscribed to benevolent institutions and have been foremost in every showy public work. He would have had none of the unbelief of the Sadducees, none of the worldly Erastianism of the Herodians, none of the exaggerated asceticism of the Essenes; but he would have been assiduous in all good works, regularly attentive at church, and a bright example in very many respects to his fellow men.

The Publican—the tax-gatherer—was the typically irreligious man of his period, who had preferred base, earthly gain to sharing the lot, sometimes the very hard lot, of the children of the promises. But in the parable the Pharisee is seen to compare himself approvingly with others, reflecting with satisfaction

upon himself; while the Publican thinks of nothing to plead on his own behalf. One thought only possesses his spirit—that he is a guilty sinner standing before the One all-holy God. The Pharisee is not thought of, by him, in any way of comparison or contrast, because he is absorbed with a sense of his prostration before the Being who has filled his mind with a sense of his unworthiness. And this is the spirit which receives now, to real purpose, the Gospel of the Lord Jesus Christ. As long as the Jews of old, being ignorant of God's righteousness, went about to establish their own righteousness, they could not submit themselves to the righteousness of God. And as long as men think little, and care to know little, of their sins, and fix their attention on their presumed excellences, they are not likely to resort to the sacrifice of the Saviour. As long, too, as they imagine themselves able, by their own natural strength, to reach the standard of virtue which the current opinion of the times approves, they are not likely to care for the graces of the Spirit of Jesus, or for the power of the sacraments of Jesus. The soul must learn to feel with the Publican, "I am nothing, I have nothing. Be Thou in grace and mercy my all in all." Therefore in prayer the first cry is for mercy, the mercy which all of us need. And in all our public services, the principal petition the Church teaches us to offer, is for mercy at the hands of Him whom we have so unrighteously offended. The Pharisee felt no need of mercy, while it was the only blessing the Publican asked; and therefore he "went down to his house justified rather than the other."

THE PROPOSED CONSTITUTION FOR THE DIOCESE OF TORONTO.

THE altering of a Constitution is a very grave matter, and it may justly be presumed is not contemplated without some reason, real or imaginary. At the late Toronto Synod, the Ven. Archbishop Whitaker, we believe, remarked that the present Constitution was the result of the careful legislation of many years, and so was not lightly to be changed. We perfectly agree with the remark; and we are also decidedly convinced that, if the Church is to be governed by Diocesan Synods as recently invented in the United States and as now carried on in Canada and elsewhere, the Constitution of the Toronto Synod is based upon wise and just principles.

The Diocese of Huron has been referred to as an example worthy of imitation in respect to Constitution, and as justifying the proposed change. We will look at the matter, therefore, both as to the abstract principle, and also in its practical working, as exemplified in the above Diocese. The present Constitution provided for an Executive Committee composed of ten clerical members, and ten lay members of the Synod. The duty of the Executive, among others, is that of naming the Standing Committees of the Synod, afterwards enumerated. The new Constitution also provides for the creation of an Executive Committee. This Committee consists of sixty members, nominally. Fifteen of these shall form a quorum. The great difference here is that this Committee, itself, has the entire control and direction of all the interests of the Diocese.

Now, what is the great difference in principle in the two cases? It is this: There are, in a large body of men, specific interests, as well as specific qualifications. The Toronto Synod recognizes this, and refers to a select body the responsibility of naming those to the fulfillment of the several trusts, from the classes so interested as well as so capable of fulfilling those duties. So of the Clergy Commutation Fund. The clergymen to deal with that are those specially connected with the fund that is to be dispensed. In the case of the Mission Board, &c., &c., the committees named are to be so in view of fitness to re-

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LOY, Gen. Agt.

present the particular interest, or to deal with the particular subject. So the Mission Board is to consist of one clergyman from each *Rural Deanery* (not of every Rural Dean), in order that all parts of the Diocese may be represented.

The one tends to *representative* legislation; the other tends to *centralisation* legislation.

The Toronto Constitution gives the Bishop his just weight and influence in the formation of such an Executive Committee, while it recognizes and provides for the special privileges and special interests involved.

The Huron Constitution, while it nominally gives all the elective power to the Synod, does really less conserve particular interests, in that, not only does it confine all the legislative power to the Standing Committee or the Executive Committee, as styled in the proposed Constitution, but also in the manner in which they are constituted to office.

Not only is there a security to specific interests in assigning specific duties to particular persons, but also in the fact that they are nominated to office by the committee appointed for that purpose, the nominations being submitted to the Synod afterwards. Further, also, because that in the new Constitution a quorum of *fifteen*, in all, is made capable of legislating for each and every interest of the Church.

In the Huron Constitution, *ten* forms a quorum; and, as another point of difference in the Toronto new Constitution, the Bishop has the power of nominating *one-third* of the whole committee. The character of this Executive Committee, in each case, is the pith and substance of the whole matter. The Executive Committee of the new Constitution goes far to do away with the powers of the Synod and the necessity for it.

Particular committees (not a committee) are necessary in view of *particular interests and particular qualifications*; but it must rest with the collective body of the Church to legislate for the Church. The proper province of any committee is only to aid them in doing so; and of that aid they are themselves still to be judges as to its measure and value.

With respect to the working of the principle of the new Constitution in the Diocese of Huron, it depends altogether from what stand-point it is regarded, in determining whether it is either satisfactory or admirable. The facts are these:—The Standing Committee is composed, as to the clerical element, of the dignitaries and the Rural Deans chiefly, if not exclusively. It is a matter of opinion, entirely as to how far such an element should predominate. It is a fact that all the business of the committee is managed by a few of its members, chiefly there in London, or within easy reach of it. This is caused, partly, no doubt, by the fact that members of the committee pay their own expenses. As a necessary consequence the Bishop has far more than a Presidency in the Council of the Church. As believers in the Divine origin and authority of Episcopacy, we could have no possible objection to the principle of Episcopal jurisdiction. The main objection we should have to this arrangement would be that the responsibility of any line of action would thereby be placed on the wrong shoulders. If episcopal government, pure and simple, is to be adopted, then sweep away Synods, Committees, and everything else except such persons as the Bishop might call to his assistance, as he might require them. We could understand this; and the force of public opinion, if nothing else, would, no doubt, ensure just as satisfactory results as at present—perhaps more so. But we very strongly object to placing the responsibility of the control of the Diocese in the hands of a committee of six (which, indeed, means fifteen), while the real power is in other hands. *Let the acknowledged responsibility and the power go together*, and then we know what we are about, and we know what to expect.

But if the Huron practice were to prevail in the Diocese of Toronto, the Bishop would not, as there, exercise sole and entire control—that is, at least, while the present leaders of the Synod remain members of the "Church Militant." And then, by the present Constitution, the legislative and executive

functions of the Diocese would, out of a committee of sixty, be vested in some fifteen or twenty residents of the City of Toronto and its immediate neighborhood—a result most disastrous to the work of the Church in the Diocese.

If Synodical action is to be continued, the present system of committees should also be retained. They might, however, be *easily reduced to about half the number*; and several of them, when so reduced in number, need meet no oftener than *half-yearly*. Most of the objections raised to the present Constitution would thus be obviated.

CHURCH THOUGHTS BY A LAYMAN.

No. 28.

SYNOD CONSTITUTION TINKERING.

THERE is no worse sign of inherent weakness in any structure than the need of incessant alterations and repairs, they prove that a faulty design has been completed by bad workmanship. Judged by such a principle what a monument of incapacity and unsoundness is the Synod of the Toronto Diocese!

Year by year since its birth, the construction of this Synod has been in the hands of the doctors who have prescribed all that the skill or ignorance of professional constitution-mongers can suggest to give tone and vitality to a radically weak system without success. The defect is far deeper than the reach of such treatment, and more, it would have tried the strongest frame to have been subjected to the experiments which this unhappy victim of quackery has had to bear with. It is said of a bad knife that, with a new blade and handle, it would be all right, and a cracked jar, it is well-known, is as good for an ornament as a sound one so long as it is never touched or used. It is so of this Synod, with an entirely new constitution it would be all right, that is, if the defects of the old were not restored, and, although it is a very cracked and much dilapidated organism, it would do very well if never put to any active use, never touched or moved. A Synod is supposed to be a representative body, it has no other reason of life. But we may ask, representative of what? Does it represent the wisdom of the Church, or the folly, the breadth of its communion or the narrowness of some of its members, the pious loyalty, zeal, fervour and spirituality of Churchmen, or the indifference, worldly ambition, party prejudices and spiritual deadness of mere churchgoers and church barnacles who adhere to the hull but share not in the life of the sacred vessel?

This annual tinkering of the Synod's constitution with incessant discussing, year in and year out, of schemes of amendment in committees, street corners, dining rooms, &c., &c., absorb the great bulk of the energy and time which laymen can spare for church matters, and waste no little of the time which the Clergy might with profit spend in their studies or parishes.

In the Toronto Diocese Churchmen are realizing the agitated life of a French politician who spends his days arranging to build up or destroy the constitution of the government. They have no time to consider what a Synod can do to infuse new vigor into the Church, for the time is occupied in seeking to take the Synod to pieces like a child's puzzle and put it together in some less ingenious form.

That such a toy can be made of this Synod, that it can be treated as a vile body by constitution experimenters is most sad evidence of its being wanting in the dignity, the self-confidence, and self-respect which such a body must have to be worthy to exist at all, for, lacking these, its instability of purpose and variability of character deprive its acts of moral weight

and subject its decisions to contemptuous neglect.

That this semi-moribund body is a toy, is the sport of those who delight to bring such institutions into contempt by using them for private purposes is manifest by the fact that although ostensibly a representative body, representing two hundred and twenty-four parishes or missions, spread over a vast area, it is made to select *half* its delegation to the Provincial Synod from one congregation, one sixth from another, *ten twelfths* from one city, *all from one party*, and from the rest of the Diocesan congregations, that is for 221 out of the 224, this wonderful representative Synod selects two representatives for the Provincial Synod. When we consider that those six men form one congregation, and the other six are all active party men, that they are all of one party, that in fact they are the rulers, the executive of that party, it is glaring enough that the poor Synod is constitutionally in too weak a condition to defend itself against those who make it a tool of their party and that their party means a committee in Toronto who try to "run" the Diocese of Toronto. There is a proposition being considered to place all the business of the Synod in the hands of sixty of its members and to abolish all the committees. This is revolution, it is practically saying to the sick man, "Your constitution is hopeless, we have tried all sorts of tonics, alteratives and diet, but to no purpose, give up the game and appoint a substitute while you live a retired life."

A body of sixty is big enough for a national Parliament, too big for a committee for work by fifty, and its sessions would develop a style of debate ridiculously out of place in a committee.

