

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, SEPTEMBER 29, 1880.

[No. 40.]

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THURSDAY, SEPTEMBER 30, 1880.

THE new Bishop of Liverpool is likely to cause considerable inconvenience in his Diocese by having no Advent Ordination, as a large number of candidates have presented themselves, and their services are much needed.

The signatures attached to the memorial to the Bishop of Lincoln amount to 1350. The roll is to be of parchment, and all the names will be beautifully and artistically engraved.

The Rev. Wm. Jno. Butler, Vicar of Wantage, has been appointed to the Canonry of Worcester, vacant by the death of the Rev. R. Seymour. Mr. Butler is a model parish priest, and has great influence with working men. He is the founder of the Wantage Sisterhood. In no parish in England is Ascension Day so well observed as at Wantage. Numbers of laborers being at church at six in the morning, and the early communicants sometimes number four hundred.

The statement of the Archbishop of Canterbury in his charge that the Public Worship Regulation Act was passed in order to provide a "simple and inexpensive" mode of enforcing the law, has been met by the remark that his Grace must have very soon forgotten the Miles Platting bill of costs, which was enormous, although the defendant did not appear.

The projected Ecclesiastical Art Exhibition mentioned in the early part of the year, has been abandoned for the present—the main reason assigned being the inability to obtain permission to erect the buildings necessary for the purpose on the Thames Embankment. Arrangements are in progress for holding the usual Art Exhibition during the meeting of Congress.

The parish church of Thirsk having been infested with some scores of bats much to the annoyance of the congregation, the church has been stoved with cayenne, but without effect. An owl was afterwards introduced into the church and the bats have disappeared, after having done considerable damage to the organ. As many as seven or eight dead bats were found in a single pipe.

On the 1st inst., a gable cross was placed upon the south transept of York Minster, thus completing the restoration of this part of the cathedral. This restoration was the greatest work of the late Dean, and has cost nearly £23,000 stg., to which Dean Duncombe was a munificent contributor. The present Dean conducted the ceremonial at the placing of the cross. The Dean was accompanied by two of the Canons duly vested, the organist and

the clerk of the works. At the lowering of the cross into its place the Dean said:—"To the glory of God, and in sincere and grateful recognition of the inestimable blessing through the suffering and death of our Saviour Jesus Christ, we place this symbol of the Christian faith. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." A suitable prayer was then offered and with a Collect and the Benediction the ceremony closed.

The new Bishop of Liverpool has begun an attack on the Rev. J. Bell Cox, Incumbent of St. Margaret's, Prince's Park, on the testimony of a local paper, about some ceremonies the Bishop of Chester had tolerated for the last eleven years. Mr. Cox requested permission to consult his people, who declined the Bishop's request for an alteration of the services. The Bishop informs Mr. Cox that he is not to consider what his congregation may like or what they have been accustomed to; that he is to guide the congregation and the congregation are not to guide him. We cannot but remark that this teaching is precisely opposite to the instructions we receive in Canada. Here we are taught that *Vox populi, vox Dei*.

Considerable agitation exists among the Nonconformists in England relative to the approaching census there. The Nonconformists strongly object to any arrangement in connection with the census for ascertaining the actual numbers belonging to the various religious bodies in the country and consequently the idea has been abandoned. Various calculations, however, have been made so as to obtain something like an approximation to the truth. One thing is pretty certain, namely, that while there are twenty thousand clergymen of the Church engaged in actual parochial work, the total number of "ministers" engaged in all the denominations put together amounts to far less than ten thousand.

The Archbishop of Canterbury has given another instalment of his charge, at Dover. His subject is the Burials Bill. He expresses a large amount of satisfaction with the measure, and considers the Church very fortunate in having this matter settled under the auspices of the present Lord Chancellor. He thinks the clergy, especially the four thousand who protested in Archbishop Longley's time, ought to be grateful at the amount of relief afforded them by the Bill, and considers that they ought to be glad that the House of Commons has permitted them to require that in future, by whomsoever performed, the burial service must be a Christian one and must also be orderly. But it is not stated who is to be the judge of these things, or how any one is to prevent annoyances to Churchmen which are sure to arise from many of the sectaries who will be glad of the opportunity thus afforded them of proclaiming the distinctive features of their respective systems. The Archbishop expressed himself as being pleased that, if the clergy can state plain reasons for objecting, they may refuse to allow funerals on Sundays and certain holy days. He commends to those who have been excited by this controversy, the touching words of the Bishop of Lincoln in the House of Lords upon the subject.

The captain of a Portuguese steamer lately steamed up the Congo river as far as Noki, two hours' sail from Bibi, where the explorer Stanley and his company have their head quarters.

The Diocesan Synod of Killdale and Achonry met on the 2nd at Bellina, Mayo. The Bishop of the Tuam Dioceses, Dr. Bernard, adverted to the scanty attendance of laymen, while all the clergy except three were present. He thought the Sunday Schools were flourishing. The report of the Diocesan Council was satisfactory, showing the finances to be in good condition.

In the south and west of Ireland the secret foes of order are enrolling themselves for a certainty. They are evidently arranging their watchwords and all the other details of warlike organization. A large proportion of them, however, are mere youths and all are in so low a condition that, but for subscriptions received from their friends in England and the United States they would be destitute of arms. Drilling is attempted after nightfall in many places. A growing belief is prevalent that great risk is being run by foregoing the aid of a Peace Preservation Act.

The dedication has recently taken place of the chapel of St. Columbus' College, Rathfarnham, Dublin, by the name of St. Mark the Evangelist. The service was the Eucharist, with *Veni Creator* in Latin as an Introit. The service was composed by a former organist, choral communions having been here first revived in the Irish Church. The Post Communion anthem, "Now I live," was written by another organist of the college. The Archbishop of Dublin was the celebrant, and preached from Ps. 119: 140.

After a lapse of thirteen years, a fresh effort is to be made to build a cathedral in Honolulu, and, if possible, on the foundation of which the corner stone was laid by his late majesty, Kamehameha the Fifth, March 4, 1867.

## THE NINETEENTH SUNDAY AFTER TRINITY.

WHEREVER sin exists, it is both a disease of our nature and an offence against the Divine Will. It is the great evil of creation, and it is for its removal that all the means and appliances of the Gospel are brought to bear. And sin is also an isolating principle. The first thing that sin did was to shut man off from God. Up to that time man and God had been in sweet fellowship with each other. But, as soon as sin crept into the world, the Father's voice no longer brought a thrill of delight to the hearts of His children. On the contrary, the presence of God caused fear, and, ever since, man's great object has been to hide himself from God. Nor is there a single sin in the second table of Law which has not this isolating tendency. Obviously the breach of the Fifth Commandment dissolves the tenderest natural ties. And the murderer's spirit is the very strongest, the most terrific manifestation of human selfishness that can possibly be exhibited, and there is nothing which has done more to isolate man from man than that spirit of hatred which St. John characterizes as equal to murder itself. And so with the other

forms of sin with which we become acquainted. Our sins may not have assumed a very extreme form or degree, but, if sin reigns, it has separated man from God and also from his fellow-men.

The Gospel of the day refers to the forgiveness of sins, and furnishes the whole doctrine of absolution from transgression as it is bestowed in this world—"The Son of Man hath power on earth to forgive sins." The Epistle details the several particulars of the Christian life consequent upon a renunciation of sin—the putting off the old man, and putting on the new man, which after God is renewed in righteousness and true holiness.

### CHURCH THOUGHTS BY A LAYMAN.

No. 26.

#### ON PUTTING THE CHURCH BEFORE CHRIST.

OF those who believe in the divine origin of the organic life of the one Catholic Church, it is often said that they "put the Church before Christ." That this is no slight charge may be judged by this fact that one of the most pious clergymen in the Toronto Diocese was recently said, by a certain high dignitary therein, to be guilty of this sin and therefore, in his opinion, cut off from salvation.

For one clergyman to be doing as a solemn duty what a brother cleric declares will lead to eternal ruin, suggests to the lay mind a puzzling dilemma, but only for a moment, for the difficulty is superficial.

This, in fact, is a typical case, illustrating the confusion of thought which underlies so many differences of opinion, which creates and does so much to perpetuate divisions and strife. It affords an excellent text for a brief homily on the duty and wisdom of obtaining a clear, full, just idea of the convictions of those we judge before giving our verdict. The word "Church," to the two clerics alluded to, conveys ideas so irreconcilable as to be almost antagonistic. If the one charged with putting the Church before Christ, held the Church to be what his accuser thinks it to be, then the charge would be justified and the danger of such an offence would be grave. But he does no such thing, for in whatever position he—in a metaphorical sense—puts the Church, he places it so far as his will and consciousness extend, only where Christ Himself placed the Church, and therefore in its only position, for the relations of Christ to His body are eternally immutable.

To us who are honored by the name of "High Churchmen," the position of the Church is no more a matter of controversy than the position of Christ, it is not for man to define or settle or agitate about what those positions are, they are both declared to be what we hold them to be by Christ's own, or by His Apostle's inspired words. To talk of placing the Church before Christ or behind Him, or at the same side or in any other relative position, is to use terms of the meaning of which we can form no conception; to our vision they seem only to be blasphemy in a nebulous condition. Water which is dry, a blue tint which is scarlet, or a figure without bounds, are not less difficult for us to form a mental image of than a church with a varying relation to Christ. A great ecclesiastical split took place a few years ago on the question of the Kingship of Christ, but he who does not recognize Christ as Head of the Church, is split off from His sacred body, and no surer sign of that fatal disconnection can there be than the thought being entertained of the body and the head having a variable relation or a separate life.

The charge of putting the Church before Christ shows that there are those who venture to condemn the theological convictions of others who are constitutionally incapable of that order of mental action which theology demands, for they are incapable of grasping even so simple an idea as that of the indivisibility, unity, and identity of the head and body as one organism. Such paralysis or imperfect development of brain faculty is so sad a calamity that we extend our pity for those who are so afflicted, whose trouble is manifested by them supposing it possible to put the Church, the body of Christ, before Christ, the head of the Church. Let us be thankful for a clear brain, and charitably deal with those whose wits are so muddled as to talk about the inconceivable. But, so far, we have assumed that the idea conveyed by the word "Church" to us who rest our convictions and base our definitions upon the words of Christ and His Apostles is the same idea which this word conveys to the minds of those who are in the habit of using the accusatory phrase, "putting the Church before Christ." This is not so, hence the dilemma we have named, for it is not only quite possible to put what our critics mean by "church" before Christ, but anywhere else they choose, for it is a creation of their own vain imagination and they place the phantasy just wherever they prefer. What such persons fantastically call the church is, they say, quite "invisible," without any relation to place, or space, or time, manifestly, therefore, is in what the metaphysicians call the "unconditioned" state and what non-philosophic people just as exactly, with just as much scientific accuracy, call a mere notion or day-dream. To put this before Christ would be lunacy rather than sin. That this notional church is the private property of our critics is clear from the very authority they claim over it and the conditions which they desire to impose upon it, which are wholly opposed to the headship of Christ and impossible to reconcile with the actual conditions of that Church's life which He founded, and which was then, and is now, not only visible but having very definite relations to place, space and time, not unconditioned, not a notion, but as truly an organic unity as the British Empire. We would rather avoid words of rebuke, but plain speech is often a duty in self defence, and self-disgrace often involves a retaliatory charge when the wolf up stream charges the lamb down below with troubling the water, the lamb's defence involves the accuser in guilt. Those who charge us putting the Church before Christ do so to atone for their contemptuous treatment of Christ's body, nurturing the delusion that by thus accusing us they will be thought the exclusive adorers of our Lord, or His adorers in some exalted sense unknown to those who rejoice in recognizing themselves as members of His body, in proving the vitality of their union by obedience, and evidencing their membership with His body by sharing the Church's life in all its acts of love and worship. To us the idea of a church apart from, not organically one with, Christ is an impossible conception. This is our insuperable difficulty when asked to recognize this church and that church,—"Christ is not divided." He is not head of a congeries of churches, the recognition of Christ to all involves the recognition of Him as Head of *One* Church; if His church is no longer a unit, scriptural language becomes absurdly irrelevant, meaning nothing less than a solemn mockery. We then challenge our accusers to define their meaning, the charge we discuss as though we were accused of being the hypothenuse of a circle or some other verbal folly. No service can be done the Church which is not service to Christ; no

service can be done to Christ which is not also a service to His Church. To seek to do Christ honor by degrading the Church is rank lunacy; to seek to honor Christ without honoring His Church is to deny His own word declaring the Church to be His body, therefore it is seeking to honor Him by dishonor. He who talks of "elevating the sacraments above Christ" deserves no more serious answer than the classic rebuke of Bishop Strachan: "Sit down, man, ye're talking nonsense!" for a sacrament without Christ as its life is inconceivable, it is a verbal contradiction. He who would honor a sacrament more than Christ could not, for the very intention to do so, or even the ignorance that could inspire the act, would destroy the sacrament, it would be sacrilege.

