

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 11.]

TORONTO, CANADA, THURSDAY, SEPT. 10, 1885.

[No. 87

BALTIMORE FEMALE COLLEGE.
Chartered and endowed by the State of Maryland, affords every facility for a thorough, accomplished, practical and Christian education. The President of the Board, Rev. Campbell Fair, D.D., and the President of the College, with a majority of the trustees and professors are Episcopalians. Board and tuition \$25 to \$275. The 27th year opens Sept. 14th.
N. C. BROOKS, M.A., LL.D., President.

EDUCATIONAL AND PAROCHIAL
Work will be given to a Clergyman of experience in the same. There is an excellent opportunity to purchase the half or the whole of the Female College embraced in the above.
Address, Editor of the DOMINION CHURCHMAN, Toronto, Canada.

CURACY WANTED.

A gentleman, of five years standing in Holy Orders, at present in charge of a thriving country parish, and unmarried, desires a position as Curate, or Assistant Minister in a large town or city. Salary not so much an object, as an advantageous field of labour.
ADDRESS, CURATE, "Dominion Churchman" Office, TORONTO.

SERIES OF Instruction Books

FOR SUNDAY SCHOOLS,
Edited by the
RIGHT REV. BISHOP DOANE.

MANUAL OF CHRISTIAN DOCTRINE

According to the Church Catechism, and adapted to the Christian Year.
By REV. WALKER GWYNNE.
Three Grades.
JUNIOR GRADE 10 cts.
MIDDLE GRADE 15 cts.
SENIOR GRADE 25 cts.

Rowell & Hutchison
Importers, Booksellers & Stationers
KING STREET EAST, TORONTO

CANNED LABRADOR HERRING,
STAR SALMON, HORSESHOE SALMON
NIMPKISH SALMON, STAR LOBSTER
MACKEREL.

CROSSE & BLACKWELL'S
Potted Ham, Potted Tongue,
Anchovy Paste,
Concentrated Ess. Turkey Coffee,
Raspberry Vinegar.
R. FLACK
333 Gerrard-st. East Toronto.

HOUSEKEEPER'S EMPORIUM!

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLERY, PLATED WARE,
CHANDLIER'S LAMPS,
BABY CARRIAGES, ETC
Every family should have one of our
Self-Basting Broilers.

HARRY A. COLLINS,
90 YONGE STREET, WEST SIDE.



Gold & Silver MEDALS. 101 FIRST PRIZES 1884. AWNINGS FOR DWELLINGS AND STORES.
If you want an awning, drop us a postal card, and we will give you prices.
Our Awnings are the best made; wear longer and look better.
Facts of every description.
Flags of all kinds. Banners.
Camp Furniture—(Our celebrated Patent Folding, the best in the world).
Military, Surveyors, Lumbermen's, Northwest Settlements, and Lake Side Camping outfits.
The largest manufacturers of the kind in America.
NATIONAL MFG. CO., Ottawa,
And 70 King St. West, TORONTO.

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY. (LIMITED).
CAPITAL - - - - \$500,000.
DAVID BLAIN, Esq., LL.D., PRESIDENT.
ALD. J. GORMLEY, MANAGING DIRECTOR.

Deposits Received.
Highest Rates of Interest Allowed.
Money to Loan.
Building Lots for Sale.
Houses for Sale and to Rent.
Head Offices—No. 32 Arcade Buildings,
Victoria Street, Toronto.

STEWART & DENISON, Architects, &c. &c.
64 KING ST. EAST, TORONTO.
DENISON & ROGERS, PETERBORO.

WINDEYER & FALLOON, ARCHITECTS.
R. C. WINDEYER, } Canada Permanent
Church work a specialty. } Bldgs., Toronto St.
JOHN FALLOON.

G. S. CAESAR, DENTAL SURGEON.
OFFICE, 34 Grosvenor St., TORONTO.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK.
Office—Court House, 51 Adelaide Street East.
House—138 Carlton Street, Toronto.

MISS DALTON,
207 Yonge Street, Toronto,
Has a Large
STOCK OF SUMMER MILLINERY
HATS BENEATH FEATHERS,
French, English, and American Fashions
A varied Stock of Dress Laces, Flouncings, All
Kinds &c., in cream, white, and black.
Hats & Mantle making receive special attention.

Armson & Stone.
Are marking off new Fall Goods.
A CASE OF SATIN MERVILLEUSE,
All silk, at \$7; and \$1.00
RELIABLE AND DURABLE,
UNEQUALLED VALUE!
Samples sent to any part.
BEAUTIFUL STOCK TO SELECT FROM.

THE RELIABLE DRY GOODS HOUSE,
49 KING STREET WEST,
TORONTO.

THE AMATEUR'S ROSE BOOK,
Comprising the
Cultivation of the Rose
In the open ground and under glass, the formation
of the Rosarium, the characters of Wild and
Garden Roses, the Preparation of the Flowers
for Exhibition, the Raising of new Varieties, and
the work of the Rose Garden in every season of
the year.
By **SHIRLEY HIBBARD.**
Crown 8vo., cloth. Illustrated with Coloured
Plates and numerous Wood Engravings.
Price \$2.00. Mailed free.
CLOUGHER BROS., Booksellers,
27 King Street West, Toronto

GENTLEMEN,
Heavy FALL GOODS have ar-
rived and the exhibit of new
SUITINGS,
COATINGS,
TROUSERINGS,
OVERCOATINGS,
FURNISHING GOODS,
NECKWEAR,
UNDERWEAR,
HOSIERY, Etc.
Is very fine.
Usual Discounts to Ministers and
Students.
H. J. HUNTER,
MERCHANT TAILOR.
COR. KING & CHURCH, STS.,
TORONTO, ONT.

NEW PUBLICATIONS.
BAPTISMAL CERTIFICATES, printed in col-
ors, 30c dozen.
CONFIRMATION CERTIFICATES, Eight kinds,
15c. to 75c. per dozen, beautifully executed
in gold and colors.
MARRIAGE CERTIFICATES, 50c. dozen.
CHOIR PROGRAMMES, \$2.25 per 1000.
Send 2 cent stamp for samples and prices.
1st. Prize Medal for Ornamental Printing at
Exhibition of 1884.
TIMMS, MOOR & CO.,
28 Adelaide St. East, Toronto

I. J. COOPER.
Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.
Importers of
MEN'S UNDERWEAR, GLOVES,
SCARFS, TIES, UMBRELLAS, &c.
Clerical Collars &c., in Stock and to Order
109 YONGE ST., TORONTO.

Dineen
EARLY FALL HATS.
We have just received to-day an
advance shipment of Early Fall Hats.
The Latest London Shapes.
W. & D. DINEEN.
Cor. King & Yonge Sts.



SPECIALTIES:
Watches, Diamonds Sterling Silver

Oldest House in the Trade,
Largest Stock in the Trade,
Lowest Prices in the Trade.
ALL GOODS GUARANTEED
3oz Silver Waltham Watch, - \$10.50
3" Silverine " " - 7.50
1 KING STREET EAST, TORONTO.
Established 1842.

Geo. Harcourt & Son,
MERCHANT TAILORS,
AND
ROBE MAKERS

Now ready
COLLEGE CAPS AND GOWNS.
Clerical Dress a specialty.
Clerical Collars, Surplises,
Stoles &c., always on hand.
We also keep a choice assortment of Gents
Furnishings, including Shirts, Collars,
Cuffs, Braces, Socks, Ties &c.
Students attending Lectures in the City, will
find it to their advantage to see the above stock,
also our Tweeds, Worsteads, &c., suitable
for Fall and Winter Clothing.

LIBERAL DISCOUNTS.
48 KING STREET EAST,
TORONTO.

PALACE STEAMER CHICORA.

TWICE DAILY

Leaves Milloy's dock, foot of Yonge Street, at 7 a.m. and 9 p.m.

Direct connections with Express trains on Michigan Central and New York Central railroads for Falla, Buffalo, Rochester, Albany, New York, Boston, and all points east and west. New York tickets good on steamers from Albany to New York.

Tickets at Very Lowest Rates.

INQUIRE OF

SAM OSBORNE & CO., 40 Yonge Street.
A. F. WEBSTER, 86 " "
FRANK ADAMS, 24 Adelaide St. E.
THOS. EDWARDS, Parkdale.
BARLOW CUMBERLAND, 35 Yonge Street.

HAMILTON, OAKVILLE, TORONTO. STEAMER

"Southern Belle"

AND
GRAND TRUNK RAILWAY.

Hamilton by boat and return by any train or vice versa (good one day) \$1 50
Do. do. do. (good three days) 1 75
Sat. day or Monday excursion by boat and return by a.m. train, or vice versa 1 95
Steamer will leave Milloy's wharf daily at 5 p.m., and commencing the following week will leave twice daily—at 11 a.m. and 5.30 p.m.
WM. EDGAR, G.M.O. W. KEITE,
G.T.R.R. Mgr. Str. Southern Belle.
RATES BY STEAMER—
Hamilton—Single, 75c.; return \$1 25
Oakville—Single, 50c.; return 0 75
Family season books, only \$5. Saturday and Wednesday excursions. GEO. W. KEITE, Mgr.

LOOK HERE!

Tickets to New York, \$6.10, all rail or steamer from Albany; Boston, \$8.95; Rochester, \$9.35.

All other points as well as returns equally low. Choice of West Shore, Erie, or N. Y. C. routes.

Take PALACE

STEAMER

"Empress of India."

This afternoon at 3.40. Yonge Street Wharf.

STANTON'S SUNBEAMS.

Photos of Children \$1 per doz.
Photos of Ladies \$1 per doz.
Photos of Gentlemen \$1 per doz.
Cabinets and others at lowest rates for first-class work.
134 YONGE STREET.

HOMOEOPATHIC PHARMACY.

394 Yonge Street, Toronto.

Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refilled. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON Pharmacist.

C. P. LENNOX, DENTIST, Yonge St. Arcade Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth—\$4.00

My gold fillings are unsurpassed by any dentist in Canada; are registered and warranted for ten years.

Sunday School Stamps,

For stamping Books, numbering, &c.

SEALS for Churches, Societies, Lodges, School Sections, Corporations, &c., Metal and Rubber Self-linking stamps, every variety.

Kenyon, Tingley & Stewart Mfg. Co.,
72 KING ST. WEST, TORONTO.

THE GREAT LIGHT

Established 1857.
FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.
L. S. FRINK, 53 Pearl St., N. Y.

An Unrivalled List.

The Steinway Piano,
The Chickering Piano,
the Haines Piano.

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

WE ARE SOLE AGENTS FOR THE

Estey & Co's Organs,

The acknowledged leading instruments of the World.

Special rates to Clergymen and Sunday Schools.

Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.

Montreal:—NORDHEIMER'S HALL.

Branches:

OTTAWA, LONDON, HAMILTON

THE

Improved Model

WASHER

AND

BLEACHER.

Pat. App. 2, 1884.
C. W. Dennis, Toronto.
Only weighs 6 lbs. Can be carried in a small val

Satisfaction guaranteed or money refunded.

\$1,000 REWARD FOR ITS SUPERIOR

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50. See what THE CANADA EXPRESSMAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

Toronto Bargain House.

C. W. Dennis, 213 Yonge St., Toronto.

Please mention this paper.
Agents wanted, send for Circular.

Good Pay for Agents. \$100 to \$200 per month made. Selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

LOOK!

AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival tea houses, and the only tea house in Canada having an English importing house connection our Special Blends being put up for us in London, England. If we are not represented in your District write for particulars. Address, Canada Pacific Trading & Importing Co'y, 120 Bay St. Toronto. J. Arthur McCurdy, secretary and Manager

PATENTS PROCURED OR NO PAY.

Also Trade Marks, etc. Send model and sketch will examine and report if patentable. Many years practice. Pamphlet free. E. H. GIBBON, & CO., Attorneys, Washington, D. C.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. DR. J. C. HOFFMAN, Jefferson, Wis.

CANADIAN BREAKFAST CEREALS C.B.C. CHOICEST FOODS IN THE WORLD.

MUTUAL BENEFIT SOCIETY OF CANADA

Offers a comprehensive, common sense plan of Benefit Insurance. It provides a ten or twenty year endowment. It offers a Life Benefit with Reserve Fund Security, diminishing assessments, non-forfeitable Certificate, paid up after fifteen years. In case of sickness or accident it offers weekly Benefits from \$1.50 to \$2.00 for Total or Partial Disability and also a Benefit for Funerals. Agents wanted. Send for Circular and terms. Head office, 30 Adelaide street east, Toronto.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address TRUB & Co., Augusta, Maine.

AGENTS Our new war book, DEEDS OF DARING, by Blue and Gray, outselling all other books. Illustrated circular and terms free. FOSBREE & McHACKIN, Cincinnati, O.

Cleanliness is the Index of Civilization

DOMINION Steam Carpet Cleaning Works.

We wish to call your attention to the fact that we have recently fitted our place with the most complete machinery for the purpose of cleaning Carpets, Rugs, Bobes, &c. These machines are perfectly adapted for this kind of work, being so constructed that the most delicate fabric may be cleaned without the least injury to the goods; this Machine raises the nap and makes the goods look bright and new. Hoping we may receive a share of your patronage. We remain respectfully yours,

GAWETT & SMAY,

OFFICE AND WORKS:
29 ADELAIDE STREET WEST
JOB GAWETT. GUS SMAY.

TRADE-MARKS, PRINTS, LABELS. PATENTS COPY-RIGHTS, DESIGNS, RE-ISSUES

Send description of your Invention. L. BINGHAM, Patent Lawyer and Licitor, Washington D.C.

N. P. CHANEY & CO.

330 King St. E., TORONTO.
Feather and Mattress Renovators and dealers in all kinds of FEATHERS, NEW FEATHER BEDS, PILLOWS, MATTRESSES and SPRING BEDS. Furniture overhauled. Cash paid for all kinds of Feathers.

CANADIAN BREEDER & AGRICULTURAL REVIEW

THE ONLY WEEKLY. THE BEST OF ITS CLASS. LARGEST CIRCULATION. SEE OPINIONS OF THE PRESS. \$2.00 PER ANNUM.

SAMPLE COPIES FREE. TORONTO, CANADA. APPROVED BY PRESS AND PUBLIC. LOCAL AGENTS WANTED. LIBERAL COMMISSIONS.

PURE GOLD Manufacturing Company, 31 FRONT STREET EAST, TORONTO.



ONCE USED ALWAYS USED

AGENTS WANTED

To sell the Journeys of Jesus. History of the travels with the twelve Discip. in the Holy Land. Beautifully Illustrated. Maps, Charts, Etc. Address MENNONITE PUBLISHING CO., Elkhart, Ind.

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

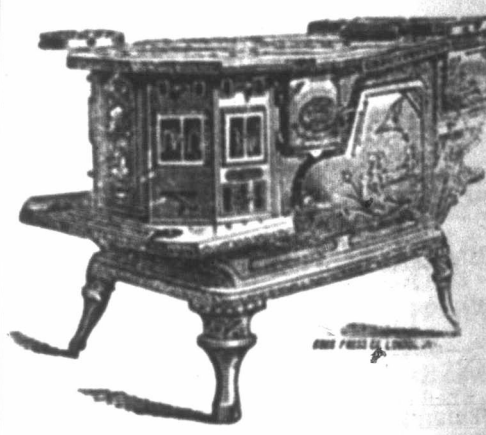
No connection with any firm of the Same Name.

PROGRESS

The rapid advance of our city fully manifests in the Improvement of House Appliances.

MOSES' Combination Stove.

A MARVEL OF CLEANLINESS, SIMPLICITY AND ELEGANCE.



Can be used with either wood or coal; works the same as an ordinary Self-Feeder. No loss of time and labor in lighting fires. It forms a circular fire pot, and a continuous fire may be kept up. Don't fail to see it.

F. MOSES, Sol Inventor and Manufacturer, 301 Yonge Street, Toronto.

PATENTS BOUGHT SOLD OR PROCURED. BOOKS FREE. A. W. MORGAN & CO., Pat. Attorneys and Bookers, Washington, D. C.

Leading London Physician Establishes an Office in New York From AM. JOURNAL OF MEDICINE "Dr. Ab Meserole, who makes a specialty of Epilepsy, has with him a specialty of cured cases than any other living physician. His success has simply been astonishing; we have had a cure of over 50 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

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 at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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

Frank Wootten, Proprietor, & Publisher,
Address: P. O. Box 2640.

Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- Sept. 6th—14th SUNDAY AFTER TRINITY.
Morning—2 Kings ix. 1 Cor. xv. to 35.
Evening—2 Kings x. to 32; or xiii. Mark vii. 24 to viii. 10.
- Sept. 13th—15th SUNDAY AFTER TRINITY.
Morning—2 Kings xviii. 9 Cor. v.
Evening—2 Kings xix., or xxiii. to 31. Mark xi. 27 to xiii. 13.
- Sept. 20th—16th SUNDAY AFTER TRINITY.
Morning—2 Chron. xxvi. 9 Cor. xi. 30 to xii. 14.
Evening—Nehemiah i. & ii. to 9, or viii. Mark xv. to 47.

