

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, NOVEMBER 10, 1881.

[No. 45.]

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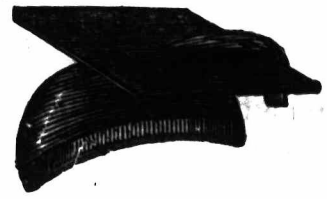
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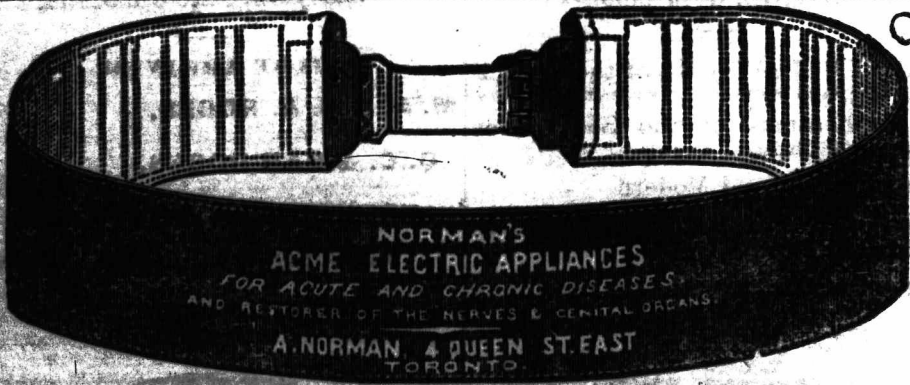
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No tender will be entertained unless, on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

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Dept. of Railways and Canals Ottawa, Oct. 24th, 1881.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 13...TWENTY-SECOND SUNDAY AFTER TRINITY:—
 Morning...Daniel 6. Hebrews 7.
 Evening...Daniel 7, 9; or 12. St. John 3, 22.

20...TWENTY-THIRD SUNDAY AFTER TRINITY:—
 Morning...Ecclesiastes 11 and 12. Hebrews 12.
 Collect, Epistle, and Gospel for the 23rd Sun. to be used.
 Evening...Haggai 2 to 10. St. John 6, 41.
 or Malachi 3 and 4.

27...FIRST SUNDAY IN ADVENT:—
 Morning...Isaiah 1. 1 St. Peter 1 to 22.
 Evening...Isaiah 2; or 4, 2. St. John 10, 22.

30...SAINT ANDREW, Apostle and Martyr:—
 Morning...Isaiah 54. St. John 1, 35 to 43.
 Athanasian Creed to be used.
 Evening...Isaiah 65 to 17. St. John 12, 20 to 42.

THURSDAY, NOVEMBER 10, 1881.

THE instalation of the Dean of Westminster took place on All Saints' Day.

The new Sheriff of the city of London, Alderman Hanson, puts on a surplice and takes an active part in the services of the Church.

The Archbishop of Canterbury has written to the Rev. F. Lawrence, rector of St. Mary's, Castle-gate, York, Hon. Sec. of the Church Funeral and Mourning Reform Association, to state:—"I take much interest in the objects of your society, as set forth in the papers you forwarded to me; and in giving my name as one of your Presidents, allow me to say that I shall do all I can to promote the cause which you have in hand."

The Archbishop of Canterbury has recently opened the new building in Serjeants' Inn, Fleet street, which, as the result of the centenary celebration, has been acquired by the Committee of the Church Sunday-school Institute for carrying on their work. The opening ceremony was preceded at 8-30 by Holy Communion in Henry VIII's chapel, Westminster Abbey, and by a shortened service at four o'clock at St. Bride's, Fleet street, when a sermon was preached by Canon Barry.

On the 8th ultimo, the Bishop of Ely admitted a lady to the office of Deaconess and as a Sister of the community in the oratory of the Ely Deaconess Home, established at Bedford. She was presented to his Lordship by the chaplain, Canon Macaulay, and the ceremony took place in the presence of a number of clergymen, associates, and friends. An orphanage is attached to the Home, which is now enabled to increase its work through its removal to a larger house, the gift of the late Mr. W. Gibbs, of Tyntesfield.

Canon Tristram, the Rev. F. Lawrence, and Mr. J. Glaisher, have been appointed as a committee by the British Association, for the purpose of promoting the survey of Eastern Palestine, now on foot in connection with the Palestine Exploration Fund.

St. Matthias's, Malvern Link, was reopened after enlargement, on Sept. 27th. The cost of the enlargement will amount to £3,500, of which Earl Beauchamp, Lord-lieutenant of the county and patron of the living, contributes about one-third. On the opening day there were two celebrations of the Holy Communion at seven and at eight o'clock in the morning respectively—the latter full choral. At the opening service the Bishop of Worcester preached on 1 Cor. xiii. 8. At a public luncheon afterwards, Earl Beauchamp presided. He took occasion to expose the various fallacies which cluster around some people's notions of the relations between Church and State, and to point out that the State was rather the offspring, or at most the twin, than the creator of the Church of England. The Bishop said it was worthy of remark, as showing one result of the revival of fifty years since, that the work of Church restoration throughout the country might now be regarded as almost complete. On the other hand, he added, that to keep pace with the wants of our ever increasing population was a labour of constant difficulty. He instanced the case of Birmingham, where 10,000 persons are annually added to the population.

At the Carlisle Diocesan Conference held Sept. 27th and 28th, the Rev. C. M. Preston moved the following resolution, which was carried by thirty-four votes to fourteen:—"That this conference regrets the whole course of the Public Worship Regulation Act, deprecates the recent action of the Church Association; and desires that some means may be devised for the immediate release of the Rev. S. F. Green." In the course of the discussion, Canon Batterby said that, "While he wished to say a word in favour of the 'Church Association,' he agreed with the resolution 'that the recent action of the Church Association was to be deprecated.' For a long time he had supported the Church Association with his money and the money of others who were willing to dispense it through him. He did so because he felt it was of the utmost importance that the points at issue in the Church needed to be settled, and settled by the courts of law, the Judicial Committee of the Privy Council being the court which he believed ought to settle those matters; and he still thought that that court most fully deserved the submission of the Church to its decisions. But when the Association proceeded to prosecute individual clergymen in the manner it had done, bringing them under temporal punishment, he could no longer feel any sympathy with the Association. He must also add that he never felt any pleasure or satisfaction in the Public Worship Regulation Act. That was not the way to meet the evil. He felt strongly the importance of the freedom of the Church from State control in matters of religion, and from the first he saw that this rough-and-ready device for getting rid of the matters which were troubling the Church would be a failure."

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

THE forgiveness of injuries is a moral virtue most frequently inculcated by our Blessed Lord, and nowhere more impressively than in the Gospel of this morning's Communion office, where their infinite compassion of God in forgiving men the multiplied and aggravated offences is contrasted with the unforgiving disposition of men in refusing to forgive their brethren the little grievances they suffer from each other. The ten thousand talents owing by the servant to his lord representing an almost inconceivable sum in magnitude, and the one hundred pence owing by the fellow-servant expressing a very small amount—According to the lowest calculation, the ten thousand talents would equal more than a hundred million dollars, while the hundred pence would be about fifteen dollars of Canadian money.

The words of the debtor:—"Have patience with me and I will pay thee all," are expressive of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold, if only he could be delivered from his present danger. When words of a like kind escape from the lips of the sinner, they show that he has not yet reached a full knowledge of his relations with God; and that he has yet to learn that no future obedience can make up for past disobedience; since God claims the future as His right, and if it were perfect, it could not make compensation for the past. The words are the voice of self-righteousness, imagining that, if only time were allowed, it could make good all the short comings of the past. He had therefore never come to a true estimate of the largeness of his debt. He did recognize his indebtedness, and therefore "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." And thus the very reckoning with him, which at first threatened him with ruin, may have been the chiefest mercy of all. And so it is with men: God will have the sinner know how much he is forgiven. The sinner must have the sentence of death in him first, for only so will the words of life and pardon have any meaning for him at all.

But the servant forgot the benefit: he went out from the presence of his lord, and found a fellow-servant who owed him so small a sum that it was but as a drop of water to the boundless ocean. He seized him by the throat and exclaimed, "Pay me that thou owest." And here we see what is evidently intended to be taught, that, it is not always right, but often most wrong, to press our rights. Each man must make his choice. He may dwell in the kingdom of grace. But then receiving grace he must show grace; obtaining love, he must exercise love. If, on the contrary, he exacts to the uttermost, pushes his rights as far as they can be made to go, he must look to have the uttermost exacted from him, and in the measure he has meted, to have it measured to him again. But the servant in the parable, as an ancient writer observes, refused to recognize the port in which he had so lately escaped shipwreck, but delivered over his fellow-servant to the extreme penalty and severity of the law; and, which is the point of the parable, he was unconscious that he was condemning himself, and revoking his own mercy. Ignorance or forgetful-

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ness of his own guilt makes man harsh, unforgiving to others. The man who knows not his own guilt is ever ready to exclaim, as David in the time of his worst sin,—“The man that hath done this thing shall surely die.” He is as extreme in judging others as he is slack in condemning himself; while on the other hand it is they that are spiritual to whom St. Paul commits the restoring of a brother who should be overtaken in a fault, and when he urges on Titus the duty of being gentle, and showing meekness unto all men, he adds:—“For we, ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures.”

It must not then be left out of sight that all forgiveness short of the crowning act of forgiveness and mercy, which will find place on the day of judgment, and will be followed by a total impossibility of sinning any more, is conditional—in the very nature of things so conditional, that the condition must in every case be assumed, whether stated or no; that condition being that the forgiven man abide in faith and obedience, in that state of grace into which he has been brought; which he whom the unmerciful servant here represents, had not done; but on the contrary, evidently and plainly showed by his conduct that he had forgotten that he was purged from his old sins. This is the condition not arbitrarily imposed from without, but belonging to the very essence of the salvation itself; as, if one had been drawn out of the raging sea and set upon the safe shore, the condition of his continued safety would be that he should abide there, and should not again cast himself into the raging waters. And this is in exact agreement with the words from the Lord, as spoken by the Prophet Ezekiel (xxxiii. 18)—“When I shall say to the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but in his iniquity that he hath committed, he shall die for it.”

