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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JULY 21, 1881.

[No. 29.

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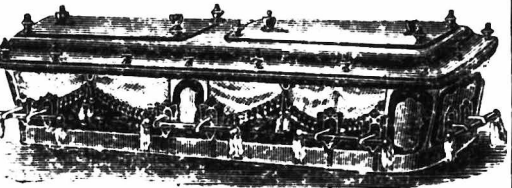
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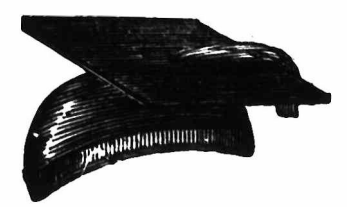
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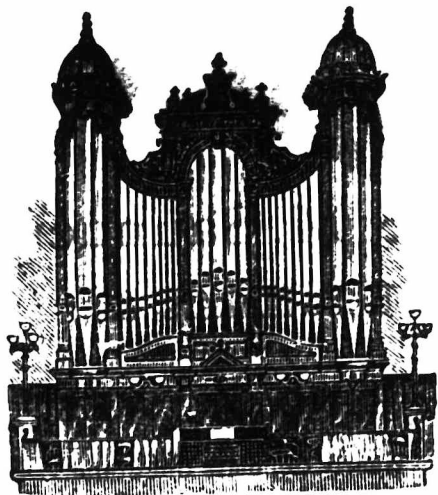


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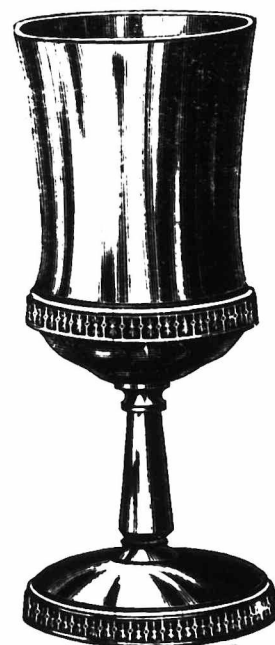
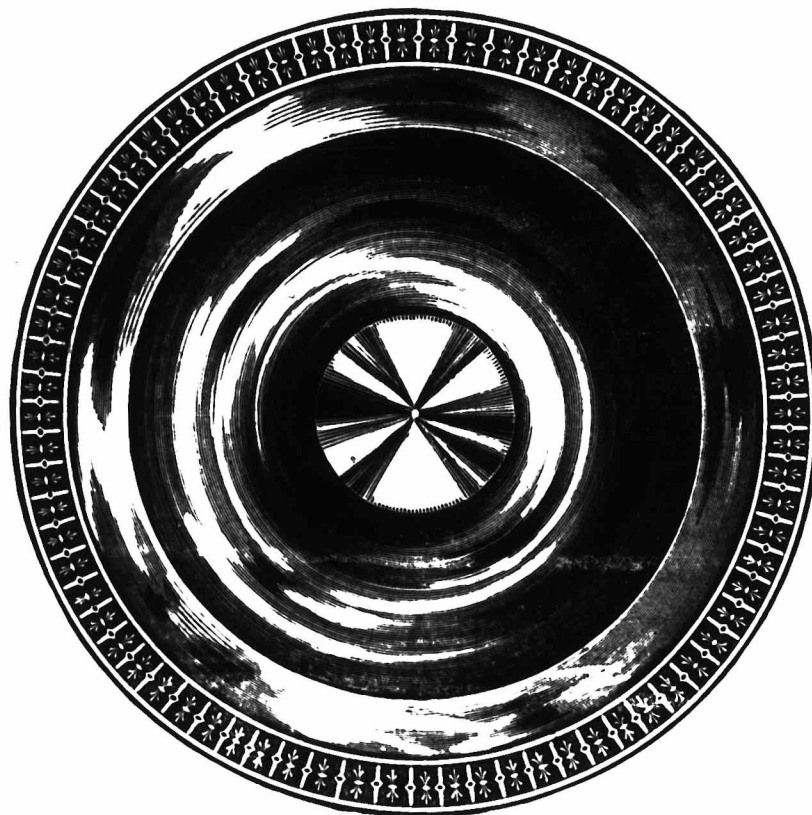
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Alex. S. Macrae, B.S.A., (of London, England), BUSINESS MANAGER.

### LESSONS for SUNDAYS and HOLY-DAYS.

July 24. SIXTH SUNDAY AFTER TRINITY.  
 Morning. 2 Samuel 1. Acts 24.  
 Evening. 2 Samuel 12 to 21; or 18. St. Matt.  
 25. Saint JAMES, Apostle and Martyr. 12. v. 22.  
 2 Kings 1 to v. 16. St. Luke 9. v. 51 to 57.  
 Athanasian Creed to be used.  
 Jeremiah 26. v. 8 to 16. St. Matthew 13 to v. 21.  
 31. SEVENTH SUNDAY AFTER TRINITY.  
 Morning. 1 Chronicles 21. Romans 1.  
 Evening. 1 Chronicles 22. or 28 to v. 21.  
 St. Matthew 16 to verse 21.

THURSDAY, JULY 21, 1881.

A DEPUTATION from the diocese of Norwich has presented the pro-Cathedral of Liverpool with a handsome lectern.

A conference was held at King's College, London, on the 28rd ultimo, under the presidency of the Chaplain, at which a paper dealing with the subject, "How to obtain and retain an influence over men," was read by the Rev. G. Eden Peake, vicar of St. Margaret's, Rochester. An interesting discussion followed the reading of the paper. The conference, which was the fifth of the series set on foot by the chaplain, in connection with his lectures on Pastoral duties, was closed with a short evening service.

The recent proceedings of the "Home Reunion Society" are important. The annual meeting was held on St. John Baptist's day at the offices, 7, Whitehall; Earl Nelson presided, in the absence of the President, the Bishop of Winchester. The attendance was much larger than heretofore. In his speech Lord Nelson referred to the courtesy shown by the Nonconformists of Leicester to Churchmen during the Church Congress in that town, and expressed his gratification that that courtesy had been in some measure reciprocated. Archdeacon Emery thought the Society was growing in importance, and that freer social intercourse between Churchmen and Nonconformists would exercise a softening influence over the prejudices of the latter. Canon Medd had no hope of corporate reunion, but he thought the adhesion of individual nonconformists in increasing numbers might be secured. Wesleyan Methodism had vindicated its position in the Colonies and in the United States as a truly splendid missionary agency. He urged the necessity for a greater variety and elasticity in the services of the Church, in the place of that "wooden uniformity" which had proved a curse by providing Dissent with a case, and he dwelt upon the importance of prayer and the restoration of the daily service.

Dean Stanley died of erysipelas on the 18th inst., aged 65. He had taken cold on the 7th.

The Bishop of Lincoln has received a letter from the Patriarch of Jerusalem expressive of cordial goodwill to the "Anglican Catholic Church."

At the annual meeting of the Stafford Archidiaconal Conference, the following resolutions were passed:—

"That this Conference, while fully admitting the importance and advantage of lay co-operation in the administration of a parish, as it at present exists in the ancient organization of churchwardens and sidesmen, and which is sometimes supplemented in populous places by a parochial council, composed of and appointed by members of the Church, yet strongly deprecates any new organization, such as that of a Church Board, proposed by Mr. Albert Greg's Bill, believing that it would be prejudicial to the best interests of the Church, that they should be subjected to the will of a majority, appointed without any regard to the religious opinions of either electors or elected."

And also, after considerable discussion and several amendments having been negatived:— "That the Public Worship Regulation Act having failed in its professed object of rendering ecclesiastical legislation swift and inexpensive, and tending, by its capability of being easily turned to partisan action, to narrow the just limits of toleration within the Church, should, in the opinion of this Conference, be repealed."

The Bishop of Peterborough has found the same difficulty in holding friendly communications of a religious character with the nonconformists that some of our good folks in Canada discovered some months ago. The Bishop's address to the nonconformist deputation that waited on him at the Church Congress at Leicester was bland, sweet, and fraternal. But the "truth will out" and so, in a speech at System the Bishop asked his hearers if they thought it would be better for the Church to be turned into a shoe factory or a drinking saloon, because these are some of the blessings which gentlemen of the Liberation Society are willing to bring. This, as might be expected, has horrified the dissenters. The Bishop has replied to some communications made to him upon the subject:—"This statement of mine seems to me fully justified by that of the Liberation Society, as to the mode in which it proposes to deal with the fabrics of the disestablished Church of England. The great majority of these it proposes to vest in certain committees of rate-payers in each parish, who are to be free to dispose of them as they may deem best for the benefit of the parishioners. The Society does not—and cannot consistently with its essential principles—propose to place upon this disposal of our churches any restrictions limiting it to religious purposes. Clearly therefore, the society is perfectly willing that these committees of rate-payers should use, or grant the use of parish churches for any secular purpose which they might think was for the benefit of the parishioners." The Mayor of Leicester, Mr. John Bennett, who entertained the members of the Church Congress at a "conversazione" last October, has, by way of protest, sent a donation of £50 to the Liberation Society.

The annual report of the Governors of Queen Ann's Bounty states that last year, besides absolute gifts for endowments, the benefactions to meet grants from the board in money value amounted to £39,249, and the grants voted to meet such benefactions £30,600.

### SIXTH SUNDAY AFTER TRINITY.

THE grace of Christ in forgiving and altogether neutralizing the power of sin is in proportionate to the enormity and the number of the offences. But, shall we continue in sin that ultimately, after we have multiplied our crimes against heaven, and reached their profoundest depths, the grace of Christ may be more abundantly displayed in saving us from their guilt and power? No: we were baptized into Christ Jesus for a very different purpose; and in being baptized into Him, we are baptized into His death. So fully is this the case that "through baptism," as the revised New Testament has it, or rather "through that baptism into that death we were buried with Him." As He was separated in the tomb from the world of living beings, so we are separated from sin. And the results of that baptism are so extensive that, like as Christ was raised from the dead through the glory of the Father, that is, the manifestation of that glory, so we also might walk in the newness of life. The passage in the Epistle has no reference at all to the mode of baptism, but to the real and the intended effects of it. It must however be borne in mind that in giving us grace, God does not annihilate our moral freedom, nor does our probation end either at baptism or at conversion. There is no such thing as an absolute insurance against eternal loss in the kingdom of grace. Even St. Paul felt the possibility that after his long years of service he might fail at last through his own weakness. He said,—"I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a reprobate." What is certain is that if risen with Christ, we need not, if we are faithful to His grace, die any more. On His side, God will be true. We have but to look to Him, to cling to Him, to watch, to suspect, to keep a tight rein over ourselves. Our assurance of perseverance in life is therefore moral as distinct from material. Nothing from without can possibly avail to destroy our spiritual life unless seconded from within. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." And yet notwithstanding all this amount of certainty, which is only not absolute because it is contingent upon our own faithfulness to God's grace, there are numbers of Christians who complain that their new life is so insecure, so feeble, that they seem to tremble day by day upon the brink of some new moral sepulchre. But who can marvel at this, if they persist in haunting the precincts of death, and inhaling the atmosphere of moral corruption in the perilous hope that each new death, may possibly be followed by a new resurrection. Surely, "Christ being raised from the dead, dieth no more;" and therefore if our new



life is to bear any resemblance at all to His, while, on the one hand, we may not doubt either His grace or His power, so, on the other, we dare not tamper with that which cannot be consented to without forfeiting His protection and assistance.

CHURCH THOUGHTS BY A LAYMAN.

No. 33.

THE OFFICE OF ARCHDEACON.

AT one of the morning sittings of the Wolverhampton Church Congress, that most amiable, most able, but most pugnacious of dignitaries, Archdeacon Denison, fell foul of the Hon. and Rev. W. H. Lyttelton, who received his castigation in all meekness. A sense of disappointment was creeping over the company at this, when up rose the burly form of the victim's brother, the late Lord Lyttelton, who at once took his auditors by storm by saying, "What the use of an Archdeacon is I never have yet been able to find out." After a round of cheers and much merriment, in which the group of Bishops joined most heartily, the noble Lord went on in his quiet jocose way to add, "The chief duties of an Archdeacon, so far as I can discover, are to wear an Archdeacon's hat and discharge other Archidiaconal functions." This sally convulsed the company with laughter, and the doughty Archdeacon who had provoked it was not the least boisterous in applauding his witty assailant. If a scholar like Lord Lyttelton, one of the most brilliant of this age, if a Churchman like him, one of the most earnest, best read in ecclesiastical lore, and most thoroughly familiar with Church usages, did not hesitate to avow in an assembly of bishops, clergy and laity, his ignorance as to the uses and functions of Archdeacons, it has the appearance of presumption for us to state them. Our lamented friend spoke not wholly in seriousness, but as a witty way of expressing the very general doubt which prevails as to the utility of this office, and the more than doubt, the positive conviction, that while its ancient functions are no longer discharged, others are which do not appertain rightly to the archidiaconate.

We will briefly describe the duties we have seen fulfilled by archdeacons, as such, what were the original primitive functions of this dignitary, and, seeing that the office and its duties and functions have changed much in the past, we shall venture to suggest the direction in which the needs of the Church call for future reform in them. Most persons living in the Diocese of Lichfield are familiar with the lithe athletic form of Archdeacon Moore, the beau ideal of this officer. The last time we saw him he was walking with firm step around the outer edge of a very lofty church roof, where a cat would tremble to run; he was cheerily bidding a churchwarden, "Come on, what are you afraid of?"—the said warden having two fears, one for his own neck if he moved at all, and a very well grounded fear that the Archdeacon would topple over down into the graveyard. This feat is not strictly an official function, but as the Venerable Mr. Moore had been bred a sailor, he inspected church structures with a thoroughness which used to inspire with mortal terror all who witnessed his tours around battlements, up steeples and other "coigns of vantage" for observation.