The inevitable, the unvariable course pursued by such a body would follow, the appointment of sub-committees, and the grand result would at once be manifest of having revolutionised the Synod solely to secure the appointment of a number of committees by the deputy Synod of sixty, instead of directly by the Synod itself. Is that worth a revolution? Then two other results must follow, the Bishop would be thrown into the thick of a party fight every Synod and every deputy Synod meeting. As has been pointed out by a very high authority in that Diocese, the Bishop would have to listen in each Synod, to criticisms sometimes not very sparing or courteous, upon the actions of the deputy synod of sixty for which he is presiding officer, would be held responsible, and thus be made by necessity a combatant in the Synod. But if the Bishop, as is averred, would be thus responsible, a very grave danger would arise, greater far than has been, so far, pointed out, the danger of his endeavoring to secure as members of the deputy Synod those whom he could control and guide. The temptation to do this would betray the independence, as it would lower the official dignity, of the Bishop by subjecting him to suspicions and aspersions affecting his honor, purity, justice and uprightness as an Episcopal administrator.

All men should avoid the appearance of evil and Bishops, of all men, should stand free from temptation to do anything to weaken their own, or lower the independence of any member of the Synod.

At present, happily, all the Toronto Diocese are loyal to the Bishop, but we foresee clearly that the proposed deputy Synod of sixty would create a *Bishop's party*, a set of Episcopal courtiers ever looking for direction and for reward in following its obsequiously, to the Bishop. That to him would be disastrous, yet it would either occur really or be believed to have occurred, if the Synod abrogates its functions by throwing the reins of government into the hands of a committee of sixty. No worse

course can befall a Diocese than a party Bishop, or a Bishop who is suspected of being "run" by party wire-pullers; no temptation can be more demoralizing to a Bishop than the flattery of men who are aiming to get him into their toils in order to put on him their bit and bridle and saddle as a party hack. To secure control of the proposed deputy Synod would excite party zeal to intense heat; it would inspire old forms of agitation with new life, create fresh development of party warfare, throw into confusion all the enterprises of the Dioceses, cast into obscurity and shadow all spiritual work and chill to death the now tender blades of effort which promise a harvest of peace and the fruition of unity. Suppose instead, of tinkering at the constitution of the Synod, a few years be spent in quiet practical work under the present one. We urge our Toronto brethren, laymen especially, to give up legislation in Synod and take up Christian conference and efforts. The very design of a Synod seems to have been so far lost sight of in Toronto, that we cannot wonder, that weary of wrangling over interminable amendments to trivial profitless propositions, some are longing to see the Synod abolished.

The gathering of delegates from all the centres of church life should be a time for brotherly communion, for refreshing interchanges of Christian ideas and thoughts, for friendly weighing over modes of work and personal difficulties and successes in Church labors, a time for stimulus in devotion and strengthening of resolve, a time to look to with hope and look back upon with delight. Alas! that men should spend such golden opportunities as a Synod affords in the infinite pettiness of botching, and patching, and tinkering the constitution of the body instead of rousing it and raising it to a nobler life by devoting its energies to furthering the cause of the Church. This prostitution of a Synod's design has created a new class of agitators who are never heard of except at Synod. These troubles of a race on both sides need a check, and their occupation would be gone were the Synod to devote itself to practical church work, such as they do not understand, do not care for, and will not touch.

ARGUMENTS IN SUPPORT OF A DIOCESAN MINISTRY.

BY THE REV. E. SOFTLEY, B.D.

The great plea for the action of the Huron Synod in 1875, was the missionary work of the Diocese, and that the proper use of the surplus of the Commutation Fund was the promotion of missions. Leaving this, however, as an open question, I will but assert that the adequate support of existing laborers should be a primary object; and that, from every just consideration, their wants and claims should first be met. In saying this we do not at all under-rate the importance of the missionary work. For this, however, the only source of supply is the laity of the Church. The responsibility as to the progress of that work must rest upon them, so far as the supply of means is concerned. It is always to be remembered that the object contemplated is merely the adequate supply of the actual wants of the working clergy; which are, as a rule, commensurate with the years of their service.

So, it is a minimum, not a maximum; nor does it at all affect the important matter of Church Patronage, which must be governed by various considerations.

And a just provision, according to years of service, would greatly encourage incoming laborers to the ministry in the Diocese, as giving them an assurance of the Church's practical sympathy and in giving them a definite prospect. So, also would it foster contentment in an allotted sphere, and encourage faithful endeavors after the real prosperity of the Church in that locality.

I have referred to the influence of the social element upon the Church as regarded from a worldly stand-point. I would now make a few remarks on the importance that justly attaches to the social influence of the clergy, as related to the work of the Church and the cause of religion. It is not desirable that the social habits of the clergy should be assimilated to the frivolities of the world; but it is desirable, and even necessary, that they should be enabled to maintain such a position of respectability for themselves and their families, as to entitle them to mix in the society of the better portion of the community. The interests of religion require this, as do right and reason.

But if a faithful laborer in Christ's work, and an old servant of the Diocese, is obliged, in order to be honest, to allow his wife to do her own work, and to allow his children's education to suffer for the same reason; does the injury stop there, and is it confined to them and to himself only? Thus, there are two requirements of a man of God so separated: moral and social. Of the two evils he chooses the least, and it is well if both duties are not compromised.

It is yet to be added that the injury to the children of the clergy is not confined to earthly things. Such experiences cannot, in the nature of things, present the ministerial calling to them in a very attractive point of view; nor is it likely, deprecate as we may, to increase their respect for the Church.

I say, here, far less than might justly and truly be said. This will be corroborated, I know, by many.

Here, be it remembered, that too much stress cannot be laid upon the necessary force of man's moral senses, whether it be in matters of every-day life, or of religion. This will admit of no sophistry. We will try all things in an even balance.

Ecclesiastical questions must abide the same issue. No force of ecclesiastical authority can nullify it. All the power and prestige which attaches to the Church as a Divine organization, as constituted by Him, can only substantiate its claims as it is so commended. It was St. Paul's argument, "commending ourselves to every man's conscience in the sight of God." As a law of Heaven, the law of right and wrong can never be broken with impunity. Any action that deprives the Church of this support in the human mind, must affect the most necessary and essential element of its power for good. If it loses this, it loses all; its weakness here, is its greatest weakness.

I should not be true to my convictions, if I failed to say that I consider that the Synod of Huron in 1865 did a *wrong* act when they so legislated as to cut off the annuitants on the Surplus Commutation Fund from participation in its benefits. If it be said that it was the action of the clergy interested, be it remembered also, if it was so, those who gave such action their acquiescence, did it, most probably, because legal opinion was placed *in terrorem*, before them. It was, in effect, "If you do not assent, we can compel you." I recently saw a statement that "No evil, physical or moral, is ever cured by being ignored." I hold that it applies in this case. It cannot and ought not to be ignored; and I believe that an evil does exist, and a wrong has been done. The evil may be remedied, in part, by return to a just principle. I believe it to be the only wise course. Individuals may err, or do wrong; and they may (thank God,) repent. So may God.

I notice that at last session, a motion was made to renew or extend the Sustentation Fund, for the increase of missions or benefit of missionaries. This is beginning at the wrong end. First give adequate support to the reverent and old servants of the Diocese, and then appeal to the laity in this way for the enlargement of the missionary border.

It yet remains to be said that, not only should the just and actual wants of the sons of the Diocese have the first claim on the Church's funds, but that, actually, no want or interest of the Church in the Diocese would suffer from such a course.

I have already said that the extension of missionary operations may most properly and powerfully be advocated in a renewed appeal for the Sustentation Fund; but Archdeacon Marsh has declared his readiness to prove, from the actual re-

turns of last year, as shown in the Synod Journal, that the present resources are adequate to meet all existing demands, in accordance with the scale and plans he has proposed.

Lastly, I will say that, as I prefer to deal with the matter in a positive form, I do not here enter into the comparative merits of the scheme adopted at the last session in aid of a portion of the missionary clergy. I will merely say that it is inadequate in its character and in its application, to meet and to supply the need that it acknowledges.

BOOK NOTICES.

A DICTIONARY OF CHRISTIAN ANTIQUITIES.—Edited by William Smith, D.C.L., LL.D., Classical Examiner of the University of London, and Samuel Cheetham, M.A., Professor of Pastoral Theology in King's College, London. Complete in two volumes. Illustrated by nearly six hundred engravings. Willing & Williamson, Toronto.

This important and valuable work is a continuation of Dr. Smith's celebrated "Dictionary of the Bible." It is, however, an entirely separate and independent work, is complete in itself, and is moreover such a storehouse of information on all subjects connected with early Christianity as can be found in no other work, ancient or modern. To say anything in praise of Dr. Smith's Dictionaries will appear to most people altogether superfluous. He is universally known to be the most eminent English compiler of dictionaries in the present or any other generation. The work before us is an invaluable library in itself, and is rightly styled "a condensation of the learning and scholarship of the past eighteen centuries respecting the antiquities of the early Christian Church." The amount of research contained in these volumes is amazing, and can only be accounted for by the fact that there were associated with Dr. Smith seventy co-laborers, who were selected from the most distinguished scholars of Great Britain and who had made the subjects treated of in this great work their special study. They have given their readers ample means of substantiating their research, their accuracy, and candor, and have undoubtedly succeeded in presenting to the world a work of vast erudition, and of practical and permanent value to every reader of the Bible. The reader who looks for elaborate articles on the subjects introduced, and desires a fair approach to completeness will find his expectations fully gratified. The writers have evidently done the best that could have been done in order to give a full account of the matters on which they undertook to write. Many of them are of a good length; none of them too long, however, for the longest are generally the best. We may mention the articles on "Monastery," "Holy Orders," "Rings," "Ordination," "Liturgy," &c. The articles on "Exorcism" and "Inscriptions" are particularly good.

This is an unabridged and exact reprint of the English edition, from a duplicate set of plates purchased from the English publisher by Messrs. Willing & Williamson, who will, we are sure, meet with a large amount of success in their praiseworthy undertaking.

No clergyman, no Sunday school teacher, no reader of the Bible can afford to be without this work.

FASTING, WHAT IS IT?—This is the title of a leaflet published by an anonymous writer, who professes to be a member of the Church of England. We have carefully revised it, and the only answer the writer appears to give to the question which heads the book is, that it is a Popish ceremony which savors of superstition, but which it is nevertheless lawful and proper for a Christian to observe; not, however, at any season, but only when

he is in such distress of mind that he has no appetite for his food and forgets to eat his bread. This is such a remote contingency, for the sleek, well-fed, comfortably clothed Christians of modern times, that no doubt the tract will meet with their warm approval. Fasting in any form involves a certain amount of self-denial, and self-denial is of all things most hateful to them. We are disposed to think, however, that the writer is not a safe guide for sober-minded people, because he is obliged to confess himself in opposition both to the teaching of the Church of England and of the primitive Church, for he candidly confesses that the custom of observing the Lenten fast dates back as early as A.D. 180, and that the practice of fasting in Holy Week dates back even earlier. If the writer were a modest man one would think the antiquity of the practice would have been sufficient to convince him that its propriety is not a thing to be lightly spoken of; but, unfortunately, it appears according to our author that a *Pope* in A.D. 180, fixed the Lenten fast at 86 days, and that another *Pope* added four days, and as the author is afflicted with "Papal-mania," he is of opinion that the observance of Lent is a Popish practice, and therefore one to be avoided. But if the Church can truly be charged with "Popery" in A.D. 180, then we can only say that Popery must then have been on the side of the true religion, for if the Church were not pure in doctrine in A.D. 180, when men professed the Christian faith at the risk of their lives and property, when was it ever pure? It seems to us something like a satire to hear the comfortable Christian of to-day, talking of the "Popery" of men who laid down their lives for the truths of the Christian religion. The flippant manner of the writer of the leaflet in question may be judged from the fact that he describes those who have adopted the practice of early communion as turning the Lord's Supper into a "Holy Breakfast." It would seem as if he had no higher conception of the most solemn rite of our religion than that it is a new meal which changes its character according to the hour of the day at which may be celebrated! This mode of scoffing at brethren of the same household savors neither of charity nor of common decency, and can only meet with the reprobation of all right-minded men.