THURSDAY, SEPT. 10, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

DENOMINATIONALISM IN THE HIGHEST.—Travelling lately in a western township, we saw a sight which our denominational friends would rejoice over as the supremest manifestation possible of the heavenly principle on which all sectarianism is based, the right of every man to do as he likes in matters of faith and worship, regardless of there being a Church of Christ in existence. Our attention was drawn to a brick building where at one time all members of a certain body met for worship. They split and the seceders built another meeting house. Then another split took place, then a third, and at length only two families were left to occupy the brick building. At last these two families disagreed, six persons in all! To meet the case a partition was erected down the centre of the building, and to-day in what is called a "church," Heaven save the mark, four people, a man, wife and two children meet for worship in one half of this large building, and in the other half another man and wife meet also for worship. This is denominationalism in the highest. The sect we may say is distinguished for its hatred of forms, it abjures all observance of days, has no liturgy, is in fact an ideal Church, according to our Nonconformist friends, ideas and the notions of ultra low Churchmen. We should like to have a picture of these two families worshipping apart under the same roof, underneath it we would put the words, "That all may be one," denominationalism in results contrasted with the desire of Jesus Christ.

OCCUPY THE GROUND.—In a day's drive one may learn a good deal more about Church matters than

can be picked up by reading. In the trip above alluded to we found out that the Wesleyan body has a system of extension based upon geographical limits somewhat on the plan of parishes. They have erected a meeting house at points about three miles apart, so that this distance is the extreme interval between any family and the Methodist place of worship, the average being of course very much less. They have occupied the ground. Amid all the discussion on the Church, we have seen little said of the depletion of our strength by this aggressive action of the most friendly in words but most injurious in acts of all the sects. The Synod platform hears a great deal of gushing affection expressed on the part of Wesleyans towards the Mother they have sucked and deserted, and whose grey hairs they would fain send sorrowing to the grave. But in the country everywhere we find the most determined opposition shown to the Church, and every weapon of carnal warfare, worldly craft, secular plotting, and social planning, used by Wesleyans to injure the Church of England. Slander of our clergy, sneers at our services, the uttermost extreme of sectarian zeal are everywhere used by Methodists to weaken the Church. On undenominational platforms the hymn goes up in great fervour, "Blest be the tie that binds our hearts in mutual love," and the Nonconformist singers go away to committees where our Church interests here and there are plotted against with all the persistence and ill will of political zealots. It is for us to stand then together as Churchmen and occupy the ground for the Church, by leaving no family untouched by our influences. To organize this work would be far nobler than filling the columns of an antagonistic press with letters which are not and cannot come to good.

MR. SPURGEON ON THE CROSS.—In a sermon locally published by Mr. Spurgeon, he thus speaks on the cross, the actual tree on which Jesus died. The preacher is speaking of Simon whom he pictures speaking of his load thus, "I never carried a load so light, as that I carried for the Blessed One." Alexander the first born of Simon and the lad Rufus when they grew up both would feel, said Mr. Spurgeon, that in was the distinguishing honour of the family that their father carried the cross after Jesus. They had a patent of nobility in being sons of such a man. When the old man came to die on his death bed methinks he said, "My hope is in Him whose cross I carried. *This body of mine cannot perish for it bore the cross which Jesus carried. I shall rise again in glory for his cross has pressed me.*" We venture to say that if any of our clergy had used such language that a perfect torrent of abuse would have fallen upon him, in the very paper which quotes Mr. Spurgeon's words. We know that thousands of tracts are in circulation, stating as positively as though a special revelation had been given to the writer that St. Paul's words really should read, "God forbid that I should glory save in the doctrine of the cross," and not as they stand in the N. T. Mr. Spurgeon not only makes Simon glory in the actual cross, but also pictures his descendants regarding their father's contact with it as a patent of nobility, and, most marvellous to read, Mr. Spurgeon makes Simon base his hope of eternal life upon the fact that his "body bore the cross" of Jesus, that "His cross pressed me." We advise Mr. Spurgeon to be careful or his enthusiastic friends in the Church will cease to regard his teaching as orthodox. How true it is that one man may steal a horse with impunity while another is punished for looking over the hedge.

THE SECULAR PRESS AT FAULT.—The Toronto Mail is fairly well informed on Canadian matters but gets astray at times on English affairs. Its latest mistake has in its head a very precious jewel of a lesson. In an article on Mr. Bradlaugh, the tone of which is most commendable, the Mail says, "He is a blatant infidel who affects to think he is

serving his fellow men by attacking Christian doctrines in coarse and vulgar language." That is true and the Mail from this draws the following natural conclusion, "The electors who have repeatedly chosen such a person for representative, must surely be of those degenerate Englishmen who practise wife-beating and respect Sunday for its dog fights. No right thinking man can entertain ought but a feeling of abhorrence for Bradlaugh and his brutalized constituents." That is well and forcibly put. But alas! the most active supporters of Mr. Bradlaugh amongst his constituents are dissenting ministers, office bearers and members of nonconformist churches! All over England Mr. Bradlaugh is championed by Congregationalists and Baptist ministers and people. Happily the Wesleyans avoid Mr. Bradlaugh, they have not so learned Christ as to enter into an active alliance with "a blatant infidel." The other sects have done this because they regard Mr. Bradlaugh as a powerful enemy of the English Church.

MINISTERIAL SLAVERY.—I will tell you what is a slavery, and a slavery of the most crushing kind, a slavery which, if they get it, some English clergymen will most bitterly rue, and that is the slavery of the minister to the people on whom he depends for bread. If all men were prophets it would not matter; if all men had the heart to rebuke kings, like Isaiah, or to face Sanhedrims, like St. Stephen, or rebuke Pharisees, like John the Baptist, they would not mind their lot being cast among thorns and briars; but it is never more than the few who can either be prophets or apostles or have the stout hearts of martyrs. How is an ordinary man to speak the truth that is in him if his very bread is to depend upon the petty, heresy-hunting interference, not only, which is quite bad enough, of synods and presbyteries, and elders and Consistory Courts, and Convocations, with their oppressive superstitions and stereotyped theology, but also on the approval of the local squire or the local tradesman, nay, even, it may be, on some rich and vulgar woman, who hires the chief pew, and who may have nothing in her head but some wildly-interpreted shibboleth, whereby to understand God and man? Oh, the misery of that man that is utterly dependent upon them, afraid to leave their narrow groove, afraid to dispel their arrogant ignorance, content to daub their tottering walls with his untempered mortar.—Canon Farrar.

A MAN'S country may call upon him for the sacrifice of his time, his limb, his life, but for the sacrifice of his honour never! There is something between himself, his conscience, his posterity, and his God. Let us beware that in the excitement of temporary conflict we do not trample upon heaven-born principles, which must out-live the stars.—Jackson.

THERE is the region of common holiness and common gratitude to her, and common love for our crucified Redeemer, in which all Christians, spite of these deplorable animosities, are one in Christ. There is the heaven of larger thoughts, of holier aspirations, of nobler purposes, in which evangelical and ritualist can meet at last as redeemed brethren of the great family of God.—Canon Farrar.

There is quite a stir in Calcutta over the conversion of a learned Mohammedan doctor. He is a fine orator, and has been noted for his attacks upon Christianity. Last year a tract fell into his hands which led him to examine Bible truths, and he has made a public renunciation of Mohammedanism in the very place where he used to preach it. Attempts have been made on his life, and his room was set on fire.

There is no greater obstacle in the way of success in life than trusting for something to turn up, instead of going steadily to work and turning up something.

PROTESTANT AND DISSENTER.

IT is somewhat anomalous that these two words which are so closely allied in meaning as to be practically equivalents should be regarded by those to whom they are specially applicable with such opposite feelings.

The Protestant who is ever parading this title is simply one who dissents from the teaching of the Church of Rome. The Dissenter, who however, never parades this title, is simply one who dissents from the teaching of the Church of England. Why the former should be vain glorious over his conventional and exceedingly imperfect and purely negative designation, and the latter be ashamed of his equally conventional, imperfect and merely negative designation, is indeed curious and unreasonable. Why the same man boasts of being styled a Protestant while he is annoyed at being called a Dissenter, when both words mean practically the same thing, is mysterious. That there is some occult power of offence in the very syllables of the word Dissenter we are inclined to think. Why should the Wesleyans resent being classed among Dissenters? In England no person speaks of a Methodist as a dissenter who knows anything of social usages. Yet surely one of this body is as truly a dissenter as a congregationalist? If not, if a Wesleyan does not dissent from the Church, why does he refuse to worship at her altars or receive the Sacrament at her hands? But it is so, that an English Methodist regards it as an affront to be styled a dissenter. Our theory is that there is a latent and oftentimes a very acute consciousness felt by the higher order of dissenters, the few who are not merely political enemies of the Church, and who use religion as the best weapon of attack, the few who are by family inheritance the possessors of a dissenting creed, that there is in their antagonistic attitude to the Church something also antagonistic to the teaching of Christ. The name *dissenter* irritates because it touches a sore spot in the conscience. These men feel that their dissent is not the outcome of their spiritual life, but is a jarring element therein. They feel as they cannot but feel being christian men, that the attitude of dissent to their church brethren is *painfully contrary to the spirit of brotherhood*. They know as they cannot but know being disciples of the Master, that He did not sanction dissent personally or by His apostles approve of dissent, they feel and they know that upon them rests the terrible responsibility of thwarting the desire of their Saviour, "that they," all His people, "may be one," and are fighting against the Apostolic injunction to be of one mind and to avoid division and division makers. Hence the sensitiveness of the pious "dissenter" when called by this title, it is a reproach solely because it awakens in him an uneasy sense of guilt.

In one of his interesting and able letters to the daily press, Dr. Carry quotes some passages from an article in the "Church Quarterly Review," for October, 1884, which we had

marked for use in these columns. That article demonstrates that "the word dissenter was not invented by Churchmen, it was the invention and choice of non-churchmen." The title Dissenter was invented by the Nonconformists not by the Separatists. Had it not been for the Dissenters England would have been made nonconformist by Act of Parliament. The few Erastians, who had seats in the Westminster Assembly called their Independent co-assessors "Dissenters," meaning no offence by the title. The title Dissenter thus given originally by Nonconformists to the Independents or Separatists, and shared by Presbyterians when they became Separatists, was accepted in turn by both and was held to be honourable."

It is abundantly manifested by the history of the days when the terms Dissenter, Nonconformist, Separatist, Independent, came into use that the word 'dissenter' was not used as a general term to include all those who dissented from and were organized as sects apart from the Church. Now that the troubles, the political and social troubles of those miserable days are over, dissent is an utter anachronism, as a phase of religious life. Hence the dreadful spectacle of a body of Christians, organized as a so-called Church of Christ, being "honey-combed with scepticism," as Mr. Spurgeon declares, being also the vehement champion of Mr. Bradlaugh, an avowed atheist, and being as is notorious in England, to a very large extent, passionately devoted to the politics of the day, seeking not souls for Christ but votes for a party leader! Hence, on the other hand, the shame felt by the remnant who have not bowed their knees to the Baal of modern dissent, at the very title "Dissenter," speaking to their consciences as it does in reproof and reproach, and reminding them of the judgment which in God's Providence has fallen upon a body which went on from dissent to sinful separation, from Nonconformity to schism, from being independent of certain church forms and discipline to being "Independent" of Christ's teaching, which is the sole cause of their separation from and organic independence of Christ's Church. Let Churchman thank God, that there is no titular word in use of which they are ashamed, or one which causes them irritation. But let them learn to avoid using any name which speaks of a mere negation which is common to all sorts of men, Christian, Mormon, Turk or Infidel, which tells not of our faith, our history, our life or our hope, but merely tells our relation to a Church from which we dissent. The less we share with unbelievers the better—a common name is for us a source of danger. When we stand before our Maker, in His temple, in His presence, and before all His people proclaim our belief, we tell out that we believe in "One Catholic and Apostolic Church." If glory in a title we must, let us glory in a grand one like that to which we have exclusively an unchallenged right. Whoso takes the lower status, common as we said to Christian, Mormon, Turk or Infidel, is not worthy the dignity which comes of the right to use the noble title—A Catholic Churchman.

NOTES ON THE SPIRITUAL LIFE.
No 8.

COMMUNION WITH GOD.

IT has, we trust, been made clear that, in order to communion with God, we must know who and what God is. We must see that He with whom we are holding communion, is verily the God who is revealed in Christ. And then the true ideal of communion further involves the desire to hear his voice, to make known our thoughts and desires to Him, and to conform ourselves to His Holy image. All this is so simple, that it might seem hardly worth while to say it; yet so important and so often forgotten, that its reiteration becomes an absolute necessity.

We begin then with the Life and Mind of Christ. We must know this—purely, intimately, deeply, comprehensively, if we would know the God with whom we should hold communion. Let us not be too sure that we do thus know Him. We know much of Him—of His words, His deeds, His sufferings; but we are apt to be ignorant of His very thought and mind just in those points in which it is most necessary that we should be acquainted with Him. It is so easy not to see that which we don't want to see. It is just there we most need that Holy Scripture should afford us doctrine and reproof that we are apt to let our eyes pass lightly over its pages.

It is well, therefore, that we should examine ourselves as to our willingness to receive the truth, to see the glory of God in the face of Jesus Christ. Do we want to know that God is a God of truth and without iniquity, just and right? Do we want—are we willing to know what this means—to see it illustrated in the deep unselfishness, the absolute self-sacrifice of Jesus Christ?

In holding communion with God, we must listen to His words. He must speak before we can do so. And he has spoken, and it is for us to hear. He has spoken by His Son. He has spoken by those whom that Son appointed to be His representatives here on earth. In the Gospels and in the Apostolic Epistles we have God speaking by His incarnate Son and by holy men who are taught by the Holy Ghost.

Now, is this what we read in Bibles for. To hear God speaking to us, or merely to fulfil a duty which we think it will be inconvenient or injurious to neglect? Do we go to the Bible, and especially to the New Testament, saying, "Speak Lord, for thy servant heareth?" This would be a real communion with God.

Then we must speak to God. "Truly our fellowship is with the Father and with His Son, Jesus Christ." We have this right, for He has sent forth the Spirit of adoption into our hearts, crying Abba, Father. It is that we may ask and receive, that we may seek and find, that these encouragements are offered to us. And we cannot hold abiding communion with the Most High, unless we go to Him and hold converse with Him, and offer up our spiritual sacrifices before Him.

What is the meaning of this approach unto

God for the purpose of communion? What do we go to Him for? The answer which many Christians will give will tell us principally that they go to God for forgiveness, in order to obtain the supply of their wants, in order to give Him thanks, in order to ask blessings for others. A good and christian answer without doubt, and herein is involved a real communion with God. But is that all? Let us think what we mean by holding communion with that one Supreme Being whom we do entirely admire, venerate, adore. For one thing, we desire to see Him, to know Him. The first thing is to enter into the secret of the Lord. "I beseech Thee, show me Thy glory." This must always (in whatever terms expressed) be the prayer of those who seek communion with God. It is not merely the gifts of God that they seek; but God Himself. "Show us the Father and it sufficeth us."

And God never refuses to respond to such longings and prayers; because they come from a heart which has already felt the power of his love, and has begun to love Him in return. "If a man love Me," says Christ, "he will keep my word; and My Father will love him, and we will come unto him and make our abode with him. What wonderful grace and goodness speak out in these words! What blessedness is promised to those who thus in love seek the Father through the Son!

And then, as a consequence of the desire for the spiritual vision of God and of its realization, there will come the desire to be like Him. For this is necessary in order to perfect communion. "How can two walk together, except they be agreed?" Our communion with God will be real and deep just as our spirit is in harmony with His. It is possible for men to mount up, or to fancy that they mount up, on the wings of mere natural excitement, and to think that they are then holding communion with God. It is the wildest and grossest of all delusions. God is a Spirit and those who hold communion with Him must hold spiritual communion, and they must have their spirits cleansed and sanctified, and kindled by the energy of Divine love. Hence our attitude towards the Most High in prayer must not only involve an earnest longing for the revelation of His character, but also a deep desire for conformity to His image.

And then, indeed, there may be sweet and blessed communion with God in prayer, in the reading of Holy Scripture, in the worship of the Sanctuary, in the Sacrament of the Altar, in every sacred ordinance, in every holy work, in every lawful occupation, even in those things which we count secular. "My meditation of Him shall be sweet," says the Psalmist. O how sweet the meditation of the great and blessed and living God should be to those who know Him and love Him, and are conscious of His fatherly love and care!

Then would communion with God no longer be thought of as a duty or a necessity, but looked forward to, nay, rather even enjoyed as a privilege, a means of peace and joy, and love and hope. To dwell in Him—to have Him

making His abode in the heart—this must, even here, be fullness of joy and pleasure for evermore.

