

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 8, 1881.

[No. 85.]

\$75,000 to Loan in Large or Small Sums: lowest rates.

ROBERT SCARTH SMELLIE,
Barrister, Solicitor, Conveyancer, &c. Office,
Marshall's Buildings,
49 KING STREET WEST,
TORONTO, Canada.

WILLIAM G. STORM, R. C. A.,
Architect & Civil Engineer

Has had large experience in DESIGNING and CONSTRUCTING CHURCHES and SCHOOL-HOUSES, as well as in General Building.
Plans and Specifications of every kind carefully and accurately prepared.
OFFICE:—18 & 19 Union Loan Buildings,
TORONTO STREET, TORONTO.

ATKINSON & ARDAGH,
Barristers, Attorneys, & Solicitors,
MONEY TO LEND ON FIRST-CLASS SECURITY.
Investments Carefully Made.
CONVEYANCERS, &c.
OFFICE:—No. 3 York Chambers, Toronto
STREET, TORONTO.
W. P. ATKINSON. HENRY H. ARDAGH.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS,
Draughtsmen & Valuers.
52 ADELAIDE ST EAST, TORONTO.
V. B. WADSWORTH, R. M. BONFELLOW.
CHAS. UNWIN, V. SANKEY.

PRIVATE INDIVIDUALS wishing to secure GOOD LOANS for sums of \$100 to \$200, at 8 o/o to 10 o/o interest on Farm and Village property, please communicate with
G. S. HALLEN,
Solicitor and Notary Public,
Huntsville, Ont.



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

HENRY WALTON,
MERCHANT TAILOR,
39 King Street West,
TORONTO, Ont.
Special attention to Clergymen.



JUST Received, per S. S. Biternia, Large assortment of Silk, Alpaca, and other
Umbrellas, Fancy Canes, Trunk, and Valise, Gladstone Bag Department, all of which will be offered at wholesale prices.
Umbrellas recovered and repaired with despatch.
Note the address **536 Yonge St., Opposite Gould St., Toronto.**
N.B. No other place of business.

Wanted, Temporary Duty.
A CLERGYMAN in Priest's Orders desires temporary duty as CURATE, or Locum Tenens. Apply to
Rev. ARTHUR JARVIS,
Farran's Point, Ontario.

Teachers Wanted.
TEACHERS WANTED for Eastern, Western, and Central Schools, Tyendinaga, Indian Reserve. Must be members of the Church of England, having at least Third Class Certificates. Apply, stating salary expected, and enclosing testimonials to
Wm. PLUMMER,
Indian Supt. and Commr.,
TORONTO.

H. C. HARDY & SON,
No. 10 Wall st., New York.
Transact a general Banking & Brokerage business
HENRY C. HARDY, FREDERICK HARDY
Mem. N.Y. Stock Ex'ge. Mem. N.Y. Stock Ex'ge
" " Mining St'k " " " Cotton "
Securities bought and sold at the New York Stock Exchange in person, for cash and on margin. Interest allowed on deposits.

COAL at \$4.00,
Only twenty-four hours, and then went up to \$6.00.
Now our 25c. RIBBONS went down to 5c., never went up again, but are still going down. And if you wish to get any come at once. You can save \$25.00 in a \$100 by buying your Dry Goods at
A. B. FLINT AND MACDONALD,
85 COLBORNE ST.
TORONTO.

Fall Circular, 1881.
GENTLEMEN,—
My Stock of WOOLLENS and FURNISHINGS is now complete, and it gives me great pleasure to be able to state that it far surpasses any that it has ever been my privilege to offer.
Gentlemen visiting this City will find it much to their interest to visit the large Tailoring and Furnishing Establishment, S.W. cor. King and Church Streets—the Street Railway Centre, where Cars can be taken to all parts of the city.
All Orders executed promptly and in the best manner.

R. J. HUNTER,
MERCHANT TAILOR, &c.,
Cor. King & Church Sts., Toronto.

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,
(A few doors west of the old stand.)
Office:—At 65 King St. West.
G. P. SHARPE

JACKSON RAE,
General Financial and Investment Agent. Municipal or other Bonds or Stocks bought and sold. Loans on Mortgage or other securities effected. Advances on Stocks, Merchandise or Commercial paper negotiated.
Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1222. Office 319 Notre Dame Street, Montreal.

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

THE OLD RELIABLE.
The remedy that has stood the test of time is Dr. Fowler's Extract of Wild Strawberry. Almost infallible to cure dysentery, cholera morbus, and all manner of fluxes, cholera cramps, cholera infantum and every form of summer complaint.

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

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

USEFUL BOOKS IN THE FAMILY.
Advice to a Mother on the Management of her Children, and on the Treatment on the Moment of some of their more pressing Illnesses and Accidents. By PYE HENRY CHEVASSE, F.R.C.S. \$0.75.
How to Nurse a Child; or the Management of Children and their Diseases. By ALX. MILNE, M.D., L.R.C.P. & S. \$0.90.
First Help in Accidents: for the use of the Public, &c. By CHAS. H. SCHAIBLE, M.D., F.R.S. \$0.35.
Handy Book of Medical Information and Advice. By a PHYSICIAN. \$1.35.
The Family Doctor; a Dictionary of Domestic Medicine and Surgery. Especially adapted for Family use. By a Dispensary SURGEON. \$1.00.
"Consult Me for all You Want to Know." \$0.75.
BOWRELL & HUTCHISON,
76 KING STREET EAST,
Toronto

ESTABLISHED 1842.
GEORGE HARCOURT AND SON,
MERCHANT TAILORS,
AND
Robe Makers.—
COLLEGE CAPS AND GOWNS.
SURPLICES, STOLLES, BANDS,
and Academics of every description.
OUR CLERICAL COLLARS
Give perfect satisfaction. Try them?
65 King Street East,
TORONTO.

MOORE'S UNIVERSAL ASSISTANT AND COMPLETE MECHANIC, Contains over 1,000,000 Industrial Facts, Processes, Calculations, Legal Items, Business Forms, Rules, &c., of paramount utility to every Manufacturer, Mechanic, Farmer, and Business Man. Gives full details about Lumbering, Sawmills, Speed of Wheels, Machinery, &c. On Mill-dams, Water-wheels, Horse-power of Streams, Power of Steam, Wind, &c.; Tensile, Torsional, and Crushing-trength of Materials; Seasoning of Timber (12 ways), Logging, Cost of Supplies, Stream-driving, Lumber Measurement and Surveyor's Tables, full and complete. Gasworks, Water-works, Hydraulics, &c. The work contains 500 Engravings, 461 Tables containing over 500,000 Calculations; full details for Constructing, Operating and Repairing Mill and Steam Machinery of every kind. Plans of Mills, Bridges, &c. Instructions to Engineers, Firemen, Boiler-makers, Engine and Car-builders. 400 Receipts for Dyers, Bleachers, Hatters, Pulp colors, &c.; 10, 00 Trade Secrets and Scientific Facts, and Thousands of details for Farmers; Land, Grain, Hay, and Cattle Measurements &c.
This book contains 1016 pages. Free by Mail, in cloth, for \$3.00.
CLAUGHER BROTHERS,
BOOKSELLERS,
25 KING STREET WEST,
TORONTO.

FRECKLES.
ABEL'S FRECKLE LOTION will remove and prevent FRECKLES and TAN, will cure Pimples on the Face in one week. No coloring or paint used in the manufacture of Abel's Freckle Lotion. It is free from all impurities, such as Lead, Chalk, &c. It will make a grey complexion clear and beautiful. One trial will convince the most sceptical. If your druggist does not keep it, send to
J. DILWORTH, Chemist,
163 King-street East, TORONTO.
Sent free on receipt of one dollar.

B. & M. Saunders,
Robe Makers, &c.,
—HAVE REMOVED TO—
94 KING ST, WEST,
Nearly Opposite Old Stand.
JUST ARRIVED
M. A. & B. A. ROBES,
Q. C. & BAR ROBES,
TRIN. COLL. & UNIV. ROBES,
ACADEMICAL CAPS, Patent Rubber Corners.

CLERICAL HATS,
In Green, Logwood, Brandy, Felt, and Mill.
Prices low. Discount to Clergymen.
J. D. GIBBEN, Hatters,
Corner King and Toronto St., TORONTO.

GZOWSKI AND BUCHAN,
50, King Street East, Toronto,
BANKERS & STOCK BROKERS.
American and Sterling Exchange. American Currency, etc., bought and sold. Stocks, Bonds and Debentures bought and sold on commission.
C. S. Gzowski, Jr. Edwin Buchan

ESTABLISHED 1866.
P. BURNS,
—WHOLESALE AND RETAIL DEALER IN—
COAL AND WOOD.
BEST QUALITIES
Pittston and Scranton Soft
Coal, Blossburg and
Lump Lehigh.
Delivered to any part of the City, or by Box Cars to any Railway Station in Ontario, at
LOWEST RATES.
Orders left at Office, cor. Bathurst and Front Street wharf, and 61 King Street east, will receive prompt attention.
TELEPHONE COMMUNICATION BETWEEN ALL OFFICES

1881
!!!
upon wide pamphlet
ge profits
to book
to begin
made by
erubants
ning year
to parties
quired to
of clergy
amongst
d a large
is.
& Co.,
ontreal.
, AND
Y.
on easy
cities of
m Lands
e, 34 Te-
TH,
issioner.
3
tt,
n.
STYLE.
& Bro.
TO,
alers,
e, &c.
R.
of,
FFS,
ARFS,
RONTO.
nplea worth
NSON & Co
RONTO
easily made
BUE & CO.
K
SON
LE TOPS,
s, Sinks;
s, Window
West.
ID.
was suffering
ite, constipa-
; after using
ter than for
too much."

EXHIBITION VISITORS!

FOR GENUINE BARGAINS IN

GOLD WATCHES,

GOLD SETS,

GOLD RINGS,

&c., &c.



SILVER WATCHES,

GOLD CHAINS,

SILVERWARE,

&c., &c.

CALL ON

RYRIE THE JEWELER,
113, YONGE STREET, TORONTO.

—FOR—
BOOTS & SHOES
Be sure and go to
H. & C. BLACHFORD
87 & 89 KING EAST.
They have the
Largest & Best Assortment
—IN—
TORONTO

G. L. GARDEN,
273 King St., West, Toronto.
—Dealer in General—
GROCERIES AND PROVISIONS,
BOTTLED ALES, WINES,
AND LIQUORS.

H. STONE, SENR.
UNDERTAKER
239, YONGE ST.
NO CONNECTION WITH ANY FIRM
OF SAME NAME

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

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

BURDOCK BLOOD BITTERS
Cures all diseases of the blood, liver and kidneys, female complaints, nervous and general debility, and builds up the entire system when broken down by disease.



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

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

DOMINION
ORGANS AND PIANOS.
ESTABLISHED 1871.
The Largest and Most Complete Factory
In the Dominion---140 x 100.

Highest Honors ever awarded to any Maker in the World.
Medal and Diploma at Centennial, 1876. Medal and Diploma at Sydney, Australia, 1877. Gold Medal at Provincial Exhibition, Toronto, 1878. Highest Award at Industrial Exhibition, Toronto, 1879.

WE ARE NOW MANUFACTURING
SQUARE & UPRIGHT PIANOS,
The Best in the Market.

CORRESPONDENCE SOLICITED. SEND FOR ILLUSTRATED CATALOGUE, MAILED FREE.
SPECIAL TERMS TO CHURCHES.

ADDRESS:—
McSPADDEN & RITCHIE, General Agents,
64, KING STREET WEST, TORONTO

PETLEY & COMPANY.

IMPORTERS AND MANUFACTURERS,



KING STREET EAST,
(Nearly opposite to the Saint
Lawrence Market.)

TORONTO, ONT

THE LARGEST

Wholesale and Retail Dry Goods
and Clothing House in Canada!

FARMERS will find to their advantage
to inspect our stock when in the City.

PETLEY & CO.,

128, 130 & 132 KING ST. EAST,
TORONTO.

\$66 a week in your own town. Terms and \$6 outfit free. Address H. HALLETT & Co. Portland, Maine.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

Frank Wootten, Editor, Proprietor, & Publisher, Address: P. O. Box 449. Office, No. 11 York Chambers, Toronto St., Toronto.

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

MOON.		SUN.	
1 First Quarter,	8 45 a.m.	Rises 5 23, sets 6 26.	
7 Full Moon,	11 22 p.m.	" 5 30, " 6 25.	
15 Last Quarter,	2 44 a.m.	" 5 39, " 6 11.	
23 New Moon,	6 37 a.m.	" 5 48, " 5 56.	
30 First Quarter,	4 31 p.m.	" 5 56, " 5 42.	

LESSONS for SUNDAYS and HOLY-DAYS.