The chief arguments which the author uses to show that the Church of England is wrong in prescribing days of fasting is the assertion that "there is no injunction in our authorized version for Christians to fast, nor is it implied that they should do so; for when our blessed Lord said, 'When ye fast,' He was addressing the Jews, who were commanded to fast by the Lord. Now, it appears from St. Matt. v: 1-2, that the discourse was addressed by our Lord to His Disciples, who, though Jews by birth, were Christians in that they believed on Him. If the gloss which the author of the tract puts on St. Matt. vi: 16, be correct it would apply equally to other passages in the Sermon on the Mount, of which there has never been any doubt of their universal obligation. The argument of the tract is that the Jews were commanded by their law to fast at certain times, but our Lord exhorted them not to fast as hypocrites; but fasting is nowhere else expressly enjoined; therefore, concludes our author, fasting is no longer necessary.

Let us apply the argument to another subject. The Jews were commanded by their law to pray, our Lord directed them not to use vain repetitions, and told them when they prayed to pray after this manner, "Our Father," &c., but the use of the Lord's Prayer is nowhere else expressly enjoined, therefore its use is unnecessary! The impotence of any such conclusion may be readily seen when we find our Lord declaring that after His departure His disciples should fast (see St. Matt. ix: 15; St. Matt. ii: 20; St. Luke v: 85), and when we see how the early Christians regarded the matter in practice. In the Acts xiii: 2-3 we read, "As they ministered to the Lord and fasted, the Holy Ghost said 'Separate me, Barnabas and Saul, for the work whereunto I have called them.' And when they had fasted and prayed and laid their hands on them they sent them away."

The Church of England looks upon fasting as a means of self-denial, not as a meritorious act of itself, but as one of those means whereby the soul may advance in spiritual life and become strong to resist temptation. She does not enter

into minute direction as to the mode of fasting, she leaves that to the conscience of her children. To one who dislikes meat and likes fish, it is no fast to be denied meat. It is not the going without particular food that constitutes a fast, but the denying ourselves things we really like, whether it be meat, or drink, or amusement or anything else. Furthermore, to abstain from particular pleasures or meats, and then to spend the money we have temporarily saved by our abstinence on ourselves is no fast. That is merely postponing the period of self-indulgence. Our fast, to be complete, must, as far as possible, be made to benefit others,—the poor, the sick, the fatherless, the Church, are all channels for the fruits of our fastings and abstinence. With all the writer of the tract says against fasting as a mere form or ceremony, we cordially concur, but the fault we find with him is that he appears to think that that is the only mode of fasting. What is needed now-a-days is not a dissuasive from fasting, but instruction how to fast aright, so that it may be a source of strength to the soul. As the author makes a point in his tract of certain discrepancies which have been discovered between the authorised version and the ancient codices, we may add that in our citations from the New Testament we have quoted none but those in which the Sinaitic and Vatican codices are in accord with the authorised version, and one in which the Alexandrian codex does not also agree. But not only on this occasion, but on another do we read of the Apostles fasting. S. S. Paul and Barnabas, "when they had ordained them elders in every church and had prayed with fasting, they commended the Lord on whom they believed."—Acts xiv: 23. Here, at two "set seasons," namely, the ordination of ministers, we find the Apostles doing exactly what the Church of England teaches should be done to-day when she directs her people to fast on the Ember days. Moreover, St. Paul exhorts the clergy of Corinth in this strain, "approving ourselves as the ministers of God in much patience * * in fastings." 2 Cor. v: 4-5.

QUESTIONS ANSWERED.

SIR,—Can the Oxford Tracts be had bound together in book form, or can the whole series be obtained from any Canadian publisher?

ARTHUR JARVIS.

The Oxford Tracts (for the Times) are not kept by Canadian publishers. They were published by J. H. Parker & Co., 377 Strand, London E., Eng. 1838-40, 6 volumes, cloth, 8 vo. Price, £1, 5s. stg. A complete set, second hand, is occasionally advertised for sale in some of the English papers.

SIR,—Will you tell me the meaning of the word "generally" in the phrase in the Catechism "generally necessary to salvation?" Also, the meaning of the word "prevent" in the prayer beginning, "Prevent us, O Lord, in all our doings," &c.

RICHARD STOKES.

The word "generally," at the time the Catechism was composed, was used in the meaning as the word

"universally" now is, and that is its meaning in the Catechism. The word "prevent" means literally, "go before." It was formerly used, as in the Prayer Book, in the sense of going before as a guide and protector. It is now generally used in the sense of going before for the purpose of hindering.

SIR,—In some controversies on ecclesiastical organizations, I have seen Acts 15: 22, referred to with considerable triumph. Can you inform me what is the authority for the word "and" in the text:—"Elders and brethren?"

THOMAS ARMITAGE.

There is no very ancient authority in the Greek manuscripts for the word "and" in this passage. The M.S.S. known as Aleph, A, B, C, D, the five most ancient manuscripts of the Greek Testament, omit it; as do the Vulgate and Armenian Versions, Irenæus, Origen, &c., &c. The passage will then read—as indeed the context requires it—"The apostles and elders, brethren;" showing that here the term brethren applies to the apostles and elders.

IDLENESS.—Idleness is the dead sea which swallows up all virtues, and is the self-made sepulchre of a living man.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE ROMAN CHURCH UNCERTAIN IN SACRAMENTS.

X. Thirdly, there is the greatest possible doubt as to the validity of every sacramental office or act performed in the Roman Church. Roman controversialists constantly attack the Church of England as having only doubtful orders and sacraments, but the only even plausible reason they offer for this accusation is, that just one paper or parchment out of a long series of documents which attest the episcopal character of William Barlow, a bishop of Henry VIII's time, who had a fourth share in consecrating Archbishop Parker, is missing; and, therefore, *may* perhaps have never existed. So far as that is concerned, all the documents necessary to prove the consecrations of all the Bishops of Christendom for the first four hundred years are hopelessly lost, many Roman ones were destroyed in the sack of 1527, and many of the later French ones disappeared in the Revolution; yet no one treats these losses as disproofs. But the uncertainty which hangs over every rite and ceremony in the Roman Church is not one which could be cleared up by finding a paper, or any number of papers; it is of the very essence of the whole system, and cannot be set right anyhow. It is due to the doctrine of Intention, peculiar to the Church of Rome, and decreed, under anathema for rejecting it, by the Council of Trent (Sess. vii., Can. xi.), according to which it is necessary that the bishop or priest who performs any religious ceremony should inwardly mean to do what the Church intends to be done in and by that ceremony. If the minister withhold this inward assent, either from personal unbelief, from ill-will, or any other cause, the act is null and void, and conveys no grace whatever. And so Cardinal Bellarmine, one of the most learned, able, and famous of Roman Catholic divines, says:—"No one can be certain, with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the intention of the minister, and no man can see another's intention." ("Disput. Controv. De Justific." III. viii. 5). What this practically means is that no Roman Catholic can be sure that he himself has ever been baptized, confirmed, absolved, or given Holy Communion; or even if he be morally certain of the honesty and piety of the bishops and priests who have professed to do these things for him, has no warrant at all that they have been validly ordained, since the bishop who professed to ordain them may have withheld his intention, or have himself in turn been invalidly consecrated. And indeed, the frequent Roman practice of having but one consecrator of a bishop imports another uncertainty into Roman orders, for Liguori lays down that priests ordained by a bishop who has had but one consecrator are *doubtfully* ordained ("Theol. Mor." VI. ii, 755). And, as in Italy at the Renaissance and till after the Reformation, the higher clergy were very widely infidel, as also in France just before the Revolution, while in Spain they were often secretly Jews in religion, only conforming outwardly, there is the most serious possibility, if the doctrine of Intention be true, that Holy Orders have failed in all these countries, and therefore that the orders of the Anglo-Roman bishops and clergy, all derived from these sources, have failed, too; whereas in England there has never been, even in the laxest times, any such clerical unbelief prevalent as to import this peril. Thus there is the greatest uncertainty attaching to all Roman sacraments, on the showing of Romans themselves.

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OXFORD MILLS.—Church of St. John the Evangelist.—By the appointment of the Rev W. A. Read as the first Incumbent of the newly formed Mission of Oxford Mills, it has risen from the rank of a district chapel to that of a Parish Church. In order to mark its increase in dignity, the people determined that its interior should be more worthy of its position, and more in accordance with the rules and spirit of the Book of Common Prayer. This idea had been working for some time, and through the energy of Mrs. McCann and Mrs. Wolfe was carried out; every family belonging to the congregation helping with a right good will. The walls have been nicely tinted, the floor covered with cocoa matting, and an internal chancel erected. The whole appearance of the interior of the building has been much improved. The chancel has been made as near as possible as they were in times past, while at the same time the seating capacity has been rather increased. By the will of the late Rector, the Rev. John Stannage, the present Incumbent holds in trust a quantity of Church ornaments, of which Kemptville and Oxford Mills are to have the first offer, and to whom they will be given on condition of their being duly used. Oxford Mills

has now accepted its share, and they were used at the quasi re-opening which took place on the last Sunday in July. The special gifts include a magnificent crimson altar cloth, elaborately worked by Mrs. J. G. Brydone, of Petworth, England, who also gave the banner for the Lectern. Upon the east wall hangs a handsome hanging once used in the church of the Judicious Hooker, at Bishopbourne, near Canterbury, and renewed by Mrs. Horsley, of Dover, England. The beautiful pede mats are the work of the Misses Ingles, of Henstridge. The late Rector had provided part of the legal furniture for the Holy Table—a desk and a pair of vases—while the present Incumbent gave the alms dish—all these are of polished brass. In accordance with the law decisions, the vases, (filled with lovely flowers from the gardens of two prominent laymen, Mr. W. B. Jones and Mr. Wm. Johnston), stood, not on the Holy Table, but on a ledge at the back. Upon entering the little chancel it must be evident to all that an attempt, successful as far as it goes, has been made to carry out loyally the rules of the Church of England. It is a most satisfactory point, too, to notice that it is the people who have been the means of thus beautifying their new Parish Church. It was accomplished with the consent, but not at the suggestion of the parson. *Laus Deo.*

BURRITT'S RAPIDS.—We hear that extensive improvements are in progress at Christ Church, and hope to give full particulars before long.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 31st, 1880.