We beg, therefore, our critics to furnish us with a "bill of particulars" so that we may be enabled to discover what this terrible indictment really means. We cannot repent of a meaningless generality, or turn away from an inconceivable, impossible sin, and we refuse to be disturbed about our eternal state because we do something which is incapable of being formulated into intelligible language. We are, indeed, very vividly impressed with the conviction that He who will say, "Inasmuch as ye did it unto the least of my brethren ye did it unto Me," will not condemn us for honoring the brethren, His brethren and ours, the Church, but will accept, honor, and reward all service done to glorify His body.

We would beg any friends who make use of such a phrase as "putting the Church before Christ," or "elevating the sacraments above Christ," to cultivate a little better style of language. Those phrases are only saved from being offensive by being silly, and their canting tone betrays a very vulgar origin. Another word to the users of such pious accusatory slang:—There is a such a danger as a man going "to his own place," and the place for slanderers is the realm where the chief "accuser of the brethren" reigns.

ERRATA.—In our report of the proceedings of the Provincial Synod in last week's issue, page 540, 1st column, 28th line from the bottom, for "ordination" read "education." On the 3rd column of the same page, 24th line from the top, a period should be put after "purpose"; and from "Owing" to "withdrawn" should be read as one sentence.

#### DEPOSITORY FOR THE PUBLICATIONS OF THE SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

FROM the discussions which took place in the Provincial Synod and from some communications we have since received upon the subject, it appears that the fact is not generally known that there is already A LARGE DEPOSITORY for the publications of the Christian Knowledge Society, and has been for some years in this country. Messrs. Rowsell & Hutchison, Toronto, have this Depository, and, what is just as important is, that books from the S.P.C.K. can be obtained from them at just as low a price as in England. They also keep on hand the publications of the Church of England Sunday School Institute, and are continually adding to their stock.

#### THE BISHOP OF NOVA SCOTIA'S SERMON

SOME portions of the sermon of the Bishop of Nova Scotia, preached before the Provincial Synod at its recent meeting in Montreal, have been cavilled at and misquoted by certain of our contemporaries, apparently for party purposes.

As an instance of this cavilling, we will mention that his Lordship is reported to have said in his sermon:—"There must be either a real presence or a real absence, and I presume few will be found to argue for the absence, for the Apostle says that to eat and drink without discerning the Lord's body is to eat unworthily."

In reply to this, we have a quotation from Bishop Ridley at the Disputation at Oxford, A.D. 1555:—"A commemoration is not of a thing present, but past and absent; a memory (or memorial) and presence differ; in vain is a figure put there, said some of the fathers, when the thing figured is present."

Now, although Bishop Ridley was unquestionably the greatest light of that portion of the English Reformation which took place in the sixteenth century, yet his utterances are of no more authority in the Church than those of any other Bishop, whether dead or living. Our authorities are the Liturgy, the Articles, and the Homilies. And if we consult them we shall find passages more in agreement with the expressions of the Bishop of Nova Scotia than with those quoted from Bishop Ridley. As for instance, in the first part of the sermon concerning the sacrament, we find this passage:—"Neither need we think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine theories; but *this much he must be sure to hold*, that, at the Supper of the Lord, there is no vain ceremony, no bare sign, no central figure of a thing absent."

#### CHURCH EXTENSION IN CITIES.

CONTRASTS are "continually" being made between the missionary zeal of Presbyterians, Methodists, &c., and that of the Church in Canada: but nowhere is this contrast believed to be so glaring and the effect so damaging as in cities. Every denomination of professed Christians, at all alive to the duty of self-extension, has an organization in each city to provide for this necessity. The members of the society, members of well-established and self-supporting congregations, band themselves together for the purpose of (1) fixing upon the most desirable points at which to form new centres of worship, (2) purchasing in good time the requisite sites for places of worship in such localities, (3) erecting some temporary buildings as Mission Rooms, and (4) providing for the support of missionary ministers in each of such centres.

But how does our Church act when Presbyterians, Methodists, Baptists, and Roman Catholics are doing all this? The same class of members occupy their cushioned seats in their handsome parish churches, listen to their well-trained choir and costly organ discoursing music for them, and their rector—a reflex of the prosperity of his flock—sermonizes happily on some pleasant theme. And that is just all. They do not for a moment think of their struggling fellow-churchmen in poorer or newly settled localities in the same city, agonizing to gain a fraction of the church privileges they themselves possess. Here and there a clergyman throws himself into the missionary field of the city, moves heaven and earth to secure a site for a Mission Room, and scours the whole city in order to gather a few dollars to meet the necessary current expenses. When he applies to the churchmen of the older parishes, they turn a cold shoulder, scrutinize narrowly the details of the work they are asked to help, and nurse their precious dollars a little longer, lest the "dear little things" should be put to a risky use in the mission field! And this is the case when clergymen are spending their

energies and their lives, and poorer laymen are denying themselves absolute necessities in order to keep the mission services going.

There are exceptions. There are cases in which laymen have left their comfortable homes and their luxurious arrangements, and have gone forth to attach themselves to a mission chapel, to teach in the Sunday Schools, and to assist in the general working of the parish; at the same time uniting their purses with those of their poorer brethren. Such instances, however, are quite isolated; perhaps only a diocese, here and there, upon the whole continent can display a single exceptional case of the kind in one of its cities or towns.

When one perceives how much can be done by a handful of such laymen—doctors, lawyers, merchants, or clerks—throwing themselves into the support of mission work in some neglected quarter—in what a miserable light must the great mass of churchmen, able to do this and yet neglecting it, appear, when they will scarcely deign even to listen to the statement of cases that require help, much less to give a hearty, cheerful, and prompt response to the applications of men who are already giving *everything* to the object for which they plead! And what a contrast do the neglect and indifference of Church laymen in Canada present to the life, the zeal, and energy displayed in the same cause by Church laymen in the Mother Country! Will not some of our negligent and self-satisfied ones at least lend a ready helping hand to those who are the personal workers in such fields of church labor—if they will not themselves descend into the arena of active participation in such work in mission churches and Sunday Schools?

This, however, is only a temporary expedient. Such individual appreciation of duties connected with church extension cannot altogether make up for a proper organization in every city and large town throughout the dominion, so that the church may display as much zeal as the sects already do in establishing and spreading what they conceive to be the truth. Do churchmen really value the fact, in obscure and squalid quarters of the city they live in, baptisms are being annually numbered by hundreds, confirmations by scores, new communicants by dozens? Let them, in that case, dwell more upon such facts than in chaffering about parting, for such work, with a few dollars and cents in the course of a year. Let them not think that the acquisition of a new organ, the supply of a *recherche* quartette choir, the painting and gilding of their galleries, or any such ecclesiastical luxury is a sufficient excuse for withholding their help from the solid work of garnering immortal souls, which is which is going on in other parts. Let churchmen band themselves together for this purpose without delay, that they may experience the value of united and organized endeavors for the spread of their church in the neglected ground around them.

#### SERMON

Preached by the Lord Bishop of Nova Scotia at the opening of Provincial Synod, Montreal, September 8th, 1880.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, what sort it is."—1 Corinthians, 3: 11-18.

His Lordship said they were assembled that they might devise the best means for the furtherance of their work, and be stirred up and pledged to greater zeal and diligence in the performance of that portion with which they might be severally charged. For

such an occasion the text appeared to him peculiarly appropriate. In a previous verse they were described as fellow-workers with God, and, if this were correct, a position and dignity was accorded to them that might well cause them to tremble lest inferiority on our part may be reflected upon Him. And even if this translation was doubtful and the alternative be adopted as more accurate, the statement of our relation to Him will still imply a heavy responsibility on us as His fellow-workers, namely, a band of laborers employed by Him and bound to assist each other in furthering His work, whether in the vineyard in cultivating the soil, or in building the spiritual edifice, to both of which the Church is compared. Taking up the latter simile, St. Paul likened himself to a master builder, skilful and judicious, who had prepared for the erection of a building by providing a good foundation. In this case the foundation had been already firmly fixed, laid from all eternity, for "other foundation can no man lay than that is laid, which is Jesus Christ." And, though the apostles and prophets are elsewhere spoken of as the foundation, yet it is only in connection with Christ as the corner-stone, the essential portion upon which the whole depends, so that there also He is set forth as the one foundation. St. Paul may be said to have laid that foundation for the Corinthians when he preached Christ to them as their first instructor. For, as He wrote, "Though ye have ten thousand instructors in Christ, yet ye have not many fathers. For in Christ Jesus I have begotten you through the gospel." There is one foundation, and many affirm that as long as we build upon it all else matters little. Indeed, the contrary opinion is stigmatized as bigotry—as evidence of a narrow mind. We constantly meet with expressions to this effect:—"When you reach Heaven you will not be asked with whom you worshipped, or to what communion you belonged. If only you believe in Christ, if you are building on the one foundation, all will be well. But what saith the apostle? "Let every man take heed how he buildeth thereupon." He says expressly that it will not be the same to all believers. He tells us of those who, though ultimately saved, will suffer less, will be saved with difficulty, as by fire. And this warning must be especially urged and enforced in these days, when there is an inclination to reject all dogmatic teaching, when it is held that every man may believe and do according to the dictates of his own conscience, that his own intuition is a sufficient guide to each. We are here told that the building is to be tested, and that the condition of the builders will be determined by the manner in which it passes that test. The test is represented as fire, and the materials such as would be more less affected by fire. It is commonly understood that two buildings are here described, but whether one, two, or more be supposed, we have a regular gradation in the materials described; from gold, which comes out of the fire uninjured, through silver and fine building stone down to stubble, which a spark may destroy, leaving an insignificant residuum. They would seem to represent different degrees of purity of doctrine and discipline, from perfect soundness downward. And this test is to be applied at the day, the great day of the Lord, the Day of Judgment. It must be, I presume, superfluous to explain to such a congregation as this that there is no support here for the doctrine of purgatory. And yet I refer to that perversion of this text because, in a work of wide circulation published by a Roman Catholic Archbishop in the United States, we have this comment:—"His soul will be ultimately saved, but he shall suffer for a temporary duration in the purifying flames of purgatory," with a startling addition, "This interpretation is not mine; it is the unanimous voice of the Fathers in Christendom." We will not stop to enquire what he means by the Fathers of Christendom, but he certainly cannot adduce the early Fathers of the Church in favor of this interpretation. And it is enough to refer to the actual language of St. Paul, who does not hint at a purifying fire, but speaks of a fire which shall try and burn up that which is unsound at the Day of Judgment. As the terms designating the building are metaphorical, so, doubtless, also is the test. But the teaching appears clear, and we thank God for this revelation of a solution of what would otherwise be a most perplexing problem. We see men—earnest, devoted disciples of the Lord Jesus Christ—teaching and preaching in His name, and yet making and countenancing division, propagating heresies, or denying portions of the teaching of the Catholic Church, of the traditions which have been received from the earliest ages. And we should not know how to judge of them, but here we are taught that there is no salvation except on the one foundation, and that all who are building upon it shall be saved, but that some of the saved shall suffer grievous loss—so that right and wrong, truth and error, are not equally acceptable with God, and will be differently treated. Much confusion is caused by, and serious error originates from, forgetfulness of the clearly revealed fact that there are degrees of happiness and glory in heaven, that one man will reign over ten cities and another over five—that, in short, every man shall be awarded according to his works. What may be the nature of