- Sept. 11...THIRTEENTH SUNDAY AFTER TRINITY:—
Morning...2 Kings 5. 2 Cor. 9, v 14, and 3.
Evening...2 Kings 6, to v 24; or 7. St. Mark 10, v 32
- 18...FOURTEENTH SUNDAY AFTER TRINITY:—
Ember Collect to be used daily this week.
Morning...2 Kings 9. 2 Corinthians 10.
Evening...2 Kings 10, to v 32; or 13. St. Mark 14.
[verse 27 to 53.]
- 21...St. MATTHEW, Apostle, Evangelist, and Martyr:—
Morning...1 Kings 19, v 15. 2 Cor. 12, v 14, and 13.
Athanasian Creed to be used. Ember Day.
Evening...1 Chron. 29, to v 20. St. Mark 15, 42 & 16.
- 25...FIFTEENTH SUNDAY AFTER TRINITY:—
Morning...2 Kings 18. Galatians 4, to v 21.
Evening...2 Kings 19; or 23 to 31. St. Luke 2, to 21.
- 29...St. MICHAEL and ALL ANGELS:—
Morning...Genesis 32. Acts 12, v 5 to 18.
Evening...Daniel 10, v 4. Revelation 14, v 14.

THURSDAY, SEPTEMBER 8, 1881.

THE Bishop of Tasmania is engaged in raising money for his cathedral, and is about to return to his diocese.

It is said that the Rev. John B. Eskridge, ordained a couple of years ago by the Bishop of Gchester, has been received into the Roman communion by Cardinal Manning. Mr. Eskridge comes from a nonconformist family. Another illustration of the fact we have so often observed that, "Extremes are very apt to meet," and also helping to show that great caution should be manifested in ordaining men who come to us from the nonconforming bodies—they so often go over to Rome!

In a letter to an English contemporary, the Hon. C. L. Wood says:—"In the reign of Queen Elizabeth it was death to celebrate the Holy Eucharist in Latin, according to the old English Use, with the Ornaments legal in the last year of Henry VIII. In the reign of Queen Victoria it is now imprisonment and deprivation for a priest to celebrate the Holy Eucharist according to the Use prescribed by the Book of Common Prayer, with the Ornaments legal in the second year of Edward VI. Yet only the other day, Mass in Latin was said publicly in the Tower itself, the scene of so much suffering for conscience sake, for soldiers in Her Majesty's army, belonging to the Roman communion; while a priest like the Rev. S. F. Green, at the instigation of an association, and informers as odious as those who hunted the Servinary priests to death, is shut up in Lancaster Castle with no prospect of release.

The first anniversary of the Cathedral Mission Guild was commemorated at Salisbury Cathedral on the 11th ultimo, when the Dean delivered an address.

The clergy of the Mold Rural-deanery held a series of devotional services on the 11th and 12th ultimo. The addresses were given by the Warden of Keble College, Oxford, and dealt with the subject of "reality" as bearing on a clergyman's life. A conference of the clergy was held, under the presidency of the Rev. Rowland Ellis, vicar of Mold, who introduced the subject for consideration, "The difficulties of our pastoral work." The discussion was unusually interesting. The Revs. the Warden of Keble College, S. E. Gladstone, W. F. W. Torre, T. E. Jones, and others took part in it. The result was most satisfactory, as many useful suggestions were made and thoroughly discussed.

An anonymous donation of one thousand pounds sterling has been made to the Church Missionary Society, for a missionary to the Mackenzie River and the Polar sea. The Rev. T. Canham has been appointed.

We particularly mention this important piece of missionary news in order, with the more effect to ask the question, "What is the Church in Canada doing for the settlements which are opening in the North-west? A letter appeared in the DOMINION CHURCHMAN two or three weeks ago, signed, John Wenman, in reference to the church in the North-west. Vast fields, white for the harvest, are opening up in the great territory in which the writer of that letter is located. The writer himself and others near him are thoroughly warm-hearted Churchmen. They have the Church service every Sunday regularly conducted by a layman; but no priest or deacon of the Church can be sent to minister to their spiritual necessities; although Presbyterians, Methodists, Baptists, Independents, Roman Catholics, and other schismatics are crowding into every new settlement in these regions to the north-west of us.

A diocesan conference for the Diocese of Liverpool will be held on the 16th and 17th of November, in the concert room of St. George's Hall. The subjects for discussion will be of great local interest, and will be introduced by those who have made them a special study.

It were much to be wished that a diocesan conference could take the place of that unscriptural and uncatholic institution, the diocesan synod, as we have it in Canada—at least in alternate years. Perhaps the greatest hindrance to the progress of the Church in the Dominion has been the introduction of the present novel system, which had its origin in the United States, simply because Churchmen there could not trust in the Providence of the Great Head of the Church for the continuance of His own institutions. They were untrustful enough to suppose that in so republican a country, the people would not accept Episcopacy unless with a strong flavour of the popular element. The great evil of the Synod as contrasted with the "Conference" is that it leads churchmen to busy themselves more about Church politics than about

Church work—thus sacrificing the useful and the essential element to the distracting and the mischievous.

The Bishop of St. David's recently preached at Abergwili, on Job i. 10, before the associates of a number of Welsh branches of the Girls' Friendly Society, whom his lordship afterwards entertained at the palace. Addresses were also given by the Bishop, Canon Williams, the Rev. D. P. Evans, and Archdeacon James.

A thanksgiving service has been held at West Ilsley, Newbury, on the completion of the parish church. A north aisle was added in 1876; the chancel was partially rebuilt and beautified in 1878, on which occasion the Princess Helena laid a dedication stone; and now the vestry and organ chamber have been built by the architect, Dr. Dolby, of Abingdon.

It appears that four Raikes' Memorial schemes have been attempted in the city of Gloucester; but the only one which has so far been brought to a successful issue is the restoration of the old crypt school. The completion of it was marked by a special service in the adjoining church, St. Mary's de Crypt. The sermon was preached by the Hon. and Rev. Canon Legge, vicar of Lewisham.

The Bishop of Lincoln was present a few days ago at the opening of a new organ at Fiskerton, and preached on the religious uses of music. There was a large attendance of clergy. The choir was vested for the first time in cassocks and surplices. The procession was headed by a cross bearer, and accompanied by the processional hymn. The Bishop carried his pastoral staff.

At a meeting of the Board of Management of the Bishop of London's Fund, it was stated that nine city churches had been pulled down within the last ten years; ten unions of benefices had been effected; and twelve new churches had been wholly built under the provisions of the "Union of Benefices Act" of 1860. The Bishop stated that, "With every disposition to pay due regard to the reverential feelings of those who wished in every case to retain the ancient churches and churchyards, and to preserve as far as possible, works of architectural and antiquarian interest, he should always feel he had a superior duty to take such steps as might be necessary to provide for the spiritual wants of the vast population displaced from the centre of London, but reappearing in the suburban districts, where no churches have been raised." The Bishop does not appear to recognize the fact that in demolishing sacred buildings in one place in order to build in other places, he is only encouraging the worldliness and cupidity of the wealthy inhabitants of the suburbs who ought to raise churches there without demolishing the time-honoured structures of the city. He also forgets that the vast population to which he refers spend the greater portion of their waking hours in the city; and that they should be taught to devote some portion of their business hours to the worship and service of God. Another fact he also ignores, which is that, there is still a large and permanent population in and near the city.

The Rev. A. C. Shaw, M.A., son of Major Shaw, Toronto, has been appointed by Earl Granville, (Foreign Secretary) chaplain of the English Embassy at Tokio, Japan.

The foundation stone of a new church for the parish of Charfield, Gloucestershire, has been laid by Archdeacon Randall. The ceremony was most impressive and was largely attended.

It is stated that "infinite pains" have been taken to secure trust-worthiness and accuracy in a religious census of the city of Liverpool, carried out by the rector and others. The result is:—Church, 264,668; Dissenters and others, 88,861; Roman Catholics, 140,115; of no known religion, 5,898. The Church in England is not annihilated yet!

As a curious instance of the way in which detection takes place, we may mention that when a letter was received by the Irish Secretary, Mr. Foster, containing a threat that he would be shot, the Government applied to the Bank of England for a cashier who had a good knowledge of signatures. Mr. Swatridge was selected for the occasion, and the result, which is well known, showed that the confidence placed in that gentleman was very satisfactory.

It appears that at the last Methodist conference held in Liverpool, there were seventy-one candidates for admission as preachers; but by a resolution of the body, after considerable discussion, not one of them was accepted—the decline of the "connection" being so decidedly and so unmistakably marked,—that is to say there were seventy-one persons whom the Holy Ghost is supposed to have called to the work of the ministry, but the governing body of that communion, with greater authority, decided that there was no occupation for them! Suppose a single diocese in England could be pointed out as having had no ordination for a whole year; and we can easily imagine what a howl of satisfaction would be raised by some of our half-hearted Churchmen at the decline of the English Church!

It is very surprising how those who would fain have us believe that the Church is going down are anxious to imitate her example in every one of her movements! A few years ago we had a Pan-Anglican Council, then the Presbyterians must have a Pan-Presbyterian affair. And this year we are to be regaled with two Pan-arrangements—a Pan-Methodist meeting, and a Pan-Islam at Mecca, where all the Muhammedans that can be assembled are to meet in order to rally round the Sultan of Turkey as the Head of the Muhammedan "faithful."

THIRTEENTH SUNDAY AFTER TRINITY.

THE glory of the New Dispensation is particularly shewn in the goodness and charity of our Blessed Lord, Who became the Good Samaritan to human nature when it had fallen into the hands of spiritual foes, had been stripped of original righteousness, and left half dead in trespasses and sins. By the most stupendous act of condescension and humiliation, our Blessed Lord redeemed us from the curse of the Law, being made a curse for us. He remembered His people in their low estate, for His mercy endureth for ever.

The utter helplessness of human nature is nowhere more graphically shewn than in the parable of the Good Samaritan. The "certain man" was only half dead it is true, and this might intimate that goodness in human nature is not absolutely extinct, although from the utter helplessness of the man in the parable we may learn that man is absolutely unable to help himself, to raise himself from his forlorn condition, or even to make any right use of the sparks of virtue that may have still remained in his heart. We are very far gone from original righteousness although not entirely and absolutely divested of it. But the eternal Son of the Most High made Himself of no reputation, took upon Him the form of a servant, and in the likeness of sinful flesh suffered for sins, the Just for the unjust, to bring us to God. It is Faith—not merely faith in Christ, but the Faith of Christ, the latter including the former—that unites us with the perfect, with the self-sacrificing Christ and His acts. His obedience, His death, His resurrection, all of these become ours. We have as real a share in the history of the One perfect, moral Being, as if our personality were altogether merged in His. Though He is holy and sinless, yet He bears our sins in His own body on the tree. Though we individually are sinners, steeped in sin, yet if we will, the life which we now live in the flesh, we may live by the faith of the Son of God, Who loved us, and gave Himself for us.

THE FREE AND OPEN CHURCH ASSOCIATION.

WE scarcely need guard any of our readers against supposing that this thoroughly Church institution has any connection with the so-called "Church Association" in England, the only object of which is to harry and obstruct such of the clergy who cannot pronounce their shibboleth, whether the said clergy adopt any extreme ritual or not. "The Free and Open Church Association," as might be gathered from its name, has totally different objects in view—objects not diabolical but Christian; not calculated to obstruct the devoted labours of the zealous and the pious, but to aid the progress of the Church onward to the glorious consummation its Divine Author intended.

This association held its fifteenth anniversary meeting on the 18th ultimo, in London, the President, the Right Honourable Earl Nelson, in the chair. We are glad to find the *Scottish Guardian* take so warm an interest in the subject as it has done, and give so great a prominence to the last annual meeting. We are indebted to that valuable organ of the Church in Scotland for the notices we have seen upon the subject.

The Report refers especially to sixty-three free churches newly built or restored during the past year. These are instances which have specially come before the Association. The prevalent practice of using churches for holding musical performances unconnected with any act of public worship, to which admission is only to be had by tickets, is condemned.

The Report has reference to a matter which is of exceeding interest—that of cathedral churches. It is true that we have strictly only one Cathedral in Canada, that of Fredericton; but the name is nevertheless clandestinely appropriated for some one church in every other diocese—and notably for that of St. James's in Toronto, which has a princely income, apparently for the sole purpose of perpetuating scores of tenements of a character similar to those found in the back slums of London.

Among its other statements, the report shows that the "cathedral" in England has not advanced to the same extent as the daughter churches; churchmen feel that the authorities of cathedrals should make them less show-places, as seemed to be the height of the ambition of the late Dean Stanley; and should throw them open to the free access of all, for worship, at other times than those of the stated services. They think that the restoration of the offertory as a normal part of the cathedral worship would meet any financial difficulty arising from the adoption of this system.

