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THURSDAY, JULY 29, 1880.

**A**MONG the antiquities recently received at the British Museum from the excavations at Babylon, is a fine clay cylinder of Antiochus the Great, containing sixty lines of cuneiform writing in a perfect state of preservation.

In Ireland, men are everywhere secretly drilling, arms are being largely imported into the country, and preparations are being made for a rising on a scale never before seen in the country.

A canoe has lately been captured near Sierra Leone containing a hundred and fifty slaves. The person who captured the canoe had five pounds sterling a head for his trouble.

The colleges of the Jesuits in France have been closed by order of the Government. The law officers at Versailles have resigned rather than have any share in carrying out the order. Procureurs in other parts of France have done the same. The cause of the Jesuits has found able defenders in the Dukes of Audiffret-Pasquier and Broglie, whose splendid speeches made a great sensation.

Diplomatic relations have been broken off between Belgium and the Pope. The Bishop of Tournay, who was said to be insane, has communicated despatches establishing the duplicity of the Vatican. Hence the trouble.

The Berlin Conference has adopted a boundary for the Greek Kingdom very favorable to it. Thessaly will be included and that part of Albania south of the Kalamas. It adds eight thousand square miles of territory to Greece, and four hundred thousand men subjects, a third of whom are Moslems.

The Bill for legalizing marriage with a deceased wife's sister was lost in the House by only eleven votes. Two Bishops voted or paired for it, as well as the Prince of Wales, the Duke of Edinburgh and the Duke of Connaught.

A letter from Mr. Horsley, Chaplain of Clerkenwell Prison, states that out of fifty boys brought to prison, whose ages varied from nine and a half to sixteen, no fewer than forty-eight had been Sunday School scholars; forty-two had attended regularly; twenty were still on the books, and twenty-nine had received prizes.

It was expected that when Bishop Byle was consecrated he would have displayed at least one episcopal virtue, that of holding his tongue; but an English contemporary remarks that "in silly and indiscreet talk he has left even the most brilliant efforts of Bishop Ellicott far behind him. He has calmly informed the public that he was brought up as a man of fortune, and was about to enter Parliament when his prospects were all changed

by his father's bankruptcy; and the impression is suggested that, like one of the descendants of Hophne and Phinehas, he must have said to some Bishop, 'Put me, I pray thee, into one of the priest's offices that I may eat a piece of bread.' Then he said that 'when he had accepted the Deanery of Salisbury he felt like a dog with his tail between his legs.' "

The finances of the Society for the Propagation of the Gospel are greatly improving. For the five months ending May, there has been an increase of the funds of £8,106 stg.

The Duchess Dowager of Cleveland has presented a third sum of £1,000 stg. to the Bishop Suffragan of Nottingham, toward the endowment of the proposed new Bishopric of Southwell, and a further sum of £500 towards the provision of a palace for the future Bishop.

In a country parish in Kent, the "Salvation Army" have lately held a funeral "service." Beginning at 2:30 on a fine summer's afternoon, they continued their service with a short interval for refreshment, until 7:30. We may imagine the kind of thing likely to go on in the churchyards under the operation of the new Burial Act.

## THE TENTH SUNDAY AFTER TRINITY.

**T**HE lament of Christ over His beloved city, Jerusalem, is one of the most affecting portions of Holy Scriptures; but it indicates, also, the feeling He has for all who neglect the manifold gifts of His Holy Spirit, which He has poured upon us abundantly, but which His Church has been slow to avail herself of to the full extent the Giver intended. The Church is still far too worldly, too much inclined to organize her institutions after a worldly model, and too little disposed to accordance with her purely spiritual character. Her object—the purpose of her existence—is entirely spiritual: Christ's Kingdom in this sense is not of this world; and all the instruments and appliances for the furtherance of Christian objects should be as purely and entirely spiritual as possible. The treasure we have is doubtless contained in earthen vessels which require sustaining in some respects by earthly channels; and the exhibition of Christianity has to avail itself, to a large extent, of earthly materials; but the Church need not therefore model herself after each successive phase of the world's changing moods, which are, and ever were, and ever will be as variable as the hues of a cloud that receives the rays of the setting sun. We know not now much the whole Church of Christ has already lost by not embracing the opportunities and blessings offered to her. We have no reason to believe, from anything contained in the Holy Scripture, that the spiritual gifts enumerated by St. Paul in the Epistle for this day's communion office, were intended to be confined to the Apostolic age. But the Church has nevertheless lost, for a time at least, the splendid endowment of that age—doubtless in consequence of her unfaithfulness to the grace of God. And those endowments were magnificent, beyond most of our ideas upon the subject. There were gifts of healing, discernment of spirits, working of miracles, divers kinds of tongues, the interpretation of tongues; and all, indeed, that could ensure

the attention of men and secure the authority of the Church. But when the kings, and senates and municipal organizations began to take the Church under her wing, they interposed a cloud between herself and the Divine Spirit; and what she gained by worldly policy, she lost in spiritual power and authority.

We must remember that the most important spiritual gifts are still left to us. Christ, unseen but ever near, is with His Church. This is the day of our visitation, and we may be drifting into circumstances beyond our control. It is surely better that Christ should welcome us to Himself to-day, than that He should spurn us from His presence to-morrow.

THE REV. T. R. JONES.

**A** LETTER appears in the *Catholic Record*, June 19th, from the Rev. T. R. Jones, a young clergyman in the Diocese of Huron, in which he professes to give some of his reasons for his present perversion to the Church of Rome. The letter is too long for insertion and contains nothing new on the grand bearings of the controversy. He thinks he has communion what he takes to be the marks of a true church,—Unity, Catholicity, Apostolicity, Infallibility. Mr. Jones is the same who, not long ago, while incumbent of Christ Church, Belleville, lapsed from Christianity altogether, but in a few weeks changed his mind again, and, returning to Huron Diocese, became incumbent of Walkersville, a charge which he has now resigned to be received into the Romish Church. Mr. Jones' short religious history is not without its moral, and it is on this account that we draw attention to it at all. He was educated at Huron College, was an Orangeman and Ultra-Puritan, and was called to Christ Church, Belleville, by the Puritan faction, who were at the time uproariously striving for mastery in the churches in the city. He at once became the leading spirit of the party. He denounced the sign of the cross, omitted the Athanasian creed, issued a monthly *Parish Guide* of the no-Popery stamp, published a sermon against the Venerable Bishop of Fredericton's charge, delivered at the last Provincial Synod, on the ground of Ritualism, and, in short, rode the Protestant horse to the entire satisfaction of his constituents. But to one of Mr. Jones' independent temper his servitude to bigotry and intolerance must have been galling. No wonder he sighed for liberty, and looked about him for some way to escape from his trammels. But, alas, being ignorant of Catholic truth and Catholic principles, he could see no middle ground between mere Protestantism and Infidelity; and this latter offering him the freedom of action for which he craved, he lent a charmed ear to her siren voice and flung away his Faith. His infidelity was thus a direct rebound from irreligious Puritanism. Not finding, however, in scepticism the satisfaction which he had hoped for, he shortly recanted, and it is instructive to observe in his letter to the Bishop of Ontario upon the subject that, while he desires to resume the work of the ministry, he expresses at the same time his decided intention never again to become a party man in the Church. Since Mr. Jones' return to Christian belief, it appears that his mind has been unsettled upon the question of The Church. Mere negative principles giving him no satisfactory answer to his enquiries, and, in ac-

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cordance with the views in which he had been educated, making light of the claims of the Anglican Church to Catholicity and Apostolicity, the only refuge he could find was Rome. "For myself," he says, "there appears no logical *via media* between this Church and open infidelity."

Against Mr. Jones, personally, we do not wish to utter one harsh word. In his erratic career we rather give him credit for sincerity of purpose, and certainly congratulate him on not having remained in total unbelief, but we would point the moral of his history as showing how near blatant Party spirit, which is destructive of charity and humility, is to the denial of all religion, to infidelity; and that nothing will really and effectually withstand the Papal pretensions except Catholic Faith, which is alone the "Pillar and Ground of the Truth."

#### QUESTIONS ANSWERED.

A CONSIDERABLE portion of the correspondence addressed to us privately, consists of questions as to facts or principles requiring direct answers which may be much better attended to in a separate department. We therefore purpose to devote some space to this object, which we trust will prove both useful and attractive. Some questions may require considerable research to furnish answers to them, and as libraries of reference are not very numerous or accessible in this country, a little patience may have to be exercised in waiting for the solution. Some of our young readers may meet with difficulties on which they desire information. If they will send us some questions we will give them the required information.

The following are some questions which we have been asked, with the replies we make:—

DEAR SIR,—I have a child I wish to have confirmed by the laying on of hands. Will you be so good as to tell me what is the age at which the rite should take place?

HARRY BAKER.

The Church has fixed no age for confirmation; but requires the sponsors to bring the children to the Bishop for that purpose as soon as they can say the Church Catechism. So that a Bishop has really no right whatever to fix a certain age for the purpose. Still, many Bishops do fix an age—many of them 14, others 16, &c. We knew Bishop Tonsdale, of Lichfield, on one occasion in Wolverhampton, to confirm some children at the age of eight or nine. If any age is to be regarded as Scriptural, it would appear from our Saviour's example that the age of twelve is not too young for children publicly to dedicate themselves to God. We are persuaded that much harm is sometimes done by deferring confirmation too long. Oftentimes the delay appears to arise from the mistake of supposing that confirmation is a kind of certificate of grace already received, instead of a means by which it is to be obtained.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 22.

ODDS AND ENDS.

DURING this hot spell sustained attention is not easy; we shall, therefore, break up this number into sections, each dealing with a topic quite enough for a mouthful but not adapted for a meal. Our article on "Not Dancing to Dissenting Pipers," has been honored by the notice of "By-stander," who frankly withdraws from the position he held in relation to our views being a mere reflection of social prejudice, in gentleman-like deference to our protest against its truth. "By-stander" still, however, accuses us of rudeness in speaking of those who dissent from us as "dissenters." We fail to see on what ground the wor-

"dissenter" is objectionable; it is an exact term and a true term, and can only offend those who dislike exactitude and truth in verbal expression. Prof. Goldwin Smith knows too well the value of a good word to object to this one, when we assure him and all it concerns that by "dissenter," we mean one who dissents from the Catholic Church, be he honorable or dishonorable in a social sense.

We turn to another topic, suggested by a previous article on "Exchange of Pulpits," in which we satirized the movement as a hollow piece of sensationalism. The Congregational body were, by their organ, most indignant at our judgment; they denounced us as bigots and condescended to read us a lesson in charity. We have waited for a few short weeks, to watch how long this bogus church unity would last, and, behold, it has gone off into space like a radiant bubble of soap. The Dundee Free Presbytery has touched the thing, and lo! it has burst; that body has condemned one of its members for inviting a Congregational minister to fill his pulpit, because his views are not in accordance with the Presbyterian creed. So passes away the glory of dissenting church unity, which, some said, was the aurora of the millenium. Strange, men do not see that a bundle of sticks cannot be made a living tree, however tightly they may be forced together by an external bond. These wayward societies called "Churches," are fast discovering their isolation; their ludicrous efforts to invent a system of unity is very hopeful, however, as they will eventually turn from the broken cisterns of human devices to the Divine fountain of living unity and life, the Catholic Church.

From dissent on one wing, we will turn to get a lesson from that chief of dissenters, the Pope of Rome. Recently he has presided at a meeting of theological students who debated questions in dispute between Rome and the Catholic Church. The practice of engaging in general debates on controverted topics is of inestimable value to students. In the Divinity colleges of Nonconformity, weekly or monthly discussions are conducted, in which students are trained under the eye of a Professor to state formally the various positions of different schools of thought and to conduct a debate thereon. Now and again the discussion widens out into topics outside mere sectarian theology, and the case of Rome against Protestantism is considered, or Calvinism against the Catholic Church, or Unitarianism against Trinitarianism, or Atheism against Theism, or natural against revealed religion, or modern science in its anti-Biblical aspect. These exercises stimulate the students to habits of reading and study outside of the college course; they tend to ripen the mind, to develop it, to strengthen it and render the mental faculties more ready and elastic. A student who has paid diligent attention to the extra-collegiate course leaves college familiar with every form of objection to revealed truth and to all the views of doctrine of various churches. He can hardly be taken by surprise at any time by a disputant; he has gone over ground carefully, searchingly, and scientifically, while a student, which other men keep stumbling upon in after years without any chart or map to help them to explore. They are like navigators who have tested the shoals and depths and currents and winds of all waters, and can thus boldly conduct others in channels of enquiry from which the inexperienced shrink in fear.