the loss we are not informed. Whether it is subjective or objective; whether the inferiority is in the position assigned in heaven, or in the capacity for enjoying it. But enough is stated to warn us of danger, and to stimulate us to watchfulness lest we incur that loss lest, through some error or defect, we may occupy a position inferior in some respects to what we might have secured. There may be room for difference of opinion as to what constitutes building upon Christ, and in what respects He must be the foundation. Is it simply acknowledged that He is so, or is it a mere comprehensive acceptance of Him in all His offices, but more particularly in His relations to the Church? But this is not for us to decide with reference to others. We have only for ourselves to be sure that we are resting on Him, so looking to Him that He is in very truth the rock upon which we are building. And then we are bound to satisfy ourselves that we have the true system of doctrine and discipline based upon this foundation. For the pure gold must include both, must denote the most perfect state attainable on earth. And we, brethren, claim to have as our heritage the gold. With some alloy it may be now intermingled, but yet the purest to be found upon the earth. Let us thank God for this inestimable blessing, and contend earnestly for the faith once for all delivered to the saints, whereof He has been pleased to constitute us the guardians. Whatever may have been the defects and infirmities of the leaders of the Reformation in England—and I would make a marked distinction between them and the foreigners whose influences sometimes prevail to our injury—we have no reason to suppose that their purpose and anxious desire was to sweep away all the accretions of later ages, and to restore the building to its primitive state, so far as that state could be certainly ascertained. Their may be differences of opinion as to the extent of their success. Some may think that they retained, and others that they rejected, too much of a priori probability, being (as it was in fact with the foreign reformers) that they would err in the latter direction, for it is characteristic of our weak nature to rush from one extreme to another. But the more thoroughly we study the matter the more deeply, as it seems to me, must we be impressed with the evidence of a superintending and controlling Providence in the Reformation of the Church of England. Every student of history knows that there had long been heard from all good men a cry for a reformation in the head and in the members: and when a beginning had been made of the work of investigation corruptions of ritual were found to be as abundant as of morals, and the spiritual supremacy claimed by the Bishop of Rome to be as unfounded as his temporal power, both of them being acquired through forgeries and usurpations. And thus, at length, we believe that the "wood, hay, stubble," were cleared away, and the gold, silver, and fine marbles left. We do not suppose that any work performed by human agency can be without flaws or imperfections, but we thank God that he raised up agents furnished with learning and ability to enable them so skillfully to restore what had been defaced. And, my brethren, it we prize this good gift let us rightly use. Let us not employ inferior materials when the best are provided for us. If the English Reformers avowedly desired to build upon old lines, we must be unthankful and unfaithful if we lightly regard the traditions received from the times when the unity of the Church was yet unbroken, if we allow a hiatus between our reformed branch and the ages which preceded the date of the Reformation. Why should there be two parties among those who profess fidelity to principles upon which the Reformation was conducted, and acknowledge themselves bound by the same formularies? That God works by means rather than immediately we assume to be unquestionable. If any maintain that the Divine economy in the spiritual world differs altogether in this respect from the material, so that there is no analogy between the two, we cannot now reason with them. But admitting that God does use means, the chief distinction between the two great parties in the Church may be thus briefly described:—That the one attaches more importance, and the other less, to the means used by Him. We are taught in our daily thanksgiving to thank God for the means of grace, through which the redemption of the world produces in us the hope of glory, and we should include them all in our thanksgiving. We are all agreed that prayer and the study of God's holy word, and the foolishness of preaching by which it has pleased God to save them that believe, are means of grace. Will any one presume to say that the two holy sacraments instituted by the Lord himself are not so? And yet we hear people talk of the sacramental system, as they term it, as though it were not Christ's—as though it were blasphemy to believe that His own ordinances are sometimes more than mere forms. It is evident that many of those who profess much admiration for the Thirty-Nine Articles have but a superficial acquaintance with their teaching, upon this subject at all events, for in the front of the teaching upon the sacraments we have a refutation, not of Roman but of Protestant errors—a declaration that the sacraments ordained of

Christ be not only badges or tokens of Christian men's profession; that baptism is not only a sign of profession and a mark of difference whereby Christian men are discerned from those who are not christened; that the supper of the Lord is not only a sign of the love that Christians ought to have among themselves. They are the means by which God doth work invisibly in us, and although there may be differences of opinion as to the exact effect produced and as to the mode of operation, since this is altogether a mystery which man cannot fathom, the acceptance of the teaching of the Articles should suffice as a bond of union among those who differ in details. It is very painful to hear Churchmen ignorantly stigmatizing the maintainers of the value and effect of the sacraments, as though they were setting up somebody else in the place of Christ, whereas in truth they most highly esteem them because they are instituted by Himself, because through their instrumentality we are brought into close union with Him, because they are the means whereby, as our Church teaches in harmony with the Holy Scriptures, grace is conveyed to our souls. If, indeed, it be admitted that God's ordinary method is to work by the use of means or agencies, and that the effect is to be attributed solely to Him, whatever may be the character of the agencies, there is a virtual agreement, notwithstanding some diversity of opinion, as to the relative value of the several agencies, and regarding them as appointed by God, we may doubt whether it is becoming and reverent to compare them one with another as to their relative importance, each having its own place and being specially adapted for the purpose for which it is intended in the economy of grace. The antagonism commonly supposed between the upholders of different parts of the same system is verbal rather than real. Thus, for example, the right teaching of baptismal regeneration is so far from being opposed to what is commonly called evangelical preaching, that it adds fresh force to it. It is based upon the corruption of human nature, and man's inability to do anything acceptable to God except by the grace of God. If there was any innate good, any germ, which might in some be developed by culture, the sacraments would not be essential, but believing that men, buried and degraded in Adam, can only be restored and elevated in Christ, we can comprehend the necessity for some mode by which we may be definitely incorporated into Him, that so we may be actually members of His body, of His flesh, and of His bones. We discern the exercise of the love of God's free grace in the appointment of a mode whereby the infant, subject to condemnation, without any act of his own, may in like manner be delivered from the curse and placed in a state of salvation. and it is evident that the arguments in the epistles, having been originally addressed to the baptized, are deprived of much of their force when the regeneration of the hearers is not recognized. Because the baptized have been incorporated into the second Adam, therefore they are the temples of the Holy Ghost, who is striving with them, who will be grieved by their hardness and impenitence. Again, the maintenance of the efficacy of the sacraments is not in any way inconsistent with the belief that we are justified by faith. For much more is implied by faith than is ordinarily understood by that word. It has to do with the mysteries of the kingdom of God. The faithful should, by the exercise of faith, be living as subjects of a kingdom which is not of this world. Faith ought not to be, as it often is, engaged mainly upon self, taking in fact man's feelings and conditions as its objects. It should be occupied with the facts and truths revealed to us. Such expressions as "Our life is hid with Christ in God;" as "The life which I live in the flesh I live by the faith of the Son of God," can only be used by one who habitually looks out of himself to Christ, who has regard to the body of which he is a member, and Christ Himself the head. Where the value of the Sacraments is not appreciated there is, probably, a defect in that man's faith which alone can discern that they are instinct with life, that Christ is in them, and that they are certain sure witnesses and effectual signs of grace by which God doth work sensibly in us. What is called the sacramental system is most decidedly opposed to all claims of merit on the part of men, and to salvation by works in every form, whereas, in the popular system of religion, while human merit is repudiated in words everything is made to depend on personal qualifications, the feelings of the individual being much more regarded than the instruments provided by Christ. Moreover, the same persons who allege that laying stress upon the sacraments is to substitute something else for them insist upon the efficacy of preaching, of which the effect depends, to a considerable extent, upon the ability and eloquence of the preacher, thus magnifying the human agency, whereas in the administration of the sacraments the human agent may be disregarded, the effect being the same whatever may be the qualifications of the minister, and wrought solely by the operation of the Holy Spirit who works by and in the divine ordinances. But there is no reason whatever, there cannot be any reason, for regarding attention to any one of the means of grace as incompatible with

due regard to any other, for supposing that any of them can be substituted for Him upon whom the efficiency depends. The organization of the Church as we have received it from the days of the Apostles, with its officers, and its rites and ordinances, demands our faithful adherence and support, because we believe it to be most strictly in accordance with the will of our Lord and Master, and that which He has been pleased to provide for us must be attended with benefits, which cannot be so certainly received in any other way. Wherefore we ought to adopt it in its integrity—not arbitrarily selecting certain portions to the disparagement of others—for only in this way can we hope to build of pure gold. It was strange that the feast of love, which should be especially the bond of union between those who eat of the same bread and drink of the same cup, has become the occasion of the bitterest animosity, so far at least that they who teach what may be described as high doctrine concerning it are sometimes reviled and branded as unfaithful, as traitors to the Church of which they are ministers. If any teach, on the one hand, that the substance of the bread and wine is changed, or, on the other, that the supper is only a sign of love and union among the partakers, they expressly contradict the definite teaching of our Church, that we all believe that we do in that Holy Sacrament spiritually eat the flesh of Christ and drink His blood: that although the manner is an unfathomable mystery, we do verily and indeed take and receive the body and blood of Christ; that the cup is the communication of the blood, and the broken bread is the communication of the body of Christ; that there is a real presence, truly real because the spirit of Christ is in that holy sacrament. There must be either a real presence or a real absence, and I presume few will be found to argue for the absence, for the Apostle says that to eat or drink without discerning the Lord's body is to eat and drink unworthily. We can understand and heartily sympathise with the feelings of those who dread any teaching that may imply the possibility of a repetition of the sacrifice once for all offered upon the Cross, but the error is their own when they confound with this false doctrine the belief that when we celebrate the Holy Communion we do make a memorial of that sacrifice, and do in the most effectual measure plead it before God as offered for us. Any lower view falls short of the plain teaching of the Church as it has come to us from the age of the Apostles, and should be repudiated by the members thereof as inferior to the pure gold. If some of us, my brethren, cannot discern the full dignity of that holy mystery as clearly as others, why should we set ourselves in opposition to those who, having stronger faith, accept in the literal sense the words of our beloved Lord, of St. Paul, and of the Church to which we profess allegiance. If any language is capable of two-fold interpretation, none of us has a right to insist upon the adoption by others of that which we ourselves prefer. And even in matter of ritual—with respect to which there are two parties diametrically opposed—there is probably a recognition by both of the same principle, although they differ in its application. Both will admit that the worship in spirit and in truth is alone acceptable to God, and the one party holds that little if anything more is needed, while the other considers that all possible attention should be given to the adjuncts, and that nothing connected with divine worship can be unworthy of our care. Let each act according to his own convictions, and let not one condemn the other. The one party considers that the heart may be moved by the aid of the eye and ear, and adopt architectural decoration, and vestments, and gestures, and music for this purpose. The other party condemn this mode of action, and are not aware that they are acting upon the same principle. Man is not all intellect, and appeals by which his moral and religious character are to be affected must be addressed to the affections even more than to the mind, and the question is, how shall they be moved? The objectors do not hesitate to adopt this principle, and while they condemn what they call ritualism, adopt means with the same intention. They would arouse the sleepers, and affect the heart, by means of preaching and services. They think it quite right to employ the eloquence of the orator and the art of the rhetorician in order to move those who would be unaffected by a plain, unadorned statement of the truth, and are not at all averse to the use of exciting hymns and music, such, for example, as were very effective in Moody and Sankey meetings. Here, then, is an agreement. In the principle that it is right to make use of agencies whereby the feelings may be moved, independent of and beyond the mere reading or simple preaching of the Gospel, and each should be content to apply that principle according to his own convictions, giving those who prefer applying another way very full credit for sincerity of purpose, and for an honest desire to use the most influences for awakening the sinner, and of elevating the affections of the faithful and assisting the endeavors to rouse them above earthly things. The assumption that external aids or appeals to the senses are used otherwise than as helps to the spirit, without positive evidence that

it is so in every particular case, is contrary to that charity which thinketh no evil. There are errors of excess and errors of defect, and the extremes on either side seem widely separated, but neither should judge the other. A branch of the Catholic Church, as distinguished from the sects, must needs be comprehensive. Let us not endeavor to restrict the liberty of others, but let us beware lest that our own use of common liberty degenerate into license. Let us adhere to the fair interpretation of the meaning and intention as avowedly a restoration (through reformation) of the doctrine and discipline of the early ages. Either the gold is represented by her or some other religious system, or it is not to be found on the earth at all. The latter proposition cannot be admitted, and we declare, by our adherence to her, our conviction that there is nothing better to be found. Let us, then, boldly hold fast and maintain our belief in the traditions we have received, and let us all work heartily together, preserving the unity of the spirit and the body in opposition to the flood of scepticism which threatens to overwhelm the truth. Let us bear in mind that the object of the organization of the Church and of the whole system is to develop spiritual life. Let us, as God's fellow-laborers, work together for the furtherance of the truth and for pulling down the strongholds of error. That we may do this effectually the love of Christ must constrain us. We must be able to speak of that we do know and testify of that we have seen in our own experience, whether as pastors bearing the commission of the Chief Shepherd, or as lay members discharging the functions of the holy priesthood, of which all the members of the one body are partakers. The source of all energetic action must be faith, faith that worketh by love, faith appropriating to ourselves personally the gifts conveyed through it; faith that realizes the invisible and intangible, faith that is the substance of things hoped for, the evidence of things not seen. Let us see to it that we are, individually and collectively, building upon the one foundation, and let every man take heed how he buildeth thereon.