THE CHURCH CONGRESS AT NEWCASTLE.

THIS “institution” is winning its way and producing its legitimate results as rapidly as its best wishers could anticipate. Indeed it is impossible fully to estimate the benefits arising to the Church and the world too, from discussions conducted in a Christian and gentlemanlike manner by representative men of divergent shades of opinion and practice in theological and ecclesiastical matters.

The numbers who attended the meeting appear to have been very large. The “full members” have reached the number of 8,500. There have been many day tickets, platform tickets, and evening tickets disposed of besides. The number of persons connected with this Congress has exceeded that of any former year, unless it may have been the meeting at Croydon in 1877 which had a metropolitan character.

There is no question that many persons are led by meetings of this kind to take a more active interest in the progress of the Church than they would otherwise do. A noticeable feature of this Congress seems to have been the remarkable series of meetings to which workingmen and women were invited. These meetings are regarded as among the most hopeful features of the week's proceedings. Great enthusiasm seems to have been manifested in the great centres of population in that busy district, when prelates, noblemen, and other speakers came forward in behalf of the Church.

Party questions have usually been shunned on these occasions. At this Congress, however, such has not been the case. This year, while the parochial, pastoral, and missionary aspects of Church life and work have not been overlooked, other questions have courageously been assigned a front place. On both sides however, the speakers showed a conciliatory disposition, and a desire to show that they saw much that was reasonable in what their opponents advanced. The Dean of Chester besought his Low Church brethren to “level up” their ritual, and so remove many complaints that are made on that ground; Canon Knox Little professed firm adherence to the principles of the Reformation; Prebendary Cadman eulogized the Primitive Church as his exemplar; and the Hon. C. L. Wood, did not wish to abolish Lord Penzance and the Judicial Committee, but only to reserve them as a sort of den of lions into which those offenders should be cast without mercy, who would not obey spiritual authority.

These meetings also give party men an opportunity of seeing more clearly the demands and aims of the others, and a large amount of information must be diffused by the various means taken for that as well as by a number of accidental occasions that must present themselves.

We intend in future issues to refer to some of the subjects that were discussed at the Congress.

THE RECENT TORONTO SYNOD.

THE meeting of the Diocesan Synod of Toronto has been delayed from its usual time of assembling, in consequence of the Bishop's absence from his diocese, in order to obtain a successor to the late Provost of Trinity College. Notwithstanding the lateness of the season and the badness of the roads, the attendance was, so far as we can judge, quite as large as usual. The matters transacted, although not of the very first importance, nevertheless presented some features which may receive special notice. His Lordship's address, although somewhat lengthy, was admirable, and deserves especial attention from all who desire the welfare of the Church in the diocese of Toronto. It was essentially practical—dealing first with the present state of the diocese; in reference to which we would remark that his Lordship is now, from his intimate acquaintance with his diocese, much better able to understand its real condition than on his first entrance upon his episcopate—when he could know very little about it, except from “hearsay.” The Bishop's reference to the future working of the diocese especially with regard to the appointment of *real live* Canons of a missionary character, was in entire accordance with a principle we have advocated for some years, and would be of immense value to the Church. We have plenty of wealthy laymen in the diocese of Toronto to provide endowments for the purpose without the necessity of crippling other branches of churchwork. We would however remind his Lordship that the importance of such a scheme does not add one iota of value to the present appointments of Canons or of Rural-deans; which are some of the greatest *shams* we know of in the Church in this country.

The subject brought before the Synod were not of a character which would call forth the highest powers of the orator or the keenest subtlety of the debater. The Bishop makes upon the whole an excellent chairman. We have had the remark made to us by several individuals, that for so young a man, he seems to take the most exquisite pleasure

in “sitting upon” the members of the Synod—whether they are young or old, high or low, clerics or laymen. Age however will come in the course of time; and as it is said to improve things of a generous nature, it will doubtless make everything satisfactory in this instance.

Another subject that impressed us strongly was the determination with which those members of the Synod who have always gloried in the designation of “party,” so persistently demanded on Wednesday morning that all the committees should be struck on strictly “party lines.” We confess we were utterly astonished to find that so shocking a principle could be advocated in any professedly Christian assembly. That such a principle should be acted upon is bad enough—but that it should be recognized as an essential principle in the constitution of the working bodies of the Synod is, we are free to say, nothing less than the height of abomination. But further, the inconsistency of these very men is even more remarkable. For on Wednesday afternoon, when the “party” knew for certain that it would sustain a defeat; and also in the evening at the missionary meeting we were advised by the same gentlemen to ignore “party.” “party” was deplored, unity and unanimity were extolled and we were exhorted to move on happily together. Parties always have existed in the Church: they always will exist, but we trust we have met with the last instance of a distinct acknowledgment of the necessity of carrying on the work of the Church on decidedly “party lines.”

The new Constitution is, upon the whole, an improvement upon the present one, and also upon the one brought forward last year. The mode of voting for the Executive Committee which it proposes, will, however, absolutely legalize the “caucus” system, as such a system of voting cannot be carried on without it.

CANON KNOX-LITTLE AND THE REV. S. F. GREEN.

The *Preston Herald*, England, makes the following statement:—

REV. W. J. KNOX-LITTLE, rector of St. Alban's, Manchester, and canon of Worcester Cathedral, has during this week paid a visit to Lancaster, with which town he is intimately connected. During his somewhat brief stay he spent as much time as he possibly could within the old Castle, in the company of the Rev. S. F. Green, the imprisoned rector of Miles Platting. By the courtesy of Mr. Little we are enabled to relate some interesting details of this interview, as well as the Rev. gentleman's opinions on this very important matter. In reply to questions, Mr. Knox-Little said, with a warmth of feeling and a fluency of speech that is characteristic of him and his family, both in public and private life, that Englishmen as a rule were apt to think that his sincere friend, Mr. Green, was contending for a vestment, a drop of water, a candle, a stole, or a biretta, whereas that was a wrong impression altogether. He believed in the apothegm, “Great is the truth, and it will prevail,” and he had confidence that his countrymen would see that the real point he was fighting for, and which he (Mr. Little) had tried to witness for, was the liberty of the English Church, and, as he also thought, its Reformation principles. He certainly was of opinion, for instance, that it was an Ultramontane or Roman principle to obey a man's bishop merely on his *ipse dixit*, to be in perfect servitude by giving oneself to sole obedience to the word of the bishop. The principle of the Reformation, as he had submitted again and again, was to free the laity from the priests, the priests from the bishops, and the bishops from the Pope. There was a distinct freeing all round, and it was demonstrated that the clergy were the servants of the Church of Christ. It was quite provable and arguable from the writings of the great reformers of the day that that was the line they took. In England

we have drifted into a sort of vague, hazy notion that if a bishop ordered a thing the minister had to obey, no matter what it was. Now, when a minister is ordained he vows canonical obedience to his bishop; or that when a prelate speaks in accordance with the canons of the Church, obedience is compulsory. He knew no other obedience, for both were the servants of the Church. Mr. Green has maintained his vows, because the Bishop of Manchester demanded from him uncanonical obedience; he made a request that was not ratified by the canons. In support of this he added that the Reformation settled it that Henry VIII., the priests, the bishops, everybody, in fact, were bound by the laws of the Church and the Realm. The great fundamental statute of the Reformation, binding in itself, was of that nature, so that if any law for the government of the Church, the bishops and the laity in religion, ritual, or doctrine were passed, it must be approved by the Church and confirmed by the realm. Our fundamental statute, then, was violated by the Public Worship Regulation Act, a measure passed by an extraordinary Tory Parliament, composed of men of all shades of opinion, and persons without any creed at all. That statute was for the guidance of the ritual of the Church, professedly so, because Mr. Disraeli, Prime Minister at the time, said it was intended to put down Ritualism, and therefore that was a statute, as he had said, professedly for the guidance of the ritual of the Church. It was made law without consulting the Convocation of the Church; in fact, in the teeth of the protest of the Church and the Convocations of York and Canterbury. Then they choose to form what was called the Court of Arches, and Lord Penzance was created judge. This was done also by the same Parliamentary statute, and were we to obey a court constituted by the Public Worship Regulation Act and Lord Penzance, we should be virtually saying that the Church of England, instead of being the Church of Christ passed on by succession through the Apostles from our Lord, was ordered, governed, and regulated by Acts of Parliament—that is, was no Church at all. He (Mr. Little) would, therefore, sooner die than obey Lord Penzance. If his bishop spoke to him with the power of Pentecost, and in the name of the Holy Ghost, he should recognize at once that he was a bishop of the Catholic Church, or if he said, "According to such a canon I believe you ought to do so and so, and omit so and so, for the good of the Church," or, "I advise you to do this," then he should have great hesitation in disobeying, even if he differed in opinion—although perhaps he would be bound to disobey if it was a very serious matter. But when the bishop comes and says, "You must obey the law," meaning thereby not the law of the Church, but the Public Worship Regulation Act, he could not obey, because it was a measure emanating from the realm alone, attacking the mysteries of the Church, which Christ had given to the faithful, and not coming jointly from the Church and realm. Mr. Little remarked, "We can't obey a bishop when he becomes a funk of the Public Worship Regulation Act; we believe that the English Church is free, and we are contending, not about any vestments, but the freedom of the Church. Therefore I said to Mr. Green—Be brave, continue in your fortitude, stand firm. If you die in prison, die in prison so that when you come to the day of Judgment our Blessed Lord will not be able to say to you,—I committed My mysteries to you, I committed My people's souls to you, and you surrendered the principle of the liberty of the Church which belongs, not to the bishop of the diocese, but to the everlasting God of heaven, and not to a court constituted by a Parliament without the authority of My Church, which parliament consisted of believers, unbelievers, heretics, and Jews.—I am very sorrow you are in prison, but stay in prison, die in prison sooner than acknowledge such a principle as that."