Another dignitary of this order we well remember was Dr. Creyke, of York, whose triennial visitations are a very early memory of ours. On "Visitation days," the town it was celebrated in

was all alive with bell-ringing, country clergy and churchwardens, accompanied by their wives and daughters, coming in on horseback, or in family phaetons, of all ages and shapes. Every decent inn-yard swarmed with ecclesiastical officials, and a stranger might have been forgiven, thinking that the function of the day was a local race, so full were the stables with horses, and so thick the air with stable talk.

Around the Crown Inn, the chief hostelry, the more aristocratic visitors assembled, such as an Earl or two, a few Lords, Honourables, Baronets, and Squires of ancient lineage, all for the day assembled as wardens of their respective village churches. After service, usually largely attended to hear the Visitation Sermon, the clergy and wardens gathered in the chancel, where the roll was called and presentments made; where, too, certain officials got soundly berated for neglecting their church fabrics. After this tedious business the Archdeacon proceeded to read in as monotonous a voice as possible a dreary dissertation upon some topic of special interest to himself, but usually respecting which most of the clergy and laity wholly did not care the snap of a finger; but it was an archidiaconal function to read such an address, and the duty was done and endured.

After from four to five hours attendance in church, the worn-out officials dispersed to the great event of the day, the *Visitation Dinner*. Then came the speeches, and all the town resounded with "three cheers and one cheer more" for the popular toasts, and at night the old town emptied out its ecclesiastical officials by all its roads, most of the wardens we fear not physically bettered or spiritually enlightened by Visitation day.

Such scenes are happily no longer visible; Archdeacons indeed are seldom either seen or heard of officially engaged. The early Archdeacon was clearly a Deacon, the name now-a-days is an absurdity, for no Deacon ever is in this Office. The primitive Church had a more active sphere for the diaconate than now exists. It was founded by the Apostles to provide men who would be the business agents of the Church—servers of tables, who were of especial use as the lieutenants of the Episcopate in its administrative labours. From this direct personal relation to the Bishop, the Arch-Deacon, who was primarily what his title implies, principal Deacon, presiding over these officials in their organization, came to be spoken of not only as the "eye," but also the "heart" of his Bishop.

The rule was, that on promotion to the priesthood the Archdeacon resigned that office. It was, however, natural that as the duties of the chiefs of the diaconate came to be so akin to the dignities of the episcopate that a higher order should gradually assume these functions, hence some nine centuries ago Deacons rose no longer to be Archdeacons; but this office, with its misleading name, came to be the privilege and the honour of the priesthood.

Hence came about the assumption of Episcopal dignity and functions, as seen on Visitation days, when clergy and laity were lectured and disciplined by the functionary with great pomp and circumstance, and bishops too often did duty by deputy. Now, the two ancient phrases, "eye of the Bishop" and "heart of the Bishop" indicate what the ideal Archdeacon must be. He who undertakes to see for another should have straight eyes, with exact powers of vision, neither afflicted with strabismus, nor with "long" or "short" sight. Eyes which are constantly drawn from their true centre, the Catholic Church, by the attractions of dissenting

flattery, or by the seductions of Rome, or by party interests, are not fit for archidiaconal work; they will lead the Bishop into some ditch or bog. Eyes which magnify the immediate present and see not the horizon of the future, are bad guides; they may lead the Bishop to sacrifice the Church's interests to some local temporary cry. Eyes which see things afar clearly, but all near hand as in a fog, cannot be trusted for service in duties which demand the prompt seizure of circumstances as they pass, and a thorough mastery of the needs of each day as they arise.

No party man can be honestly an Archdeacon; his vision is not true, it has that painful defect of apparently looking at one point when it is gazing elsewhere; he will look to his party when the Church should fix his entire attention. Then to be "the Bishop's heart" demands gifts and graces of rarest charm and sensitiveness. He who takes this office should have the faculty of drawing men into sympathy with diocesan work; he should inspire personal devotion to his Bishop, and stir clergy and laity alike to warm-hearted, whole-souled harmony with diocesan enterprises and devotion to Church interests.

To elevate one to this high dignity for mere compliment is to degrade both the appointer and the appointed, and to give a worthy Archdeacon to a diocese is practically to give it the help of another Bishop. The reform we desire to see is a return to primitive order: the restoration of the diaconate not as a mere stepping-stone to the Priesthood, but as a permanent office, the arch or senior Deacons being more immediately for the personal service of the Bishop. When invited to the archidiaconate, any active parish priest might well give the reply of the Olive, the Fig tree and the Vine, and decline to leave the richness, the sweetness, and the inspiration of the pastorate for mere administrative duties. We believe it best for himself, and for the clergy, and for the Church, that the Bishop should see all he has to oversee officially with *his own eyes*, and that every pulse in the diocese should beat in direct responsive sympathy with the beating life of his own loving, Catholic heart.

BOOK NOTICES.

THE COMMUNICANT: A Manual of Devotions for Holy Communion. Edited by W. O. PURTON, Rector of Kingston-by-Sea. London: Elliot Stock. 1881. 12mo. cloth, pp. 127. Price 1/6.

As this Manual is contributed to by, amongst others, Bishops Ryle and Rowley Hill, the Dean of Chester, Canons Clayton, Bernard, and Prebendary Cadman, it may at once be taken for granted that it is not likely to contain any high Sacramentarian views; and strong and frequent stress is laid upon the Lord's Supper as being for *remembrance*.

The Meditations and Prayers are plain and sober, and such as doubtless will suit those whose tone of devotion is not of a very high or fervid nature.

THE RECOGNITION OF THE SUPERNATURAL IN LETTERS AND IN LIFE. An Oration. By R. S. STORRS, D.D., LL.D. New York: Anson D. F. Randolph and Co. 1881. 8vo. paper, pp. 57. Price 50cts.

This Address was delivered in Harvard University, and also at New York before the Association for the Advancement of Science and Art, in April last. It deals with such subjects as Man's Control over Nature; the Supernatural Element in Life, Poetry, and as illustrated in European and American histories, all of which were handled with considerable force and ability, so that it is no



or by party work; they cog. Eyes and see not sides; they e Church's Eyes which hand as in ities which stances as e needs of leacon; his defect of is gazing when the Then to and graces who takes awing men he should and stir d, whole- rises and for mere ounter and deacon to e help of e to see is a ion of the re to the the arch ly for the invited to est might ; tree and nness, the storate for it best for e Church, o oversee y pulse in sive sym- en loving, otions for ). PURTON, n: Elliot rice 1/6. amongst the Dean Preben- or granted Sacramen- ess is laid ubrance. plain and ose whose or fervid

matter of surprise that Dr. Storrs should have been requested to print what he had spoken. His pages will be read with pleasure even by those who may incline to a less florid style.

A WISE DISCRIMINATION, THE CHURCH'S NEED: being the Bohlen Lectures for 1881. By the Right Rev. T. U. Dudley, D.D., Assistant Bishop of the Diocese of Kentucky. New York: Thomas Whittaker. 1881. 8vo, cloth, pp. 234. Price

The sharp, clear distinction between *dogma* and *dogmatism* is apparently not so well understood by some as we might suppose. The first has been described as "only another word for a positive truth, positively asserted in contrast to an opinion, a conjecture, or a speculation. It is a proposition regarded as so certainly true, as to be presented for acceptance but not for discussion." In Christian philosophy it expresses the theology based on the authority of Scripture and the judgment of the Fathers. Dogma expresses a settled and certain truth, an attained resting-place for belief, from which, as from the axioms of mathematical science, we may confidently argue; and to reject dogma is to reject religion. By dogmatism on the other hand "we express the habit of mind which in an over-confidence on its own individual powers is disposed to depreciate the judgment of other men, and to assert personal opinions with confident arrogance as certainly and indisputably true."

Had this distinction been borne in mind we should scarcely perhaps have had from Bishop Dudley such a sweeping condemnation "upon that triumphant pean of orthodoxy which the mighty name of the Conqueror at Nicaea protected from the anathema of the Councils of Ephesus and Chalcedon;" "the thunder tones of its everlasting no;" its proclamation of despair, still reverberating with discordant roar through the "long-drawn aisles, where sounds the pealing anthem of hope." "Alas!" he adds, "that we should seek to bind the limbs with these cords of dogma; that we too shall pronounce anathema against misbelief, and give assurance of salvation to correctness of opinion."

To the question propounded by the Bishop, "Why do not men come forward to confess Christ?" and "How shall we reach the masses?" He replies, "that undue development of Christian dogma, unwarranted demand of belief and practice, are perhaps largest factors in the solution of our problem."

Our own answer would be quite a different one, for we would assert, and that fearlessly, that it is by dogmatic teaching the masses are being reached, the vilest haunts of sin cleansed and changed; and that such a change cannot be wrought out without the acceptance of dogma, which embraces the conception and application of every doctrine essential to man's condition and spiritual wants.

The second Lecture upon Discrimination as to Evidences is far more satisfactory; and the same can confidently be said of LECTURE IV. ON DISCRIMINATION AS TO RECREATION AND AMUSEMENT. On DISCRIMINATION AS TO RITUAL the Bishop states his "belief that there is abundant room for the gratification of every taste, and the symbolizing of every phase of the accepted doctrine."

Bishop Dudley is evidently so far an eclectic as seeing, accepting, and judiciously using the good wherever found, and rejecting that which is evil, inasmuch as it lacks the element of prudence.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

STIFLING INTELLECT AND CONSCIENCE.

LIX. The Holy Scriptures dwell much on the duty of serving God not with the heart only, but with the mind and understanding: of giving Him a reasonable service: of following the guidance of an enlightened conscience. And in the New Testament this duty becomes more binding,

because of Christ being our example; and He is not merely the Man of Sorrows, but the Eternal Wisdom of God. Consequently, if we wilfully fail to use the intellectual talents with which God has entrusted us, we cannot be like Him. A few citations from the Old and New Testaments will be useful.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 3-5).

"The spirit of man is the candle of the Lord" (Prov. xx. 27).

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16).

"Be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 17).

"Let the word of Christ dwell in you richly in all wisdom" (Coloss. iii. 16).

"Prove all things; hold fast that which is good" (1 Thess. v. 21).

Now, contrariwise, the current Roman teaching directs all lay folk to "sacrifice their intellect, and to subject it not to God, but to a man; not on the ground of that man's superior wisdom or holiness, but purely on that of his official position as an ecclesiastic; while the ecclesiastic in turn is to submit himself in the same spirit to his superior, with the Pope at the head of all. And, somewhat inconsistently, it is urged as the solemn duty of every man outside the Roman Church to use his reason and private judgment to study points *against* his own communion, and *in favour* of Rome, till this one-sided process has caused his conversion; but this same exercise of reason, once it has landed him in Rome, becomes a sin, and no further inquiry into or canvassing of religious topics is to be pursued.

Now there is one very simple answer to this teaching, which is, that in Roman theology, Sloth is one of the seven deadly sins; and as the mind is higher than the body, so mental sloth must be a worse sin than bodily Sloth. Yet so little is the Roman Church hostile to this sin, that wherever she has had monopoly, as in Italy and Spain, the lower classes have been left in a state of babyish ignorance, and the ordinary clergy discouraged from such studies as might give them too great an insight into facts, and foster a spirit of independence. Authority must come first, of course, in the human order, to teach the ignorant; but if authority do its duty, the ignorant will soon become learned enough to judge for themselves, as daily experience with children shows us. And so St. Augustine aptly says, "Authority is first in time, but Reason in fact. The learner must believe, but when taught, he ought to judge" ("De Ordine," ii. 9). That is, all teaching is meant to quicken the understanding; and if religious teaching, the conscience also, not to choke it. Not to be tedious on this point, it will suffice to quote Cardinal Bellarmine, as showing the real goal of Roman teaching:—"If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience." ("De Pontif.," iv. 5.)—Contrast this with St. Paul, "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1). "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8). For when authority, or any superior, bids us disobey God's law, the right to command is forfeited, so far as that injunction is concerned, and disobedience becomes a duty, in order to obey the higher law.

PRIVATE JUDGMENT.

LX. Then, as regards Private Judgment, against which Roman teachers are always declaiming, it is simply impossible to get rid of it, except through mental infirmity or bodily coercion. A baby, an idiot, or a convict in prison, cannot exercise private judgment, but a person of ordinary understanding and liberty of action can no more get rid of private judgment than he can jump off his own shadow. It is just as much an act of private judgment to

say, "I will believe implicitly everything my director tells me, and will check all doubts as sinful," as it is to say, "I will test, to the best of my power, every statement he makes, and will not accept what I cannot get proof for." Our own conscience *must* be the final court of appeal in the last resort for each of us. The only real question in the matter is, "What ought to influence and direct our private judgment?" And no more perfect refutation of the Roman system is needful than simply to point out that it says in fact: "God's Holy Word, and the teaching of his most illustrious servants, are to go for little or nothing in the inquiry."

Bellarmino, it is true, assumes the case he puts to be impossible, but so does St. Paul that which he puts while deciding quite otherwise. And St. Bernard says very well of the plea of blind obedience to superior orders: "If that be right, the Church has no business to read, 'Prove all things, hold fast that which is good.' If that be right, we may as well at once blot out from the Book of the Gospels, 'Be ye wise as serpents,' since what follows is enough, 'and harmless as doves.' I am not saying that subjects are to sit in judgment on the commands of their superiors, where nothing is noticed as enjoined contrary to God's laws; but I do assert that both prudence is needful to mark if there be anything thus contrary, and freedom to set it boldly at naught in that case. . . . For what a man commands, God forbids, and I shall listen to man, and be deaf to God? Not so the Apostles, for they cry out and say, 'We ought to obey God rather than man.'" S. Bern. Ep. vii. ad Adam. Mon.

TO CORRESPONDENTS.—We have to hold over a quantity of correspondence, and Diocesan Intelligence.

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—The meeting of the Alumni Association of Bishop's College, was held in the College Hall on the 24th ult., at 9 a.m. There was a fair attendance, and the usual zeal and interest were manifested by all present.