WHAT IS THE CHAFF TO THE WHEAT.

THE RELATION BETWEEN OUTWARD AND INWARD WORSHIP.

By the Rev. W. S. Darling, M. A.

THE question above is found in Jeremiah 23 c. and 28 v., and from it I propose to draw out some lessons regarding the underlying principle of the ceremonial worship of the Church. As regards ultimate value, the first and most natural meaning which would be drawn from the words is undoubtedly true—the chaff is as nothing in comparison with the wheat. It is the universal conviction and acceptance of this truth, which leads men thoughtlessly to overlook other truths connected with the subject, which nevertheless are well worthy of consideration. In our eager selfishness we think chiefly of the great end of our efforts—the securing of the wheat, which is not only the staff of our temporal life, but the main source of our wealth. We blow away the chaff as a useless thing, we burn it, we turn it into a very symbol of worthlessness, a proverb and a parable of everything that is valueless and vile. If the question were asked "what is the chaff to the wheat?" we should answer contemptuously that it is as nothing. This is true if we compare the two in the last stage of development. In this sense they are frequently used in Scripture as types of what is valueless on the one hand and precious on the other. If from another point of view we ask "what is the chaff to the wheat?" the answer can have no reference to what we regard as the worthlessness of chaff. On the contrary we must recognise it as being just as much the work of God as is the wheat itself. Being so, it has all the features of a divine work. It is full of beauty to the observing eye because of its wonderful adaptness to the ends it is intended to serve. It is absolutely necessary as one of the chief means of obtaining the wheat. It protects the grain in its incipient growth. It shields it from the biting cold and from the scorching heat. It defends the wheat from the thousand ills which would otherwise be its destruction, until in the fulness of the ripened grain its wondrous work is accomplished. If the chaff were to be removed no substitute could be devised by human skill, the wheat without the chaff would inevitably perish and the crop be ruined. Thus we see that this worthless thing is a Divinely appointed means to a Divinely appointed end, it is the means of the wheat's protection, growth, and perfecting, and fills these functions by the ordering of Divine wisdom.

It is the same in higher things. We frequently hear people who profess to reverence the word of God, speak slightly of the body as if it were a vile and refuse thing, as nothing compared with the soul, forgetting or knowing not how near such a view brings them to a

grievous heresy of old. What is the body to the soul? We answer, what the chaff is to the wheat, only in a far higher and nobler sense. The body is the Divinely formed shrine in which the spirit dwells, the means and instrument by which the soul is brought into contact with outward things, which furnish the sphere of its growth and education for a higher world, and apart from which, we know not nor can imagine, how its powers and faculties can be called into exercise. The application of the question what is the chaff to the wheat, what the soul to the body, is more striking when applied to the outward "means of grace" as men rightly call them—the Sacraments of God's Church, the ceremonial of religion, the whole constitution of Christian worship. It is much the fashion amongst a certain class who are straining after a false spirituality, to depreciate the value of outward religious observances even though sanctified by Holy Scripture, practised by our Lord and His Apostles, and adopted by the most eminent of God's servants in all ages. They speak despairingly of forms as if by some necessary antagonism forms were opposed to spirit instead of being as God intended them to be and as they always are when used according to the Divine will, the means appointed by the Almighty for developing, protecting, and bringing to perfection the worship of the inner spirit. What then are sacraments, rites, and outward ceremonial to the worship of the soul? When rightly used they are as the chaff to the wheat, that is, outward means devised by Divine wisdom for the protection and nourishment of the inward life of the soul and adapted to that end with a fitness and a beauty not of this world. To attempt to do without the chaff of outward observances is to lose the wheat of spiritual increase, to curtail and render it as cold and bald as possible is inevitably to contract and shrivel the roundness, the completeness of the Christian character. This is no matter of opinion, it is capable of undoubted proof. Look at the sect of Quakers, who reject Sacraments and abjure all forms. After a brief existence and notwithstanding much personal excellence amongst its members, there have grown up among them many grievous errors of doctrine, such as a denial of our Lord's divinity, and by the confession of its most zealous supporters this sect is fast dying out. Look to those other sects who have made the reverent ceremonial of the Church the ground of separation from her, and you will see that the type of Christian character which they have produced is generally narrow and peculiar. Their subdivisions are numberless and their latent conviction of the original error on which they were founded is leading them, in a wonderful way, to adopt forms of worship of which their fathers and founders never dreamed. In fact the growth of outward bodily worship among the sects, is proportionately to their position and principles greater than in the Church. To depreciate, or try to do without a reverent outward ceremonial in Divine worship is to attempt the impossible task of growing wheat without chaff. To be satisfied with mere ceremonial, would be as it were to spend our

energies in cultivating a field for the purpose of growing nothing but chaff. In the one case we should be so bent in the end that we neglected the means by which that end could alone be secured, on the other we should be so absorbed in using the means that we lose sight of the end which alone rendered them of value.

While there is a *superstitious value* placed by some on outward forms and ceremonies of religion, it is unquestionable that there is entertained on the part of some a *superstitious dread of outward ceremonial*. We must serve God with the whole man and not with half our powers. We have bodies as well as souls, and God requires the worship of both—He demands the homage of the body as well as the service of the soul.

BOOK NOTICES.

LECTURES ON PASTORAL THEOLOGY, by the Ven. Dr. Norris, Archdeacon of Bristol. Published by S. P. O. K., Rowsell & Hutchison, Toronto. These lectures have "special reference to the promises required of candidates for ordination." They include an address on each of the following topics: Our work as Prophets. Our work as Priests. Our work as Pastors, and one each on the ministerial life in the three aspects above indicated. The lectures are characterized by deep piety and moving earnestness. We shall have occasion to reprint a portion of the lecture on the work of the priesthood which will be found of service in removing prejudice created by imperfect knowledge of Scripture and Church teaching.

CHAMPIONS OF THE RIGHT, by the Rev. E. Gilliat, M.A., Harrow School. Published by S. P. O. K., Rowsell & Hutchison, Toronto. This book has no index or table of contents. The late George Lewis used to say that this ought to be made an indictable offence ranking with burglary. It is a serious defect in any book. The work consists of a series of lectures on Briton and Saxon, Alfred the Great, Edmond the Confessor, the Monk, St. Hugh of Lincoln, the Friar, Wycliffe, Raleigh, etc. It may be epitomized as a most wholesome dose of good history put in an attractive form to induce young people to read what they too often neglect. Older heads will find the lectures highly interesting and instructive and suggestive. The author gives a table of authorities which would form a valuable course of study for divinity and other students of Church history. We can commend it also as likely to be very serviceable in providing lectures for reading before Church gatherings in the winter season.

PASTIME PAPERS, by the author of *Salad for the Solitary and the Social*. Published by Thomas Whittaker, New York. The author in an amusing Preface contends that melancholy is generally prevalent and he recommends the sufferer to try the effect of his "Pastime Papers," "yet not alone he says to the dyspeptic or sickly do they make their appeal, but equally to the healthy, wealthy and wise." We give the physician in this case a testimonial. His medicine is charming to take or to administer, while the curative effect is at once apparent and is after a few doses quite complete. For family parties we commend "Pastime Papers" as pleasant and instructive reading.

EGYPT AND BABYLON, by Canon Rawlinson. Published by John B. Alden, 393 Pearl St., New York. This edition of a well-known and very costly work is sent out by Mr. Alden in one volume, neatly got up, in type and binding for sixty cents. Whoever is ignorant of what can be learned from this work deserves life banishment to the plains of Babylon.

POEMS OF THE PRAIRIES. This is another of Mr. Alden's books and he tells us that if we "do not

warmly welcome the Poems we ought to resign our editorial chair and go west!"

Having in our callow days published poems, we appreciate much a publisher who speaks so well of his wares, for as a rule, publishers of poetry are the most indifferent of all persons to the charms of verse. Although the poems are all short we must refrain from quoting any here, but we give the following as a fair specimen of the author's style. The poem is an eulogy of "Every day work," and thus concludes:

The sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining records tells.

The authoress has the faculty of putting wise, witty, humorous thoughts in verse form, which, if not poetry in the highest sense, are very agreeable reading.

THE FIRST EARL CAIRNS, by the author of English hearts and English hands. Published by S. R. Briggs, Toronto. The deceased Earl was doubtless a good man in a religious sense, although grievously mistaken in regard to the Church of Christ and its teachings. We have for many years almost revered this distinguished judge because of his splendid service on behalf of the Church of Ireland, against the spoliation of which Earl Cairns fought with immense talent. England in him lost a mighty man in intellect and character.

DISESTABLISHMENT, sermons by Rev. G. Arbuthnot, Stratford on Avon. We are indebted to a friend for copy of these excellent sermons. Although the question is exclusively a "home" one, we in Canada have an interest stronger than some imagine in the welfare of the Mother Church. The Attorney General has said in good plain English that "the efforts of dissenters are directed to the robbery of the Church." We mistake our countrymen if they sanction what would be as wicked a piece of thievery as guilty men ever committed. Fancy those who are plotting thus, declaring that they are anxious to raise the spiritual tone of their proposed victim, Christ's Church, in England!

OBSCURE SCRIPTURE CHARACTERS, by Frederick Hastings, editor of the *Homiletic Magazine*. Published by S. R. Briggs, Toronto. The author gives as a second title to his work "Minor Lights of Scripture." That obscure characters may furnish much light in the study of the Word is a common experience of Biblical students. These personages flash light on human nature, on local customs, on race peculiarities, on climatic and religious influences, so that they indeed are worth special study. The author gives us twenty-eight lectures, each about ten minutes long. His idea is to draw out practical lessons from each phase of character presented, and this renders the work valuable for use in cottage services, etc. The teaching occasionally falters, but on the whole is Scriptural and therefore profitable for instruction.

PAYING THE PASTOR, by James Beatty, D.O.L., Q.C., M. P., ex-mayor of Toronto. Published by T. Fisher Unwin, London, England. We give our friend Dr. Beatty all his titles, past and present, as he needs them and very much more to make his book acceptable to Christian people who desire to provide things honestly, and to owe no man anything, hence do not wish to take pastoral or any other services without remuneration. We shall deal with this ill-advised and illogical book at a later date. It is a pity Dr. Beatty does not take his own physic and refuse fees as a lawyer.

MUSIC. TE DEUM LAUDAMUS. By W. Frederick Foot, organist St. George's, Goderich. Published by O. Ditson & Co. From a cursory reading, having had no opportunity of a vocal test, we should regard this as well within the capacity of any well-trained Choir, and would be acceptable also to congregations.

BY-WAYS AND BIRD NOTES, by Maurice Thompson.

Published by John B. Alden, New York. This is a charming book for town and country. For town reading, for it brings with it sweet air and song of the by-ways and woods; for the country, for it acts as a vivacious, well informed companion, who not only helps us to enjoy rural sights and sounds, but tells us all sorts of interesting and instructive facts as to the birds and flowers which delight ear and eye. One remark in Tangle-leaf papers, page 41, we quote. It happens that the mocking bird never imitates the cooing of a dove. The writer says: "This fact has an artistic value. A mournful desponding voice is never attractive to a vigorous, healthy nature. Cheerfulness and enthusiasm are what win followers for birds as well as men." How true! The clergy who have so much to depress them should take note of this and cultivate cheerfulness of tone, and as far as they can show enthusiasm in their work. A hard task we admit!

A HAND-BOOK OF PSYCHOLOGY, by J. Clark Murray, L.L.D., F.R.C.S., etc., etc., McGill College, Montreal. Published by Dawson Bros., Montreal. A book which requires careful study before noticing beyond acknowledgment.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

HALIFAX.—The monthly meeting of the Governors of King's College was held at the Bishop's residence, in Halifax, on Thursday last. Arrangements were completed for opening the college at the usual time, 1st October, with a full and strong staff of professors. As it was found impossible with the short time at their disposal, to select and secure the services of a president, a redistribution of the work was made, so that all the subjects in the course would be efficiently provided for.

Rev. Isaac Brock, M.A., of Oxford, with honors, and late of Bishop's College, Lennoxville, was appointed Prof. of Theology, and acting president, until a definite appointment of president is made. Chas. D. G. Roberts, M.A., of Fredericton, was appointed Prof. of English Literature and French. Mr. Hammond, who holds a B.A., of Harvard, and M.A., of Princeton, was appointed Lecturer in Classics, and German. He comes particularly well recommended from the American universities, where he has studied. Principal McCosh, of Princeton, speaks of him in highest terms. Mr. Roberts is a rising young New Brunswick man, who has devoted much time to literary work, and is a perfect enthusiast in his work.

Among other important measures, a motion to this effect was passed unanimous: "That whereas in the opinion of the Board it is very essential to the well-being of King's College, that the main college building be put in a state of thorough repair; therefore resolved that a committee be appointed to solicit contributions towards a restoration fund, and be authorized to carry out the work. Further resolved that the committee be requested to ask the co-operation of the faculty and students in the matter." A committee was named and steps will be immediately taken to carry out the provisions of the resolution. It is estimated by practical men that \$1,000 will do the work sufficiently.

The friends of the college have reason to be pleased at the present prospects of the institution, and with the resumption of work in October, we feel assured that old King's will again enter upon a long course of usefulness, and continue to be a power for good in the Provinces.

ONTARIO.

OTTAWA.—The picnic of the Church of England Sunday Schools of this city and vicinity at Britannia, on 27th, was an unqualified success, and is regarded as the most enjoyable affair of this kind that has taken place near this city for a long time. In the early morning the weather looked threatening, and the overcast sky augured ill for the success of the picnic, but as the day wore on the weather became quite fine, and although the atmosphere was somewhat chilly for spectators, it was none too much so for the merry romping children who took part in the sport.

and games. The various Sunday schools which were represented and the clergymen who were present were as follows: St. Bartholemew's, New Edinburgh, Rev. E. A. W. Hannington; St. John's, Rev. H. Polard and Rev. Mr. Mackie; St. Alban's, Rev. J. J. Bogert; St. Paul's, Rochester, Rev. Mr. Garrett; St. George's, Rev. Mr. Jones; Christ, Venerable Archdeacon Lauder and Rev. J. W. Mucklestone; Trinity, Archville, Rev. Mr. Jones; Billings' Bridge, Rev. Mr. Lee; St. James', Hull, Rev. F. R. Smith. The children, with their teachers, assembled on Parliament Hill, and, headed by the band of the G. G. F. G., marched with banners flying to the Union Station, whence they left at ten o'clock by special train for Britannia. Two other special trains loaded with excursionists ran out during the morning, and by noon there were in the vicinity of 3,000 people on the ground, which were situated in a beautiful grove opposite the rapids. All the arrangements, which were carried out under the direction of Mr. R. J. Wicksteed, were perfect. A regular course for the races and games was staked off, Mr. Bethune, manager of the Great Northwestern Telegraph Co., kindly supplying wire for that purpose and sending out one of the company's repairers to stretch it. The day passed off very pleasantly, those present indulging in boating, swinging, fishing and other amusements until the warning whistle of the locomotive announced that the hour for departure had arrived. The various sports and games were well contested, and furnished no small amount of amusement to the spectators.

BROCKVILLE.—St. Peter's.—The 13th Sunday after Trinity was a festival day in our Church. The Lord Bishop of the Diocese administered the Apostolic rite of Confirmation, to about twenty-five candidates. In anticipation of the event the Church was decorated with choice flowers, and the music appropriate and well prepared. Morning prayer was said at ten o'clock, the confirmation services beginning at eleven o'clock. His Lordship began the service after the rector presented the candidates, by an extemporaneous address, suitable to the occasion. After this, the congregation were desired to offer private prayers for those about to be confirmed, and while still on their knees the "Veni Creator Spiritus" was sung softly. The effect was most touching and beautiful. The service was then proceeded with, the Amens being choral. The celebration was largely attended, the Rev. Canon Mulock, our former pastor, assisting in the office. The altar was handsome in its beautiful linen, choice flowers, artistic re-table and magnificent plate. The latter is of pure gold nicely jewelled. It was presented many years ago to the Church as a memorial of Sidney Jones, Esq., and is the finest the writer has seen on this side the Atlantic. The pastor, Rev. Mr. Low, has presented the Church with a fine ordinance table, in solid black walnut in keeping with the other furniture, and it was much wanted. The minister can now comply with the rubric, instead of having the vessels and elements on the holy table all through morning prayer. It was announced that the Bishop would preach in the evening, and a very large congregation attended. His Lordship, however, has but just got up from a long illness, and was too ill and tired to attend, and the rector preached in his stead. The text was 1 Timothy vi. 12. The sermon was clear, forcible, eloquent and above all instructive. It is intended to hold confirmation in this Church once a year for the future. The class to-day was the largest for some years.