Continuing the conversation, the reverend gentleman said that Englishmen would sooner or later realize the necessity of the liberty of the Church of Christ, and that it must be governed by the real law of the Church and the realm, not that of the realm contradicting and repudiating the Church. His countrymen would plainly see that they were fighting for a principle and not for a fad or a fancy. That great statesman, the Prime Minister, one of the greatest of mortals, whom he admired more than any living man, spoke for six hours against that Public Worship Regulation Act. He made one of the most brilliant orations of his many glorious speeches in that great Parliament of rampant Tories against the passing of that Act. Now, Mr. Gladstone, although he has not actually stated it, practically says that he disapproves of that Act, that it is unconstitutional and contrary to liberty, but as the bishops succumbed to that Parliament let them administer the Act. He (Mr. Gladstone) could not let Mr. Green out of prison. The bishops were not loyal to their Church, and they ought to bear the responsibility of putting a priest in prison. The Rev. gentleman thought the Public Worship Regulation Act was parallel to the case of the Ecclesiastical Titles Bill, which invaded the rights of Englishmen in the way of preventing the assumption by the Papal See

of certain ecclesiastical titles in the United Kingdom. The people of the country has long said that if a man in England liked to call himself Bishop of Jamaica let him do so. They said it was an absurd bill, and they will say the same of the Public Worship Regulation Act, or, said the Rev. gentleman, "my name is not Knox-Little." That Act was a specimen of Tory tyranny and nothing else, and no man who was a Liberal, as he was, or a Churchman, would have anything to do with it, but rather scorned and ignored it. He would die for the rights of Englishmen, and the constitution of the Christian Church, and he thought Mr. Green was prepared also to die for the right. Just consider, he continued, Mr. Green's particular case. He had one short interview with his Bishop, lasting about half-an-hour. He never heard of these accusations except in that one half-hour, and he never had another chance offered him. He was hauled before Lord Penzance without any chance being given him at all. Mr. Green's ritual was of the most modest kind—in fact he had hardly any ritual.

His people were thoroughly united together. They are nearly all working people, and he had seen the church at Miles Platting filled with women with shawls over their heads, and working men in their working clothes. He was not a man who came before the public much, but quietly worked on with the love of many friends. He was in a way unseen and unknown in a parish where he was living in the midst of an atmosphere so redolent with chemical acids that his children's health had been undermined. He persevered in his labours steadily, patiently, quietly, humbly, always good, earnest, and faithful, doing no harm to any man. But suddenly there were imported into his parish by the Church Association three men who had nothing to do with the parish, the church, or the workpeople, but were sent there for the purpose of hauling him before Lord Penzance. In other words, that they might be the accusers; And then when they bring him up they accuse him of three charges, which to his (Mr. Knox-Little's) certain knowledge were entirely without foundation. If the Bishop had asked for evidence on them not a tittle could have been given. There were only five charges, and three of these were absolutely false. Then another of the charges that were brought against him was that he mixed water with the wine in the Blessed Sacrament. Conscientiously believing in that Mr. Green could not obey. Every theologian now agrees in the opinion that our Blessed Lord did it Himself. Then, according to St. Paul, in the cup of blessing the wine was always mixed with the water, and he (the apostle) must have mixed it with water. Pusey, Liddon, and all the theologians of the English Church, believed that in mixing water with wine they were only doing what our Lord did. That was one of the charges upon which Mr. Green was put into prison—a man who did his work well, lived among his people, and was one whom they loved. Then Mr. Green married a girl in a lower rank than his own—one of the class for whom he worked. He married her because he loved her, and because he wanted to be considered as one of them by his parishioners. She is a good, pure, high-minded woman, and a most faithful wife. Mr. Green frets about her, as he believes her health is shattered. Their children are shattered. Mr. Green is a most intellectual man, of very clear thought.

Just look also at the results of his condemnation. There is that parish deprived of a most faithful pastor, while there are hundreds of parishes in which there are clergymen violating the law ten times more. He did not mean altogether the Ritualists, but men who were neglecting all sorts of rubrics, not doing their duty, not saying daily prayers, which the Prayer-book commands, not saying the Athanasian Creed on days appointed, which was a plain violation of the law and a neglect of duty, while some were even spending their lives badly. Then no person under the Public Worship Regulation Act ought to wear a stole, and the gross injustice of the law which Mr. Green violated was broken by every bishop on the bench, and by nine-tenths of the clergy, because the vestment which Mr. Green wore was a modest linen thing which they could hardly distinguish from the surplice. Stoles are forbidden by the Privy Council, yet almost every clergyman in England on a Sunday wears a stole—black though it may be—but all stoles are forbidden by the Privy Council in what it calls the law. They were every one of them violating that law, yet Mr. Green alone was put in prison.

As to the bishops, the Privy Council has commanded that they shall still wear a cope in the cathedral. The Bishop of Manchester never wears a cope, and neither do the Archbishops of York or Canterbury, but the Bishops of Lincoln, London, and Peterborough are consistent and wear their copes. The Bishops of Gloucester, Manchester, Hereford, Worcester, if fact nearly all the bishops, have not conformed to the law. All should be treated alike, and what is sauce for the goose is sauce for the gander. Some of them would answer that the Privy Council only ordered the cope in an *obiter dictum*, or

in the course of a judgment, the matter itself not being before the Court, and, therefore, they would say "we are not bound to wear it." Well, consider in the first place that there are three or four bishops who think they are bound to wear it to be consistent; and, in the second place, to these men like the Bishop of Manchester, who are so very anxious that we should obey the law, he said, "If you are very anxious to abide by the law you will seize every opportunity of knowing the mind of the law, even when the law makes use of an *obiter dictum*. Because it was said indirectly you ought not to be the less willing to know it, and the more your desire is to obey this Privy Council the more honourably and energetically will you carry out their hints, and a bishop ought to embrace the opportunity."

He also reiterated that he was a liberal, although it was not the business of a clergyman to be a politician. The celebrated John Hampden, who was also a Liberal, was said in his day to have been a violator of the law, but at the present time people acknowledge that he was a deep and large-hearted man, fighting for the freedom of his country—precisely what we Churchmen are doing. It is all very well to pass a law like the Public Worship Regulation Act, which violates the principles of the Church, and establishes an Ultramontane and Papal principle. He for one and Mr. Green for another, would stand out against it, and he believed that they would triumph, for Englishmen would see that we don't care a straw about vestments, stoles, or candles, but we admire the glory of the dear old English Church ritual. All the powers of art, thought, and beauty ought to be employed in the worship and adoration of God, but these things may be non-essential, and therefore if it were necessary, much as we love them, we can give them up. There must be some ritual, for even the Methodist has his ritual, or a certain way of conducting his service. If Mr. Green gave up this point he would surrender all the liberties of an Englishman, and he (Mr. Knox-Little) would die first before he would do it. It was not true that he had boasted they dared not lock him in prison, but he did his duty to the best of his mind and heart, and he was very thankful that he had been permitted to live in peace.

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Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

GLEN SUTTON.—This mission so ably worked by its first incumbent keeps to its former strength under his successor Rev. C. Lummis. The services are well attended, the church being well filled on Sundays. This shows that the attachment of the people was not, as some feared, to the man; but to something deeper and more lasting.

RICHMOND, Vt.—In this little but rising town, lying close to our southern border, one of our clergymen, the Rev. J. Smith of Sutton, took part a few weeks ago in a service begun there by the Rev. Mr. Atwell of the American church. At the request of the Bishop of Vermont, Mr. Atwell went there to see what opening there was for our Church. On this occasion the gathering was large, and a great desire is expressed by many that services should be regularly established. It was in this same place that the Rev. John Kerr, when in Glen Sutton, we may say, broke ground by having services. What he begun is likely to continue.

STANBRIDGE EAST.—On the twentieth inst., while harvest thanksgiving services were being held in most of the churches through the diocese, the church of this parish was the scene of one of the most solemn burial services probably ever witnessed in the diocese, not excepting the city. The occasion was a sorrowful

one for the parish generally and of course exceedingly so for the incumbent himself, as the obsequies were for Mrs. Constantine, his loving and beloved wife who entered into rest the Friday of the week previous. In addition to the funeral service itself there was a celebration of the Holy Communion. The services were rendered chorally, Mr. Henry Robinson, presiding at the organ. Eight clergymen were present in their surplices. The number would have been greater had it not been Thanksgiving day. The large congregation present remained throughout the entire solemnities, testifying thereby their great regard for the departed, and well they might for as a clergyman's wife no lady ever worked harder for the Church or was more unsparring of herself. She was a lady, a true Christian lady in the true sense of the word, a loving mother and a devoted wife. After a most painful illness, her rest came sweetly at last and now we trust has found abundant refreshment in the land where

"No more the powers of hell
Can prevail to mar her peace,
Christ the Lord shall guard her well,
He who died for her release,
Father, in thy gracious keeping
Leave we now thy servant sleeping."

