

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, NOVEMBER 8, 1881.

[No. 44.]

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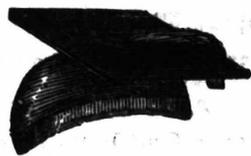
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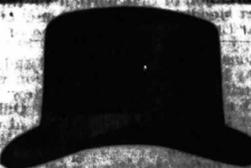
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Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st of January next, at which time plans and profiles will be open for inspection at the latter office.

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Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

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LESSONS for SUNDAYS and HOLY-DAYS.

- Nov. 6...TWENTY-FIRST SUNDAY AFTER TRINITY:—
Morning...Daniel 3. Titus 3.
Evening...Daniel 4. or 5. St Luke 23, 26 to 50.
- 13...TWENTY-SECOND SUNDAY AFTER TRINITY:—
Morning...Daniel 6. Hebrews 7.
Evening...Daniel 7, 9; or 12. St John 3, 22.
- 20...TWENTY-THIRD SUNDAY AFTER TRINITY:—
Morning...Ecclesiastes 11 and 12. Hebrews 12.
Collect, Epistle, and Gospel for the 25th Sun. to be used.
Evening...Haggai 2 to 10. St John 6, 41.
or Malachi 3 and 4.
- 27...FIRST SUNDAY IN ADVENT:—
Morning...Isaiah 1. 1 St Peter 1 to 22.
Evening...Isaiah 2; or 4, 2. St John 10, 22.
- 30...SAINT ANDREW, Apostle and Martyr:—
Morning...Isaiah 54. St John 1, 35 to 43.
Athenasian Creed to be used.
Evening...Isaiah 65 to 17. St John 12, 20 to 42.

THURSDAY, NOVEMBER 8, 1881.

AMONG the bequests of the late Dean Stanley is one of a piece of silver plate to his friend Dr. Colenso.

The Bishop of Salisbury on St. Michael's day, at the Palace chapel, admitted Elizabeth Hall and Charlotte S. Ransford, to the office of Deaconess.

The war with Afghanistan cost India nearly a hundred million dollars, and brought her not one dollar's worth of profit. To meet this drain, the British Government relies upon the taxes and the exportation of opium to China. Last year this drug yielded about forty million dollars!

A gentleman of Northumberland has expressed his willingness to contribute £1,000 to the new bishopric fund on condition that "Lindisfarne" be prefixed to the title of "Newcastle." The Bishop would then go to the North as seventeenth Bishop of Lindisfarne and first Bishop of Newcastle.

"Missions" have been very successful in many town parishes, and rural populations have also found them effective. It has been satisfactorily tried in the little country parish of Langly Burrel, Wilts, which has a scattered population of 850, chiefly agricultural, and living at a distance from the church. The Rev. E. W. Warren, rector of Compton Martin, Somerset, conducted the mission. It extended over ten days, and embraced the usual offices of daily Eucharist, afternoon instruction, evening service with after-meeting in the church, and special addresses to children and men. The congregations were large, steady, and earnest, and testified their thankfulness for spiritual mercies by an offering of £10.

Liberal Offer.

ALL NEW Subscribers sending us ONE DOLLAR each, from now till December 31st, 1881, will receive the DOMINION CHURCHMAN to the end of 1882.

We ask the clergy, laity, and friends to earnestly make an effort in their different parishes throughout the Dominion to get every family to subscribe at once.

More than 120 petitions have been forwarded to the Queen during five weeks, praying for the unconditional release of Mr. Green.

At St. Mark's, South Shields, on Congress Sunday, a Welsh service was held for the benefit of the large number of natives of the Principality; and a sermon was preached by the Rev. John Parry Morgan, vicar of Llanasa. The music was a specially noticeable feature of the service.

The committee of the recently formed "Church of England Zenana Missionary Society" met on Saturday the 8th October, at St. Jude's lecture-room, South Kensington, to take leave of seventeen ladies about to embark for Zenana missionary work in India. The meeting was very crowded. Some addresses were given with prayers, after which they withdrew to St. Jude's church to communicate together.

There has been a great Church Temperance demonstration at Reading. On the first Sunday in the present month, sermons were preached in all the churches in behalf of the Diocesan Temperance Society. On Monday there was a public breakfast at the Town-hall, under the presidency of the Mayor. In the afternoon there was a large public conference; and in the evening a crowded meeting was held in the Town-hall, the archdeacon of Berks county in the chair. George Palmer, M.P., was one of the speakers. The society has 169 branches in Berks and Oxon, with about 15,000 members.

We can scarcely find words to express the pain it has given us to learn that a clergyman from the city of Toronto was at a watering place near Portland this summer—that a number of Church people were there, although there was no Church edifice—that he was asked to give them a service on Sunday, but that he refused, not on the ground of ill health; but, to his shame be it spoken, he refused because he said *he had come for a holiday, and would not work!* He was enjoying himself in boating and fishing, and therefore had neither time nor inclination even to minister to a sick man who needed some pastoral visitation! We have been asked the question, whether a Ritualist would have given the same answer as the Toronto clergyman did. We can only reply that we were beyond measure shocked to learn that any priest of the Church, whether Ritualist or not, could forget his commission in so disgraceful a manner, either on the Sunday or on any other day.

Diocesan conferences are being held in a number of the dioceses in England. The Rochester conference it is claimed, is not merely an occasional diocesan conference for the discussion of affairs interesting to the Church and diocese, but takes the place of diocesan or permanent parliament, in some respects at least. Work originated by it is entrusted to committees and can be discussed and set forth again with new life after each yearly session. The committees at present sitting are:—
1. On the formation of a bursary diocesan fund for assisting young men in a University education. 2. To enquire into the neglect of the Sacrament of Holy Baptism, and suggest remedies. (The secretary is Lord Brabazon.) 3. To consider how the urgent need of additional clergymen in the diocese may best be met, and to confer with the central societies for church building, and for the supply of spiritual aid. (The secretary is the Rev. Hayshe Yeatman.)

TWENTY-FIRST SUNDAY AFTER TRINITY.

FAITH is the conqueror of the world. It is also the shield wherewith the Christian is able to quench all the fiery darts of the wicked one. Christian Faith has special reference to Christ as the Saviour of sinful men. But Faith as spoken of in the New Testament and especially in St. Paul's epistles means far more than Faith in Christ, or a mere belief that Christ died to save men from perdition and to introduce them to the blessedness of the Heavenly kingdom. It is the "most Holy Faith" that has to be exercised before we can be regarded as the faithful children of the cross, for Faith and Holiness are inseparable. If there is true Faith, Holiness is sure to be there also; Faith therefore, if genuine Christian Faith includes Holiness also; otherwise it is dead, being alone. But the faith spoken of by St. Paul and the other New Testament writers is not only a Faith in Christ, it is "the Faith of Christ." St. Paul's Faith, included a reception of the entire system of Christianity. By the phrase, especially in the epistle to the Romans, he means, the whole of Christian belief, and the whole of Christian practice. The foundation of religion in man is undoubtedly a faith in Christ, a belief in all the truths of Christianity, a reception of its principles into the heart, a corresponding practice in the life. It is not a mere assent, a mere historical notion. It is a spiritual, heavenly affection wrought in the heart of the Holy Spirit. The whole revelation made by Almighty God to man, with its corresponding practical results, faith embraces, seizing and appropriating to its proper purpose. This is the faith of the noble man in the Gospel of this Sunday's Communion Office; and this must be the faith of the Christian or his profession—his entire course will—be of none effect.

THE NEW THEOLOGY.