After the usual formalities, the Rev. Professor Roe, D.D., by request, gave some account of the condition and prospects of the University. He first of all referred to the sickness which had visited the College and College School during the year just past, affecting the latter so seriously as to necessitate the removal of the boys to Magog for the greater part of the year. He thought it a matter of sincere thankfulness that the College itself had suffered very little indeed. Not only had the number of students kept up, but even increased. And there was no doubt that it could be said with truth, notwithstanding the misfortunes of the year, the College was steadily improving in character and stability. In this connection the Rev. Professor paid a high tribute to the administration of the Principal. He further stated that the only ways in which the College had felt the stress of the recent trouble were, firstly, in being compelled to abandon her beautiful building for the winter and to put up with such accommodation as could be procured in the village for the purpose of boarding and teaching; and secondly, in being forced to expend very considerable sums to effect such changes as were deemed necessary in the sanitary condition of the premises. The first of these bad results was unquestionably an inconvenience alike to teachers and students, but it was borne very cheerfully by both. The second was really not so serious a calamity as might be supposed. It has for some time been the wise economy of the authorities to lay by a sum annually for repairs. This sum, at the time the fever broke out, amounted to about \$2,000, and was nearly enough to complete the sanitary improvements demanded for the preservation of health. The amount paid for these improvements, in excess of the funds thus provided, is indeed so small that the usual economy will serve to pay it off by the end of the present year. In short, the Rev. Professor thought there was true ground for congratulating the Alumni in the fact that the serious misfortunes which had befallen the institution in the year just past had been tided over without touching capital. The speaker then referred to the effort inaugurated at the last meeting for the endowment of the Divinity Professorship, announcing that he had been appointed by the last corporation meeting to collect money to complete the amount required. He informed



the meeting that owing to the munificence of two gentlemen, already large contributors to the fund, he might say that the sum offered conditionally by the S. P. G. had been as good as secured. But he deprecated any relaxation of efforts, showing the necessity which existed for the raising of the whole sum required, viz., \$25,000. He further pointed out what the effect of this endowment fund would be when available, viz.: to secure the services not of a Divinity Professor (for they had a Divinity professor already, only he was paid out of money that should go elsewhere), but of a Professor of Classics whose duties were at present laid upon the overtasked, but always willing Principal. In conclusion he rejoiced to be able to say that at last the College school had begun to do the work for which it was intended. The boys of the school were becoming the men of the College. The happiest relations existed between the two branches of the Institution. And altogether he thought the school was becoming more and more a source of strength and not of weakness to the University.

At the conclusion of Dr. Roe's address the Rev. Prof. Scarth explained to the meeting the thorough nature of the sanitary repairs and improvements carried out during the year. He further stated that the school had been paying its way until the outbreak of sickness referred to by Prof. Roe; an event which, of course, at once and seriously affected the number of pupils in attendance. It was his conviction that the school would speedily recover itself when the thorough and satisfactory character of the repairs became known.

The Rev. Prof. suggested that the Alumni might materially aid the College in respect of the Trinity Sunday collections, which of late had fallen off considerably in certain quarters. He also thought much good might result from the authorities being informed from time to time respecting the state of feeling towards the institution throughout the country.

The Rev. James Hepburn, appointed at the last annual meeting to receive contributions towards the Harold Divinity Endowment Fund, reported that, in consequence of illness which had broken out in College, very little had been done. He read a circular sent to the Alumni and announced that a few answers had been received. The total sum so far collected for the work, including the two noble gifts of \$8,000 from Robert Hamilton, Esq., and \$3,000 from the Rev. C. P. Reid, D.C.L., was about \$13,000. It was the unanimous voice of the meeting that the Rev. Prof. Roe, as representing the corporation, and the Rev. J. Hepburn, representing the Alumni Association, should be requested to continue their good work with vigour during the ensuing year. Some further contributions were offered on the spot, and the gentlemen above named cheerfully undertook to solicit more. The Treasurer was instructed to hand over to the Harold Endowment Fund the balance in his hands arising from fees of members. The meeting then adjourned.

### MONTREAL.

From Our Own Correspondent.

**EARDLEY.**—The beautiful new stone church in this mission, called St. Augustine's of Canterbury, was consecrated on the Festival of St. Peter. Morning prayer had been said at 9 o'clock. At 11 a.m. the procession, consisting of the Lord Bishop of the Diocese, the Venerable Archdeacon Lonsdell, Rural Dean Robinson, the Revs. F. Robinson, M.A., W. B. Longhurst, W. H. Naylor, B.A., J. A. Newnham, B.A., A. Lee, B.A., and Mr. McFarlane, catechist, and Messrs. Green and Bridge, candidates for Orders, entered the church. At the door the procession was met by the churchwardens and others; the petition for consecration was read and accepted. The service proceeded, and the sentence of consecration having been read, signed, and laid on the holy table, a hymn was sung, and addresses on the subject of the consecration given by the Rural Deans, Rev. W. H. Naylor, W. B. Longhurst, and the Bishop. The Bishop said that whilst great praise was due to the members of the congregation, and to the Rev. Mr. Lee, the present missionary, for their self-denying efforts in building the church, the thanks of all were due to the Rev. Mr. Longhurst, who through several years of difficulty and depression, worked on to bring the building to completion.

Mr. Longhurst was until last October the missionary of the church in Eardley. He is now rector of Granby. The edifice is in a most picturesque spot, at the top of the nicely sloping bank of the Ottawa, which at this point is about one hundred feet above the water. Though it is surrounded by a beautiful hardwood bush, a few hundred rods from the church, there is one of the finest views in Canada, both up and down the Ottawa, well named by the voyageurs the Grand River.

The building, to seat 250 persons, is of dark blue limestone, coursed with white chrysalized limestone corners, and consists of nave 30 x 50, chancel 24 x 22,

and tower, (in which is the vestry at the shoulder of the nave) upon which, when finished, will stand a spire eighty-six feet from the ground. The cost so far has been about \$3000. In the interior the roof is open and tastily coiled with pine; the chancel floor is well raised above that of the nave, and there are perhaps some of the best specimens of stained glass in the windows to be found anywhere in the Province of Quebec. These were supplied by Harry Horwood of Prescott (late of England), a most painstaking, successful and judicious artist, whom anyone will do exceedingly well to employ, and by Ward & Hughes of London, England, glass stainers to Her Majesty, whose works need no recommendation.

**Ordination.**—The consecration service was followed immediately by the ordination of two deacons. The candidates, Mr. A. J. Greer, who has been acting for some time past as catechist in the mission of Thorne, and Mr. H. D. Bridge, of Philipsburg, were presented by the Archdeacon.

At the Holy Communion many young persons, apparently the whole class, who had been confirmed in the church the previous evening, came forward to seal their vows and to partake of the blessings of the holy ordinance. The church was well filled, and the service was very solemn and impressive. A pleasing feature of it was the introduction of several short sermons instead of one long one. The addresses on the subject of ordination were given by the archdeacon, the Rev. F. Robinson, and his lordship the Bishop. The service concluded with the singing of the Old Hundredth and the Benediction. Mr. Greer returned to the mission of Thorne, as its ordained missionary, and Mr. Bridge to his charge of the congregation at Philipsburg.

**Dinner.**—At the conclusion of the service a dinner prepared by the ladies, was partaken of by the large congregation, who apparently did full justice to the delicacies provided, after which the company, well-pleased with the day's proceedings, dispersed, some returning to Aylmer with Mr. Driscoll in his little steam yacht, Lotta, which as well as the new steam yacht of Mr. Conroy had taken up a party in the morning.

**AYLMER.**—On Wednesday, June 29th, a quiet day or conference of the clergy was held in Christ church, presided over by the Lord Bishop of the Diocese. The preparatory arrangements were made by the clergyman of the parish, the Rev. G. C. Robinson, the rural dean of St. Andrew's. It was hoped that all the clergy of the diocese, as well as some from that of Bedford, would have been present, but several were unaccountably absent. There were present the Venerable Archdeacon Lonsdell, Rural Dean Robinson, the Revs. F. Robinson of Abbottsford, W. B. Longhurst, of Granby, Th. Everett, A. Lee, A. J. Greer, and W. H. Naylor, also Messrs. McFarlane and Smith, of Bishop's College, Lennoxville. Holy Communion was celebrated at 7 o'clock, by his lordship the Bishop, assisted by the rural dean.

At 9 o'clock the clergy met for the discussion of appointed subjects. The first paper was read by the Rev. W. H. Naylor, of Clarendon, on "The Private use of the Prayer Book." This was followed by discussion, in which the Bishop urged the advantage of having the mind thoroughly saturated with the prayers of the Liturgy. The Rev. A. Lee, of Eardley, then read a paper on "The use of devotional books," which was followed by a friendly discussion. The Bishop then read and commented upon the 17th chapter of St. John, suggesting lines of meditation and self-examination as he read. This part of the day's proceedings was felt to be peculiarly helpful.

After dinner, the Rev. Th. Everett, of Bristol, read a paper on Sunday school work. In the paper and the discussion which followed, these two points were well brought out: 1. The necessity of Sunday schools. 2. The necessity of adhering to the Catechism, and the principles of the Prayer Book, in Sunday school instruction. The Rev. W. B. Longhurst, of Granby, read an excellent paper on "The Clergyman in social life." The conference closed with a few minutes of silent prayer and the Benediction.

The feeling throughout the day seemed to be that under the influence of the Holy Ghost, we were discussing matters of importance to ourselves and to the people under our charge, and we separated with a sense of gratification at having had the privilege of being present and taking part in the day's proceedings.

The thanks of all present are due to the rural dean and his family for the kind and hospitable manner in which they entertained us.

In the evening of the same day the Lord Bishop of the Diocese held a confirmation in Christ church. The large church was well filled. A very interesting class of candidates, seventeen in number, was presented by the rural dean. The Rev. F. Robinson addressed the candidates; and after the laying on of hands his lordship the Bishop preached an excellent sermon on the Lord's Supper. The singing was very

good throughout the evening. At the close of the service the *Nunc Dimittis* was sung for a recessional hymn, and as the clergy passed from the church across to the parsonage, the words of the canticle floated through the open windows out upon the evening air, stirring a flood of memories and sympathies. It was a most beautiful and impressive service. All were pleased, and it is to be hoped benefitted by it.

**BOLTON CENTRE.**—In this parish there is, what is rare among us, a Church school. The midsummer examination was recently made, and that by the system which obtains only in colleges and high schools, and is seldom ever heard of in our country parts, viz.: that of written papers. One of the ablest of our high school teachers, the Rev. E. G. Rexford, B.A., examined into and awarded prizes by the system of "marks." The examiner said the papers were what would be called, even in their chief city schools, severe papers; and so he was surprisingly gratified to see the ability with which the children had answered them. Two handsome silver cups were given by a friend of the school for the first and second prizes. These, with other prizes, were awarded as follows: Kathleen Clayton, first; Mary E. Clayton, second; Bertha C. Hall, third. A special prize for geography was awarded to Nina M. Pickle. A younger class was examined in reading and spelling, and a daughter of Mr. Travers, aged ten years or thereabouts, elicited warm praise for her marked precision in spelling and her correct reading. The school is a select one, and therefore not large as to numbers; but if we could have such a school in every parish it would largely help on the work of the Church.

**MANSONVILLE (POTTON).**—The Rev. T. A. Haslam having resigned this mission for the incumbency of Huntingdon, it has been offered to and accepted by the Rev. W. Ross Brown.

### ONTARIO.

From Our Own Correspondent.

**OTTAWA.**—The second year's work of Mrs. and Miss Sinclair's Ladies' School was brought to a close on Wednesday evening by a quiet, strictly select and very pleasant entertainment by the pupils of the school. The programme, which had the merit of not being too long, was as follows:—"Duet (piano), 'Thou art the Star,' Misses F. Browne and E. Porter; solo (piano), 'Floridiana,' Miss Peden; recitation, 'La Cigale et la Fourmi,' Miss Hayes; solo (piano), a. 'L'Arabesque,' b. 'Di Provenza,' Miss F. Brown; recitation, from Pope's 'Essay on Man,' Miss B. Torrance; solo (piano), 'Fishertied,' Miss Cheney; solo (piano), a. 'Polonaise,' b. 'Slumber Song,' Miss Berry; recitation, 'Le Roi Alphonse,' Miss B. Torrance; recitation, 'An order for a Picture,' Miss Cheney; duet (piano), 'Je Suis Pret,' Misses Berry and Cheney; L'Emperte, Comedie Feerie—Zelia, Miss Torrance; La Fee, Miss E. Smith; Aline, C. Hill; Manette, H. Wise; La Charbonniere, Miss Berry. God Save the Queen. The programme was rendered in a most satisfactory manner throughout, the graceful self-possession of the young ladies amongst other things being noted and commented on. The musical selections were executed with a singular clearness and precision which spoke for itself in this department, and were brought to a close by a very little girl singing a very little song. A short French play, composed for the occasion by Miss Sinclair, followed, and elicited great applause, both pronunciation and elocution being excellent, as was also the case in the English and French recitations. The prizes were then presented by Ven. Archdeacon Lauder, accompanied with kind and suitable remarks, followed by others in which he expressed himself highly gratified with the manner in which the school was conducted generally, and with some of the work in particular which he had himself examined. The National Anthem gave the signal for the dispersion of the well pleased audience.