DUNHAM.—In All Saints' church, harvest thanksgiving services were duly held on the morning of Thursday, 20th ult. Sixty-five persons joined the clergy in the celebration of the Lord's Supper. The sermon which was short, was preached from the 1st verse of the 147 Psalm, "O praise the Lord, for it is a good thing to sing praises unto our God, yea, a joyful and pleasant thing it is to be thankful." The noble music of the chants and harvest hymns was rendered with much sweetness, and was in part, repeated again at the morning service on Sunday. The collection was for mission work in the North-west. The church and especially the chancel and holy table were tastefully decorated with fruits, flowers, and vegetables, of which an abundant supply was provided. On the evening of the same day a harvest home and Sunday-school festival was held in the lecture room of the church, and though the night was "pitch dark" and the roads somewhat heavy, considerably over 200 young persons and their friends assembled to enjoy the occasion. After tea and cake, provided by the ladies of the congregation, came music, games, songs and conversation. The music by Miss Emma Baker, Mrs. Holden, Miss H. —, Miss Lizzie Baker, and Miss Annie Neild, was much admired.

ONTARIO.

From Our Own Correspondent.

ANNAPOLIS: *Emmanuel Church*.—Thanksgiving day was duly observed in this parish, by matins and a celebration of the Holy Communion, with an appropriate service. The church was tastefully decorated with autumn leaves, grain, fruits, and flowers. The altar was vested in white, and on the super-altar was a silver dish of grapes and ears of wheat, supported on either side by a bouquet of choice flowers. There was a good attendance of the congregation, and the offertory which is to supplement the fund for a silver Communion service, amounted to \$40. The fund is now made up to \$105, and the service is to be made by Charles Hogeman, New York.

TORONTO.

ROACHS POINT: *Christ Church*.—The last service conducted by the Rev. Z. H. Turton was held in this church on Sunday evening the 30th ult; his resignation taking effect from All Saints' day. This mission is one of the poorest in the diocese. From 1873 to 1878 it was without a clergyman, and during this period the whole township, with hardly an exception had lapsed into infidelity or schism; so much so that, in 1878, the late Bishop Bethune in appointing the Rev. W. Jupp to the curacy described it as a forlorn hope. During his two years residence among the people Mr. Jupp seems to have done good work; but in September 1880 he resigned. He was succeeded in the following November by Mr. Turton, a churchman who began his work on strictly Church principles, and with great success—the devout and reverent services, of which the shewing forth the Lord's death was the chief, drawing many who before had never entered the church. Last March the vestry passed a unanimous resolution to further adorn and beautify the little edifice by removing the rather large prayer desk and erecting an open wooden screen between the chancel and the nave. The design of this screen was forwarded by Mr. Turton as chairman of the vestry to the Bishop for his approval. His Lordship could not approve the erection of a screen, and said, that though the design was to his mind simple and

unobjectionable; yet that the spirit of ultra-Protestantism in the country ran so high and was so illogical and unreasonable that the cross surmounting the screen would inevitably cause trouble. In deference to the Bishop's wishes the screen was not erected, but in a few months the small summer clique already alluded to arrived when his Lordship's words as to the want of logic and unreasonableness of ultra-Protestantism were fully and speedily verified and with what results is well known to the public.

MEETING OF SYNOD.

The thirtieth Synod of the Church in this Diocese was opened on Tuesday, the 1st. A special service was held in the morning in St. George's church, when the prayers were intoned and the usual portions chanted. The clergymen officiating were: The Lord Bishop, the Rev. Provost Body, Ven. Archdeacon Wilson, Revs. J. D. Cayley, John Pearson, and A. J. Broughall. The sermon was preached by the Rev. Provost Body on St. John xviii. 36. After the sermon, Holy Communion was celebrated by the Bishop assisted by Archdeacon Wilson and the Revs. Provost Body and A. J. Broughall. During the celebration the *Ter Sanctus* and the *Gloria in Excelsis* were sung by the choir to Marbeck's and Arms's setting.

The business of the Synod was begun at 2.30 p.m., in St. George's school-house, His Lordship the Bishop in the chair. The Archdeacon of Peterborough said the opening prayer.

Mr. Barwick read the report of the Committee on the certificates of the lay representatives.

The Revs. Cayley, Jones, and Messrs. Evans, Snelling, and H. Murray were appointed by the Bishop as a committee to constitute the court on contested seats.

Rev. W. C. Pinkham, of the diocese of Rupert's Land; Rev. Mr. Worrell, of the diocese of Niagara; and Rev. Canon Carmichael, of the diocese of Niagara, were invited to take seats on the floor of the house.

The Bishop then delivered his address. He first alluded to those clerical members of the Synod who had passed away since its last meeting:—Revs. Dr. Strong, Canon Givens, Wm. Arthur Johnson, and C. W. Paterson. His reference to the late Mr. Johnson was particularly touching, paying a tribute to his unwearied assiduity as a parish priest, and he said that long after the controversies connected with his name had been forgotten, his memory would still live in the hearts of many. The removals of Ven. Archdeacon Whitaker, C. B. Dundas, and H. C. Leslie were appropriately referred to. As an offset to those he was pleased to report the accession of no less than nineteen to the ranks of their active list since their last meeting: fifteen by ordination and four by transference. The present showing was eleven more actively engaged than at the last Synod, and nine more parishes and missions supplied. Reference was made to the departure of the Rev. W. S. Darling, and it was stated that the Rev. Charles Darling was at present without a charge. Other changes were also referred to.

During the past year he had held 88 confirmations, confirming 1,631 candidates; consecrated 7 churches and 3 burial grounds; opened 3 new churches; preached 78 sermons, delivered 96 addresses, administered the Holy Communion on 46 occasions, and baptized 19 infants and 2 adults.

He had sent out inquiries for the fullest details of the condition of the various churches, to which answers were generally returned. He laid before the Synod some of the general results. In the nine rural-deaneries there were 173 churches, of which two were of stone, 68 of brick, 12 of rough-cast, 77 of frame, 6 of log, with 3 not returned. The value of the total church property in the diocese was estimated at about \$680,000. There were 112 edifices free from debt. In Toronto and suburbs there were 11 churches, with a total debt of \$84,000. Six in the city were free from debt, and four made no returns. For the rest the whole indebtedness amounted to \$12,391. Six new churches had been erected in the diocese during the past year. The insufficiency of the number of parsonage houses was commented upon. There were only 147 parsonages in the diocese. His endeavour to ascertain the population of the diocese utterly failed, and he had to reply upon the census of 1871. From that source they ascertained that the population outside the city was 75,000. Accepting the usual computation of accommodation which should provide for one-third, that made 25,000 to be provided for. The sitting capacity of the churches was 31,500, though he could not hope

that more than one-half of this was utilized. The proportion of the average attendance to the church accommodation was one to rather more than two and a quarter. This gave a church population of 18,817, to which should be added the attendance at stations, making a total of 18,500 attendants. The real strength of the Church was, however, to be estimated by the number of communicants, of which there was a total number of 6,381 within the deaneries of the diocese, and within the deanery of Toronto 2,427.

The Sunday school was characterized by his Lordship as the handmaid of the Church, and was in active and efficient operation. The number of teachers was about 700, and scholars over 7,000. Returns from 102 country schools showed a total of 787 teachers and an army of over 6,000 scholars, though this did not, of course, represent the whole force.

He called their attention to a question of serious import, namely, the meagre support accorded by the Church people to their ministers. From reports from sixty-four parishes and missions he gave the amount contributed by congregations as follows:—One, \$1,200; one, \$1,000; four, \$800; four, \$700 to \$800; six, \$600 to \$700; eight, \$500 to \$600; eight, \$400 to \$500; fifteen, \$300 to \$400; ten, \$200 to \$300; three, \$100 to \$200; one, \$70; one, \$50; one, \$30; one, \$18-50; making the average income of these 64 clergymen \$488-10 for the whole diocese outside the endowed parishes. Was it to be expected that a highly educated class of men would be drawn toward a calling so poorly remunerated? Was it not, he asked, to the interest of their congregations that their clergymen should be lifted above the degrading effects of what could only be termed respectable poverty? Was it right that in these times of plenty and high prices a clergyman's stipend should be less than \$1,000? He commended the subject to the laity for consideration as a more useful theme than often occupied the time of the vestry meetings. (Hear, hear.) His Lordship submitted for the inspection of the delegates a parish register for the accurate registration of births, marriages, and burials, which the Synod had requested him to prepare. A special feature of the registry was stated to be that it overcame the difficulty of returning the total church population.

His Lordship felt that on the subject of missions he needed to add but little to the hopeful words in the report of the Mission Board. They might take courage from the fact that the voluntary offerings of the people had been sufficient to carry on an increased work, and that there was an improved income to the extent of \$1,020 over that of last year, and of \$2,220 over that of the previous year. But they were not to lose sight of the fact that their present income left no room for Church extension, while there were opportunities waiting for them to embrace, and doubtless there would be a band of some twelve or fifteen young men full of missionary zeal, offering themselves during the coming year for work.

Another point to which he might refer was the discrepancy between the wealth of the diocese and the amount contributed for the support of the Church and clergy. An amended canon on the distribution of the Mission Fund would be submitted for their adoption. He trusted it would facilitate the working of the system and relieve their missionaries from some pressing if not unjust conditions. The Churchwomen's Mission Aid had again done good work, though he noticed from the sum sent to the Mission Board that the organization was not yet adopted generally in their parishes.