A"PROTESTANT" writing in a city paper recommends his controversial opponent to "bury Apostolical succession and Sacramental grace in the deepest part of the Otonabee river." If this could possibly be done, the Church of Christ, as Christ planted it, and as Christ intended it should

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continue till "the consummation of the age," would at once and forever cease. Else, what could the Apostolic commission be worth, in connection with the promise:—"Lo! I am with you alway?" The commission in connection with the promise surely involves the dogma of Apostolical succession; otherwise the commission would end when St. John, the last of "the Twelve," died. And as for "Sacramental Grace," it must be an entirely new idea to suppose that Christ would require His followers to do anything at all without connecting some blessing with the due and proper performance of the act He Himself required to be done. Such an idea would be a discovery of the nineteenth century worthy of the infidel "Hatch," the chosen theological authority of the "Protestant Divinity School" of Toronto. (May heaven defend us from the poison disseminated by such a school!) In regard to one Sacrament take this text:—"Ye are all the children of God through the faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ," or again:—"Repent ye therefore, and be baptized for the remission of sins." And again:—"We were buried with Him through baptism into death." And especially St. Peter's words: "Baptism now saves" (*Nun sozet Baptisma*) 1 St. Peter iii. 21. As for the other Sacrament, the Holy Eucharist, take the following from the "Evangelical" St. Paul:—"The cup of blessing which we bless is it not a communion of the blood of Christ? The bread which we break is it not a communion of the Body of Christ?" And connect therewith our Saviour's own words:—"Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

Supposing that we are allowed to throw the New Testament aside as a book of no authority whatever:—Well, then: we can make our Theology exactly agreeable to our taste—as, in fact, many people do. But, with the New Testament in our hands, we should most unhesitatingly say that the man who repudiates "Apostolical Succession" and "Sacramental Grace" is an infidel. He may call himself Atheist, Agnostic, Deist, Socinian, Unitarian, Colensoite, or anything he likes:—the plain fact remains—*He does not believe the Bible.*

THE LATEST "ECUMENICAL."

THAT the recent meeting of a number of Methodist delegates from various parts of the world should dignify itself with the title of "Ecumenical" is only one of the many instances of people using fine words without the remotest idea of the meaning of the terms they employ. As an English contemporary remarks:—"The airs of 'ecumenicity' which the speakers gave themselves was what the Americans would term 'a caution.' Not only had they formal debates on the 'catholicity of Methodism' and on 'Methodism as a bond of brotherhood among the nations,' but one enthusiastic speaker went so far as to suggest that our Lord had prayed that Wesleyans might be one! It does not seem to have occurred to anybody, that to apply to a sect, however big, a word which implies the whole habitable globe is something worse than an Irish 'bull.' To Mr. Myers, a United, 'Free Methodist' (!) we are indebted for a new definition of 'catholic,' namely, that it means 'universal and general, liberal and free from bigotry.' This may do very well for the devil's counterfeit of catholicity, but the word really means the whole Church and the whole Truth, without admixture of schism or heresy." "Of course it

is in America where Methodism has made most progress; and in America the Church had to contend against such enormous odds that the wonder is that she survived at all. Fancy an Episcopal Church, whose members could not receive either confirmation or ordination without crossing the Atlantic—and that not in a Cunard liner, but in the old tubs that sometimes took three months to make the voyage. No earnest or thoughtful Churchman ever can, or ever will forgive the State for the difficulties which it placed in the way of creating a Colonial Episcopate," etc.

The "Ecumenical" appears to have received not much attention in England. Its meetings were held in the little meeting house called "City Road Chapel" having room for the "delegates" and about 800 more; but with the exception of the first day, there were many vacant seats. *The Times* speaks of the affair as "a monster class meeting, assembled to confess and hear confessions, and to collect subscriptions for the more speedy distributions of the rest of mankind into weekly classes." The speakers and writers seem to have been sadly cramped in their efforts to spread themselves, by a rule restricting them to twenty minutes each. Accustomed as they are to scatter an infinite number of words in almost every conceivable direction, they found twenty minutes not enough to get through their introductory paragraphs.

On the Conference generally a recent number of the *Guardian* has some interesting remarks. The writer says:—"The first thing that strikes us on examination is that Wesleyanism at the present moment is mainly an American rather than a British communion. Of its members, nearly four-fifths are found in the United States and Canada. It is clearly therefore a system which adapts itself better to American, and Colonial, than to English society, and flourishes most where it is not brought into juxtaposition with the Church of England, from which it sprang. Next we notice that those who are under what is called an Episcopal form of government—starting from the men whom Wesley, against the remonstrance of his brother Charles, ordained reluctantly as 'Bishops,' only when he found refusal to consecrate from the Episcopal authorities at home—are more than eleven-twelfths of the American body, and little less than three-fourths of the whole Wesleyan communion. Moreover we observe that while in 'British' Methodism, the proportion of local (or lay) preachers to the itinerant ministers is nearly ten to one, in the American bodies it is about ten to nine, and in Episcopal Methodism the two bodies nearly approach equality. We gather also, from a speech of Dr. Buckley, an American delegate, that the admission of members in his country is conducted on a different system from that which prevails here, and apparently on principles of somewhat greater freedom. All these things seem to show that where Wesleyanism has chiefly flourished it has, in organizing itself as a communion, borrowed more than at home—in the name of Episcopacy and the recognition of authority in its Bishops, in the greater prominence of a regular ministry, and perhaps in a more comprehensive system of membership—from the Church in which the Wesleyan society first arose. Its itinerant ministry, while we observe that its fatal defect as a pastoral agency is beginning to be felt, is obviously excellent, if made complementary to a parochial system, as Wesley hoped that it would be. The 'class' system, whatever modifications it may need, especially in the recital of 'spiritual experiences' has an extraordinary power as an organization for church unity, and the creation or maintenance of spiritual

earnestness. But yet we fail to see that Wesleyanism can do much in these critical times to guide the thought of the world, to solve the great questions of the Church of the future, and to justify its own isolated position and claims of authority as a great Christian communion. In theology it claims no originality; it is contented with the 'Evangelical Arminianism' of Wesley, and, unlike other religious bodies, professes to be guided, not by carefully drawn Creeds or Articles, but by accordance with the doctrine of his sermons. In thought and practice, we do not find anywhere a marked impress of either intellectual or spiritual leadership; we cannot gain any better grasp of ultimate principles; we cannot point to any great attempt to deal with the terrible problems of faith in our own time, or to strike out any new line of Christian progress and victory. We see in Wesleyanism a powerful subordinate agency in the Church of Christ, but none of the nobler and grander features of a Church in itself."

"The extent and strength of the Wesleyan communion considered as a whole, preclude at once the sanguine hopes of an easy reabsorption in the Anglican Church, in which some have too lightly indulged. But the fact nevertheless remains, that there is, in the abstract, little to forbid reunion with the Church, and that, in practice, such reunion would supply the very things in which both bodies are deficient. We should gain greater play of religious emotion and popular power. Wesleyans would gain a true ecclesiastical position, and union with the higher elements of religious thought and ecclesiastical life.

CHURCH THOUGHTS BY A LAYMAN.

No. 36.

LOP-SIDED LIBERTY.

THE well known aphorism which declares that only to be "a choleric word" in an officer which in a private "is rank blasphemy," may be fairly rendered: "That which is lawful in the city clergy is a gross offence in a country parson."

At the opening of the Baptist College in Toronto last week, the Rev. J. P. Sheraton, Principal of the so-called "Divinity School," was present and spoke, also the Revs. Septimus Jones and W. S. Rainsford. Now "we do not interfere with these men's consciences," nor propose, in Cromwellian style, to brain them in the name of Christ with a musket, but we do protest against their enjoying the liberty to thus dishonour their own Church, turn their backs upon their solemn oaths and duty, and disturb the minds of the young, while another clergyman, who at the worst according to his accusers, is only going a step too far in another direction, but who, as a matter of notorious palpable fact is simply obeying the laws of the Church as he has sworn to do, is denounced to the Bishop, held up to public obloquy, and driven to renounce the exercise of his unpaid ministrations.

If it is right for our Clergy to give aid and countenance to the Baptist body, then it must be right for them to be false to their vow "to drive away erroneous doctrine;" or, they must think the Baptist theory on baptism to be the truth, and each of these clergy must be ready as Shakespear says, "to renounce his own baptism." Those clergy applauded the name of one Baptist preacher whom we heard say, "The Church of England has damned more souls than it has saved," and who

to see that ritual times live the great and to justify authority as theology it ed with the and, unlike guided, not icles, but by sermons. In anywhere a or spiritual tter grasp of to any great lems of faith new line of . . . We see te agency in e nobler and f."

Wesleyan com lude at once orption in the re too lightly remains, that orbid reunion , such reunion h both bodies er play of reli- . Wesleyans ion, and union s thought and

LAYMAN.

commended another for taking a Bible up at a Bible Society meeting and saying "This is God's Word," and then taking a Prayer Book and stamping it under his feet while hissing out, "and that is the Devil's book;" an incident we witnessed, and which led to a large secession of Evangelical clergy from that Society.