The following is the prize list:—Preparatory Class, General improvement, Miss Essie Wright.—Intermediate class, General proficiency, Miss Edith Porter. Junior class, 1st, geography, history, grammar and arithmetic, Miss Carrie Cheney; 2nd, reading and spelling, Miss Carrie Cheney.—Senior class, 1st, arithmetic, algebra, and analysis, Miss B. Torrance; 2nd, natural history, physiology (presented by Miss Wilson), Miss B. Torrance; 3rd, moral philosophy and evidences of Christianity, Miss B. Torrance.—Scripture, Miss Carrie Cheney.—French, First class, Miss B. Torrance; Second class, Miss C. Hill; Third class, Miss S. McCarthy.—Music, 1st prize, Miss C. Cherry; 2nd prize (presented by Miss Wilson), Miss F. Brown. Drawing, Miss Carrie Magee.—Attendance, Miss Maggie Peden.—Conduct, Miss Edith Porter.—Honour mention for standing in everything, having come only at Easter, Miss Eva Berry, Miss Emily Maxwell, Miss Annie Mitchell.—Honour mention for regular at-



tendance, progress and conduct through the year, Miss B. Forbes.—Hon. mention for improvement for drawing, Miss Maggie Peden. Miss Minnie Cockburn. Boarder's prize for neatness, Miss Carrie Cheney.—Boarding pupils' prize for attention to house rules, neatness, etc., Miss Cheney.—Hon. mention for standing in all their studies, having entered only at Easter, Misses Berry, E. Maxwell and A. Mitchell.—For regular attendance, good conduct and progress throughout the year, Miss B. Forbes.—Preparatory class, For improvement in drawing, Misses Cockburn and Peden.—For letter writing, Miss M. Johnstone.

STAFFORD.—The picnic and bazaar some time since announced in these columns in connection with this mission, was held on Friday, 24th June, and realized the sum of \$300, towards the erection of a new presbytery. A special vestry meeting was held in the church of St. Stephen, the Martyr, Monday 11th July, when plans and specifications, prepared by Mr. Michael Gorman, architect of Pembroke, together with tenders for the building, were presented to the vestry. A subscription list was also opened at the meeting, and \$112 subscribed before its close. The incumbent, the Rev. R. James Harvey, has opened an account with the Quebec Savings Bank of Pembroke, and hopes to augment this account by public subscription, for which the sanction of his Lordship the Bishop of Ontario, has been obtained.

CARLETON PLACE.—The foundation stone of St. James' church was laid with Masonic honours, on the 30th ult. The new church now in course of erection, which was designed by H. Carre, C. E., is in the Gothic style, of the natural grey stone, with heavy bands of cut stone, and cut stone finishings on the massive buttresses, tower, &c. The dimensions are:—Length of nave, 60 x 40 feet; transepts, 30 x 10; chancel, 23 x 19; tower, 12 x 12; vestry, 14 x 10. The contract was let for \$5,490. A large number of the neighbouring clergy were present, viz: Rev. Canon Muloch, of Brockville, Rural Dean Bogert, of Ottawa, H. E. Plees, of Renfrew, S. Tighe, of Franktown, F. L. Stephenson, of Almonte, A. W. Cooke, of Pakenham, H. Anston, of Lyn, A. C. Nesbitt, of Smith's Falls, G. J. Lowe, of Merrickville, A. Stunden, of Frankville, and D. V. Gwilym of Lanark. At seven o'clock Divine service was held in the Hall, when appropriate addresses were given by the Revs. S. Tighe and A. W. Cooke. At 8:30 p.m. a social was held in the drill shed. The total amount received during the day was more than \$201.

TORONTO.

TRINITY COLLEGE SCHOOL, PORT HOPE.

THE ANNUAL SPEECH DAY.

On Wednesday, July 6th, the annual Speech Day of this school, the proceedings began with a celebration of the Holy Communion at 7.30 a.m. in the school chapel, the celebrant being the Rev. W. E. Cooper, M.A.; the head master reading the Epistle, and the Rev. W. C. Allen the Gospel. At 10.30 there was Morning Prayer which was intoned by the Rev. W. C. Allen, M.A. The chapel was filled by the full force of the school, many of the old boys, and a large assemblage of visitors from Port Hope and other places. The lessons were read by the Rev. Dr. Merritt, of Morristown, N. J., and the Rev. Professor Jones, of Trinity College, Toronto. The sermon was preached by the Rev. J. Langtry, of St. Luke's, Toronto, and was a most earnest one, as well as timely and instructive, and lost nothing in delivery.

Among those who were present, in addition to the collegiate staff, were the Hon. G. W. Allan, Chancellor of Trinity College, Toronto, and of the governing body, Col. Williams, the Rev. H. Wilson, also Col. Boulton, the Ven. Archdeacon Bedford-Jones, the Rev. Mr. Fessenden, T. M. Benson, Esq., q.c., Mr. Hargraft, the Rev. Mr. Cayley, the Rev. W. C. Bradshaw, of Ashburnham, Mr. Plunkett, N. S.; the Rev. Canon Brent, the Rev. Rural Dean Allen, Mr. Atkinson, Mr. J. N. Blake, Mr. J. A. Worrell, Mr. R. S. Cox, Mrs. R. H. and Miss Bethune, Mr. C. J. Campbell, Toronto; Mrs. and Miss Morris, Guelph; the Rev. Canon Bleasdel, Trenton; the Rev. W. Lewin, Prescott; the Rev. W. Loucks, Picton; Mrs. and Miss Douglas, New Orleans, La.; the Rev. Alex. Al-Victoria, B.C.; the Rev. Canon Stennet, Cobourg; Miss Miller, St. Catharines; the Rev. and Mrs. J. Davidson, Uxbridge; Rev. A. J. Fidler, Whitby; the Rev. W. Forster, Millbrook; Mr. Hagel, the Rev. J. S. Baker, and the Rev. Dr. O'Meara, Port Hope.

After the conclusion of the service the company adjourned to the school hall, when the chair was taken by the Hon. G. W. Allen, Chancellor of Trinity College, who subsequently delivered the prizes to each of the winners of them.

After prayers the head master read the following list of old pupils who had obtained University distinctions in 1880:

Cruttenden, W. M., B.A., First Class Honours in Classics, Second Class Honours in Mathematics; the Prince of Wales's Prize. Jones, R. N., 2nd Burnside Scholar (3rd year). Lampman, A., Wellington Scholar (2nd year). Davidson, J. C., 1st Dickson Scholar (2nd year). Broughall, G. H., 1st Foundation Scholar. Hague, S. D., 2nd Foundation Scholar;—all of Trinity College.

The following is the list of pupils who have entered Universities, &c., 1880:

Trinity College, Toronto: Broughall, G. H., Hague, S. D., Fidler, A. J., Murray, C. B. M., Jones, D. O. R., and Roberts, W. L., Cameron, K., McGill College, Montreal; Macdonell, F. J., Queen's College, Kingston; Perry, F., Columbia College, New York; Davidson, R., VanStranbenzee, B. W., Hugel, N., Royal Military College, Kingston.

The reports of the examiners were then read. These were—in Divinity, the Rev. W. C. Bradshaw, of Ashburnham; in Mathematics, the Rev. Professor Jones; in French and German, H. T. Galton, B.A., head master of the High School, Brampton. The papers in Classics were set by the Rev. Professor Boys, but as that gentleman had to leave for England before the conclusion of the examination, the work was looked over by the different masters of the school, and there was no general report on this subject.

The prize list is as follows:

Christmas Examination, 1880.—General Proficiency, Form 5, Brent; Form 4, Lewin; Form 3, Bogert; Form 2 (upper), Broughall; Form 2 (lower), Scott; Form 1, Macaulay.

Midsummer Examination, 1881.—General Proficiency.—Form 6, Davidson, (Chancellor's prize); 5, Brent; 4, Merritt; 3, Tremayne; 2 (upper), Broughall; 2 (lower), Loucks, maj.; 1, Kirkpatrick, max.

The following boys received honourable mention for general proficiency, having obtained at least 60 per cent. of the total marks:—Form 5, Cayley, E., Dumble; 4, Rogers, Lewin, Hill; 3, Bogert, Martin, A., Mackay, Griffin, Holland; 2 (upper), Leader, Fessenden, Bedford-Jones, Powell, Cayley, A., Loewen, C. J.; 2 (lower), Osburn, R., Middleton, W. E.; 1, Middleton, E. L., Aldwell, T., Emery, Martin, D. A., Kirkpatrick, F. C., Kirkpatrick, A. T., Reid, Bruce.

SPECIAL PRIZE LIST.

Divinity, 1st prize, Davidson, (Bishop's prize); 2nd prize, Merritt, (Rev. J. Davidson's prize); 3rd prize, Bogert; 4th prize, Broughall; 5th prize, Loucks, maj.; 6th prize, Emery.

Mathematics.—1st prize, Davidson; 2nd prize, Brent; 3rd prize, Rogers; 4th prize, Bogert; 5th prize, Fessenden; 6th prize, Middleton, maj.; 7th Aldwell, maj. (arithmetic).

Greek Grammar.—1st prize, Brent; 2nd prize, Broughall.

Latin Grammar.—1st prize, Davidson; 2nd prize, Jones, minor; 3rd prize, Martin, major.

French.—1st prize, Davidson; 2nd prize, Lewin; 3rd prize, Bogert; 4th, Broughall.

German.—Hill.

History and Geography.—1st prize, Brent; 2nd prize, Tremayne; 3rd prize, Broughall.

English.—1st prize, Martin, maj.; 2nd prize, Kirkpatrick, max.

Astronomy.—Martin, max.

Writing.—Leader.

Drawing.—1st prize, Cooper, max.; 2nd prize, Coy.

Prayer Book.—Merritt, (the Rev. W. C. Cooper's prize).

Church History.—Tremayne, (the Rev. J. D. Cayley's prize).

Music.—Christie.

Literary Society Reading and Recitations.—Hill.

Extra Prize from Head Master for German and French.—R. S. Cox.

The Bronze Medal, presented annually by Mrs. Gaviller and Mrs. Perram to the boy who has chiefly distinguished himself during the year by "steady perseverance in industry, courtesy, and integrity," was awarded by vote of the Masters to Stewartt. Prizes were presented by the cricket club, of a bat, for the highest average score, to Macdonell and of balls, for bowling and fielding, to Farrar and Fauquier respectively.—The following are the honourable mentions in the various special subjects, the recipients in all cases have obtained at least 66 per cent. of the marks of the subjects.

I. Divinity.—Form 5, C. H. Brent, E. C. Cayley, J. F. Dumble.—Form 4, W. J. Rogers, W. A. H. Lewin, T. B. Hill, for Catechism and Scripture history, J. A. Ritchie, for Catechism only, H. H. Fauquier, A. B. Stennatt, Hannaford, R. S. Morris.—Form 3, H. O. Tremayne, W. F. Coy, A. E. S. Martin, R. B. Holland, H. P. Leader, A. C. Allan, L. Aldwell, A. B. Mackay, C. S. Allan; for Scripture history only, F. H. Lauder, Hamilton, Miles.—Upper 2nd, R. A. Fessenden, W. E. S. Middleton; for Catechism only, C. C. Van Straubenzee, A. C. Bedford-Jones, W. I. Scott, W. L. Machell, Jno. Hargraft; for Scripture

history only, R. S. Cox.—Form 2nd, Brown, Reid, Langley, Middleton, E. L., Osburn, R., Aldwell, T., Radcliffe, Ambrey, J., Morris, J., Macfarlane, Osburn, W. Form 1st, Kirkpatrick, F. G., Bickford, Bruce, Irwin, Martin, D.A., Kirkpatrick, G. T.

II. Classics.—Form 6, Davidson; 5, Brent, Cayley, Dumble; 4, Lewin, Merritt, Logan, Hill, Rogers; 3, Tremayne, Griffin, Bogert, Martin, A., Holland, Lauder.—Upper 2nd Form, Broughall, Bedford-Jones, Cayley, A. and Fessenden; Machell, Sowden, Cox, L., Cox, R. S., Powell, Leader, Loewen, H., Loewen, C. J.; Lower 2nd Form, Osburn, Middleton, W., Loucks.—Form 1, Martin, D., Patteson, Aldwell, T., Bruce, Middleton, E., Bullen, Emery, Kirkpatrick, A. T., Macaulay, Graham, Irwin, Macfarlane, Kirkpatrick, T.

HONOURABLE MENTION MATHEMATICS.

III. Mathematics, Form 6, Davidson.—Trigonometry, Form 6, Davidson; 5, Brent.—Euclid, Form 6, Davidson; 5, Brent, Dumble; 4, Rogers, Merritt, Fauquier; 3, Cooper, P., Leader, Bogert, Logan, J. R., Hargraft, Tremayne, Mackay, Cooper, J. H., Aldwell, J. L.; Upper 2, Bedford-Jones, A. C. McN., Middleton, W. E., Broughall, Fessenden.

Algebra, Form 6, Davidson; 5, Brent; 4, Leggatt, Rogers, Fauquier; 3, Bogert, Leader, Mackay, Hargraft, Logan, J. R., Cooper, J. H., Aldwell, J. L., Yevington, Cooper, P.; Upper 2, Broughall, Lower 2, Lamplough, Middleton, E. L., Loucks, W. M., O'Neil, Martin, A. E. S., Fuller, S. G., Mason, Straubenzee; 1, MacFarlane, Osburn, R.

Arithmetic, Form 6, Davidson; 5, Brent, Fidler, Cayley, E., Jones, W. W.; 4, Tremayne, Rogers, Lewin, Hill; 3, Mackay, Cooper, P., Bogert, Coy, Hargraft, Leader, Logan, J. R., Griffin, Aldwell, J. L.; Upper 2, Fessenden, Middleton, W. E., Mason, Bedford-Jones, A. C. McN., Lower; 2, Middleton, E. L., Loucks, E. B., McInnes, Cooper, W. H., Pasmore, Bullen, O'Neil, Straubenzee, Lewis, Beatty; 1, Poussett, Aldwell, J., Kirkpatrick, A. T., Emery, Reid, Patteson, Kirkpatrick, F., Irwin, Bruce.

IV. French, Form 6, Davidson; 5, Brent, Cox, R., Perry, Dumble; 4, Cox, L., Martin, A.; Upper 2, Cayley, A., Powell, Fessenden, Grant, Machell; Lower 2, Middleton, W., Osburn, R., Arnton and Leggatt, seq; Mason, Macfarlane, Langley, Macaulay, Ambery, J., Scott, Kirkpatrick, A., Patteson, Bullen.