## Diocesan Intelligence.

### MONTREAL.

[FROM OUR OWN CORRESPONDENT.]

**AYLWIN.**—This mission was, on the 1st day of August, the scene of an event of great interest to the Church people of this part of the Diocese, and of importance to the mission. The event was the ordination of Mr. S. C. Thicke, in the beautiful Church of the Holy Trinity at Aylwin. Mr. Thicke, who bids fair to make a most useful clergyman, has been serving the mission as catechist for nearly a year.

The Bishop had been driven across from the mission of Thorne by Mr. Thos. Dagg, through probably the roughest and grandest piece of country in the Diocese, and almost, we might say, in Canada. The mission church of St. John, in the township of Alleyne, was reached at one o'clock. Presently, Mr. Thicke, the Ven. Archdeacon Bousdell, and the Rev. W. B. Longhurst, of Eardly, made their appearance. After partaking of the hospitality of Mr. and Mrs. H. Heaney, we proceeded to the church, where we have a hearty service in a beautiful little place of worship, and then go on our way to the parsonage at Aylwin.

The next day, Sunday, Morning Prayer was said at 9 o'clock by the Rev. W. H. Naylor and the Rev. H. S. Fuller. When the Bishop arrived at 10 o'clock, he was met at the churchyard gate by the Churchwardens bearing their wands of office, and conducted to the vestry. At 10.30, the procession, consisting of the Lord Bishop of the Diocese, the Ven. Archdeacon Lonsdell, the Rev. W. B. Longhurst, W. H. Naylor, and H. S. Fuller, and the candidate for orders preceded by the Churchwardens, moved up the church singing the grand old hymn, "Holy, Holy, Holy, Lord God Almighty." The Bishop preached an eloquent sermon on "The respective duties of clergyman and people." The candidate was presented by the Venerable Archdeacon Lonsdell, and the services of ordination and Holy Communion were taken part in by all the clergy present.

The most enthusiastic interest was manifested by the people under Mr. Thicke's charge. Large numbers were present from different and distant parts of the mission. At 9 o'clock the church was fairly filled and at 10.30 it was literally packed.

The altar was beautifully adorned with flowers, and the hangings of the altar, prayer desk and lectern were of the proper color for the season, and bore appropriate devices. A new episcopal chair, presented by Mr. Thicke, was used for the first time on this occasion.

Although the service lasted three hours, or with the morning prayer, four hours and a half, yet the spirit of wrapt attention and devotion on the part of

the people never seemed for an instant to flag, and more than one said it was all too short. "Ah," said a good old Churchman, "if the worship on earth be so glorious, what must be that of Heaven?"

After the service the Bishop and clergy and a number of the parishioners dined together at the parsonage. The Bishop and clergy then drove to Wright, ten miles distant, for evening service, and returned on the following day for a missionary meeting in the Aylwin church.

Our good Bishop's plan of holding ordinations in these distant and outlying parts of the Diocese cannot be too highly commended. It may be connected with some inconveniences, but he could hardly have performed an act that would more strengthen the Church in these districts than the two ordinations, one at Clarendon and the other at Aylwin, which he has held this summer.

### ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

**FRANKVILLE.**—A most enjoyable social was held at Connor's Hotel on Tuesday evening, Sep. 21st, the proceeds, which are to be applied to getting a traveling outfit for the Rev. Alfred Stenden, Incumbent of Kitley, amounting to \$65. The Union Brass Band contributed largely to the success of the evening, while the songs and instrumental music given by the ladies, added greatly to the enjoyment. The object and the success of the social speaks a great deal for the interest which is being shewn in church matters in this parish.

### TORONTO.

**NORWAY.**—The Garden Party given in aid of St. John's Sunday School, and held at Blantyre Park, residence of Peter Rutisson, Esq., on the 14th inst., was very successful. The grounds were beautifully lighted with Chinese lanterns, and booths, tastefully decorated, were erected in different parts of the grounds.

Notwithstanding the distance from town and other drawbacks, many people were present. The handsome sum of \$50 was realized.

**BOBCAYGEON—Christ Church.**—On Wednesday, 8th inst., the annual picnic was held at Oak Orchard, and proved to be the most successful as yet held. The steamboats were engaged on the occasion, the "Beanbocage" and the "Ontario," which were placed at the disposal of the congregation through the kindness of their proprietors, M. Boyd, Esq., and Jabez Thurston, Esq. The "Beanbocage" ran from Bobcaygeon, and the "Ontario" from Lindsay, calling at Dunsford on the way down. An excellent dinner was provided in the parlor, under the management of Mrs. Bradfield, Mrs. Barnhart, Mrs. Hull, Mrs. Minns, Mrs. Hodge, Mrs. Watts, Mrs. Armberg, Miss K. Boyd, Miss McConnell, Miss Turner and others. Among the amusements were lawn tennis, cricket, shooting-gallery, skittles, swings, &c. The day was fine and a very pleasant and enjoyable day was passed. The return journey was made pleasant by many ladies and gentlemen singing solos, duets, &c. The Incumbent was ably aided by Messrs. J. G. Edwards, J. H. Thompson, J. H. Hull, A. Amberg, J. L. Parker, E. Watts, G. Nye, C. Athill and others. The pecuniary results were of the most satisfactory character, there being a balance in hand of \$100.

**NORTH ESSA.**—The congregation of St. Jude's Church, desire to thankfully acknowledge towards the repairs of their Church: \$3.00 from St. Paul's Church, Glanford; \$9.16 from St. Peter's Credit; \$0.25 each from Mr. Tydd, Mrs. Tydd, and Miss Brown; and \$1 from Mrs. Bull, "The Cliff," Hamilton.

**YORKVILLE—St. Paul's.**—The Lord Bishop held an ordination in the church on Sunday morning, the 26th. There were ordained Priests, the Rev. C. L. Ingles, B.A., Trinity College, Toronto; and the Rev. John Farncourt, B.A., also of Trinity College. The Deacons ordained were Messrs. William Farncourt, A. C. Maat. The sermon was preached by the Incumbent, the Rev. T. C. Barres on Romans 1: 16. A large congregation was present. The other clergymen who took part in the ceremony were the Venerable Whitaker, Rev. Rural Dean Givens, and the Rev. Mr. Ingles.

**St. Luke's.**—On Sunday evening last the Rev. J. Langtry delivered an eloquent address on the late meeting of the Provincial Synod, in regard to the work done for the advancement of the Church in Canada, giving first a resume of the representation at the Synod, and the subjects of the Diaconate, Domestic and Foreign Missions, the Deceased Wife's

Sister; eloquently discussed by Dr. Sullivan, and the Unity of Christendom as introduced by Mr. Langtry, and ably seconded by Mr. Carmichael. The address was well calculated feelings of sympathy with the Church at large, in the minds of those who listened to it.

**St. Matthias.**—The parish Harvest Festival was held on Sunday, 26th inst. The services were rendered with the usual heartiness and expression, and the sermons were preached by the clergy of the parish. The decorations, though not as extensive as usual, were very neat and tasteful. The congregations, notwithstanding the wet weather, were good. The work being done in this parish is becoming better known and appreciated, if one may judge from the fact that 12 of the largest extra parochial subscribers to the Building Fund last year, have doubled their subscriptions this year. Notwithstanding the local difficulties of poverty and sparse population, the spiritual work steadily grows. Meantime this quarter of the city also improves in temporal ways, so that the prospects of the parish were never so good. Each year shews not only an increase in the number of baptisms and communions, but also an improvement in the circumstances of members of the congregation.

### NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

**MOOREFIELD.**—A Harvest-Thanksgiving Festival was held on Thursday, 16th inst., at St. Julien's Church, Moorefield. The weather was everything that could be desired, and the large attendance and great interest taken in the proceedings gave evidence of a harmonious parish. Thanksgiving Service began in the Church at 11 o'clock. Morning prayers were read by the Rev. Thos. Rixon, of Arthur, and the Rev. D. J. Caswell, of Millbank. The lessons by the Rev. John Fletcher, of Palmerston. The Rev. Rural Dean Corner, of Mount Forest, preached the sermon, which was most appropriate to the occasion, and was listened to attentively by the large congregation which had assembled. Service was concluded after the Offertory in due form by the Incumbent, the Rev. Robinson Gardiner.

At one o'clock dinner was announced, and the people adjourned to the shade adjoining the Church, where a most bountiful spread was provided, and was evidently well relished. About 3 o'clock the Church was again filled, to listen to a service of song, rendered most efficiently by the choir of St. John's Church, Palmerston. The Rev. John Fletcher presided at the organ, and deserved great praise for the manner in which the service was conducted. It was not merely a concert to please and entertain the listeners, but a genuine service of praise and thanksgiving to God for the bounties of the harvest, and in which hearts and voices could join. Suitable passages of Holy Scripture were read at intervals by the Rev. M. Rixon, which served to introduce the various parts and prepare the mind for the anthems and hymns which followed.

After the Offertory and prayers, this beautiful service was brought to a close. Great praise was expressed on all sides because of the charming singing of the young ladies who mostly compose this choir.

Among those present from a distance, we noticed Miss Palmer, daughter of Archdeacon Palmer, formerly of Guelph, Miss Watson, of Drayton, and Miss McKee, the organist of the church at Millbank.

Before breaking up, tea was served again in the sheds for all who desired, and soon after the people were to be seen going in different directions to their homes, surely much better for the pleasant day they had spent together in expressing and cultivating gratitude to God and love toward the brethren.

It must not be omitted to state that the Church was beautifully decorated for the occasion with fruit, flowers, grains and vegetables, the arrangement of which showed great taste on the part of ready and willing hands.

The Incumbent and his amiable wife were everywhere, active and energetic in seeing after the happiness of all, and to them and the many kind church people, whose happy faces showed that they were rewarded whilst they laboured, must be given the credit of the success of the day—a day which will be long remembered with pleasure by all who were present.

**HAMILTON.**—The Harvest Home thanksgiving service at Christ's church cathedral last week was a great success. The spacious edifice was crowded, and there was a large attendance of the clergy of the city and neighbourhood. The service, under the direction of Mr. C. V. Robinson, was full choral, and was much appreciated. The Rev. C. H. Mockridge, B. D., the rector, was present, and the following clergymen assisted:—The Rev. R. G. Sutherland, M. A., took the first part of the services; Revs. W. B. Curran, M. A., and Gabriel Johnston read the lesson; Rev. C. E. Whitcombe, of Stoney Creek, took the latter part of the

services, and the Rev. Dr. Sullivan, of Montreal, preached an eloquent and impressive sermon from the text, Psalm lxxv., 1-11. At the conclusion of the service, the following address was presented to his Lordship Bishop Fuller:—

"To the Right Rev. Thomas Brock Fuller, D.D., D.C.L.,  
Lord Bishop of Niagara:

"We, the clergy and laity of the Diocese of Niagara, desire to meet you on your return from England with our heartiest welcome, and to assure you of our united feelings of loyalty and respect. We recognize the good hand of a merciful God in preserving both you and Mrs. Fuller from the imminent peril of your outward voyage, and for His mercy in restoring you to your diocese and people in health and strength; and we sincerely hope that you will find us united in the future as we have endeavoured to be in the past, in upholding your lordship's hands and carrying out your wise desires for the temporal welfare and spiritual advancement of that portion of the Church of God committed to your charge. Wishing you and Mrs. Fuller every family and social happiness on your return to your home circle."

The address is signed by the clergy and leading laymen of the diocese. It is needless to say that the decorations were most elaborate and beautiful. The ladies of the cathedral spared no pains to make the church look equal to the occasion. The pulpit was made to appear to stand upon a mound of moss ornamented with flowers, while fruit and flowers and other products of the soil, combined with appropriate emblems and texts of Scripture, were made to lend their share in adding to the bright appearance that the church everywhere presented.

#### HURON.

[FROM OUR OWN CORRESPONDENT.]

His Lordship the Bishop has arrived home from the Provincial Synod. We expect all our clergy will resume their parochial work on Sunday, strengthened by the counsel of their brethren. The Sunday School Convention will, we hope, meet without delay, and closer uniformity be established on a sound Church basis.

#### ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

ROSSEAU, MUSKOKA.—The Alfred W. H. Chowne begs to acknowledge with thanks the following sums towards the Parsonage Fund:—

John Monteith, 5.00; Dr. Burnham, 50c.; Friends, 1.00; J. W. Fitzgerald, 1.00; A. Charlesworth, 1.00; H. L. Hopkinson, 25c.; A Friend, 25c.; Alfred H. Drew, 25c.

September 11, 1880.

ALGOMA.—The Rev. W. Crompton wishes gratefully to acknowledge the receipt of a beautiful carpet for the Sacrament of St. Peter's Church, Midlothian, and an altar cloth for St. John's Church, Stisted, from Miss Girdlestone, of Galt. Also an altar cloth given by the late Miss Davidson, of Galt, per Miss Girdlestone, for St. Mary's Church, Aspdin, and \$1 from a "Friend," who wishes to send a mite from Hamilton, towards the erection of an Episcopal Church, Magnetawan.

He would at the same time remind those who mean giving towards the Magnetawan, Pearcey, or Enisdale Church, that it would be best to send at once, as our building season is a very short one, and if funds do not come in, the work must come to a standstill.

The Bishop has returned to this Diocese and has been making a tour through the Mantoulin Island, where he was on Sunday last.

His Lordship has issued his Triennial Report, which shows a very satisfactory amount of effort made and work done in his Diocese, although from want of men and means so very little has been effected compared with the requirements of the Diocese. There are now thirteen clergymen there and several more are wanted immediately. There were seven when the Diocese was first set off. There are 34 churches, with eight in the course of erection. There were only nine when the Diocese was originally formed.

The Bishop adverts feelingly to the precarious method of obtaining funds in carrying on the work of his Diocese, as still existing. The source of supply has been very fluctuating—"and this especially in the quarter whence the largest and most reliable source is to be looked for, viz.: those organized Dioceses which were instrumental in setting apart and forming the Missionary Diocese of Algoma." The Colonial and Continental Society has this year increased its of £270 in the past by £75 towards the support of an additional missionary in Muskoka. The Society for the Propagation of the Gospel has increased its original grant of £100 to £250 for the year 1881.

The Bishop's urgent appeal for more funds from without is one which must receive the attention it demands, or the Church in Algoma cannot be expected to make anything like the progress it ought to make.

### Correspondence.

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

#### MISSION OF NORTH FRONTENAC, ONTARIO.

DEAR SIR.—This recently opened mission comprises the whole of the northern part of Frontenac, commencing 29 miles north of Kingston, the cathedral town of the Diocese, and consists of the townships of Barrie, Clarendon, Miller, Canoto, Palmerston, Kennebe, Olden, Oso, Hinchinbrook and Bedford, sufficient area to cover 1,600 square miles of territory. This country is settled by people from all parts of Ontario, or from the Old Country. Many of these have been living here for 20 or 25 years. They were baptized, many of them, in the Church of England. Some of them had been communicants. While a portion had remained true to the Church, and had hoped, though hope was deferred, that a clergyman would be sent them, the hope had died in the hearts of others, and they had permitted themselves to be absorbed by the Charybdis of the sects.

Into this rocky, woody region the Lord Bishop of this Diocese has been pleased to send me to labor as a travelling missionary. There are 12 stations where Sunday services are held, besides several others where week-day services are available. The children of the Church are not extremely numerous now, and the sparse population is widely scattered. Our congregations are, therefore, necessarily small, yet they are steadily and quietly increasing, and we can afford to wait for results.

Good library books for Sunday Schools are sorely needed, but we shall be able to secure them in time.

During the 20 months that the mission has been opened, I have baptized into the Church three adults and ninety children. Some of these had to be baptized privately for want of proper raiment in which to appear in public, or on account of the great distance from the place doing duty a church.

At Oso we shall soon have a neat little frame church completed, and expect to hold services in it this fall, and to open it with a Confirmation by the Bishop.

Many thanks are due the friends of the mission cause in Kingston for the kind and substantial aid afforded us in donations of money, books, and other things which will be appropriated to their several uses as soon as we find places for them. Drought and grasshoppers for successive seasons have left the people very poor. Almighty God has, however, blessed us with an abundant harvest this year, and all feel cheerful.

A trip to Barrie in December last may furnish the readers of the DOMINION CHURCHMAN with a parallel to Algoma experiences.

I left Gull Lake and travelled northwards to McLaren's depot farm, a distance of 7 miles; thence westward through Clarendon, and through dense woods by little better than a bridle path, down hills steep as house roofs and rocky as stone quarries for 14 miles. My horse could walk but very slowly the whole distance. The cold December rain descended in torrents. At dusk, drenched, chilled, hungry and weary, I reached Perry's Mills. To reach my destination 6 miles more must be made; to go further was next to impossible, to stay was tempting, so I yielded. At Mr. Perry's I was most kindly treated. I had to keep on my wet raiment till it dried. Sunday morning rose bright and clear. After breakfast and prayers, I had to foot it 6 miles through slush and mud to my first appointment,—3 miles more to my second, and 3 miles more to my third. On Monday, back again to Perry's. My faithful horse was badly chafed and very sore with the rain. On my way from Cloym to Perry's, I called at a small school house; found a young woman teaching four children possessing amongst them one pair of boots, too large for the largest, and evidently mother's. The door was barred with a stick of wood, in room of a latch. Talk of love in a cottage—literature in a hut. In summer this place had to be reached, hitherto, in a boat by rowing 17 miles. Now there is a new road which makes the journey easier.

I have no desire to exaggerate difficulties; I desire to show our people of the Church of England in Ontario what a field there is to be worked. Further, I am anxious to impress it on their minds that there are a large number of people in this mission who are now sectarians, who, if they had been occasionally visited by a travelling missionary would have been ours yet. They were baptized into the Church in infancy.

Again, that there is a large number of people of all ages who still remain true to the Church and her traditions. Will the Churchmen of Ontario help us? Indians need to be converted in Algoma, and the children of the Church—our own spiritual flesh and blood—require pastoral oversight and small churches in which to worship; and we want a parsonage. My family are living in a tenement far too small for anything like comfort, for which I have to pay a heavy rent. There is no other house in the mission fit for a missionary to live in. What is to be done? We want a parsonage; we are too poor to pay for one. What we will do is to ask the Churchmen and Churchwomen to assist us for Christ's sake. Surely it cannot be that we will appeal in vain? All we require is the paltry sum of \$500 to pay for a parsonage house. As for other objects, money, donations of books, of altar furniture, fonts, &c., will be most welcome gifts.

All donations forwarded to the Rev. H. Wilson, B. D., Curate of St. George's Cathedral, Kingston, or to the Rev. F. W. Kirkpatrick, M.D., Rector of St. James', Kingston, Rural Dean of Frontenac, will be gratefully acknowledged.

Yours in Christ,

H. FARRER.

Parham, Sept. 16, 1880.

#### THE CONSTITUTIONAL CHANGE.

DEAR SIR.—The letter of the Rev. Freeman Harding, which appeared in your issue of the 16th inst., in reply to mine, presented some points at issue in a very questionable light, and a little further consideration of them may be of interest to your readers.

He states that "I assume the Rural Deans are much more dangerous in Huron, because they are appointed by the Bishop." I did not assume anything of the kind, but because they hold their positions upon the sufferance of the Bishop, they differ in that respect from similar officials in the Diocese of Toronto. This is important, as then freedom of action is jeopardized. Every one knows that those who hold a position in dependence upon one mind, are more or less in bondage to that mind, and their actions are thereby influenced. It would only be a personal matter with them if no interests beyond their own were concerned, but when they can exercise an influence over the interests of others, the independence of legislature is endangered. For instance, what a pretty nice lot of dignitaries and clergy the Church would have, if the former could be dismissed at pleasure, and the latter at six months' notice, or with six months' pay. It is of no moment that the office of Rural Dean does not give the holder any greater right than others to a place on the Standing Committee. The evil is, that when there, his independence of action may be interfered with, and others may suffer. I believe the principle to be wrong, for safety in any office is generally considered the best security for the conscientious performance of duty. The circumstance of the number of Rural Deans corresponding with the number of the counties in the Huron Diocese, has only reference to territorial division, and is beside the question altogether.

Concerning the central power existing in London, and its ability to exercise an undue influence at the Standing Committee, the tabular statement I gave will satisfy most minds. The comparison made by Mr. Harding between the laymen elected by seven congregations in London, and a similar number elected by congregations in Grey and Bruce, is invalid, from the simple circumstance of the former being on the spot, whilst the others are prevented from attending the Committee, owing to distance and expense.

If, as your reverend correspondent stated, the patronage is practically with the laity, but nominally with the Bishop, then it is immoral to allow a Canon to remain on the statute book of the Church which is habitually broken, and the Bishop is made an assenting party thereto. Such a Canon should be repealed, and the Bishop made to depend upon his moral power in making appointments to parishes; at any rate, by Mr. Harding's own shewing, the Canon is useless, and anything useless should be done away by lawful means. At the last Synod, I understand, a resolution was made to change this very Canon, and the result was to "lay it on the table." Your readers will understand what that means.

Mr. Harding informs me that the Synod does appoint one committee in addition to those I mentioned, viz.: the Audit Committee. Well, they are paid officials, just as much as Secretary-Treasurer, and need not necessarily be members of the Church at all. I fail to see that I was astray in the statement that the Bishop appoints all the committees, except the two I mentioned.

Respecting the sentence Mr. Harding could not comprehend, it was the "printer's" mistake. I now come to that portion of his letter which deals with the matter of the "Surplus Commutation" fund. I perceive that Mr. Harding does not like the term



robbery, as applied to the act of depriving the non-commuted clergy of their annuity. I believe facts fully justify it; for what is robbery? In understand it to be taking from another that which he possesses, by unlawful means. It was unlawful for spring "his" Canon on the Synod of 1875 without giving the lawful notice required by the Constitution. Again, at the Synod of 1876, it was unlawful to declare the Canon carried which professed to place the "surplus" to the Mission Fund, without taking the negative vote. I might write other things about this unrighteous proceeding, and even refer to the member who started the Doxology.

One reason he gives for stating it could hardly be called "robbery" is equally provoking as ludicrous. He wrote, "because there is so much room for difference of opinion upon it." If I remember rightly, there was difference of opinion between the boys and the frogs in the fable, but that did not invalidate the charge brought by the frogs against the boys.

The question is simply, was it just or unjust? I say it was unjust, and a piece of robbery. Some of those who had become recipients, after years of patient endurance and toil, are deficient that amount to provide for their families, and such "tinkering" has been going on, that useful and efficient men of long standing are now debarred the "right" of any aid, and no pittance need be given to them, if they get seven or eight hundred dollars per year from their parishes, although they are expected to be liberal, hospitable, and to present a respectable appearance. No wonder that in such cases, the "stable" forms the connecting link between the study and the pulpit. When struggling clergymen are treated as the non-commuted clergy have been in the matter of the "Surplus Commutation," it makes it very difficult for them to pray, that "the Lord of the harvest would send forth laborers into the harvest." However, the words with which Bishop Hellmuth closed the last Synod, will be very comforting to them in their affliction, that "Ministers, although imperfectly paid, were laboring on with a Christian hope for reward in heaven." Let that suffice.

Mr. Harding states that he is not aware that the Bishop of Huron or Archdeacon Sandys is now, or ever has been, in receipt of any part of the surplus of the Commutation Fund. If he will consult some of the earlier records of the Church Society he will, not only find the episcopal fund which was created by subscription, but also the episcopal and archdeacon's, which came from the Commutation Fund; and as the original commutants are deceased, it is, as a matter of course, "surplus interest." These two funds have been incorporated as one, but they came from different sources. It was to the latter I referred, and had no reference to the six hundred dollars per annum received by Archdeacon Sandys as one of the commuted clergy, but to the three hundred and eighty dollars he receives annually as Archdeacon. He states that this fund is applied conscientiously, religiously and sacredly, and that the Standing Committee might have been charged with lunacy had it challenged the right of the Bishop and Archdeacon to receive it. Not only Mr. Harding, but I imagine many others, will be surprised to read the following extract, taken from the charge of Bishop Hellmuth to the Huron Synod of 1880:—"But for the fact that the 'surplus commutation' money was ultimately thrown again into its legitimate channel, the Mission Fund, for the benefit of the Missionary Clergy, &c." Where is the lunacy now? If, as the Bishop states, the Mission Fund is the legitimate channel for the "surplus commutation" and for the benefit of the Missionary Clergy, how can any of it be used for Episcopal and Archdeaconal purposes? Mr. Harding should be interested to learn that the Commutation Fund, as created by the commuted clergy, is a special trust for the clergy, and cannot lawfully be diverted from its purpose to pay an Archdeacon, as such, or others; neither can it lawfully be applied to a fund which is used for purposes, other than the one set forth in the Trust. Probably the Bishop had reference to this fact, that it belonged to the clergy, and if so, his countenancing any appropriation to Episcopal or Archdeaconal purposes, is altogether unaccountable.