BROCKVILLE.—Erratic Teaching.—The Church people of Brockville are not a little disturbed at the extraordinary discourse, by the young incumbent, who has recently settled there, delivered before the Orange association on 13th July last. The points which excited comment and the condemnation of all instructed Church people, are these: The preacher condemned the observance of holy-day as contrary to the Gospel. A very singular doctrine for a clergyman to preach, with the Prayer Book in his hand! Oddly enough the sermon was preached in celebration of the holy-day of the Orange body! Consistency seems of small account with some divines. The kind of piety which is ready to keep holy-days in honor of William of Orange, and regards keeping say holy-day in memory of St. Paul as contrary to the Gospel, is a piety contrary to that of the Church of Christ. Then the sermon went on to condemn music in divine service as contrary also to the Gospel and primitive usage. The preacher needs instruction of an elementary order on this subject, as there can be hardly a doubt that at the services attended by our Lord and His disciples, and the Apostles and the early services of the Church, there was as great a proportion of music as is even used in our choral services. If the preacher consider music contrary to the Gospel, why does he permit it in his Church or home? There were other points raised in this most erratic and mischievous discourse, all of them directed against the discipline, or the order, or the customs of the Church of England, as being

"opposed to the Gospel." The simple fact is that divines of this "School," if men who have not learnt more than the alphabet of theology and history, can be classed properly as a "School," use the words, "the Gospel," as a cant phrase which has no meaning whatever beyond what would be better expressed as "my notions." The Church can only be weakened by clergy, who belittle her authority and scoff at her teachings, as appears to have been done in this strange uncalled for and foolish discourse. The preacher is capable of better and wiser things. He will display wisdom in rising above the temptation to pander to Orange or any other party prejudices, and by preaching the Gospel as this Church of England has received it and set it forth in her round of holy-days instruction, and by her solemn services of song and through her Ministry of Apostolic order. Eccentricity is a weakness not a power.

TORONTO.

TORONTO NOTES.—The Rev. John Pearson, of Holy Trinity Church, has just returned from an enjoyable trip on the Northern Lakes. The Rev. J. F. Sweeney, St. Phillip's Church, after a prolonged absence from sickness, has resumed his duties. We earnestly trust that his flock will help to restore him to complete health and strength by their sympathy and kindness. We regret much that the Rev. John Langtry has been called into the country to the bedside of a sick daughter. We pray that the little one may be soon raised up to cheer and adorn the parental home. The Rev. W. S. Darling, who has been rusticated at Norway, has returned to England for the winter, where he will engage in promoting the mission cause, under the auspices of the S. P. G. The Rev. R. Harrison, St. Matthias, has gone east to take duty at Charlottetown until the new rector arrives from England. It is expected that Archdeacon Farrar will preach at St. James' Church when in Toronto. Could he not be induced to preach on the sublime topic of the Reformation considered as the triumph of Amen over Awmen? or, "The spiritual life as effected by hearing sermons preached by the wearers of black gowns and white surplices." How edifying such topics would prove!

CHURCH OF THE HOLY TRINITY.—A vestry meeting was held on the 31st Aug., and to consider a proposal arising out of the gift of \$300 by Rev. W. S. Darling, being part of his allotment from St. James' surplus. It was decided to hold Mr. Darling harmless in case any litigation arose involving this fund. The gift is to be devoted to the school building fund.

CHURCH SCHOOL FOR BOYS.—The school organized by Rev. E. C. Whitcombe, M.A., held in St. Luke's Church school room, was re-opened on the 2nd Sept. The school fills a felt want of many parents, who have very good reasons for avoiding the public schools, and who prefer more private training to Upper Canada College, where the tone is far from satisfactory. Mr. Whitcombe struck the key note of his discipline at the opening, by intimating that every boy was expected to act in all things, word and deed, as a young gentleman. We trust this commendable and valuable venture will prove highly successful. If Church parents only did their duty to themselves, their children and their God, the whole of the training of our young members would be in the hands of those who would remember that boys are not mere knowledge boxes, as the public school system takes for granted, but that they have higher than intellectual powers, and that these need guidance and training as much as the mind.

AN EXCELLENT EXAMPLE.—We hear that Mr. John Donaldson, the much respected immigration agent, has already collected \$500 towards the building fund of St. Barnabas Church, and proposes, if he can, to double it. The example is worth imitation as well as hearty praise.

PERRYTOWN.—A pretty little marble font, the gift of Mrs. Robson, of Newcastle, was placed this week, in St. Saviour's Church, Orono.

ROACH'S POINT.—This summer resort has been favoured with many visitors during the past two months, although the coldness of the weather has somewhat curtailed the enjoyment of those engaged in boating, fishing, etc. Many members of our Toronto churches have been here, and the pretty little Church, (Christ Church,) has been well filled. Recently the Rev. Dr. Bethune, of Trinity College School, preached the sermon; and another Sunday Mr. Acheson, student at Wycliffe College, assisted the

missionary in charge. On Tuesday the 25th August, the Sunday school children were given a picnic by Mrs. J. D. Edgar on her own grounds overlooking the lake. All enjoyed themselves with the various games, swings, etc., so kindly provided for them, and after partaking of a good tea, dispersed to their homes. Several improvements have been made lately to the Church.

NIAGARA.

HAMILTON.—The eminent Rev. Canon Farrar, of London, England, is expected to preach at St. Thomas Church, on Sunday, Sept. 20, also at the Church of the Ascension on the same day.

PERSONAL.—The Rev. Hartley Carmichael, of Hamilton, will be one of the missionaries at the great Advent Mission in New York. He and the Rev. Professor Clark, of Trinity College, Toronto, will hold service in the Church of the Incarnation, Madison avenue. The mission will begin on the first Sunday in Advent and last about ten days.

The Bishop of Niagara will return to Hamilton about the 15th of September, and on the 19th inst., will proceed to the Rural Deanery of Wellington, to administer the rite of confirmation in several parishes.

FONTHILL, WELLANDPORT AND SMITHVILLE.—This extensive mission field is in charge of the Rev. F. C. Piper, a zealous and faithful missionary. It is most gratifying to hear of his fruitful labours, especially in the new church ground commenced a few months ago. The Rev. Thomas Geoghegan, of Flamboro West, has kindly spent a few days in the mission, including Sunday, Aug. 30, aiding the young missionary in services preparatory to a three weeks mission to be held next month one week at each station. The attendance on each occasion was large, but better still was the reverent and devout spirit which seem to pervade all. At three celebrations of Holy Communion at early hours of Sunday and two week days, the numbers indicated an increasing roll of communicants, the result of the Church's faithful teaching through her minister. It is probable that the new church at Smithville will be opened for divine service on the first of October next, and will probably be consecrated on the same day, if the small balance of \$375 can be first obtained to complete the last payment required. *Who will help to remove this small debt?* In giving help, the spirit of brotherhood will be greatly appreciated, and many will rejoice in rendering honour and glory to God, in the dedication of another temple to His Holy Name. Your correspondent would very strongly recommend the Rev. Mr. Piper and his large, yet most promising work to the loving sympathy of all Christian friends and benefactors.

HURON.

MEAFORD.—Christ Church.—The excursion to Owen Sound on Friday, the 21st August, under the auspices of Christ Church Sunday school, was, considering the state of the weather, a decided success. The morning opened dark and cloudy, with frequent showers of rain, which led a great many to believe the excursion would be postponed—in fact that was the arrangement with the boat company—but about 10.30 the Belle arrived at the wharf and intending excursionists had to hurry around to get ready. Some 250 went on board and the boat left the wharf about 11.20. The sail to Owen Sound was a delightful one, just enough breeze blowing to give zest to the trip, and the party arrived there in good spirits. Between two and three hours were allowed to "do the town," and the return trip was begun. The sail home was even more delightful than that of the morning, and the party arrived at Meaford about 8 p.m., well satisfied with the day's outing, and many sorry that the trip on the bay did not continue for a longer time.

WINDSOR.—The rector of All Saint's, Rev. W. H. Ramsay, M.A., expects to leave for England the end of September, for the parish which he has accepted in Devonshire. The *Essex Record*, England, says: Wm. Edmonds, Esq., of Wiscombe Park, has presented his cousin, the Rev. A. H. Ramsay, to the rectory of Southleigh, rendered vacant by the death of Rev. R. W. James. Mr. Ramsay, who through his acceptance resigns the rectory of the important parish of Windsor, Ontario, was from 1871 to 1881, rector of Ballycorry, county Mayo, Ireland. After the ceremony of induction, which took place on Friday, July 24th, the church bells rang forth a merry peal. The new rector is expected to take up his residence in Southleigh

in October. A description of Mr. Ramsay's church, which is dedicated to St. Lawrence, may be of interest to many of the readers of the DOMINION CHURCHMAN. Stirling's guide to South Devon says: "Southleigh Church consists of a nave and chancel of about the commencement of the fifteenth century, opening into a south aisle erected in 1821, both forty-six feet long by thirty-six feet wide, a south porch and a square embattled tower forty-two feet high. The tower contains a peal of four bells. Over the altar-piece is a splendid painting, representing with happy fidelity the wise men offering gifts of gold, frankincense and myrrh to the infant Jesus. Near the altar are monuments of white marble to the memory of the following persons:—1. J. M. Howe, Esq., who died at Wiscombe, March 21st, 1813, aged 57; the Rev. T. Howe, A.M., March 15th, 1819, aged 61, and the Rev. James Howe, February 4th, 1817. 2. John and Richard Rose, Esqs., of Morganhays, and Elizabeth, wife of the latter, who died December 7th, 1705, aged 79. 3. For the Vickers, inscribed with the family arms and dated 1753. But the greatest curiosity is the Ionic monument of Robert Drake, Armiger Avarus 1600. In the niche under its cornice are five shields. 1, Drake Argent, a wivern with wings, displayed gules impaling a chevron Argent, between these crescents. 2, Drake impaling Granville. Drake impaling Pridaux. 4, Drake impaling Afeese, between three fleurs de lis." The tithes rent charge of the parish is commuted at £226, and the rectory house and gardens are surrounded with a glebe of thirty-five acres.

All Saints' parish presents a very desirable field of labour for an incoming rector. The congregation is now larger than it has ever been, and the numbers rented greater. There is a good church feeling in the parish. Most of the congregation express great regret at Mr. Ramsay's leaving, now the church is prospering, and look anxiously to the future of the church.

The African Episcopal Methodists and their minister are anxious to be received into the English Church, and have applied to Bishop Baldwin. They are prepared to bring their church fabric with them, and their minister wishes to be retained.

DETROIT.—The Evangelist of Huron diocese, Rev. B. P. DeLom, officiated in Grace Church, Detroit, at matins on the eleventh Sunday after Trinity, and at evensong preached to a very large congregation. The rector of Grace Church, Rev. Dr. McCarroll, who had for some time officiated in Toronto, is doing a good work in the sister diocese of Michigan, and is highly esteemed by all classes, and especially by his own people.

LONDON.—Of the many correspondents of the Toronto Mail, one from London who takes the signature "A Churchman," arrives at the conclusion that we have "too many places of worship, too many clergymen," and he knows no other cause for our position than this. There are here, he says, thirty-five places of worship for a Protestant population of 25,000. We Episcopalians have seven churches within a radius of a mile, with the inevitable result of weak congregations and church indebtedness. Can this be so? In the Dominion Census Report of 1881, the population of the city of London, is given as 19,746. The members of the Church of England in the city as 6,592, say 33 per cent. of the whole city. The Anglican places of worship in the city are four, seating about 3,200, about one half of the Church members. These figures are indisputable. Have we too many clergymen? Our inquiries in regard to this query also refer only to the Anglican Church. Nearly all these churches, he says, must support two clergymen and pay their incidental expenses besides maintaining Sunday schools, etc. The fact is, every Anglican church and the suburbs has one clergyman and no more, except St. Paul's, in which there is as a rule an assistant minister. For the last year and a half however, in St. Paul's also, the rector, singlehanded, did all the parish duties. The same remarks are applicable to our suburban churches. In London south, east and west, the members of the Anglican Church bear about the same proportion of the population as in the city. London West, according to the same census, had 546 Church members in the care of one clergyman. There is in the census no special report of London South, but we may safely put the Church members as about 1,000 in a large district. The seventh church mentioned by "A Churchman," (not St. Luke's, but St. Matthew's) is but one of a mission of two churches in London township in the care of one clergyman. The census report gives the number of Episcopalians in London East, (St. Matthews Church, as 1,096.

ST. THOMAS.—Rev. G. G. Ballard, for some years rector of Trinity Church, St. Thomas, has arrived in London to take charge of the church of the Chapter House. Last Sunday, the 18th after Trinity, he officiated in St. James', London, Rev. Evans Davis having left for a long vacation on a strength recruiting tour. Mr. Ballard commences the pastoral duties of the Chapter House next Sunday. Ere his departure from Trinity Church, a number of influential members of the church met him by appointment, and Alderman Midgley read the following address:

To Rev. George Grey Ballard, B.A., rector of Trinity Church, St. Thomas.

Rev. and dear Sir,—We, the undersigned members of the congregation of Trinity Church, cannot permit the occasion of your removal from this parish to pass without testifying our regret at the severance of our present connection, and we desire respectfully to express our admiration of the bold and earnest manner in which you have on all occasions since your advent amongst us, preached and expounded the Word of Truth. We also desire to assure you that we truly sympathize with you in your recent heavy bereavement. And in conclusion we beg your acceptance of the accompanying purse as a small token of our esteem, and we wish you every success in your new field of labour, and that the God of all mercy may abundantly bless both you and your family is the earnest prayer of each and everyone of us.

Mr. Midgley then presented Mr. Ballard with a purse containing \$340. The reverend gentleman evidently was much affected with parting from those who had proved their friendship to him in his great trials. He replied in feeling and appropriate terms to the kind parting address. Several prominent members spoke, expressing their regret at his departure from St. Thomas and wishing every success in his new home. This event confirms the opinion expressed ere now in the DOMINION CHURCHMAN, that the unpleasantness that had manifested itself in the church there, was limited to a few members and that not a few were "among the faithless found." It is well to note that in St. Thomas they have had for many years a succession of Evangelical ministers. Hence, we may conclude, arose the unchurchly spirit and actions of the malcontents.

LONDON.—Chapter House.—The Rev. G. G. Ballard will commence his pastoral duties in the Chapter House of the pro-cathedral of the Holy Trinity, on next Sunday. The congregation have presented a purse containing \$53 to the Rev. E. W. Hughes who has been the minister for some weeks prior to the induction of Mr. Ballard to the parish.

WALLACEBURG.—Rev. E. W. Hughes has been appointed incumbent of the mission parish of Wallaceburg.

ST. MARY'S.—The secretary of the Clergy Trust Test fund, according to request, begs to acknowledge through the DOMINION CHURCHMAN, the receipt of \$1 from J. H. and \$10 from R. H.

August 31, 1885.

T. D. STANLEY.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

SYNOD GREETINGS.

SIR.—The perusal of the valuable discussion on Synod greetings in the DOMINION CHURCHMAN, seems to suggest one or two practical points not yet touched on. Suppose for a moment the salvationists, as an instance, sent official greetings to the Synod, what would it be the duty of Synod to reply? That must be left, it may be said, for the Synod itself to settle, and it would be equal, doubtless, to the occasion. Still, as we are surrounded with all sorts of bodies, friendly and inimical, brethren or rivals, it is practically of some importance that we should have a right theory about these things. Since bishops are not necessary to the formation of a Christian brotherhood (vide Rev. J. Carry and Canon Liddon), may we then say that they are not necessary to the esse but only to the perfect or proper organization of the Church. Is not any and every Christian brotherhood a portion of the Christian church? Or shall we say of some that they are a Christian brotherhood yet are no portion of the Christian church. We are rightly taught to distinguish between those who have inherited a heresy, and those who start one between the victims of a schism and its founders, but the salvationists or

Mormons will in another generation be in the position of inheritors or victims, not of founders. What shall we then say to them? When such difference of opinion prevails, pushing the idea of its extreme may reveal the ruling principle of decision. Avoid schismaticism still lingers as an apostolic rule upon the page of Holy Writ, and we have to study its interpretation. The same obligation is on us to compare the words of Augustine with those of Scripture, that the Bereans had to so compare St. Paul's, and surely the word avoid according to Paul belongs to murderers if to any. How are we going to reconcile the Augustinian tenet with the apostolic? Again, baptism is true, "supposing the matter and words of that sacrament to be duly administered since lay baptism is of undoubted validity." The terms, lay baptism and duly administered, are both unfortunately ambiguous, and the ambiguity has often led to laxity of ideas. We naturally ask, is baptism duly administered, the administrator having no authority? "Go and teach, etc.," is that an authorisation to eleven men to found the church or an authorisation to anyone and everyone. Is every one not in holy orders a layman, or is only a baptised person meant by that name. Can one transmit to another that which one has not received, or appoint to a position one has not oneself obtained? The judicious Hooker seems to hold that only two things are necessary to the baptism of any person, certain words and water, yet the path for arriving at such conclusion seems difficult to find. St. Paul even after his conversion did not baptise himself, but was instructed to be baptised. Now, if we once settle the value and extent of the fundamental commission then we may find some principles to apply to all cases, but we shall have, I think, to begin at the beginning, and that beginning seems to be that original commission.