MISSION FUND.—*July Collection.*—Toronto, St. Stephen's, \$16.80, All Saints', \$43.72, St. Paul's, \$13.50, Holy Trinity, \$16.65; Grafton, \$6.00; St. Peter's, Cobourg, \$40.00; Lloydtown, \$2.20; York Mills, \$5.17; Cavan, St. Thomas', \$3.85, St. John's, \$1.75, Christ's, \$1.80, Trinity, 6c; Cartwright, \$4.10; Hastings, 54c; Alnwick, \$2.20; Norwood, \$1.67; Westwood, \$2.00; Dysart, Guildford, \$1.18; West Dysart, 56c; St. Philip's, Unionville, \$1.05; Christ Church, Stouffville, \$3.09; Holland Landing, \$2.24; Sharen, 98c; Parkdale, \$4.44; St. Mark's, East Oro, \$3.64. *January Collection.*—Parkdale, \$2.00. *Donation.*—J. A. Donaldson, \$1.

DIVINITY STUDENTS' FUND.—*April Collection.*—Parkdale, \$3.00.

ALGOMA MISSION FUND.—Balance in hands of Mr. John Strachan, on account of Bishop's Reception at Trinity College, June, 1880, \$26.25. *Day of Intercession Collection.*—Parkdale, \$1.15.

RECEPTION FUND.—*Subscription.*—Gooderham & Worts, \$9.00.

The Rev. A. G. L. Trew, formerly of this city, has removed from Santa Barbara, and entered upon the rectorship of the Church at San Gabriel, Los Angeles Co., California.

NEWCASTLE.—On Friday evening the 25th ult., the Lord Bishop held a Confirmation at St. George's Church. Fifteen males and eighteen females were confirmed. The Bishop was met at Bowmanville by the Rev. Canon Brent, and driven by him to Newcastle. The service at the Church was preceded by an *Andante* from "Organ Sonata" by Mendelssohn, beautifully played by Mrs. Brent. Evensong was said to the third collect, when the Confirmation took place, and the Bishop delivered an eminently practical address. On the altar was a beautiful vase of choice flowers, and another surmounted by white water lilies graced the font. Mrs. Brent played Wely's "Offertoire No. 4" as a closing voluntary. After the services, the congregation generally, at the invitation of the rector, repaired to that gentleman's house to be introduced to their Bishop, where they enjoyed a couple of hours' conversation, and partook of refreshments. The Bishop was greatly pleased with the church, and with the class of candidates.

FENELON FALLS.—We are requested to say that the severe and prolonged illness of the Rev. Wm. Logan, occasioned by a slight sunstroke, from which he is now recovering, has been the cause of neglected correspondence.

PARKDALE.—On Sunday, July 25th, the Festival of St. James, the Bishop held a Confirmation in St. Mark's Church, which was literally packed with a very attentive congregation. The responses, as usual, were well made, the singing general and hearty under the able leading of Mr. W. P. Atkinson and our efficient choir. Evensong was said by the Rev. C. L. Ingles, of Drummondville, the lessons read by his son, the Incumbent. At the singing of hymn 319, (Hymn-

al Companion), "Soldiers of Christ Arise," the candidates rose and presented themselves, 19 in number, before the Bishop. At the close of the hymn, his Lordship addressed them in his accustomed happy manner. After the singing of the 327th Hymn, "Often in danger, &c.," the Confirmation was proceeded with, and at its close that beautiful and appropriate Hymn 451, "O, Jesus, I have promised, &c.," was sung. The candidates, who had for some months been under the careful instruction of the Incumbent, seemed deeply impressed with the solemnity of the occasion, and all present could not but feel and pray that an abundant outpouring of the Holy Spirit might be the result of this bright and happy day to both pastor and people of St. Mark's Church, and that they "forsaking all worldly and carnal affections, may be evermore ready to follow God's holy commandments for Jesus Christ's sake."

The Rev. Canon Givens, having terminated his engagement at All Saints' Church, Hamilton, has undertaken the charge of the mission, Toronto, during the absence of the Rev. H. G. Baldwin. His address will be 1 Givens Street, Toronto.

LAKEFIELD.—There has been recently a pleasing addition to the Church of St. John the Baptist in this parish. The central opening of the chancel window, which has been for some years of plain glass, is now filled in with elaborate stained glass, by Mrs. George W. R. Strickland and Mrs. Francis Bowker, in memory of their beloved children. The window represents the youthful St. John the Baptist standing as if speaking, his left hand upraised; in his right hand he carries a *vexillum*, or standard, upon which is inscribed *Ece Agnus Dei*. Over his shoulder, and around his loins is a rough hair garment, and to the left of the figure are lilies (emblems of purity). The background is ruby, diapered with foliage above on a sky ground. The base is of geometric pattern, in the centre of which is a lamb lying on an altar, and beneath this is the inscription,

TO THE GLORY OF GOD, AND IN MEMORY OF
KATHLEEN I. S. STRICKLAND, 1874.
THOMAS W. BOWKER, 1879.

The canopy is of the decorated period. The whole is framed with a border of leaves, altogether making a pleasing composition in point of design and harmony of color.

The artist who designed and executed the work, under the direction of the Rev. C. R. Bell, Incumbent of the church, is Mr. Joseph McCasland, of Toronto.

RURAL DEANERY OF WEST SIMCOE.—On the eighth Sunday after Trinity, St. David's Church, Lossersontio, was opened for Divine Service. At 10.30 a.m., Matins were said, a sermon preached, and the Holy Eucharist administered. Mr. Fields, Grace Church, Toronto, was the preacher; Mr. Bates, Christ's Church, Ivy, was Celebrant; whilst Mr. Walker, of Credit, was Epistoler, and assisted the Celebrant in communicating the faithful.

At 2.30 p.m., the Litany was said, and a sermon preached by Mr. Bates; who also, in the afternoon, administered Holy Baptism privately to a sick infant. The people again assembled at 5.30 p.m., when there was Evensong, and a sermon was preached by Mr. Lewis.

At all three services the church was densely crowded by apparently devout and attentive congregations; and the offerings, as things go, were liberal. The building, consisting of chancel, vestry, nave, tower, and spire is of "brick-clad," is quite ecclesiastical in its way, will seat nearly three hundred, and its erection is chiefly due to the tact and energy of Mr. Sibbald, lay-reader.

The regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, will be held at the Synod Office, Toronto, on Thursday and Friday, the 12th and 13th of August, 1880.

Thursday, August 12.—Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows' and Orphans' Fund, &c., 2 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.

Friday, August 13.—Mission Board, 12 m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.; Church Music, 4 p.m.

WM. P. ATKINSON,
Secretary-Treasurer.

Synod Office, Toronto, 1879.

RURAL DEANERY OF EAST YORK.—The quarterly meeting of the Chapter of this Deanery will be held at the Parsonage, Brooklin, on Tuesday, 10th inst., at 10 a.m.

Subjects for consideration and discussion:—Greek Testament, 1 Tim. vi: 11; The Rubric and Prayer of Consecration; Grey's "Creeds of Christendom," chap. II. I have also been requested by the Rural

Dean to state that arrangements will be made at this meeting for the missionary meetings in the fall. The clergy of the Deanery are requested to notify Rev. Mr. Burt if it be their intention to be present.

E. HORACE MUSSEN, Secretary.

RUNNYMEDE—St. John's S. S. Picnic.—On Thursday the 21st, the S. School of this congregation was treated to its first picnic. The children, with their parents and friends, assembled at the grounds on Mr. Murray's farm, close by the Humber, at 11 a.m. Mr. Murray had provided boats etc., for their amusement, and this favorite amusement of childhood the little ones indulged in to their hearts' content. The congregation having supplied the eatables *ad infinitum*, at 2 p.m. they all, after singing the grace, "Be present at our table Lord," sat down to a well furnished repast. This being ended the children were engaged in boating, racing and jumping for the rest of the day. After tea the little flock all joined in singing the Doxology and "God Save the Queen." Having engaged in a scramble for sweets, an exceedingly happy and profitable day ended, the children giving hearty cheers for their many benefactors.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

WELLAND.—A new Mission Sunday School in connection with Holy Trinity Church, Welland, has been started within the past few weeks at the Junction, about a mile and a half from Welland. The Junction is so called from the Canal Feeder joining the Canal at that point, and supplying the water for the whole length of the Canal. We hope our Junction School will prove a Feeder for our Welland Church and School. We began with 26 scholars the first Sunday, and now have 45, proving satisfactorily how much a Sunday School was needed there. Mr. Albert Hanna, who lives 2 miles up the Feeder, is the Superintendent, with a staff of five teachers.

On Thursday, July 29th, the two Schools with their teachers and friends, went down by the Welland Railway to Port Colborne, for a picnic in Lake View Grove close to the beach. The weather was most propitious, and the place chosen for the picnic, one of the most beautiful in this region of lovely scenery. There were 72 of the scholars of the two schools present, besides several of their young friends, and a good number of older ones; so that 137 in all went down for the excursion. After a very happy day the return journey was accomplished safely and pleasantly by special train at 8 o'clock; the time in the train being whiled away in singing various hymns and spiritual songs, such as Sunday School scholars delight in. The only regret expressed was that next summer is so far away.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CONFIRMATIONS.—Bishop Alford will administer the rite of Confirmation during August as follows:—Sunday, 22nd.—Walkerton, 11 a.m.; West Brant, 3 p.m.; Chesley, 7 p.m. Monday, 23rd.—Grace Church, Sullivan, 1.30 p.m.; Hanover, 7 p.m. Tuesday, 24th.—Southampton; Wednesday, 25th, Lake Arran, 1.30 p.m.; Invermay, 7 p.m. Thursday, 26th, Paisley, Friday, 27th, Pinkerton. Sunday, 29th, Kinlough, Kinloss, Bervie.

BERLIN.—The congregation of St. John's Church here have lately purchased a handsome pipe organ from Messrs. S. R. Warren & Son, of Toronto. It was inaugurated by a special service in the evening of Tuesday, 29th ult., which was crowded to the door. Rev. J. P. Curran, Rector of Stratford, participated in the service. At the close, several selections were rendered by Mr. Smith (of Messrs. Warren & Son), which were calculated to exhibit the capabilities and the variety of stops in the instrument, which, it is perhaps needless to say, is fully up to the standard of the well-known builders. Rev. Dr. Beaumont is doing a good work here and has the hearty support of his congregation.

Programme of Missionary Services for August in the Diocese of Huron:

Wednesday, 11th, Sarnia Indians; Bishop Alford and Rev. W. F. Campbell. Thursday, 12th, Walpole Island. Sunday, 15th, Kincardine, 11 a.m. and 7 p.m.; Pine River, 3 p.m.; Rev. W. F. Campbell. Monday, 16th, Amherly. Tuesday, 17th, Ripley. Wednesday, 18th, Lucknow. Thursday, 19th, Teeswater. Friday, 20th, Town Line, Brant and Elderslie. Sunday, 22nd, Allan Park, 10.30 p.m.; Hanover, 3 p.m.; Walkerton, 7 p.m.; Rev. W. F. Campbell. Sunday, 22nd, *W. Brant, 3 p.m.; Chesley, 7 p.m.; Rt. Rev. Bishop Alford, D.D. Monday, 23rd, *Grace Church, Sulli-

van, 1.30 p.m.; Port Elgin, Rev. W. F. Campbell and E. B. Reed, Esq. Tuesday, 24th, Southampton, Bishop Alford. Wednesday, Lake Arran and Invermay, Bishop Alford, Rev. W. F. Campbell. Thursday, Paisley, Bishop Alford, W. F. Campbell. Friday, Pinkerton, Bishop Alford, Rev. W. F. Campbell. Sunday, * Bervie, * Kinloss, * Kinlough, Rt. Rev. Bishop Alford, D.D. Wingham, 11 a.m. and 7 p.m.; Rev. W. F. Campbell.