Several important measures passed by the Provincial Synod were noted. A Central Board of Domestic and Foreign Missions had been organized, and an earnest enthusiasm aroused on the vital but too long neglected duty of the Church of prosecuting active aggressive missionary work. The pressing needs of those of their fellow Churchmen who, during the last three years had been flocking to the great North-west particularly needed their attention. While the Church of England had done appreciably nothing to follow its people to their scattered settlements with the means of grace, the Methodist and Presbyterian churches of Canada had contributed munificent sums to supply their own people with like privileges. For one missionary of the Church of England in that field each of those bodies had forty or fifty. To meet the imperative call for help from their brethren in that quarter, the Board of Domestic Missions was organized, and to make a beginning at fulfilling at length that character of a true Church of Christ to which they had little right to lay claim so long as they were unfaithful to His great missionary commission, the Board of Foreign Missions was organized. It would be the duty of that Synod now to elect a corresponding missionary committee, composed of six members, three clergymen and three laymen. A proposition would be brought before them that there should be but one missionary organization for the diocese with a common fund and three departments—the Diocesan, the Domestic, and the Foreign—each with its own Board. This great trial of the one undivided cause should rest upon the grand platform of its essen-

tial unity. (Applause.) The Central Board had resolved that a sum of \$11,000 annually should be required from Ontario to meet the present wants of the Dioceses of Algoma and Rupert's Land, in the following proportions:—Montreal, Toronto, and Huron, each, \$2,000; Niagara and Ontario, each \$1,250; Quebec, \$1,000; Nova Scotia and Fredericton, each \$750. He felt confident that that diocese would cheerfully assume the responsibility of the moderate sum thus asked for. If that diocese set itself to raise a minimum sum within this year of \$12,000 for diocesan missions, \$2,000 for domestic, and \$4,000 for foreign—a total of \$16,000—it would not, he thought, be aiming above either their ability or willingness. The new canons of the Provincial Synod on the employment of lay readers and on the revival of the diaconate as a separate order were touched upon, and pleasure expressed at the increased use in Toronto diocese of the valuable agency of lay readers. The canon on the diaconate was in too rudimentary a form at present to be acted upon.

He said that not a little satire had been aimed at Deans, Archdeacons, and Canons as being "empty names," and they had been ridiculed for mimicking the pageantry of an Establishment which for them was effete. It was to be confessed that so long as no proper functions were attached to these offices it was difficult to meet such sallies with anything better than the scorn of injured dignity. (Loud laughter.) But a more thoughtful consideration would show that the subject was not one to be laughed away. It was to be remembered that the cathedral institution was not only totally distinct from monasteries, but for centuries did battle for society and progress against the spirit of monasticism. His Lordship then proceeded to trace the rise and growth of cathedrals and of cathedral worship in England, thus coming to speak of the present efforts of the Bishop of Truro, to model the Cathedral Establishment of his new diocese upon the closest lines of the old foundations, in the conviction that the old cathedral institutions were simply perfect in their organization. The question he wished to press more particularly upon their attention was the adaptability of what was most valuable in that system to their present needs. He believed that the revival of the cathedral system amongst them here in the main features of its original design, was the organization which would meet their most serious diocesan difficulties, and remedy the worst evils under which they suffered. His Lordship then proceeded to explain the grounds for his conviction. He disposed of cathedral churches with their daily services by remarking that, important as they were, they were only secondary to the main features of the system, and not even essential to it. The central feature of the true cathedral establishment was the Chapter of canons, the principal functions of its dignitaries being: (1) to act as the Advisory Council of the Bishop in all diocesan matters; (2) to be at his disposal for missionary duty throughout the diocese. At the head of the canons in the old foundation was the Dean, whose functions lay in the general government of the house, in the chief administrations of the estates, the holding of the courts, etc. Next came the Chancellor, who had the direction of the preaching in the cathedral; was bound to instruct theological students and other minor duties. Lastly there was the Treasurer with the care of the Church and its gear, and at the head of the diocesan and cathedral charities. Could they not discern in that plan much that it was desirable to adopt? Then they would have a parish church the centre of union, of education, learning, and pulpit power; of spiritual life, and Christian charities, and the centre from which radiates missionary effort. His Lordship pointed out the great practical benefit which would flow from his having, say four canons—men of the greatest power, who could be despatched to weak or troubled points in the diocese, and either revive and stir up or soothe as the cases required. They would be on hand at every emergency.

The Bishop then made reference to his visit to England and to the success of the mission to secure a successor to Provost Whitaker. When there he in conjunction with others, had arranged for the proper direction of English Church immigrants when arriving in Canada. Canadian colonization pamphlets would hereafter be distributed at Liverpool to Church of England immigrants, with which would be stitched directions enabling them to find churches and clergy in the places they purposed settling. It was recommended that Toronto could be best considered as the general distributing point for immigrants before reaching Manitoba, and it was agreed by a Committee of the Society for Propagating the Gospel, that it would be well to appoint an agent at Toronto to be stationed at the immigrant sheds to direct immigrants to clergy-men. It was a matter, he thought, demanding their attention. The assurance expressed that the new Provost of Trinity College would be heartily welcomed by them was received with loud applause. He entered, the address continued, upon the work full of earnest purpose, inspired by the magnitude of the scope and the importance of its mission—the future of the Church in this Province. He trusted they

would further his efforts in the hope that with God's blessing they may, ere long, see Trinity College the child of the old age of the first Bishop, take its rank worthily as the University of the great Church of England in Ontario, and become the rallying point in which would unite in perfect charity and fullest confidence the temporarily separated phalanxes of the one undivided army. (Loud applause.) The necessity of providing for the spiritual wants of the sailors, and the manner in which the sacrament of Holy Baptism was commonly administered in the churches, with an habitual disregard of the rubric, was briefly brought under the notice of the Synod. He trusted that the compromise agreed upon by an enlarged Committee regarding the basis for the new constitution would commend itself to them. He prayed that the Synod would pass a canon creating a fund for the superannuation and support of incapacitated clergymen. Allusion was made to the motion for the establishment of a Diocesan Temperance Society, which he hoped would assist in redeeming the Church in this country from the slur of holding back in grappling with such a deadly and soul-destroying evil as drink.

His Lordship concluded his very excellent Charge by enjoining the members of the Synod to enter upon their labours in a spirit of love, such as become a conference of Christian brethren.

Rev. John Pearson was elected Clerical Secretary; Dr. J. G. Hodgins, Lay Secretary, and W. Atkinson, Secretary-Treasurer.

The Bishop presented the Executive Committee's Report. An amendment was carried which required the Secretary-Treasurer shall be accountable to the Executive Committee who shall direct his duties.

WEDNESDAY.—The committees appointed were as follows:—

EXECUTIVE.—Clerical: Revs. Rural Dean Beck, M.A., 119; Canon Brent, M.A., 120; A. J. Fidler, B.A., 124; John Langtry, M.A., 139; William Logan, M.A., 126.

Lay: C. J. Campbell, 187; John Carter, 127; Huson W. H. Murray, M.A., 189; Registrar Snelling, L.L.D., 114; J. A. Worrell, M.A., 114.

CLERGY COMMUTATION TRUST.—The Very Rev., the Dean of Toronto, D.D., the Revs. Canon Brent, M.A., Alexander Sanson, E. W. Murphy, Vincent Clementi, J. S. Baker, R. W. Hinde, B.A., I. Middleton, B.A., John Cowan, Hon. S. H. Blake, Q.C., Huson W. M. Murray, M.A., A. H. Campbell, Peter Paterson, Wm. Ince, Richard Snelling, L.L.D., and Clarke Gamble, Q.C.

RECTORIAL LANDS.—Revs. A. J. Broughall, M.A., J. Carry, B.D., William Logan, M.A., J. H. McCollum, A.M., Canon Stennett, M.A., John Cressington, B.D., Messrs. S.B. Harman, D.O.L., Major Evans, Dr. Grasett, Herbert Mortimer, Marcellus Crombie, M.A., and John Carter.

MISSION BOARD.—The Lord Bishop of the Diocese; the Ven., the Archdeacon of York; the Ven., the Archdeacon of Peterborough; Rural-deanery of Toronto, Rev. J. Langtry, M.A., Dr. Wilson; Rural-deanery of West York, the Rev. Rural-dean Oaler, and Major Foster; Rural-deanery of East York, the Rev. Rural-dean Fletcher, M.A., and J. H. Perry; Rural-deanery of Peel, the Rev. Rural-dean Johnson, and Captain Blain; Rural-deanery of East Simcoe, the Rev. Rural-dean Stewart, M.A., and Frank Evans, M.A.; Rural-deanery of West Simcoe, the Rev. Rural-dean Forster, and Hon. G. W. Allan; Rural-deanery of Durham, the Rev. Rural-dean Allen, M.A., and T. M. Benson, Q.C.; Rural-deanery of Northumberland, the Rev. Rural-dean Beck, M.A., A. Hewson; Rural-deanery of Haliburton, the Rev. R. D. Smithett, D.D., and Chas. J. Blomfield; the Rev. W. S. Rainsford, J. R. Cartwright, M.A., the Rev. Septimus Jones, M.A., and Mr. Hoyles.

WIDOWS AND ORPHANS FUND.—The Revs. Canon Tremayne, M.A., W. H. Clarke, B.A., J. P. Lewis, John Pearson, F. A. O'Meara, L.L.D., Arthur H. Baldwin, M.A., J. George Hodgins, L.L.D., J. K. Kerr, Q.C., Dr. Carson, C. J. Campbell, Mr. O'Brien, S. J. Van Koughnet, D.C.L.

GENERAL PURPOSES COMMITTEE.—Revs. R. W. E. Greene, M.A., G. A. Anderson, John Vicars, B.A., W. F. Swallow, P. Harding, R. H. Harris, B.A., Messrs. Thos. Bailey, A. McLean Howard, F. W. Ball, R. H. Bethune, E. M. Chadwick, Mr. Wilson, Bradford.

SUNDAY SCHOOL COMMITTEE.—The Rev. J. D. Cayley, M.A., Rev. W. C. Bradshaw, Rev. Canon Morgan, Rev. J. McLean Ballard, B.A., Rev. John Davidson, M.A.; Messrs. C. E. W. Biggar, M.A., J. C. Morgan, M.A., John Gillespie, George M. Evans, M.A., G. A. Mackenzie.

AUDIT COMMITTEE.—Revs. E. Horace Mussen, B.A., J. McCollum, Geo. I. Taylor, M.A.; Messrs. Maxfield Sheppard, Stephen Lett, M.D.