Manitawaning, Algoma,
August 1885.

J. S. COLE.

WRIGHT VS. HURON.

SIR.—The decision of the Supreme Court in the above case conveys a special lesson to the clergy, and specially to those of the diocese of Huron, concerning their privileges and duties as members of Synod. That is, the great necessity there is for each member to use every legitimate means to counteract the passage of laws prejudicing their just rights, and to the best interests of the Church. This is the necessary practical experience of the absolute power of Synod law, as at present affirmed, moreover, be it remembered that such law once made, is very much after the fashion of those of the Medes and Persians. It requires a two thirds majority to alter it.

The ecclesiastical strategy, and absolution that has laid these "cords" upon us, (not silken ones), has provided that it will require a very decided and thorough resolution to allow of their removal. The case of Wright vs. Huron, is but one of the results of the "reign" of the late Bishop.

Without ignoring the moral force of truth, and while recognizing the unchangeable character of Him who is its Eternal source and upholder, our present and chief confidence, under Him, is in the bulwark of our liberties, as Britons under British law.

I cannot, yet, but believe that what our forefathers obtained from King John, has been well enough preserved in our Constitution to protect every Englishman against wrong and injustice, come from where it will.

It is sad, indeed, to have to confess the state of the Church to be such, that our national law, glorious though it be, is our greatest safeguard.

The inaction of the late Synod, endorses the policy of the past, in this matter, and until a most decided and emphatic reversal of the principles that has, herein, governed this diocese, is so expressed, the cause of true religion and of the Church cannot prosper. All honour to Mr. Wright for his moral constancy in the cause of truth and righteousness, and, above all, all praise be to Him who has sustained and will sustain him, and who has, in His own time raised up some to give him both moral and material help.

EDWARD SOFTLEY B.D.

CRUCIPHOBIA.

SIR.—Hatred of the Cross is one of the bulwarks of the ultra evangelical shibboleth. This is carried to most ridiculous extremes. Even the word, the name of the cross must needs be expunged from hymn books used in their public services. The verse "Hold Thou thy cross before my closing eyes," is no longer sung in our ultra evangelical congregation here. In making this change the minister must surely be taking leave of his senses. One would imagine that the hymn was being sung to the officiating priest, praying him to hold his cross before their closing eyes, and so guide them to their heavenly rest. Surely they ought to see that the hymn is addressed to the great High priest, eternal in the heavens, praying Him to hold

the Cross of His great Atonement for the sins of the whole world, before the eyes of our sin-stained souls, that by it, and it alone, we may have light to lead us to life eternal. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," exclaims Paul the true evangelical. Amen, we heartily reply. And God grant their poor darkened understandings more of the spirit and consistency of Paul, and light from the holy cross of Christ's passion to see the truth as it is in Christ Jesus. And more charity to those who in meekness try to receive the truth of the whole Gospel as set forth by the Holy Church. The cross is the Christian's trademark (if we may with reverence use the symbol). His duty, his burden and solace here. If worn worthily in this life, it will be exchanged for the crown of glory in the heavenly mansions.

Let the Christian always remember, be he evangelical or Churchman, that well worn but ever new motto, "No cross, no crown."
Brockville, 1885.

J. R.

HOSPITALS FOR WOMEN.

SIR,—In your paper of August 6th, writing of St. John's House, you say there is no hospital for women in Canada. You probably have not heard of the Western Hospital in Montreal, where a really good work has been done for some years, both in nursing poor women who cannot be treated at home, and providing private rooms for ladies from the country.

I hold a certificate of qualification from the hospital having been trained there two years ago. I send you this year's report and shall be glad if you will publish this letter in your paper, as I think it ought to be more generally known that there is such a hospital. Yours, truly,

E. M. ROUNTHWAITE.

We shall take an early opportunity of giving a notice of the Western Hospital, and shall be glad to receive its Reports for future use.

ED. D. C.

PEACE VS. STRIFE.

SIR,—Will you once again allow me the use of your columns, to say a few words to my brother laymen, about the Church contention which is now dividing and desolating our fair diocese of Huron, and which for years has been and bids fair to continue to be a battle ground for law courts. In the meantime the diocesan treasury is exhausted, poorly paid missionaries are having their grants reduced, whilst lawyers live and thrive upon our unseemly quarrels. Now why is this so? Not because "one man loves to be litigious," or "squabbles for money." No, the trouble is far deeper seated. It is because God's law has been dishonoured and his precepts broken, because through intrigue, and greed of gain and power, the rights of the clergy have been trampled down, and, indeed, the rights of the laity too, and God speaks by the voice of a man, whom I cannot help feeling He has raised up to set his face like a flint, to resist oppression, and every evil work, and by him He says "Shall not my soul be avenged upon such a diocese as this?" The case of Wright vs. Huron, is now a 'cause celebre' in the Church in Canada. The letters from Mr. Wright's pen which appear weekly in the DOMINION CHURCHMAN, most plainly set forth the present cause of litigation in all its ugliness, and we must believe in all its truth, since most serious charges against, and plain appeals to those most concerned in bringing about the present disastrous state of affairs, fail to call forth any reply from them, can things remain thus? Shall we stand still and see the diocese of Huron wither like a blighted branch of the Church, and make no effort to destroy the worm that is eating out the life at the core? What says our Bishop in his recent annual address? "In some places we are absolutely stationary, in others painfully retrograde." The picture is too painfully true, and the only hope of returning to a better state of things, is by putting away the evil out of our midst. Preaching is in vain without practical amendment. When the case of Wright vs. the Synod, shall have been settled to meet the aims of justice and equity, then and then only will loyal Churchmen rally round the bishop. Three able and learned judges, have given decision in favour of Mr. Wright, and the general sense of the public goes with their decision. The doubtful judge who arrived at his decision against the appellant has an awkward "if" in stating his judgment. "If the law is as stated," etc. It is to have this "if" decided, that Mr. Wright, supported by "solid Churchmen," proposes to carry his case before the Privy Council. But the point I want to come to, is, cannot some means be devised to bring this contention to an end without further litigation? I have forwarded my subscription to the Clergy Trust Fund, and will renew it again and again, rather than the case shall fall to the ground without another effort.

But why does the Synod hold out? It cannot put in a plea, in face of Mr. Wright's letters that it has right on its side. Mr. Wright's fifth letter seems to show that very many were misled by wilful misrepresentation. Would it not be wiser to acknowledge past errors, and make reparation? The funds which will go to prolong the suit, had better be made the beginning of a fresh start in a better way. I feel sure that on an appeal to the Bishop, he would convene a Synod and do his best to bring this vexed question to a peaceful solution. His position is a very difficult one, but I do not see how it will be bettered by prolonging the suit, and Churchmen will not regain confidence whilst those who have brought about this mischief are in power and continue to hold the reins of office. Wisdom would dictate that we continue to prepare for war, whilst we earnestly hope and pray for peace, and we commend the cause first to the Great Head of the Church, and under Him to our good and respected Bishop, Yours truly,
Galt, August 29, 1885.

J. G. DYKES.

P.S.—To you Mr. Editor we are deeply indebted for opening your columns so freely to our use, and I hope your paper will become a weekly visitor in every Church family in Huron diocese, for though you make no boast of your Evangelical proclivities, you nevertheless take the true steps to lead your readers to the knowledge of the blessed Evangel of our Sacred Master, Who has left us a legacy which will ensure peace, in His words, "Whatsoever ye would that men should do unto you, do you even so to them."

J. G. D.

ENGLAND OR ROME?

SIR,—In these days of revived Church teaching, when both doctrine and practice which long lay dormant, are springing into life amongst us, we no longer so much ask what we must believe and do, as how best to fulfil our religious obligations. Our fathers erected common barnlike churches; we seek to build and adorn to the best of our power, grudging no work to that which is to be set aside as the House of God. Our fathers knew little of choral services and costly ceremonial; we have learnt to use every talent in the worship of Him, Who gave them. It is difficult now to place oneself quite in the position of those to whom we owe this great enlightenment, the authors of the Oxford movement, and easy to condemn them for mistakes they may have made, but they have at least placed so much light in our hands, that we have only to search and look for ourselves, and then to go forward in the paths which their wisdom, learning and piety have pointed out. There is one detail of Church ceremonial, to which in this present article I desire to call the attention of my brother churchmen, as its neglect has brought upon us the not entirely undeserved accusation of "copying Rome." Far be it from me to say one word against the Sister Church; the old cry of Popery is pretty well out of date, but we have brought the blame upon ourselves by the neglect of the laws of our own Church in one particular.

I speak now of the colours of the altar cloths and vestments. Clergymen who wish to be what is considered a little "high," often follow with anxiety the Roman rule, and look upon a green altar cloth for Sundays as the object of their chief ambition. This is equivalent to saying that the Church of England has given us no directions in this matter. Would it not have been better, instead of peeping in at the open doors of the nearest Roman chapel, to have taken the trouble to refer to our own old rubrics, and to have looked out the Sarum use which ruled our Church for so many centuries? In the early days of the Oxford movement this was not so easily done, but now the industry of many churchmen has facilitated our enquiries, and the plain simple rules we find, may be in anyone's hands, and can only be set aside by carelessness, if not by deliberate disloyalty. Those who care to study the subject from the fountain-head, I would refer to the Sarum missal of which the English Translation was published by the Church Press Company in 1868, but as this is an expensive book, I should rather recommend all who take an interest in the question to obtain "Ritual Conformity," published by Parker & Sons, Oxford, price 1s. Both books lie before me now, and I will give an extract from the latter. We read on page 12: "In the notices of Sarum, which seems to have been regarded as a standard of English usage up to the beginning of the reign of Edward VI., red was directed to be used on all Sundays of the year, except in the Easter season and the Ascension festival, up to Whitsun eve, and except on any other festival marked by the use of white, which takes precedence of the particular Sunday. In these cases the colour would be white."

If all Sundays of the year be red except when they are white, how have we an excuse for the Roman green? "Neither law nor custom recognize the modern Roman sequence of colours." Red and white

are the important Sarum colours, the only ones in fact, for which we can claim the authority of our Church, for in turning to the Sarum Missal, (General rubrics, page xliii,) we read that among the ornaments of the altar are required, at least, two altar frontals, one festal, one terial. We must here acknowledge the difficulty that inventories of the old churches, contains lists of altar cloths of various colours, even blue and black; these must have been offered by some whose devotion was greater than their knowledge; or who perhaps after some great bereavement laid aside for ever the rich brocaded robe, and fashioned it for the future use of the altar; or who thought it proper to clothe the Church in black upon the death of one of her members. In our own young days we have seen some remains of this habit, now happily obsolete.

In going back to our old English custom, there is at least neither difficulty nor expense. Poor, indeed, that congregation must be, that cannot offer for the covering of the Holy Table, one red altar cloth which will suffice until sufficient be collected to add to it the festal white. But let us not bring upon ourselves the ridicule of our Roman brethren by our ignorant imitation of them, and let us no longer contemptuously neglect even the smallest direction of our beloved Mother Church of England.

OSMUND.

WANDERINGS IN THE NORTH-WEST.

SIR,—On the 24th of July, Rev. E. F. Wilson, principal of the Shingwauk Home, accompanied by three Indian boys, left here for the North-West Territories to try and induce some of the Indians there to give up their children for training in the homes. The following extracts from his letters may prove interesting:

"I have been improving my time by learning Sioux from Frank Brown, an intelligent young Indian who was adopted by a Prince Albert farmer, named John Brown, and escaped with him from that place just at the commencement of the rebellion.

Before I started I was afraid that the Sioux and Cree reserves would be widely separated, but according to Mr. Brown there are Cree, Sioux and Ojibway Reserves all within fifty miles or so of one another, and some only five or six miles apart. A pony and buck-board can be hired for, from \$2 to \$3 a day, and we shall go about and camp on the prairies, tying the pony with a long rope at nights. I intend visiting File Hills and Touchwood Hills, and if time allows, go to Batoche. In his 2nd letter, Mr. Wilson informs us of his visit to Regina. Here are a few items: "I wrote to you on the 28th and have now three days record to give. Most of my time has been spent in court, listening to the evidence and making portraits, and now I have completed a large picture of the whole scene, and am going to send it to the 'Graphic.' We have also been successful in seeing Big Bear, etc." do you know it is unlawful for anyone save counsel to interview the prisoners, so it was only through the very great kindness of Christopher Robinson, Esq., of Toronto, that Mr. Wilson saw the great chief. The Indian question is a hard one to settle as every person knows, and it is to this question Mr. Wilson is now directing his attention.

I am Sir,
Yours,

Sault Ste. Marie,
11 August, 1885.
C. A. FRENCH.

THE COMMUTATION FUND.

Letter No. 7.

SIR,—It must be borne in mind that the action of the Synod of 1876, was not the commencement, but the culminating point respecting the abolition of the Commutation Surplus as an endowment for the Clergy. The first subtle blow was struck during the Synod of 1874, when the fundamental condition was changed upon which the first By-law regulating its disposition was based. The qualifying condition of the first By-law of 1869 was a parochial endowment of less than \$300 per annum, whilst that of 1874 was an income from any source, however precarious, of less than \$1,200. From this time the certainty concerning the annuity commenced to wane. In 1875 another change was effected, which I have already set forth, a bolder stroke indeed, and which macadamised the way for the sahtagem of 1876. The first scene in the act was but the prelude to the final coup de main. Unworthy minds might regard the action by way of applause, and crown its author with the heroic emblems of deep penetration and a masterly conception of mind, whereby the exercise of power is obtained. But how speak the glory of God, the honor of the Saviour, the good of men, and the welfare of the Church? If such proceedings receive countenance and support from the Clergy and Laity of the Church, it is easy to determine why the honor



DOMINION STAINED GLASS CO.,
FACTORY
No. 77 Richmond St. W.,
TORONTO.
N. T. LYON & CO.
MEMORIAL WINDOWS
Art Glass and every
description of
CHURCH
—AND—
Domestic Glass.

Designs and Estimates
on application
N. T. LYON, W. WAKEFIELD, J. HARRISON,
Manager. P. O. Box 442.

STAINED GLASS
OF EVERY DESCRIPTION
J. SPENCE & SONS
ECCLESIASTICAL & DOMESTIC
GLASS PAINTERS
GENERAL DECORATORS
CHURCH FURNISHINGS BRASSES & C.
COR. BLEURY & JUIORS STREETS
MONTREAL.

TORONTO STAINED GLASS WORKS.
ELLIOTT & SON
94 and 96 Bay Street,
CHURCH GLASS IN EVERY STYLE

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BELLS - TO THE
BLMYER MANUFACTURING CO.
CATALOGUE WITH 1500 TESTIMONIALS
BELLS CHURCH SCHOOL FIRE ALARM
No duty on Church Bells

DOUGLAS BROTHERS,
MANUFACTURERS OF
GALVANIZED IRON CORNICES
And other Sheet Metal Trimming for Building.



WINDOW CAP.
ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,
—LEADING—
Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American
Boots and Shoes, Misses' Fine American Boots and Slippers,
Ladies' French Satin and Kid Slippers, Gent's. English Lace
d Gaiter Boots, American Rubbers in great variety.
87 and 89 King Street East,
TORONTO.

JONES & WILLIS,
Church Furniture
MANUFACTURERS
Art Workers in
Metal, Wood, Stone & Textile Fabrics.
48 GREAT RUSSELL STREET,
LONDON, W.C.
Opposite the British Museum,
AND EDMUND ST., BIRMINGHAM,
ENGLAND.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1886. Church, Chapel, School, Fire Alarm
and other bells; also, Chimes and Peals

FIGURE and Ornamental
MEMORIAL WINDOWS
AND GENERAL
Church Glass.
Art Stained Glass
For Dwellings and Public
Buildings
Our Designs are specially
prepared and executed only in
the very best manner.
ROBT. McCausland, A.R.C.A.
English School Designer.
Jos. McCausland & Son,
TORONTO, ONT.
P.O. Box 598.

JOLLIFFE & CO.
Do not fail to inspect the display of Parlor
Suits, Sofa Beds, etc. in the gallery of
main building at the Exhibition, and visit their
Show Rooms. Moderate charges and excellent
value are the standard of this Establishment.
467, 469, and 471 Queen Street West
TORONTO.

MONTREAL STAINED GLASS WORKS.
CASTLE & SON,
40 Bleury St.,
MONTREAL.
MEMORIAL—
—WINDOWS.
All forms of Church
and domestic work
Artist from the famous
house of Lavis &
Westlake, Eng.
Decorators and Im-
porters of Lincrusta,
Walton, Japanese Lea-
ther Paper, and other
high-class Wall and
Ceiling decorations.
Church & Mural
Painters and
Designers.
Sketches and Prices
free. Correspondence
solicited.

THE BARNUM
Wire & Iron Works
OF ONTARIO.
SUCCESSORS TO
THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.
F. S. ERANO, G. GOUGH BOOTH,
General Manager. Secretary
GEO. A. EASON, Treasurer.