Also, at the Synod of 1877, the Bishop publicly stated, I am told, that the "Archdeacon's" income was Surplus Commutation, and could be dealt with by the Synod, and highly approved of its being divided amongst all the Archdeacons who did the work. He was told that it had been voted to the Mission Fund in 1876, and then the proposition to divide it was "tabled."

I do not hesitate to state my conviction that so large a fund as the Commutation Fund, should not be appropriated annually amongst the clergy by any committee, but should be fixed and proper claims established, as is done in every other Diocese in Ontario.

I have only to add, that the change proposed in the Constitution of this Diocese, will tend to centralize power; specific interests will be jeopardized; a lawful, manly, Christian independence in legislating for

the Church will be to the prejudice of the individual; and, as it cannot be known whether such a centralized power would be for good or evil, it should be carefully avoided. Be assured that this change is proposed with an object. Nip it in the bud, for it is dangerous. It would despoil men of constitutional freedom, their just and lawful inheritance. A few years only would have to intervene, and such manly spirits as Provost Whitaker, and Rev. Mr. Langtry would be unheard and unknown in the Synod. The real question for any Synod to determine is, whether Bishops are to be constitutional rulers, or whether the Church is to be governed by an Oligarchy.

I remain, dear Sir,  
Your obedient servant,

T. SMITH.

Sept. 23, 1880.

CHURCH OF ENGLAND SUNDAY SCHOOLS.

SIR,—I have read with much pleasure the articles that from time to time have appeared in your paper under the signature of Wm. Leggo, upon the above subject. Though only a beginner in the work, yet I have already seen enough to convince me a hundred times over that the great crying want of the Church in Canada is distinctive church teaching, and systematic training in her services for the young.

This fact is painfully evident to those who, like myself, have had to take up a new mission. The clergyman finds that often more than half his flock, who have been brought up by their parents to the Church, and who really wish to be churchmen, are yet, from the lack of early training, utterly ignorant of the first principles of churchmanship, while again sundry are absolutely averse to the Church, and will, if they come to church at all, urge all sorts of silly objections against her services, and never, by any chance, take part in them.

How well every country clergyman knows this! How often is he utterly sickened by the dead, listless, sleepy responding of his congregation, or by their irreverent conduct during service as, bookless and silent, they loiter or slouch away the time, as if the whole service were a mere empty form instead of being what it is,—the noblest and sublimest tribute of respect to the Deity ever devised by the wit of man—and assuming the position of bored spectators instead of hearty and zealous participators.

But I forbear enlarging on what every one knows and experiences, viz.: the lack of earnest and intelligent churchmanship. The manifest remedy, then, to this lamentable state of things is to train our children in thorough Church principles through the agency of our Sunday Schools. As Mr. Leggo says, hitherto "they have been a positive disgrace to the Church and an insult to the intelligence of churchmen." Instead of teaching our children the great fundamental duties of churchmen, to enter heartily into the public worship of God, and to be reverent in their demeanor and explaining the rationale of the service, teaching the history of the Church, etc., etc., we have been, to a great extent, borrowing from other and hostile denominations, and not only utterly ignoring but very often half unconsciously combatting our own distinctive doctrines.

I devoutly hope that Mr. Leggo may succeed in setting the ball rolling which will effect a revolution in our present disgraceful Sunday School system—if, indeed, it is worthy of such a name—and heartily concur in the hope expressed by him in his last letter that before another year all our Ontario dioceses may be in possession of one good uniform scheme of Sunday School lessons which may, in God's good providence, be instrumental in building up, as the church of the future, a real living church, thoroughly organized and disciplined for the great work.

Very truly yours,

R. F. DIXON.

The Parsonage, Duart, Ont.

SUNDAY SCHOOL CONVENTION

OF REPRESENTATIVES FROM THE FOUR DIOCESES OF HURON, NIAGARA, TORONTO, AND ONTARIO.

SIR,—In a conversation to-day with a few gentlemen, who take a deep interest in our Church Sunday Schools—one of them being a clergyman from the Diocese of Niagara, it was suggested that a conference of Sunday School representatives from the four Dioceses of Huron, Niagara, Toronto, and Ontario, would do much to promote a thorough Sunday School organization in the Province of Ontario.

I write this letter at the request of these gentlemen. The Diocese of Huron will hold a convention on the 5th prox., for the purpose of organizing. The Diocese of Toronto is moving in the same direction, but I am not aware that anything has been done by Niagara or Ontario. That Diocesan organizations will be found in all these Dioceses there is no doubt. The demand for Sunday School extension and improvement has become so imperative that no Diocese

can possibly defer much longer taking active steps towards organization. The great importance of united action is self-evident. Now, that we are on the threshold of a great movement, no care can be too anxious, no effort too great, in starting out on a solid and broad basis.

The interchange of ideas, which a meeting of Sunday School delegates must necessarily produce, would give an immense impetus to the movement, and the impetus would be in the right direction for the literature of our Schools would be agreed on, the formation of Normal Classes, and the subjects taught to teachers will be settled, a programme of lessons for each of the hundreds of Church Sunday Schools would be suggested; the medal system would be elaborated; depots for Sunday School books and other appliances would be arranged, and doubtless a grand Dominion Association would be the result.

It is therefore very respectfully suggested that His Worship the Bishop of Toronto communicate with the other Dioceses of the Province, and ask them to invite the attendance in Toronto, of delegates, who might be lay clergyman and the Superintendent, or other lay officer of each school, on a day and at a place to be fixed by his Lordship, for the purpose of discussing these subjects, and of framing a plan of general action.

Yours, truly,

WM. LEGGO.

386 Sherbourne Street.

TORONTO, Sept. 24, 1880.

VISIT TO MUSKOKA.

DEAR SIR,—I must trouble you with a few lines to give you the result of my visit to Muskoka. I am sorry to say I could only give ten days, as I had to return for the Provincial Show. I went there a very sick woman, as you know; I return almost well. The climate is so exquisite, it passes my powers of description. I can only give its effect on myself—a most delightful tonic. The air is so pure and powerful, that I, who left home unable to sleep night or day, had great difficulty in keeping myself awake. The scenery is more lovely than can be imagined; it is to those who know Hampshire, England, like one long continuation of the New Forest.

I arrived by the boat at Bracebridge, where I met my friend, the Rev. W. Crompton, on the 8th of this month, and at 8 o'clock on the morning of the 9th started on our journey to the real bush, a distance of 24 miles, on a most wonderful machine called a buckboard. Then the beauty of the country began, and every mile it seemed to increase. We drove to Port Sydney, on the edge of Mary Lake, to dine and rest, and there I was so enchanted with the view that I at once bought two lots—that any one in Canada might envy me—and I hope, next year, to put up a small house, for myself and friends to go to for the summer months to gain health, and rest their over-worked brains in that most lonely part of much-abused Muskoka. There is good fishing and shooting. I saw plenty of game myself, but no bears or wolves, and a good steamer leaves every day to take you to the places all round. I saw it. There is an excellent general store and Postoffice in one; at the store I managed to spend nearly twenty dollars to as great an advantage as I could in Toronto. There is a dear little church, nicely fitted up in every way; but the settlers complain that they are very much curtailed in the services of the Church, and that they had Holy Communion much less frequently than they desired.

Yours, &c.,

LOUISA GIRDLESTONE.

AN EXPLANATION.

SIR,—In your issue of 9th inst., I spoke of one Professor of the P. E. Divinity School having been excused Greek when examined for Orders. On enquiry I find that it was not Greek but Latin which that Professor was excused, which is even more necessary for the subject he teaches. The Rev. Mr. Stone, whose name was not mentioned by me has assumed that he was referred to in this connection, and that he was said to enjoy the dignity of a bogus degree. As Mr. Stone's name was not used, I cannot see why he should select himself out as being alluded to by me.

JAS. H. WILSON.

Family Reading.

So for is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offering is not the worse, but infinitely better for it.—Horns.

## COLOGNE CATHEDRAL.

"Oh! for the help of Angels to complete  
This Temple—Angels governed by a plan  
Thus far pursued (how gloriously!) by  
Man,  
Studious that He might not disdain the  
seat  
Who dwells in Heaven! But that in-  
spiring heat  
Haith failed; and now, ye Powers, whose  
gorgeous wings  
And splended aspect yon emblazonings  
But faintly picture, 'twere an office meet  
For you, on these unfinished Shafts to  
try  
The midnight virtues of your harmony—  
This vast Design may tempt you to re-  
peat  
Strains that call forth upon Empyrean  
ground  
Immortal Fabrics, rising to the sound  
Of penetrating harps and voices sweet!"

COULD WORDSWORTH gaze now upon the majestic pile whose unfinished towers gave rise to this beautiful sonnet, he would no longer have reason to call upon the heavenly powers to supplement the undertaking of man. After a lapse of six centuries since the first stone was laid, Cologne Cathedral stands complete, and this upon the designs included in the original plan. Within the last sixty years it has been given to the world to see the shame of allowing the work so justly styled by Hood a "broken promise to God" to remain such. Public enthusiasm has been excited; royalty has extended a helping hand; the original plan for portions of the building discovered. Forests of scaffolding have arisen, and for threescore years the sound of the builder's hammer has resounded about the old walls. To this generation has been given the honor and glory of placing the finishing touches upon the finest religious edifice ever reared upon earth.

The famous *Dom Kirche* is the third great church which Cologne has known. Tradition reports the first to have been built by St. Maternus, a local saint, and mentions the place where it stood, but nothing more. The second was founded by Hildebold, Bishop and first Archbishop of Cologne. The interior was reported to have been richly adorned, and here was stored up, among other valuables, a wonderful library of manuscripts which this book-loving prelate had gathered together. In 1809 the Cathedral took fire, and destruction seemed inevitable, when the bones of St. Cunibert were hastily brought, and the flames as they subsided. But two centuries later, as certified by a papal bull of the day, it again took fire, on the occasion of some civil tumult, and no saint interfering, the flames made the most of their opportunity, and burned it to the ground. There was now great need of a new Cathedral, not only to replace the old one, but to receive a treasure which has contributed more than any other cause to the glory of Cologne.

This was nothing less than the bones of the "Three Kings," better known to English readers as the wise men, or Magi, who have given their name in Germany to the feast of the Epiphany. The story of their wanderings, and the final transferring of their bones to Cologne, is elaborately told in a curious old *Volkbuch*, originally written in Latin by Johannes von Hildesheim for the edification of that city. The names of the monarchs were Oasper, Melchior, and Balthazar. They were respectively kings of Tharsis, the land of myrrh, of Arabia, where the soil is ruddy with gold, and of Saba, where the frankincense flows from the trees. After their return from Bethlehem they were visited in the old age by St. Thomas, when he came to preach the Gospel in India, and he baptized and ordained them. They died soon afterward, and were buried together, and many miracles were wrought at their tomb. Thither came the devout Empress Helena, and found their bones, which she carried to Constantinople, and laid in the church of St. Sophia; but in later days they were presented to Eust-

orgius, Bishop of Milan, and at the siege of Milan Barbarossa took them thence and presented them to the city of Cologne, where they were housed for the time in the old Cathedral of Hildebold. These wonderful relics naturally demanded the most beautiful shrine that the world could produce.

It seems, however, that the plan of erecting a new Cathedral had already been contemplated. Archbishop Englebert is considered by some to have been the author of the original design, while under his successor, Conrad of Hochsteden, it so far ripened that all the preliminaries were ready for the new building; only a few months after the destruction of the old one. It was during the siege of Aix, on the 14th of August, 1248, that Archbishop Conrad laid the first stone of the present Cathedral, at the depth of over forty-four feet below the surface. This having been accomplished with all the ecclesiastical forms, munificent offerings were collected, and Conrad read aloud a letter from the Pope granting an indulgence of a year to all penitents contributing to the work. The chief funds for the building, however, proceeded from the precious relics for whose sake it was chiefly undertaken. The Three Kings were especially the patron saints of travel—that is, of what was almost the only travel of those days—pilgrimage. Their fame was at its zenith at the time of the Crusades. All pilgrims trusted to a star that should conduct them to the place of Nativity, and the shrine of the Three Kings being placed temporarily in the Church of St. Cecilia, Cologne was visited by crowds, who considered a prayer and offering at this shrine as the first step on their journey to Palestine.