Reference is also made to the progress of the movement in Scotland, Ireland, and the United States. The Scottish Free and Open Church Association has held meetings, but the movement in Scotland is hampered by the prevalence of what the Council calls "a combination of congregationalism and vestrydom." In the case of St. Mary's Cathedral, Edinburgh, a great opportunity has been lost, as, "notwithstanding the reiterated resolutions of the Representative Church Council, that the seats should all be free and unappropriated, the Bishop and Cathedral have finally determined to let half the seats." In Ireland the movement is as yet dependent chiefly upon the exertions of a few zealous Churchmen in Dublin and the advocacy of the *Irish Ecclesiastical Gazette*; but in the United States the "American Free Church Association" has held meetings, issued publications, and is full of life and vigor. The Church in Canada is too much infected with the worldliness and with what may be called the "old fogyism" of the Georgian era to care much about the subject.

The President in his address alluded particularly to the case of St. Paul's, Ramsay, Isle of Man, where it appeared that the Bishop of Sodor and Man was so much opposed to the action of the Rev. George Paton, in making the church free, that he was now trying to expel him from the incumbency. His lordship also alluded to the deputation to the Archbishop of Canterbury, which he had recently headed, having for its object pressing upon the bishops the importance of making some greater effort to stay the progress of infidelity. He said that few people realized the way in which the poor were massed together in our large cities and towns, and how impossible it was to attempt to evangelize them without free churches. He referred also to the recent debate in the House of Lords on the city churches, and showed how they ought to be utilized by making the churches free, always open, and with daily services. He rejoiced to hear the Bishop of London give praise in no grudging manner to the Dean and Chapter of St. Paul's for the wonderful way in which they had solved the problem of how to use a cathedral. Great regret was expressed at the serious illness of Mr. Coote, the chairman, whose great legal and accurate historical knowledge had always been at their disposal. It was also unanimously resolved to apply for an incorporation of the association, "Not for profit," in order to enable it to hold funds or other property for the building, maintenance, repair, and endowment of free churches, the holding of patronage, and other objects calculated to promote the cause of free and open churches.

Do not sit down to lament what might have been: be up and ready for what may be.

The brightness of our lives depends not so much on what is around us, as on what is within us.

This is the true celebration of the holy days of the best of God's children—to tread their footsteps as they have gone before us unto everlasting life.

CATHOLIC CATECHISM.

II.

Q. What evidence have we that our Bible contains the Holy Scriptures?

The historic record of its preservation by the Church in every quarter of the world.

The Bible was written to the Church, accepted and preserved by the Church, handed down in the Church; and can only be proved genuine by the evidence of the Church in the world's court of enquiry. It follows hence: That the Church and the Bible are indissolubly linked together; and that the Church is the only possible court of appeal in the interpretation of the Bible. Private interpretation, that is, interpretation made by individuals, in opposition to or differing from that of the whole Church, has given rise to thousands of sects, in each age, increasing in numbers as private interpreters have from time to time promulgated their views. If these sects could form courts of appeal then we should have a thousand bibles,—this would be reductio ad absurdum.

Q. Is there then but one Church?

There is but one Church.

Q. Are the churches of Rome, Russia, France, Armenia, England, United States, and Canada, &c., different churches?

No; they are branches of the one Catholic and Apostolic Church.

Q. What do we mean then by the Church of England, the Church of Rome, &c., &c.?

We mean the Church of Christ or the Christian Church in England, in Rome, &c., &c.

Q. Is then the Church of Rome an integral part of The Church?

She is; God has not removed her candlestick.

Q. Why then does the Church of England refuse to communicate with the Church of Rome?

Because the Church of England believes that the Church of Rome has added private interpretations to the Word of God, as received by the universal church, in the Holy Bible.

Q. What are private interpretations?

Interpretations put upon the Bible by individuals or partial councils of the Church, alien to the interpretations accepted by the whole Church assembled in council.

Q. What then are Catholic councils?

Such as have been formed by representation of ALL the branches of the church in Christendom.

Q. How many of these have there been?

There have been six General or Ecumenical Councils or Synods, at which bishops from all parts of the Church have assembled to settle disputed points of doctrine and discipline: that is to give authoritative interpretation of the Holy Scriptures.

1. The Council of Nice, ... A.D. 325.

2. The Council of Constantinople, A.D. 381.

3. The Council of Ephesus, ... A.D. 431.

4. The Council of Chalcedon, ... A.D. 451.

5. The Council of Constantinople, A.D. 553.

6. The Council of Constantinople, A.D. 680.

Q. When did the Church of Rome add her private interpretations to the Faith?

In the Council of Trent, assembled in 1545, at which the Church of Rome incurred the guilt of authoritatively sanctioning heresy or private interpretation.

Q. Do we not then hold anything in common with the Church of Rome?

We hold in common with the Church of Rome every interpretation of Holy Scripture which has received the sanction of the whole, i.e., catholic church. But the Church of England holds that nothing which was newly interpreted and added to the Faith by any part of the church is binding on the catholic church.

Q. Do we not appeal to the private interpretations of Laud, Crammer, Luther, and the Reformers of the sixteenth century?

No, never.

Q. By what interpretation of the Holy Scripture does the Church of England abide?

By the interpretations of those ecumenical councils of the early catholic church at which the whole church, including Rome, was represented.

Our Blessed Lord has laid down the rules for our guidance in St. Matthew xviii. 17: "Tell it unto the church, and if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Again: St. Luke x. 16, "He that heareth you, heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me." In which cases he was speaking to the church catholic in the persons of the seventy disciples whom He sent to preach the gospel of the kingdom.

Again, in St. Matthew xvi. 18, "Thou art Peter (petros), and upon this rock (petra) I will build my church, and the gates of hades shall not prevail against it."

(To be continued.)

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

SUPERSTITION.

LXII. Yet again; one unchristian peculiarity of popular Romanism is that it is fast ceasing to be a Faith; and is degenerating into a mere Superstition. This word does not mean, as people commonly fancy, over-readiness to swallow marvels. This is credulity, about which we are not now concerned. But "superstition" means that form of religion in which fear is stronger than love and trust. Its leading characteristic is the belief that the Powers above man are unfriendly, jealous, and vindictive; or at best stern and relentless; and that they must be baffled by mechanical amulets and magical charms, or bought off by being gratified with the sight of those sufferings which they delight to inflict. That is the sentiment which is at the root of African Fetichism and of Hindoo Fakirism alike. And now it has got almost entire possession of Romanism. Already it has been shown how the Father and Christ are avoided and shrunk from, as stern and pitiless judges, and Mary turned to as the one hope of sinners; and also how God is supposed to pursue with hideous tortures the souls of even the holy dead. These ghastly distortions of Christianity are not to be found in the Missal at all, and scarcely a trace of them in the Breviary, but they form a very large part, often the larger part, of the popular creed in Roman Catholic countries now.

* In truth, the active principle of Faith has for most practical purposes been banished from modern Romanism. The passive habit of Obedience to a visible human authority has been substituted for it, and called by its name, though Obedience and Faith are perfectly distinct qualities. Modern Romanism has this in common with atheistic Secularism, and they are both impatient of the unseen and spiritual, and crave after the visible and material. Hence Romans must have human objects of worship instead of God, and must have images of even these; must have amulets instead of belief in Providence; must have a regular tally account with Heaven instead of trust in God's love, mercy, and justice. All this not only is not Faith, but directly contradicts Faith, which is "the evidence of things not seen," Heb. xi. 1.

CULTUS OF THE SACRED HEART.

LXIII. Even the chief remaining portion, namely, the modern worship of the Sacred Heart, is sheer heresy, condemned beforehand by the two General Councils of Ephesus and Chalcedon, which forbade any worship being paid to a divided Christ—even the separate adoration of our Lord's Sacred Humanity apart from His Godhead being heretical—and teach that whole Christ alone is the object of worship. When the heart of Christ is mentioned by old writers, such as St. Bernard, before the invention of the new cult about two centuries ago, it always is a figure of speech for the

human affections and tenderness of our Blessed Lord, and thus as a cause of love and confidence on our part; but not as a separate object of worship. Now, however, what is meant by it is the physical bodily organ of our Lord's human Body; and since even the worship of that Body entire, unless as united with the Second Person of the Most Holy Trinity, is unlawful for Christians, of course the separate adoration of a single part of it is all the more forbidden. And there is not even the poor satisfaction that this worship, heretical though it be, is from its popularity redressing the balance a little, and giving Christ back in some fashion that amount of service which is His due, but of which He has been defrauded through the preference for other shrines than His. For the "Immaculate Heart of Mary" is already united with His in the cult, and has, besides, its own separate confraternity, offices, and indulgences. Here they are on an absolute level; "May the Divine Heart of Jesus and the Immaculate Heart of Mary be known, praised, blessed, loved, worshipped, and glorified, always and in all places. Amen." ("Raccolta," v. 81.) They are on different levels, St. Mary's being the higher, in these two indulgenced ejaculations:—

1. Sweet Heart of my Jesus, make me love thee more and more.—("Racc.," v. 64.)

2. Sweet heart of Mary, be my salvation.—("Racc.," v. 82.)

Moreover, this second one is much more easily indulgenced. The ejaculation to our Blessed Lord cannot alone win an indulgence. It must be recited along with a Pater, Ave, and Credo, and these together gain one hundred days for each time of recitation, besides certain plenary ones twice monthly.

But the ejaculation to the Blessed Virgin Mary is valid by itself, and wins three hundred days for each repetition, with a plenary one monthly. A rapid speaker could say it more than a hundred times in a minute: thus gaining about ninety years' indulgence in that short space.

PERSECUTION IN IRELAND.

The following is an extract of a letter from Richard Barrett (Irish Society's Inspector) Cork, to Rev. Canon Hayman.

I am just after coming back this evening from having inspected the teacher of Bandon and Courtmacsherry, and I can hardly describe the trouble and difficulties the poor men had to bring up their pupils this time. We were watched so closely and even followed by some through the fields and roads to search out our business so that we had to give up working by day, and worked late at night and very early in the morning. I remarked that many of the advanced pupils have gone to America. While in the act of inspecting one pupil for James Callaghan, in this city, a man named Bill Gogin, walked up and threatened me that I would yet get a ball through my heart; this was uttered in the presence of Mrs. Mahony and others. I mentioned this to the police, but they advised me to forgive him at present and pass it over quietly. I did so. This is a small idea of the state of things now; and I believe this is owing a great deal to the irritation about this Boycotting affair of Dr. Webster's.

I send you the Daily Herald paper, in which appears his letter to the Editor, also the threatening letter sent to him.

However, I will do the work of inspecting the teachers in God's name, and trust myself in His hands, that He will protect me while doing earnestly His own work—many a better man has died a martyr in His cause.

I am to be inspecting out late to night in the city and Blackrock, with the teacher John McCarthy. I was not able to take rest in sleep only a few hours during this week, having to inspect by

night late, and early every morning, up at four and five o'clock.

I have great compassion for the poor teachers who are really willing, but in great fear.

Extract of letter from Rev. Canon Hayman Douglas, Rector, Cork, to clerical secretary of the Irish Society, August 15, 1881.

I send you a communication from Barrett, which will illustrate present things with us, and the difficulties of his discharging his duty. It is no exaggeration to say that we are in this county in a rebellion, and in some respects perhaps in a worse state, for with martial law would come the trial and punishment of disaffected persons, now ruling things as they see fit.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

DESERONTO.—The nave of St. Mark's church is rapidly approaching completion, and it is fully expected that the basement will be ready for occupation in a very few weeks.

MOHAWK MISSION, TYENDENAGA.—On Sunday, 21st ult., an experiment was tried in this mission, which resulted most successfully. Christ church Sunday school visited the Sunday school of All Saints' church, up the track. They went in Democrat carriages, and on their arrival at the entrance of the churchyard alighted, formed a procession, the late Canon Givens's beautiful banner being borne in front, and marched into the church, singing "Onward, Christian Soldiers." After the 3rd collect both schools were called up to the chancel rail, All Saints' children on the right, and those of Christ church on the left, and questioned by the missionary, the Rev. E. H. M. Baker, in the Catechism and Church Catechisms. The answering was very prompt on the part of each school, but that of All Saints' unexpectedly took the lead. The Rev. Isaac Barefoot, of Point Edward, diocese of Huron, was present, and after the catechizing delivered a short address to the parents and children, in which he complimented the latter on their proficiency, and said he so highly approved of competitive Sunday school examinations such as he had there witnessed, that he would endeavour to have a similar one in his own mission upon his return. The church, which is usually full, was thronged on this occasion, which was one of great interest to all.

TORONTO.

The meeting of Synod has been further postponed to Tuesday, November 1st.

His Lordship the Bishop has appointed the Rev. Rural Dean Boddy, Archdeacon, in place of Archdeacon Whitaker.