Manufacturer of
WROUGHT IRON AND TUBULAR
FENCES.
Special inducements to those ordering fences
now, for spring delivery.
Works and offices
WINDSOR, ONTARIO.

ESTABLISHED 1886.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.
Premises, ---C.T. Wellesley and Ontari.
Streets. Toronto.
BUILDERS OF ALL THE LARGEST ORGANS
IN THE DOMINION
The very highest order of workmanship and
work quality always guaranteed.
FOR SALE
LARGE ROSEWOOD REED ORGAN,
Pipe front, 2 banks of keys, 19 stops and
pedals, suitable for
Small Church or School Room.
PRICE \$400.

STEEL ENGRAVINGS,
PHOTOGRAVURES,
COLORING PHOTOGRAPHS,
ARTOTYPES, &c., &c.
In good variety at
MATTHEWS BROTHERS & CO'S.
FINE ART EMPORIUM,
98 YONGE ST., TORONTO
Latest styles in Picture Framing.

NEWEST DESIGNS.
CRYSTAL, BRASS, GILT AND BRONZE
GASALIERS AND BRACKETS.
A Full Assortment of
GLOBES AND SMOKE BELLS.
91 King St. West (Romaine Buildings),
RITCHIE & CO.

HOLBROOK & MOLLINGTON,
ARCHITECTURAL SCULPTORS
Sole Agents for Maw & Co's and Minton & Co's
Artistic and Plain Tiles for Cabinets Hearths,
Floors, Etc.
No 91 Adelaide St. W. . . . Toronto
William Holbrook. W. Curfoot Mollington.

Matthews' Lamps
FOR
CEILINGS, WALLS OR TABLES.
Any number of burners from one oil tank
50 TO 400 CANDLE POWER.
SAFEST, BRIGHTEST, CHEAPEST.
GEAS. E. THORNE, Wholesale,
57 Bay Street, Toronto.

Established 25 Years.
R. & T. LAMB,
50 Carmine St., N.Y.
Church Furnishings.
Catalogue by Mail Free

McSHANE
BELL FOUNDRY
Manufacture those celebra-
ted CHIMES and BELLS for
Churches, Fire Alarms,
Town Clocks, etc. Price
List and circular sent free
Address
HENRY McSHANE & CO.,
247 Baltimore, Md., U.S.A.

ELIAS ROGERS & CO.,
MINERS AND SHIPPERS,
WHOLESALE AND RETAIL DEALERS IN
COAL & WOOD.
OFFICES:
HEAD OFFICE—20 King Street W.,
(opp. B. Hay & Co.)
413 Yonge Street.
536 Queen Street West.
Offices and Yards:

Jorner Princess and Esplanade Street,
Bathurst-st., nearly opp. Bathurst-st.
Fuel Association, Esplanade-street,
near Berkeley-street

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

MENEELY BELL COMPANY.
The Finest Grade of Church Bells.
Greatest Experience. Largest Trade.
Illustrated Catalogues mailed free.
Clinton H. Meneely Bell Company
TROY, N.Y.

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

THE LADIES OF THE CHURCH
EMBROIDERY GUILD RECEIVE
ORDERS FOR ALL KINDS OF CHURCH
EMBROIDERY. Altar Linen, Sets for private Com-
munion, Coloured Stoles, Linen Vestments,
Alms Bags, Altar, Frontals Desk and Dosses,
Hangings, etc., etc.
Apply to the **PRESIDENT,**
175 Gerrard Street East, Toronto.

which should belong to her, is given unto others. It was the corrupt state of the Jewish Church, which merited the condemnation pronounced against the Scribes and Pharisees, by the Saviour. The attack made upon the Commutation Fund was not for the purpose of serving the welfare of the Church in doing good, and honoring Him who is her glory and her Head. No, for had it been, no such jesuitical means would have been used to accomplish it, for it was done upon theory that the end justifies the means. It was one amongst other things to bring the clergy into a state of slavish fear, so that further designs and purposes could be effected by an unauthorised use of centralised power. It does not stand alone as being injurious to the Church, but has for its associate the founding of a Western University. To accomplish the latter, the instructions in morality needed to be in subjection. The same guiding hand is visible in them both. The revelations respecting the University, which in its conception and work was covered with the Church's wing, are more ghastly than those relating to the Commutation Fund, although not so far-reaching in personal suffering. They are known to the writer, and supported by the clearest and most indisputable evidence. If they were, with others, put forth in detail, and made to bask in the brightness of the meridian sun, they would so deform the chaste landscape of purity and truth, that whilst the manly cheek would crimson with righteous indignation, woman's brow would pale with horror, and the honest verdict would be pronounced by every lip, that the administration of the Church of God in the Diocese of Huron, during the late regime was worthy of Augeas.

It is now within the power of a spiritual Hercules to cleanse the atmosphere of the soul-destroying miasma which so enveloped the Church of Him, who "was the brightness of His Father's glory," and "who redeemed her with His own most precious blood." May the God and Father of our Lord Jesus Christ give him wisdom, holy boldness and spiritual strength, to do His righteous will, and to freely use the Alpheon river of the water of life, "the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High."

The Parsonage, St. Mary's.
Sept. 2nd, 1885. J. T. WRIGHT.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

SEPTEMBER 20th, 1885.

VOL. IV. 16th Sunday after Trinity. No. 43

BIBLE LESSON.

"Pharaoh's Prime Minister."—Genesis xli. 25, 41.

How wonderful are the ways of God's providence! Joseph had been sold into slavery, and there, being falsely accused of a horrible crime, had been cast into prison. But Joseph in servitude had been true to himself and faithful to his Master and his God. So was he in prison, and "the Lord was with Joseph," so that the keeper of the prison trusted him and committed all the prisoners into his hands, (ch. xxxix. 21, 23.) In the prison were the chief butler and the chief baker of the "Pharaoh," or "King," (for such the word means) of Egypt. Each of these now had a dream which Joseph interpreted for them. And the dreams came true according to the interpretations. The chief baker was hanged, while the chief butler, or cup-bearer, was restored to his butlership, (ch. xl.) He, however, in his ingratitude, forgot all about Joseph, though Joseph had begged of him to speak to Pharaoh for him, (ch. xl. 14, 28.) Yet Joseph "waited still patiently upon the Lord and He inclined unto him and heard his calling." (See Psalm xxxvii. 7; xl. 1, 2; Heb. vi. 15.) And Joseph soon becomes the chief minister of Pharaoh.

(1). *Pharaoh's Dreams*, vs. 14, 32. For Pharaoh now had dreams. In general dreams have no meaning, (See Jer. xxix. 8.) but doubtless God has used them at times to make His will known to man. So with the butler and baker, (See also Dan. ii. and iv. and St. Matt. ii. 12, 18, 22.) And Pharaoh had two dreams, both with the same

meaning. This was to mark there solemnity and excite attention to them. In the first dream seven fat kine, or cows, came up from the river and fed in the meadow or reed grass by the water-side. And seven lean kine followed them which devoured the fat ones. In the second dream seven full and good ears of corn on one stock, were devoured by seven thin ears. As in these dreams the evil prevailed on the good, Pharaoh was troubled and sought an interpretation. Yet the magicians, who professed skill in divination and astrology, could not explain. But the butler doubtless under God's providence, now remembered Joseph, (vs. 9, 18.) He was sent for and interpreted the dreams, showing that they pointed to seven years of great plenty, to be followed by seven years of famine. Yet Joseph took not the credit to triumph, he was full of humility and faith, (See vs. 16, 25, 32, and ch. xl. 8.) Like Daniel, (Dan. ii. 27, 28, 30.) and Peter, (Acts iii. 12.)

(2). *Joseph's Advice*, vs. 38, 36. What there is to be done in view of the fulfilment of the dreams. Joseph advises, first, let a discreet, wise, and able man be sought out and placed over the whole country, with competent officers under him:—second—let a tax be levied during the seven plenteous years,—a fifth part of the produce of the land,—a tax which the people would not greatly feel as the yield of three years would be so abundant:—and next—but all this food be carefully stored in the cities for use during the years of famine.

(3). *Joseph's Elevation*, verses 37-45. This advice was good and greatly pleased Pharaoh and his servants. And who so fit a man to superintend this work as Joseph himself, whose wisdom and discretion, yea, and whose inspiration Pharaoh could not but acknowledge. And so, under the providence of God, the captive, slave and prisoner becomes the prime minister, none being greater in the land than he, save only the king himself. Peculiar marks of honor were shown to him. Pharaoh puts his own ring on Joseph's hand, thereby authorizing him to act in the king's name, (see Esther iii. 10, viii. 2; 1 Kings xxi. 8.) He clothes him in the fine linen, which was worn by the Egyptian priests and other high functionaries. He puts a chain of gold about his neck to declare his investiture in his high princely office. He makes him ride in the second chariot, and causes all the people to bow before him. He changes his name to Zaphreath-paaneaby, (variously interpreted "Revealer of secrets," "Lord of life" and "Saviour of the world"), and gives him to wife the daughter of the Priest of On, (i.e., of Heliopolis, the City of the Sun).

How changed then were Joseph's fortunes and prospects! Let us learn from him to be patient, humble, faithful, hopeful, and trustful in God. And let us learn, too, that God does not forget those who fear Him. Moreover, let us see in Joseph a type of our Saviour, Christ, who, after his years of humiliation in this world, was exalted to the right hand of the throne of His Father, and to whom was given "a name which is above every name, that at the name of Jesus, (the Saviour of the world), every knee should bend," (Phil. ii. 9, 10).

Family Reading.

MISCELLANEOUS EXTRACTS.

THE CHURCH AND THE BAR.—It is worthy of remark that barristers, in their addresses to the jury, are studiously distinct in their enunciation. How important is it, then, that Clergymen, who have far weightier matter to communicate to their hearers, should aim at the same distinctness, by speaking deliberately, giving every syllable its proper quantity, and avoiding the prevalent error of dropping the voice (sometimes half an octave) at the close of a sentence, whereby its meaning is often lost. The Clergy, in large churches especially, seem not to be aware of the inconvenience and deprivation experienced by their congregations, from non-attention to these particulars; and informing them of their failure would be so much like finding fault, that few persons would run the risk of giving offence.

ANCIENT SEES—ENGLAND AND WALES.—The bishoprics of England and Wales were instituted according to the following order of time, viz:—London, an Archbishopric and Metropolitan of England, founded by Lucius, the first Christian King of Britain, A.D. 185; Llandaff, 185; Bangor, 516; St. David's, 519. The Archbishopric of Wales from 550 to 1100, when the Bishop submitted to the Archbishop of Canterbury as his Metropolitan; St. Asaph, 547; St. Augustine (or St. Austin) made Canterbury the Metropolitan Archbishopric by order of Pope Gregory, A.D. 596; Wells, 604; Rochester, 684; Winchester, 650; Lichfield and Coventry, 656; Worcester, 679; Hereford, 680; Durham, 691; Sodor and Man, 898; Exeter, 1050; Sherborne, (changed to Salisbury,) 1056; York, (Archbishopric,) 1067; Dorchester, (changed to Lincoln,) 1070; Chichester, 1071; Thetford, (changed to Norwich,) 1088; Bath and Wells, 1088; Ely, 1109; Carlisle, 1123. The following six were founded upon the suppression of monasteries by Henry VIII.:—Chester, Peterborough, Gloucester, Oxford, Bristol and Westminster, 1538. Westminster was united to London in 1550.

ARCHBISHOP USSHER AND THE SURPLICE IN PREACHING.—In the discussions upon the propriety of preaching in a surplice, much ignorance prevails as to the early practice of our reformed Church. Some boldly deny that the Preacher ever wore a surplice, and those who defend the practice are content with such obscure references as are given in the letter of Dr. Guest to Sir William Cecil. The following quotation will set the question at rest.—It is from the *Clavi trabalis*, by Dr. Bernard, whose deviations from the Church of England were certainly not in the direction of Rome. He says, p. 58—"He (Archbishop Ussher) came constantly into the church in his episcopal habit and preached in it; and for myself, by his approbation, when I officiated I wore my surplice and hood, administered the Communion, and at such occasions preached in them also." This quotation not only establishes the early practice of preaching in a surplice, but gives it the sanction of Archbishop Ussher. His authority might stop the cry of Popery, which has been industriously raised against its advocates.

Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheathes his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the huts of poor men, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their unimaginable pride and their unutterable misery, a purifying, ennobling, correcting and redeeming angel. It is alike the beautiful companion of childhood and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise; and new grace to the lowly. The patriot, the priest, the poet, and the eloquent man, all derive their sublime power from its influence.—*Mary Howitt.*

"Revealed religion," says Cardinal Newman, "furnishes facts to other sciences which those sciences, left to themselves, would never reach." * * * Thus, in the science of history, the preservation of our race in Noah's ark is a historical fact which history would never arrive at without revelation."

The present time is frequently spoken of as exceeding in corruption and irreligion previous ages. The Dean of Windsor, at a recent ordination at Cuddesden, took exception to this statement in the following remarks:—"Did you ever, in the face of the cry 'our creedless generation' and the 'rotteness of our moral standard,' turn back a century or so, and compare with such detail as is possible the then literature, the then popular creed, the then moral standard, with our own? Do we

10, 1885
BRONZE RACKETS
of BELLA Buildings CO.
GTON,
ULPTORS
Minton & Co note Hearths
Toronto a Mollington
amps
TABLES
me off tank
POWER
SEE & PEST, holesale, st. Toronto.
LAMB, de St. N.Y.
Parrishings
y Mail Pass
LANE DUNDRY those colored and BAZAS for Fire Alarms, etc. Price list sent free.
CO. Ed., U.S.A.
& CO., PERS. ALERS IN OOD.
Street W., Jay & Co.)
made Street, Mathurst-st. ade-street, reley-street
Y'S BAL- BLOWER, adapted for regains, as they over-blow the last four most decided reasure produ- for durability, y, they cannot given to some l Organ Build et application WM. HERRY
PANY. urch Bells st Trade. ed free. Company
OUNDRY. n for Churches, s, etc. FULLY sent Free. Cincinnati, O.
CHURCH RECEIVE CHURCHMEN private Com n Vestments and Doses. ENT, East, Toronto.

realize what the faith and the morals of educated men in England were, say at the beginning of the century? Look at the sparkling pages of the *Spectator*, or the *Tatler*, and see how Steele and Addison drags to light a moral turpitude, and intellectual creedlessness, fifty times blacker than anything our own day has seen. To appreciate Addison's scathing essay on the supposed visit of an Indian king to St. Paul's Cathedral, or Swift's satirical 'Argument against abolishing Christianity,' it is necessary to realize a prevalence of godlessness among educated men to which the nineteenth century in England offers no parallel at all. Pass on half a century, and we find Bishop Butler—the most careful and guarded of men—opening his famous charge to the clergy of Durham with a complaint that 'the influence of religion is now wearing out of the minds of men;' and again, 'It is come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject for enquiry, but that it is now at length discovered to be fictitious, * * * and nothing remains but to set it up as a principal subject of mirth and ridicule.'

THOUGHTS OF HEAVEN.

Thoughts of Heaven! they come when low
The summer eve's breeze doth faintly blow;
When the mighty sea shines clear, unstirred
By the wavering tide or the dipping bird,
They come in the rush of the surging storm,
When the waves rear up their giant form,
When the breakers dash o'er dark rocks, white,
And the terrible lightnings rend the night;
When the mighty ship hath vainly striven;
With the seaman's cry, come thoughts of heaven!
They come where man doth not intrude;
In the trackless forest's solitude;
In the stillness of the grey rock's height,
Whence the lonely eagle takes his flight;
On peaks where lie the unwasting snows;
In the sun-blight islands' rich repose;
In the heathery glen; by the dark, clear lake,
Where the wild swan broods in the reedy brake;
Where Nature reigns in her deepest rest,
Pure thoughts of heaven come unrepent.
They come as we gaze on the midnight sky,
When the star-gemmed vault is dark and high,
And the soul on the wings of thought sublime,
Soars from the world and the bounds of time,
Till the mental eye becomes unsealed,
And the mystery of being in light revealed!
They rise in the old cathedral dim,
When slowly bursts forth the holy hymn,
And the organ's tones well full and high,
Till the roof peals back the melody.
Thoughts of Heaven! from his joy beguiled,
They come to the bright-eyed, playful child;
To the man of age in his dull decay,
Bringing hopes that his youth took not away;
To the woe-smitten soul, in its dark distress,
As flowers spring up in the wilderness;—
Like the light of day in its blessing fall,
Such holy thoughts are given to all.

Mary Howitt.

A RELIGION FOR ALL WEATHERS.

There is a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. Last year they were sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last, one Sunday morning the wind changed, and some of the men whose faith was weak went out toward the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it's Sunday, but—" "If we were not so poor—"

"But—if—" said a sturdy fisherman, starting up and speaking aloud; "surely, neighbors, you're not going with your *buts* and *ifs* to break God's law."