V. German.—Cox, R., Cox, L.

VI. History and Geography.—Upper School, Brent, Davidson, Abbott, Cayley, Yevington, Dumble, Fidler, Douglas, Perry, Rogers, Menitt, Ritchie, Lewin, Morris, R., Stennett Hill, Fauquier, Bethune.—Lower School, Tremayne, Griffin, Mackay, Martin, A., Allan, C., Allan, S., Bogert, Hamilton, Lauder, Holland, Leader, Aldwell, J., Cox, R., Cox, L., Christie.

VII. English.—Upper 2, Bedford-Jones, Loewen, H., Fessenden, Cooper, P., Powell, Middleton, W.—Lower 2, Middleton, E., Macfarlane, Loucks, Osburn, R., Langley, Graham.—Form 1, Emery, Ambery, J., Bruce, Irwin, Kirkpatrick.

VIII. Writing.—Allan, A., Osburn, R., Graham, Langley, Poussett.

IX. Drawing.—Hewitt, Aldwell, J., Leader, Ritchie, Middleton, E., Arnton, Osburn, R.

X. Prayer Book.—Lewin.

XI. Church History.—Leggatt, Fauquier.

During the proceedings the choir sang some Latin, Greek, and English songs, which were, most heartily applauded. Speeches were made by the Hon. G. W. Allan, Archdeacon Bedford-Jones, &c., after which cheers were given for the Queen, and the ladies, &c. Before the final close of the proceedings the boys presented Rev. W. C. Allen, who is leaving the school for England, with a beautiful and costly combination field glass as a farewell present. Mr. Allen replied in very suitable and feeling terms. The proceedings of this most gratifying day were brought to a close by the benediction, pronounced by the head master, after which the company adjourned to the dining hall for lunch.

EMILY AND OMEMEE.—The ladies of the congregation of Christ church have lately held a successful lunch party for the accommodation of the thousands visiting the village, and thereby have raised a considerable sum towards the fund for repairing the parsonage and making it comfortable for the future incumbent. A similar social and picnic party was also held on the 29th ult. in Magee's Grove, at which large representations of the three congregations were present, and a good sum realized for the restoration of old St. John's church, at the south-east corner of the township. The church in Omemece is ready for consecration, as soon as his lordship the Bishop shall visit this part of the diocese, and a large class will be ready for Confirmation. It is both gratifying and encouraging to find the people throughout the whole township so thoroughly interested and active in church work.



In a letter from the Bishop to the Chancellor of Trinity College, his Lordship states:—"After some negotiation the Rev. C. W. E. Boddy has accepted the office of Provost of Trinity College, Toronto. He had an interview with the late Provost. Mr. Boddy was sixth wrangler, high second class classics, Bell's University scholar, Tyrwhitt Hebrew scholar, Fellow and Divinity lecturer of St. John's College, Cambridge; a young man who for some years has been known as a most earnest and useful worker for the cause of the Church in the University." In a letter also received by the Chancellor from the late Provost Whitaker, he says of Mr. Boddy:—"I think you have in him a man of ability, and a man of very sterling character."

LAKEFIELD.—On St. John the Baptist's Day, the Sunday School of St. John the Baptist church assembled for their annual pic-nic in Mr. Percy Strickland's grove, where the children enjoyed themselves to their hearts content. The refreshments were provided by the ladies of the congregation. Swings, croquet, and games of different kinds were engaged in with zest, in which churchwarden Le Fevre and other members of the congregation with the incumbent heartily joined.

A strawberry festival, with promenade concert was held in the large hall, in the village very recently in aid of the Parsonage Fund. At the same time the articles remaining from the late bazar were disposed of. There was a good attendance and the fund was increased by about fifty dollars.

#### HURON.

From Our Own Correspondent.

FORT ERIE.—The new St. Paul's church, at Fort Erie, Ont., was formally opened on the 10th inst. and a number of Buffalo people attended the services. The new edifice, of which Ald. Beebe, of Buffalo, is the architect, is a handsome stone structure, in old English Gothic style, and will accommodate about three hundred persons. It is located in front of the old church which dates back to 1815. The stone work was done by Mr. Peter W. Anthony, of Ridgeway, Ont., the slate roof by Messrs. George O. Vail & Co., of Buffalo, the wood work by Mr. J. Waltz, of Ridgeway, and the painting by Mr. Edward Baldwin of Black Rock. Elegant stained glass memorial windows were furnished by Messrs McCausland & Son, of Toronto; the pews, of polished oak with black walnut trimmings, by Bennett & Co., of London, Ont. The church cost \$6,000, and is free from debt.

The services on Sunday were conducted by the Rev. Robert Arnold, rector, and the Rev. Canon Carmichael, of Hamilton. The latter is one of the most eloquent preachers of the Dominion. He delivered an able discourse at both morning and evening service.

#### ALGOMA.

From Our Own Correspondent.

MIDLOTHIAN. Mr. Addison Briggs begs to acknowledge with grateful thanks, altar linen for St. Peter's church, from the C. W. A. S. per the Rev. Mr. Crompton.

The Rev. Alfred Chowne acknowledges with hearty thank the gift of 32 vols. of new books, from the Hon. Mrs. J. C. Douglas, per Mr. Arthur Ditchburn, for the Rosseau Sunday school; also leaflets from the Rev. H. Holland, St. Catharines, for the Sunday school at Dufferin Bridge.

On the 5th inst. a Sunday school pic-nic was held at Rosseau. The children with several parishioners met in the church for service at 2 p.m., after which all proceeded to the wharf where the Messrs. Ditchburn had appropriated their boats to convey the guests over to Mr. Arthur Ditchburn's place, where the festivity was to be held. After landing the children in safety from the yacht, Mr. Henry Ditchburn chartered her afresh, taking them for a delightful run down lake Rosseau. There was quite a large concourse of persons assembled on that beautiful point, and none enjoyed themselves more than Mr. Atkinson and Mr. Arthur Ditchburn, both of whom have worked hard in the Sunday school. The day was beautiful, the viands good, and the swings afforded amusement for all. The Sunday school in Rosseau now numbers thirty.

There is not a more praiseworthy or innocent sentiment of the mind, than that desire for information commonly called curiosity, if bounded by certain restrictions; nor one more basely degrading, when used, as is too often the case, as an engine of practical deceit.

## Correspondence.

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

R. I. P.

SIR,—You lately chronicled a Burial Board difficulty about R. I. P. on tombstones, as implying prayer for the dead. Canon Bateman, lately deceased, the author of "Clerical Reminiscences," a pronounced evangelical, settled a similar difficulty satisfactorily. First, the Archbishop of Canterbury advised him not to object, and he yielded. And secondly, the letters can stand for "Requiescit in pace," as well as for "Requiescat in pace." So that there is no prayer, but the expression of a Christian assurance, and the good man's theology was not interfered with. *Vid.* p. 238.

Your obdt. servant,

J. CARRY.

15th July.

#### THE COMING ARCHDEACON.

SIR,—I did not say that socially the clergy were out of sympathy with the great majority of the laity, but, following your language, that theologically they were so and that recent struggles shewed it. I am corrected on this point, by the statement that these struggles only appeared to do so. Like almost every one, I thought people were in earnest, and took the seeming for reality.

I would not have troubled you on these side issues, had not your correspondent followed up your attack on Mr. Boddy with an anecdote about him. Supposing everything your correspondent states occurred, he has still to shew that Mr. Boddy had at his service clergymen of both parties, ready and willing to go to the parish in question, and that he deliberately chose the wrong one.

But the real point is, that you attempted to coerce the Bishop not to appoint Mr. Boddy, and in so doing attacked a body of clergy as shams; a proceeding in my judgment against the true interests of the Church.

Yours, &c.,

GEO. MARTIN RAE.

18th July, 1881.

#### MARIOLATRY.

SIR,—Forgive me if I say that I have been considerably amused and not a little surprised at the attempts made in your correspondence columns to affix the charge of Mariolatry to the beautiful and evangelical composition in Hymns Ancient and Modern, beginning, "Shall we not love thee, Mother dear." The first letter was evidently an *ad captandum* production, appearing just before the Easter vestry meetings. The result did not justify the apparent expectations of the writer, as he lost his seat. The letter of Mr. Fletcher was amusingly simple, and appeared to me to require no reply. It was, however, categorically and completely answered in your columns. As to Mr. Carry's attack on the hymn in question, the first exclamation that arose in my mind was, "Et tu, Brute." I thought that gentleman, at any rate, would have been keenly alive to the fact that nothing can be more satisfactory to the olfactory nerves of anti-Churchmen than the least perfume of any thing that might be suspected to breathe of Romanism. I supposed he would have known that the slightest breath of that nature would be quite enough to send multitudes of his brethren into the lowest depths of agnosticism. However, no fear of that kind seems to have agitated his gentle bosom; for he has given the reins to all the suspicions that could possibly arise from the most innocent expression of the truths connected with the Incarnation, and with the doctrine of the Trinity.

It will be seen by every candid person that the hymn is to be judged by itself alone—it stands *per se*. In judging its merits we have nothing to do with a posthumous and therefore unfairly printed and unfairly quoted stanza of the sainted Keble's, nor can it justly be mixed up with "O salutaris fulgens stella Maris." Nor has the hymn any connection with the revelations of Mrs. Bridget—whoever that lady may be. Indeed the whole attempt to detect the slightest trace of anything approaching to Mariolatry

in this case reminds me forcibly of an incident which occurred some time ago. An "Adventist" whom I met had been dilating at great length on the prophecies relating to "Popery" in the Book of the Revelation. I remarked that I could not see "Popery" on every page of that Book as some people pretended. He said it was very plainly to be seen. I remarked that I should be glad to know how and where. He replied:—"Why, it is very clear. Does it not say, 'To the angel of the Church in Pergamos?' And is not Pergamos the same as Purgatory?" (1) Of course I had nothing to say in reply to that wonderful discovery, except that it was very astonishing what some people could see and others could not.

The hymn is headed, "Mary, them other of Jesus." This surely fixes the application of the term "Mother;" and no one has the right to apply it in any other way throughout the hymn, as there is no indication of any change of the kind intended. To use it as "our Mother" is perfectly gratuitous and not exactly honest. And moreover, if such an application of the term could have been intended, I fail to see how it would involve anything like Divine honours to be paid to the Blessed Virgin, any more than the fact that Abraham is called the "Father of the faithful" entitles him to be treated as a Divinity. And moreover, we are very apt to regard our mothers as existing for very different purposes than to receive Divine homage.

The charge of Mariolatry is effectually disposed of when we find that all the "glory," all the "praise," all the adoration, expressed or hinted at in the composition, is given to the Son with the Father and the Holy Ghost. The very first verse is quite enough to settle the point, and the last is to the same effect. The fifth stanza actually degrades the Blessed Virgin almost to the lowest of the human species—expressing wonder that Christ should have lowered Himself so much as to have Mary for his mother!

But—after all that can be said—we shall no doubt be met with something like the question:—"And is not Pergamos the same as Purgatory?"

Yours,

JAMES JOHNSON.

#### REVISED SCHEME OF S. S. TEACHERS' EXAMINATION.

DEAR SIR.—Will you permit me, through your columns, to invite the attention of clergymen, and of superintendents and teachers of Sunday schools, to the Revised Scheme of Sunday school Teachers' Examination, lately put forth by the Church of England Sunday school Institute. It is proposed in the new scheme to divide the examination into two sections:—an elementary, and an advanced section; and to offer thirty prizes in each—sixty in all. There will also be given certificates as usual to all who reach a certain standard. The subjects of examination for 1882 will be:—1. Scripture, St. Matthew I.—XIII. inclusive. 2. Prayer Book, The Catechism and Confirmation Service. 3. Lesson, To be selected from St. Matthew I.—XIII.

Further information will be given by the local secretaries if desired.

Yours,

WM. BELT, M.A., Canon.

Local Secretary for the

Burlington, Ont.

Diocese of Niagara.

July 15th, 1881.

#### THE VACANT ARCHDEACONRY.

SIR.—I do not intend to discuss the fitness or unfitness of Mr. Boddy or anybody else for the position vacant by the Venerable Archdeacon Whitaker. I feel persuaded from what I know of Mr. Boddy, that if the impediments which you have mentioned can justly be alleged, he would never for one moment think of accepting the position were it offered to him.

What I wish to say is, that I hope our good Bishop will not be persuaded to make any appointment until he has taken time to consider, and to define as far as they are capable of being defined, the duties he wishes the Archdeacon to perform. The office as it at present exists in the English Church is little better than an empty name. The traditional archidiaconal "functions," which it is said to be his duty to perform, had for the most part better be left unperformed. The office in fact has become an anomaly, and unless it can be reconstructed and turned to some practical use, it had better be abolished, and the salary appropriated to the support of another missionary. We have virtually no deacons, and the Archdeacon has practically, in his relationship to the clergy, become an archpriest. In saying this, I do not wish to be understood as advocating either a change of title or the abolition of the office; but only its reconstruction and restoration to something of its primitive intention. And in spite of the criticisms of your correspondents, I cannot but think that you have done good service



in indicating in a general way, how that idea may be retained, and the office made of great practical use in the administration of the diocese. It is surely nothing less than "utterly disgraceful" that, as you state, some, and as one of your correspondents asserts, nearly all the "men ordained for the last fifteen years have been sent down to the country to make the best bargain they could with their people; and to try to live on whatever pittance they could obtain." Could anything be more calculated to humiliate the clergy and bring scorn upon their office? And yet we have had archdeacons, and rural deans, and canons *ad infinitum*. What do they all mean? What have they all been doing? It surely ought to be the duty of some of them, if possible, to be the duty of the Archdeacon to attend to this. The higher the dignity of the office the greater the likelihood of success. And this, as you have intimated, is only one of the ways in which this ancient office might be turned to practical account. I will not occupy your space with any detailed consideration of the way in which this might be done. I have only written for the purpose of suggesting that it is the duty of all who have the interests of the Church at heart to use any influence they may have to prevent hasty action in this matter, and to contribute whatever help they can towards making the office a practical, living reality. Let the claims of individuals be left out of sight, and the interest of the Church alone considered. And when it is determined what the Archdeacon is required to do, then as you say, let the best man that can be found be selected to do it, without reference to individual claims or party interests.