At the same time the influence of the shrine was applied in another way. Encouraged by the indulgence held out in the papal letter, a society was formed, called the Brotherhood of St. Peter (the patron saint of the Cathedral), for the purpose of collecting contributions for the building. The qualification for membership consisted simply in having made a pilgrimage to the shrine, and it was open equally to both sexes, who were regularly divided into bodies, and enrolled under the surveillance of various religious orders. This society was of great service, for with their zeal the Pope increased their privileges, the most important of which consisted in exemption from all the local interdicts which Bishops hurled and people feared in those days; so that an individual collecting so much in a year (the smallest contribution being fixed at a bushel of wheat), if not personally excommunicated, or a notorious bad liver, could hear mass and receive sacraments, himself and all his family, even in such places as were under papal ban. Under these circumstances the Brotherhood of St. Peter grew into high fame and influence; and while the members dispersed themselves eagerly, not only throughout the diocese, but throughout Europe, the beautiful choir rose gradually, and on the 27th of September, 1322, in the reign of Archbishop Henry II., Count of Birnenberg, stood ready for consecration, this being the same day on which the old Cathedral of Charlemagne had received the same rite four hundred and fifty years before.

This was a great occasion, and Cologne overflowed with spiritual and worldly dignitaries. After the usual ceremonies without the building, the Archbishop, attended by his suffragans—the Prince-Bishops of Osnaburg, Munster, and Liege, and the Bishops of Mindon and Utrecht—entered the choir, where, ashes having been strewn upon the pavement, the Archbishop, in sign of that doctrine of which Christ is the Alpha and the Omega, wrote in them with his sceptre all the letters of the alphabet. From the southeast to the northwest he wrote Greek letters; from the northeast to the southwest he wrote Latin letters, thus forming a cross saltier X. Then the bones of the Three Kings were brought in with great pomp, and in imitation of the early Christians, who usually erected their

churches over the tomb of a saint or martyr, the Archbishop laid the first stone of the shrine that was to contain them. In due time a gilt star was placed above it at the tip end of the choir—a type of that which conducted the Wise Man.

The vital portion of the edifice being completed, the offices of the Church were regularly performed, and the decorations of the interior became a further field for the piety of individual contributors. Archbishop Genney especially, who held the see from 1357, appears as a munificent patron. He presented the black marble altar of the Three Kings, still existing; also the high altar itself, with an elaborate ciborium, fourteen statues of silver gilt—of the Apostles, the Saviour, and the Virgin, the last two each two ells high—which were placed round the altar on all solemn occasions, and lastly the tabernacle, or receptacle for the sacrament, an exquisite structure sixty-two feet high.

The fate of this altar was tragic. In the eighteenth century the Chapter of the Cathedral, possessed with a mania for redecoration, destroyed the beautiful work, and replaced it by what has been called, with just sarcasm, "a kind of Grecian summer-house." The canopies and brackets on the pillars around the altar are singularly beautiful, but the statues show a mannerism and affectation now increased tenfold by the hideous painting they have undergone, which must be assigned to a much later period. Also the chronicles mention four brazen angels, seven feet high, of great beauty, placed at each corner of the altar, and a wonderful clock, wound up once a year, representing the course of the sun and moon and the adoration of the Three Kings.

Meanwhile the Brotherhood of St. Peter continued their rounds, and increased so much in number that in 1336, on the occasion of a great meeting in Cologne, the choir and rising aisles were found insufficient to contain them, and the priests were obliged to bring the relics out and bear them round the Cathedral. The end of all this may be easily anticipated. The fraternity was become too good a speculation, both in a worldly and spiritual light, not to be abused. Notoriously bad livers contributed in their last moments sufficient to enrol them in the brotherhood, and thus fraudulently obtained the offices of the Church; others deducted considerably from their collections before making them over to the Cathedral fund, while some of still more independent views, among whom we are assured ladies were not wanting, never made them over to the fund at all. This state of things attracted the attention of Archbishop Genney, who forthwith curtailed the immunities, and pursued the offenders so effectually that he seems to have put an end not only to the abuses, but to the society itself. Its statutes were renewed toward the end of the fifteenth century, when the old popularity had so fallen away that the collectors had to be allowed one-fourth of their gatherings; and in the sixteenth century no further mention is made of the body.

It was well for the Cathedral that there was no falling off among the other sources of its support. The tide of royalty and nobility still flowed toward the shrine, and many a picturesque procession demanded entrance at the guarded gates, and wound through the narrow streets of the city toward the great edifice. Unfortunately, however, it did not profit in due proportion. Its fate depended upon the tastes of the reigning Archbishop. If he were peaceable, it advanced; if pugnacious, it halted. The latter disposition was unhappily the more frequent. Archbishop Theodorich Von Moers, who reigned from 1414, and fought his neighbors' battles as well as his own, is accused not only of mortgaging the church property, but of helping himself to the jewels from the shrine when pressed by need. Considering, therefore, how the building lagged in progress, it is the more wonderful that its harmony should have been preserved.

It advanced so slowly that it was not until 1437, nearly two centuries after the foundation, that the southern tower was completed. In that year the bells were taken from an old wooden tower formerly used as a belfry to the Cathedral of Charlemagne, and raised into the new tower. The great old crane, whose horn-like butting from the forehead of the tower was for two hundred years as familiar a feature as any in the mighty fabric, doubtless assisted at the transfer. But this seems to have been its last work. A picture by John Van Eyck of St. Barbara, dated 1427, has for its background an unfinished tower with a crane at the top, obviously intended for that of Cologne. For fifty years the workmen dawdled over the north side, but a period of religious decline and artistic change had come, not favorable to church building or Gothic architecture. From 1509 the work seems to have come to a stand-still altogether, the north aisle being completed besides the tower. The walls of the south aisles and transepts were but partly built; the nave was not even begun; the southern tower had reached the height of 170 feet, but the northern scarcely showed above the walls.

During the sixteenth and seventeenth centuries nothing was done to the building; but in the eighteenth the Chapter undertook the process of interior redecoration already alluded to. Nearly all that was done in execrable taste, and many objects of ancient beauty were destroyed to make way for ugly and metricious designs. At the close of the century, however, the Chapter itself, comprising forty-six members, of whom nearly all were dukes, princes, or counts of the Holy Roman Empire, was dissolved, and the last Archbishop, Maximilian, had to retire from his diocese. During the Napoleonic wars soldiers bivouacked in the Cathedral, and broke ornaments and windows, but seem to have done less mischief than Cromwell's men did in the English cathedrals. The great *Dom Kirche* was reduced to a parish church in the French diocese of Aix-la-Chapelle, with three priests attached to it, and Bertholet, the new French Bishop, unconsciously added insult to injury when he gravely advised the people to plant poplar-trees around their fine Gothic ruins in order to make the most effect. Napoleon refused even the scanty pittance asked by the citizens to keep the structure in repair, and it became more dilapidated every year.

Popular interest had been revived, however, and steps were taken to secure the completion of the structure. The condition of the building was officially inquired into and reported. Something of the "inspiring heat" Wordsworth speaks of, had kindled the zeal of the people of Cologne, and in 1824 the work of repair was begun in good earnest. Sixteen years later a *Dombau Verein* for bringing the original design to completion was formed and placed under the patronage of the new King, Frederick William IV., who took the matter up very warmly, and promised an annual contribution of 50,000 thalers towards carrying on the work. On September 4, 1842, nearly six hundred years after the first foundation-stone had been laid, the King himself laid the second, in the presence of a brilliant assemblage of civil and ecclesiastical potentates, and a vast concourse of spectators, amid all the grandest musical and ceremonial splendors of Roman Catholic orship.

As the block was lowered the Archbishop adjusted it into its place with the usual form of words. The King descended from the tribune, addressed the multitude with the facility which distinguished him, took the mallet, and amid roars of applause struck the newly laid stone three times. Then, while the mallet passed in turn to all the royal personages, and to every individual of distinction, the Archbishop, the president of the society, and the *Dombau Meister* spoke in succession. The King's speech had been short, patriotic, German—and quite latitudinarian. The prelate's was long, courteous, and most carefully Ro-

man Catholic. The president addressed himself especially to the societies, and encouraged them to continue their zeal. The *Dombau Meister* turned particularly to the artisans, and bade them prove their skill, concluding a manly, honest effusion with the sentiment of Schiller's "Song of the bell," "Let praise be to the workmen given, But the blessing comes from Heaven." He was answered by a "Hurrah" from the tower. The crane moved slowly on its axis, a chorus of workmen's voices rose in sonorous melody, and a block of stone was seen mounting slowly through the air. Every hat was waved, his Majesty's the heartiest of them all, and amidst roars of cannon one stone more was added to that tower where the last had been left above four centuries before.

From that day forward the work proceeded steadily, and on the 14th of August of this year, after a period of exactly 632 years, the magnificent edifice was completed. The building of the Cathedral has been taken up as a matter of national and, indeed, of European interest. The Queen of England was among the first of the royal contributors, and herself assisted to place a bracket in the centre arch of the north front. The interest shown by both Catholics and Protestants in the great work shows that religious intolerance and dissensions have had their day. Those who look forward to the time when the differences of Christendom shall give way to peace and harmony will find comfort in the prophetic utterance of the Protestant Prussian official whom Dr. Dollinger quotes in his lectures on the Reunion of Churches: "I am certain," writes this observer of the tendencies of the age, "that the time will come, before the newly inserted stones are mouldered, when a common Te Deum will be sung in the Cathedral at Cologne."

**Children's Department.**

*CRADLE SONG.*

Sleep, heart-loved baby! my darling art thou,  
Close quick thy little blue eye-pees now,  
All around quiet and still as the night,  
Sleep and I'll watch till thou wakest so bright.  
Angels from heaven, as lovely as thou,  
Float round thy cradle, and smile on thee now.  
Later, 'tis true, yes! they'll hover still near,  
Only to dry from thine eye the sad tear.  
Just now, my lambkin, is golden the day;  
Later, ah, later! 'twill not be so gay;  
When sorrow at first thy cradle surround,  
Then, darling baby, thou'lt not sleep so sound.  
Sleep, heart-loved baby! although comes the night,  
Mother will sit near thy cradle in sight;  
Be it so early, or be it so late,  
Mother-love, darling, still watches thy fate.

**A LITTLE CHILD THE WINNER OF A SOUL.**

The following story is strictly true:—A young man just from college—a graduate—travelling in a stage-coach, is on his way to a bail complimentary to himself. A woman and a little girl are travelling in the same direction. The young man takes the child upon his knee, and draws the bright little innocent into conversation, which he really enjoys. He is struck with her intelligence. All at once, with childish impulse, she turns the full gaze of her sparkling eyes into the face of her new-found acquaintance, and asks the simple and touching question: "Does you love God?" The young man has led a dissipated life—thought little of religion, and he is startled. He endeavors to change the subject, but the attention of the little girl cannot be diverted into another channel. She repeats the query. Still he cannot answer it—and at length succeeds in interesting the young worker for Jesus in other matters. The stage reaches the home of the little girl, and the stranger

continues his journey alone. But the earnest, pleading look, and that eloquent voice, of the lamb of Jesus' fold, he cannot forget. They follow him to the gay throng of pleasure-seekers, assembled in his honor. He heeds not the music. He minds not the empty flatteries which come to him from every side. The lady who is with him notices his dejection, and inquires the cause. He tells her. She is thoughtless and frivolous—and would banish the seriousness from his mind. But not so. Our young friend enters his closet, and there pours out his soul before God. His prayer is heard, and he enters into his new sphere of life a converted man.

Several years have flown. The young man is passing through the same region of country. He stops at the home of the little one whom Providence had used as the instrument of his conversion. He meets at the door a lady of melancholy countenance, whom he recognizes as the mother he had been with in the coach. He asks to see her child. She tearfully replies:

"My precious one has been taken from me. She has gone to dwell with Je us in Heaven; and she has left nothing behind but these little toys, which I sacredly keep to her memory."

"Not so," says the weeping man, "I am here to-day to ascribe my salvation, through God's grace, to the child you mourn."