* At the places marked thus, Bishop Alford has kindly consented to give a Missionary Address in connection with the services for Confirmation.

At each and every one of the above services, a special collection will be taken up in behalf of the Diocesan Missionary Fund. It is expected that the Rural Dean of the County will be present to assist at the above meetings, and the local clergy are very earnestly and respectfully requested to announce these meetings as thoroughly as possible, and make arrangements for suitable music, &c., as the success of these Anniversary Services largely depends upon the interest previously taken in preparing for them by the respective Incumbents.

SOUTHAMPTON.—On the 28th, the annual Summer Picnic for the children of St. Paul's Sunday School, took place at the Island, at the mouth of the harbor. The day was very fine, with a refreshing breeze from the lake. The Messrs. Lee, Deacon, and Sherlock, kindly placed their large yacht at our disposal, and brought the children, members of the congregation, and invited guests, safely to and from the Island, when a large and plentiful repast was spread under the trees. After tea, the children enjoyed themselves boating and with various other games, swings having been kindly put up for their accommodation by Mr. William Lambert, lighthouse keeper. The number of Southampton children was considerably augmented by a large party of our Church congregation from Port Elgin, together with the Sunday School belonging to our Church there, and all seemed to enjoy the beautiful scenery of our lake and fine harbor, and returned at 8 p.m., much satisfied with their day's pleasure. The Incumbent, through your columns, desires to return thanks to the members of both his congregations, Southampton and Port Elgin, for the very plentiful supply of provisions furnished by them, and for the kind manner in which they assisted to promote the enjoyment of the children. About 180 were present on the Island.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

DEAR SIR,—Please allow us space to acknowledge the receipt of \$25, additional subscription to our church, per Rev. Wm. Crompton, Travelling Clergyman; and at the same time we should be glad if friends outside would kindly aid our endeavors, as our people here are really very poor.

E. W. SHAW, Sec.,
HUGH IRWIN, Member, } Com.

The Rev. W. Crompton, Travelling Clergyman, desires gratefully to acknowledge the receipt of \$5 from M. I. H., of Hamilton, and to say he appreciates dearly the kind letter which conveyed the contribution for his work, from the unknown friend.

The Rev. Alfred W. H. Chowne, Rosseau, begs to acknowledge the receipt of two volumes of Good Words, from Miss Ley, of Cobourg.

Mr. Chowne would feel deeply grateful if the visitors to Rosseau would kindly bring with them a volume which they have read, and leave it behind them for an augmentation of the Parochial Library, which has been started through the kindness of a lady in England. They might also have some books which would suit the Sunday School library, and which they could spare, as our people and children are very short of sound reading in this place and the rest of the Mission. They should receive an acknowledgment through the DOMINION CHURCHMAN.

UNITED STATES.

CALIFORNIA.

ANAHEIM.—It may interest the readers of the DOMINION CHURCHMAN to learn something of the progress which the Church is making in an-out-of-the-way mission in distant California.

Something over 20 years ago a colony of Germans settled on a tract in Los Angeles Co., and founded the wine-growing district known as Anaheim, now a flourishing village. They were all, or nearly all, infidels after Col. Ingersoll's own heart, and one of the regulations drawn up for the government of the in-

fant community was to the effect that no place of worship should ever at any time be erected, and that no public service of religion should ever be allowed. This regulation was enforced for a number of years. A missionary of the Church, who was entrusted by a churchwoman in New England with several thousand dollars for the erection of a Missionary Church in Southern California, selected Anaheim as his field, and offered to build the church there without a cent from the villagers if they would give him only land enough for a site. Their reply was that they wanted neither him nor his church, and that he had better go. He "moved on" accordingly; and San Gabriel Valley received the church which Anaheim spurned.

About 8 years ago, however, a clergyman living about 80 miles away began occasional services on Sunday, in a hall over a billiard saloon; and the click of the billiard balls and the clink of drinking glasses formed an accompaniment to the singing. Gradually the congregation grew. American settlers came in; the Rev. E. B. Kellogg, D.D.; a superannuated clergyman in search of health came with them, and a Sunday School was started. In 1874 the Rev. W. S. Neales was sent to Anaheim by the Mission Board of the Diocese of California. Under his energetic and winning services the congregation gained such strength as to undertake and complete the erection of a beautiful church—one which would be an ornament to any country parish anywhere. Just before it was opened Mr. Neale's health required his removal. The Rev. G. M. Hubbard followed him, but resigned in about a year. He was succeeded by the Rev. A. G. L. Trew, who, after being there for nearly two years, was removed to Santa Barbara. The debt on the church was met by brave efforts until it was all paid a few months ago; and on Monday of Whitsun week, Bishop Kip consecrated the church (St. Michael's), having on Whitsunday held an ordination within its walls. Mr. J. Abbott Emery, brother-in-law of the celebrated Dr. Twing, was admitted to the order of deacon. He had been acting as Lay Reader for some months, and is now in charge of the Mission. The church is rapidly growing in members and influence throughout the whole country of which Anaheim is the centre, and her position at Anaheim to-day shows her adaption to pioneer work in newly formed and irreligious communities. The lesson to be drawn from the history of the church in Anaheim is one of great encouragement.

A curious coincidence in connection with the church's growth at Anaheim will perhaps give it additional interest in the eyes of Canadian churchmen. Two of the missionaries named above are clergymen from Canadian Dioceses, and the third is a Canadian at least by birth. The Rev. W. S. Neales is from Fredricton, on the clergy list of which diocese are the names of his father and two brothers. Mr. Hubbard was born in the Eastern Townships, near the Vermont border; and the Rev. A. G. L. Trew is well-known in this city, and diocese of Toronto.

Correspondence.

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

AN EVANGELICAL BISHOP ON CHURCH TEACHING.

MR. EDITOR.—In all probability there are many of your clerical readers who subscribe for or receive the "Church Sunday School Magazine" of the Church S. S. Institute. This publication is in England looked upon as a Low Church publication. Nevertheless it is greatly in advance of what was called Low Churchmanship in England twenty-five or thirty years ago as it is decidedly a more Churchly periodical than anything that emanates from the Low Church party of the Diocese of Toronto for instance. I mention that diocese because that party exhibits less of the Church element than elsewhere in this Ecclesiastical Province at present. The Church of England Sunday School Magazine is worthy of the patronage and support of even the Church Party of our Ecclesiastical Province, for, though it may stop short of what some would like to see in books intended for teachers, it is sufficiently advanced for the state of our Church here. Whatever may be said in the way of fault-finding with earlier publications of the Institute, we can, I think, say this of its later, that one can add, where required, to its teaching. As far as they go we will find they are favorable to development, if such is necessary. If we had its many publications in aid of Sunday School work, within reach of purchase in Canada, we would find ourselves greatly profited as a Church: in our Sunday School work.

The Institute held its anniversary in Ascension Week, and although your clerical readers may have read the speeches delivered on that occasion, proportionately few of the laity have had that advantage, and therefore I think that some of the expressions that were uttered by the Bishop of Rangoon deserve all the circulation your columns can give them. The Bishop after putting the question "Are our Sunday

Schools doing what they ought to do for Christ?" proceeded to put a second question, "Are our Sunday Schools doing what they ought to do for the Church?" "Why," he asked, "are they called Church of England Sunday Schools" unless they are, in some measure at least, to work out, the special purposes, to promote the teaching, and to accomplish the ends of the Church of England?

A Sunday School is mainly designed to teach that Spiritual truth which, if received into the heart, will prove a blessing to the Soul for eternity. But Spiritual truth must be surrounded with those ecclesiastical developments and those frameworks which the church of this country gives to it, and by giving which it increases its power of endurance and adds greatly to its powers of usefulness. We want the boys and girls of our Sunday Schools to grow up intelligent Churchmen and Churchwomen.....able to give a reason for the "faith that is in them," and for the existence of the Church to which they belong. I am very much afraid that numbers of boys and girls now in our Sunday Schools would be no more able to tell why there ought to be a National Church, and why they themselves are members of it, than they would be able to tell why the moon is like a tooth brush, and that would be rather a hard matter to explain." The Bishop after addressing the audience on other points returned to this one again, specially addressing it to Sunday School teachers. "And now lastly, my dear friends, let me ask you are you doing all you can in the way of teaching for your Church? I would not for a moment wish you to give up putting, first and foremost, the teaching of the work of the Lord Jesus Christ, and the teaching of the work of the Spirit. But why should these not be put side by side, not in contrast, but in harmony with them, the teaching of our Liturgy and of the Sacraments and Ordinances of the Church? "I fear, indeed," he continued, "that Baptism and Confirmation have been too often tabooed in some of our Sunday Schools. There are some persons who seem almost as much afraid to touch upon Baptism as they would to touch a red hot chestnut. (Laughter expressive of dissent.) "My Lord, I am an evangelical Bishop; and I would ask my friends whether I love them any the less because I point out a fault in some of them? Richard Baxter said that he thanked God, above all things, for the moral intelligence of his baptism, and if Richard Baxter could say that, I think every Sunday School teacher may safely teach the value of Baptism as first placing children in covenant relationship with God, and giving them a standing ground and a real hold and trust upon the covenant promises that belong to them. Here we may ask wherein does it differ from so-called High Church teaching? Cannot the latter, or rather, do not the latter teach what this Evangelical Bishop teaches, only being more explicit as to what is the cause and instrument of the covenant relationship? Verily the lines are vanishing that Low Churchmen themselves erected between themselves and others in the Church. At least one would so judge of the Church in England. But how is it with ourselves? How is it with reference to teaching the Church Catechism as a whole and giving its teaching on Baptism just as it is? Doubtless the greater number by far of our Sunday Schools have this teaching; but still it is a fact that there are among us those that ignore the Catechism in Sunday Schools, that never touch upon Baptism in the way that the Bishop of Rangoon lays down either in the Sunday School or in the Pulpit, except it be to lessen its importance in the eyes and understandings of their hearers. How good it would be for themselves and the Church if they would take the Bishop's words to heart.

Yours truly,

WM. ROSS BROWN.

PREACHING TRIAL SERMONS.

DEAR EDITOR.—On page 352 DOMINION CHURCHMAN, under the head of Nova Scotia, some of the clergy—myself included—are reported as a Committee on Assessment of Parishes. This is an error, it should be "Appointment to Parishes." For this error, however, you are not responsible, it was in the daily, from which you probably got the report.