Yours,

J. LANGTRY.

MARIOLATRY.

STR.—S. Bridget was favoured by the B. V. with a revelation *de judicio particulari*, viz., the Judgment of her son Charles. She says she stood by his death-bed, guarding him from sin, and defending him from a crowd of demons. A few days after, she informs S. Bridget that she would be "permitted by the Divine Goodness, to see and hear how the judgment was passed on the aforesaid soul." Whereupon she immediately saw "Christ the Judge, crowned, surrounded by a vast army of attendants, saints and angels, and near him his most worthy mother standing and attentively listening to the judgment. A certain soul seemed to stand before the Judge, in great fear and trembling, naked as an infant just born, and wholly blind, so that it saw nothing, yet through conscience understood all that was said or done. An angel also stood on the right hand of the Judge, near the soul, and a devil at the left; but neither of them touched or laid hands on the soul. At length the devil cried out, saying: 'Hear, O Judge, most omnipotent, I complain that a woman, who is both my Lady and your Mother, whom you love so much that you have given her power over heaven and earth, and over all us infernal demons,— I complain that she has done me an injustice in regard to this soul that stands here. For on all grounds of justice, after this soul had left the body, I should have forthwith taken it for mine, and in my company have presented it before your judgment. And behold, O just Judge, that woman, your mother, took this soul in her hands before it had gone out of the man's mouth, and with a strong guard brought it to your judgment.' And then Mary the Mother of God and Virgin replied thus: 'Hear, you devil, my reply.'— which goes into a considerable theological discourse; but the chief point is, that the B. Virgin had taken Charles into her special care "because of the great love he had to her." So great, that he "preferred to be tortured eternally in the depth of hell, rather than, were it possible, she should for one least moment be lessened in the dignity in which God had placed her."

The devil is not content with this reply, and is confident at any rate the man's works would after judgment hand him over for punishment. "Now, O Queen, I ask you why you drove all us demons from the presence of the body at the soul's departing, so that none of us could strike any horror or fear into him?" The Virgin replied, "I did this for the ardent love he had to my body." *corpus meum*. I don't know enough of mediæval Latin to be sure that this is not the equivalent of "me;" if not, it is much like a good deal I can produce. Again the devil addresses the Judge: "I know though you are power and justice itself, you can no more do wrong to a devil than an angel. Therefore adjudge me this soul," saying that he had artfully treasured all his sins. An angel now answers him, that his mother S. Bridget, prayed for him in his youth, as soon as she saw him inclined to evil, and succoured him by her good works. The devil replies: "I feel bound to recount his sins." And as soon as he thought of doing so, he at once began to cry out and beat his breast, and to examine all his members; and all in a tremble, and in great agitation he exclaimed, "Wo is me miserable! How have I

lost my long labour, for not only is the list forgotten and destroyed, but the very material on which all was written is totally burnt up." The angel replies, that this too was the result of his mother's prayers and tears. The devil again declared "that he had yet a sack full (*sacculum plenum*) of the aforesaid soldier's good intentions, which he had never carried out; and therefore he was bound to torment him till satisfaction should be made." The angel replied: "Open your sack, and look for the judgment on the sins for which you should punish him." At which word, the devil cried out like one distracted, "I am robbed of my power. For not only is my sack taken away, but the sins of which it was full." Again the angel explains this by the mother's prayers and tears. The devil, however, has a supply of venial sins to produce; but the angel again disappoints him with the assurance that they are all done away by the Church's indulgences, which he had obtained by pilgrimages to holy places. The devil is sure they were not all done away, for he had thousands upon thousands of them written upon his tongue. The angel says: "Put out your tongue and show the writing." The devil replied with a great howl and outcry like a madman, "Wo's me! I haven't a word to say, for my tongue, with all its powers, is cut out from the roots."

This sort of thing goes on for three pages or more, till the devil, out of all patience, shouts, I must not put it in English. "*O quam invidiosa est illa se offensa pœna inter eius, que tunc prolium habuit ventrem, quod tanta aqua in ipsam infusa fuit, quod omnia ventris ejus spatia impleta fuerunt humoribus lacrymarum.*" Cursed be she by me and all my company! This is far more like Billingsgate than Pindemonium.

But how horrible to think that this stupid and irreverent nonsense should ever find a place, not to say patronage, in the Christian Church! There should be no trifling with Mariolatry. Even Protestant lack of tenderness and reverence can be no excuse for any revulsion in a direction so palpably profane.

Your obedt. servant,

J. CURRY.

Port Perry, July 9th, 1881.

THE CHURCH IN THE NORTH-WEST.

STR.—We have been waiting, waiting, waiting, for the action of our eastern friends in the momentous question of missions in this great country. The *Montreal Gazette* has been doing, and is still doing women's service in advocating instant action by the Church in old Canada on this subject. Several excellent correspondents of your paper have made good suggestions. The Mission Board of Montreal has issued an energetic appeal, but after all, nothing is done. The Presbyterians are sending in their missionaries and their thousands of dollars; the Methodists are following their example with their usual promptitude and foresight; the Congregationalists are rapidly coming to the front here, while the great and wealthy Church of England seems paralyzed. Now, we blame no one, and no organization. The blame, nay, the sin of this lukewarmness is the result of one great cause, and that is, a defective organization. Churchmen may blink the matter as they will, but the broad and humiliating part remains that the Church of England in Canada is wretchedly organized; it is a mere string of disconnected dioceses, stretched across the continent, without any central power to combine their powers and means in one decisive movement, wherever the necessities of the Church requires such action. The present position of the North-West has applied a crucial test to the strength of our Church system, and it has broken down hopelessly. Let us look at this position as it really is. Suddenly \$10,000 are wanted for a pressing and urgent occasion, the establishment of additional missions; everyone admits the urgency, and everyone is willing, nay, anxious, that the money should be supplied. Every Synod of New Brunswick, Nova Scotia, Quebec, and Ontario, warmly expresses its sympathy with the North-West, and eloquently describes the future greatness in store for the Church in these magnificent possessions. Strong appeals for funds are made at public meeting, in resolutions, in newspaper correspondence, and from the pulpits of old Canada. Warmhearted Churchmen offer their \$100, and their tens, some suggest weekly five cent collections in each congregation, while others suggest something else. Like a disordered crowd at a fire some call out "water, water!" making no effort to get it, and others in absolute inanity cry out, "fire, fire!" feeling that they should make some noise, and thinking one cry as good as another. The desire to assist us is strong and healthy, but there is literally no organization by which this desire can expand itself into action. The Provincial Synod has no power to levy a dollar either on the dioceses or the congregations of the Dominion; it can merely suggest, and

vote money which it has no power to collect. The several dioceses are as powerless in their own jurisdictions; they also may suggest and vote quotas of assistance, but not a single clergyman feels under any obligation to act on the suggestion, and even if he were to exert himself he is just as powerless as the Provincial Synod, or the Synod of his own diocese, since he has no machinery by which one cent can be gathered from his people. The Church of England in Canada is like the bundle of little powers which formally disgraced the European system under the generic name of the "German States." Too small to be respectable, too poor to be powerful, too jealous of each other to be magnanimous, and too selfish to band together for any great purpose, they were for centuries the curse of Europe, and to-day they would have been testering in the body politic of Germany had not Providence produced Bismark to crush them all out of existence, and of the mass produce that splendid power, the German Empire. Until some Ecclesiastical Bismark arises in the Canadian Church, she will be weak and poor, and cannot possibly until then, be the grand power which Providence intends she shall yet be in British North America. In the meantime, you ask me what we are doing. Well, we have for some months been looking wistfully to the east, hoping against hope, and trusting that every easterly gale was wafting to us the so much needed assistance. But it does not come, and we have pretty well made up our minds that it isn't coming at all. We have, however, not folded our arms in helpless indolence. We have adopted the system of monthly collections in small sums, and the result is that our church, Holy Trinity, here, has seen its way clear to offer \$400 per year to the Bishop to assist in the support of a missionary. The other Churches are following the example, and though they do not hope to be able to meet all, or nearly all, the demands already made on the Mission Fund, they feel that they are doing their part. Now, to be practical, see how easily, under a proper organization, \$20,000 per year could be raised in old Canada for missions in the North-West. If the machinery existed, how easy would it be for each Church of each diocese, to appoint three, or six, or a dozen, young people of its congregation, charged with the duty of collecting from each member a monthly sum, say of five, or ten, or twenty cents, expressly for Rupert's Land. These sums could readily be obtained; all that is needed is organized effort, and if such a system were worked out among the hundreds of congregations now composing the Church in Canada, there would be no dearth of missionaries in the North-West, and the Church of England would at once take, and for all time keep her position in this wonderful country as first among the foremost. Perhaps some of your Churches will yet take this course, and although it may not be possible to combine them all in the movement, yet "every little helps," and the example of one would doubtless induce others to adopt the scheme. It is impossible to over-estimate the supreme importance to the Church that she be not coerced by poverty into a secondary position in this New World, for this country is so magnificent in its extent, so wonderfully rich in its soil, its mines, its fruits, and its waters, so admirably adapted to be the cradle of strong men and fair women; so splendidly endowed by its munificent Creator as the future granary of Europe, and the happy home of the noblest of all men, the Anglo-Saxon, and the cherished seat of the sublimest of all religions, that of our Saviour, that it may well be called a New World, which the Allwise has cast into the hands of the British people, to govern in the interests of Christian freedom, and nurture in the interests of that best form of Christian worship, the grand and stately old Church of England.

Yours,

W. LEGGO.

Winnipeg, July 6th, 1881.

Family Reading.

THE SIEGE OF LICHFIELD.

CHAPTER II.

THE COUNCIL.

THE first part of the year 1642 was a time of harrowing suspense and anxiety to all England, and the city of Lichfield shared the general excitement. Being situated at a considerable distance from the metropolis, and the communication with the remote parts of the kingdom being slow and irregular, the arrival of every courier or traveller was expected with intense interest; and the news which was brought in this desultory manner was far from being calculated to allay the apprehensions of the inhabit-



ants. They heard of tumultuous assemblages in different parts of the kingdom, especially in London:—the archbishop's palace attacked—the bishop insulted members of parliament prevented by the mob from taking their seats, and their names and persons held up to public execration, if they dared to vote in opposition to the popular will. It is an invariable precursor of revolution, when a faction in the state basely avail themselves of mob-violence for the attainment of their object. Government is virtually at an end when rulers are coerced by the pressure from without. Relying on the support of the excited masses, the factious leaders were guilty of the most glaring violations of law and justice, committing members of their own house to prison, and impeaching members of the upper house for words used in debate, which were far from being immoderate; imprisoning those who presented petitions, if their petitions did not please them; usurping at once both the judicial and legislative powers in matters relating to the Church. Add to this, that they insulted the King with the most unreasonable demands, which it was impossible that he should grant, without virtually abdicating his royal power. Troops were raised without his consent; his revenues were taken from him; his fortresses occupied by his subjects, and himself denied admittance. At the same time the most absurd rumours and detestable calumnies were circulated by the puritan and dissenting faction, in order to inflame the popular mind. Reports were spread that the King had raised an army of papists, with which he intended to drive out the Parliament, and restore popery; that large number of papists were concealed in the vaults and cellars of London, ready to issue forth and massacre the citizens; and that the King had given orders to blow up the Thames with gunpowder, and destroy the whole city by inundation. Then again, when the king had been forced from London, it was industriously circulated, and currently believed, even till the beginning of the war, that he was in the hands of desperate malignants, who carried him about with them against his will, and that the troops levied by the Parliament were intended to rescue the King from his bondage. Many ignorant persons actually joined the rebels under this notion; so utterly unable are the mass of the people to judge of mere matters of fact—so open to the most gross delusion. Such were the current reports circulated amongst the more credulous of the citizens of London, and soon spread amongst the inhabitants of the country. At the same time the press, freed from all restraint, teemed with the most atrocious libels and falsehoods. The vilest calumnies were published by the Puritans against the Church. The clergy, who dared to uphold the King's authority, were sequestered and deprived, and a set of ranting demagogues appointed in their place; and even judges for the same reason were removed from the bench.

But when the King was forced by the violence of his enemies to adopt measures of self-defence, and had determined to vindicate his cause and resist further aggression, the eyes of the more moderate part of the nation began to be opened. In truth, the violence of the factious leaders in the part defeated its own object; for their unreasonable demands and increasing insolence made it manifest, even to their own adherents, that they had resolved to push things to extremities; and many who had hitherto voted in opposition to the court, and joined in the factious cry, now that they perceived that it was not a mere question of the extent of prerogative, but of the very existence of monarchy, chose the King's part in the contest which they had contributed to bring about. Thus it is that when moderate and conscientious men are betrayed into acquiescence in unjustifiable measures, even though it be to obtain a just object, instead of the means being sanctified by the end, the end is desecrated by the means employed to gain it; and they who have contributed to set the mass in motion, intending to roll it to a certain point, are unable to stop its impetus when they most desire; and find to their mortification that they have been all the while the tools of men less honest than themselves. Nothing contributed more to disabuse the public mind of its delusion than the manifestoes of the King, penned by the noble Falkland; and it is worth observing, that whereas the so-called parliamentary party circulated their own statements, and carefully suppressed those on the other side wherever they were able to do so; the King, on the other hand, dispersed his own and those of the hostile party together, desirous that all men might judge between them, and confident in the justice of his cause.