The Bishop of Toronto has made the following appointments for the month of September.

Sept. 11th, Sunday, Peterborough, Greystock, and Ashburnham; Monday, 12th, Fenelon Falls and Verulam; Tuesday, 13th, Bobcaygeon and Dunsford; Wednesday 14th, Omeme and Emily; Thursday, 15th, Bethany and Manvers; Friday, 16th, Cartwright; Sunday, 18th, Cavan; Monday, 19th, Perrytown.

MISSION AID.—Any clergymen in the Toronto and Algoma dioceses who desire assistance from the needlework department of the Church Women's Mission Aid, for Christmas trees, clothing for the poor, or church furnishings, are requested to communicate at once with Mrs. O'Reilly, 81 Bleeker-street, Toronto.

LINDSAY.—At the vestry meeting held in St. Paul's church on the 29th ult., the Bishop's letter was read, which stated that his lordship distinctly declined to appoint Mr. Jones to the incumbency. After a great deal of discussion it was agreed that the Bishop should be asked to appoint Dr. Smithett to the nominal charge and supervision of the parish for one year, with Mr. Jones as curate for that time, and also with this understanding that Mr. Jones should be appointed to the incumbency at the expiration of a year, or sooner. Surely Dr. Smithett has too much respect for himself to be a mere tool for so transparent an arrangement.

LLOYDTOWN.—On Thursday last a very successful Harvest Festival was held here, at which several of the neighbouring clergy were present. The church was very nicely decorated for the occasion, and evidences of good taste, and willingness to exercise that taste, in love for the glory of God, were not wanting. A service, which was well attended, was held in the afternoon, at which the Rev. Hoyes Clarke was the preacher. The Rev. Thomas Ball took the service, and the incumbent, the Rev. Mr. Soward, the lessons. Afterwards a large number gathered at the drill shed, where a magnificent spread had been prepared by the ladies. In the evening a concert was given by the ladies and gentlemen living in the neighbourhood. Both the incumbent and the congregation may be congratulated on the success they achieved, and upon the signs of prosperity that in more ways than one were visible.

COLBORNE.—On Sunday morning last the funeral sermon of the late Mr. George Willoughby was preached in Trinity church by the incumbent, the Rev. G. Gardner, from Philippians i. 21, "To me to live is Christ, to die is gain." The deceased was the youngest brother of Dr. Willoughby, he had been churchwarden, and always manifested a great interest in Church work. The Rev. gentleman alluded feelingly to the christian character of the deceased, sympathized deeply with the sorrowing friends, concluding with reference to the sudden death of Mrs. Keys, the wife of Mr. George Keys, a prominent member of the Church. The sermon, an eloquent and touching discourse, appealed earnestly to all "to prepare to meet their God," and it was listened to by a large and attentive congregation. The altar was arrayed with crape, a cross and vase of white flowers, the work of Miss G. Burrel. The singing was good, and Mr. John A. Carswell, editor of the *Colborne Express*, presided at the organ.

NIAGARA.

From Our Own Correspondent.

ST. ALBAN'S, LUTHER.—The quarterly meetings of the North Wellington Ruri-decanal Chapter, were held in this mission on the 9th, 10th, and 11th of August. There were present five clergy of the deanery, and Messrs. Webb and Jones, the licenced catechists attached to the mission, were invited to assist. Evensong was said in the church at 7.30 on Tuesday evening, with addresses on "The Prayer Book compared with the Bible." The Rev. Rural-dean Cordner said the service to the end of the third collect, and the Rev. T. Rixon, of Arthur, to the end. The lessons were read by Mr. A. C. Jones. The subjects of the addresses were taken as follows: Morning and Evening Prayer, the Rev. P. L. Spencer, Elora; Confirmation, the Rev. T. Rixon, Arthur; Baptismal Office, the Rev. Rural-dean Cordner, Mt. Forest. The attendance was good, and the service hearty. At 8 a.m. on Wednesday there was a celebration of the Holy Eucharist, at which Rural-dean Cordner was celebrant, the Rev. P. L. Spencer acting as gospeler and deacon, and the Rev. R. S. Radcliffe as epistoler and sub-deacon. There were sixteen communicants, including the five priests. The usual business of the Chapter was then proceeded with, and a very interesting and instructive discussion was held on the subject of "The Deluge." Evensong was said at 7.30 p.m., by Rural-dean Cordner to the third collect, to the end by the Rev. P. L. Spencer. The processional was "Pleasant are Thy courts above," to the tune in Hymns A.&M. The address on "Holy Communion" was delivered by the Rev. Thomas Rixon, that on "The Burial Service" by the Rev. P. L. Spencer; and a masterly address was delivered by the Rev. A. J. Belt, of Erin, on "The Ordination Service." All the subjects were treated in an admirable manner. The second lesson at this service was read by Mr. A. C. Jones, and the first by Mr. Richard T. W. Webb, who acted as organist at all the services. The singing and responding were hearty, and the attendance about eighty five. The "Nunc dimittis" was chanted as recessional, the people remaining in their seats until the clergy had left, and thereby all confusion was avoided. On Thursday at 8 a.m. there was another celebration of the Holy Communion when the Rural-dean again celebrated, and Revs. Thos. Rixon and A. J. Belt, acted as gospeler and epistoler respectively. There were nineteen communicants. The clergy departed to their homes well pleased with the hearty services, and friendly reception they met with; and the congregation on their part were much instructed and edified by the lectures they had heard, and the devotions they had engaged in. It is a sign of the times which should make us thankful to Almighty God, when we see persons leaving their work in the middle of harvest, and walking five or six miles in the early morning that they may give thanks to God for His blessings to them, and, believing the words of His blessed Son,

they may worship before His earthly throne. And this in a mission where, three or four years ago, there was no church nor clergyman to declare unto the people the "whole counsel of God." The offertories at the several services netted about \$2.80.

HURON.

From Our Own Correspondent.

SOUTHAMPTON.—The annual missionary meeting was held in this parish on Tuesday, August 23rd, at which the Rev. W. F. Campbell was present, and in a most eloquent speech urged the necessity of increased liberality for the missions of the North-west. His address was listened to with marked attention, and the result was, the largest collection ever made at a Church missionary meeting in Southampton. Altho' there was a political meeting held the same evening at the village of Port Elgin, at which the minister of Public Works was present, and which meeting many members of our congregation attended, the attendance at our church was good, and the collection amounted to \$11.78.

WALKERTON.—The annual missionary sermon was preached in St. Thomas's church, by the agent, the Rev. W. F. Campbell, from 1 John iii. 17. The able discourse was listened to by a large and appreciative congregation, which evinced its interest by making a collection of about thirty dollars.

A supplementary meeting was also held in the same church on Monday evening, when Mr. Campbell gave an exhaustive and interesting description of the great societies engaged in the missions of the Church of England throughout the world. Notwithstanding the intense heat, the audience was much refreshed by the glowing account of missionary success.

WEST BRANT.—At the meeting at Trinity church, at half past ten, Monday morning, the audience was most agreeably startled by the well-delivered address of a plain country farmer, who has been greatly afflicted for many years, accompanied by the generous donation of five dollars, for the Master's sake, of whose goodness to him personally he was glad to testify. Coming from one far from wealthy, it had the effect of making many sorry that they had not provided themselves with a five-dollar bill. The collection was \$15.62, which is very well for a church in the fields. This little parish is likely to give a good account of itself hereafter.

COLLECTIONS at annual missionary meetings for the month of August 1881:—

Durham \$14.65; Egremont \$1.86; Dundalk \$11.29; Shelburne \$5.10; Inistioige \$4.00; Maxwell \$2.40; Markdale \$6.64; Clarksburg \$10.52; Rock \$2.00; Trinity, Collingwood \$5.42; Heathcote \$2.00; Euphrasia 5.50; Walter's Falls 1.50; Sydenham 3.30; Chatsworth 5.62; St. John's, Sullivan, 1.56; St. Mark's 1.91; St. Thomas's, St. Vincent, 9.77; Streets 2.22; Meaford 14.03; Presqu' Isle 3.68; Bass Lake 4.25; Lion's Head 3.15; Warton 4.44; St. James's, Derby, 3.03; Owen Sound 24.00; Invermay 8.00; Southampton 11.75; Paisley 5.19; Pinkertou 5.00; Chesley 10.50; Allan Park 6.15; Hanover 5.87; West Brant 15.62; Walkerton 30.00.

MEAFORD.—Seldom do little ones enjoy themselves more thoroughly than did the children of Christ church Sunday school on the occasion of their excursion on the steamer Emerald, to Warton, on Friday the 19th ult. The boat, which left Meaford at about 8.30 a.m., was crowded, over 500 being on board. The weather was all that could be desired. All returned home at an early hour in the evening, declaring it to be one of the pleasantest excursions they had ever taken part in.

DELAWARE.—The Rev. C. D. Martin, who has been appointed to an Indian Mission by his Lordship the Bishop of the diocese, was entertained at a garden party at Delaware, by the parishioners, on the evening of Thursday the 25th, ult. The entertainment was given as a token of their appreciation of his zealous labours since his coming to the parish. The Burwell family, by whom the Caradoc church was built, presented him also with a handsome gift, and a silver water-pitcher was given him by the parishioners.

WINGHAM.—The most successful and really pleasant party ever held in Wingham, was that recently held under the auspices of St. Paul's Ladies' Aid Society, on the beautiful grounds of Benjamin Wilson, Esq., which were lighted up with Chinese lanterns suspended on wires from one end to the other of the beautiful grounds. The variously coloured lights revealing

the terraces rising one above another, had a truly picturesque effect. The Wingham brass band very kindly gave their services, and their music was justly appreciated. The weather was all that could be desired, and financially it gave the ladies entire satisfaction.

STRATHROY.—The congregation of Katesville, presented the rector of St. John's and Katesville with a purse of thirty-five dollars. It is an older church than St. John's, but there are but few members.

THORNDALE, MISSOURI.—A very pleasant garden social of the members of St. George's church, was held on the 30th ult., at Thorndale Farm, the country residence of Col. Shanley, London. The social was given on the invitation of Frank Shanley and family, of Toronto, who usually spend a month in summer at the country home, a beautiful place on the banks of the Thames. After partaking of the bountiful repast provided by their kind host, the incumbent of the parish was called on for an address. He stated that combined with pleasure there was another object in view, that of raising funds to make some repairs and necessary changes in the interior of St. George's church. After a few interesting remarks from Col. Shanley, a collection was taken up. The Misses Shanley and the choir of the church added to the pleasures of the evening, by some delightful pieces of music. All present enjoyed the really happy evening, and none more so than Mr. and Mrs. Shanley, of London, who with Col. Shanley and the Toronto family heartily enjoyed themselves among their old friends of St. George's. The pleasures of the evening were brought to a close by singing God Save the Queen.

WATFORD.—During the short incumbency of the present clergyman, the Rev. Mr. Hyland, considerable progress has been made in Church matters in this parish. The debt on the church, of several hundred dollars, has been paid off, a new fence has been put round the church, and the church has been repaired and kept in a very neat and cleanly condition, the whole appearance of the sacred edifice being of the most satisfactory character, and shows that the clergyman and congregation have taken a deep interest in the worship of the sanctuary.

The Ladies' Guild has done good service and has been very active in helping the rector in parochial work. The rector's wife has been most indefatigable in training the choir, and in other Church matters in the parish.

ALGOMA.

From Our own Correspondent.

GORE BAY, MANITOULIN.—The Rev. W. Macaulay Toke expresses his thanks to the Rev. Mr. Baker and the congregation of St. Mark's, Port Hope, for a library of 117 Sunday school books in good preservation.

MAGNETAWAN.—The churchwardens of St. George the Martyr beg thankfully to acknowledge the receipt of a beautiful carpet for their church, the gift of Miss Girdlestone, of Galt, per the Rev. Wm. Crompton.

ROSSEAU.—On Tuesday the 16th ult. an entertainment was given at the Rosseau House, in aid of the Parsonage Fund, by Mr. Murphy and others of the guests, when \$20.00 was raised. The whole was quite a success.

On Thursday the 25th ult. an entertainment in aid of the Sunday school, was also given at the Rosseau House by the guests, which was also quite a success, and showed great skill on the part of the ladies who took part in the performance. The proceeds were \$20.00.

The Rev. A. W. H. Chowne begs to acknowledge with thanks, the sum of \$2.50 from Miss Sematinger, also \$5.00 from Mr. W. B. Sanders, towards the Parsonage Fund.

The Rev. Wm. Crompton, travelling clergyman, desires gratefully to acknowledge the receipt of \$4.00 from Mr. Wm. Heensey, senr., omitted in previous acknowledgement.

He is happy not who enjoys ease, but who can bear uneasiness.