Instead of our Divinity students frittering away time, as we know they do, in debating the customary absurdities of a discussion club, they should be organized under the headship of an experienced, well read President, a good logician, one familiar

with the art of formal debate, and should handle topics having a direct bearing upon the business of their lives as theological teachers and guides.

The attack made by the Rev. S. Gladstone on Sunday Schools seems to be sadly over-estimated. Eccentricity is the only chance certain men have of obtaining public notice, and a very commonplace person with such a name as "Gladstone" is under serious temptation to do something to secure attention outside his own parish. That he is a very incapable manager of the young is manifest, from his picture of a Sunday School being a scene of riotous confusion. It is not surprising, therefore, that his Sunday School is a dismal failure and nuisance, and that when, on the one hand, the Rev. S. Gladstone sees his school as he pictures it—a confused mob, where no teaching is possible—and hears, on the other, the Sunday School system so loudly praised, no wonder he gets angry and declares that "no institution has been so outrageously overpraised." A very general mistake is made here in estimating the public utterances of the English clergy. It is difficult to realize in Canada how infinitely varied, how thoroughly individualised are the clergy of England whose "livings" are freehold, who for not one cent are dependent on the people. This freedom develops all the singularities, oddities, humors and originalities latent in the clergy, and it is by no means uncommon for the bearer of a great name enjoying a family living, who is shut in by fate within a small remote parish, to do and say very strange things in order to assert his independence of clerical conventionalities, and to acquire a notoriety which helps to console his solitude in a country parish and flatter his vain conceit that he is fitted to adorn a more prominent position. Hence this attack on Sunday Schools by the Rev. S. Gladstone. It is not worthy of a more serious reply. We rank it with another clerical speech we once heard by the bearer of even a more distinguished name, wherein it was stated that the Sunday School was a violation of the Sabbath and a subtle attack on clerical order! The school of this critic had proved also a shocking failure, owing to his bad temper and want of tact. To these causes is owing all the opposition or indifference of the clergy who with Mr. Gladstone consider the Sunday School "over-praised."

#### ARGUMENTS IN SUPPORT OF A DIOCESAN MINISTRY.

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

My second proposition is, that a Diocesan Ministry should be acknowledged and conserved by acknowledging length of faithful service in the Diocese, and in making provision that the salaries be proportioned in amount, according to such service. This position is sustained by the conclusion previously arrived at. What is commended to us by man's moral sense as deserving of gratitude, and as actually appreciated by the recipients of the benefits of Christian love and labor, and as it stands connected with those individuals by whom such benefits are conferred,—such principle should be, at least, equally potent with the body corporate, the Church in its legislative aspect. They, in such capacity, may fully be expected to conserve the principle in the discharge of the functions entrusted to them. It may be said that the principle is acknowledged, and practically, as far as funds are available.

The constitution of a Widows' and Orphans' Fund and Superannuation Fund is an acknowledgment of the principle, and a valuable practical acknowledgment. In relation to both of these Funds there is great cause for gratification and appreciation of the efforts of our Bishop, while we are thankful to the great Head of the Church for our advantages, as compared with other Dioceses. Still, I do but regard it as an argument for



the principle herein advocated; and I believe that it is financially practicable. All, I believe, will concur that the acknowledgment referred to, ought not to be limited to the years of infirmity or superannuation, or to a care for the widows and orphans of the faithful ministers who have long served in the Diocese. What we believe truth and justice requires, and what we advocate, is not a maximum or a superfluity; but a minimum required as a working rule for the actual wants of the Diocesan clergy and for those of their families. If these suffer, not only does the Church suffer in all its interests, but religion suffers when its faithful ministers lack that recognition from the Church which they are entitled to expect, and which it is able to afford them.

I do not now deal with the question of finance, but with the force and rightfulness of the principle. The denying or the ignoring of the principle in its application to the clergy of the Diocese while doing its work and Christ's work, and when they don't need its aid—both moral and pecuniary—is most deeply felt. It is not needful to dilate upon the difficulties necessarily resulting from the requirement of a clergyman to maintain himself and his family, as is even necessary to his beneficial influence upon his people, and also to meet the expenses of a horse and vehicles, upon \$700 a year with house. If he has a large family, the difficulties are increased. It is sad enough and bad enough in the abstract, but much more so when this applies to men, a large part of whose life and the best of whose strength has been spent in advancing God's cause in this Diocese. Nor does comparison with other Dioceses in this respect help the matter. Two wrongs do not make a right. I think that it cannot be denied that the men who have built up the Diocese have a prior claim upon it; and that if their actual wants are not met, not only does the Church as an organization suffer, but it suffers in a vital part.

There is one objection urged against this principle, that I will here deal with, and only one. Other exceptions are such as any rule is liable to. The ministry is, by some, put in the same class as the professions of law or medicine, and it has been said, as there are failures in these, so will there be in the ministry. So, we are not to recognize the principle of length of service. The ministry in its members must stand or fall with those of other professions. I will here simply deny the analogy and afterwards deal with its merits.

First, be it said that the Holy Scripture nowhere lays down such a test of an accepted ministry. If we go to the Old Testament, God's official servants or ministers are likened to watchmen, whose duty is to warn the people of danger. (See Ezekiel, 3: 17-21.) When that duty is faithfully performed, it is explicitly said, "thou hast delivered thy soul." So also are they likened to shepherds, whose duty it is to lead the flock. So, also, when that duty is done faithfully, the requirements of the Most High are fulfilled.

In the New Testament they are likened to stewards whose duty is to be faithful in dispensing the "mysteries of God." So, of messengers, or ambassadors, whose duty is to deliver tidings. So the "crier," or public preacher has similar duties to perform. (See Ex. 21: 8; 2 Cor. 19; 1 Cor. 4: 1-2.) The injunction to the steward is to be faithful. The final eulogium to him, as well as to the faithful members of Christ, is "Well done, good and faithful servant." As has been well said, not talented servant, influential servant, or successful servant, but "Well done, good and faithful servant."

And our Church, in her beautiful ordination service, re-echoes the same: "And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge ye are called: that is to say to be watchmen, messengers, or stewards of the Lord: to teach and to admonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved thro' Christ for ever."

This may well be regarded as conclusive and sufficient evidence, but it is endorsed by reason and

true moral sense. The Scripture doctrine concerning ministerial success is, that it is not man-made, but God-given. Given as it pleases Him. "I have planted, Apostles watered, but God gave the increase." So says the Apostle: God is all. So also says the true Christian minister: he readily gives all the praise of success to God,—just as his faith says when under trial, that his labor is not in vain "in the Lord." But the illogical character of the analogy before referred to, is at once seen when we consider that the office of the Christian minister requires him to deal with matters over which he himself, by no law whatever, can have any control. The message is God's, and the result is equally His. In such analogy, the spiritual element and the great fact of man's deep-rooted enmity to it and to God, is eliminated or ignored. Were it a matter of brain power, or physical energy, or influences merely human, to reach human evils, it would indeed be totally different.

But we may ask, What is intended by the word "success"? It is quite possible that this may be regarded from different stand-points. As it relates to a Christian end it must, logically, be based upon Scripture principles. What, then, is Scripture teaching as to the object of the Christian Ministry? The answer, it will be admitted by all, is the conversion of souls by testimony of the Word. The end, is a spiritual end. It is both the conversion of sinners and the building up, spiritually, of God's people in faith and holiness. This is the necessary and the primary object. We look, also, as a consequence of this, for material results: but by this way. So Scripture requires it, as fruits of faith. This, it is both evident as well as Divinely declared, is given as He will.

"Duties are ours: events are God's."

We rejoice when we see such tangible fruits, and in such connection, as the outcome of faith and love, and we thank God. This, in the individuals by whom it is manifested, we regard as full and declared success of our work. There may, however, be a success that is not declared, and there may be a success that is simulated: apparent, but not real.

It is quite probable that outward objects and personal ends may occupy the first place in the mind, and may be the first object sought. Human nature is frail, and the visible Church is a very mixed body. Great are the responsibilities, difficulties, and dangers of the Christian ministry. These untoward objects, as indications of apparent success being put first by the corporate body; will there not be a very great danger of such a practical tendency being simulated? Material things being put first, and popularity, which is only another name for "success," being made indispensable, it amounts almost to a necessity that duty will be compromised in order to obtain it. But, much as the loving minister of Christ may desire to please all men, it must be "for their own good and edification." The solemn words of our Savior, "Woe unto you, when all men speak well of you," can never become obsolete. Let me ask, Does the popular minister, in the general sense of the term, correspond to the Scripture requirement of a faithful minister? I shall not attempt a full description; a synopsis may suffice. The popular demand requires,—First, agreeable social qualities, in this sense, viz.: that he will patronize the genteel worldliness of the average Church membership of the day, in his social life. Secondly, he must be a good public speaker, not by any means synonymous with an able, and faithful expounder of God's written Word. Nay, that is quite another thing. In fact many, if not most of its' truths are, been in this circle, becoming more unpopular. So, be it remarked, that the popular and subservient may, for a time, succeed in being popular until some other appears on the scene who, for some reason or other, is more so.

Let me here read a remark made to me by a gentleman in a large city. He expressed the opinion that the Church was not sustained by the religious element, but by the social element; and that by social attractions it was enabled to maintain a hold upon the people. That nine-tenths of the people care little for what is taught in the pulpit; but, as to that, the money influence of the

people would gradually change the Church, and that the old Creed would so disappear. Here is something for the Church to ponder, as it comes from a representative man. Again, let us notice that there may be a real success with small tangible results. The Missionary history of India may suffice for an illustration. It was said that the missionary labors of the devoted men who sowed the first seed of His Word in India were all utter failures. How has the late harvest of souls in Tunniveley disproved the fallacious statement! The same may as truly be said of our home missions. The same heroism is shown here; the same faith and patience. There is, and must be, the same success. We believe it.

The elements being the same, under the hand of the same God, the results are sure, in His way, and in His time. From the above it may be seen that there are, at least, two sorts of success. The one is paraded with a grand flourish of trumpets; the other is "still but deep." The one is transient; the other is permanent. The one is simulated; the other is real. The one is human; the other is Divine, both in its source and character. We have the best authority for saying that there is a time when real success will be known, and that time will be a revealing of secrets. (See 1 Cor. 4: 5.) Our Lord tells us that "the last shall be first, for many that are first shall be last."

The least, then, that we can say is this: Let us leave the matter of success as God leaves it, for the great future. God requires and we may require faithfulness, but we cannot, because He does not, require success. Let us judge nothing before the time, (as to this) until the Lord came, "but in view of all this, let both grow together until the harvest," and leave this matter to the final scrutiny of the Great Master. For the present, the rule of the body corporate, must be His rule, i. e., Faithfulness.