The war which was about to commence has been commonly called a war between the King and Parliament. How utterly erroneous is this designation, will be apparent from one or two facts. It is well known that the revolutionary party were always in a minority even in the House of Commons, and prevailed only by the aid of mob-violence and intimidation. When the war broke out in 1642, the members of the House of Lords who resorted to the King far exceeded those who remained behind; and afterwards, the

Parliament which assembled around the King at Oxford equalled the number of those who sat at Westminster. How, then, could it be rightly called a war between the King and Parliament, when two estates of the realm at least were clearly on the King's side? It was nothing more or less than a rebellion fomented by a knot of factious demagogues, effected by mob-violence, and submitted to by the supine indifference and laziness of the better disposed. Perhaps no one thing more contributed to it than the negligent attendance of the loyal members in their places in parliament, which enabled the revolutionists, though a minority, to choose their own time for bringing forward the most objectionable measures. It were well if after ages would take example by these ascertained facts.

The following passage from Clarendon is worth the consideration of members of parliament in all ages:—"I know not," he says, "how those men have already answered it to their consciences, or how they will answer it to Him who can discern their consciences, who having assumed their country's trust, and, it may be, with great earnestness laboured to acquire that trust (i. e. a seat in parliament), by their supine laziness, negligence, and absence, were the first inlets to those inundations which so contributed to those licenses which overwhelmed us. For by this means a handful of men, much inferior in the beginning, came to give laws to the major part."

At length, on the 25th day of August, 1642, the news was spread thorough the country that the King had set up the royal standard at Nottingham. The day on which the civil war thus openly commenced was ushered in with a tremendous storm of wind and rain; and the King's standard was no sooner raised than it was blown down again by the violence of the tempest, an omen which was not without its influence on the minds of the royalists. In truth, the King commenced the struggle under no favourable auspices. He was accompanied by not more than a few hundred troops, unprovided with arms or military stores. The garrisons and depots were in the hands of the rebels. They had also in the neighbourhood of the King an army of six thousand men, under the command of Essex, with which they might at once have crushed the royal cause; but for some unexplained reason, whether they underrated the power of the King, and expected that his small force would melt away instead of augmenting, or whether Essex and other leaders dreaded the course which seemed inevitable, and shrank from the enormous sin of actual rebellion against their lawful sovereign,—whatever might have been the cause it is certain that they neglected to avail themselves of the power with which they then seemed able to have put an end to the contest at a blow.

Meanwhile the King's forces daily increased in number. The loyalty of the nation was roused, and the spirit of the ancient chivalry was again kindled. Many who had shrunk supinely from public affairs when their exertions might have saved the country, now, partly from shame, partly from alarm, came forward on the side of their lawful ruler. The nobility and gentry of the land flocked to him from all quarters, bringing with them armed attendants; and they who were unable to answer the summons in person sent in stores and contributions. The Universities melted down their plate to be coined into money; and the Queen sold her jewels, and purchased arms and ammunition for the troops.

The two parties being thus fairly engaged in open hostility sent forth their manifestoes to every town and county; requisitions were despatched by the King to all his loyal subjects to furnish arms and money, and counter-requisitions were issued by the Parliament.

On the 17th of October, the following order from the King was forwarded to the magistrates of the city of Litchfield.

—CHARLES R.

Trusty and well-beloved:

We greet you well. Our will and pleasure is, that you cause all the inhabitants of your city of Litchfield immediately to bring into the town-hall there all their arms, muskets, pykes, corsletts, swords, or weapons of any sort; and whosoever shall fayle of bringing in his said arms, or endeavour to conceale the same, shall be taken as a person disaffected to the publique peace.

And our pleasure is, that the said armes bee forthwith sent unto us, to our royal standard. And further, we require you to summon all the substantial inhabitants of that our city, and in our name move them, that they severally contribute in such proportion to us in money or plate for the present supply of our extraordinary visible necessity, as wee may thereby judge of the sense they have of our condition; and of this service we shall expect a particular account, as well of those who refuse as of those who do supply us, by Wednesday, 8 of the clock in the morning, at our royal standard. And hereof you must not fayle, as you tender our displeasure.

Given att our Court att Wolverhampton this 17th day of October, 1642.

NOTE.—Extracts from a collection of old manuscripts now in my possession, illustrative of the state of the country at the opening of the rebellion. The first is evidently a declaration made by the rebels.

"Whereas there are divers papists, robbers, and other lewed persons that are lately come into our country, and very nere to the town of Derby, and threaten likewise the ruin of the sayd county.—Therefore we do earnestly entreate you, as you tender your own safety, and the preservation of the peace of this countie, that you will send to Derby to-morrow, being Wensday, such able and well affected persons, together with so many horses, bridles, and saddles, as you can convenientlie spare, with such weapons as you can provide, as gunns, haldearis, picforks, bills, and such like, to help to defend the said towne and countie against them. And so, being confident of your forwardness and willinge assistance, we rest," &c.

The following letters, of which neither the signature nor the address have been preserved, bear internal evidence of having been written by Sir J. Gell, the rebel leader at Derby. They shew the dreadful state of embarrassment in which peaceable persons must have been placed.

—SIR,

You have been formally sent to for y<sup>r</sup> resolution what you would do for the defence of y<sup>r</sup>e countie. Mr. Hastings is now come with forces to Swarkeston, to the apparent disturbance of the peace of this county. There is no longer tyme to dissemble; therefore you must declare yourselve eyther for hym or us, and that presently by to-morrow at noon. We say no more but that we are," &c.

3rd Jan. 1642 3 ."

—SIR,

You have had tyme enough to resolve eyther to bee for the countie or thote y<sup>t</sup> robb itt; Mr. Hastings with his crew doth the later. We are resolved to oppose hym with all the strength wee have. If you speedily send us any assistance to the good worke, doe it before Wensday night, the 14th of this month; otherwise assure yourselve wee know how to value both newters and enimies. There is no further tyme for delay; you may do y<sup>r</sup> countie service, and obhege," &c.

—CAPTAIN,

We are credibly informed y<sup>t</sup> divers constables doe not bring in their monies, nor some their horses, contrary to y<sup>e</sup> assessments y<sup>t</sup> was set upon their severall townshies, to y<sup>e</sup> greate disservice of y<sup>e</sup> present necessitie of this county, and to the apparent opposition of the authoritie of Parliament, which is y<sup>e</sup> only worke of some malignants. These are therefore to require you, according to y<sup>e</sup> authoritie given to us by both Houses of Parliament, y<sup>t</sup> presently upon receipt hereof you secure the person, and seize upon the mone, plate, armes, and horses of any malignants (i. e. royalists), where you are strong enough; and when you are not, send to us, and wee will assist you with more forces. And hereof fayle not, as you tender the service of the King (!) and Parliament. Given under our hand at Derby."

(To be continued.)

FRIENDSHIP is an union of souls, and utterly precludes dissimulation: if we are too unfeeling to find a pleasure in weeping with the afflicted, we must be unworthy the privilege of rejoicing with the happy. The pleasures of friendship are not peculiar to scenes of cheerfulness; its sweetest soothing, on the contrary, are reserved for the hour of distress—then, in the absence of every other consolation, it softens the asperity of misfortunes, and renders even anguish bearable.

WINDOWS OPENED MORE WOULD KEEP DOCTORS FROM THE DOOR.—A very large quantity of fresh air is spoiled and rendered foul by the act of breathing. A man spoils not less than a gallon every minute. In eight hours' breathing, a full grown man spoils as much fresh air as seventeen three-bushel sacks could hold! If he were shut up in a room seven feet broad, seven feet long, and seven feet high, the door and windows fastened so tightly that no air could pass through, he would die, poisoned by his own breath, in a very few hours; in twenty-four hours he would have spoiled all the air contained in the room, and have converted it into poison. Reader, when you rise to-morrow morning, just go out of doors for five minutes, and observe carefully the freshness of the air. That air is the state in which God keeps it for breathing. Then come back suddenly into your close room, and your own senses will at once make you feel how very far the air of your chamber is from being in the same wholesome and serviceable condition.



### Children's Department.

#### EIGHT O'CLOCK.

EIGHT times the clock has struck:  
The stars peep out o'erhead;  
Across the air there comes  
A sound of marching tread;  
In city, and village, and town,  
The children are going to bed.

With footsteps swift or slow,  
With faces grave or bright,  
By twos and threes they go,  
All robed in gowns of white;  
And each, with a backward glance,  
Calls cheerily out, "Good-night!"

Now darker grows the sky,  
The stars their watches keep;  
When next the clock shall strike  
With hollow voice and deep,  
In city, and village, and town,  
The children all will be asleep.

#### GRANDMOTHER'S ADVICE.

GRANDMOTHER wants to give you one or two rules. One is—always look at the person you speak to. When you are spoken to, look straight at the person who speaks to you. Do not forget this. Another is—speak your words plainly. Do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly. A third is—do not say disagreeable things. If you have nothing pleasant to say, keep silent. A fourth is—and, oh children, remember it all your lives—think before you speak! Have you something to do that you find hard and prefer not to do? Then listen to a wise old grandmother. Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do the thing you don't like to do first, and then, with a clear conscience, try the rest.

#### DON'T CROSS A BRIDGE UNTIL YOU COME TO IT.

THERE were once a man and woman who planned to go and spend a day at a friend's house, which was some miles from their own. So one pleasant morning they started out to make the visit; but they had not gone far before the woman remembered a bridge they had to cross which was very old and was said not to be safe, and she immediately began to worry about it. "What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river in any other way." "Oh," said the man, "I forgot that bridge! It is a bad place: suppose it should break through and we should fall into the water and be drowned?" "Or even," said his wife, "suppose you should step on a rotten plank and break your leg, what would become of me and of the baby?" "I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death." So they went on worrying and worrying, till they got to the bridge; when, lo and behold, they saw that since they had been there last a new bridge had been built; and they crossed over it in safety, and found that they might have saved themselves all their anxiety.

Now that is just what the proverb means; never waste your worrying on what you think may possibly be going to happen; don't think, "Oh, suppose it should rain to-morrow so that I can't go out?" or, "What should I do if I should have a headache on the day of the party?" Half the time the troubles we look for do not come; and it is never worth while to waste the hours in worry.

#### I DIDN'T THINK.

Why did you leave your books, my child,  
All lying on the floor?  
Why did you toss your apron down,  
Why fail to close the door?

Why did you wake the little one  
By noisy words and loud?  
Why look so cross at Emily?  
She thought you vain and proud.

"I didn't think." A poor excuse,  
Yet heard from day to day.  
"I'll try to think," you giddy child,  
Would better be to say.

#### THE INDIAN HOME AT SAULT STE. MARIE.

My dear young friends, you will I know be glad to hear that under God's blessing, both our Indian Homes are now in a fairly prosperous state. The Shingwauk Home for boys, which was partly closed for a year, is now fully reopened, and we have fifty-two pupils and several others expected. Everything looks so nice and clean and tidy, and the building is so much larger than it used to be, so that we have now "hammock room" for seventy boys instead of fifty-six as formerly.

The Wawanosh Home, too, looks very nice; the girls are expected back the first week in August, and we shall have support I hope for about twenty-five pupils.

A kind Quaker lady in England has just given us one hundred pounds for the Wawanosh Home, which is a great help. And almost better than this, another lady, named Mrs. Halson, has undertaken to try and collect £100 a year in England for the support of the Wawanosh.

This is just what we wanted, and what we have been hoping and praying for. How we ought to thank God for this hearing and answering our prayers. Instead of being in debt, we have now about \$1,000 balance in hand, to the credit of our Homes.

Now, I know you do not wish to give up helping our work; and I will tell you what is now our greatest need.

We want to build a beautiful little chapel for the worship of Almighty God, close to the Shingwauk Home. The site is already chosen and approved by the Bishop, and the plan of the chapel has been marked out with a white wash brush on the ground.

On the day of the opening (July 8th) nearly every boy carried a stone and laid it on the line for the walls, while we sung a verse of "the Church's one Foundation"; these stones which the boys laid down, meant that for each stone so laid they would collect and pile a cord of stones. Was not this a nice way of making a beginning? By this plan all the stone for the building will, I think, be provided by the boys themselves without expense.

Now, I feel like David and Solomon, that I want to have a very beautiful little building for these Indian boys to worship God in, so that they learn due reverence for things which belong to our heavenly Father.

I propose that we spend \$2,000 upon our little chapel. We have \$440 so far, and we want \$1,560 more, and I will tell you how I propose to collect the money. I want

every cent that is given to be a free-will offering to God, and to be given on the principle of "not letting the left hand know what the right hand doeth." Is not this the right way to build a house for God? So there are to be no public sales or bazaars, and no names mentioned, only the initials of those who contribute to the work.

Your sincere friend,  
EDWARD F. WILSON.

#### A CHILD'S DEFINITION OF FAITH.

THE other day a poor woman came into my shop to speak to me on matters concerning a daughter of hers, who is doomed to be a cripple for life. I found she was a sorrowful Christian; one of those who gave many a furtive glance at Goliath without seeing David close by—looking at her troubles always—not looking to the Lord at all. When I spoke of Jesus as the all-sufficient One she began to tell me of a little boy she had lost recently, and of what he delighted in speaking of. The love of God in Jesus was his theme. When life was drawing to a close he spoke of mercy and of grace; of faith in God as his only foundation for the hope of going, when he died, to be with Jesus who died for him. Being visited a day or two before he died by an unconverted relative of mature years, the relative asked him how he was. When he answered that he was very happy, though sick in body; that his faith had kept him so; his relative said:

"I can't make you out. How do you get the faith you speak about?"

"O," said Charley, "God gives it to me."

"Well," said his friend, "I don't understand! What is it like?"

"O," replied Charley, "it's just like this: s'pose you were up-stairs, and you made a hole in the ceiling and spoke to me through the hole, and told me up there was better than being down here, and that you had got some beautiful things up there for me, if I was to come. I should want to come, shouldn't I?"

"Well, yes; I think you would; but how would you know that I had the things I spoke of?" asked the interrogator.

"Well," replied the dying child, "I should be sure to know you were there when I heard you speak. That's what faith is: believing God's Word when he speaks, and what He says without seeing what He promises. And God makes a good many holes, and speaks to 'most everybody, only they don't pay attention; and if they do hear they want to see the things afore the time, and that ain't faith."