Speak a kindly word here and there in passing on life's journey: you may hear the echo in eternity.

Nothing is good to us, unless we communicate the same good to others.

Correspondence.

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

CHURCH AND PARSONAGE PLANS.

To the Clergy and Laity of the Diocese of Niagara.

DEAR BRETHREN,—As applications are coming into me for plans of churches and parsonages, in consequence of the resolution adopted at our last session of Synod on the subject, I have to ask those of you who have good plans of churches and parsonages, kindly to donate them to the diocese, and to send them to J. G. Mason, Esq., Secretary-Treasurer, Synod office, Hamilton.

I am, dear brethren,

Yours very faithfully,

Bishophurst,

T. B. NIAGARA.

Hamilton, 3rd Sept., 1881.

MARIOLATRY.

SIR.—The supreme folly of the Marianists in their idiotic literature, is a supreme scandal to Christianity, and the loathsomeness of it should be dragged to the light of day, that all who have any salt of understanding or grace may be forever cured of any either love or allowance for it. Here is a description of the B. Virgin's wedding dress and that of Joseph, in Sister Emmerich, the more valuable because we shall not easily find anything elsewhere:—"I had a very good view of Mary in her bridal dress. She wore an under gown of woollen stuff without sleeves; her arms were corded with bands of white wool. On her neck she had a sort of collar, falling over the breast, and adorned with pearls. Above this she wore a very wide gown, open in front, with wide sleeves. This gown had a blue ground covered with large roses, red, white, and yellow, mixed with green leaves, like the rich chasubles of olden time. The lower border was trimmed with fringe and tassels, and it was fastened above to the white collar which covered her neck. On this wide gown was placed a scapulary, like that worn by several Religious orders, the Carmelites for example. It was of white silk with gold flowers, half a yard wide, and covered on the breast with pearls and precious stones; it came down to the bottom of the gown and covered the opening in front. A similar band hung from her back, and others shorter and narrower from her shoulders and arms. These four bands formed a cross round her neck. The wide sleeves, over which those parts of the scapulary fell, which covered the shoulders, were fastened to the middle of the arm by a bracelet, two fingers in breadth, and upon which some titles were engraved. Above this she wore a sky-blue cloak, in the shape of a great sheet. Besides this cloak, the Jewish woman on certain occasions wore a kind of mourning cloak with sleeves. Mary's cloak was fixed at the breast with a clasp, above which a frill embroidered as if with feathers or floss silk went round her neck. The cloak fell back upon her shoulders, was brought forward on both sides, and ended in a point. The edges were embroidered with gold flowers. The hair was arranged very elaborately; it was parted down the middle, and divided into a great many locks, not plaited, which being tied across with white silk strings and pearls, formed a large net falling upon the shoulders, and reaching down to the middle of the cloak. She wore upon her hair a wreath of white silk or wool, which was gathered above by their ribands to a kind of cushion of the same stuff. Upon this lay a closed crown, enriched with precious stones, and about as broad as the band. In front of this crown were three pearls placed one above the other, and also a pearl on each side. In her left hand she carried a little crown of roses, of red and white silk. In her right she held by way of a sceptre a beautiful gilt candlestick without a stand; on the top of which was a little tray on which something was burning which produced a whitish flame. Joseph wore a long loose robe of a blue colour. The sleeves, which were very wide, were fastened to the side by strings. Round his neck he wore something like a brown collar, or rather a broad stole, and down his neck hung two white bands."

What a subject for meditation! It is too obvious to remark that all these "pearls" are a flat contradiction to the Virgin's offering, "par turturum, aut duos pullos columbarum," and are a detestable reflection on her piety. As for the "sceptre," I know nothing approaching it but Mambrino's helmet.

They make the B.V. die like a good Christian, and administer to her the last sacraments; though it is not clear what need she had of Extreme Unction,

which, as the Catechism tells us, was instituted to blot out the remains of sin. "During this time the altar had been got ready, and the Apostles had robed themselves for the divine service in their long white garments, with girdles upon which were certain letters. Five of them figured in the solemn ceremony, which was similar to that which I had seen celebrated for the first time by Peter in the new church adjoining the Pool of Bethesda. They put on their beautiful priestly ornaments. The pontifical mantle of Peter, who officiated, was very long behind; yet it had no train."

But I must abridge this long account and hasten to an end. James the Great arrived from Spain with three companions during the preparation. They went up to Mary and received her blessing. During the ceremony Philip arrived from Egypt with a companion; he received her blessing, and wept copiously. All the Apostles went in procession to her bed. Thaddeus walked in front with a censer, Peter carried the Holy Eucharist before him, in a cross shaped pyx. John followed, bearing a chalice on a little silver salver. It was the same shape as that used at the Lord's Supper, only small. Peter administered Extreme Unction, as at the present day. "The Apostles carrying the sacred vessels, returned in procession to the altar, where they continued the divine service, and then Philip also received the Holy Communion. Two women only had stayed beside the Blessed Virgin."

Now there are fools in all churches, and nuns must dream; and so far charity must not find fault. But what shall we say of practical archdeacons introducing to the world these truly wicked ravings? what shall we say of the bishop who didn't extinguish this editor and his book? and what shall we say of the Congregation that didn't at once put this in the Index, where few books can equally deserve a place? No, this is the sort of religion now in favour with the Roman Church; and it grows ranker and ranker every year; "and what will they do in the end thereof?" If any one wants to see in a small space the modern developments of this superstition stated exactly and fully, let him spend an English shilling on Dr. Pusey's sermon "The Rule of Faith." I have now done with Marianism, and my pen is free, if God wills, to turn to matters perhaps more agreeable to some of your readers.

Your obdt. servant,

J. CARRY.

30th August, 1881.

Family Reading.

NOBILITY.

Who counts himself as nobly born
Is noble in despite of place:
And honours are but brands to one
Who wears them not with nature's grace.

The prince may sit with clown or churl,
Nor feel himself disgraced thereby;
But he who has but small esteem
Husbands that little carefully.

Then be thou peasant, be thou peer,
Count it but still thine own:
Stand on a larger heraldry
Than that of nation or of zone.

What though not bid to knightly halls?
Those halls have missed a courtly guest,
That mansion is not privileged,
Which is not open to the best.

Give honour due when custom asks
No wrangle for this lesser claim;
It is not to be destitute,
To have the thing without the name.

Then dost thou come of gentle blood,
Disgrace not thy good company;
If lowly born, so bear thyself
That gentle blood may come of thee.

Strive not with pain to scale the height
Of some fair garden's pretty wall,
But climb the open mountain side,
Whose summit rises over all.

THE SIEGE OF LICHFIELD.

CHAPTER VII.

THE NIGHT ADVENTURE.

WHEN the enthusiasm of the moment was over, Archbold again ascended to his lofty station on the battlements, not to renew the engagement, for the assailants had drawn off their forces, but with a far different object. The elevated position which he had occupied commanded a full view of the town and the surrounding country. But Archbold looked not at the scene below him, nor around him: he regarded not the havoc made by the artillery on the town, or on the spire and battlements of the Cathedral; but his eye rested on the Church of St. Chad's, and the little group of houses which were a few furlongs distant across the meadows. There they lay, reflected in the glassy surface of the pool. The millwheel, which generally enlivened the scene with its cheerful motion, had stopped; the willows bent over the pool in drooping loneliness; and of the groups of children from the adjacent city, which might commonly have been seen strolling round the margin of the pool in cheerful sport, not one was now to be seen. All was deserted by both friend and foe; the whole attention of the besiegers during the day having been directed to the south gate of the fortress, and their forces having been waiting under arms to storm it, if a breach could have been effected.

Often during the day had the eyes of Archbold been directed to the spot where it was possible the object of his dearest thoughts might yet remain. Once he had thought he had seen Mr. Morley and his daughter come out from their house into the garden; but it was only for a moment; and the distance was too great for him to distinguish plainly. Henry's heart was full of deep anxiety. What was the fate of his beloved Catharine? Had she taken refuge in the town? or was she still at her own home? He well knew that, though the enemy had not apparently as yet taken possession of that point, yet that being baffled in their attack upon the south gate, they would, in all probability, during the night, or on the next day, extend their forces round the Cathedral, and occupy the church and houses at St. Chad's. A sudden thought struck him. Could he not, now that the engagement was over, obtain permission to sally forth with his little band, and bring away Mr. Morley and Catharine? But then where could he take her? The Close was no place of safety. The besiegers would certainly renew the attack; and even should they not succeed in taking it, yet those who were within would be exposed to imminent peril from their shots, and to still greater danger if the place were taken by storm.

As he was thus pondering in his mind what course he should pursue, he observed a considerable body of the enemy's soldiers leave the town by way of the Moat-hall in the direction of St. Chad's, and winding round the head of the pool, take possession of the mill and church and little knot of houses. No one, of course, opposed them; they were evidently sent there for quarters, and in order to secure the position. It was now too late to attempt to bring Catharine into the Close, even had it been desirable before. He earnestly prayed that they might have escaped and reached some place of safety. It was now nearly sunset; and Henry was about to descend with a heavy heart from his station, when his attention was again arrested by a movement in the quarter upon which he was looking. He saw a patrol of soldiers leave St. Chad's in the direction of the town, apparently leading with them a prisoner. Archbold was in an agony of despair. What could be the meaning of this proceeding? Could it be that they had separated Mr. Morley from his daughter? and if so, for what purpose? Oh, that he were on the spot to defend his beloved from the spoilers or the assassins! The most horrible thoughts crowded on his mind, and drove him almost frantic.

The sun had now sunk beneath the horizon, and he was still straining his eyes, in hope of seeing some object through the gathering darkness, which might convey a gleam of hope, when he heard a step ascending the stone staircase of the tower, and his friend Glasier stood before him.

"I expected I should find you here," said he. "Your thoughts, I see, are wandering to St. Chad's. I have been making inquiry amongst the townspeople who have come in here, and not one of them had seen Mr. Morley or his daughter in the town. I hope, therefore, they got away before the roundheads came." "Alas!" said Henry, "if she is not in the town, she is yet at her father's house. I know Mr. Morley's resolution to stand at his post, unless forced to quit it; and I am sure that Catharine would never leave her father."

He then detailed to his friend what he had observed from the battlements, and told him that he was resolved to make an attempt to ascertain what was her situation, and, if possible, to rescue her from the

hands of the rebels. Glasier saw that it was needless to attempt to dissuade Archbold from his purpose; nor, indeed, was he the man to do so, but, on the contrary, entered heartily into his scheme, and offered to accompany him, or to render him any assistance in his power.

"I know I may count on your help, my dear friend, and perhaps I may want it; but first, I will try what I can do myself,—at least, in the way of seeing how the land lies. We must have an order from Lord Chesterfield to let us out at the south postern. I will get Sir Richard to speak to him."

"You will not be able to leave the Close, I fear, either by the south or west gate," said Glasier, "as the roundheads have placed guards upon both."

"No matter," said Archbold: "you and I have climbed over the battlements into the moat a hundred times when we were schoolboys; and I will try and put some of my school-learning into practice." So saying, he proceeded immediately to carry his scheme into execution. He went first to the lodgings of the worthy knight, who, seeing him bent on his object, accompanied him to the governor, and obtained the requisite leave of absence. Having so far succeeded in his wish, Archbold was much more calm and satisfied. His spirit, which before was depressed with grief, now became exhilarated at the prospect of his enterprise; and, with the cool sagacity for which he was distinguished, he began to prepare everything to ensure the success of his undertaking. He went first to the great hall of the palace, where the officers who were not on duty were assembled at mess, and soon occupied himself on the remains of a baron of beef, which was placed on the table for all comers; for he had tasted no food since sunrise, and knew that he had a good night's work before him. Having taken the necessary refreshment, he went to his home, and divesting himself of his heavy corslet, put on a more convenient dress of a dark colour, reloaded and primed his pistols, and took his trusty sword.

It was now eight o'clock; the night was pitch dark, and the wind boisterous, all which favoured his enterprise. Everything being prepared, Archbold, accompanied by his friend Glasier, went into the bishop's garden, where he found a sentinel pacing the battlements.

"I have an order to leave the fortress," said he, "and am going to climb down the bastion."

"I am afraid you will not be able, sir," said the sentinel; "for the rebels have posted their patrols along all this side;" and, as he spoke, they could hear distinctly the voice of the men at no great distance in the thick darkness before them.