Church discipline which has no restrictions for those who give help and encouragement to the most malignant foe of the Church, as the Baptist body is, and must be, for it casts contempt upon the Sacrament of Baptism; but which has penalties for those who in all sincerity and singleness of eye to duty, perform Divine Service in strict conformity with the Prayer Book, is not the discipline of well ordered government, the discipline of liberty against licence, but the despotic rule of an arbitrary, self-willed, autocratic, tribunal.

Against the dictates of such a tribunal it is the duty of every freeman who reverences liberty to fight, lest in its freaks he for love of freedom be condemned and silenced, or subjected to insulting ostracism and prejudice by the party whose tyranny that tribunal exercises. Swift, two centuries ago, wrote, "I do not charge it upon the body of Whigs or the Tories that their several principles lead them to introduce Presbytery or the religion of Rome, for why should any party be accused of a principle which they solemnly disown and protest against?" This great English classic might be speaking to-day when he says, "It seems clear to me that the Whigs" (the no-church party) "might easily have procured and maintained a majority among the clergy if they had not too much encouraged the intemperance of speech and virulence of pen in the worst and most prostitute of their party, amongst whom there has been for some years past such a clamour and cant of High Church and persecution, and being priest-ridden, so many reproaches about narrow principles or terms of communion, such scandalous reflection on the Universities," (Trinity College to wit) "that it was natural for those who had the care of religion and education to apprehend some general design of altering the constitution of both."

That is exactly the situation in the Toronto diocese to-day, and apprehension would be gravely entertained that all this "clamour and cant of High Church and being priest-ridden and of narrow principles" would result in altering the constitution of the Church and its educational work, but for this reflection that those who raise this noise are utterly without the moral force of those lofty aims or consistent principles which arise from self-denying devotion and loyalty to the Church under whose walls they shelter their revolutionary designs against its catholicity, its liberties, and its joyous largeness of bounds.

"The tender and sacred name of Evangelical," to use Canon Liddon's phrase, is scandalised by such scheming, and plotting, and spying, and denouncing of obnoxious clergy as is rampant, which will end in ranging on the side of moderation, charity, and comprehensiveness whatever is, and whoever are the best in Evangelicalism itself.

"Is there a man—whose every word
Bitter as gall and sharper than the sword
Cuts to the quick; whose thoughts with rancour
swell
Whose tongue, on earth, performs the work of Hell?
For such in praise of mercy let the guilty bawl,
Silence the mark of weakness justly bears
And is partaker of the crimes it shares."

Since the last Synod the bitterest and most rancorous words have flowed like a devastating stream of lava down the hill of our Zion in the

name and ostensibly to serve the cause of one party. We will not share the crime by weak silence, but denounce it as treason against the very life of the Church. To commend all this libelling there has been the incessant accusing of the other party of "a principle which they solemnly disown and protest against," solely, solely we repeat, because of the injury, the prejudice, the suspicion which such accusations will create among the mass of the illiterate but with a full and perfect knowledge that such accusations are both false and foolish. We are not so cruel as to suppose that the Principal of a Divinity School knows no better than to think the cry "No Popery" to be anything else than the rankest buncombe as it is used in the diocese of Toronto. That this is the judgment of the Bishop of Toronto might be inferred from his reputation as a man of common sense, but we shall see in a line or two that he has put this judgment on record.

The church of Roach's Point is over eight miles from a large area of the parish, and at one corner is another village church. The church, opened in 1868, has for some time been mainly kept up by a Mr. Dodge, an American, and a zealous Y. M. C.A.'ist, we believe he was a conforming dissenter like his successor, and the clergyman was of the same type. From '78 to '78 the living was vacant and the flock scattered. In '78 a priest of very moderate views took charge, having \$100 per year and no horse. He, however, did not please Mr. Campbell, who now comes on the troubled waters like a stormy petrel or the genius of disorder in a pantomime to set everybody by the ears, which seems to be his forte and function. Mr. C. drove the poor priest who was starving on \$100 a year to resign. A wise man would have given him a few hundreds a year and so won his love and confidence as to win also his generous concession in these matters in dispute. But although Mr. C. is not wise he is too shrewd to pay for power when he can get it by agitation. Squire and parsons often quarrel when the squire's tithes are the living, but he who does not find the stipend should not try to control the stipendiary.

In 1890 the Bishop sent up Mr. Turton who drew a larger congregation than the previous occupants of this starving spot, and raised the list of communicants from four to twelve. The list was growing until Mr. Campbell again interfered. Last March the people unanimously resolved to partially restore the church. The design was sent to the Bishop after its unanimous acceptance by the people. The Bishop wrote, "The design is very simple and to my mind, unobjectionable." Now our readers will at once say that a design acceptable to the mind of the Bishop and the parish priest and parishioners was carried out. But they reckon without their host. The Bishop further wrote, "The spirit of ultra-protestantism in the country runs so high and is so illogical and unreasonable that the cross surmounting the screen (i.e. in the design) will occasion trouble." What trouble? people will ask, and every Christian will stand amazed at a bishop shrinking from the Cross causing trouble, it has never done anything else from Calvary to now amongst the powers of evil. But the Bishop tells us the trouble in these words, "Mr. Campbell is among those who are extremely jealous of anything tending to high ritual or doctrine."

So a design approved by the Bishop, Priest and people, was set aside in order not to offend the "unreasonable and illogical" prejudices of one man. That we venture to declare is the lowest point in the vale of humiliation to which any

people, or any bishop, or any diocese ever descended. If the Churchmen of the Diocese of Toronto are willing to allow this "unreasonable" person, or Mr. Any-body-else to lead them by the nose they deserve to be so led.

They will be the laughing stock of all who have self-respect; not Churchmen only but non-conformists even will despise their abject unmanliness who bow beneath so contemptible a yoke. No wonder that after this the Priest in charge retired from his voluntary work rather than endure the degradation of being made the slave of a lay Bishop, lay Archdeacon, lay Ecclesiastical Court, all centred and comprised in one individual whose audacity is equal to the assumption of supreme and sole authority over Bishop, over Priest and over people alike.

"Ultra Protestantism says the Bishop of Toronto, is unreasonable and illogical." Very true but very mild words. Had he said "it is insufferably tyrannical, revolting to every instinct of freedom, ungodly in its self-seeking, treasonable to the Church in its war against her order and traditions, and intolerably offensive to men of taste and sensibility in its coarse attacks upon the sacred symbols of the Christian faith, and such forms of devotional life as touch the heart, consecrate the imagination, and sanctify man's cultured artistic instincts, and, worst of all, is utterly alien to the spirit and the teachings of Christ in its violent malignantly despotic temper, he would have spoken words of truth and soberness, words worthy of his apostolic office, authority and dignity, as well as exalting to his reputation for manlike independence of party shackles. Had the Bishop quietly set Mr. Campbell at naught and let him know that the humblest parishoner however poor was his equal in the Church of God, that his money gives him no claim to rule in the Church, as it does in the sects, he would have taught him a lesson of wisdom, and from the sympathy of every single man who is in sincerity a lover of the glorious liberties of the Catholic Church. If ultra-protestantism is as the Bishop of Toronto pronounces "unreasonable and illogical," it needs to be kept in check, the very interests of civilisation demand that reason, logic, lawful authority be supreme in all spheres. The only place suitable for the unreasonable and illogical to reign in, is a place where education and freedom are unknown.