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

##### THE ROMAN CHURCH UNCERTAIN IN MORALS.

Again, one great use of religion—in one sense the very greatest use—is to guide and govern man's conduct and morals. It is of the utmost importance, seeing how man's own standard of right and wrong shifts and wavers, according to the fashion of the day,—as, for example, in the last century, drunkenness was popularly thought no disgrace,—that the Church should have a fixed and certain rule of morals, and that rule as pure and lofty as in God's own Word. Yet the Roman Church not only has got no such standard now, but has actually set up one which is lower and baser, and more uncertain by far, than the popular one of ordinary folk who make no pretence to be religious. It has come about in this way. Partly in order to make religion a very easy thing, so as to prevent men from shaking it off altogether; but partly also to provide excuses for many evil things constantly said and done to promote the interests of Romanism itself, a system has been steadily built up, called *Casualty*, for dealing with separate cases of sins which, at any rate, seem to be condemned by broad, general laws of God. And this *casualty* is now governed by a principle called *Probabilism*: the simple meaning of which is this: that if something be plainly forbidden by God's law of morals, and you have a mind to do it, you may do it in the teeth, not only of the Bible, but of most of the chief writers on morals, provided you can get an opinion of one casuistical writer in your favor, even though it be plainly weaker and less probable than that of those who bid you obey God's law. It is just as if a man could claim acquittal of any crime he had committed, though forbidden by the laws of Great Britain, and punished scores of times over by the courts of justice, if he could plead that he got an opinion from some tenth-rate barrister that there was no wrong in doing it. If, as a matter of fact, a high line were taken by Roman casuists on moral questions, perhaps no great practical harm would be done by this theory; but there is hardly any sin, however heinous, for which they do not find excuses. And the chief authority on morals now in the Roman Church is Saint Alfonso Liguori, whose teaching all Roman Catholic confessors are now free to follow in the confessional, since he has been ranked of a "Doctor of the Church." As a Saint, according to Roman doctrine, there can be no error in his writings; but as a Doctor not only is there no error, but it is necessary to admit his teaching (Benedict XIV., "De Canonization," iv. 2, xi. 11). Now, he says, for example, (1) that the actual assassins of a man are not equally guilty with their instigator, whom he admits to incur excommunication ("Theol. Moral."



iv. 364); (2) that if A murder B, in order that C may be suspected of the murder, and thereby suffer loss of any kind, A is not bound to make C any compensation, unless he be a "worthy" person (iv. 587); (3) that if a clerical adulterer be caught by the husband, he may lawfully kill the husband, and does not incur "irregularity" thereby, provided his visit was secret, so that he had a reasonable expectation of escaping detection, though, if he have openly braved the danger, he does incur irregularity (iv. 598); (4) that an adulteress may deny her sin on oath, either by saying she has not broken the marriage tie (since adultery does not void it); or, if she have gone to confession, that she is innocent of the sin, because it has been washed away by confession; or, again, that she has not committed it, i. e., so as to be bound to acknowledge it (iv. 162); (5) that a man may swear aloud to any false statement, provided he add some true circumstances in an undertone, unheard by the bystanders (v. 168); (6) that it is lawful to swear to a quibble or to perjure one's self before a judge, if any great loss or inconvenience would follow to a witness from speaking the truth (iv. 151-6); (7) that a nobleman, ashamed to beg or work, may steal to supply his needs if he be poor (iv. 520). Further, Liguori republished as a text-book, and dedicated to Pope Benedict XIV., the "Marrow of Moral Theology," by Busenbaum the Jesuit, from which the following maxims are taken; (1) A very poor man may steal what is necessary for the relief of his own want; and what a man may steal for himself, he may also steal for any other very destitute person; (2) anyone trying to prevent such a theft may be lawfully killed by the thief (Tom. iii., lib. iii., par. 1, tract 5, c. 1). Escobar, another famous casuist, lays down that a member of a religious order who lays aside his habit for a short time, in order to commit some sin undetected, does not sin heinously, nor incur excommunication ("Theol. Mor." l. xlv. 318). These are only a very few examples out of many, affecting every one of the moral Commandments. So there is now no moral certainty in the Church of Rome.

**Diocesan Intelligence.**

**NOVA SCOTIA.**

[FROM OUR OWN CORRESPONDENT.]

**SYNOD MEETING (continued).**—The report of the Temperance Committee was appointed by the Rev. F. J. H. Axford. The Committee now stands as follows:—Revs. F. J. H. Axford, W. J. Ancient, G. B. Dodwell, Dr. Hill, J. Bell, G. W. Hodgson, H. J. Winterbourne, A. Osborne, J. Ambrose, R. Wyllie, J. D. H. Brown, and Messrs. W. C. Silver, W. M. Brown, Chandler Crane, R. J. Wilson, J. G. Foster, W. H. Wiswell, W. Sanderson, W. Gossip, S. H. Shreve.

The following are the clerical representatives to the Provincial Synod:—Revs. Canon Dart, Canon Maynard, Archdeacon Gilpin, G. H. Hodgson, Dr. Nichols, J. Ambrose, Canon Townshend, Dr. Bowman, J. Abbott, J. A. Kaulbach, Dr. Hill, D. C. Moore.

The lay representatives are:—Hon. W. B. Vail, W. C. Silver, Lieut.-Gov. Haviland, Hon. A. M. Cochran, Dr. Cowie, H. J. Hodgson, W. Gossip, Hon. P. C. Hill, C. B. Bullock, Hon. N. W. White, J. J. Hunt, and T. C. Moody.

The clerical substitutes are:—Revs. J. D. H. Brown, R. Shreve, D. Fitzgerald, R. Avery, Theo. Richey, and A. C. Macdonald. The lay substitutes are:—E. P. Archbold, Hon. C. J. Townshend, Col. Stuart, J. N. Ritchie, Q. C.; Geo. Pike, and F. Brecken, M.P.

A vote of thanks was passed to the Bishop for his charge, with a request that his Lordship would have it published.

It was moved by the Rev. J. Abbott, seconded by Rev. D. C. Moore:—"That the Provincial Synod be respectfully requested, at its next meeting, to consider the best method whereby the necessary funds for carrying on the work of the Missionary Diocese of Algoma, may be raised, and that thereby the present Bishop may be relieved of much harassing and anxious labor which alike occupies his time and lessens the energy which should be devoted to his directly spiritual duties. It is in this connection respectfully suggested that this end would be the best attained through the appointment, by the Provincial Synod, of a Central Mission Board." Passed.

The committee appointed to draw up a resolution, in reference to the death of the late Dr. Cochran, reported, through the Rev. H. L. Owen, as follows:—"That the Synod desires to express its respectful remembrance of the many works of religion and humanity done by the late Rev. J. C. Cochran, D.D., as well as its affectionate regret that the Synod will no more be cheered and strengthened by the words of him who was one of the oldest clerical members. And the Synod also desires to offer to his bereaved widow

and family its earnest and sincere sympathy, and that a copy of this resolution be sent to the widow and family." Passed.

It was moved by Rev. G. W. Hodgson, seconded by Rev. J. Abbott:—"That in the opinion of this Synod any change in the Constitution of the Provincial Synod by which the number of delegates from the various dioceses should be proportional to the population, would be unjust and unfair to the smaller and more distant dioceses, unless accompanied by a provision permitting vote by dioceses." Passed.

Moved by Rev. G. W. Hodgson, and seconded by Hon. W. B. Vail:—"That the attention of the Synod having been called to the position of P. R. J., with reference to rule 9." RESOLVED—"That each district under the charge of a clergyman thereto licensed by the Bishop may send two representatives to the Synod." Passed.

Moved by Archdeacon Gilpin, seconded by Hon. A. M. Cochran:—"That the following be an amendment of Resolution No. 5, page 49, relative to Assessments of Parishes—'and that previous to each regular session of the Synod the assessment be paid to the Treasurer of the Synod, and also that no representative shall be allowed to take his seat until all dues including any arrears be paid.'" Passed.

The Bishop introduced the subject of Grants to Denominational Colleges. The grants, as now given, were made for five years, and would terminate in 1881. A petition was therefore adopted by the Synod, addressed to the Lieut.-Governor, and requesting a continuance of the grant.

The following resolution was moved by the Rev. Geo. W. Hodgson, seconded by Rev. Osborne Troop, and unanimously passed:—"That this Synod wishes to express their sincere regard for the memory of the late Rev. Dr. McCauley, whose labors for many years in the cause of education, have been a benefit to the Church in the Diocese, and to the Province at large, and to proffer to his widow and family their most respectful sympathy."

The committee appointed to draft a resolution of sympathy with the friends of the late departed Rev. John Stannage, for some years Incumbent of St. Margaret's Bay, submitted the same, which was unanimously passed.

The following is an abstract of the receipts of the Board of Home Missions, from May to December, 1879:—

Widows' and Orphans' Fund.....	\$ 1,888.81
Superannuation.....	1,668.40
Parish Endowments.....	1,026.58
Bishops' Endowments.....	220.28
General Fund.....	5,584.27
<b>Total.....</b>	<b>\$10,388.79</b>

The usual votes of thanks were passed, and the Synod closed.

Rev. John R. S. Parkinson, who has for five years filled the curacy to the Church of England in Liverpool; having ended his engagement there, is to assume the same duties in the neighboring parish of Shelburne.

**MONTREAL.**

[FROM OUR OWN CORRESPONDENT.]

**STANBRIDGE EAST.**—A centenary gathering of Sunday schools and choirs from the parishes of Dunham, Freightsburg, Bedford, and Stanbridge East were present. The proceedings commenced with choral evensong, in St. James' Church, the four choirs taking part, accompanied by Miss Constantine on the organ and members of the Stanbridge cornet band. The music was very fine and reflected great credit on the performers. The Rev. H. W. Nye, M.A., Rector of Bedford, preached an appropriate sermon from Psalm 148: 12. A procession formed of the choirs, schools, clergy and others was formed after the service and marched through the village to Mr. Cornell's grove, where a sumptuous repast was partaken of. The following gentlemen then delivered addresses:—Revs. Canon Henderson, M.A., J. Constantine, M.A., and J. B. Davidson, M.A. The Rev. G. A. Forneret, M.A., Rector of Dunham, was also present, and took part in the service. The whole celebration was very successful.

**TORONTO.**

**SYNOD OFFICE.**—Collections, &c., received during the week ending 24th July, 1880.

**MISSION FUND—July Collection.**—St. Matthias', Toronto, 1.16; Port Perry, 5.80; Georgina, St. James', 4.75; St. George's, 3.88; Grace Church, Markham, 8.75; Whitby, 7.60; Keswick, 5.00; Etobicoke, Christ Church, 4.88; St. George's, 4.86; St. George's, Toronto, 25.88; Brampton, 7.63; Bobcaygeon, 2.87; Te-

cumseth, Trinity Church, 2.25, St. John's, 1.24, Christ Church, 61 cents, St. Paul's, 1.52; Perrytown, 2.00; Clarke, 1.00; Elizabethtown, 98 cents; Manvers, St. Paul's, 1.00, St. Mary's, 1.00; Bradford, Trinity Church, 8.05, Christ Church, 1.05; St. Paul's, 90 cents. **Parochial collections.**—Toronto, Holy Trinity, on account, 200.00; St. Stephen's, 10.00; St. George's, Etobicoke, additional, 1.00; St. Mary's, Manvers, 28.00.

**PERMANENT MISSION FUND.**—A. R. Boswell, quarterly payment on account of subscription, 12.50.

**DIVINITY STUDENTS' FUND—Parochial Collection.**—Holland Landing and Sharon, 2.45.

**Church Choir Association.**—A meeting was held in St. James' school-room on Wednesday evening, the 21st inst., for the purpose organizing an association to embrace all the choirs of the Church of England in the city. Most of the choirs were represented by their organist and members; messages also highly favorable to the union were received from Mr. Carter and others, who were unavoidably absent. Mr. John Hague was called to preside, and Mr. J. T. Jones acted as secretary. The Chairman gave a brief explanation of the objects to be promoted by the choir union. What is wanted, he said, is a more uniform system of rendering the musical services, by which large gatherings on special occasions could be made to give far better effect to musical celebration, and members of the smaller choirs would have opportunities of studying a higher and wider range of church music than they could have in a small choir. Mr. Hague also alluded to the facilities which such a union would afford for a pleasant interchange among members of various choirs, and the ease with which on any occasion a weak choir could be supplemented by a friendly visit from other churches. Messrs. J. T. Jones, Doward, Collins, King, Cuthbert, and others spoke warmly of their desire to help forward this choir union, and it was resolved that a society be at once formed to be called "The Toronto Church Choir Association," the objects being in accordance with the statements made from the chair and by various speakers. The Bishop, who had already expressed his desire to help this movement, was elected Patron. The meeting then elected the following as Executive officers:—Colonel Gzowski, A. D. C. to the Queen, President; the Hon. G. W. Allan and Mr. John Hague, Vice-Presidents; Mr. J. T. Jones, Treasurer, and Messrs. Hughes, and Clark, Secretaries. A Committee was then elected consisting organists to draft a constitution, &c.:—Messrs. Doward, Carter, Collins, Rose, Plummer, Bayley, Blackburn, Furnival, Staples. The meeting then adjourned, to be called together at an early date for completing the organization and arranging to commence active work. It is claimed that this movement is a step in the right direction, as it will not only do much to improve the Church of England, but by enlarging opportunities of learning anthems, services, &c., will inevitably make choir membership more popular amongst amateur vocalists. Another good effect will be the familiarizing of members of the Church one with another, thus tending to harmony and peace.