CHURCH MUSIC COMMITTEE.—Revs. J. D. Cayley, M.A., C. R. Bell, Mus. Bacc., Robert Shanklin; Messrs. John Carter, Walter Darling, John Hague.

PRINTING COMMITTEE.—Revs. T. Walker, B.A., Joseph Fletcher, B.A., Alexander Williams, M.A.; Messrs. F. D. Barwick, Frank Wootton, and the Honorary Clerical and Lay Secretaries.

(To be continued.)

COOKSTOWN.—The regular quarterly meeting of the Ruri-decanal Chapter of West Simcoe was held at the parsonage, 27th and 28th ult. The clergy present were the Revs. W. R. Forster, R.D., Thos. Ball, J. Fletcher, M.A., A. C. Watt, A. Fletcher, B.A., W. F. Swallow, E. W. Murphy, B.A., A. W. Spragge, B.A., W. W. Bates, B.A., and W. H. Clarke, M.A., who was present by invitation of the incumbent of Cookstown. At 8 o'clock evensong was said in St. John's church by Messrs. Swallow, Forster, Spragge, and Watt, Mr. Clarke preaching an admirable sermon from the words, "Except the Lord build the house they labour in vain that build it." The congregation was much better than is usual at a week-day service, hymns were well and heartily sung, and the Psalms and Canticles were much better chanted than they generally are at a church where (as at Cookstown) an intoned service is the rare exception. It is very gratifying to find that at the two meetings held since last May much greater care was taken to have things "done decently and in order." It is to be hoped that Mr. Swallow, who has kindly consented to spend an hour or so at each regular meeting of the Chapter in giving its members hints as to the most effective manner of rendering the Church's public offices, may feel warranted in bringing such things before their notice. On the 28th, Saint Simon and Saint Jude's day, there was an early celebration of the Holy Eucharist; and, as things go, there was a fair attendance of lay communicants. Rev. W. R. Forster, was celebrant, assisted by Messrs. J. Fletcher, and A. W. Spragge. The service was semi-choral, the *Kyrie, Sanctus, and Gloria in Excelsis* being sung.

At a subsequent meeting the first thing considered was the proposed revised constitution of the Synod; and it was resolved: That section second is objectionable inasmuch as it does not provide that at least a majority of lay representatives from each parish must be resident in the parish which they represent; that section eighteen would unnecessarily increase the powers of the Executive Committee; and that section nineteen would empower the Bishop to appoint twelve members of the Mission Board, the tendency of such action being to take certain powers out of the hands of the Synod. That this Chapter most decidedly disapproves of the "Proposed Canon for Repeal of Portions of Canons Inconsistent with the Amended Constitution," inasmuch as it has a direct tendency towards the centralization of power in one committee.

Mr. Carry's motion as to the assessment of parishes was next considered; and it was decided to support it, provided that "the whole revenue of a parish" should, for purposes of assessment, be understood to mean only such revenue as is annually supplied by that parish for ordinary parochial expenses.

Arrangements were next made for missionary meetings in the Rural-deanery; and a programme will be issued as soon as possible. An essay on the Rubrics, commenced at the July meeting by Rev. J. Farncomb, B.A., is to be continued at the next meeting; also a paper on Sunday-schools to be read by Rev. A. W. Spragge, B.A.; and another on the reading of the Church's Public Services by Rev. W. F. Swallow; who also, at the urgent solicitation of the Chapter, consented to act as Precentor for the Rural-deanery.

Cordial votes of thanks having been passed to Mr. Clarke, for his sermon, and to Mr. and Mrs. Fletcher, and certain of the parishioners for their generous and lavish hospitality, there was brought to a close what was unanimously declared to be a very successful Ruri-decanal meeting.

The Chapter will next assemble, (D.V.) at Bond-Head towards the end of February.

HURON.

From Our Own Correspondent.

The Rev. S. Edelstein requests to direct all communications to Fairmount Post-office, Grey County, Ont.

KINGVILLE.—The Rev. H. Banwell, of Detroit, has been appointed to the incumbency of this parish.

CLERICAL APPOINTMENTS.—His Lordship the Bishop of Huron has appointed the Rev. Prof. Sage of the Western University to have charge of Trinity church, Lambeth, and St. Ann's church, Byron, both in Westminster township. He has also appointed the Rev. W. Hill, of Dufferin College to have charge of the congregation at Hyde Park, London township. These several churches have been ministered to by the Rev. Rural-Dean Fletcher, but as the ministerial labours of London East now demand his whole care, he has found it necessary to resign the other churches. The new church (St. Matthew's) will be ready for opening in a few days. It is very gratifying to find the Church still occupying new stations around the city as well as in the remote parts of the diocese.

BERLIN.—Rev. Dr. Beaumont, of the Church of St. John the Evangelist, was recently presented by his congregation with a purse containing \$114.50, as an instance of the good-will of his congregation.

THAMESFORD.—The annual missionary meeting of St. John's in this place was held a few evenings since. Addresses were delivered by the Revs. Mr. Seaborn, of Thamesford, J. W. P. Smith, and W. F. Campbell, diocesan missionary agent.

HYDE PARK.—A missionary meeting was held in this place on Friday evening, the 13th ult. The newly organized congregation have not as yet a church to worship in, and they held the meeting in the Methodist meeting-house. Addresses were delivered by the Rev. Messrs. Campbell, Fletcher and Smith. There was a liberal collection after the service.

SUNDAY-SCHOOL LESSONS.—To whom is to be credited the paternity of the Sunday-school lessons published, as it is said, under the authority of the committee of fourteen appointed by the Sunday school convention held in Cronyn hall? It was distinctly stated that the lessons were to be a version of the lessons of the Sunday-school Institute of England, merely revised to suit the circumstances of the Church here. The secretary of the committee by replying, will oblige many Church members.

INCHSOLL.—Special sermons on the Sunday school and its work were preached in St. James's church, by the rector, the Rev. E. M. Bland, on Sunday, the 18th after Trinity. The Sunday-school children attended the morning service in a body. The scheme of lessons prepared by the committee appointed for that purpose, has given anything but general satisfaction. The work seems to have been entrusted to one whose views were too narrow and illiberal to be satisfactory to Churchmen. The consequence has been that while many make use of that scheme, "the Toronto leaflets," some continue to use "the St. Catharine's leaflets," and others a series of leaflets published in New York, with the approval of the United States Churchmen.

C. E. Y. M. ASSOCIATION.—A special meeting of the above association was held in the Bishop Cronyn hall on Tuesday evening, Mr. F. S. Clarke, president, occupying the chair. The members present were: the Rev. A. Brown, Messrs. George Laing, John Labatt, John Weld, A. Huntley, and others. The meeting having opened in the usual way, the chairman announced the business of the evening, which was, to arrange for the winter season, the programme of religious services, and the entertainments. The Rev. Mr. Brown referred to the gratifying success that had so far attended the entertainments, and he proposed that the Rev. Canon Carmichael be requested to open the course of winter entertainments with a lecture. The Rev. Mr. Gemley had promised to give a lecture on the Spanish Armada, but would not be able to do so till after Christmas. Mr. Brown's suggestion was adopted. The entertainment committee was appointed, and it was resolved to hold a meeting of the committee and make immediate arrangements for the winter course.

RIDGETOWN.—The congregation of Church people in this village held their harvest thanksgiving service in the Opera hall, they being yet without a church building in this place. The prayers were read by the Rev. J. Downie, of Morpeth, who has charge of the congregation in this place, the first address was by Mr. Fisher, the incumbent of High Gate, and after the singing of a hymn, another by the Rev. H. Cooper, of Blenheim, which was quite unique and interesting, impressing with the sense of the activity and nearness of our God and Father in even the smallest things around, and who gives us the good that we enjoy knowing that we have need of these things. In the evening a dinner was given in the Town hall, and a concert afterward in the Opera hall. The musical talent of Ridgetown was assisted by friends from Chatham and Morpeth, making the evening very enjoyable. The following day Mr. Downie had the reverend gentlemen assist in the examination of the Sunday-school pupils of Trinity church, Howard and Morpeth, which was a very pleasing exercise on account of the proficiency exhibited. The subjects for examination in Trinity church, Howard, were the Book of Exodus, the Gospel of St. Luke, the Church Catechism, and the Articles. In Morpeth, the Book of Genesis, the Gospel of St. John, the Order of Morning and Evening Prayer, the Collects, and Church Catechism. The answers of the upper divisions of both schools would do credit to a class of Theological

students. In the evening after the examination a children's service was held in Morpeth, and quite a number of the pupils with their parents were addressed by the clergymen present. We cannot help thinking that more days of such exercises would be a blessing to the Church at large.

CLEARVILLE.—On Sunday the 23rd October, the new St. David's church was opened with appropriate services. At eleven o'clock the Rev. J. Downie, incumbent of Morpeth, and one of the former incumbents of Clearville, preached from 1 Cor. xv. 8, 4. At the administration of the Holy Communion which followed, a silver set of plate was used for the first time, which was presented by the ladies of the Gesner family. The Rev. W. Kally preached at 8 p.m., from 2 Chron. vi. 40-42. The sermon at 7 p.m., was delivered by Mr. Thos. Fisher, a graduate of St. Aidan's college, Birkenhead, the candidate for Orders in charge of the mission, from Eph. ii. 20. The efficient choir was under the direction of Mr. F. Wright. The services were largely attended. The church is of brick, in the early English style, and will accommodate 120 persons; it has been erected from plans by Lloyd of Detroit, at a cost of \$1,450. There is no debt on the church; great credit is due to the building committee, Messrs. Gesner, Ridley, Backus, McCrank, and Bury, and to Mr. Johnson of Highgate, the contractor, for the thorough and substantial manner in which the work has been executed. The site for the church was given by — Ridley, Esq. The collections taken up on Sunday amounted to \$47.