Thus did a child in years and grace silence, with words of faith, a gain-sayer, and so passed away. Reader, hast thou faith as this little child; faith to trust God for the fulfilment of His promise? "Have faith in God."

#### SOME POOR CHILDREN.

WE owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could get. Luther sang ballads in the street to get the funds for an education. Franklin used to buy a roll for a penny and eat it alone. Lincoln and Garfield were poorly clothed, and worked very hard. Dr. Livingstone learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning and do the washing for the family. Gambetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. Captain Eads was barefoot and penniless at nine years old. None of these people have been idle, or whiled away their time on street corners, or in games of cards or billiards. They were too busy.

#### GIVE UP.

"Oh, mamma," said sweet little Ruth, "you can't think how Ruth acts! She's the selfishest, troublest thing."

Mamma smiled. "Well," she said, "we can't help Ruth to be better."

"I wish you could," said Jessie.

"You say Ruth is selfish; thin dreadful that is!" said her mother. "Ruth's friends love her, and do things for her, and God loves her; she is very kind; yet she thinks of herself."

"Yes; and she cries and she sobs!" said Jessie, sadly.

"Poor child! can't we do any for her?" said her mother again.

"Tell me how," said Jessie, earnestly.

"Why not form a 'Give-up Society' and ask Ruth to join?" said her mother. "Each member might give every time she is cross, or her own way. You might take money to buy comforts for the and Ruth could be treasurer. It would give her something kind to do. She might begin to love others, when she loves them she will like to please them better than herself."

It is in small things that brot kindness and charity chiefly to Little attentions; trifling; but petual acts of self-denial; a m consultation of the wants, and w taste, and tempers, of others; a perceptible delicacy in avoiding will give pain;—these are the things that diffuse peace and wherever they are exercised, and outweigh a thousand acts of art civility.

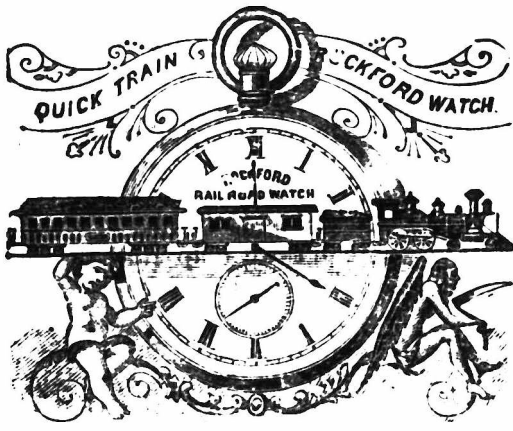
#### PRODUCE MARKET.

| TORONTO, July 19    |      |
|---------------------|------|
| Wheat, Fall, bush.  | 1 14 |
| Do. Spring          | 1 18 |
| Barley              | 50   |
| Oats                | 40   |
| Peas                | 65   |
| Rye                 | 85   |
| Flour, brl.         | 5 35 |
| Beef, hind quarters | 6 00 |
| Do. fore quarters   | 4 50 |
| Veal                | 7 00 |
| Mutton              | 8 00 |
| Hogs, 100 lb.       | 8 00 |
| Beets, doz.         | 40   |
| Onions, bushel      | 00   |
| Cabbage, dozen      | 00   |
| Carrots, doz.       | 30   |
| Parsnips, bushel    | 00   |
| Spinach, bushel     | 35   |
| Turnips, bushel     | 00   |
| Potatoes, bushel    | 30   |
| Apples, barrel      | 2 00 |
| Rhubarb, doz.       | 0 10 |
| Lettuce, doz.       | 0 10 |
| Green Peas, bag     | 0 90 |
| Onions, doz.        | 0 10 |
| Radishes, doz.      | 0 20 |
| Asparagus, doz.     | 0 25 |
| Chickens, pair      | 35   |
| Fowls, pair         | 40   |
| Ducks, brace        | 50   |
| Geese               | —    |
| Turkeys             | 0 75 |
| Butter, lb rolls    | 18   |
| Do. dairy           | 14   |
| Eggs, fresh         | 14   |
| Wool, 1/2 lb        | 22   |
| Hay, 1/2 ton        | 8 00 |
| Straw, 1/2 ton      | 6 00 |

These answering an Advertisement center a favor upon the Advertiser Publisher by stating that they saw advertisement in the DOMINION CHURCHMAN.

Reader, have you tried every known for Chronic disease, Impure Blood, dis Liver or Kidneys, Nervous and General Constipation of the Bowels, with the sufferings pertaining thereto? Have you up in despair? Try Burdock Blood Purifier will not fail you. A Trial Bottle only cents, Regular size \$1.00. Any dealer in can supply you.





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

WATCHES, WATCHES, WATCHES, in Gold and Silver Cases and fine movements. Great Bargains. Spectacles and Eye Glasses carefully fitted. Jewelry of all descriptions made to order. C. DAVIES, 59 King Street West.

J. W. ELLIOT, DENTIST, Nos. 43 and 45 King Street West, Over E. Hooper & Co's Drug Store. TORONTO. REFERENCES.—The Right Reverends The Lord Bishops of Toronto, Huron, and Ontario.



For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled. J. M. BROS., Proprietors, Canton, Mass. Each package of the genuine has our Trade Mark—a cut of the Rising Sun. Trade Mark copyrighted in United States in '65. Registered Uni. States Patent Office in 1872. Registered in Canada in 1879. Registered in Great Britain in 1880. LYMAN, SONS & Co., MONTREAL, AGENTS.

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

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

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

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COMMUNION SERVICES, AND OFFERTORY PLATES, Supplied on short notice, and at moderate prices. HARRY COLLINS, Housekeeper's Emporium 90 YONGE STREET, WEST SIDE.

—246 YONGE STREET.— FOUND,—RICH BLUE BLACK CLOTH CASHMERE, that will retain the colour, and being finished the same as Black Broad Cloth, will brush easily and not retain the dust. The prices are— 20c, 25c, 30c, 38c, 45c, 50c, 60c, 75c, 85c, and \$1.00. J. M. HAMILTON, 246 Yonge Street.

SOLID BLACK TREPANNED. HAIR BRUSHES, THE MOST DURABLE AND LASTING KIND MADE. A LARGE ASSORTMENT AT Sheppard's Drug Store, 67 King Street West, Toronto.

50 all lithographed chrome cards, no 2 alike, 10c Agts. big Outfit, 10c. G. L. BECARD Co., Northford

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

An honest medicine is the noblest work of man, and there is no remedy that is more justly meritorious in "curing the flesh that flesh is heir to" than Burdock Blood Bitters. The Great Blood Purifier and System Renovator. It cures Liver Complaint, Dyspepsia, Scrofula, Kidney Complaints, and all troubles arising from impure blood, constipated bowels or disordered secretions, and the best Nerve and Tonic in the world.

CAUTION.—An attempt has been made to put on the market "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. Ours is not wire, but a pure bristle Brush. DR. SCOTT'S ELECTRIC HAIR BRUSH. A MARVELLOUS SUCCESS!! NOW RECOMMENDED BY OUR BEST PHYSICIANS.

Advertisement for Dr. Scott's Electric Hair Brush. Features a large illustration of the brush with text: 'Made of Pure Bristles, not wires—elegantly Mounted and Carved Back.' Includes testimonials from Brooklyn and Pliny F. Smith, and a list of ailments cured in 5 minutes. Proprietors: The Fall Hall Electric Association of London, New York Branch: 842 Broadway.

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



**OAK HALL.**

FOR THE BENEFIT OF CLERGY AND LAITY VISITING TORONTO.

**Clothing, Clothing, Clothing.**

Our stock of fine Ready-made Clothing is the largest and best in Canada.



- FINE BLACK BROAD CLOTH SUITS.
  - FINE WORSTED SUITS.
  - BLACK LUSTRE AND RUSSELL CORD COATS.
  - BLACK SERGE SUITS.
  - LINEN LUSTRE DUSTERS.
- A full assortment of BOYS AND CHILDREN CLOTHING constantly in stock.

Our prices for clothing will be found very low. We will be pleased to show anyone through our immense establishment, also to show our goods and quote prices regardless whether they intend purchasing or not.

REMEMBER THE ADDRESS:

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N 115, 117, 119, 121,  
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Medal and Diploma at Centennial, 1876. Medal and Diploma at Sydney, Australia, 1877. Gold Medal at Provincial Exhibition, Toronto, 1878. Highest Award at Industrial Exhibition, Toronto, 1879.

WE ARE NOW MANUFACTURING

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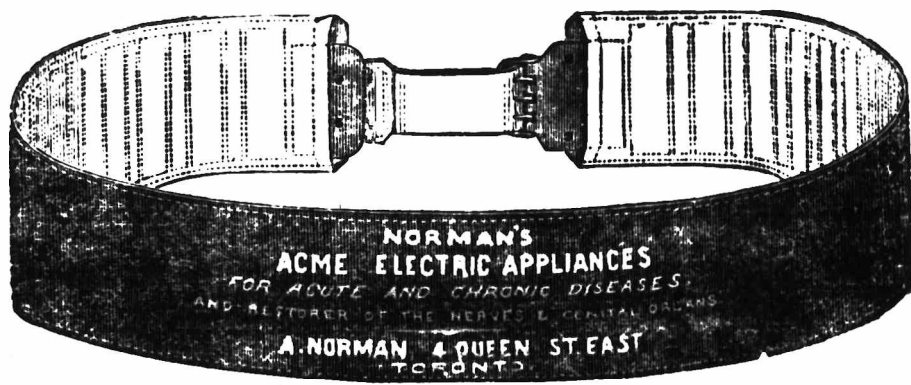
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**W. WHARIN,**  
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ESTABLISHED 1854.

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Where he has been for the past eleven years, to his new and commodious premises,  
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Where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage.

ESTABLISHED IN 1874.



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Relieve and cure Spinal Complaints, General and Nervous Debility, Rheumatism, Gout, Nervousness, Liver, Kidney, Lung, Throat and Chest Complaints, Neuralgia, Bronchitis, Incipient Paralysis, Asthma, Sciatica, Sprains, Consumption, Sleeplessness, Colds, Indigestion.

Ask for Norman's Electric Belts, and you will be safe against imposition, for they will do their work well, and are cheap at any price.

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Dear Sir,—I have much pleasure in certifying that your Electric Belts, Baths, &c., were found most efficacious in my family, after the prescriptions of some of our local medical advisers had been persistently tried in vain. **ALEX. S. MACRAE.**  
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Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, **O. L. TILLY.**  
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Mr. Norman,  
Dear Sir,—I am pleased with the belt I got from you, and wish you would send circulars to the following addresses. Yours truly, **N. M.**  
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Mr. A. Norman,  
Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of kneecaps and two pair of insoles. Enclosed amount \$21. Please send them by mail. Yours truly, **JAS. PEARM.**

Numbers of such testimonials can be seen at my office, proving that they are doing a good work, and worthy the attention of all sufferers. Circulars free. No charge for consultation.

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A lligator, beetle, porcupine, whale,  
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E lephant, badger, pelican, ox,  
F lying fish, reindeer, anaconda, fox,  
G uinea pig, dolphin, antelope, goose,  
H umming bird, weasel, pickerel, moose,  
I bex, rhinoceros, owl, kangaroo,  
J ackal, opossum, toad, cockatoo,  
K ingfisher, peacock, ant-eater, bat,  
L izard, ichneumon, honey bee, rat,  
M ockingbird, camel, grasshopper, mouse  
N ightingale, spider, cuttlefish, grouse,  
O colot, pheasant, wolverine, auk,  
P eriwinkle, ermine, katydid, hawk,  
Q uail, hippopotamus, armadillo, moth,  
R attlesnake, lion, woodpecker, sloth,  
S alamander, goldfinch, angleworm, dog,  
T iger, flamingo, scorpion, frog,  
U nicorn, ostrich, nautilus, mole,  
V iper, gorilla, basilisk, sole,  
W hippoorwill, beaver, centipede, fawn  
X antho, canary, polliwog, swan,  
Y ellowhammer, eagle, hyaena, lark,  
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A bout our richest, rarest Tea,  
L ook where you will it is the best  
T hat ever "man" or "maid" refreshed,  
E nquire the truth, and then, we say,  
R emain convinced, we beg and pray.  
  
G reat in TEAS of every kind  
R ich in BOOKS to store the mind,  
A mid the toil of business din,  
N ever idle "out or in"  
T o please whoever—"brings the tin!"

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| Choice Black Tea    | 50c. per lb. net. |
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| " Japan             | 60c. "            |
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| " Gunpowder         | 80c. "            |
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To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

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Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.

Lent Term will begin February 10th;  
Spring Term April 20th.

CIRCULARS ON APPLICATION.

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

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

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

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

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

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

MICHAELMAS TERM will begin on WEDNESDAY, 7th SEPTEMBER.

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

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**TORONTO STAINED GLASS WORKS.**

William Elliott, 12 & 14 Adelaide St. West.

**CHURCH GLASS IN EVERY STYLE.**

**H. J. MATTHEWS & Bro.**

93 YONGE STREET, TORONTO.

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Importers and manufacturers of,

SHIRTS, COLLARS, CUFFS,

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109 YONGE ST., TORONTO.

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

**25 PER CENT INTEREST.**

YOU CAN SAVE \$25 IN A \$100

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



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

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THE EXCELSIOR ORGANS



THE EXCELSIOR ORGANS

ALWAYS TAKES THE LEAD.

AT TORONTO, SEAFORTH, AND EXETER EXHIBITIONS, SEPT., 1880.

And also at other places heretofore in competition with the celebrated makers of Canada and the United States, have been awarded FIRST PRIZE AND DIPLOMAS for SPECIAL FEATURES not contained in any other Organs. These CELEBRATED INSTRUMENTS are manufactured in TORONTO ONLY.

**DANIEL BELL & CO.,**

Cor. Esplanade & Lorne Streets, TORONTO.

Hear and see the EXCELSIOR before purchasing any other Organ. They are the best value in the market. Illustrated catalogue on application.