**NEWMARKET.**—The ladies of St. Paul's Church are to be congratulated on the fine weather and good attendance at their Fancy Fair and Concert, on Wednesday, 14th inst., which we should imagine must have been in every way a success. We do not profess to be very well skilled in the art of needlework, but we are safe in saying that the articles offered for sale were not only very pretty but also very useful, and our bachelor friends were making significant investments. The table of Japanese goods was a noticeable feature, and we are informed that Mrs. Sutherland disposed of all her wares. The refreshment stall had also so many customers that its fair managers "cleared out their stock" without the necessity of "selling at a tremendous sacrifice." The time was rather too short to get off all the articles of needlework, but those left on hand, we believe, can be bought at very moderate prices. The proceeds were between \$200 and \$300, a very gratifying result to those who have worked so diligently.

A few months ago a committee of ladies of St. Paul's Church undertook to raise \$500 towards the interior fittings of the proposed new church. This sum they have raised in the parish by means of entertainments, garden parties, &c., held in Newmarket, which, when we remember the comparatively small field for their operations, is highly creditable to their energy. Mrs. Henry Muloch and Mrs. Draper, of Toronto, were liberal contributors of articles for the fancy fair recently held with success.

**ERRATA.**—In our last issue, page 356, column 2, 26 lines from the bottom, for "opinions" read "claims." In column 3, 84 lines from the bottom, for "trustworthy" read "worthy."



**BISHOP STRACHAN SCHOOL.**—The annual concert and distribution of prizes in connection with this school brought together a large and fashionable gathering in the parlors of Wykeham Hall, on the 28th of June. The affair passed off with much success, and afforded no small amount of profit and pleasure to the audience. The entertainment consisted of instrumental pieces on the piano and organ, songs, choruses and recitations in English and French. The young ladies acquitted themselves remarkably well and were loudly applauded. During intermission the prizes were presented by Bishop Sweatman and Archdeacon Whitaker, both of whom expressed themselves well pleased with the work done at the school and commended it to the confidence of the Christian public. The examiners, who are all university graduates, spoke in high terms of the young ladies' papers, and one of the gentlemen said that the paper which took the prize in English would be considered a good honor paper in the first year at University College. The prize list is as follows:—

**First (or Elementary) Class**—General proficiency, Miss Helen Patton; Scripture history, Miss Minnie Hague; catechism and religious instruction, Miss Kate O'Reilly. Honorable mention—For catechism and religious instruction, Miss Helen Patton, Miss Minnie Hague; for Scripture history, Miss Helen Patton.

**Second (or Junior) Class**—General proficiency, Miss Maud Roger; English subjects, Miss Nora Langtry; Scripture history, Miss May Smith and Miss Maud Gooderham; catechism and religious instruction, Miss Nora Langtry. Honorable mention—For Scripture history, Miss Jessie Phillips; for English history, Miss Jessie Phillips; for arithmetic, Miss Ella Roberts.

**Third (or lower intermediate) Class**—General proficiency, Miss Constance Wragge; English subjects, Miss Mabel Wragge; Scripture history, Miss Harriet Cassels; catechism and religious instruction, not awarded.

**Fourth (or upper intermediate) Class**—First general proficiency, Miss A. J. Ponton (silver cross, presented by the Lady Principal); second general proficiency, Miss Harriet Patton; English subjects, Miss Emily Williams; catechism and religious instruction, Miss Emily Williams; Scripture history, Miss Emily Williams.

**Fifth (or lower senior) Class**—First general proficiency, Miss Minnie Wilson (silver medal, presented by Alex. Manning, Esq.); second general proficiency, Miss Margaret Ince; third general proficiency, Miss May Howland; English subjects, Miss Margaret Ince; religious subjects (including Scripture), first, Miss Ethel Langtry; second, Miss Grace Williams; third, Zaidce Sutherland.

**Sixth (or upper senior) Class**—General proficiency, first, Miss Edith Cassels (silver medal, presented by his Excellency the Governor-General); general proficiency, second, Miss Edith Mackenzie; English literature (special prizes), first, Miss Grace Williams, presented by Elmes Henderson, Esq.; English literature, second, Miss Mary Z. Robb; religious subjects (including Scripture), first, Miss Edith Mackenzie, presented by the Lord Bishop of Toronto; religious subjects, second, Miss Mary Z. Robb.

**French**—First class, Miss Edith Cassels; second class, Miss A. J. Ponton and Miss Mary Howland; third class, not awarded; fourth class, Miss Harriet Patton; fifth class, Miss Frances Fraser; sixth class, not awarded; seventh class, Miss Maud Gooderham.

**German**—First class, Miss Edith Cassels; second class, Miss A. J. Ponton.

**Music**—Vocal, Miss Florence Ince, Misses M. Inches, S. W. Jones, S. Howland; junior class, Miss Maud Roger; honorable mention, Miss M. G. Thompson, Miss Edith Marling, Miss Julia Hagerman.

**Drawing**—First class, casts, Miss Edith Mackenzie; first class, flat copies, Miss Belle Scott; second class, elementary work and model drawing, Miss Emily Williams, presented by M. Matthews, Esq.; flat copies, Miss Emily Stennett; honorable mention, Misses Z. Sutherland, A. Moody, M. Ince, M. G. Thompson, N. Teviotdale, E. Jones.

**NIAGARA.**

(From our Own Correspondent.)

**THOROLD.**—On Tuesday, 20th inst., Rev. W. E. Grahame, successor to the Rev. Canon Roberts, M.A., was formally inducted into possession of the Rectory of the parish of St. John, by Rev. Henry Holland, B. A., Rector of St. Catharines, he having been duly and canonically instituted thereto by Ven. Archdeacon McMurray, D.D., D.C.L., Commissary. The reverend gentleman, having in the vestry subscribed to the Thirty-Nine Articles of the Church of England, and to the Three Articles of Thirty-Sixth of the Ecclesiastical Canons, and taken the usual oaths in the presence of the Archdeacon, the latter gentleman

standing within the chancel railing, then read the customary documents pertaining to the institution to the Rectory. After this all left the church and standing at the main entrance, Rev. Mr. Holland placing the Rector's hand on the church key in the door, read the form of induction. This done, re-entering the church the Rector tolled the bell, which completed ceremony. Rev. Dr. Syle, lately from Japan, and several members of the congregation were present, who seemed much pleased and interested in witnessing the proceedings.

**HURON.**

(From our Own Correspondent.)

**KIRWOOD.**—On Sunday, the 11th inst., the Rev. Edward Softley, B.D., held divine service in the Methodist meeting-house, in the above village, it being kindly granted for the occasion. The object in view is the organization of a congregation. Divine service was formerly held in Kirwood by the Rev. J. Kennedy, until the "hall" in which it was held was burned down. In connection with the reconstruction of the Alvinston Mission, there is a prospect now of the renewal of the work of our Church in the neighborhood of Kirwood. The Church was completely filled on the occasion, some being unable to gain admittance. The organ was brought from the Metcalf Church, and Miss Moyle, the organist, and choir kindly lent their assistance.

An informal conference was held after the service, and arrangements made to canvass the localities of Kirwood and Ratesville for the purpose referred to.

Ratesville is at present supplied with service by the Rector of Strathroy; but owing to the rapid growth of that parish, he desires that, in the interests of both congregations, it may be brought into the arrangement referred to, by which it may have the services of our Church every Sunday. It remains to be added that much interest was manifested in the service held; many rejoicing that they were enabled once more to hear the time-honored and beloved services of our book of Common Prayer.

**PROTON TOWNSHIP.**—The Rev. Mr. Campbell, on Thursday the 15th inst., visited the new congregation which the Rev. Mr. Wood has gathered together, in a small orange hall in the centre of this township. Though a very busy time of the year, there was a large gathering of people to meet our hard-working Missionary Agent, and the address which he delivered, lasting over an hour and a half, will do much to encourage our scattered people in this heretofore sadly neglected district. When shall we have the men and the money to do justice to these poorer districts? We hope now that the Missionary Agent has made himself fully acquainted with our wants and our position, he will be able to lay the facts more fully before the Church, and surely the people in the older districts will not refuse their aid.

**PASTORAL OF THE LORD BISHOP OF HURON.**—On Sunday, the 11th inst., the address of the Lord Bishop to the Synod of Huron at their late annual meeting, was read from the pulpits of the Churches of the Diocese by the officiating clergymen. The address has appeared in the columns of the DOMINION CHURCHMAN.

**THORNDALE.**—Mission Township. They who are blessed with the privilege of assembling themselves for public worship in the Church on the first day of each week, can scarcely realize the pleasure felt by those who, having been so privileged only on every alternate Sunday, now go up rejoicing to the house of the Lord every Lord's Day. The people of St. George's, Thorndale, are now rejoicing in the privilege of regular Sunday service. The mission of Nissouri comprised four Churches, besides a service in the Orange Hall. This mission has happily been divided into the missions of Thameston and Thorndale. The happy results are already apparent—regular Sunday services, and increased congregations. A Sunday school was organized in connection with St. George's Church, on last Sunday, having nearly ninety scholars. It is under the immediate superintendence of the incumbent of this mission parish. The members of the Church have subscribed liberally to purchase a Sunday school library, and meet the other expenses. A new impetus seems to have been given to the Sunday school in the diocese, but we need greatly the promised aid of the Church Sunday literature.

**ALGOMA.**

(From our Own Correspondent.)

**ON THE STOR LIST.**—When I first arrived in Canada as a missionary in the summer of 1868 it has pleased Almighty God to grant me health and strength in more continuous measure than perhaps falls to the lot of many laborers in His vineyard. I had scarcely hitherto known the meaning of sickness or weakness,

and a life of active work was the life I loved. Now that I am under the good providence of God, forced for the time to lie upon my oars and submit to doctors' orders, I trust it may not be thought out of place in me, as former editor of this little Algoma paper, if I offer a few words about my dearly loved Indian Home, the causes which have obliged us for the present to close the Boy's Home, and our prospects for opening up fresh work among the Indians.

I have often, I think, said in the past, and now after this illness to which it has pleased God to subject me, I wish to repeat with redoubled emphasis, that this work in which it has pleased God for me to engage is not my own work, but God's work. I think it is most wonderfully clear that the work is and has been of God, since its first commencement nearly nine years ago. It is an old story, but let me repeat it. The old chief Shingwauk was working in the bush preparing bark troughs for the next sugar making, when, like an arrow, there came into his breast the thought, I will go to the great towns of the palefaces and ask them to give money to build for our children and grandchildren a "big teaching wigwam," so that our race may not perish from the earth. That was the beginning, under God, of the Shingwauk Home. Next year Chief Buhkwujinene went to England with me to collect money to build the "big teaching wigwam;" \$800 was collected, the first home built, then came the fire and laid it in ashes six days after the opening. That calamity, under God, proved to be the building up of our work. \$12,000 were subscribed and employed in the new buildings. God gave the money, I did not collect it. Thus has our work been carried on. The Church Mission Society gave up supporting me when I elected to remain at Garden River instead of going to Manitoba; but God had another fountain close at hand; an anonymous letter brought promise of \$100 per annum if I would remain at Garden River, and that decided me. So too has it been with our Wawanosh Home. We have had discouragements and difficulties. At one time we were on the point of giving it up for the want of funds,—but we cried to God, and while we were crying God heard us, and put it into the heart of one of his servants to send us \$250, the very amount we wanted at the time to make good our deficiency.