We should like to take these men whose whole souls are absorbed in party diplomacy, who revel in party wrangling, up to some tower such as Carlyle tells us of as the scene of Teufelsdröck's vision. Out from the watch tower we would point to the abounding abominations which go on all around, to drunken fathers beating tender wives, to children training in the Devil's school which keeps session all the year round, to young men leaving Christian homes to run the race of vice, to girls leaving the glory of maiden purity to dance an infernal round of swinish brutality, to atheism shooting its fangs of death, while Christian men look on it and in the name of liberty watch its poison spreading unconcerned, to laws made to retain the social forces of evil set at naught at the instance of Mammon, then we would turn their eyes upon the suffering sick poor, pining in misery unblest by a tender, loving word or deed, and from all this when their humanity was stirred too deep for mocking, and their souls too solemnised for party passion, we would bid them gaze on the Cross, the Cross of Christ, until its image and lesson were stamped into and upon every fibre of their being. Thus prepared we would ask, "Men and brethren seeing what you see as to the need of Christian devotion

to Christian work, standing as you stand beneath the Cross of your crucified Redeemer, is this a time for the infinite pettiness of your party divisions to occupy time and talent which should be given with full and entire consecration to Him and to His Church, Who calls you not to strife against those who work by other ways and with other tools than you fancy, not to waste yourselves in causing and embittering divisions, but to live and work as becometh a denizen of this Universe, a child of the Highest God," to follow in a word in His footsteps of peace, charity, duty, and service to mankind.

CATHOLIC CATECHISM.

Nos. VIII. IX.

Q. In many churches, people bow towards the altar, why this?

1. To bow does not necessarily imply an act of Divine worship, only in so far as the act is performed with the intention of honouring God.

2. We bow every day to our acquaintances; the members of the Houses of Parliament bow towards the throne as an act of reverence to the sovereign who is represented by the Speaker. In the lodges of different fraternities, the members bow towards or salute the chairman in the chair.

3. To bow towards the altar, is a reverent custom, which has grown up alongside the teaching of the Church—that our Lord Jesus Christ vouchsafes a real spiritual presence of Himself—to the faithful who "verily and indeed take and receive His Body and His Blood" in His own sacrament.

4. As the members of the House bow towards the Seat as an act of homage to the sovereign, as well when she is present in person as when she does not manifest visibly her presence. So Christians bow towards the Altar-table as the place of the Lord's especial spiritual presence vouchsafed at the Holy Eucharistic offering. Again.—As members of Parliament bow towards the mace as the symbol of authority, so do Christians bow towards the cross, as the symbol of that earthly throne which their King once occupied, but has now left empty. But there is no compulsion. The strong who need no such help to their devotion to God, should "bear with the infirmities of the weak." Christian liberty, allows a brother to regard or disregard the custom. "In essentials, unity; in non-essentials, liberty; in all things, charity." Of this custom

The synod of 1640 said, "We heartily commend it to all good and well affected people, that they be ready to tender to the Lord their reverence and obedience, both at their coming in and going out of church, according to the most ancient custom of the primitive church in the purest times.

In the practice or omission of this rite, we desire that the rule of charity, prescribed by the apostle may be observed which is, that they which use this rite despise not those who use it not, and they who use it not, condemn not them who use it."

Q. Why do many Christians frequently make the sign of the cross?

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. vi. 14.) It is a simple custom which has been in vogue from the earliest days of the Christian Church. The Church makes it compulsory for no one, nor does she ever forbid but rather enjoins it, as in the Sacrament of Baptism. Christians are often recommended, when for example they feel tempted to use violent or unseemly language, to repeat a verse of Holy Scripture, or when tempted to strike, to place their hands behind their back. Other Christians adopt as a remembrancer and hinderer of evil thoughts or deeds, the practice of making the sign of the cross to remind them, that they have been in baptism signed with the sign of the cross—and that they are soldiers of the cross of Christ—pilgrims and strangers taking up on earth their cross and following Jesus. The same law of charity applies to this as to the former customs.

Fuller information may be obtained by reference to the thirtieth of the Canons of the Church of England (A.D. 1603.)

Q. Does the Church permit prayers for the dead?

She has not entirely cast aside the custom of the Jews at the time of our Lord, the constant custom of the primitive church, as evinced in every early Liturgy to which we have access, and of the reformed Prayer Book of 1549—a custom which was quite as familiar to all early Christian writers as that of praying for the living. The principle is plainly embodied in the post-committal prayer of the Order for the Burial of the Dead, wherein the prayer is offered, "that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory."

The Church thus praying for a continuance of God's mercy to those, collectively, who have entered the paradise state of the Communion of Saints, individual Christians may well follow in her footsteps, and practice the beautiful and holy custom of commending to God's goodness and compassion, through His dear Son, those brethren who have passed from the Church on earth, and await with us, the final coming of the kingdom. Until very recent times no one ever thought of *not* praying for the departed.

Q. Does the Church approve Fasting?

She commands the custom. She would not be Scriptural if she failed so to do. She has appointed Fast-days.

Q. What are the benefits of Fasting?

1. It is following the example of and obeying our Lord Jesus Christ. St. Matthew vi. 16; xvii. 21.

2. It is using means of grace that the apostles did not disdain. Acts xiii. 2.

3. It is a mortification of those fleshly lusts which war against the soul. Let those who do not use this means, satisfy their own conscience, if by the light of Holy Scripture and the Church, they can do so; but let them not interfere in the liberty of a brother. "If meat make my brother to offend, I will eat no meat while the world standeth." All Christians have approved the principle of fasting. The Church regulates the observance for the convenience of her children:

Her appointed days for fasting, are:—

(a) The forty days of Lent, commemorative of the fast of Jesus in the wilderness.

(b) Wednesday, Friday and Saturday, after the first Sunday in Lent; the feast of Pentecost; the 14th September, and the 18th December. Also, on Monday, Tuesday and Wednesday before Ascension Day. Also, every Friday in the year. No more appropriate day for the Christian's weekly fast could be chosen than the Friday. It is the day on which Christ suffered for our sins; it becomes us on that day to mortify our members, and those grosser passions which unchecked soon cause us to sin.

NOTE.—The objections taken to portions of No. IV., by L. H. Morehouse, (Milwaukee, Wisconsin,) are duly and thankfully noted, and will receive a careful consideration from the writer of "Catholic Catechism." The writer would be thankful to any reader who would make useful suggestions in reference to his work.

(To be continued.)

TRINITY COLLEGE CHAPEL.

ONE of the students of Trinity College having been allowed by ex-Provost Whitaker to be absent from Saturday to Monday, Provost Body has written to his father desiring that the privilege shall not be exercised so as to prevent his attendance at the College chapel on Sundays. In reply to the Provost the following letter has been sent:

"MY DEAR SIR,—I have just received your kind note which I will read to my son, and have no doubt his good sense will lead him to respect your feelings and wishes. At the same time I beg to say that if the services in the College chapel are to be conducted

in the future as in the past, it becomes a very serious question with a Churchman whether he is justified in subjecting his son to the mischievous influence of compulsory attendance upon Divine Service conducted in so slovenly, irreverential a manner as the services have been hitherto conducted in the College chapel. Trinity College has suffered seriously and suffers to-day most grievously because it has been accused of fostering in the students a love of semi-Romish ritual.

"There is an impression very generally entertained throughout this city and diocese that Trinity College chapel services exhibit the extreme of high ritual tolerated in the Church.

"It has been deemed wise by the authorities to allow this impression to prevail, and I do not question their wisdom. But I do question, and question most boldly, the desirability of allowing the students to lie under the grave disadvantage such an opinion subjects them to, when at the same time they are subject to the disadvantage, injury, and wrong of never seeing our service rendered as becomes the circumstances of a Chapel attended by a body of young men who are happily open to the solemnising influences of such a ritual as befits a College chapel.

"You must forgive me speaking to you thus plainly, it is I believe right that you should know what I state, it is only fair to you to be thus informed, as you have now a golden opportunity of doing the Church, the College, the students and we laymen who stand by the Church and her College against their implacable foes, a very great service in making the Chapel so attractive that not the students only but your neighbours will attend there with delight as well as with profit."

CONUNDRUM.

How has the Rev. George Whitaker, M.A., (late Archdeacon of York and Provost of Trinity College) been proved, since his departure, to have been a great man?

Ans.—Because it has taken two bodies (Revs. C. W. E. Body, Provost, and S. J. Boddy, Archdeacon) to fill his place.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

A city missionary is wanted. Provision as to stipend for such has been made and the committee is on the lookout for a suitable man. He will have plenty to do and will not lack variety in his work, and, no doubt his aid will enable our Church to come still more home to several kinds of people whom circumstances of place and position tends to keep them from the sight and knowledge of clergymen placed over congregations.