The feeling is increasing that "Preaching Trial Sermons," "Canvassing the Parish," election by a Minority; (the majority severely abstaining from attendance), are all very wrong, and the complaint—which I will give in the words of Bishop Bond—makes it desirable, it is thought, that some plan other than the present should be adopted—say for instance—voting the "Patronage" (if I may use a word which makes a clergyman "clients") in the Bishop and the Lay Delegates of the vacant Parish.

The Committee referred to as appointed for the consideration of these and cognate subjects. The Bishop of Montreal says (page 315 DOM. CHURCHMAN): "While on the subject of Rectories, I am tempted to say that the Bishop too often finds himself called upon to resume responsibilities in matters over which he has no control, until trouble or scandal draws him in."

Nowhere perhaps, in the Diocese has he so little voice and so much anxiety, as in the conduct of a Synod Rectory. In the exercise of its rights, a congregation requiring a Rector takes every one into its confidence except the Bishop. It asks the Bishop—almost requires him—to induct a clergyman of whom little is known by the people among whom he is to minister. After an intimate but short acquaintance, there is sometimes, too often, disappointment; then application is made. Nor is this the worst, a clergyman, for whom the Bishop has no suitable employment, is adrift upon the Diocese. It ought to be understood that when a Parish calls a Rector—without the express approval of the Bishop—when the Bishop concurs only because, by the letter of the law, he cannot help himself—that Parish must keep its Rector and maintain him properly until he choose to leave of his own free will, unless, under our Canons, he shall become disqualified.

Bishop Bond is not the only Bishop, I feel sure, who would be glad to help in this matter.

Yours truly,

D. C. MOORE.

DEAR SIR,—All who take "their facts from the newspapers and their theology from the Bible" must be aware of the surprising strides now being made by Infidelity. Will you allow me to review certain events which have recently occurred in England, and to ask from whence atheists and infidels derive their chief support? I allude to the sad affair of the notorious atheist, Bradlaugh,—a man who, if my memory does not mislead me, was sometime ago imprisoned together with an abandoned woman for publishing works outraging morality. This case has gone through two phases; first, a committee of 28 was appointed to consider it;—on the committee there was but one dissenter, and the result was unfavorable to Bradlaugh, and ended in his being committed to prison again. The next phase was Mr. Gladstone's proposing that the atheist should be allowed to take his seat. And here appears the great difference between the House of Commons as representing the Christian nation of England, and an apparently fairly chosen committee composed of 11 supporters of Gladstone, 11 Conservatives, and one Irish member: the House decided by a majority of fifty-four that gross and immoral atheism should be represented in that assembly. Allow me to analyse the division,—first, the Church party, numbering some hundreds, with two exceptions, voted against Bradlaugh; next the Non-conformist, with few, if any, exceptions, voted for him.

Allow me also to quote from some of the speakers—Mr. John Bright, the Quaker member for Birmingham, delivered a violent and extravagant speech in favor of Bradlaugh.....He scattered sneers and taunts, and violent language in profusion over the occupants of the opposition benches (the Church party), and actually urged in defence of the motion "That its object was to secure religious liberty," i. e., by admitting a man to make laws for a religious people who denies all religion. Then we have Mr. Richards, the Congregationalist member for Merthyr Tydvil, "looking with infinite sadness and pity upon the no creed of Mr. Bradlaugh, but all the same he would vote for his admission." Then we have numbers of Congregationalists, Methodists of various kinds, Presbyterians, Quakers, Unitarians, Baptist, Jews, and Liberationists, all swelling the majority in a house where "all the ministers were present and it densely crowded from wall to wall," declaring that infidelity and atheism shall be an acknowledged part of the legislature of the great Christian kingdom of England. But there is another important class which is interested in this great question,—the Roman Catholics; and what part did they take in the national scandal? There are, I believe, 48 Irish Catholic members of Parliament. 42 were present and voted, and of these, thirty-two (82) voted in favor of Christianity. Although Liberals, some of them extreme ones, they overcame political predilections on a question affecting our common Christianity and voted with the Conservatives against atheism. Let me instance a few of their remarks: Mr. Corbett, member for Wicklow, declaimed against "Mr. Bradlaugh's 'Besantine' doctrines of morality and avowed atheism," and described him as "the human embodiment of the reverse of virtue." Mr. McCoan, also for Wicklow, "did not desire to indulge in the easy rhetoric of abuse," but he would say that a more offensive representative of atheism than Mr. Bradlaugh he could not conceive. Mr. O'Donnell, member for Dungarvan, asked to be allowed to explain his views on the "revolutionary procedure" of the Government. His attempt, however, to read extracts from Bradlaugh's works was promptly stopped by the other side. Mr. Daly, member for Cork, protested against the analogy drawn by some speakers between the Roman Catholics and an isolated atheist, and confessed that as a Catholic he shrank from contact with Mr. Bradlaugh. Mr. M. A. Sullivan, member for Louth County, said he

"honored, and all his sympathies were with the gentlemen on the opposition side of the house, who, although they knelt at a different altar from him, still stood up for that great principle which gave the name to Christendom, and which could not be blotted out from the history of the world without sending them back to Pagan darkness. He was sure that in the speeches they had heard in the debate there was a gloomy foreboding for England. Under the name of liberty of thought, and under the name of religious liberty, scepticism and infidelity—speculative and practical—had made more ravages in English society than England would wish to recognize. And he greatly feared that if they came to a decision to admit Mr. Bradlaugh they would change the whole current of English history."

May I not well ask from whence atheists and other infidels derive their chief support? The question is answered by the fact that it was the letter of Mr. S. Morley, the Congregationalist member for Bristol, which caused Mr. Bradlaugh's election by the people of Northampton; and when people said they had disgraced themselves, he explained that "he hardly knew what he was doing," and to restore something of consistency voted against Bradlaugh, while his son voted for him. Another question is suggested, What class furnishes the numerous recruits which are so rapidly swelling the infidel ranks? And the answer, I think, is, The same heterogeneous party which voted in Bradlaugh, and "shouted with an abandonment of delight" at having done so. For it is the same influence which excludes the Bible from our public schools. The Roman Catholics teach religion in their schools; the Church of England has always contended for religious teaching—the Bible—in public schools, and strenuously protests against the Godless system now followed. It now remains for the supporters of the infidel and the atheist to say that the knowledge of God's word should form no part of the education imparted in the public schools. It is too uncharitable to say that this was done because they feared, each sect for itself, to bring their pet ideas to the test of that Sacred Word?

Surely men whose zeal for religion induced them to adopt what they thought a purer faith than that of the One Holy Catholic and Apostolic Church must pause and think where it is all tending to.

Yours truly,

P. HARDING.

July 28, 1880.

Family Reading.

SIR MATTHEW HALE.

DIED 1676. AGED 67.

Sir Matthew Hale, lord chief-justice of England, was not more eminent for his station than for his learning and piety. He was one of the accused in the trial of King Charles the First, and wrote several much esteemed moral and religious observations, with directions as to the proper observance of the Lord's day. The letters which he wrote to his son are all models of Christian correspondence. His life was written by Bishop Burnet, from whom we gather the following particulars.

He resigned his office of chief-justice on the 15th February, 1675-6, and lived till the Christmas following. But all the while he was in so ill a state of health, that there was no hope of his recovery, he still continued to retire often, both for his devotions and studies; and as long as he could go, went constantly to his closet; and when his infirmities increased, so that he was not able to go thither himself, he made his servants carry him thither in a chair. At last, as the winter came on, he saw with great joy his deliverance approaching; for besides his being weary of the world, and his longings for the blessedness of another state, his pains increased so on him, that no patience inferior to his could have borne them without a great uneasiness of mind; yet he expressed to the last such submission to the will of God, and so equal a temper under them, that it was visible then what mighty effects his philosophy and Christianity had on him in supporting him under such a heavy load. He could not lie down in bed, above a year before his death, by reason of the asthma, but sat, rather than lay on it.

He was attended in his sickness by a pious and worthy divine, Mr. Evan Griffith, minister of the parish; and it was observed, that in all the extremities of his pain, whenever he prayed by him, he forbore all complaints and groans, but with his hands and eyes lifted up, was fixed in his devotions. Not long before his death the minister told him, "there was to be a Sacrament next day at church, but he believed he could not come and partake with the rest; therefore he would give it him in his own house." But he answered, "No; his Heavenly Father had prepared a feast for him, and he would

go to his Father's house and partake of it." So he made himself be carried thither in his chair, where he received the Sacrament of the Lord's Supper on his knees with great devotion; which it may be supposed was the greater because he apprehended it would be his last. He had some secret unaccountable presages of his death: for he said, that "if he did not die on such a day, (which fell to be the 25th of November,) he believed he should live a month longer;" and he died that very day month on Christmas-day.

He continued to enjoy the free use of his reason and senses to the last moment, which he had often and earnestly prayed for during his sickness; and when his voice was so sunk that he could not be heard, they perceived by his always lifting up of his eyes and hands, that he was still aspiring towards that blessed state, of which he was now speedily to be possessed. Between two and three on the afternoon of Christmas-day, he breathed out his righteous and pious soul. His end was peace.

Bishop Burnet tells us that Sir Matthew Hale, having lost one of his sons, the manner of whose death had some grievous circumstances in it, to one coming to see him and condole, he said "Those were the effects of living long; such must look to see many sad and unacceptable things;" and having said that, he went to other discourses, with his ordinary freedom of mind. For though he had a temper so tender, that sad things were apt enough to make deep impressions upon him, yet the regard he had to the wisdom and providence of God, and the just estimate he made of external things, did to admiration maintain the tranquility of his mind, and he gave no occasion, by idleness, to melancholy, to corrupt his spirit; but by the perpetual bent of his thoughts, he knew well how to divert them from being oppressed with the excesses of sorrow.

THE USE OF IRON BY THE ANCIENTS.

In Hindustan, near Delhi, there is a large, beautifully wrought iron pillar, which is a mystery to most observers. It stands erect, and bears an inscription that seems to have been made near the beginning of the Christian era; but it has stood there so long that its base has sunk into the ground nearly thirty feet. Its whole length is fifty or sixty feet, and its largest circumference is said to be five feet. It is probably older than the inscription. Its existence and antiquity show that there must have been extensive iron works in Hindustan in ancient times, and remarkable skill in working iron. Traditions of emerald and turquoise mines worked by the ancients, somewhere near the Isthmus of Suez, led certain Frenchmen and Englishmen to search for these old mines. The emerald mines were found by a Frenchman. They had been worked to a vast extent. The turquoise mines were found near Mount Sinai, by an Englishman. A report of the British Society of Antiquaries on his discoveries, makes this statement: "While searching for turquoise mines, I came upon the remains of vast iron works, which must have employed many thousands of hands." The discoverers supposed that all these ruins were worked by the Egyptians; but it is far more probable that they were worked by the Phœnicians. According to Cæsar's Commentaries, the iron mines of the weald, in the English counties of Kent and Sussex, had been worked by the Kelts, for a long period previous to his time; and he mentions that ships were fastened with iron bolts and furnished with chain cables made of iron. The more this subject is explored, the more manifest it is, that the art of mining and working iron is by no means a modern invention, and that its beginning is extremely ancient, and as undiscoverable as the beginning of civilization itself.