And now God has sent upon me this illness, and our Boy's Home is for the present closed. But it is all for some wise purpose, and bye and bye if we will but patiently wait we shall see the meaning of it.

All seemed to us to be going on so satisfactorily, the boys made such good progress, tradesmen who employed the boys spoke so well of them,—and above all there seemed to be a religious movement going on among the boys, many of them have, as we hope, truly given their hearts to the Saviour, and commencing in good earnest the hard but sweet Christian walk. Then there were plans to make for the summer, a crew of boys had already been appointed, there was to have been a canoe journey to Lake Neepigon, to those poor pagan Indians who had been for thirty years waiting for a missionary; we were going to take tools, and nails, and glass, and the requisites for erecting a log school house in that wild far-off region.

And now if I give a few lines relating to the cause which has changed all our plans, let it not be thought that I wish to speak of myself; my earnest desire is that God's name only may be exalted; the work from the beginning has been God's, and the only wonder to me is how He could have employed so unworthy an instrument in carrying it on. On Thursday, the 15th of April, although I had been ailing for some weeks past, and doctors had been trying to frighten me by saying that I had disease of the heart, I was still carrying on my work with the boys; that afternoon I had a class of twenty in my office studying English history and English grammar, I was not well enough to sit up, but lay on a sofa and taught them. The same evening, just an hour before midnight, I was lying gasping for breath upon the bed, my limbs growing stiff and cold, my eyes dim, consciousness passing from me. My little children were brought in to bid their father good-bye, but I did not know them,—for a few seconds they tell me my heart did not beat and my wrist was pulseless. Stimulants and ammonia and fresh air and ceaseless rubbing of the limbs and heart were the means, under God, by which I was brought back to life. For a whole week my life was in danger, these attacks following one upon another, eight of them in all. But amid it all, thank God, I had that sweet experience which I believe only those can know who have been brought near to the door of death, that sweet sense of the Saviour's presence, that freedom from all doubt and fear. For the sake of my wife and my nine little children I wanted to live, but except for that I was willing and ready to die,—the verse upon my lips during my intervals of consciousness was—"the Blood of Jesus Christ, his Son, cleanse us from all sin." The doctor belonging to our village was on his own death-bed at the time, and he died while yet my life was in danger,—but the doctor from the American Fort on the other side of the river kindly came over two or three times to see



me, and it is by his orders that I am now forced into a season of retirement; the Shingwauk Home for the present is closed, and all the boys (with the exception of two or three orphans) are scattered to their homes.

And now for the future. I feel very hopeful about it. Simply for the reason that I am more than ever satisfied that the work is in God's hands. I thank God for my illness; I thank God for the scattering of my boys. I know not why, but I feel that good must come of it.

One word in conclusion about the poor Neepigon Indians. Frederick's father, Oshkahpukeda, is still raising the cry—Come! Come and help us! A letter from him reached me only a few days ago, and he is still looking forward to my visit, poor man. It is sad that I cannot go—but it is God's ordering, so it is good. Mr. Appleby has very kindly offered to take my place, and though not yet able to speak their language, will, I am sure, do all that zeal and love can do. But this is only for the summer; those poor people want a missionary who will go and abide with them. Who will go? I feel a great yearning to go myself, if some one could be found to undertake the Shingwauk Home. But I fear with my large little family this desire of my heart must be denied me. May God raise up some whole-hearted servant of his to undertake this blessed work among the poor pagan Indians of Lake Neepigon.

E. F. W.

—Algoma Missionary News.

## NEW WESTMINSTER.

(From our OWN CORRESPONDENT.)

The Right Reverend Acton Windeyer Sillitoe, first Bishop of New Westminster, reached his Diocese on Friday, June 18th. According to his previously expressed wish, the Bishop and Mrs. Sillitoe went direct from the steamer to Holy Trinity Church, where a small congregation had assembled; he to return thanks to Almighty God for his safe journey and happy arrival, they, for that and much more.

The Venerable Archdeacon Words, who is also Rector of Holy Trinity Church, met the Bishop at the Church door and bade his Lordship welcome. As the Bishop entered the Church the choir sang the *Te Deum*, after which the Litany was said by the Rector.

It was too late for a Celebration, but on the following morning, at 8 o'clock, the Bishop celebrated for the first time in what will be the Cathedral Church of the Diocese. On Sunday morning, the 20th, he again celebrated at the early celebration, and at the 11 o'clock service; and in the evening he preached, stirring all hearts.

On Sunday, the 27th, he confirmed 85, each answering individually to his or her name. When one by one the candidates knelt before him seated in his chair at the chancel step, while he laid "his hand upon the head of every one severally," and blessed them in the words of the Office.

It is too soon to speak of results, but the earnestness and devotion with which the Bishop has entered on his work, have filled the hearts of all, clergy and laity alike, with a great content, while they promise well for the future of the Diocese of New Westminster, and with God's blessing upon his work, the first Bishop of this the extreme western Diocese, the Dominion will soon see the Church flourishing where hitherto she has barely lived.

## Correspondence.

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

## PRAYERS AND THANKSGIVING UPON SEVERAL OCCASIONS.

Sir,—Two of the "Prayers and Thanksgivings upon several occasions to be used before the two final Prayers of the Litany or of Morning and Evening Prayer," are now almost universally said on all occasions of Litany, or of Morning or Evening Prayer.

The length of morning prayer may or may not be a bar to a more numerous attendance upon the Divine Liturgy when celebrated at mid-day. Undoubtedly, however, the lassitude which is apt to take possession of the worshipper, after earnest attention to the prayer and praise of Matins followed by a sermon, detracts from the wakeful and hearty participation of the communicant in the Divine mysteries. If it can be established that portions of public prayer now always used, are meant by the structure of the Prayer Book to be used only on "several occasions," the omission of such portions to shorten the Divine service previous to a celebration of the Holy Communion, will be rubrical.

That the common custom of saying the "Prayer for all sorts and conditions of men," and the general thanksgiving, upon every occasion of morning and evening prayer, and of the saying of the latter upon every occasion of the Litany, is not in keeping with the spirit and letter of the Prayer Book, is probably established by the following simple statements of facts.

1st. The two prayers above mentioned are directed to be said on *several* occasions.

2nd. The rubrical direction, "To be used before the two final prayers," &c., must from the use of the term "several occasions," indicate the position of their occurrence when used, rather than the universality of their use.

3rd. If at the last revision of the Book of Common Prayer it had been meant that these prayers should be *always* used, it seems to have been a most misleading translation to place them among the occasional prayers, and not immediately before the prayer of St. Chrysostom.

Should election be made to use these two prayers on every repetition of Morning and Evening Prayer, or to use the Thanksgiving always with the Litany, probably no valid objections would be raised thereto; but, on the other hand, the structure of the Book of Common Prayer and the reading of the rubrics concerning the use of these prayers, seem to justify the saying of Morning and Evening Prayer or of the Litany without the interpolation of either the prayer for all sorts and conditions of men or of a general thanksgiving.

I do not wish, nor do I feel competent to write more at present on this subject. I only desire to set the ball rolling of careful consideration in your columns to the rubrics of our dear Book of Common Prayer. Perhaps one of your readers will show further that the natural ending of Morning Prayer, in ordinary parish Churches is the third collect for peace.

Yours truly,

CHAS. E. WHITCOMBE.

## CHURCH ENDOWMENTS.

DEAR SIR,—Will you allow me space in your columns to refer to a subject that is occasioning a great deal of consideration and anxiety in nearly all our parishes; viz., how are we going to liquidate the existing debt upon our Churches. To this subject I have given a good deal of attention, believing that the system of life insurance could be utilized for the purpose of forming Church endowments, and for paying off Church debts. I am pleased to find that the "Mutual Life Association of Canada" have adopted a scheme that covers all the requirements necessary to carry out the above objects, and from the liberal basis upon which they propose to deal with the question, it becomes well worthy of the careful consideration of the Church, and of parishes with incumbrances on their Churches. As space would not permit me to trouble you with this proposal in detail, I would refer your readers requiring particulars as to the method of working it up, to the head office of the company at Hamilton, or to myself at London.

I am pleased to find this proposed scheme meets with the hearty approval of the Bishops of Toronto and Huron.

It might be well for a short space to consider what is going on all over the country at the present time, to raise money for Church purposes, and what we would be relieved from if this plan was adopted. The ladies are in all cases the moving spirits in all our parishes in getting up bazaars, socials, garden parties, festivals of all kinds, and innumerable other devices to raise money, until all places have had a surfeit of such. Sometimes monthly subscriptions are resorted to, which often end in failure, and place the active ladies of our congregations in no enviable position, to be continually dunning for these small subscriptions. If these gatherings and socials were simply for bringing our people together, they might be beneficial; but in all cases now they are merely resorted to for the purpose of making money, and often cost the promoters more than is realized out of them; and at the same time none believe that it is a Scriptural way of raising money to further God's work.

Now what a relief it would give to all this system if the proposed endowment plan was adopted, by making provision for a debt by simply taking out an endowment policy upon two or three of the members' lives. The annual amount paid for such policies simply become the sinking fund for the debt, and provides for its ultimate payment, and thus at once relieves a congregation of all further anxiety on that score, and would require but a slight addition to the general funds to accomplish, and would, I fully believe, be cheerfully contributed, if only to be relieved from this existing state of things. I feel confident if this plan was adopted by all our parishes having debts on Churches in ten, fifteen or twenty years, our Churches might all be freed from debt. Time must be taken to pay off these incumbrances as parishes are not able to stand this continued strain upon

them, over and above the providing for the necessary annual expenditure, but by gradually providing for these debts over a number of years, it lightens the burdens on the people. In one or two cases where it has been already tried, that have come within my notice, both ministers and their people feel as if a load had been taken from them.

Thanking you for the space you have granted me, I remain,

Yours truly,

W. J. IMLACH.

London, July 19, 1880.

## THE CHURCH IN TORONTO.

AN OPEN LETTER TO THE VENERABLE THE ARCHDEACON OF OTTAWA.

MY DEAR ARCHDEACON,—When I left Ottawa a few months ago, after a ten years' delightful residence in the capital of the Dominion, I knew I was leaving a Bishop whose bearing and courtesy made intimacy with him one of the highest of my pleasures,—a clergy whom I respected, and a Church which I loved. The warm interest I had taken in Church matters found a charming field for its exhibition in my pleasant intercourse with the clergy of my Church; and no portion of my life was more delightful than my connection with Christ Church and its Sunday school, of which you were kind enough to make me superintendent. I anticipated many countervailing benefits and pleasures by a removal to Toronto, and among these, not the least, was the pleasure I expected from a residence in the most important Diocese in the Province, and in some senses, of the Dominion, I expected to find the Church in her best dress,—glowing, ardent, brilliant. Here, in the most beautiful city of Canada, studded with seats of learning. I expected to find the grand old Church of England in her greatest glory, and tolerating with a breadth of liberty unknown in any other system, the thousand and one shades of seeming differences, which are, however, really but the various tints used by the painter in producing the glorious picture which is greeted with the applause of the world.

I have visited most of our Churches; I attended the Synod; I have conversed freely with Churchmen of various shades of opinion, and I am gradually obtaining an understanding of the various questions which have heretofore cast a shadow over this great Diocese, a shadow, which I am happy to say, is fast disappearing under the genial influence of the thoughtful and wise policy of the distinguished gentleman who now occupies the Episcopal Chair.