Thanksgiving services were held in most of our churches and were generally well attended. Many of the churches were beautifully decorated with grains, fruits, etc., emblematic of the occasion. In some two or three, the thanksgiving services had been previously held. The collections were in aid of the North-west missions. In Christ Church cathedral the services were conducted by the Rev. Dr. Sullivan, Canon Baldwin, J. P. DuMoulin and Mr. Sweeney. The Rev. Canon Evans, preached, and during his discourse dwelt upon the fact that a day of national thanksgiving was not only an act of gratitude to God for mercies received, but it was an open and fearless acknowledgment that we believed in a God who ordered all things both in heaven and earth. He pointed out the difficulty for those who were now sorrowing under the cloud of misfortune to give heartfelt thanks, but said that individual misfortune was easier to bear when surrounded by general good fortune and prosperity, and such a one would surely catch some sunshine from his brother's sky. The service throughout was very impressive.

ONTARIO.

From Our Own Correspondent.

TYENDINGAGA.—Mohawk Mission.—Thanksgiving day in this mission was marked in an unusual way, inas-

much as for the first time in the history of the parish, one of its churches, All Saints', was decorated for the occasion by the ladies, and Matins was followed by the celebration of Holy Communion. A fair congregation was in attendance, and a goodly number partook of the sacred feast. The decorations which were in extremely good taste and very beautiful were done under the direction of the newly appointed lady teacher of that section.

DESERONTO.—St. Mark's.—The basement of this church having reached completion and all being in readiness excepting some articles of chancel furniture, it was opened on Sunday, October 16th. At 11 a.m., Matins and Litany were said by the incumbent, Rural-dean Baker, and the opening sermon, an able and churchly one, was preached by Ven. Archdeacon Jones, rector of Napanee. At 7 p.m., evensong was said by the incumbent, and the Rev. George Gardner, the newly appointed incumbent of Roslyn, preached a forcible and practical discourse from the words "Speak unto the children of Israel that they go forward." On both occasions the building was crowded to its utmost capacity, and very many for lack of room found it impossible to gain admission. The offertory in the morning (including a donation) brought \$50 to the building fund, while that at night realized \$28 more, in all \$78. The temporary altar-table was adorned with two vases of flowers from the conservatory of E. W. Rathburn, Esq., and around it and upon the sills of the windows, pots of geraniums, fuschias, and foliage plants kindly supplied and placed in position by the ladies, added brightness and beauty to a basement which in the judgment of many is in itself singularly neat and attractive. In furnishing the goodly room with seats, cocoa-matting and lamps, and in terracing the space between the church and the street, and in the construction of a handsome walk to the church door, the churchwardens, Messrs. Egar, and Irvine, aided by various members of the congregation, notably Messrs. M. Oliver, Keeler, and Nasmith, worked with a will and exhibited excellent taste, and the result of their labours left scarcely anything to be desired. The music under the charge of Messrs. Rixon and Keeler, the former as organist and the latter as leader and tenor singer, though perhaps a little too elaborate was very spirited and churchly, and promises well for the usefulness of the choir under the same management in days to come.

KINGSTON.—Carroll Orphans' Fund: from Amherst Island, St. James' \$7-45, Christ Church \$7-27. Total, \$1026-17, A. SPENCER, Clerical Secretary.

GRIFFITH.—An exceedingly interesting meeting, the first ever held in this locality in connection with our branch of the Catholic Church, took place on Saturday, the 22nd October, the object of which was to elect our first churchwardens with a view to building a church in this part of our Master's vineyard, where Thomas Bate, Esq., formerly of Grantham, lay reader, and licensed by the Bishop of this diocese, has regularly conducted the services of our church for nearly two years. Mr. Thomas Joyce, and Mr. Richard Edwards, were unanimously chosen to act as churchwardens. The former is the wealthiest and most influential landowner in this neighbourhood, and his eight sons and two daughters form the greater part of our little congregation; whilst the latter is an Englishman who after enjoying all the privileges of our beloved Church in London, settled here in the wilds of Ontario, where no clergyman of the Church has yet penetrated, although the place has been settled over a quarter of a century, and is earnestly anxious, as far as may be to enjoy the same advantages here. It was also resolved that a strenuous effort should be made during the coming winter to provide material, and to seek to obtain funds for the purpose of erecting in spring, a building suitable for our present wants. A plot of ground is also to be set apart as a cemetery, there being no burying place anywhere in the neighbourhood. With the assistance of kind friends a new organ has already been procured and paid for, by means of which the services and Sunday-school which have hitherto been held in Mr. Bates own residence have been made more churchlike. We have also a nice Sunday-school library, the gift of R. Unsworth, B.A., a graduate of Toronto University, son-in-law of Mayor T. Bate, and now a resident here.

When our Bishop returns from England we hope further steps will be taken to advance the cause of the Church in this neighbourhood.

TORONTO.

As we go to press this week on Tuesday morning, before the opening of the Toronto Diocesan Synod, we are unable to give any report of its proceedings till next week.

VESPERA.—About fifteen months ago Christ's Church, a wooden structure, was burnt to the ground by an incendiary; and on 16th inst., a new brick building was opened in the same for public worship. At eleven o'clock the Rev. W. Farncomb, B.A., said matins, and the Rev. W. W. Bates, B.A., said the ante-Communion, and preached a sermon. At three o'clock (in the absence of the incumbent, Mr. Farncomb, through sickness) Mr. Bates said evensong, and a sermon was preached by Canon Morgan, rector of Barrie. The church was crowded at each service, many having to go away for want of room in the afternoon. The canticles and hymns were sung well and heartily under the direction of Miss Leadley as organist, upon whose father's farm the building has been erected. Messrs. Leadley, Wallwin, Sneath, and Kirkup, were the committee; and although the church is not everything one could desire, yet the basement for heating purposes, the semi-vaulted roof, the stained glass in the chancel, and a very convenient vestry, all indicate a marked improvement in the architecture of country churches.

ATHERLY.—On the following Tuesday, St. Luke's day, St. John's church having undergone a thorough restoration, was reopened. The erection of a suitable tower (the lower storey of which forms the vestry) and of a commodious chancel, each surmounted by a plain Latin cross, are the chief improvements effected. After Rev. H. W. Robinson, incumbent (who has had charge of the mission for the last four years, and whose hard work, energy, and prudence have succeeded in raising the people from the slough of Puritanism to something like an adequate apprehension of Christianity) the credit of the restoration of the building is mainly due to Messrs. Strange and Thomas, both young gentlemen lately out from England. Mr. Strange presented handsome stained windows for the chancel, and Mr. Thomas with his own hands made the chancel furniture; and both in workmanship and design is quite equal to what one often sees in much finer buildings. He also superintended the whole work of restoration. A handsome carpet for the sanctuary was given by Miss Adamson, and beautifully embroidered coverings for the paten and chalice were given by Miss Willis Adamson. The handsome white altar-frontal used at reopening services was presented by Mrs. E. O'Dell. These indications of improvement must be very satisfactory to the Bishop of the diocese, as they show plainly that a change is taking place in that deplorable state of things which in a late Charge he described as prevailing in East Simcoe. By the way, it was a matter of extreme regret that his lordship could not make it convenient to be present, especially as the church was ready for consecration, and Mr. Robinson had a class ready for confirmation. Some of them are on the point of emigrating to the great North-west, and many have to wait for a long time before having an opportunity of being confirmed. The clergy present besides the incumbent, were Rev. Messrs. Jupp, Turton, Butts, and Sprague assisted in the services. There was an early celebration of the Holy Eucharist. At 11 o'clock matins; at mid-day there was another celebration. "Onward, Christian Soldiers," was sung as a processional; "Draw nigh, and take the Body of the Lord," as an introt; "I am not worthy, Holy Lord," was the office hymn; and the *Nunc Dimittis* was sung as a recessional. The service was quite rubrical, except that the famous Ornaments Rubric, was almost completely ignored. The visitors and a large number of parishioners having been most hospitably entertained at the parsonage, service was again held at 6 o'clock. The processional hymn was, "Hark, the sound of holy voices"; after the third collect, "We plough the fields, and scatter"; before the sermon, "Come, ye thankful people come"; and as a recessional, "Praise, O praise our God and King."