*A MOTHER'S LOVE.*

The following story of a reckless young man suggests a possible comfort in the case of other erring loved ones:

A lady in Baltimore had a wayward son whose reckless conduct cost her many tears. There were many things in her life to make her happy, but her anxiety for her headstrong boy saddened all her enjoyments and disturbed her peace.

He grew more indifferent to her love, and finally left his home for a life of adventure in the West. But happiness did not come to him in his wild career, nor riches from his eager search in the mines. For a time the new freedom gratified him, but his restless spirit could not be contented, even with that.

By some means his mother kept track of his wanderings, and was able to send him messages of love, but they brought few or no replies. At a meeting in Baltimore she heard the Rev. Robert Lowry's touching poem and tune, that has been so often sung, and the words exactly uttered her own feelings:

"Where is my wandering boy to-night?  
The boy of my tenderest care,  
The boy that was once my joy and light,  
The child of my love and prayer?"

"Bring me my wandering boy to-night  
Go search for him where you will,  
But bring him to me with all his blight,  
And tell him I love him still."

"Oh, where is my boy to-night?  
My heart o'erflows, for I love him he knows:  
Oh, where is my boy to-night?"

The weeping woman copied the verses and sent them to her son in a letter. No word from him ever reached her in return. At last she lost all trace of him, not even knowing that he had received her message. Then, after weary waiting, tidings came, bitter tidings, strangely mingled with consolation.

Her "wandering boy" had fallen a victim to his restless passion. In some daring expedition on one of the Rocky Mountain trails he had become separate from his party and lost. His body was found in a cave, where he had died of hunger and exhaustion. By his side was an unfinished letter to his mother. In it he craved for forgiveness, as he had already asked the forgiveness of Heaven. He had received the poem she sent him, he said, and it had melted his heart, and had led him to repentance.

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.

**AN OLD TALE IN A NEW WAY**

A fox came to a large vine on which there hung fine ripe grapes.

"Now, they are just the sort of grapes I like," said the fox. "What fine ones they are, to be sure! as ripe, too, as they can be! Oh, for a bunch or two of them! There is no one near, I will soon have them."

But the grapes hung too high up for the fox to get at. Try all he could, it was of no use. He could not climb up to them, nor jump so high as they hung. At last he said, "Bah! I change my mind—the grapes are sour, I will not try to get at them."

The fox knew that the grapes were ripe, and he would have said they were sweet had he got at them; but when he found that they were quite out of his reach, he said, "The grapes are sour."

**BIRTHS, MARRIAGES and DEATHS**

Not Exceeding Four Lines, Twenty-five Cents.

**DIED.**

JOHNSTON.—Died in Jarvis, on Monday, the 27th inst., Helen Ridell, infant daughter of the Rev. Gabriel Johnston, aged 6 months and 3 days.

**MARRIED.**

CARRUTHERS—CRAWFORD.—On September 15th, in St. George's Church, Haliburton, by the Rev. George Ledingham, Thomas Carruthers, Esq., of Reigate, Surrey, England, to Annette Wood Crawford, of Haliburton, and youngest daughter of the late Colonel Crawford, Peterboro, Ont.

**An Era in Sunday-School Music.**  
**"Spiritual Songs for the Sunday School."**

BY Rev. CHAS. S. ROBINSON, D. D., Author of "Songs for the Sanctuary," etc.

Send 25 cents to Scribner & Co., 743 Broadway, New-York, for a specimen copy of this new Sunday-school hymn and tune book, containing 200 quarto pages, beautifully bound in red cloth with cover linings. Issued in July last; second edition (90,000) now ready. It has been said of it that "It marks the high tide of reaction from the Mother Goose era of Sunday-school hymnology."

**THE "EPISCOPAL REGISTER"**

Says it "contains many of the best hymns in the English language, with tunes appropriate from well-known composers. The book is beautifully gotten up."

**THE NEW YORK "TIMES"**

Says: "If children are to sing in praise of their Maker, it is wiser that they should be taught what is really good music. Here it is of the very best character."

**AN ENGLISH LADY—**

(Clergyman's daughter)—seeks a re-engagement as governess. English, French, Music. Address E. K., P. O., Box 82, Exeter, Ontario.

**LOCUM TENENS WANTED.**

By last week in October, Priest, unmarried, High Churchman, to take charge of a large country mission, (Diocese of Ontario), for six months. Apply to

REV. ARTHUR JARVIS,

Woodlands.

(Via Farnas Point), Ontario.

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**Garnore's Artificial Ear Drums**

PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular. Address JOHN GARNORE & Co., 2. W. Corner 5th & Race Sts., Cincinnati, O.

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**NEW GOODS!**

Stock Complete in Every Department.

Gentlemen visiting Toronto will find it to their advantage to call and place their order for Fall and Winter Clothing and Furnishings at our establishment.  
**NOTE.**—Only good reliable goods kept, and only first-class work turned out.

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Merchant Tailor, and Men's Furnisher, Cor King & Church Sts., Toronto.

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**J. W. ELLIOT'S**  
**Patent Saver Hall Stove.**

The advantages gained over all other stoves are, it produces the greatest amount of heat from a given amount of fuel; this is accomplished by the flue pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire which consists in placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.

**An Evaporator which is part of the Stove.**  
The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat. There is a double heater, by means of which heat can be conveyed to any apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is produced if desired.

**It is Simple and Easy to Control.**

All hinged doors are abandoned, the mica lights can be removed, cleaned, and replaced without burning one's fingers.

The base plate is of cast iron in the place of zinc or other perishable materials and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shaped to the stove, and the circulation produced thereby equalizes the temperature of the room.

There are two graters similar to the base of a circular basket. They can be rotated together or separately. The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

For further information apply to  
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Catalogue with 700 testimonials, prices, etc., sent free.  
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Silk and Gold Banners, \$5.00 Each.  
Larger Banners, \$10, \$25, \$50  
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Send for Circular, 59 Carmine St. N. Y.

**WHAT IS THE USE**  
Of suffering so with **Dyspepsia**, and **Indigestion** when one bottle of **Smith's Compound Essence of Peppin** will cure you. Price, 50¢.  
**For Cholera Morbus**—Use our **Essence Jamaica Ginger**.  
**For Diarrhea**—Use our **Blackberry Cordial**, a pleasant and sure remedy.  
Parties visiting Toronto during the Fair should not fail to call for anything they want in Drugs and Medicines, and Druggists' Fancy Wares, at **The City Pharmacy**, No. 274 Yonge Street, nearly opposite Wilton Ave. Store open day and night.  
**EDWIN A. SMITH,**  
Chemist, Prop.

**CANADIAN PACIFIC RAILWAY.**  
**TENDERS FOR ROLLING STOCK.**  
THE time for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next.  
By Order  
**F. BRAUN,**  
Secretary  
Department of Railways and Canals,  
Ottawa, 26th July, 1880.

**FURNITURE.**  
Bedroom Suits, Parlor Suites, Easy Chairs, Couches, &c., Cornices, Poles, Lambrequin, and all kinds of Furniture made to order.  
Carpets Cut, Made, and Laid.  
FURNITURE RESTUFFED AND COVERED.  
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—STAINED—  
**Glass Works.**  
I am now prepared to furnish Stained Glass in any quantity for  
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In the Antique or Modern Style of work. Also  
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Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.  
Designs and Estimates furnished on receipt of plan & measurement.  
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For Young Ladies and Children, 119 O'Connor St., Ottawa. Conducted by Mrs. S. Sinclair (widow of the late Samuel Sinclair, Montreal), and Miss Sinclair (formerly of the Church of England Ladies' School, Ottawa).  
To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.  
**REFERENCES**  
Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.  
*The School re-opens Wednesday, Sept. 1st.*  
Circulars on application.

**HELLMUTH LADIES' COLLEGE.**  
PATRONESS. H. R. PRINCESS LOUISE.  
Founder and President, the Right Rev. I. HELLMUTH, D. D., D. C. L., Lord Bishop of Huron.

FRENCH is the language spoken in the College  
SIO a speciality.  
Board, Laundry and Tuition Fees, including the whole course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.  
A reduction of one half for the daughters of Clergymen.  
For terms, "circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE LONDON, Ontario, Canada.

**THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.**  
President—The Lord Bishop of Toronto.  
This school offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music Painting and Dancing, while open to all, are the Languages (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature and to English Composition.  
The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.  
The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.  
The Scholastic year is divided into four Terms of ten weeks each. MICHAELMAS Term begins **Wednesday 1 September.**  
Fees per Term, \$6 to \$18. Additional for boarders \$45.  
Apply for admission or information to  
**MISS GRIER, Lady Principal,**  
Wykeham Hall, Toronto.

**BOARDING & DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS**  
Under the management of  
**Mrs. and the Misses Logan, late of Hamilton.**  
The School will re-open after the Christmas Holidays  
**January 2nd, 1880.**  
Circulars on Application.

**PRIVATE TUITION**  
TWO boys, students at Upper Canada College, or elsewhere, can be taken as boarders and be assisted nightly in their studies by  
**Edward Ransford,**  
LL. B., CAMBRIDGE & TRIN. COLL. DUBLIN,  
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Under the direction of  
**Sisters of St. Margaret**  
The number of boarding pupils is limited to twelve.  
Terms, inclusive, \$50 per annum.  
Application should be made to  
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Two resident Governesses, and Daily Visiting Professors.  
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Under the patronage of his Honour Lieut. Governor and Miss McDonald, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Col. and Mrs. Gzowski, is now open to receive pupils.  
Director, J. DAVENPORT KERRISON, Esq., (late of Grand Conservatory of Music, New York.) assisted by efficient teachers.

A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the church of England, in connection with the study of Music, will be received, and accommodated with board if desired.  
Terms made known on application.

**THORNBURY HOUSE, BOARDING AND DAY SCHOOL,** for the elementary and higher education of young ladies.  
This School, hitherto conducted at 20 Gerrard Street West, by Mrs. Rolph, widow of the late Hon. John Rolph, has been transferred to Mrs. Hayward, her daughter, and removed to 255 Jarvis Street, a few doors south of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The terms begin Sept. 4th, Nov. 10th, Feb. 10th, April 20th. For prospectus apply to  
**MRS. HAYWARD,**  
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**TRINITY COLLEGE SCHOOL, Port Hope.**  
MICHAELMAS TERM Will Begin on **THURSDAY, SEPT. 9th.**  
Applications for admission or information should be addressed to the  
**REV. C. J. S. BETHUNE, M. A.**  
HEAD MASTER.

**ONTARIO SCHOOL OF ART.**  
Work will be resumed on **Friday, Oct. 1st.**  
For terms and particulars apply at the School, 14 King Street West, Toronto.  
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**PRIVATE TUITION.**—The undersigned is prepared to instruct a limited number of pupils, either singly, or in small classes. **RICHARD HARRISON, M. A.,** 38 Lumley Street, Toronto.

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Wanted also, an Evangelical Clergyman for a Mission which receives a grant of £100 per annum from the C. & C. Society. The rest of the salary is dependent on the Mission. At least \$250 may be expected. There is a parsonage and glebe. Applications, with testimonials, may be sent to **CANON GRIDDALE, WINNIPEG.**

**\$72 A WEEK.** \$12 a day at home easily made. Costly outfit free. Address **TRUE & Co., Augusta, Maine.**  
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For Testimonials address  
**Charles Maitland Wintercorbyn,**  
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**CHANGE OF FIRM**

The undersigned respectfully announces that he has this day retired from the General Wholesale Jobbing Trade at Toronto and Montreal.  
While thanking his customers for their liberal patronage, extending almost a quarter of a century, he solicits for his successors a continuance of the same, believing that, after their long and confidential connection with the house, they will be enabled, with reviving trade, to continue and extend the Canadian business of the house, to the satisfaction and profit of all concerned.  
**ROBERT WILKES.**  
Toronto, 44 & 50 Yonge street (up stairs).  
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Monday, 2nd August, 1880

With reference to the above—having purchased from Mr. Robert Wilkes his stock-in-trade at Toronto, and supplemented it by extensive importations arriving and to arrive, and having formed a co-partnership under the firm name of  
**SMITH & FUDGER,**  
we solicit a continuance of the patronage enjoyed by the house for so many years. Our travels start almost immediately with full lines of newest samples. Customers visiting this market will please call upon us at the old stand,  
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All goods in stock are being listed at special clearing prices.  
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Importations of the most recent goods are now arriving, and on the way, enabling us to show by our own travellers, and in the warehouse, the best value and most desirable goods in all our lines. The patronage of our friends respectfully solicited.  
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