I shall now content myself with noticing in a general way the question of surpliced choirs. I need not tell you that I am a warm advocate of this feature in our service. I know there are thousands of excellent people in the Church in Canada who look upon a surpliced choir as an unwarranted innovation, and a step towards Roman Catholicism. This is a grave error, which should be corrected. Let me kindly suggest to these members of the Church that if they will take the trouble to read her history they will find that the service is essentially one of "song." Music and singing have from the earliest periods been prominent and essential constituents of the services of the Church of England. The Book of Common Prayer is framed on that assumption, and those splendid monuments of her power and magnificence, the Cathedrals of England, are especially arranged for full choral services. The parish Churches of England are similarly arranged; and at this moment there are hundreds of such Churches scattered throughout the kingdom in which surpliced choirs and choral services are in every day use. I wish to emphasize the declaration that these are found as well in the "lowest" as the "highest" Churches—using these terms in the English sense. In England it is no sign whatever that a service is "high" because it is choral, or because its choir is surpliced. Surpliced choirs are as common in the very "low" Churches of England, as in the very "high" ones; and the service is as often choral in the one as in the other. Our friends in Canada therefore, need not, for a moment, suppose that either a surpliced choir or a choral service is a mark of a tendency to Roman Catholicism, or even to "high" Churchism. I repeat that they are as common in England in all Churches, "high," "low," "broad," "evangelical," and "ritualistic," as surplices are on clergymen, or hoods on holders of university degrees. This objection, therefore, will be abandoned by all willing to be informed and guided by the universal practice of the Church in England. But it is further objected that surplices on choristers offend the eye and excite the apprehensions of many good Church people. I admit this, and am sorry the fact is so. I can well understand their feelings, for I once possessed them, but I have yielded to information, and have shaken off the prejudices of early training. It takes time to wean oneself from the habits of thought in which we have passed years of our lives, and especially difficult is it to do so, when these habits are en-



twined with our most sacred feelings, and our deepest religious convictions. But one of the glories of our Church is that she includes within her domain the highest intelligence, as well as the most æsthetic and refined tastes, and I feel sure that not a single member of her Communion will be found unwilling to give free scope to the characteristics of her chaste and beautiful services by withholding from them the appliances which ages have used, and which millions now daily approve. I have no doubt that the objections to surpliced choirs and choral services are founded on early habit—in the way we have been accustomed to see the services rendered—in youthful training. We have not been accustomed to them, and therefore—and therefore only we do not like them. I ask every objector carefully to examine the real reason of his dislike to these parts of our services, and I do not hesitate to say that it will in almost every case be found that "habit" is at the bottom of the feeling.

One of the chief beauties of the Church service is its beauty of order. If the services be properly rendered it will be found that everything is done—to use the appropriate and expressive words of the Book of Common Prayer—"decently" and "orderly." What can be more "decent," what more "orderly," than the entrance into the body of the Church of a body of young men, cleanly in appearance, neatly clad in white, impressed with the dignity and solemnity of their proceedings, singing the processional hymn, and instantly impressing the congregation with the feeling that their first act of adoration is Praise, and that it is offered up in joyful sounds from the purity of youth habited in vestments whose color is itself suggestive of purity. Let me invite one of my objecting friends to accompany me to the beautiful little Church of St. Mark's, in Hamilton, where our services are rendered with a closer approach to correctness under the direction of its admirable Rector, the Rev. Mr. Sutherland, than in any Church within my knowledge, and he will be struck with the feeling of chasteness and beauty which a well organized surpliced choir is calculated to create—and then let him accompany me to a Church, when the choir, men and boys, come struggling in from the side-room dressed in coats of all colors and shapes, and taking their places in the style of a parcel of sheep struggling for the best places near the corn-bin, singing no hymn, exhibiting no order, disturbing the thoughts, and shocking the feelings of the devout, who see the solemn and beautiful service of our Church commenced in disorder, and—I use the word in the sense of the Book of Common Prayer—"indecently."

It is objected again that the singing of surpliced choirs in this country is necessarily so inferior that their introduction destroys all really good, or artistic singing. I have no space to speak of this now, but will consider it in my next, when I will quote some authorities in support of my views, to which, I feel certain, all will cheerfully bow.

Yours truly,  
Wm. Lisco.

886 Sherbourne St., Toronto, July 1st, 1880.

FROM THE WILDS OF ONTARIO.

DEAR SIR,—Enclosed I send you an interesting letter from a former parishioner of mine, who, with his family, went back last spring to settle on a "free grant" land in North Hastings. The letter gives us a touching glimpse of some of the hardships which poor settlers have to undergo, especially at starting. Is it not sad to think that their trials are uncheered by the presence of a minister, and the ministrations of the Church? May God stir up the hearts of His faithful people to supply, shortly, the means necessary for the support of a missionary for this destitute region.

Yours truly,  
R. S. FORNERI.

July, 1880.

DEAR SIR,—At last I sit down to write a few lines to you which I hope you will not think a liberty. I would have written to you before, but one thing kept following another up and kept us so busy I could not seem to find time to sit down to write.

I must begin to tell you a little of our new and future home. We had a long disagreeable journey, starting Tuesday, March 2nd, and did not get to our brother's until the evening of the 6th, and then there was no road to our place, so we had to stay at our brother's until the roads were cut and the shanty fixed up, and, a week after, we moved. We had no door to our shanty for a month and sometimes I was up to my waist in snow, gathering moss off high trees to chink up between the logs and I thought I was a pioneer indeed, with only a quilt hung up for a door, but, thank God, we were not short of wood to burn, but we had some fearful windy weather. It was something to lie in bed to hear the wind raging and the wolves howling all around you, and no door to bar, and no shanty or person within a mile or more, only God, and thanks be to His name, He has given

us grace to feel His presence ever near us, and He kept us in good health and free from fear. We like the place very much indeed, so much so that we don't want to go back again. I should like to be at Church with you all sometimes, though we have a young man preaching here every Sunday morning and Wednesday evening; he is a Presbyterian. My little niece attends Sunday school. But I don't seem to get food enough from him, it is not like the good old English Church service, but we have that to ourselves on Sunday afternoons as much as we can, but there is a great cry for an English Church minister. My sister-in-law told me there are some fifteen people want their babies baptized, and don't want them christened out of our own Church, but, dear sir, God is doing great things in other lands by our Church, and in his own time will do it for us. Dear sir, may I ask you still to pray for us that we may be strengthened, as we have heavy trials daily. My son wishes to be remembered in your prayers; he is a good boy and a great comfort, thank God for that, and may I ask you for a word or two of comfort and strength in answer, and your prayers for us.

Your humble servant,  
A. S.

Hastings, Mayo Township, Hermon, P. O.  
June, 1880.

P.S.—Our yearling calf we were bringing up for a steer has been eaten by the bears.

WHAT NEXT?

DEAR SIR,—I am surprised that Mr. Lusher should have allowed himself to be betrayed into an ingenuous criticism by a newspaper report. The subject under debate was "The Church Temporalities' Act," in which no safeguard had been provided for free vestries of the Church of England,—so that any man contributing moneys to a Church building fund, &c., might take to himself the right to vote. The Speaker, alluded to by the above gentleman, with the utmost seriousness of tone and manner, well understood by the noble Bishop who presided, said: "I would take money from the Devil himself, provided it were given to be turned against him. So I would not refuse to take money from Universalists and Unitarians, and others like them, if a proper safeguard were established in the 'Act,' to prevent them having the power to vote at our vestry meetings. The miserable, garbled, and false report given in the Star was not worth noticing, as upon the very face of it the impress of falseness was clear,—for no true son of the Church of England could say such monstrous things.

In conclusion, dear Mr. Editor, I would remark: How much more becoming would it have been in "E. Lusher" to have dropped a line to the defamed clergyman in question for assured information, rather than to have rushed into print with sundry grandiloquent thrusts at the Reverend Synod in general, and at this clergyman in particular.

Yours sincerely,  
AARON A. ALLEN.

The Parsonage, Huntingdon, July 19, 1880.

CHURCH WOMANS' MISSION AID.

The quarterly meeting of the Church Woman's Mission Aid took place on Monday, July 12th, in the rooms of the Ontario Society of Artists, King street. The Lord Bishop occupied the chair, and there were also present the Rev'ds J. D. Cayley and W. S. Rainsford and a good attendance of the members of the Society and others. The proceedings opened with the Missionary Litany and prayers, after which the Secretary-Treasurer read the following report:—

The Executive beg leave to report that they have held four meetings during the past quarter, at which various applications from Missions in this Diocese and that of Algoma have been considered, and matters relating to the general work of the Society discussed. The applications have been chiefly for surplices or for assistance for the destitute settlers in the outlying missions, which have been referred to the Sewing Department. The Rev. W. H. French has asked our aid in collecting funds for a church at Coldwater, and has been advised that it will be necessary for him (in compliance with the rule of the Society) to furnish a statement of the proposed expense, what portion of it can be undertaken by the parish, and other particulars and to procure the Bishop's recommendation. We have not yet received Mr. French's reply. The Committee were very desirous of holding a meeting in May, but so many difficulties presented themselves that they were obliged to abandon the idea. It is hoped, however, that this meeting will take some action in the matter, so that arrangements may be made for a meeting in September, to which speakers from a distance could be invited, as it is considered some such effort is absolutely necessary if the work of the Society is to be extended. It is to be regretted that several of the parishes on the Diocesan Committee have taken no action as to the formation of

parochial branches of this Society. The officers feel that they have done all that lies in their power with regard to this matter. They, therefore, leave the responsibility of doing this with the respective Delegates, but will gladly give all the assistance in their power, should it be desired. The Executive Committee also wish to draw attention to the fact that although the Constitution expressly states that reports shall be sent quarterly to the Secretary-Treasurer from each parish, none have as yet complied with this rule, and that only four parishes out of the nine on our list have furnished the names of their members. It has therefore been impossible to carry out the first clause of the 7th By-law. It is felt that while some attempt has been made towards the accomplishment of the three first objects of the Society, we have not been in a position to do what ought to be done, and what we would wish to do with regard to the last, namely: The diffusion of information concerning the missionary work of the Church.

The Financial Report of the last quarter is briefly as follows:

Receipts—For Diocesan Mission Fund, 18.80; Roseau Mission, 66.25; General Purpose Fund, 10.55; Special, 5.00; Fees, etc., for expenses, 8.40; Roseau Missions, 1.55. Total, \$100.55.

Valuation of boxes sent out by Sewing Department, 72.50. Total cash, 100.55; boxes, 72.50.—\$173.05.

The Report was then discussed and a committee appointed to make arrangements for the public meeting in September, which will be held for the special purpose of bringing the work of the Society prominently before the notice of the members of the Church.

The Rev. W. S. Rainsford then addressed the meeting, and gave a short and interesting sketch of the present condition of the Assyrian Church, and concluded by giving some practical advice to the members of the Committee, assuring them that the real good of the work of the Society was not to be measured by mere dollars and cents, but by the missionary spirit evoked and the Christian thought and sympathy for our needy brethren who were not enjoying the same happy privileges as ourselves, and after a few remarks from the Bishop, in which he said he hoped to see shortly an active working branch of the Society in every parish, the meeting closed with the benediction.

It is desired to bring before the Society a wish which has been expressed that we should lay more stress upon united Intercessory Prayer amongst the members for the extension of the missionary work of the Church, and in particular for the special objects from time to time brought before the Society.

Family Reading.

Souls singing psalms are souls bringing palms.

Happiness no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the color of his garment. The mind is the seat of happiness; and to make it so in reality, nothing is necessary but the balm of Gospel peace and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's Word and Spirit, and the earnest cry of whose heart is, "Lord, lift Thou up the light of Thy countenance upon us," they know that every good is laid up for them in Jesus Christ; ordinances, providences, and even crosses shall work together for their present and eternal good.

WHAT SHALL WE DO WITH OUR DAUGHTERS?

Teach them self-reliance. Teach them to make bread. Teach them to make shirts. Teach them to add up bills. Teach them not to paint or powder. Teach them to wear a cheerful smile. Teach them to wear thick, warm clothes. Teach them to wash and iron clothes. Teach them how to make their own dresses. Teach them that a dollar is only one hundred cents. Teach them how to cook a good meal. Teach to darn stockings and sew on buttons. Teach them to say no, and mean it; or yes, and stick to it. Teach them to regard the morals and not the money of beaux. Teach them to wear calico dresses, and do it like a queen. Teach them to wear their own hair, and to dress it neatly. Teach them the mysteries of the kitchen, the dining-room, and the parlor. Teach them to cultivate a garden, and to drive a road team or farm wagon. Teach them to have nothing to do with intemperate and dissolute young men. Teach them that the more one lives beyond his income the nearer he gets to the poorhouse.