A PEASANT AND A NOBLEMAN.

Men who have risen from humble life to wealth and high social life, have often been ashamed of their parents, and shown them little attention or respect. Such treatment indicates a vulgar mind. True nobility follows a different method. Richard Hurd, an eminent Bishop of the Church of England at the close of the last century, was a man of courtly manners, of great learning, who moved with distinction in the best society in the kingdom. George III. pronounced him "the most naturally polite man he had ever known." He, however, never failed to show the utmost respect for his mother, a farmer's wife, of no education, but of sterling character. When he entertained large companies at the Episcopal Palace he led her with a stately courtesy to the head of the table, and paid her the greatest deference. The high-born families who sat at his table revered his conduct, so becoming to a son and a gentleman.

GOOD MANNERS.—Maintain dignity without the appearance of pride; manner is something to everybody, and everything to some.

OUR NEW NEIGHBOR.

CHAPTER X.—(CONTINUED.)

Wherewith Mrs. Rosebay was relegated by the ladies to her native obscurity, while matters domestic, social, and meteorological were discussed.

Sibyl had escaped because her feelings were too much for her, and she feared they might soon escape from her control.

She went to her garden-parlour, which was silent and deserted, and sat down between the pillars, her eyes fixed on the lovely landscape outside, her mind busy with what she had just heard. Her first emotion had been of wild and fierce exultation.

The woman who could connive at fraud, if for a brief moment she had charmed James Darrent, would never hold his heart. She had hardly restrained herself from cross-questioning Mrs. Green eagerly, so as to be certain of the truth of her story. But barely had this wave of feeling swept over the young girl's soul, before her generosity and sense of rectitude were alarmed, and self-contempt, following swiftly, made her rush from the room, lest, as she would have expressed herself, she should become wicked.

If the story were true—it might be true, though in her inner heart, Sibyl had a conviction that there was some wrong about it—what would the result be? Suffering, cruel, bitter, hopeless suffering to two beings she professed to love.

And she, from merely selfish feelings, and because it was a pain to her to be anything but first with one who was first to her—could bring herself to rejoice in this!

The generous-natured girl covered her face with her hands, and tears, bitter scalding tears, such as she had never shed before, filled her eyes.

They softened, but they did not help her. All her being seemed in a tumult, from which never, in all the dreary future, would harmony come again.

Ashamed, then, of this causeless agony, she rose, dried her eyes, and paced backwards and forwards in the pretty room, between the mirror, which with horrible persistence reflected the image of her swollen face and tear-stained eyes, and the lovely placid landscape that seemed to mock her. Sibyl was at the period of life when we expect sympathy from everything, and are bitterly hurt by the indifference of nature to our fretful complaints.

In the course of one of those restless paces to and fro, she saw something more than the placid landscape, and, in high indignation, she started back. That she could not be alone even in her own garden-parlour, was too bad.

The intruder was Sir Walter Harcourt. He said, apologetically—"I hope you will forgive me, Sibyl, I wanted to see you alone."

"You might have come in by the front door," she answered, petulantly. "You know how I hate being taken by surprise."

"I have been in the drawing-room; Mrs. White said you were in the garden. We are such old friends that I thought I might venture to look for you. You know, Sibyl," he spoke with some hesitation, "I think a great deal of your judgment."

The young girl's spirit of fun reasserted itself. "I am much obliged to you," she answered, making a mock courtesy. "Now, whom do you expect me to judge?"

"Sibyl, will you be serious for one moment? I don't want you to judge any one. I want you to do me a kindness."

"Perhaps you want another introduction," she suggested, saucily.

The fact was, something in his face and manner had moved her, and she spoke lightly to hide her deeper feelings.

He was too much in earnest to notice her interruption.

"Somebody has been coining and spreading abroad a wicked story," he

went on, "about a lady in whom we are both interested, Sibyl. The unlucky thing is that it's partly true—not the wicked part, you know, but the other. I am afraid I am getting confused; I generally do when I talk about these things; but you will understand me."

Sibyl, who had plucked a passion-flower while he spoke, was now examining it curiously. Without looking at him, she said—

"And what do you wish me to do?"

"I want you to be true to her, to wait a little while, not to condemn her yet."

"They say curious things," said Sibyl, still with her attention fixed upon the flower, "and they seem curiously like the truth."

"If she has acted wrongly, from the world's point of view," said Walter Harcourt, with decision, "she has acted ignorantly. Of that I am convinced. I mean to sift the matter to the bottom. I mean to defend her, if she gives me the right. If not, I mean it to be known that I have offered her the shelter of my name."

"What?" said Sibyl.

He answered—

"You cannot be surprised; you know my feelings. I have betrayed it to you, I think, once or twice. I am a heavy, awkward kind of fellow, and I have not much to offer to a woman. Under other circumstances, I should not, perhaps, have ventured so far. Mind, I don't cheat myself with the delusion that she cares for me. I should think it extremely curious if she did; but I have a feeling that, whatever the result, the expression of my confidence may be a comfort to her."

By the time this little speech, interspersed with awkward breaks, was over, Sibyl's eyes were once more dim with tears; but the tears were not bitter and scalding, like those she had just shed, and the glance she now rested upon her old playfellow was full of a girl's frank enthusiasm.

"Sir Walter," she said, "I admire you. I envy you, too," she added, in a lower tone, for her quick instinct had discerned the hope which struggled through his self-depreciatory words, and she wished to prepare him for disappointment, "I do not think you will succeed, but you have my best wishes. Are you on your way to Fairfield House?"

"Yes, I am going there at once."

"And," said Sibyl, determination succeeding the sadness which, during these last few days, had hung like a cloud over her bright face, generally so gay and animated, "I will go back to the drawing-room, and set to work with a will at my new task."

"Your new task?" he said, inquiringly.

"Sir Walter," she answered, with mock seriousness, "I am afraid you are not brilliant enough for the hero of a romance. Heroes, you know, only require faint indications. They disdain plain words."

"Sibyl, I believe you would joke if you were at the point of death."

"As if, poor fellow!" she said, "I forgot your critical position. Set your mind at rest. In plain words, I mean to defend Mrs. Rosebay."

And therewith she returned to the drawing-room. It pleased her to find Mrs. Green was there still. With her usual tendency to action, "to strike," she would have said, "while the iron was hot," she at once dashed into the subject that had been under discussion before she left the room.

Sibyl was clever and shrewd. She was perfectly well aware that direct and passionate contradiction on her part would do not the slightest good, that, on the contrary, she would be put down as a silly undisciplined girl, and her friends would be blamed for leading young people astray by her dangerous fascinations.

Therefore she began quietly. The story had interested her, she said. She said that she was anxious to understand it thoroughly.

Mrs. Green, not averse to being instructive and interesting, repeated the story again, this time with exaggerated emphasis on its salient points, and a still

more startling divergence from its original form.

Mrs. White shuddered.

Sibyl did not shudder. She smiled very pleasantly. She hopes Mrs. Green would not mind her asking from whom she had heard the story.

Mrs. Green made no objection to the question. She gave as her authority a retired colonel who lived in the neighborhood, and, wanting occupation, made it his business to keep the sympathies of his neighbors alive by making them minutely acquainted with the peculiarities of one another, either past, present, or to come.

"Oh! Colonel Whetstone!" Sibyl said, with a smile.

"And is he not a good authority?" Mrs. Green asked.

"We all now that he is rather fond of gossip," Sibyl replied.

"My dear child," said her mother, "I wish you would not say such things."

"I beg your pardon, if I have said anything wrong, mamma; but don't you think," looking not at her mother, but at Mrs. Green, "that we ought to be very careful before we try to take away people's reputation? My mother and I know Mrs. Rosebay; we could not believe that she has acted anything but honourably; other people may not know her so well. They would believe this story—believe it on Colonel Whetstone's testimony. Do you know, I think that would be rather hard?"

Her quite composed way of speaking surprised both ladies. Mrs. White was ashamed to confess that she had immediately believed the unkind story. It dawned upon Mrs. Green that possibly she had acted too hastily in spreading it abroad. She was confirmed in this belief, though not for the world would she have confessed so much, by what followed.

Taking advantage of the pause, Sibyl proceeded to dissect in the cleverest way the story Mrs. Green had told them.

There was not the slightest use in that discomfited lady murmuring, "that every body knows there is no smoke without fire." Sibyl, declaring the question was an important one, would admit no generalities, and it presently appeared that Mrs. Green, in her repetition of the piece of gossip, had exceeded even the garbled version given by the old colonel.

It was little wonder that she presently took thought for her horses, and insisted on beating a retreat.

Mrs. Green was followed by Mrs. Vernon, the clergyman's wife. She also had something to say about Mrs. Rosebay; but she felt her ground cautiously before she spoke. Her point of view was different from Mrs. Green's.

While they were still on the subject, Mrs. Morton was shown in. As Miss Harcourt's *fidus Achates*, the doctor's wife had been a principal agent in spreading abroad the rumours to Mrs. Rosebay's disadvantage. She had come now with the express purpose of enlightening her dear friend, Mrs. White. But, since she left home, something new had happened, which was of so suggestive a character that she could not keep it to herself. Like many other individuals of the parasite species, Mrs. Morton had a certain amount of venom in her disposition.

"Such a singular thing has happened," she said, after the first greetings had been gone through, and she had been supplied with a cup of tea and a chair.

Mrs. White looked curious and interested. Sibyl looked neutral. She persevered in her conversation with Mrs. Vernon, leaving Mrs. Morton, whom she had always disliked, to be entertained by her mother.

But the doctor's wife, raising her voice, addressed Sibyl pointedly—

"I am sure it will interest you, dear," she said; "we all know how romantic you are. And this bids fair to be as pretty a romance as one may wish to see." Then, again addressing Mrs. White, "I came here on foot. As you know, Fairfield House lies in my way. When I was passing I saw Sir Walter

Harcourt on the doorstep. He looked—well! it's difficult to put looks into words, but he was certainly not like his ordinary self. Poor fellow! I am afraid he is very far gone."

Mrs. White, who was a weak little lady, could not refrain from colouring awkwardly at this speech, and looking at Sibyl, who said, with dignity—her sympathy for her old playfellow was stronger than ever before, and she could not bear to hear his feelings and motives discussed by such a woman as Mrs. Morton—

"I cannot see that there is anything singular in Sir Walter Harcourt paying Mrs. Rosebay a visit."

"Ah! but the circumstances; perhaps you have not heard them."

Therewith Sibyl, who was not accustomed to exercise severe self-control, grew impatient, and cried out—

"Oh, yes! we have heard them *ad nauseam*, and we don't believe a word of what people say. We never shall."

Mrs. Morton looked at the young girl with admiration and interest.

"What a delightful thing it is to be young," she said; "young and generous. My dear child, I hope the world will never deceive you."

Sibyl made no answer to this benevolent speech. She knew her impatience had been both foolish and impolitic; but things generally were becoming distasteful to her; men and women were small; the word was petty. She could not feign.