This was a sad blow to Archbold's scheme, but did not divert him from his purpose; only he was obliged to proceed with the greater caution. Fastening his coil of knotted ropes, therefore, to the stem of a tree in the angle formed by the wall and the projecting bastion, he silently raised himself to the top of the battlement, and being muscular and active, let himself down without difficulty to the bottom of the moat. The next thing was to climb the opposite bank, and pass the sentinel who was stationed upon it. The man seemed to have ceased pacing to and fro, as if his attention had been arrested; but Archbold remaining quite still for a few minutes, he again resumed his walk. Henry watched each turn which the sentinel took, and gradually climbed the bank when he was at the furthest end of his beat. He had now reached the top of the moat, when the sentinel suddenly stopped within a few paces of the spot where he was; and Henry distinctly heard the click of the trigger as the soldier cocked his musket. Not a moment was to be lost. Springing suddenly on his feet, he seized the weapon, and endeavoured to wrest it from the soldier's hand; but the man was strong, and not easily mastered. Henry, therefore, adroitly dashed open the pan of the musket, so that the priming was spilt; and then quitting his hold, sprang into the open meadows. The sentinel shouted loudly to his comrades for aid; but, long before they could render it, Archbold was far away across the fields. Being perfectly acquainted with the ground, though it was pitch dark, Henry skirted rapidly along the margin of the pool, and a few minutes brought him to St. Chad's. Here he was obliged to proceed more cautiously, in order to avoid observation, and reconnoitre the position of the enemy. The old church was full of lights. As he drew near, he heard within it a loud voice, interrupted occasionally by the snorting of horses; and, looking through the window, he saw, to his astonishment, Jonas M'Rorer, in a trooper's uniform, occupying the pulpit, and haranguing the soldiers who were stretched on the straw, some taking their meal, some sleeping, and some listening. Henry could only distinguish a few words of the speaker. "Down with the Amalekites!—smite them hip and thigh!—lay waste the house of Baal!"—exhortations which elicited a loud hum of applause from the uncouth congregation. Finding them so well employed, he withdrew from the window, and approached the house of Mr. Morley. The library, opening on a little garden, was occupied by several soldiers, who were sitting round a table with remains

of food and jugs of ale before them. It was in great disorder, having evidently been plundered, the books and papers lying about on the ground in sad confusion. Henry glided silently round the house, and saw, to his satisfaction, a light in Catharine's window. It was in the second storey, but not high from the ground. With anxious yet determined heart he climbed up by the creepers which clung to the buttress, and there found it as he indeed expected. Catharine was there alone, her hair dishevelled, kneeling with hands uplifted in an attitude of prayer. He gazed a moment in admiration; but time was precious.

"Catharine," he said, in a low but distinct voice.

"Ha, Henry!" said the kneeling girl, starting on her feet; "can that be you? God has indeed heard my prayers."

"Hush! it is I," said Henry: "come nearer, and speak in a whisper."

She drew close to him and grasped his hand. "Alas, Henry! they have taken away my father: know you what they have done with him?"

"I know not for certain; but are not you yourself in danger?"

"Yes, O yes! Even before my father's face have they insulted me. I have the most horrible fears. Oh, save me—save me!"

"You must descend, then, from the window, and I will protect you with my life. The house is full of soldiers. This is the only way of escape. Stay, throw something over you, for the night is cold."

Catharine quickly caught up a mantle with a hood; and, placing a chair at the window, stepped from it without hesitation.

"God be thanked!" said he, as he placed her gently on the turf. "we are safe so far."

Scarcely had they set foot on the ground, when the door of the church opened; and, by the glare from within, they discerned a man in an officer's dress come forth from the porch.

"Ah, that is he!" said Catharine: "save me—save me!"

"Let us stand back," said Henry, "and allow him to pass."

Archbold drew Catharine behind the shrubs, but not in time to avoid the observation of the soldier, who caught a glimpse of her dress.

"Who goes there?" said he, starting forward and grasping her wrist; but, at the same instant, Henry's sword descended with its full force on his head, on which he wore a light foraging cap, having divested himself of his helmet; and the rebel rolled senseless on the ground.

"Haste!" said Archbold; "we have not a moment to lose. The soldiers will probably be disturbed."

It was even as he said. The men in the parsonage came out with lights, and finding their commander lying apparently dead rushed instantly into the church and gave the alarm, upon which the roundheads poured out in numbers to pursue the fugitives. Henry half led, half carried his fair charge along in a dark lane, trusting for escape chiefly to his knowledge of the locality and the darkness of the night. Unfortunately, four of the soldiers took the same direction and gained upon them. Henry strained every nerve to escape; and, as they approached nearer, he led his companion over a stile into the field by the side of the lane, and there leaving her for a moment, he drew forth his pistols, prepared to sell his life dearly, and defend her to the utmost. To his great relief, the pursuers continued their course along the lane which he had quitted, and were soon out of hearing.

(To be continued.)

THE MOTHERLESS.

SITTING in the school-room, I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face was flushed with anger. The sister listened awhile, and then turning away, she answered, "I do not want to hear another word; Willie has no mother." The brother's lips were silent; the rebuke came home to him, and stealing away, he muttered, "I never thought of that." He thought of his own mother, and the loneliness of "Willie" compared with his own happy lot. "He has no mother." Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer no mother to listen to his little sorrows? Speak gently to him then.

GOOD ENOUGH FOR HOME.

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed. "Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting

up her hair in a ragged knot, she went down to break fast.

"Your hair is coming down," said Emily. "Oh, never mind: it's good enough for home," said Lydia carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about untidy, and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress, she seemed to think that courtesy and kindness were too expensive for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas, effort to keep one's self neat, and to treat father, mother, sister, brother, and servant kindly and courteously, is as much a duty as to keep from falsehood and stealing.

BE STUDIOUS.

WITFIELD was poor, and in "service," but he managed to get education; and both England and America have felt his power for good. William Harvey did not find out the circulation of the human blood by a lucky accident. He was a hard student at home and abroad, and taught the doctrine to his classes for ten years before he published it to the world. Young men ought to remember that there are still splendid services to be rendered. All the discoveries have not yet been made. The field is now the world as it never was before. The best books can now be had as never before. Education of the highest kind in physiology, mental philosophy, engineering, chemistry, is accessible as it never was before. An empire without the emperor has grown up on this continent, and much of the soil is yet without occupant and master. Other empires are open to educated ability, and will become more so every year. There is a legitimate sphere for splendid ambition.

Let our boys forego the cost of tobacco and catch inspiration from the best books. Let them turn their backs on the tempting glass, and spend their money on stimulating the mind. Even fashion "parties" and pleasure may be put in the background, and that the time and thought required for them may be given to getting that mental habit and furniture that will make its possessor a helper to his race, and a capable servant to his Creator—the "Father of Lights"—who has given us brain and heart, with capabilities, that we may be lights, benefactors, and conquerors, on fields where no life is lost, and even the vanquished are gainers.

MANAGEMENT OF BABIES.

In almost every newspaper we pick up we see something about the management of stock or poultry, but we seldom see in newspapers anything concerning the management of children during their babyhood.

I do not pretend that my general knowledge is greater than that of anyone else, but I do claim that I can take good care of babies and raise healthy children. And will not every one admit that good babies are a great source of comfort to parents, while cross babies and crying children are an annoyance and a source of anxiety to them?

I will therefore proceed to tell the readers of the household how I treat my babies. And I will say here that I am not very healthy myself. I have I have had nine children, and have never had a cross or sick child. And this is the way I manage:

I try to keep them comfortable. From the middle of September to the middle of May I keep flannel shirts on my children, and from the time they are two weeks old I wash them all over every morning in clean luke-warm water, rubbing them as hard as they could bear with a good linen towel. Then I dress them immediately and give them their breakfast. When this is done I put them in a good warm cradle-bed, and go about my morning work, sometimes singing some familiar hymn. Being thus engaged with my work, baby will go to sleep, which it is sure to do, and very often it will sleep the greater portion of the forenoon. If a child is fretful it will generally be found that it is because it is uncomfortable. And what the mother needs is to keep their feet warm and their bodies clean. When this is constantly attended to, a baby will be almost sure to thrive and be contented if it has proper nourishment, so as not to become hungry. A great many persons ask me why my children are so good. And when I tell them my mode of treating them they say: "I can't take time to wash my baby every morning;" or "if I wash my baby's head and face it gives it a cold." The trouble is, she does not wash the baby often enough. I love clean, sweet children; but I don't like to

pick one up that smells as though it had never been washed, or never had on clean clothes. It does not take half as much time to take care of a baby properly as it does to take care of it by managing improperly. Just try my plan, you who have the care of little ones, and you will be rewarded.

THIRTEENTH SUNDAY AFTER TRINITY.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The service of God constitutes the happiness of heaven; and a soul, averse from such service upon earth, would not be happy if admitted even into the heaven of heavens. When, therefore, we look forward to heaven as our state of final happiness, we must exercise ourselves here in the "true and laudable service" which prepares us for the enjoyment of such happiness hereafter.

Whilst, however, we are convinced of the necessity of serving God truly and acceptably, we cannot but be convinced also of our own insufficiency for a service so arduous. The Collect well points out to us, that our sufficiency is of God: for of His only gift it cometh, that even his "faithful people do unto Him true and laudable service." The gift here spoken of is the gift of the Holy Spirit; and as that is promised to every Christian who earnestly desires to possess it, and would willingly follow its guidance, we may all do unto God the service required; though the strength thereto necessary be as entirely his most gracious gift, through Jesus Christ our Lord, as our bodily strength is the gift of the same Almighty Creator.

The Christian's first care is, that his service be true. To this end, he takes heed to work the work appointed him, "not with eye service, as men pleasers; but to the Lord," who searcheth all hearts, and understandeth all the imagination of the thoughts." Considering the God, whose servant he is, as a Being "to whom all hearts be open, all desires known, and from whom no secrets are hid," he serves Him with a perfect heart and a willing mind." He does not divide his affection between God and the world; but even whilst engaged in the necessary duties of his worldly calling, his heart is with God; to Whom his willing mind renders willing service. Indeed this willingness, whilst it omits not the most trivial act of duty, gives an energy to our faculties, which renders the most arduous service comparatively easy. Whereas, an unwilling performance of duties is scarcely better than a solemn mockery. What can be more inconsistent with the gratitude we owe to "the Author and Giver of all good things," than an irksome round of merely formal offices? Few minds are so unprincipled, and still fewer uninformed, but that they know themselves bound to serve in all fidelity, their Creator and Preserver. How unwise then not to engage heartily in a service, which we cannot altogether avoid; and which is either mercifully accepted or indignantly rejected, as we render it willingly, or perform it reluctantly! We should remember that an unwilling service makes us equally responsible with the most zealous service, whilst it falls short both of the grace and the benefit of it.

True service leads to laudable service. No presumption dictates this marked term. Praise is not expected as the reward of merit, but gratefully received as a free gift of God's grace. Of ourselves we are equally unable and unworthy even to escape everlasting punishment; much less can we justly claim reward. Hence, when our heavenly Father would encourage us in a holy course, by a "Well done, good and faithful servant," the praise, though addressed to us, returns to Him, whose worthiness, and whose righteousness are imputed to us; even Jesus Christ the righteous. Nevertheless, verily there is a reward for the righteous, and praise for the true-hearted; and the hope of this praise, even though bestowed for another's sake, is yet sufficiently animating to our endeavours after a true and laudable service; God being pleased to make—not our merit or demerit—but our slothfulness or diligence in a holy course, the measure whereby He regulates his anger or his praise; his denial or his bounty.

As the praise of true service, so the power to perform it, is declared by our Collect to come only of the gift of God. Suppose we could say with St. Paul, that, as servants of the Most High, we had "laboured more abundantly than they all;" we must be content to add the Apostle's confession, "yet not I, but the grace of God which was with me." Thus accompanied—thus aided—we may hope both to render that service, "whose praise is not of men, but of God;" and also to reap the reward of it. Not that we expect our recompense in this short and bewildering course of human life. The world, and all it

can boast, giveth not the supporting hope which satisfieth an immortal soul. Heavenly promises only can do that; and they must be waited for. We must "in patience possess our souls." The Rest, which is to reward the faithful servant—that "Rest which remaineth for the people of God,"—we shall not enjoy till every shifting scene of mortality be passed away. In the Divine promise, there is also mention made of a "crown of righteousness," but that is not present—It "is laid up" for future reward; to be given when the Lord, the righteous Judge, shall open the kingdom of heaven to all believers; when also they, who find true and laudable service here to be perfect freedom, will there find it to be fulness of joy. With what delight will they renew their service in heaven, with the spirits of the just made perfect; with angels—ten thousand times ten thousand—and with all the heavenly host; resting not day and night, but praising thee, O God! and giving glory and honour, and thanksgiving to thee for evermore; Hallelujah! Hallelujah! Amen.

THE EXTRAVAGANCE OF SIN.