THE UNJUST STEWARD.

(St. Luke xvi. 1-10.)

See where the Steward, worldly wise,  
With wicked cunning in his eyes,  
Shows his lord's debtors how to cheat  
His master of his oil and wheat.

"A hundred measures dost thou owe  
Of oil? My friend, 'tis scarcely so;  
Here take thy quill and quick indite  
Fifty: that puts the matter right."

"A hundred measures is thy debt  
Of corn? My friend, thou dost forget:  
Here take thy bill, and write fourscore;  
Surely thou owest nothing more."

Thus wickedly he would provide  
Houses in which he might abide,  
When, for his former acts unjust,  
He from his stewardship was thrust.

And when his master heard, he smiled,  
Thought of his goods he was beguiled;  
Nor did he even forbear to praise  
The crafty foresight of his ways.

The children of this world, alas!  
The children of the light surpass,  
In planning methods to provide  
For ills from which they cannot hide.

And so our Master bids us take  
The money which He gives, and make  
Friends with our riches for the day  
When earthly treasures flee away.

That when we leave our house below,  
And into unknown regions go,  
Through Jesus, we may find above  
An everlasting home of love.

Do I my little store expend  
For such a wise and prudent end;  
Or only think of my own gain,  
And not of others' want and pain?

Lord, by Thy Spirit, make me wise  
Above my selfishness to rise,  
And something daily give away  
To find again in Thy great day!

RICHARD WILSON M.A.  
Londesborough Rectory.

OUR NEW NEIGHBOR.

CHAPTER IX.—(CONTINUED.)

Her visionary musings were disturbed. Into that vacant space upon which she gazed—it was really one of the window-panes—a figure entered. She saw it for one moment only, and got up, rubbing her eyes, and declaring *otto voce* that if she indulged herself perpetually in waking dreams, she would become imaginative, and see more than there was any necessity to see. For the figure that, for a moment, entered into her vision wore all the strangeness of an unreal appearance. It was a face, young and soft, but white, large-eyed, eager, and it looked in furtively, as if, in the act of gazing, the soul behind the face were conscious of folly, and dreaded discovery. Moreover, when the eyes met hers, there was a sudden retreat from the window.

Mrs. Darrent went to it, and threw it open.

"Is that you, Sibyl?" said Mrs. Darrent; and the girl turned round. "What is the matter, dear? You look tired and out of sorts," she went on, when, without speaking, but with a miserable effort to smile, Sibyl put out her hand.

"Oh, I have been rushing about all day," was the answer. "Mamma thinks I am not looking strong. She wishes to take me to the sea-side, and—and—I wanted to say good-bye to you all first. You are well—all of you?" she added, looking into her friend's face, searchingly.

"Yes, all well. Little Beatrice has a cold, but it is nothing serious. Will you not come in, dear?"

"May I stay?" asked the girl, following Mrs. Darrent through the open window. "Mamma has gone to Mrs. Vernon's; it is the district visitors' meeting this evening."

"You are a good child to have come

to us," said Mrs. Darrent, with her own hands taking off Sibyl's hat and gloves.

She did not look into her face. With a kind of terror, she was realizing that the disturbed face she had seen was real; and when Sibyl said, with insistence, "Really well—all of you?" she answered, with a quietness of intonation and manner that had immediately a soothing effect—

"Yes, all well; only we are a little afraid that Uncle James is overdoing it. He has set his heart, my husband says, on publishing his book very soon. The necessary work will be prodigious."

Sibyl's brow cleared perceptibly. She said, looking down, absently, on her ungloved hands—

"I was afraid he was ill. He did not go with us yesterday, and Maggie said he was up all night. Mrs. Darrent, he ought not to be allowed to work so hard."

She blushed charmingly as she spoke; indeed, she looked almost herself again; and when, with a light laugh, she added, "Now this is absurd! to think of my attempting to lecture you!" Mrs. Darrent felt greatly relieved, and was ready to hope that no deep-seated mental disturbance, but only a temporary indisposition or fatigue, had caused that pale rigid look, as of stifled pain, in the face of the young girl she loved. That evening she watched Sibyl closely.

James Darrent appeared at supper-time, but only for about half an hour. Sibyl, she observed, when no one seemed to be noticing her, cast upon him swift glances of startled inquiry. It was as if a problem were put before her which she must solve.

And there could be no doubt about it. Those few days had wrought a marvellous change in the traveller. Sibyl, no less than Mrs. Darrent, though her motive was very different—if, poor child, she could be said to have any motive at all—longed to discover a reason for this change.

CHAPTER X.

Now the fact was that Sibyl had been passing through one of those dangerous cycles of surprised discovery and stormy feeling which only too often accompany the transit from girlhood into womanhood.

She was at Miss Harcourt's "at home;" but no gossip concerning Mrs. Rosebay was repeated in her hearing. One detail of the story had reached her mother's ears, and she said innocently to Sibyl, when they were on their way home—

"Isn't it strange? I was only saying yesterday that I thought James Darrent had a tenderness for Mrs. Rosebay, and this evening I hear that they know one another formerly. This accounts for the confidences between them when they met at our house the other day. It surprised me, I must say, to see them on such intimate terms, all at once. Are you tired, darling?"

Sibyl had thrown herself back in the carriage, and closed her eyes.

"Only sleepy," she answered, in a low voice.

"Ah, well! we shall be at home directly," said the little lady, cheerfully. "But wasn't it curious of James Darrent to tell no one?"

"Why should he tell any one?" flashed out Sibyl, in a tone which showed that she was wide awake.

Her mother knew that over-fatigue always made her contradictory, and she answered soothingly. But she was very much surprised—not a little startled, indeed—when Sibyl followed her into her room, dismissed the maid, and said, having closed the door carefully—

"Is this mere gossip, mamma, or do you really believe that they love one another?"

"They—who? My dear child, what in the world is the matter with you?" said Mrs. White, pausing aghast in the middle of the room.

"With me? nothing at all," replied Sibyl, turning red; "but you know I am romantic;" she spoke gaspingly. "I have read love stories. I should like to see one acted, and this," looking down, "would be a pretty one, just like an old romance."

"Oh, if that is all!" said Mrs. White, much relieved, for she was not penetrating; "but would not to-morrow do, dear? You look so tired."

"Tell me to-night, like a darling mother. I should like to dream about happy people," said the girl, coaxingly.

"But there is so little to tell," Mrs. White answered, sitting down before her glass, and beginning to take off her ornaments.

Sibyl, however, continuing expectant and eager, she told her what she knew, and the girl went to her room certain that what she had already vaguely suspected was true. James Darrent was in love with Adeline Rosebay.

If that had been all! But it was not. Suddenly, in the lurid glare of a feeling she knew to be evil, but which had sprung up so unexpectedly, and with such large and fearful growth that she could not resist it, the secret thoughts of her own heart were brought to light; and she knew that it was not admiration, not reverence, not hero-worship, but something nearer, deeper, more intimate than any of these which moved her when, in the innocent unconsciousness of a happy girl, she had pleased herself with forming dreams by the myriad about her hero.

Of all those dream-castles he was the monarch. He was to have money to pursue his scientific discoveries, he was to increase the sum of human knowledge, and to astonish the world. Men would speak of him as they spoke of Sir Isaac Newton. But he was also to be made happy. And here had crept in the self-feeling, here she had made for herself a niche in his temple. Maggie, or one of the others, had said that Uncle James scarcely ever smiled, except when Sibyl was by—a dangerous admission, upon which our thirsting heart seized eagerly. The world would give him fame; she would give him happiness.

And now what had changed? There was no reason why she should not continue to dream about her hero; he might still be great, he might still be happy. Yes, but her own niche in the temple was gone, or, rather, it was filled by another.

The poor spoiled child set her teeth together, and we dare not deny that some bitter, even wicked thoughts filled her mind. No more than Miss Harcourt was she accustomed to be crossed. Besides, during these past days she had not been able to avoid a certain placid satisfaction in the dream, now so cruelly blurred. Sibyl never actually compared herself with the devoted woman whom history has made famous; but in that curious under-current of feeling which, little conscious as we are of its presence, more or less colors our thoughts, she was aware of being good and interesting. And this helped to form a distinct and unpleasantly sharp ingredient in the pain from which now she suffered. Sweeping, like most young girls, both in approval and condemnation, she said to herself that night, "I have been a selfish idiot. I thought I was thinking of other people. I was not," and at this awful reflection she broke down, and sobbed bitterly. Yes, she was selfish; she did not wish to be anything but selfish. All she knew was that her heart was aching, that the future looked very desolate, and that she would never, never believe in friendship again; for if Mrs. Rosebay had told her at once that she had known Mr. Darrent before, nothing of this would have happened.

Fortunately for Sibyl, sleep surprised her in the midst of her indignant reflections. In the morning she was able to look at things a little more rationally, and to feel ashamed of her midnight terrors. Still, however, a soreness against Mrs. Rosebay testified to the fact that

her wounded self-feeling was alive and vigorous.

Such, then, was the young girl's frame of mind when from Mrs. Green, who drove over to see them a few days later, she heard the story, by this time finely embellished, of Mrs. Rosebay's deception.

"I thought I must tell you at once," said Mrs. Green to Sibyl's mother; "you know I only called upon her because you did. I believed you would have made all necessary inquiries."

"Oh!" said Mrs. White, "how foolish it is to act upon impulse! But are you perfectly certain?"

"Positive. The story is in everybody's mouth. I expect she will have to leave the neighborhood. It seems that the Andersons—you know the Andersons—were creditors on the Cockburn estate. It's curious, isn't it, how things come about? They talk of taking it up, but that would be useless.—I hope Sibyl is not ill."

For at this moment the young girl, who had been listening intently to Mrs. Green's story, had got up abruptly and left the room.

"I suppose your story has vexed her," said Mrs. White; "the poor child takes such enthusiastic likings. She is passionately fond of our new neighbor."

"Who cannot be a very good friend for young girls," filled in Mrs. Green. "No doubt she is taken aback. Young people always suffer when their idols are dethroned; however, she will get over it, and perhaps be more sensible for the future."

(To be continued.)

GOD'S REST.

It is the evening hour,  
And thankfully,  
Father, thy weary child  
Has come to Thee.  
I lean my aching head  
Upon Thy breast,  
And there, and only there,  
I am at rest.  
Thou knowest all my life,  
Each petty sin;  
Nothing is hid from Thee,  
Without, within;  
All that I have or am  
Is wholly thine,  
So is my soul at peace,  
For Thou art mine.  
To-morrow's dawn may find  
Me here or there;  
It matters little, since Thy love  
Is everywhere!

ILLUSTRATIONS OF THE LIFE OF A CHRISTIAN.

Some Indian shawls are made of hundreds of pieces, some so small as to be only an eighth of an inch square, others of various sizes, none larger than a square half-yard. Each piece, even the smallest, forms a complete bit of the pattern, and the right side, being the under one on the frame on which it is woven, is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together that it is impossible to find the joining.

How often we are "discouraged because of the way," because we can only see the wrong side of the pattern our daily life is weaving. We forget that "the Lord knoweth them that are His," and that "all things work together for good to them that love God." And should we not try to remember also, that, though our place in the work may be a very small one, the great fabric, the Church of God, would be incomplete if that place were not filled.

There is another point of similarity; each thread is bleached perfectly white before being re-dyed for the shawl; so we also, before becoming a part of the church, must be washed and made white in the blood of the Lamb, "that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing;" but that it should be holy and without blemish.



BEWARE OF WORLDLY COMPROMISE.

It is getting to be too much the fashion to compromise. A compromise may do in politics though, even there, it rarely works well long. But, as some one has well said, "on moral and religious questions a compromise is treason to the right." La Fayette once illuminated the compromise in this way: "Two men get into an altercation about arithmetic. 'Twice two are four,' says one, stoutly. 'No,' replies the other, 'twice two are six.' Both are unyielding, and the dispute waxed warm. A third person approaches, and lays a hand gently on each. 'Gentlemen,' he says, 'reason is not infallible. The wisest and best men have erred. We are all prone to rush to extremes. You, my friend, affirm that twice two are four. You, who are equally my friend, affirm that twice two are six. Compromise, my friends, compromise. Meet each other half way. Agree to say hereafter twice two are five.'"