PORT STANLEY: Mission Church.—The injurious effects of an ever-fluctuating population added to the frequent changes of a resident clergyman, are some of the hindrances to be contended with in not a few Church missions. This, unhappily for the Churchmen at Port Stanley, has been the case there. The congregation has been always small, with members coming and departing, and the clergyman never permanent. Brighter days, we hope, are in the future for the Port. A newly formed mission church, ten miles distant, will be a strength to the weak church to whose minister the formation is mainly due. Missionary labours are not wholly in heathen countries. In the midst of a dissenting people the Rev. Mr. Dillon, the incumbent of Christ Church, has for some time held divine service according to the ritual of the old Church, and the result has been that there a new church has been established with promise of a blessing to the neighbourhood. This mission labour of Christ Church will doubtless be a source of strength to itself. The bond of brotherhood cannot be broken. All along the shore of Lake Erie and the great river, and from the inland hamlets now arise at the appointed hour one service of praise, one litany.

LONDON TOWNSHIP.—On Sunday last, the twenty-first after Trinity, St. Matthew's church, Governor's Road, was opened for divine service. It will supply a need greatly felt for some time. Rev. Mr. Fletcher, incumbent of London East, has laboured assiduously among the professing Church members in that neighbourhood, and, as a result of his labours, he expects the new church will be crowded with worshippers from its opening. He it was who established the church at Hyde Park, five miles west of the city. There the services are as yet held in a rented building—rented from the Methodists. The services are largely attended, not wholly by members of the Church, but also by many who had been Presbyterians and Methodists. Rev. Mr. Hill, of Helmutth college, has Hyde Park new in his care. Mr. Fletcher is also incumbent of Glanworth, township of Westminster. He now also holds week-day services in a private house five miles north-east of the city. At his last service there, there was a congregation of seventy persons. Some of them have offered to subscribe liberally to the building of a new church. Not only from a distance, but also from our immediate neighbourhood is heard the Macedonian cry: "Come over and help us."

MAXWELL.—Churchmen in the northern parishes are not relaxing in their good work. St. Mary's church in this village is being thoroughly overhauled, the ceiling is being raised, a belfry put to the front, and an addition to the rear.

STRATHROY.—At a recent meeting of the vestry of St. John's, it was resolved to build an addition to the church, and to make sundry improvements instead of a new building as had been proposed. The expenditure is estimated at five thousand dollars. The congregation of St. John's are very zealous, and they have within a few years accomplished much. This was originally a Scotch settlement. There are now in the town five dissenting congregations, where two churches would suffice. How many and great are the evils of schism.

The Western University from its union with Huron College, is a Church institution. The professors are all clergymen, and the lectures clergymen of the Diocese. The Rev. Canon Innes is lecturer on Homiletics, the Rev. Alfred Brown, on liturgics; the Rev. J. B. Richardson, Church history; and the Rev. A. Hill, on the Evidences of Christianity.

Mr. S. H. Blake, the late Vice-Chancellor, appeared in the court in London on Saturday last to make arrangements for the suit of Wright v. the Synod of Huron. The Rev. M. Wright is the rector of St. Mary's, and he sues the Synod for his apportionment of the Commutation Fund of the diocese. Mr. Blake has been retained as counsel for the defendants.

LONDON: St. Paul's.—This church, the *alma mater* of the Diocese (if we may so apply the expression) is undergoing many improvements. New boilers for heating the church are being put in, and the interior is being painted, and everything is being done to make it worthy of its position—the first church in Huron. Another week will complete the work.

A clergyman in this city, just after the issuing of the New revision of the Translation of the New Testament, made it the subject of his discourse in the pulpit, condemning, in no measured terms, the Authorized Version, and lauding the Revision. To him might be addressed the advice of the Roman writer: "Festina lente." The *Quarterly Review*, no mean authority, now contains a crushing criticism on the Revised Translation. Minute research and profound scholarship are brought to bear upon the work, the writer's conclusions being that the Revision is full of errors. Many of the emendations adopted are purely conjectural, and altogether the old translation is still the best. The article is written by one of the most eminent scholars of the day.

LONDON.—The Memorial Church Temperance Society had an evening entertainment in the school-room connected with the church, on Tuesday, the 25th ult. The chair was occupied by the rector, the Rev. J. B. Richardson, who has, since his appointment to this parish, taken an active part in the cause of total abstinence. After opening the meeting, singing a hymn and prayer, he addressed the meeting briefly. During the first year of the Society's existence ten public meetings were held, and there are at the present time one hundred and fifty pledged members. Cases of violation of the obligation were very rare. This was an encouraging sign, and it was hoped that the year just entered on would surpass all the previous efforts in the work which the members have in view, viz.: the reform of the drunkard and the encouragement of the young to abstain from the use of intoxicating drink. The programme of vocal and instrumental music was then carried out by Misses Raymond, Hartshorne, Oronhyaketa, and Mrs. White. There were addresses by the Rev. W. M. Seaborn and Mr. Wm. McGowan. Some who had not been members came forward and signed the pledge. In connection with the Society a Temperance coffee-house had been opened in the Market square, a house having been given to them free from rent by V. Cronyn, Esq. The managers after some time withdrew from the business, giving their interest in it to a private individual.

GET OUT DOORS.—The close confinement of all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feelings, poor blood, inactive liver, kidneys and urine troubles, and all the physicians and medicine in the world cannot help them unless they get out of doors or use Hop Bitters, the purest and best remedy, especially for such cases, having abundance of health, sunshine and rosy cheeks in them. They cost but a trifle.—*Christian Recorder*.

Correspondence.

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

MR. STEPHENSON ON SHAMS.

SIR,—In reply to my last Mr. Stephenson quotes Dean Aldrich as saying that "such expressions, as 'sweeping assertions,' 'extravagant statements,' are meaningless terms incapable of definition, used by weak reasoners." So I suppose I am a weak reasoner who have had recourse to a meaningless expression

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to cover my weakness. Thank you, brother Stephen-
son, for the compliment.

Perhaps I am, and yet my letter will probably ap-
pear to most people as strong in argument, and cer-
tainly as lucid as his own.

When Mr. Stephenson says in his first letter that
we are all going mad for titles, and characterizes a
lot of degrees indiscriminately as shams, he makes,
Dean Aldrich to the contrary notwithstanding, a
'sweeping assertion,' and 'extravagant statement.'

This requires no definition whether it is capable of
it or not.

As to reasoning, what are we to think of this:—'It
cannot be maintained that the Provost of Trinity
must be a man of great learning. Such a man is not
necessary and could not be obtained'—and, in
another paragraph, "It seems somewhat out of place
for a man who merits a Doctor's degree to undergo
an examination for it. Fancy Provost Whitaker sit-
ting down to be examined! And what if he was
plucked."

Now let us throw these rather mixed statements
into the form of a syllogism, just to see how they
will appear.

(1.) Trinity College does not require a very learned
name for Provost, and could not get one if it did.

(2.) But Trinity College did require and obtained
the Rev. George Whitaker as Provost.

(3.) Therefore Provost Whitaker was not a very
learned man.

Or we might commence with the other proposition
implied in the latter part of the quotation.

(1.) Provost Whitaker was a very learned man,
worthy of a Doctor's degree, admitted to be so learned
that the idea of his sitting down to be examined is
ludicrous.

(2.) But Trinity College does not require, and could
not get such a man if it wanted him.

(3.) Therefore the Rev. George Whitaker was either
never Provost of Trinity College, or if he was, he filled
a position for which he was unnecessary, and the
College got a man whom it could not get.

The suggestion that the Provost, notwithstanding
his great learning, might have been plucked if he had
undergone an examination for the degree he so richly
deserved, though mixing the matter a little more,
gives it that redeeming touch of humour for which
Mr. Stephenson and his countrymen generally are
so remarkable.

If any argument was weak it possessed the merit
of being a little more lucid than this. I protested
against Mr. Stephenson jumbling together a lot of de-
grees, some honorary, and some the lawful prizes of
an examination, and, of those which are honorary,
some deserved and some bought, and then stamping
them all as shams.

He gave me the idea of being a *Nihilist*, or at least
of having adopted the favourite motto of Odger *et hoc
genus omne*, "down with everything that's hup."

That my protest, and call for modification of his
'sweeping assertion,' and 'extravagant statements'
was not in vain, is evident from the generous conces-
sions of his last letter, in which he has granted every-
thing I asked for.

He then marks a distinction between "degrees
conferred by means of influence, or money without ex-
amination, and without merit," and degrees which
are deserved. That was exactly the modification I
claimed when I said "let him do justice to those who
have fairly won their honours, and then be as severe
as he chooses on those who wear titles which they
have cringed for, begged or bought."

He complains that he said nothing about *D.D.*, but
does he not know that it is, at Trinity, one of the
steps to *D.D.*, and is necessarily included in it? I
refer him to page 80 on the Calendar for 1881.

The fact that Trinity College chose to send to Eng-
land for its new Provost has nothing to do with the
matter.

There was no doubt a reason for that which does
not in any way reflect upon her own *glamini*. It was
natural that it should seek a Head in the ancient
halls of learning of the mother country where men
have advantages which this new country cannot yet
afford, and from which one would come with the
lustre of *prestige*, in addition to the grace of scholar-
ship.

From all we can hear of the new Provost he fully
justifies the wisdom of the choice.

In conclusion I beg Mr. Stephenson's pardon for
supposing that he was an *M.A.*; though there are hosts
of at least equally honest men, and no shams, who
wear the title.

Yours etc.,

K. L. JONES.

THE NORTH-WEST.