The people gathered around him, and he added, "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God, that ye keep His law.' Remember the Sabbath day to keep it holy; that's the law, friends. And our Lord came not to break, but to fulfill the law. True, we are poor; what of that? Better poor and have God's smile, than rich and have God's frown. Go, you that dare; but I never knew any good come of a religion that changes with the wind."

These words in season stayed the purpose of the

rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening, just when they would have been returning, a sudden storm sprang up that raged terribly for two days. After the tempest came settled weather, and the pilchard fishery was so rich and abundant, that there was soon no complaining in the village. Here was a religion for all weathers. Remember the words, "Trust in the Lord and do good, and verily thou shalt be fed."

"THE NOBLEST THING."

We remember reading somewhere a great truth expressed in these beautiful words:

"The noblest thing a man can do,
Is just to do his duty,
However lowly it may be,
Or void of earthly beauty."

"Just to do his duty," is all that God asks of any man, and when he does that he may safely leave the rest with Him, for "he shall in no wise lose his reward."

We can only qualify ourselves for higher duties and wider fields of usefulness by doing willingly and earnestly the humblest labour to which we may be assigned. He who grumbles and repines because "the world does not understand him," and he is not in his "proper sphere," and therefore takes no interest in his present employment, and labors to no purpose, is likely never to gain promotion or have his talents recognized.

The duty of the present hour—knowing that to do it well is the noblest thing a man can do. It matters not after all, if we seek the approval of God and not the applause of men, whether our deeds are trumpet-tongued through all the land or known only to Him and ourselves.

He who is honored in Heaven is honored indeed; but worldly fame attained by selfish ambition, at the expense of the best and holiest attributes of man's nature, is vanity and a delusion that means bitterness beyond the grave.

FAMILY PRAYER.

Much has been written and said of family prayer. The testimony borne to its happy effects by those who have enjoyed the privilege of morning and evening worship by the family circle is of the most convincing character. This service is one of the great means of drawing out the affections of parents and children to God and one to another. The light shining from it has been the means of bringing many a wanderer back to the right path after he had been for years straying away. And its blessed influences have been mighty in rearing men and women for Christ and the world.

Truly does Canon Liddon say: There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of a family, the old and the young, the parents and the children, the master and the servants meet, on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing; yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people and

tongues, which shall dwell with Him, the universal Parent, for all eternity!

It is intimated that in the hurry and frequent interruptions of modern life, family work is liable to be neglected. No such omission should be permitted. It would be to lay aside one of the great means of grace, one of the mighty restraints from evil, and of the powerful agencies for good.

THE GREAT NEED.

It is faith. Have no fear that your faith will root itself too deeply in the Scriptures. To successfully withstand the assaults of infidelity it is essential that the tap-root of the tree of righteousness strike deep down into the rich soil of divine truth. Let the Bible be kept always in sight and at hand. There is ground for suspicion and fear that many are not mighty in the Scriptures, as it is their privilege to be; that to a large number the inside of the Word of God has not a familiar look; that too many Bibles are relegated to the parlour table or library shelf, and left there, unused, until some great bereavement makes the people take them down. How shall we otherwise account for the faith of some being so limp, and the grip of others so slack upon that word of promise and peace, of hope, and salvation? Otherwise, why so much religious indifference and spiritual lukewarmness? Else, whence the army of backsliders that perplex church officials, who find frequent occasion for the revision of the church rolls? And how does it come to pass that we hear the cry: "Give us the Gospel of good cheer and good works—the Gospel of duty rather than of doctrine?" as if it were possible to divorce Mount Sinai and Mount Olivet—the Law and the Gospel. At this time when there is so much loose thinking and irresponsible preaching, when with the old things that have passed away, so many would have the Bible and the Sabbath go too, that all things might be new there is need for both the counsel and the caution: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The place for every believer is beside the Cross of Jesus, holding on with the grip of an unyielding, invincible faith, true to the dear old Book—old, yet ever new, slaying the old man but creating the new, wrecking old hopes yet imparting hopes new.

HELP UPWARDS.

I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given, by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the top, and breathed the pure air, and had a grand lookout from that lofty height. And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand, and help him to stand beside us. And thus joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.

Custom is a great enemy of Faith and of Reason likewise; and one of the worst tricks custom plays us is making us fancy that miraculous things cease to be miraculous by becoming common.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

A CHILD'S THANKS.

When little Margaret was about two and a half years old, she was playing in her mother's room one day, when suddenly a bright butterfly flew in at the open window. The little maid was delighted, as she watched it flit about the room, lighting on the window curtains now and then to rest, and showing off its pretty, spotted wings against the lacy white. Her mother thought it a lovely picture: the child with her soft, sunny ringlets, and the gay, airy butterfly she was admiring. Gladly she told her little girl who it was that made the butterfly, so beautiful for her to look at. Little Margaret had heard of God before, and liked to pray her little morning and night prayer to Him. So now, without a word, she got down on her knees by the bedside, and said very earnestly, "Sank 'oo for the buterfly!"

M. K. A. S.

A BEAUTIFUL FATHER.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we hasn't any mother!"

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father—you ought to see him!"

"Who takes all the care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter, but there isn't any work this winter, so he's doing laborin' till spring comes. He leaves us a warm breakfast when he goes off, and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories, and plays on the fife, and cuts out beautiful things for us with his jack-knife. You ought to see our father and our home, they are both so beautiful!"

Before long, the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was at the time preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed labourer; but before the stranger had been in the place ten minutes the room became a palace, and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. This man, whose graceful spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than was many a man in sacerdotal robes in a costly temple. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavourable cir-

cumstances. He was rearing his boys to put their shoulders to the burdens of life, rather than become burdens to others in the days that are coming.

He was, as his children had said, "a beautiful father," in the highest sense of the word.

HER GRAMMAR.

It is a pathetic sight to watch the meanderings of the childish mind through the intricacies of English grammar. Little Jane had repeatedly been reproved for doing violence to the moods and tenses of the verb "to be." She would say "I be" instead of "I am," and for a time it seemed as if no one could prevent it. Finally Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery, and little Jane over her dolls. Presently doll society became tedious, and the child's attention was attracted toward the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be?"

But Aunt Kate was counting, and did not answer. Fatal word, *be!* It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what that is going to *am*?"

Still Auntie sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort.

"Will you please tell me what that is going to *are*?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next. The little girl gathered her energies together for one last and great effort.

"Aunt Kate, what *am* that going to *are*?"—*Youth's Companion*.

A LITTLE BOY'S DECISION.

One day a small boy entered a store. The merchant looked at him, and asked: "Well, my little man, what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you to-day?"

"Do some work for me, eh? Well, what sort of work can a little chap like you do? Why, you can't look over the counter."

"Oh, yes, I can, and I'm growing, please, growing very fast—there, now, see if I can't look over the counter!" said the little fellow, raising himself on his tiptoes.

The merchant smiled, and then came round to the other side of the counter.

"I thought I should have to get a magnifying glass to see you; but, I reckon, if I get close enough, I can find out what you look like."

"Oh, I'm older than I'm big, sir," said the boy. "Folks say I am very

small of my age. You see, sir, my mother hasn't anybody but me; an' this morning I saw her crying because she couldn't find five cents in her pocketbook. She thinks the boy that took the ashes stole it—and I haven't had any breakfast, sir."

Then his voice choked, and his blue eyes were filled with tears.

"I reckon I can help you to some breakfast, my little fellow," said the merchant, feeling his vest pocket. "Here, will this quarter do?"

The boy shook his head, saying:

"Thank you, sir, but my mother wouldn't let me beg, or take money, unless I did something for it."

"Indeed!" said the gentleman. "And where's your father?"

"He went to sea in the steamer City of Boston. The vessel was lost and we never heard of him after that."

"Ah! that was bad. But you are a plucky little fellow, and I like you. Let me see," and then, after thinking for a few moments, he called out to one of the clerks, "Saunders, is the cash boy No. 4 still sick?"

"He died last night, sir," was the reply.

"Ah! I'm sorry to hear that. Well, here's a little fellow that can take his place. What wages did No. 4 get?"

"Three dollars a week, sir," replied the clerk.

"Well put this boy down for four dollars a week." Then, turning to the astonished boy, he said, "There, my little fellow, go up to the clerk yonder, and tell him your name, and where you live; and then run home and tell your mother you've got a place at four dollars a week; come back on Monday morning, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week's wages. Now go."

Little Tommy darted out of that store like an arrow. How he flew along the street! How nimbly he mounted the creaking stairs that led to his mother's room! As soon as he entered it he ran across the room, clapping his hands, and jumping up and down, and crying out,—"Mother! mother! I'm took! I'm took! I've got a place at four dollars a week. There's the first dollar to get something to eat with. And don't you ever cry again; for I'm the man of the house now!"

But Tommy's mother did cry then. And how could she help it? She took the little fellow in her arms, and pressed him to her bosom. She wept tears of joy over him; and then she kneeled down and thanked God for giving her such a treasure of a boy. Now, here we see how decided little Tommy was in doing what was right, and what success followed his decision.

IT NEVER FAILS.—Dr. Fowler's Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure where other remedies fail.

A QUADRUPLE FORCE.—The reason why disease is so soon expelled from the system by Burdock Blood Bitters is because that excellent remedy acts in a four-fold manner—that is to say, upon the Bowels, the Liver, the Blood and the Kidneys, driving out all bad humor, and regulating every organic function.

THE BABY SPEAKS.

Well; I came out of the cataract alive, and that's more than I expected. I was then rubbed till I thought my skin was on fire. And then the strangest thing happened. I had already been led to expect many curious and startling things, but this was so ridiculous that I absolutely laughed. I do not think that that stupid nurse of mine detected my laugh, but I felt it bubbling within me all the time, certainly. Things were brought to me in a pretty basket; they took one article and fastened it around my body, then another which they passed over my head, forcing my arms through two holes, then another and another, and finally one so long that I lost my other end. Then they put each foot of mine in a little bag, after which they told me to stand up like a little man and go and see my mother.

So I had a mother; I was glad I had something, they had taken so much from me already. My mother was a long thingspread out on something white. How different her touch! I took to her at once. Since I was to be touched and handled—although I could not see the necessity of such proceeding—it was delightful to be touched and handled so tenderly. I had undergone so much harshness already that I now could readily distinguish hard from soft. She was so soft! She had no angles; she was as round as the sun. I believe my love for my mother began then. How I cuddled round her! In a moment I lost myself, forgot all my misfortunes, and dwelt among the angels, the former companions of my life.

When my nurse heard that I was going to write out my diary she laughed and said: "Write a diary, indeed! I have spanked all the wits out of him, if he ever had any." This is partially true, for I often wondered how the good Creator could stand there and see one of His machines thus spoiled, and not interfere. But evidently she is not acquainted with my anatomy—my wits didn't reside there; so I will go on with my story in spite of her prognostications.

JAS. H. HUTTY,
CHEMIST AND DRUGGIST,
Cor. Yonge & Maitland Streets.

Prescriptions Compounded Carefully under personal Supervision Day and Night.
Preparations endorsed by the Public:
Tonic Elixir of Bark and Iron.
Camphor Cholera Mixture, a powerful Astringent for all stomach complaints.

EDWARD TERRY,
DEALER IN

Portland, Thorold & Native Cements

—PLASTER PARIS—

Fire Brick and Clay, Sewer Pipe, Hair, Lime, Land Plaster, Sulf.

23 & 25 George Street, Toronto
ONTARIO.

THIS IS CHRIST'S LOVE.

Once Dr. Moffatt asked a native preacher to address a meeting for him, and he took for his text the love of Christ. He spoke something in this manner:

"What is love? Well, you surely all know what love is. We love one another, but what kind of love is that? I love you because you love me. I love my mother and sisters because they love me. Why that is the lion's love, the tiger's love: have you not seen the lioness playing with her cubs, and the sheep with their lambs, and the lambs with one another? Yes; but that is not the love of Christ. I will tell you what it is, for I am sure you do not know. If a man died for his friend, would you not say, Oh how he loved him? If he died for his servant, would you not wonder more? If he died for his enemy, would your amazement have any bounds? But would you not marvel still more if he were to die for serpents and scorpions? And this is Christ's love; for what are we but a generation of vipers?"

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. SHARP.

SITUATIONS To subscribers. Circulars free. Same Study—60 Professors. Corv. Univer-sity, 78 La Salle St. Chicago, Ill.

Births, Deaths, Marriages
 Under five lines 25 cents.

BIRTH.
 At Brockville, Ont., on the 3rd of September, the wife of the Rev. Dyson Hague, Rector St. Paul's Church, Brockville, of a son.

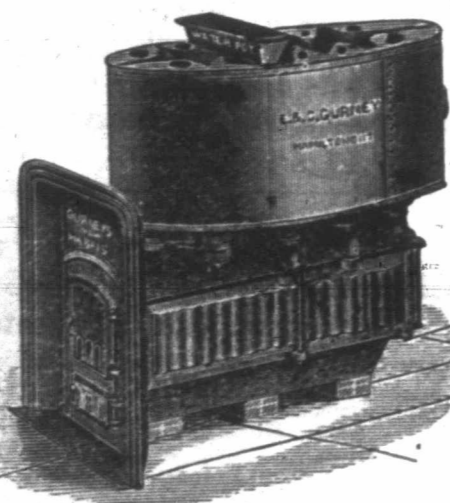
BAPTISM.
 On 30th August, at St. John's Church, Atherley, by Rev. H. Robinson, John Sumner, son of R. J. Sumner and Katharine Drinkwater, "Northbrook," Orillia, Canada.

EXAMINE THEIR SUPERIOR MERIT

GURNEY'S

New Harris Hot Air Furnaces.

FOR WOOD



AND COAL.

The Most Effective, Clean, Durable and Economical Heaters in the Market for warming and ventilating Churches, Schools, Public Buildings, Stores and Private Residences. Simple in construction and easily managed, capable of giving more heat with less consumption of fuel than any other heating apparatus. Absolutely Gas Tight. Several sizes are made and can be set either in Brick or Portable Form. Correspondence solicited. For Catalogues and further information address,

The E. & C. GURNEY CO., Lim'd.
HAMILTON.

MESSRS JOLLIFFE & Co.—Visitors to the Exhibition would do well to take note of the exhibit of this firm in the gallery of the main building. A fine display of *Parlor Suites, Sofa Beds, etc.* will be seen. To those about furnishing we would recommend a call at the extensive show rooms of the firm 467 to 471 Queen street West, Toronto.

HACYARD'S
YELLOW OIL
 CURES RHEUMATISM

FREEMAN'S
WORM POWDERS.

Are pleasant to take. Contain their own purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

GOSAMER GARMENTS FREE!

To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies Gosamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage &c. WARREN MANUFACTURING CO. 9 Warren St. N.Y.

NEW ENGLAND
CONSERVATORY OF MUSIC

Boston, Mass., OLDEST in America; Largest and Best Equipped in the WORLD—100 Instructors, 1971 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$20; board and room, \$45 to \$75 per term. Fall Term begins September 10, 1886. For Illustrated Calendar, giving full information, address, E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolute! At office address, TAUX & Co., Augusta Maine

WOMAN WANTED SALARY \$35 to \$50 for our business in her locality. Responsible house. References exchanged. GAY & BROS, 14 Barclay St., N.Y.

Hillside, Park,
 AND
Water Front Lots

In the Picturesque and Prosperous Town of

Penetanguishene.

The Undersigned has had placed in his care, for sale, the choicest and most beautiful sites for dwellings in the Town, including amongst others:—

Park Lots, with front overlooking the Harbour, and sloping to South in rear. Containing over 4 acres each of beautiful gardening. Soil—clear of stumps and stones. Centrally situated, and close to Churches and Schools. Price only \$800.

Half-acre Town Lots on good streets, averaging \$200 each.

A picturesque block of 14 acres, commanding the finest view of inner and outer harbours, and capable of being made one of the handsomest Villa Lots in Canada. Price \$1400.

A few water Lots with good street in front and running back into water of Harbour. Containing about ¼ acre each. Would make desirable Cottage Lots for those who desire a water front. Average price \$200.

A block of 70 acres adjoining the Reformatory Park. A level plateau numbered with second growth, Maple, Oak, Birch, and Beech. Commanding water views in every direction, with good roads, and close to Church and School. Price only \$25 per acre. Could be divided up, but taken as a whole would make a beautiful ornamental farm or Park residence.

Penetanguishene is the terminus of the Northern and North-Western Railway. Is one of the most prosperous and healthy Towns in Ontario, and one of the pleasantest homes that a person could select. The inner and outer Harbours are the most beautiful sheets of water in Georgian Bay, Lake Huron.

In summer the boating and fishing cannot be surpassed, and the 30000 Islands of the Georgian Bay lie just outside the entrance of the harbour, furnishing an inexhaustible pic-nic and camping ground.