The house occupied as a parsonage is a miserable building; but no doubt a new one will soon be erected as several of the people held back from assisting in the improvement of the church, on the ground that a parsonage was very necessary, and that anything they would do would be done in this direction.

MANVERS.—In this parish a new church has been lately opened under the incumbency of the present priest, the Rev. H. F. Burgess, B.A. Two churches have been built, and this in six years. One must consider this an indication of earnest and faithful work bearing its legitimate fruit. Not only however has a church been built, but a handsome and well built parsonage has also been erected. The church consecrated on the 29 September last (St. Michael and All Angels) is twelve miles from Bethany, the place of the incumbents residence. It is of wood as to material, gothic as to style, and tasteful and correct in its details. The roof is what is technically called "open" exhibiting the "Principals." Windows filled with stained glass, patterned. The church has chancel, nave and porch. Aisles carpeted. Altar well raised and unmistakable as to its character. There are

wanting however a font for baptism, a bell in the tower, and vessels for the altar. Gifts of any, or all of these are solicited from friends of Christ's cause and lovers "of decency and order" in God's service. On the day of its opening, service was held at one p.m. The Rev. Rural-dean Allen, rector of Oawan preached an able and telling sermon from the words "He loveth our nation and hath built us a synagogue." There was a large congregation present who entered into the service with a heart and will that do credit to the place, people, and priest. The musical portions of the worship were led by a volunteer choir from St. John's, Cartwright, to whom great thanks are due, and are herewith tendered. The offertory was very good. A reunion was held in the grove known as "Graham's grove," refreshments were abundantly supplied, and addresses were delivered by the clergy present. An address was looked for from Col. Williams, M.P. but owing to domestic trials arising from serious illness of his child, he was unable to meet our expectations. However, a very happy time was spent.

ALGOMA.

From Our own Correspondent.

The Rev. A. S. O. Sweet acknowledges with many thanks the following sums for the Hilltop church, Ravenscliffe; Rev. T. W. Paterson \$4-00, C. E. F. Allensville, \$5-00; \$118-16 have been received towards the \$500 to be raised. It is hoped that the kindness of those who have already contributed will be a stimulus to others to help in this good work.

The Rev. H. Beer of St. Joseph Island desires gratefully to acknowledge the receipt of the following subscriptions towards purchasing a Communion Service. R. and W. Conroy \$2-00, Rev. G. C. Robinson, W. H., J. H. Burwash, Jno. McCrea, Thos. McArin, Jno. Hoare, Ethel Hoare, E. Bullis, C. Lusk, J. Kearney, 50 cents each; Emma Hoare, J. McMullen, E. Graham, D. Graham, Mrs. Murphy, 25 cents each. Also a box of Bibles and Prayer Books from the Bishop of Algoma. A bracket and lamp from Mrs. Jno. Bishop for the Hilltop church.

ROSSBAU.—The harvest festival was held on the 18th ult. The pretty little Church of the Redeemer was nicely decorated, and at matins the incumbent said prayers assisted by the Rev. J. S. Cole, the Rev. T. Lloyd of Gravenhurst preaching. In the afternoon the congregation was large, and evensong was said by the incumbent assisted by the Rev. T. Lloyd, the Rev. J. S. Cole reading the lessons, the Rev. A. S. O. Sweet was the preacher. A social was held in the evening, in a room kindly lent for the purpose by Mr. Pratt of Rossbau House. The musical part of the programme was rich and everyone was well pleased with the entertainment. The proceeds of the day amounted to something over \$20-00 which was added to the parsonage fund. On the day before the harvest festival was held at Uford, (one of Mr. Chowne's out stations) at which the Rev. Messrs. Cole and Lloyd assisted. All those present showed that they took a great interest in their church and were determined to support their pastor by all the means in their power.

Correspondence.

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

THE CHURCH IN DETROIT.

Six.—With reference to your correspondent's description of a visit to Holy Trinity, Detroit, allow me to state in justice to the choir, that on the Sunday your correspondent visited us both of our choir leaders were absent from town, and it was considered impossible to have a choral service. But our rules are, never give up, make the best of your resources. Therefore I massed our feeble band (for the rain had kept others away) on the decani side, and had a choral service such as it was. No visitor can ever judge of our strength by attendance at a single service. Your correspondent was at the fourth service held in this church on that day. We teach our people that the service is the Holy Eucharist. Nearly all our congregation live at the west end, miles from the church. We have twenty-one services each week, so that those who cannot attend evensong on a Sunday night can attend the Eucharist some week-day morning. We have just started a parish and boarding school, which has already seventeen scholars. We have star-

ted this school so that our people will no longer be forced to send their children to convent (Roman) schools. Therefore we charge only \$150 a year (forty weeks) for tuition and board, making it the cheapest Church school in the United States or Canada.

The *Anglo Catholic*, to which your correspondent paid such a flattering compliment, is regarded as the leading High Church paper in the United States, and has an extensive circulation. When we consider the persecution through which we have passed for the last five years, is a miracle that we have not been crushed. Our treatment by the late Michigan Convention, has been termed by the best canon lawyer in the American Church "outrageous, the greatest act of tyranny ever perpetrated in the American Church." If any of your zealous readers desire a copy of the *Anglo Catholic* for June 18th, containing a full account of our trouble with the standing Committee, we will send it *post free* to all who send a card to

Rev. R. M. EDWARDS, M.A.
86 14th Ave., Detroit, Mich.

SADLER'S CHURCH TEACHER'S MANUAL.

Sir,—Can any one inform whether the "Shorter Catechism" of Sadler's "Church Teacher's Manual" has been published separately? If it has it would be a capital catechism for our youth. We might then be able to furnish our older Sunday-school scholars with copies. As it is now we cannot even get teachers to purchase the manual itself. That it is the most spiritual and catholic catechetical manual published, I think, will be admitted by most of those who have seen and studied it. It is a pity, therefore, that its use by reason of size and price is limited and to many unknown. To those who have it, let me ask, have they ever tested how it would be received by the teachers in the Sunday schools? If not let them read chapters of it consecutively at their Sunday-school teachers' meetings, and I think they will find the countenances of their hearers beam with satisfaction and delight as they listen to the deep practical teachings that are brought out (not in a dry spiritless fashion, but breathing the active, truth-seeking spirit of the times) from the old (and to so many because of the way it has been taught) dry catechism.

Yours, &c.,
Wm. Ross Brown,
A LITERARY CURIOSITY.
Aligantio bonus dormitat Homerus.

Sir,—A singular historical inaccuracy appears in the report of the speech recently delivered at Leeds, on the Irish question, by Mr. Gladstone. In the course of his eloquent peroration he compares, by way of antithesis, Mr. Parnell to Moses, and says, he (Parnell) "desires to stand, as Moses stood, between the living and the dead; but to stand there, not as Moses stood, to arrest, but to spread the plague." The repetition of the name of Moses forbids the supposition that the error is a merely clerical error; and I draw attention to it for the purpose of showing how easy it is for a man even of Gladstone's doubtless profound acquaintance with Bible history, to be guilty of an inaccuracy when delivering an extemporaneous address.

Some years ago the celebrated evangelical preacher, Hugh McNeil, gave utterance, in the course of an extempore sermon, to some heterodox doctrine, and a complaint of his unsound teaching was made to the Bishop. He pleaded 'not guilty' to the impeachment; but his *ipsissima verba* were so distinctly proved by many witnesses that he was compelled to amend his plea by the substitution of *inadvertenc.*

Yours, &c.,
VINCENT CLEMENTI,
Oct. 21st, 1881.

ALGOMA.