THE most extravagant thing in the world is sin. Men think of sin as to its consequence upon the individual who commits it, but the most expensive thing in society will be found to be sin, in whatever form it may appear; and a grand thing it will be when men reach this conviction. Some men think it is very well for men in the pulpit to talk about it in trying to induce conviction and persuasion on this moral question, but when they find that the cost of sin touches them in the shape of taxation they begin to feel a new interest in reforms. It will be found, in the long run, that the pocket is always on the side of virtue. Men have always formulated somewhat out of their own experience, and when they see that honesty is the best policy—well, it will be found to be so with regard to everything that affects personal habits, eating, drinking, dressing, and the mode of conducting life. The most extravagant thing is sin—anything that is wrong and that violates any great law of morals.

NO TRUE WORK EVER WASTED.

No true work since the world was made was ever wasted; no true life since the world began has ever failed. Oh, understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the Apostle of the Gentiles was dragged by a hook from the arena, and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure?

And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labours, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps—it was the life, it was the death of the Son of God incarnate.

TAKING COMFORT IN LIFE.

SOONER or later, friends, the time for folding hands will come to us all. Whether or not we cease from hurry and worry now, we shall one day shut our eyes upon it, and lie still and untroubled by the stir and fret around us.

Why not take comfort as we go on? You, proud mother of a beautiful, active boy, of what use will it be to you to remember how exquisitely fine was his raiment; how daintily spread his bed, and how costly and profuse his toys? What the child needs is mothering, brooding, tender resting on your heart, and he needs it every step of the way from babyhood to manhood.

Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain, and the playthings few, but answer the questions, tell the stories, spare a half-hour at bed-time, and be merry and gay, confidential and sympathetic with your boy.

And you, whose graceful young daughter is just blushing out into the bloom and freshness of a womanly fair womanliness, do not be so occupied with your ambition for her and her advancement in life, that you let her ways and your own fall apart. Why are her friends, her interests, and her engagements so wholly distinct from yours? Why does she visit

here and there, and receive visitors from this and that home, and you hardly know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on those wings of time that are never overtaken.

IF I HAD KNOWN.

Nor long since we met a lady whose sad face told the story of great mental suffering. Entering into conversation with her we found her bowed down beneath the weight of a sorrow from which there seemed to be no relief. She said:

"The Lord has laid His hand very heavy upon me. He has taken from me the light of my eyes and the staff of my old age."

And then, in a few words, she told of the death of a son, a promising lad, after an illness of only a few hours, and concluded by saying:

"Oh, if I had only known that he might die, how differently I would have trained him! He received no religious education. I have been so absorbed in gaining the meat that perisheth that I have neglected the more important eternal things. O: if I had only known!"

This experience speaks for itself. We need add but a word of warning to all who have in their hands the training and welfare of young immortal souls. O, see to it, dear friends, that your children are early taught the way of life through Jesus, the only Saviour. Seek first the riches of the kingdom above for yourself and them, and God will provide for the meaner things of this earthly life.

CHILDREN OF LIGHT.

How eagerly the sun-flower turns to the sun! When the sun sets, and night falls, it folds up its leaves. But when the morning light comes once more, it opens up its bosom to its sweet soft touch. Nor is this all it keeps inclining towards the sun all day, following its course through the sky. And so it is not enough that the light is falling around you. You must open your heart to the light of God's glory in the face of Jesus. You must keep it open. You must let the light chase the darkness away. So will you be children of the dawn and children of day.

I once spent a whole night on the deck of a little Highland steamer in the Crinan canal. It was a long night. I had read Longfellow about "the cold light of stars," and I experienced it then. At last the day began, to spring up in the east; and with the first rays of the sun how agreeable was the change! "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Have you ever read of Memnon's statue? It is said that when the morning rays fell on it they produced a sweet strain of music. Whether it was so or not I cannot tell; but the earth is itself a great Memnon's statue, which the sunrise wakes into harmony. Joy cometh in the morning. With the morning light, thousands of birds make the woods vocal with their melody; the sea begins to sparkle; the rivers gleam like threads of silver; and men go forth to their work with new light in their eyes, and new hope in their hearts. This is true of the Sun of Righteousness; when He rises, it is not with light, but with healing under His wings. And the same is true of the children of light; they carry sweetness and gladness wherever they go.

Naaman's home had light in it,—the light of wealth, the light of power, the light of honour; but it wanted the true light,—the light of the knowledge of God. With all its splendour it lacked happiness: Naaman was a leper. In that Syrian home was a captive maid. Away from home and kindred, she was not away from God. Him she loved and served in her captivity; and her master's wife she strove to love and serve too. One day she spoke to her mistress about a certain cure for her master. There was a man of God in Samaria; no disease was too hard for him; he could heal the leprosy. He had done greater than that; he could do greater still. At length Naaman set out for Samaria; he saw the man of God; he washed seven times in the Jordan; he came back completely cured of the leprosy. And now his Syrian home was bright and happy; it had the light and knowledge of the true God. There was not only light, there was warmth. And what brought about this great change? It was the little captive maid—her faith, her love, her dutiful service. She was a child of light, and she had warmed and brightened the home with her own sunny light and warmth.

Let us be ever willing to do a good action: we may never be called on to do a great one.

When your spirit is heavy and cast down with despair, prayer will make it rebound from earth to heaven.

Children's Department.

TAKE A DRINK?

TAKE a drink? No! not I;
Reason's taught me better
Than to bind my very soul
With a galling fetter.
Water, sweet and cool and free,
Has no cruel chains for me.

Take a drink? No! not I:
I have seen too many
Taking drinks like that of yours,
Stripped of every penny.
Water, sweet and cool and clear,
Costs me nothing all the year.

Take a drink? No! never;
By God's blessing, NEVER
Will I touch or taste or smell,
Henceforth and forever!
Water, sweet and clear and cool,
Makes no man a slave or fool.

THE ELEVENTH COMMANDMENT.

"No, I will not lend you my sled, Willie; I want to use it myself, so you needn't beg any longer," said little Charlie Albertson, as he and Willie Miller were standing on the village hill one winter's afternoon. "If your father is too poor to buy you one," he continued, "I can't help that, so move out of the way now, for I want to ride down hill."

The little boy moved away, and watched the flying sled with longing eyes. Charlie was right, though he did not know it. Willie's father could not afford to buy his son a sled; for it took all his hard-earned money to purchase clothes and food for the many little ones at home, and Willie had tried to make one, but in vain.

It was a trial for him to see the other boys coasting, and he could not help thinking that Charlie was unkind to refuse him "just one ride." But he brushed away the tears and ran home, trying not to feel so very sorry.

Did the ice melt after Willie left, or were the sled runners out of order? What is the reason that Charlie did not enjoy coasting as he had done before? There was no one now to beg for "just one ride," no one to stand in the way, then why was it the little boy so soon left the hill and dragged his sled into the house?

In the evening just as Charlie had finished studying the last lesson, his father looked up from a book he had been reading, and asked the little boy if he could say all the commandments.

"Yes, indeed, papa," replied Charlie. "What a question? I knew them all years ago."

"Very well, repeat them," returned Mr. Albertson. "Charlie commenced and ended the tenth exultantly, without missing one word.

"Go on," said his father, "I want to hear the eleventh."

"The eleventh, papa!" exclaimed the child, "I never heard of it. There are no more in my Bible, at any rate;" and Charlie brought his little Bible, open at the twentieth chapter of Exodus.

"Suppose God should give us a new commandment wouldn't you call that the eleventh?" asked his father.

Mr. Albertson then turned to the thirteenth chapter of the Gospel of St. John, and asked him to read the thirty-fourth verse.

"A new commandment I give unto you. That ye love one another as I have loved you, that ye also love one another," read Charlie.

"Now, when I tell you," said his father, "that I passed through the woods on the hill this afternoon, I guess my little boy will know why I wanted to hear if he remembered the eleventh commandment."

Charlie blushed; for he knew that his father must have heard his cross words to little Willie, and he felt very sorry indeed that they had ever been said.

"I wonder if my little son knows how hard Mr. Miller has to work in order to buy even bread and clothing for his many children," said Mr. Albertson. "I wonder if he saw the tears that filled little Willie's eyes as he turned away from the hill this afternoon. If my little boy had seen how sadly the poor child looked, I do not think he could have enjoyed even coasting afterwards."

"And I'm sure I didn't enjoy it at all, papa," said Charlie, trying in vain to dry the tears which would come, as he thought of Willie, "I am very, very sorry that I was so unkind; but what can I do now?"

"Think for yourself, Charlie," said Mr. Albertson, "and try to find some way to show your love for poor little Willie."

Charlie thought a long while, and then springing up, clapping his hands, exclaimed, "I know what would be splendid, papa; I will take some of the money that you gave at Christmas, and buy a sled for Willie: wouldn't he be pleased?"

"That is a capital plan," replied his father, "and to-morrow we will go and select one."

Very early the next morning Mr. Albertson and Charlie started out, and bought the prettiest sled in the village store, and before school commenced, Charlie asked Willie if he would like to try it. The poor boy was delighted, and after having rode down the hill several times, brought the sled back again to Charlie, with many thanks.

"Keep it," said Charlie, so excited that he did not know what to say; "I don't want it; it's yours; I didn't mean to be so cross."

Willie could not understand what was meant, and it was some time before he could realize that the beautiful sled with a prancing black horse painted on it, was really his own, "to keep for ever and ever," as Charlie said. Then how happy he was, and how happy they both were together, I cannot begin to tell my little reader.

"I mean to write the eleventh commandment in large letters and hang it in my room," said Charlie, after he had told his father how happy the sled had made Willie. "Wouldn't that be a good plan, papa?"

"Yes, my darling," said Mr. Albertson; "but do not forget to ask God to write it on your heart as well, and give you strength to keep it always."

"Yes, indeed, I will ask Jesus to help me," said Charlie, "for I never could keep it all alone."

Now I wonder what the little boy is going to do who has just finished this story. Will he lay the paper aside, and forget the beautiful new commandment Christ has given him, or will he not rather think of the great love Jesus showed for him, when dying on the cross that he might live, and pray God to help him shew forth his love for that dear Saviour, by keeping the new commandment?

A SONG FOR THE NURSERY.

WHY do all the daises go?
I know, I know!
Underneath the snow they creep,
Nod their little heads and sleep,
In the spring-time out they peep—
That is where they go.

Where do all the birdies go?
I know, I know!
Far away from winter snow,
To the fair, warm south they go,
There they stay till daises blow—
That is where they go.

Where do all the babies go?
I know, I know!
In the glancing firelight warm,
Safely sheltered from all harm,
Soft they lie on mother's arm—
That is where they go.

ABOUT A TAME PIGEON.

WE have two pets in our house. One of them, a pigeon, belongs to me; the other is a dog, and is my brother Jim's pet. We had a cat also, but we gave away the cat when I got the pigeon. You see the pigeon was then very young, and Pussy might have eaten it up, so it was thought best she should go. The dog and pigeon are friends. They do not play with each other, but they sometimes feed together, and often the pigeon gets on to the dog's back and sits there until the dog gets restless.—MARY W.

Mary W. must not suppose that all cats would do as she was afraid hers would when the pigeon was brought home. In his "History of Birds," Dr. Stanley tells us a very interesting cat and pigeon story. He states that the pigeon had made her nest in a loft much infested with rats, which had more than once destroyed her eggs or devoured her young ones. These losses caused the pigeon at length to select another nesting-place, and she went to a part of the loft where a cat was rearing three kittens. Cat, kittens, and pigeon agreed splendidly. The fed from the same dish, and when Pussy took a ramble the pigeon was sure to be hovering near her. The pigeon's new nest was close to the straw bed of the cat, and then she succeeded unmolested by the rats, because protected by the cat, in rearing more than one brood. I return for pussy's kindness, the pigeon used to attack one who touched the kittens while the mother was away.

BIRTHS, MARRIAGES, & DEATHS. Not exceeding Four lines, Twenty-five Cents.

Birth.

SNIDER.—At Windham Lodge, county of Norfolk, Ontario, on the 19th of August, the wife of Captain SNIDER of a son.

Marriage.

DENISON-LATTIMORE.—At Christ Church, Marshville, on the 24th ultimo, by the Right Rev. the Lord Bishop of Niagara, assisted by the Rev. C. R. Lee, M.A., of Port Colborne and Marshville, Edwin Oliver, seventh son of the late Col. R. L. Denison, of Dovercourt, Toronto, to Mary, fifth daughter of the late Alex. Lattimore, Esq., of Marshville.

Death.

CARRY.—On the 31st August, John Walter, infant son of Rev. J. Carry, Port Perry, aged seven months.

PRODUCE MARKET.

Toronto, September 6th, 1881

Table with columns for commodity, price per bushel, and price per ton. Includes items like Wheat, Do. Spring, Barley, Oats, Rye, Flour, Beef, Veal, Lamb, Hogs, Beans, Tomatoes, Parsley, Potatoes, Apples, Green Peas, Cauliflower, Chickens, Fowls, Ducks, Turkeys, Butter, Eggs, Wool, Hay, and Straw.