It is thus that too many Christians are trying to compromise. God says, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." The compromising Christian says, "I will love Him with half my heart, and with the other half I will love the world." Compromising Christians go farther. They go with the world and pursue their pleasures six and a half days of the week, and quiet their consciences by a half day's attendance at church, when the weather is fine and they feel in the right mood. Their piety

"Hath this extent, no more."

HOW THE GOSPEL SPREAD.

The Gospel spread far and wide after Jesus died and went to heaven. We read about this in the book called the Acts of the Apostles. The Apostles were those whom Jesus sent out to preach. He told them that they should have His blessing, and they believed what He said. It did not seem as if they were to have the blessing, however, when Stephen was stoned to death, and Saul was persecuting them.

The Gospel did spread, in spite of every difficulty. The disciples were scattered and put into prison and treated very cruelly; but all this did not keep them from preaching. Their labors were blessed, and this ought to teach us to trust God's Word in everything, and never to be discouraged. Can you do this? I am sure you can. Will you? If you trust God's promises, He will certainly bless you.

Children's Department.

DOTTY AND GRANDPA.

Grandpa, grandpa dear,  
I've come to sit on your knee;  
Dolly's broken her arm, and Kitty's  
Too sleepy to play with me.

Rover's gone off with Charley;  
It's tiresome trying to read—  
Such slow work spelling out letters—  
O, I'm very tired indeed!

Nobody's like you, grandpa,  
And there's no place like your arm  
For a little girl that's tired  
To curl up snug and warm.

How soft your hair is, grandpa!  
I'll stroke it and smooth it so;  
And if you've the least little headache,  
It will be sure to go.

Sister Nelly thinks her lover  
So fine with his jet black hair;  
But white is so very much nicer,  
I should think she would really care.

And the dear little funny wrinkles  
That seem to laugh round your eyes—  
His face is so smooth and solemn—  
And, then, you are much more wise.

You tell me such beautiful stories,  
And sing me such nice songs, too,—  
Why, really and truly, grandpa,  
I b'lieve I'm in love with you.

There, now, I would like a story—  
The Little Folks in the Wood—  
And you never would know I was Dotty,  
I'll be so quiet and good.

Two boys examining a bush, one observed that it had a thorn; the other that it had a rose. Two men, being convalescent, were asked how they were. One said, "I am better to-day;" the other said, "I was worse yesterday." Two boys eating their dinner, one said, "I would rather have something better than this;" the other said, "This is better than nothing." Two men went to see New York. One visited the saloons, and thought New York wicked; the other visited the homes, and thought New York good. Two boys having a bee, one got honey and the other got stung. The first called it a honey-bee, the other a stinging-bee. "I am glad I live," says our man; "I am sorry I must die," says another. "I am glad," says one, "that it is no worse;" "I am sorry," says another, "that it is no better. In drinking lemonade you may detect only the sweet or only the sour. One man is thankful for his blessings, another is morose for his misfortunes."

"SHE HATH DONE WHAT SHE COULD."

"She hath done what she could," said the Saviour, of one whose devotion to Him had led her to the tomb of her crucified Lord, to watch for His resurrection. Young Christian, can that be said of you? "She hath done what she could!" Oh! how full of encouragement is the simple story of Mary's love, to the humble disciple of the Saviour!

There lived in a poor hut a girl of sixteen. The only means of instruction ever enjoyed by her did not last for more than six months; but her mind was awakened by an ardent desire for knowledge. After she had learned by heart the few books within her reach, she took the Bible, and though she had seldom heard the Gospel preached, yet the Spirit of God inspired her with wonder as she read the story of a Saviour's love. Her wonder was changed to fear: she was humbled; she sought pardon; and with a sense of forgiveness came the inquiry, what she, a poor ignorant child, could do for her Saviour? She thought of her brothers; she read to them over and over again the lessons she had learned from the Bible. She had heard of Sunday school, and with a determination to establish one among the few neighbors in her vicinity, she persuaded her father to lend his kitchen for a schoolroom. When the Sunday came, twenty poor ignorant children filled her room. Soon her school increased; old men and middle-aged came, and the youthful teacher was happy; yet with a trembling heart she persevered.

Years passed; and in place of scores, hundreds gathered in that school each returning Sunday, and it is now in the midst of a flourishing village. A neat church stands by the side of the old kitchen, and the songs of Zion echo from its walls; and the voice of the Gospel minister is heard from its pulpit each Lord's Day. That teacher sleeps! She has gone to receive the blessed commendation—"She hath done what she could."

Yes, she has ceased from her labors; but mark the sequel. A brother, who listened to the first lessons of holiness that trembled on her lips, is preparing for the Christian ministry; others are devoted, useful Christians; and one of the scholars is already on missionary ground. Verily, "she hath done what she could."

To every young Christian, we would say, "Go thou and do likewise." Look around you. Are your brothers and sisters the better for your example? Are your companions looking to you for a

pattern of holiness; or a stumbling-block over which they will plunge into the abodes of the lost? Say, is your heart steeped in the love of Christ? Is it burning with a missionary spirit? You can be a missionary even where you are—in your own town, in your own neighborhood; for there are those all around you who seldom hear the sound of the Gospel. Seek them out; bring them to Christ. Thus you may bear fruit to the glory of God; and of you too it may be said, "She hath done what she could."

It is hardly necessary now to call attention to the celebrated "White Shirts," made by White, of 65 King Street West. Being made of the best material, by skilled labor, and mathematically cut, they recommend themselves to all who wish a really fine article. Every shirt warranted to give satisfaction. A. White, 65 King Street West, Toronto.

LITTLE EVELYN'S BOOK.

A little girl lay in a warm, pleasant room, everything around her bright and cheerful, but nothing so much so as her own sweet, little face, though it was so thin, and pale, and worn with suffering and sleeplessness. She lay on a soft lounge before the fire; but often turned eagerly to the door if a footstep sounded in the passage.

After some time of waiting and listening the door opened and her mother entered.

"Why, Evelyn dear, are you alone? Your aunt told me she was coming to take you to ride."

"So she did, mamma, but I would not go. It is no use—I am too tired. They are very kind," she added, quickly, "but I like best to be left alone, you know, mamma, with you."

Her mother sighed deeply, as she took a seat by the side of the lounge. "Shall I read to you, Evelyn?"

"Oh, that reminds me, mamma, of something I wanted to ask you about—my books, you know."

"Yes, did you find anything in that new catalogue that you wanted to order?"

"That is not what I mean, thank you, mamma. I have a good many, haven't I?" and she gazed fondly at the shelves well filled with pretty volumes, all her own.

"Yes, a great many, even for such a little bookworm as yourself," said her mother, playfully.

"I want you to tell me, mother, if there are any books there that wouldn't do for a Sunday school library. Yes, I know there are some, they were given to me, so I couldn't help; but I chose most of them this last year, and they are all right, I know."

"What do you mean, Evelyn?" said her mother in surprise. "What is this new fancy?"

"No fancy at all, dear mamma; but I will tell you. Do you remember one time last year when you were talking to Dr. Richards, how he said I might live two or three years, but I never would get well again? You didn't know I heard you, did you, mamma? That made me think how little I could do, and what a short life mine was, and how I could never grow up and do anybody good, and I thought and thought if there was something for a little girl to do. Then one day papa brought me a list of books, and told me to choose some new ones, and so it came to me, mamma, what I would do. I want all my books to be sent to some poor Sunday school where they will do good and teach the little children. My dear books; it makes me happy to think about it."

"Oh, Evelyn! they are like a part of yourself; don't ask me to send them away!"

"Why, mamma?" she said in a pained tone; "when that was just the reason I knew papa would give some money to buy books for poor children; but this seemed so like giving them myself."

Mrs. Lawrence did not answer, and Evelyn went on.

"There's 'Alice in Wonderland' that Auntie May gave me; that wouldn't do, of course; but I'd like to have that little lame girl you told me about have that. How it will make her laugh," and Evelyn laughed to herself at the thought. "There a few others that will have to come out, but not many. You can do what you like with those, mamma."

"Evelyn, dear, don't talk so!"

"Dear mamma, you knew it long ago, didn't you? that I was going, I mean; and you mustn't cry about it. Will you promise about the books?"

The promise was given, and Mrs. Lawrence was repaid for the effort it cost her, by seeing the happy look in her child's eyes, and then Evelyn tried with all the pretty, loving ways she knew, to "chase the tears away," as she said; but only succeeded because her mother could not think that anything so bright and lovely could really die, and was dying in spite of all her love and care, though in her heart she knew it well.

About two months after this conversation Mrs. Lawrence was again standing in Evelyn's room; but the lounge was empty, and she was alone. The room in some confusion, for two large packing-boxes took up a great deal of space on the floor, and wrapping-paper and hay were strewn about. Mrs. Lawrence worked rapidly, folding each volume in paper, and the more handsome bindings in cloth, though she often paused to wipe away a tear, or to hold some familiar volume for a moment as if she could not give it up. Some volumes of fairy tales and the much valued "Alice" were reserved. The first box was almost filled when a young lady came in, and started with surprise as she asked, "My dear Agnes, what can you be doing?"

"I don't wonder you ask, May!" said the lady, sadly; "you will be much more surprised when I tell you that I am sending away Evelyn's books—sending them to strangers."

Miss May gave her an inquiring glance, but said nothing more and waited.

"It was Evelyn's special wish—almost her last one," said Mrs. Lawrence, "that her books should go for a Sunday school library for some poor parish or mission. And, May, every book that she bought last year, she selected carefully, that it might be suitable for the purpose."

"Dear child!" said May.

"I asked our clergyman to find some parish where they would not only be acceptable and were needed, but where I might feel they would be used with some care and reverence. For, after all," she added, sadly, "it is very hard to give them up! Mr. Rowe told me of a cousin of his own, who was working very hard as a missionary. He said there was a very large Sunday school; but he had not been able to get any library whatever. The people, he said, were intelligent enough, but there was great need of books. So I thought I could not do better, and I wrote to the clergyman. Mr. Lawrence was so pleased with the reply, that he is going to help them on with their church, and especially to fit up the library-room with nice book-cases, and has had a large copy of Evelyn's picture taken to hang up there, at the missionary's request."

May said no more, but began to help with the packing, wondering all the time at the wisdom which Evelyn had shown in her selection, and whether the books would really be prized; if it would do any good.

She need not have feared. Evelyn's treasure could not have fallen into better hands, and after the clergyman had told the story of the legacy as he heard it from Mrs. Lawrence, there [was little need to add a warning that the volumes should be carefully handled, nor was there a child among them all who did not love to gaze at the sweet face of the little giver who had "done what she could."



**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church Streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainford and Rev. R. H. E. Greene, Assistants.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DeBarres, Incumbent.

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

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

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

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

**ST. STEPHEN'S.**—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

**ST. PETER'S.**—Corner Carleton and Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

**CHURCH OF THE REDEEMER.**—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

**ST. ANNE'S.**—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

**ST. LUKE'S.**—Corner Broadbalt and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. Langtry, M. A., Incumbent.

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, M. A., Incumbent.

**ALL SAINTS.**—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

**ST. BARTHOLOMEW.**—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. **ST. MATTHEW.**—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

**ST. MATTHIAS.**—Strachan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services. Holy Communion after Matins. Rev. R. Harrison, M. A., Incumbent, 38 Lamley street.

**ST. THOMAS.**—Bathurst St., north of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

**GRACE CHURCH.**—Elm street, near Price's Lane. Sunday services, 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

**ST. PHILIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. W. Stone, Incumbent.

**CHURCH OF THE ASCENSION.**—Richmond St. West near York street. Sunday services, 11 a. m. and 7 p. m.

**ST. MARK'S.**—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingles, Incumbent.

**TRINITY COLLEGE CHAPEL.**—Sunday services, 1 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

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