We have received the following teaching letter from our old friend Mr. Crompton:—

Sir,—Please allow me space to acknowledge with a grateful heart the following gifts just received: viz. Books to the value of £10, to form the nucleus of a Sunday-school library at Magnetawan village; six dozen Prayer Books, eight dozen "Children's hymns books," small edition, and six copies larger edition with tunes; two surplices, one stole, a beautiful set of altar vessels in box, for St. George's church, Magnetawan, from S. J. Wilde, Esq., London, England; also a large box containing, amongst many other things, children's clothes for distribution; a great variety of second-hand books, some for distribution,

others for my own library; a small set of altar vessels suitable for sick visiting, several antique vases, a beautiful corner bracket, some lovely glass transparencies for churches, many banners, bannerets and ornamental texts for decorations; numerous and beautiful pictures, large glass transparency (crucifixion) for St. John's church, Stisted; a large picture with gilt frame (Christ bearing His cross) for my drawing-room, altar cloths, two sets of beautifully worked altar linen bordered with heavy lace (done by Mrs. Munn, England), christening shells, a large and comfortable riding cloak for myself, complete list of her published works from Miss C. Yonge, authoress of the "Heir of Redcliffe, &c., &c.;" texts for Sunday schools, monograms in gold and embroidery for altar frontals, per Miss Buckle, London, England; also a good water-proof driving apron for myself from Miss Girdlestone, Galt; also a large parcel of pictures, texts, &c., suitable for prizes on Christmas trees, from Mrs. Paxton, Surbiton, England, per Mrs. Butcher. I would also bring before my numerous friends that the Church at Burk's Falls is making very slow progress, and will now most probably be at a standstill for want of funds. Burk's Falls, as your readers have been already informed, is the centre of a well peopled country, and it is absolutely essential that an extra effort should be made to place the Church here on a proper foundation. Surely some of the many who have helped me before will come to the rescue! On Sunday, Oct. 9th, a man met me after service to tell me, how glad he felt when he heard that his loved Church's voice might be heard at Burk's Falls. He had walked seven miles (and of course had to go that far back) to this *first church he had had of going to a service for four years.* To show how annoying it is, to say the least, to be compelled to use the common school-room, I need only mention that I have had to wait *two hours* each time, twice in one month, until the Presbyterian service was concluded. I have so many other places and they so distant from each other, that it is utterly impossible to arrange matters so that clashing may be avoided.

The "call" for help is as great as ever it was the day I first made an appeal in the *DOMINION CHURCHMAN*. Thank God, I have another mission ready now for a resident parson as soon as our Bishop has the means at his command to support one. Somehow, the knowledge of this fact has got abroad, and the prayers have been so urgent that I would go here and there to give "a service now and then," that at last I have consented to enter quite a new district, over 600 square miles in extent, and where, I am told, already four churches with decent congregations might be organized. My horse has completely given in, and I am compelled to purchase a fresh one. I have to pay \$100 for her, ill as I can afford it, but I find one horse cannot do the work! I must have two. So very much have I been worried during the last six weeks by application for more services that I have become almost disheartened, and declared the other night that I would give up the travelling altogether. It is more than painful to me to hear the cry "and see the earnest looks of those who come to ask me." Only the other Sunday night I drove to a place to save the horse too long a journey on the Monday, and I had not been housed more than twenty minutes when there was a man enquiring for me. He told me he had heard that afternoon that I should be at that place during the evening, and he had walked six miles purposely to see if there was any chance of getting me to go and give a service. No sooner had I consented to that, than he mentioned to me that there was quite another settlement of Church members about seven miles in another direction, and he had been asked to beg me to go amongst them, significantly saying, "You cannot take your horse there, sir." None of this last settlement have had a service, and they have lived in the bush more than seven years! Can I say more, nay, need I say any more to stir up the hearts of the coldest to declare, "God help the poor children there, I will do my best at any rate, that these fragments shall not be lost, they shall have the sound of gospel truth amongst them if my mite can do anything to get it for them." And every mite helps. Not having troubled your columns by appealing lately, I feel certain that some of my old friends will again come to my aid.

I am, &c.,
WILLIAM CROMPTON,
Travelling Clergyman, Dio. Algoma.
Aspdin P. O., Oct. 22nd, 1881.

THE DISTINCTIVE DRESS OF THE CHRISTIAN MINISTER.

Sir,—At the late Sunday school congress held in the diocese of Niagara at Hamilton, the Rev. W. J. MacKenzie read a most interesting paper, when as an example of teaching children by object lesson, he exhibited a diagram. One of these object lessons displayed the oriental dress, shewing that whilst the fashions of the world in the West have changed from

time to time, the Church still retains in the persons of her officiating ministers, the original dress as worn by the Lord and His apostles; and indeed as worn to-day in the East, the birth-place of the Christian religion.

The diagram showed an oriental in his loose flowing white garment, with the girdle taken off the loins and thrown across the shoulders. The latter custom the reader said was the origin of the Christian priest's stole or scarf. But in the diagram this scarf was painted blue with a red border. Would Mr. MacKenzie tell us if in his researches he has found that orientals ever wore a *black girdle*?

Yours truly,
Stoney Creek,
October 17th, 1881.
CHAS. E. WHITCOMBE.

Rev. F. L. STEPHENSON ON D.D.'s, D.C.L.'s, &c.

SIR,—In this distant land I look for my *DOMINION CHURCHMAN* each week with great interest. I have just read in your issue of Sept. 29th, the Rev. F. L. Stephenson's letter on "D.D.'s, D.C.L.'s, et hoc genus omne." Let me say that with the honest scorn of shams which breathes indignantly through Mr. Stephenson's letter I heartily agree; but allow me also to add that (of course undesignedly) Mr. S.'s letter is not wholly fair. It would convey the impression to those who know less about the matter than Mr. Stephenson does, that *all* who bear the title of D.D. have received it as a mere honorary distinction without having done anything to earn it, or to show that they deserve it. I think, however, that Mr. S. is aware that the degree of D.D. at least, is not always conferred as a mere title and sham distinction; and that by any University of repute, it is given only to persons who have shown by submitting to examination that they are proficient in the science of theology. The D.C.L. is sometimes conferred as a mark of honour, but not the D.D. I think I am not wrong in asserting that Trinity College, Toronto, has never conferred the degree of D.D. without requiring the recipient of it to prove his fitness for it by examination. If there have been any exceptions to this rule they have been persons whose fitness for the degree has been affirmed by the action of the Church in electing them to the episcopate. As a case in point let me say, that several years ago in a diocese which Mr. S. knows very well, a number of clergymen were turned into archdeacons and canons, and Trinity College was asked to confer on them the degree of D.D. on the ground that they were dignitaries. The application was promptly refused. At that time I was myself reading the subjects prescribed for the examination for the D.D. (a course of study which was shortly afterwards closed by the broken health which forced me to leave the rugged climate of Canada), and I know that the refusal was accompanied by a statement to the effect that there were several graduates preparing themselves to take the degrees in Divinity by study and examination; and that it would be unfair to them to give the degrees to others without examination; and it was further intimated that the same course was open to the dignitaries as to the other graduates.

Propos of dignitaries Mr. S. closes with a story—allow me to give him another. I know a distinguished clergyman who for years declaimed with scorn as honest as Mr. S.'s, against the unwarranted assumption by colonial bishops of the title "My Lord." "It was well enough," he used to say, "for English bishops, who, on account of the connection between Church and State, really are 'Lords,' but in the colonies it was a pure and unwarranted assumption of a title to which they had no right." In course of time he also became a colonial bishop, and he has filled the office for several years with much credit and success; but I have never heard of his telling any one not to call him "my Lord."

Yours faithfully,
San Gabriel,
California, Oct. 11th, 1881.
A. G. L. TREW.

STANDING BY OUR OWN, v. FOLLOWING UP FUGITIVES.

Sir,—Whether I am right or wrong I hold an opinion, and take the liberty to express it. I do not believe in the "following up" duty pressed upon the "Episcopal Church in Canada" by my esteemed friend, Principal Grant, and echoed by another friend. Let us boil it down along with all Mr. Leggo's fine sentiments. They just come to this, that the "splendid people," "the best blood in Canada," the farmers and others with full purses and capital sufficient to purchase acres by the thousand, are begging from the remnant of their poorer brethren left behind in Old Canada to supply them with the ministrations of religion. This seems to me most absurd. The fact is—and I know it to be a fact—that at this moment we find it impossible to provide for many

existing missions or country parishes of old standing, just because they have been depleted of the Churchmen—their "best blood"—who were wont to support the life of the Church in their own localities.