During the remainder of Mrs. Morton's visit, she occupied herself with showing a book of engravings to Mrs. Vernon. But when both ladies had gone, she threw herself on one of the sofas, sighing deeply, and her mother was terrified to see a look of deadly pallor overspreading her face.

It was not unnatural that she should attribute her discomposure to what she had heard about Sir Walter Harcourt, and bitterly she blamed herself for having allowed the people to become so intimate.

It would not do, however, so much as to breathe her suspicion to her darling. She professed to be perfectly satisfied with Sibyl's explanation that she was so tired she did not know what to do, and, smothering her uneasiness, talked lightly about a projected visit to the sea-side, which would be sure to do them both good.

Sibyl said—

"Oh, I shall be all right to-morrow."

To-morrow was the day appointed for their next botanical ramble.

On that occasion, as we know, the young people did not have their usual leader, and, upon the following evening, Sibyl, who felt unhappy and restless, paid her a visit to Mrs. Darrent, saw the sad-face of her friend, and came to the fine determination to put self out of the question altogether, and do what she could to make him happy.

(To be continued.)

Be lord of thy own minds;
The dread of evil is the worst of ills;
Half the ills we hoard within our hearts
Are ills because we hoard them.

Business Items.

Mr. E. A. Smith, 274, Yonge Street, Toronto has opened a new drug store, fitted up in a very superior style, and has a large stock of first class drugs, with an extensive assortment of superior articles not always to be found in drug stores. Our readers will not regret calling at the establishment. This drug store will be kept open all night. A competent person always in attendance to carefully make up prescriptions.

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HUFFY PEOPLE.

One of the oddest things to witness, if not one of the most disagreeable to encounter, is the faculty which some people have for taking offence where no offence is meant—taking "huff" as the phrase goes, with reason or without—making themselves and every one else uncomfortable, for nothing deeper than a mood or more than a fancy. *Huffy people* are to be met with, of all ages and in every station, neither years nor condition bringing necessarily wisdom and unsuspectingness; but we are bound to say that the larger proportion will be generally found among women, and chiefly among those who are of an uncertain social position, or who are unhappy in their circumstances, not to speak of their tempers. *Huffiness*, which seems to be self-assertion in what may be called the negative form, and which the possessors thereof classify as a high spirit of sensitiveness, according as they are passionate or sullen, is, in reality the product of self-distrust. The person who has self-respect, and nothing to fear, who is of an assured social status, and happy private condition, is never apt to take offence. Many and great are the dangers of action with *huffy people*, and sure as you are to flounder into the bog with them, while you are innocently thinking you are walking on the solidest esplanade, the dangers of speech are just as manifold. The dangers of jesting are, above all, great. It may be laid down as an absolute rule, which has no exception anywhere, that no *huffy person* can bear a joke good-humoredly, or take it as it is meant. If you attempt the very simplest form of chaffing, you will soon be made to find out your mistake, and not infrequently the whole harmony of an evening has been set wrong, because a thin-skinned, *huffy person* has taken a pleasant jest as a personal affront, and either blazed out or gloomed sullenly, according to his or her individual disposition, and the direction of the wind at the time.

WHAT SHOULD WOMEN LEARN.

Within the past few years much has been written about female emancipation, and equal education for boys and girls. The inefficient systems of female education have been recognized from the days of Dean Swift down, but much of the present higher educational idea is surely at fault.

Women are to learn all their mothers learned, and all their brothers learned, too; they are to stoop over desks more, do more sums, and pass more examinations.

Instead of learning more household science and everyday hygiene they are to amuse themselves with Euclid or delve, like fair ghouls, in the graves of dead languages. There certainly is no objection to their studying Greek, especially if they would read the story of Nausicaa, and, following her example, learn to play ball, even if they do not, like her, wash the household clothes.

But for the average country girl, who, when she marries, must expect to be housekeeper, head nurse, and half a dozen other things besides, the dead languages and higher mathematics are not as useful as an accurate, if not very deep, knowledge of natural sciences and philosophy. And here let me quote the definition of an educated person: "An educated person is one who, though wholly innocent of book learning, has all the faculties of mind, body, and heart fully, proportionately, harmoniously brought out, developed so as to form at once a reverent yet self-assured, a graceful yet valiant, an able and yet an eloquent personage."

Above all, let science enter into the course of training. That name—science—is a bugbear to many girls, but let them remember—that science is really clear, logical common-sense, capable of forming correct judgments and exact deductions.

In the lips of him that hath understanding wisdom is found; but a rod is for the back of him that is void of understanding.

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Children's Department.

GUESS.

I see two lilies, white as snow
That mother loves and kisses so;
Dearer they are than gold or lands;
Guess me the lilies—baby's hands.

I know a rosebud fairer far
Than any buds of sorrow are;
Sweeter than sweet winds of the South;
Guess me the rosebud—baby's mouth!

I've found a place where shines the sun;
Yes, long, long after the day is done;
Oh! how it loves to linger there;
Guess me the sunshine—baby's hair!

There are two windows where I see
My own glad face peep out at me;
These windows beam like June's own sky;
Guess me the riddle—baby's eyes.

TOP OF THE LADDER.

Nine o'clock! The school bell rang, but Arthur, deep in the life of Wellington, and his fingers in both ears, did not hear it. Wellington was his hero, and he read and re-read every detail of his brilliant life. It was a life worth living, Arthur thought, all excitement and glory. He meant to be a Wellington himself some day. He finished the book in about half an hour, and then hurried to school, thinking contemptuously of its routine and of the boys who seemed so contented with their simple lives. How he should surprise them all some day, he thought, later—these boys who laughed when the master called him to account for his tardiness, and wouldn't take his excuse for not hearing the bell. He had to comfort himself, in some way, for he was forced to pay for his half hour's reading by two hours' study, after school, under the master's eye.

He met Robert Blackburn on his way home. He had been studying in the summer house ever since school was out, and was as glad as Arthur to stretch himself.

"What makes you study when you don't have to?" Arthur asked impatiently.

"I do have to," was the quiet reply. "I want to be somebody some day."

"A teacher, I suppose," Arthur said with something in his tone, if not his words, that made Robert color.

But he only said in his simple decided way, "Yes, a teacher, but perhaps of books—I am studying for a soldier's life."

"You!" Arthur's surprise was so genuine that Robert had to laugh. "But you are so quiet, and care so much for books and all that," Arthur said, after a moment's pause to collect himself. "Now with me it is so different I must have life and excitement. I seem more fitted for that. This school business is so irksome."

Robert smiled. "We cannot rule till we learn to obey, you know, and how can we learn better than by submitting without a question to school rules and discipline? I really enjoy doing this now that I intend to be a soldier. Every day is clearer gain. I know I am fitting for it."

A strange and decidedly new feeling of respect for this quiet boy, with his firm resolution and self-control, came over Arthur.

"But the books," he said, "what use can all those stupid Latin rules and geography and history be a general?"

"Why, a general will want all kinds of knowledge if he is to be good for anything. The more knowledge the more power he will have. What would he do in a new country if he had no knowledge of geography or engineering?"

Arthur felt ashamed and discouraged by this time, and was humbled sufficiently to admit a little of it to Robert, and confess that his ambition too was to be a soldier, and a soldier like Wellington.

"First rate!" said Robert heartily.

"Then we will work together, and see who will get to the top of the ladder first." Quite inspired by Robert's determination to prepare himself for the future he wanted, Arthur started in the same sensible way. He was soon surprised at the actual pleasure he took in school. Those irksome rules seemed quite different things, now that he looked at himself as a soldier under orders, learning to obey. Sometimes he would feel like giving up some vexing problem, but a hint from Robert that "Wellington never called his difficulties impossibilities," proved the best spur he could have. If he wanted to be a great man he must make himself one. That was clear to him now. He knew, too, that no man rose to eminence without long, patient effort and self denial. Step by step he would mount the ladder as Robert was already doing. God helping him, he too would be firm and resolute and keep the mastery over himself. He was determined to change for the better, so he did.

One day in reading he came across an incident that did more than anything else to impress Robert's words and example, and to keep him hopeful and in earnest from that time on. It was this: "When the Duke revisited the school where he had prepared for college, he was cheered loudly by the boys for his military successes."

"His reply was, 'Boys, Waterloo was won at Eton.'"

THINKING OURSELVES OVER.

"What is self-examination?" asked little Alice; "Mr. Clifford said something about it in his sermon this morning, and he told us all to spend a little while every Sunday practising it—practising what, mamma?"

"Self-examination is *thinking ourselves over*," answered Mrs. Langton. "You know how apt we are to forget ourselves—what we did and thought yesterday, and the day before, and the day before that. Now, it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

"How must I do, mamma?" asked Alice; "tell me how to begin."

"You must first think over your conduct toward your parents. Have they had reason to find fault with you during the week? If so, what for? Have you disobeyed them, or been sullen towards them? And what good have you done them? Have you made them glad by your kindness and your faithful and ready compliance with their wishes?"

"Then think of your duties to your brothers, and sisters, and little friends. Ask yourself how many you have made unhappy? Have you spoken cross words to them? Have you been angry or ill-natured? Have you deceived them? What hard thoughts have you cherished in your heart towards them?"

"Oh, mamma, it would take me a great while to think all that over; and I'm afraid it would not always please me. What next must I think of, mamma?"

"Faithfulness in your business," "Business!" said Alice smiling. "Papa has business; little girls haven't any business."

"Oh yes," said Mrs. Langton. "Any work which you have to do is your business. Your studies at school are your employment, in which you ought to be

diligent and faithful. Have you been so? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what your teachers say? Carefully think over whether your conduct is in all respects what a Christian child's should be."

"I know a verse about business," said Alice: "The Bible tells us to be 'diligent in business, fervent in spirit, serving the Lord.' That means, we must mind God in it doesn't it? What more is there to think over, mamma?"

"Secret faults," answered Mrs. Langton. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts which you would be sorry to have exposed? Any envy of others, any pride? Have you harbored unkindness? Have you been selfish? Have you forgotten God? Have you neglected to praise Him and to pray to Him? Go over all this ground thoroughly, and confess your faults, and ask your Saviour to make your heart clean, and help you to love only what is lovely."

"But Aunt Jane says there's no need of children thinking," said Alice.

"Without thinking," said Mrs. Langton, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes young people giddy, foolish and vain, and blinds them to their own defects."

Alice sat still for some time, looking out of the window; then she came, and putting her arms around her mother's neck, gently said, "Dear mother, I will try to be one of yours and God's good children."

AN ARABIAN STORY.

In the tribe of Neggdeh there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together so as to appear like a lame beggar. Thus equipped, he went to Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried in a weak voice:

"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you."

The Bedouin kindly offered to take him on his horse and carry him home; but the rogue replied:

"I cannot rise, I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back.

But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so:

"It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber who was armed with a spear.

"You have taken my horse," said the latter. "Since heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher. "Because said the noble Arab, 'another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been.'"

Struck with shame at these words, Daher was silent for a moment, then springing from the horse, returned it to the owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.

Church Directory.

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd and 4th Sundays of each month) and 11 a. m. and 7 p. m. Rev. J. D. Cayley, M. A., Rector.

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

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

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