Full particulars as to terms &c., can be learned on application either personally or by letter to

A. M. KEATING,
 PENETANGUSHENE.

HALL'S VEGETABLE
SICILIAN
Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

BUCKINGHAM'S DYE
 FOR THE WHISKERS

Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

PREPARED BY
A. P. Hall & Co., Nashua, N.H.
 Sold by all Druggists.

AGENTS WANTED for the Best and Fastest selling Pictorial Books and Bibles. Prices reduced 35 per cent NATIONAL PUBLISHING CO Phila. Pa

THE NAPANEE PAPER COMPANY,
 NAPANEE, ONT.

—MANUFACTURERS OF Nos. 2 AND 3—
 White Colored & Toned Printing Papers
New Colored Papers a Specialty.
 Western Agency - 113 Bay St. Toronto.
 GEO. F. CHALLER, AGENT.
 The DOMINION CHURCHMAN is printed on our paper.

SUBSCRIBE

FOR THE

Dominion
Churchman,

The Organ of the Church of England in Canada.

THE MOST
INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

Price, when not paid in advance \$2.00. When paid strictly in advance, only 1.00.

Send your Subscription to
Frank Wootten,

Post Office Box 2640,
TORONTO

- P. BURNS -
MAKES
A Great Reduction in HARD COAL
AND WILL SELL THE
CELEBRATED SCRANTON COAL

For Present Delivery at \$5.50 per Ton for Stove and Chestnut, \$5.25 per Ton for Grate and Egg, Screened, and Delivered to any part of the City.
Remember, this is the only Reliable Coal, Free from Damage by FIRE.
All Coal Guaranteed to weigh 2,000 pounds to the Ton.

Offices and Yards.—Corner Bathurst and Front Streets, and Yonge Street Wharf.
Branch Offices.—51 King-street East, 534 Queen-street West and 390 Yonge-st
TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

ONTARIO
Steam Dye Works,

306 YONGE STREET,
THOMAS SQUIRE,
Proprietor

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

COX & CO.
Members of the Stock Exchange.
STOCK BROKERS,
26 TORONTO STREET,
TORONTO

ROCKFORD WATCHES

Are unequalled in EXACTING SERVICE.



Used by the Chief Mechanician of the U.S. Coast Survey by the Admiral commanding in the U.S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railwaymen. They are recognized for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading jewelers,) who give a Full Warranty.

"THE NEW WILLIAMS"
Sewing Machine takes the lead everywhere

Its many points of Recognized Merit give it a decided advantage over all other Machines, and have established its high reputation on a solid and lasting basis. The EASE with which it runs, and the SILENCE and RAPIDITY of its movement render it a great favorite with the Ladies.

The New Williams has all the latest improvements of Modern Machines besides several new devices not to be found on any other make, as for instance our new Treadle, which gives an easier and more natural motion to the ankle. Also, our new Patent Automatic Adjustable Castor, which causes the Machine to stand level and solid on a lumpy or uneven floor. This is a great improvement, and one that is duly appreciated by all who have seen it.

There is nothing in the market to equal The New Williams for Elegance of Appearance, Beauty and Symmetry of Design and General Utility.

Everybody is delighted with its work. It is simply perfect and perfectly simple. It is Quiet, Smooth, Swift, Sure.

Factories at Plattsburgh, New York, and Montreal, Que.

The Williams Manufacturing Co.,
1733 Notre Dame Street,
MONTREAL.



BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal. Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.
W. F. & JOHN BARNES,
Rockford, Ill.
No. 330 Ruby St.

PAPERS ON THE
Work and Progress of the—
—Church of England.
INTRODUCTORY PAPERS:—
No. 1. TESTIMONIES OF OUTSIDERS. Now ready. \$1.00 per 100, 8 pages.
IN PREPARATION:—
No. 2. TESTIMONIES OF THE BISHOPS.
No. 3. " STATESMEN AND OTHER PUBLIC MEN
No. 4. TESTIMONIES OF THE SECULAR PAPERS.
These papers may be had from the Rev. Arthur C. Waghorne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.C.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

\$72 A WEEK, \$1 a day at home easily made. Costly outfit free. Address TATE & CO., Augusta, Me.

CHILD'S' CATARRH
Treatment For

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"

"New Pictorial History of the Life and Times of the Pioneer Hero and Heroine of America," by Col. Frank Triplett. Over 200 Superb Engravings. Covers the 3 Eras of pioneer progress (1) Allegany to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New. 100 Portraits. A pure gallery. A work of thrilling adventure in Forest, Plains, Mountains. Covers western progress. Outsets everything. 5 large editions called for in 7 months. 743 octavo pages. Price, \$2.75. Send for terms, illustrated description, "Extracts from agents reports etc." S. D. THOMPSON & CO., Publishers, St. Louis, or E. L. Cope.

Burdock BLOOD BITTERS
Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of the Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipelas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels.

AYER'S Sarsaparilla

Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood poisons from the system, enriches and renews the blood, and restores its vitalizing power. It is the best known remedy for Scrofula and all Scrofulous Complaints, Erysipelas, Eczema, Ringworm, Blotches, Sores, Boils, Tumors, and Eruptions of the Skin, as also for all disorders caused by a thin and impoverished, or corrupted, condition of the blood, such as Rheumatism, Neuralgia, Rheumatic Gout, General Debility, and Scrofulous Catarrh.

Inflammatory Rheumatism Cured.
"AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years."
W. H. MOORE.
Durham, Ia., March 2, 1882.
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; \$1, six bottles for \$5.

PENSIONS for Soldiers, Widows, Parents, Children. Any disease, wound, injury or death entitles. Increases bounties; back pay; discharges procured. Desertion removed. All dues paid. New Laws. Fees, \$10. Send stamp for instructions. N. W. FITZGERALD & Co. Pension Attorneys, Washington, D.C.

ROCHESTER COMMERCIAL NURSERIES
Hardy Trees, Shrubs, Vines, Roses, Clematis, &c. Send stamp for descriptive FRUIT and illustrated ORNAMENTAL catalogues, 6 cts. Wholesale PRICE LIST free. Fair prices, prompt attention, and reliable stock. Address **WM. S. LITTLE, Rochester, N. Y.**

W. H. STONE,
The Undertaker,
ALL FUNERALS CONDUCTED PERSONALLY.
No. 187 YONGE ST., TORONTO.
TELEPHONE No. 932.

Faircloth Bros.,
IMPORTERS OF
WALLPAPERS
Artist's Materials, &c.
Painting, Glazing, Calomining, And Paper Hanging,
In all their branches.
CHURCH DECORATIONS. Estimates given.
256 Yonge Street, TORONTO.

PATENTS BOUGHT SOLD OR Procured. Books free. A. W. MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.
\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & Co Portland, Maine.

\$6.25 for 39 cts.
Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now. D. HENRY, P. O. Box 137, Buffalo, N. Y.

PENSIONS for any disability; also to Heirs. Send stamps for New Laws. Col. BINGHAM, Attorney, Washington, D.C.

GEORGIA LANDS

Lands in Southern Georgia, the finest climate and healthiest spot in the United States only thirty miles from Florida line; pure air, good water, no malaria; good health the year round. These lands produce enormously cattle range all winter without cost. These lands are now open and for sale to settlers at prices from

\$1 to \$4 per Acre.

Crops can be put in the first year: here grows the Fig, Pear, Peach, Upland Rice, Grape, Cotton, Sugar Cane, Corn, Oats, Tobacco, Irish Potatoes, Pea Nuts, Barley, Rye, Artichokes, Indigo, Buckwheat, Strawberry, Mulberry, Pomegranate, Quince, Broom Corn, &c., &c. The profits on many of the above will reach \$50 to \$200 per acre; the great Savannah R. R. runs through the centre of these lands.

Will send Circulars and Map of Georgia for 25 cents in Canada stamps.

100,000 Acres to Select from.
ADDRESS,
J. M. STIGER,
Glenmore, Georgia, U.S.
Or,
W. S. GARRISON,
Cedar Falls, Iowa, U.S.

ADVERTISE
IN THE
DOMINION CHURCHMAN

BY FAR
The Best Medium for ADVERTISING,
BEING THE MOST
Extensively Circulated Church Journal

IN THE
DOMINION
Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.
ADDRESS
Frank Wootten,
Publisher & Proprietor,
BOX 2640,
TORONTO:

HENDERSON, MULLIN & CO.,

136 Yonge St. and 12 & 14 Adelaide St. West,
TORONTO.

We have pleasure in advising you that our STOCK OF WALL PAPERS for this season is unusually attractive, having been carefully selected from the best English, French and American manufacturers.
We also beg to remind you that we keep a large staff of skilled workmen for Fresco Painting, Calcimining, Paper Hanging, etc.
Our earnest endeavor in the future, as in the past, will be to thoroughly fulfil, to the entire satisfaction of our patrons, all orders entrusted to our care. We remain, yours respectfully,

HENDERSON, MULLIN & CO.,
136 Yonge Street, Toronto.

BOLTON, RIDLER & Co.,

WALL PAPERS. . . . WINDOW SHADES.

LARGE STOCK JUST ARRIVED, ALL NEW DESIGNS. ALSO
Painting, Glazing, Graining, Marbelling, Sign Writing, &c. in connection.
CHURCH AND DOMESTIC LEADWORK a Specialty.
Showroom, 152 Yonge st, - Warehouse, Victoria st, - Telephone No. 494.
TORONTO.

ST. CATHARINES HALL,
AUGUSTA ME.
DIOCE-SAN SCHOOL FOR GIRLS.
The Rt. Rev. H. A. NEELY, D. D., President.
14th year opens Sept. 24th. Terms, \$25 a year.
For circulars address the Rev. WM. D. MARTIN,
M.A. Principal.

B. RISH AMERICAN BUSINESS
COLLEGE, TORONTO.

ESTABLISHED 23 YEARS.

It is endorsed by the leading Bankers and Merchants of Canada.

Its graduates are always in demand, over 50 of last year's students are now occupying positions of trust.

It has the finest suite of rooms in Canada.
Send for descriptive circular.

ARCADE BUILDINGS, YONGE ST
C. O'DEA,
SECRETARY.

TORONTO

CHURCH SCHOOL FOR BOYS,

Board and Tuition, private or otherwise, specially suited for delicate or backward youths.
For terms apply to
RICHARD HARRISON, M.A.
237 Jameson Ave.
Parkdale.

TRINITY COLLEGE SCHOOL,
PORT HOPE.

MICHAELMAS TERM

Will begin on

THURSDAY, SEPTEMBER 10th,

Forms of Application for admission and copies of the Calendar may be obtained from the

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

HEAD MASTER.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.
PATRONESS.—H. R. H. PRINCESS LOUISE.
Founder and President the Right Rev. Bishop
HELLMUTH, D.D., D.C.L.
French spoken in the College. Music a Specialty
W. WAUGH LAUDER, Esq., gold medalist,
(and pupil of Abbe Lest), Director.
Painting a specialty, J. R. Seavey, Artist, of
European Schools of Art, Director.
Full Diplomas in Literature, Music & Art.
40 Scholarships of the value of from \$25 to
\$100 annually offered for competition, 18 of
which are open for competition at the September
entrance examinations.
Riding School in connection with the College
TERMS FOR SCHOOL YEAR.—Board, Laundry
and Tuition, including the whole English Course
Ancient and Modern Languages and Calisthenics
from \$250 to \$300. Music and painting extra.
For large illustrated circular, address the Rev.
E. N. English, M.A. Principal.
Next Term opens September 10th.

McGUIRE'S SCHOOL,
RICHMOND, VA.

Twenty-first Session begins Sept. 22nd, 1885. I
desire to add to the number already entered. Full
corps of teachers. Thorough preparation for
higher institutions. Refer to records of our Students
at University of Virginia, W. and L. University
of Virginia, Swathmore, Penn., Hoboken, and W. St.
Paul; also to the bishops and other ministers of
Virginia.

JOHN P. McGUIRE, Schoolmaster.

SELECT COLLEGIATE DAY AND
BOARDING SCHOOL

FOR JUNIOR BOYS.

NORTH TORONTO.

Autumn Term begins on Sept. 1st.

Application for particulars, etc., to
CHARLES HILL TOUT, L. D., PRINCIPAL,
45 Yorkville Avenue, Toronto.

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 building has been lately renovated and re-fitted
throughout.

SCHOOL TERMS.—Michaelmas—From first Wed-
nesday in September to November 9. Christ-
mas—November 10 to February 10 with vacation
from December 22 to January 13. Lent—Febru-
ary 11 to April 21. Trinity—April 22 to June 30.
Candidates are received and prepared for the
Examination in the Course of study for women
at the University of Trinity College.

Annual Fee for Boarders, inclusive of Tuition
\$204 to \$252. Music and Painting the only extras.
To the Clergy, two-thirds of these rates are
charged.

Five per cent. off is allowed for a full year's
payment in advance.

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,

Wykeham Hall, Toronto.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed
teaching

Piano, Organ, Singing, Harmony
and Counterpoint.

Practice for Organ Pupils on an excellent
two manual organ.

Special Classes in Harmony and in Vocal Music
for both ladies and gentlemen.

Residence - 22 Ann Street, Toronto.

HAMILTON BUSINESS COLLEGE,
LATE
HAMILTON COMMERCIAL,

Corner of King and James Streets.
A Modern, Practical Business Training College
for Ladies and Gentlemen.
In applying for Circular, address
E. A. GEIGER, Secretary
Mention this paper

ST. JOHN'S SCHOOL FOR BOYS,
SING SING,

On the Hudson, Thirty miles from
New York.

Rev. J. Breckenridge Gibson, D.D.,
RECTOR.

The next School Year will begin

On Tuesday, September 15th, 1885.

SELECT DAY SCHOOL

FOR YOUNG LADIES.

Conducted by

MISS ROBINSON AND MISS JOPLING.

For particulars apply to

523 CHURCH STREET, TORONTO.

Autumn Term begins Sept. 7th.

ST. JOHN BAPTIST SCHOOL,

231 E 17th Street, New York

Church School for Girls. Respects French
and English Teachers. Professors in French,
Science, &c. Terms \$4.00.
Address, SISTER IN CHARGE.

PRIVATE ACADEMY AND HOME

SCHOOL FOR BOYS. Prof. H. C. JONES,
457 2nd Ave. (Cass Park) Detroit, Mich.

ST. HILDA'S SCHOOL,

NEW JERSEY, MORRISTOWN.

A Boarding School for Girls. Under the charge
of the Sisters of St. John Baptist. Sixth year
begins Sept. 28th. For terms, etc., address
THE SISTER IN CHARGE.

**ONTARIO AGRICULTURAL COL-
LEGE** will

Re-open on the 1st October.

Examination for admission on 2nd Oct.

For circular giving information as to terms of
admission, cost, course of study, staff, &c., apply
to JAMES MILLS, M.A.,
Guelph, July, 1885. President

VASSAR COLLEGE, Poughkeepsie, N. Y.

FOR THE LIBERAL EDUCATION OF WOMEN.
with a complete College Course. Schools of Painting and
Music, Astronomical Observatory, Laboratory of Chem-
istry and Physics, Cabinets of Natural History, a
Museum of Art, a Library of 15,000 Volumes, ten
Professors, twenty-three Teachers, and thoroughly
equipped for its work. Students at present admitted
a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., President.

THE ASSOCIATED ARTIST'S

School of Practical Design for Women.
Will re-open October 1st.

Thorough and comprehensive course of Instruc-
tion in Free-hand and Geometric Drawing, Design-
ing with practical technique. Painting in oil and
water color, and the various branches of interior
Decoration.

For terms, &c., apply to the SECRETARY,
Room M., Arcade Building, Victoria st., Toronto.

FRASER & SONS.

Late Notman & Fraser

Portrait Painters, Photographers, &c.

FINEST WORK. LOWEST PRICES.

41 KING STREET EAST, TORONTO

THE NORTH AMERICAN LIFE
ASSURANCE CO.

BARRIE, June 8th, 1885.

WM. McCABE, ESQ.,

Managing Director,

North American Life Assurance Co.,
Toronto.

Dear Sir,—I beg to acknowledge the receipt
of the Company's cheque, for payment in
full of Policy No. 1,711 in your Company, on
the life of my late husband.

It is especially gratifying to me, that your
Company (noted for its prompt payment of
claims) has taken such a liberal view in my
case, as under the most favourable circum-
stances the claim was only an equitable one,
and there was ample ground for difference of
opinion respecting it.

Please convey to your Board of Directors
my sincere thanks for the very prompt manner
in which my claim was paid on the day on
which the proofs were completed.

I remain, yours sincerely,

GEORGINA ROGERS.

PUBLISHERS' AGENTS.

In order to facilitate the transaction of busi-
ness with our advertising customers we have
arranged with Edwin Allen & Bro., Advertising
Agents, Fifth & Vine Sts., Cincinnati, O., and 120
Nassau St., New York, making them our Special
Publishers' Agents. All communications in
relation to advertising should be addressed to
em.