SIR,—In your issue of 3rd inst appears a letter from
the Ven. Archdeacon Bedford-Jones, in which he ex-
presses his opinion, "I do not believe in the follow-
ing up' duty pressed upon the 'Episcopal Church in

Canada' by my esteemed friend, Principal Grant, and
echoed by another friend. Let us boil it down along
with Mr. Leggo's fine sentiments. They just come
to this, that the 'splendid people,' 'the best blood
in Canada,' the farmers and others with full purses
and capital sufficient to purchase acres by the thou-
sand, are begging from the remnant of their poorer
brethren left behind in Old Canada to supply them
with the ministrations of religion. This seems to me
most absurd, &c." From this the writer goes on to
argue that Canadians should rather assist struggling
home missions, than the 'splendid people' of the
North-west. The first duty should certainly be done,
but the last *must not be left undone*. I would not write
a word in reply to the Archdeacon's letter, were it
not that I fear that some might appeal to it as a
reason for not helping our North west missions, and
were it not that, having myself fulfilled two years
engagement (1877-79) as a missionary in the diocese
of Saskatchewan, I am in a position to say some-
thing about the needs of the Church in her ministra-
tions to the white settlers. Against the position of
the Ven. Archdeacon, I would respectfully urge the
following considerations—but I must be very brief.

I. *Church settlers are often too few in any one locality
to support a clergyman.* Let me illustrate. In Decem-
ber 1877 I happened to be stationed at Battleford.
The European and Half-breed population was not 150,
and yet it contained four or five Christian denomina-
tions. To minister to these there were a Roman
priest, a Presbyterian minister, and myself. Of
course it would be "absurd" to expect the mere
handful of each denomination to support its own
pastor. O the beauty of a divided Christianity.

II. *The great mass of settlers have not 'full purses' and
'thousands of acres.'* There are, indeed, in the cen-
tres of population, speculators, traders, and others
who are making fortunes, but only a moderate pro-
portion of these are Churchmen. When wealthy
Churchmen of Canada more generally set the example of
consecrating a large part of their means to the service
of God, then it will be time to call upon the wealthy
in the North-west to do likewise, and dispense with
outside help. But we have to deal with the vast
majority of immigrants—the farmers. The very fact
that they have removed from their old homes is pre-
sumptive evidence that they could not succeed in the
East, and that they required to better themselves.
Those who bring a little capital soon more than ex-
haust it in purchasing and stocking their farms, and
those who have none must look forward to years of
hard work and closest economy, before owning a farm
capable of supporting a family. In either case, it
usually requires several years of overwork and care-
ful management to make a farm remunerative.

III. *When immigrants become able, they will cheerfully
support the Church in their own midst, and send her mi-
nistrations to others.* It has been proved by experience
that from the very first, settlers will cheerfully keep
the missionary who comes to them. They have little
or no money to give, but they will give land, labour,
&c. for a church, and when they begin to stand upon
their feet, they make up what they can towards a
stipend. See how nobly the Anglican Church in Win-
nipeg is working. "Heavily taxed to support her
own clergy and Divinity School, and to erect her
much needed church and college buildings, she does
more. At this early date, with true missionary spirit,
she is sending assistance to the missions further west,
setting a grand example to the other Provinces.
Winnipeg, at least, does not say to us, "Go," she
says come with us to build up the Church in the great
North-west."

IV. *If the Church does not look after her children in
the North-west, the denominations will.* There are
faithful Presbyterian, Methodist, Baptist, Congrega-
tionalist missionaries, well-supplied from Old Canada
with the means of support, who are anxious to gather
the settlers into congregations of their respective de-
nominations. If these bodies are willing to sow
liberally, we cannot wonder if their harvest will be
abundant; and if our dear old Church of England
should just now forget her own children in the North-
west, her future generation will have cause bitterly
to mourn. But the Church does not neglect them,
and she will not; and if she will but persevere in the
noble work which she has undertaken, she may stand
foremost in the work of Christ, from Algoma to the
Rocky Mountains.

I might enlarge upon the foregoing topics, and
besides that, show how necessary, in new countries,
is the work of the missionary for founding and *orga-
nizing* congregations, and for looking after the scat-
tered sheep—but want of space compels me to desist.
I am sure that the Ven. Archdeacon will forgive me
for taking exception to some of his statements, as my
object has been simply to show some points in which
my personal experience is at variance with his "opin-
ion," and to help a work which he most heartily ap-
proves, the planting of our beloved Church in the
great North-west.

I am, yours truly,

GEORGE FORBES.

St. Catharines, Ont. 4th Nov., 1881.

Family Reading.

DO YOU REPEAT THE RESPONSES?

THIS question is easily answered by any one at-
tending our services, for on the part of the majority
of nominal worshippers, there is a dead silence
throughout the service. Why is this? Is it because
it is not generally understood that all are supposed to
join, and lift up their voices in the congregation? Or
is it because the minister is looked upon as the proxy
for all present, and that the congregation is but an
audience? A responsive Liturgy has the best of
reasons for its preservation. Imagine the difference
between the worship of a congregation of which a
few feeble voices are saying the General Confession
with the minister, and that of a body of voices unit-
ing in saying: "We have erred and strayed from
Thy ways like lost sheep. We have followed too
much the devices and desires of our own hearts."

It may, perhaps, be said that we cannot respond,
because it would not be the expression of the de-
sires and emotions of the heart. But we are told
"Draw nigh to God, and He will draw nigh to you."
If we learn to give ourselves up to worship when we
are professedly engaged in it, we shall soon learn to
make what the Church puts in our mouths our own,
we shall soon get to see that the secret desires of our
hearts are therein contained and laid before God.

A TOUCHING STORY.

ONE rarely meets a bit of more touching romance
than is found in the following story, that comes from
Wales: "Years ago some Welsh miners, in exploring
an old pit that had long been closed, found the body
of a young man dressed in a fashion long out of date.
The peculiar action of the mine had been such as to
preserve the body so perfectly that it appeared asleep
rather than dead. The miners were puzzled at this
circumstance; no one in the district had been missed
within their remembrance, and at last it was resolved
to bring the oldest inhabitant—an old lady long past
her eightieth year, who had lived single in the vil-
lage the whole of her life. On being brought into the
presence of the body a strange scene occurred; the old
lady fell on the corpse, kissed and addressed it by
every term of loving endearment, couched in the lan-
guage of a bygone generation. He was her only love;
she had waited for him during her long life; she
knew that he had not forsaken her. The old woman
and the young man had been betrothed sixty years
before. The lover had disappeared mysteriously, and
she had kept faithful during that long interval. Time
had stood still with the dead man, but had left its
mark on the living woman. The miners who were
present, were a rough set, but very gently and with
careful eyes they removed the old lady to her house,
and the same night her faithful spirit rejoined that of
her long-lost lover."

A London chemist has just analyzed the water of
the Mohammedan "holy well" Zemzems, at Mecca.
He finds it of the most abominable character: in fact,
sewage. Small quantities of this water are sent
every year to distinguished Mohammedan persons in
all parts of the world, and some of the Indian sove-
reigns have officers called keepers of the well, whose
duty it is to send them water from this "holy well."
It is surmised that in this way Asiatic Cholera is
propagated.

This grateful heart cannot hear its song,
But angels listen the whole day long.

AT A LOSS FOR WORDS.—The pleasure which I
hereby attempt to express cannot be half conveyed
by words. Physicians of very high character and
notoriety have hitherto declared my rheumatism to
be incurable. Specifics, almost numberless, have
failed to cure or even alleviate the intensity of the
pain, which has frequently confined me to my room
for three months at a time. One week ago I was
seized with an attack of acute rheumatism of the
knee. In a few hours the entire knee-joint became
swollen to enormous proportions, and walking ren-
dered impossible. Nothing remained for me, and I
intended to resign myself as best I might to another
month's confinement to my room and bed, whilst suf-
fering untold agonies. By chance I learned of the
wonderful curative properties of St. Jacobs Oil. I
clutched it as a straw, and in a few hours was en-
tirely free from pain in the knee, arm and shoulder.
As before stated, I cannot find words to convey my
praise and gratitude to the discoverer of this kind of
rheumatism. CHAS. T. STRICKLAND, Boston,
9 Boylston Place and 156 Harrison Avenue.

FLOWER

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THE GREAT GERMAN REMEDY FOR RHEUMATISM,

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

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A MARVELLOUS SUCCESS!!

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"I would Not take \$1,000 for my Brush"
If I could not replace it. Its effect is marvellous. **FLINY F. SMITH,** 215 Fulton Street, N. Y. Mr. Smith is a gentleman well known in this City as a Law Publisher, and also as a Director in several Public Institutions of New York. Head Office "Domestic" Sewing Machine Co., New York. Dr. G. A. Scott, Dear Sir, Permit me to add the testimony of my wife to that of the many others who have been benefited by the use of your Electric Brush. She has for years been a sufferer from Neuralgia in an acute form, but since I obtained for her one of your Brushes, she has experienced entire relief. Please accept her sincere thanks. Over 7,000 similar Testimonials can be seen at our office. **HENRY HANDELSON,**

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For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss GAZDAR, Lady Principal, Hellmuth Ladies' College, London, Ontario, Canada.

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For admittance and particulars apply to the Rev. F. C. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

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Miss SINCLAIR, formerly of the Church of England Ladies' School, Ottawa, will RESUME her classes on Wednesday, September 7th. Borders to return Tuesday, the 6th.

To sisters and clergymen's daughters a liberal reduction is made.

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

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

Michaelmas Term will begin Thursday, September 8th.

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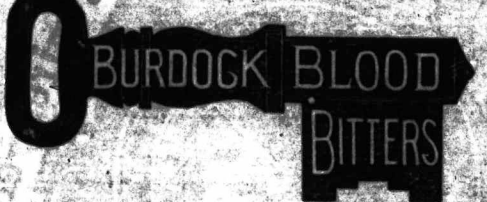
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