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

WHAT'S IN A NAME.

The virtue of most of the patent medicines with which the market is flooded lies in the name, but the virtues of Burdock Blood Bitters lie in the fact that they cleanse the blood of impurities, and cure dyspepsia, biliousness and indigestion. Price \$1.00, trial bottle 10 cents.

ESTABLISHED 1836.

S. R. Warren & Son CHURCH ORGAN BUILDERS.

Premises,---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

THEY HAVE NOW ON HAND—

- One Organ, 2 Manuals. Price, \$2,500. " " " " " 600. " " " " " 450.

Second hand Organs at \$200, \$300, \$500, \$650, respectively.

The very highest order of workmanship and tone. Quality always guaranteed.

PORCELAIN Co.,

Toronto, Ont.

CHINA, LAMPS, GLASS, BRONZES, CROCKERY, BRICA-BRAC. Parian and Terra Cotta Statuary &c.

Porcelain Compy. 29 King St. West,

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical. WHY? Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials: Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out. 243 Yonge-street, Mrs. CHAS. HOWARTH. January 2, 1881.

Medal awarded at Toronto, 1880. F. MOSES, 301 YONGE STREET, TORONTO. Patent rights for sale.

Lithographed chrome cards, no 3 alike, 10 Agts. big Outfit, 10c. GLOBE CARD Co., North York.

DISEASES RESULTING FROM EARLY INDISCRETION cured by a prescription of a celebrated physician; has been successfully used for over 20 years; satisfaction guaranteed. Address P.O. Box 1065, Toronto.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



ONTARIO

Glass Works

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

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

In the antique or Modern Style of Work. Also

Memorial Windows,

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

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

M. NOLAN,

523 QUEEN ST. WEST, (Opposite Lumly Street-Toronto. Funerals supplied in First-Class style, at the Lowest Rates. The best Hearse in Toronto. Telephone communication with all parts of the city

J. W. ELLIOT,

DENTIST, NOS. 43 AND 45 KING STREET WEST Over E. Hooper & Co's Drug Store. TORONTO.

REFERENCES.—The Right Reverends The Lord Bishops of Toronto, Huron, and Ontario.

CHOLERA INFANTUM.

That terrible scourge among children may be speedily cured by Dr. Fowler's Extract of Wild Sarsberry. All forms of bowel complaints, nausea and vomiting, from an ordinary diarrhoea, to the most severe attack of Cholera Infantum, can be subdued by its prompt use. It is the best remedy known for children or adults suffering from summer complaints.

To Architects and Builders.

WHITE PRESSED BRICKS, Plain and Moulded, by the New Edinburgh Brick Works, adopted by the Architects-in-Chief of the Canadian and American Governments, for interior and exterior of Public Buildings.

Terra Cotta in Red & White

MADE BY THE Clark Terra Cotta Company, of Glen Falls, N. Y.

Send for Designs. Orders now Received.

T. M. CLARK, OTTAWA.

Domestic Sewing Machines.

A. W. BRAIN. SOLE AGENT.

All kinds of Sewing Machines Repaired. Also Findings and parts for all sewing mach 7 Adelaide Street East, Toronto

Each Machine warranted for 5 yrs Domestic Paper Fashions for Sale.

SOLID BLACK TREPANNED.

HAIR BRUSHES. THE MOST DURABLE AND LASTING KIND MADE.

A LARGE ASSORTMENT AT Sheppard's Drug Store, 67 King Street West, Toronto.

REFRIGERATORS, ICE CREAM

FREEZERS. WATER FILTERS. WATER COOLERS. AT THE

Housekeeper's Emporium, HARRY A. COLLINS, 90 YONGE STREET, WEST SIDE.

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

A REMARKABLE ENGLISH INVENTION. THE LONDON GALVANIC GENERATOR, A ROYAL REMEDY

Now offered to the American Public by The P. 11 Mall Electric Ass'n, of London.



A great revolution in medical practice has spread throughout England. It has been discovered that most remarkable cures attend the application of a newly invented Galvanic Generator to diseased parts of the body. Experience has shown that they act immediately upon the blood, nerves and tissues, produce more relief in a few hours than medicine has given in weeks and months. There is no smart or unpleasant feeling attending their use, and they can be worn day or night, interfering in no way with the dress or occupation of daily life. Full directions accompany each one. Every mail brings us most gratifying letters from those using them.

THE GENERATOR QUICKLY CURES

Stomach, Liver & Kidney Complaints, Constipation, Gout, Debility, Heartburn, Rheumatism, Neuralgia, Weak Stomach, Dyspepsia, Aches and Pains, Weak Back, Malaria, Chills & Fever, Nervous Troubles, Sciatica, Vertigo, Indigestion, & all their Complications. There is no Waiting. It acts Immediately. A Guarantee goes with every Generator, OUR MOTTO being, "NO CURE, NO PAY."

From a Railroad Contractor:—Dear Sir, March 15th, 1881.—Bad digestion and dyspepsia, caused by hurried eating while traveling, has made me a sufferer for years. Your Generator for use in the car is a well known, and I would advise others to try it. Please send me three more to General F. O., Galveston, Tex. Inclosed is \$5. R. H. SARGENT.

From the Rev. C. Q. Huntington:—Aston N. York, N. Y. City, Thursday.—While visiting your city, attending a meeting of our clergy, I was induced to buy your Generator for indigestion and dyspepsia, from which I have suffered for years. Nothing hitherto tried did me any good; but, by leaving in electricity, and having found an infallible cure for indigestion in Dr. Scott's Electric Hair Brush, I determined to buy a Generator, which, I am glad to say, relieved me at once, and I now feel entirely cured. I shall not see an opportunity to recommend it, and take this method of thanking you. [Rev.] C. Q. HUNTINGTON.

From a Naval Officer:—PHILADELPHIA, Pa., February 16th, 1881. Your Generator has proved a blessing to me. I have been a great sufferer from liver trouble and constipation, but am now relieved.

Having purchased the sole right to introduce them in America, we will send them on trial, postpaid, on receipt of \$1, which will be returned, if they fail to relieve after a reasonable time. Increase to etc. for registration. Remittances can be made in Cash, Draft, Post Office Order, Currency or Stamps, and should be made payable to GEO. A. SCOTT, No. 342 Broadway, New York [Mention this Paper], or we will send them by Express, C. O. D., with the privilege of opening and examining, but the Express Charges will add considerably to your cost; or ask your Druggist to obtain them for you. Agents wanted in every town.

You have been imposed upon if you have bought a 'Battery,' 'Pad,' or 'Medal,' thinking it was the Generator. Its great success in England has caused the Market to be flooded with Cheap, Worthless Imitations. See that the Name "P. 11 Mall" is stamped on the Back.

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

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

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

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

Next term will commence SEPTEMBER 3rd. For admittance and particulars apply to the Rev. P. C. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

BOARDING AND DAY SCHOOL,
For Young Ladies and Children,
119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on Wednesday, September 7th, Borders to return Tuesday, the 6th. To sisters and clergymen's daughters a liberal reduction is made.

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

SEE CIRCULARS ON APPLICATION.

TORONTO CHURCH SCHOOL FOR BOYS.

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

HELLMUTH LADIES' COLLEGE.
PATRONESS—H. E. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

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

Board, Laundry and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$500 per annum.

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

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

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO,

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

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

Michaelmas Term will begin Thursday, September 8th.

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

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

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

THE **Western University,**
OF LONDON, ONT.

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

First Week in October,

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

For information as to the date and requirements, application can be made to

REV. G. B. SAGE,
London, Ont.

UNIVERSITY OF TRINITY COLLEGE,
TORONTO,
Incorporated by Royal Charter, 1852.

THE EXAMINATIONS for MATRICULATION and the Annual SUPPLEMENTARY EXAMINATIONS, will be held in the College Hall, beginning on

Saturday, October 1st, at 9 o'clock a.m.

Three Scholarships of the respective values of £50, £35, and £25 currency, are open for competition to candidates for matriculation.

Four Bursaries, of the annual value of £15. 10s. currency, are also provided for students needing such assistance, who pass the matriculation examination, but fail to obtain scholarships.

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

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

For further particulars, application may be made to the Provost, Trinity College, Toronto, or to the undersigned.

WM. P. ATKINSON,
Bursar and Secretary.
Trinity College, August, 1881.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

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

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

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

MICHAELMAS TERM will begin on WEDNESDAY, 7th SEPTEMBER.

FEES, per Term, \$6 to \$18. Additional for boarders, \$45.

Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall, Toronto.

TRINITY COLLEGE SCHOOL,
Port Hope.

MICHAELMAS TERM

—WILL BEGIN—
On Thursday, Sep. 15th.

Applications for admission or information should be addressed to the

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

MR. SPARHAM SHELDRAKE'S SCHOOL FOR BOYS.

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

"THE GROVE,"
Lakefield, Ontario

DR. FOWLER'S EXTRACT OF WILD STRAWBERRY Cures all summer complaints, diarrhoea, dysentery, cholera morbus, cholera infantum, sour stomach, colic, nausea, vomiting, canker piles and all manner of fluxes.

THE **RISING SUN STOVE POLISH**

For Brightness, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled.
MORSE & CO'S, Proprietors, Canton, Mass.

Each package of the genuine has our Trade Mark—a cut of the Rising Sun. Trade Mark copyrighted in United States in '65. Registered U.S. States Patent Office in 1872. Registered in Canada in 1879. Registered in Great Britain in 1880.

LYMAN, SONS & Co.,
MONTREAL, AGENTS.

MARBLE WORKS.

MANTELS, GRATES, MONUMENTS etc., etc., at

J. H. PHARRENS,
545 Yonge St., Toronto.

CANADA STAINED GLASS WORKS

ESTABLISHED 1856.

All Kinds of Church and Domestic Glass
JOS. McCAUSLAND,
76 King Street West, TORONTO

ONTARIO

Steam Dye Works,

334 YONGE ST., opposite Gould.

THOMAS SQUIRE,
Proprietor.

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

—246 YONGE STREET.—

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

—The prices are—

20c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00.

J. M. HAMILTON,

246 Yonge Street.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for blowing Church or Parlor Organs, as they render them as available as a Piano.

They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY, Engineer, Brome Corners, Que.

WATCHES, WATCHES, WATCHES, in Gold and Silver Cases and fine movements. Great Bargains. Spectacles and Eye Glasses carefully fitted. Jewelry of all descriptions made to order.

C. DAVIES,
59 King Street West.

ESTERBROOK'S

STANDARD

AND

RELIABLE

FOR SALE

By All Stationers.

STEEL PENS.

ROBERT MILLER, Agt., Montreal

GLASS FIXTURE MANUFACTORY.

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

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

WILL IT PAY!!

To invest money in Canadian Stocks upon wide margin system? Write to us for free pamphlet giving full particulars as to how very large profits can be safely made in this business without stock dabbling risks. One of our clients who began with \$50 last fall is now worth \$25,000, made by repeated transactions in Montreal, Merchants' and Bank of Commerce shares. The coming year presents equally promising prospects to parties securing an interest at once. Capital required to begin, from \$100 to \$250. Numbers of clergymen, doctors, and professional men are amongst our successful clients, and have realized a large increase upon their original investments.

WILLIAM WALKERTON & Co.,
Stock Brokers,
Jacques Cartier Bank Building, Montreal.

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

This Company offers for sale on easy terms choice Building Lots in the cities of Toronto and Winnipeg, and Farm Lands in the Province of Manitoba.

Apply at the Company's Office, 34 Toronto street.

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

TORONTO STAINED GLASS WORKS.

William Elliott,

12 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE

H. J. MATTHEWS & Bro.

98 YONGE STREET, TORONTO.

Gilders & Art Dealers,

Pier and Mantle Mirrors.

Picture Frames,
Engravings, Paintings, &c.

J. & H. COOPER.

Importers and manufacturers of,

SHIRTS, COLLARS, CUFFS,

HOSIERY, GLOVES, SCARFS,

TIES, &c.

109 YONGE ST., TORONTO.

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

N. PEARSON, DENTIST,

No. 2 KING STREET WEST TORONTO

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

Burdock BLOOD BITTERS

MARBLE WORKS.

CHARLES WATSON

Manufacturer of
MONUMENTS, MANTELS, TABLE TOPS,
PLUMBERS' SLABS, &c.

Also dealer in
Slate Bathtubs, Washing-tubs, Sinks;
Black-boards, Tiles, Pastry-slabs, Window
sills, &c., &c.

30 Adelaide St. West.

A GENERAL DEFEATED.

A Mrs. J. G. Robertson writes: "I was suffering from general debility, want of appetite, constipation, etc., so that life was a burden; after using Burdock Blood Bitters I felt better than for years. I cannot praise your Bitters too much."