Be it remembered, it is not the needy, the worthless, or thriftless, that have left us here. These remain to our cost. From our diocese in its eastern portion farmer after farmer has raised money by mortgage on land often exhausted, and then cut off with his pockets full, to the North-west. In a great many instances his place has been supplied by French Canadians moving in from places further east, or by a poor class of tenant, to whom the loan companies or mortgagees are glad to rent at almost any price. The result to which we boil down all this "following up" sentiment is, that the resources of our Home Mission Boards are now unable to meet the crying necessities of members of our own poor, and ever growing poorer missions. The clergy, as a rule, in our rural parts are, we all know, still altogether underpaid. They are suffered to half starve on \$600 or \$700 a year, a stipend not nearly worth what it was ten or fifteen years ago. Yesterday I read the following sentence in the clever serial tale of a popular magazine. "Miss Tubbs had an Irish preference for generosity to justice. She would rather impose than discharge an obligation, and would give most to those with least claim upon her." Sir, we have several people of the Miss Tubbs character, who prefer generosity to justice. I would ask the sober minded reader whether justice does not demand as a first and imperative duty the keeping in the fold of their mother Church the few poor sheep that still, thank God, are left us, while we make some effort to win back those at our doors who have sought strange pastures, and who ought to be with us now supporting and strengthening us. In this part of central Canada to which I have but very lately come, I find that from some cause or other the Church within the last two or three decades has lost hundreds of her own loving and loyal children. I cannot stop to account for this. Indeed I cannot do so at all satisfactorily. But the fact remains, as I have stated. Surely our first, our bounden duty is not to "follow up" those wealthy emigrants, to whom we may hope the Church has by this time taught her principles, and who are well able, (with their surplus capital taken out of the country they have left, and from the products of that super-excellent soil which yields fabulous returns for next to nothing in the way of labour), to pay handsomely for the ministrations of their Church, but to stand by those who are still left behind in this their hour of weakness, and not abandon them, as, alas, the Church has abandoned others, to swell the ranks of Dissent, and those denominations with deadly hostility to our dear old Church of England.

I have a very strong opinion as to who ought to bear the responsibility of assisting the Church in the North-west, where it needs assistance. But my letter is too long already; and all I mean to do is to enter a protest against the gushing sentiment which forgets present and most pressing obligations in the sake of an object which, however excellent in many respects, has still infinitely less claim on our extra-parochial liberality.

Yours, &c.,
T. BEDFORD-JONES,
Archdeacon.

Napanee,
October 20th, 1881.

P.S. I hope nothing I have written will be taken to apply to Algoma, and our duties towards our Indian fellow subjects.

Family Reading.

DID NOT KNOW IT WAS IN THE BIBLE.

A WELL-TO-DO farmer in Connecticut was one morning accosted by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the farmer, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of the Psalm xli. before you go to bed to-night." The farmer consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." A few days afterward the pastor met him again. "How much do I owe you for that cord of wood?" "Oh!" said the new enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

GOOD-BYE.

FALLING leaf and fading tree,
Lines of white in a sullen sea,
Shadows rising on you and me—
The swallows are making them ready to fly,
Good-bye, Summer! good-bye!
Good-bye!

Hush! a voice from the far-away!
"Listen and learn," it seems to say,
"All the to-morrows shall be as to-day:"
The cord is frayed and the cruse is dry,
The link must break and the lamp must die,
Good bye, Hope! good-bye!
Good-bye!

What are we waiting for? Oh; my heart,
Kiss me straight on the brows and part;
Again; again; my heart; my heart;
What are we waiting for, you and I?
A pleading look—a stifled cry,
Good-bye, forever; good-bye;
Good-bye;

OUR DUMB TEACHERS.

THERE is a beautiful story of an old elephant engaged in battle on the plains of India. He was a standard-bearer, and carried on his huge back the royal ensign, the rallying point of the Poona host.

At the beginning of the fight he lost his master; the mahout, or driver, had just given him the word to halt, when he received a fatal wound and fell to the ground, where he lay under a heap of slain. The obedient elephant stood still, while the battle closed round him and the standard he carried. But he never stirred a foot, refusing either to advance or retire as the conflict became hotter and fiercer, until the Mahrattas, seeing the standard still flying steadily in its place, refused to believe that they were being beaten, and rallied again and again round the colours. And all this while, amid the din of battle, the patient animal stood, straining its ears to catch the sound of that voice it would never hear again.

At length the tide of conquest left the field deserted; the Mahrattas swept on in pursuit of the flying foe; but the elephant, like a rock, stood there, with the dead and dying around, and the ensign waving in its place.

For three days and nights it remained where its master had given the command to "halt." No bribe or threat could move it. They then sent to a village one hundred miles away, and brought the mahout's little son; the noble hero seemed then to remember how his driver had sometimes given his authority to his little child, and immediately with all the shattered trappings clanging, as he went, paced quietly and slowly away—another dumb teacher of fidelity, uniting in his master's service the strength of a lion, the docility of a horse, and the faithfulness of a dog.

WHAT CAN WEALTH DO?

THE following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway "I am not aware of any cause for which I should be particularly envied."

"What sir!" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance and wear more than a suit at a time. Pray can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine horses and carriages—in fact, anything you desire."

"And after I have bought them," replied Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind, can do the same. I can ride no easier in a fine

carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth can't buy a single day more of life—cannot buy back my youth—cannot procure me power to keep afar off the hour of death, and then, what will all avail, when in a few short years at most, I lie down in the grave and leave it all for ever. Young man, you have no cause to envy me."

DEFINITION OF BIBLE TERMS.

A DAY'S journey was thirty-three and one-fifth miles. A Sabbath day's journey was about an English mile. Ezekiel's reel was eleven feet, nearly. A cubit is twenty-two inches, nearly. A hand's breadth is equal to three and five-eighths inches. A finger's breadth is equal to one inch. A shekel of silver was about fifty cents. A shekel of gold was \$8.90. A talent of silver was \$538.82. A talent of gold was \$18,800. A piece of silver, or a penny, was thirteen cents. A farthing was three cents. A gerah was one cent. An epha, or bath, contains seven gallons and five pints. A hin was one gallon and two pints. A firkin was seven pints. An omer was six pints. A cah was three pints.

MARRIED PEOPLE WOULD BE HAPPIER.

If home trials were never sold to neighbours, If they kissed and made up after every quarrel, If household expenses were proportioned to receipts, If they tried to be as agreeable as in courtship days, If each would try to be a support and comfort to the other.

If each remembered the other was a human being, and not an angel.

If women were as kind to their husbands as they were to their lovers.

If fuel and provisions were laid in during the high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweethearts.

If there were fewer silks and velvet street costumes and more plain, tidy house-dresses.

If there were fewer "please darlings" in public, and more common manners in private.

If wives and husbands would take some pleasure as they go along and not degenerate into mere toiling machines. Recreation is necessary to keep the heart in its place, and to get along without it is a big mistake.

If men would remember that a woman can't be always smiling that has to cook the dinner, answer the door-bell half a dozen times, and get rid of a neighbour who has dropped in, tend to a sick baby, tie up the one finger of a two-year-old, gather up the playthings of a four-year-old, tie up the feet of a six-year-old on skates, and get an eight-year-old ready for school—to say nothing of sweeping, cleaning, etc. A woman with all this to contend with may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy would not be too much to expect from the man who during the honey-moon wouldn't let her carry as much as a sunshade.

It is not sufficiently considered, how much more we need recollection than information.

As repentance destroyeth old offences, so new offences destroy repentance.

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

MILLIONS IN IT.—J. D. Alexander, editor News, Barnesville Ga., U. S. A., says: "For the past twelve months I have been suffering from inflammatory rheumatism. I tried several physicians but they failed to relieve me. A friend recommended St. Jacobs Oil. I at once procured a half dozen bottles, which I have used, and find that I am improving all the time. It relieves me at once when I am suffering terrible pain, and prevents me from spending many sleepless nights. Nothing has done me so much good."

Children's Department.

TAKE MOTHER TO CHURCH.

Tauz; her eye is dim, she cannot see as she once did; her voice is weak, she cannot sing as once she did; her ear is dull, she cannot hear as she once did. She is not as she once was. The years have bowed her body, and her steps totter.

But, dear heart, she wants to go to Church yet. She has not lost her love for the house of the Lord. The songs of Zion refresh her, and the bread of life nourishes her yearning soul. The "dark valley" is before her, may be near at hand; but she would more firmly lay hold of His rod and His staff for the time of passage and of peril. Her conscience tells her to go. It is her privilege to go, and you, son, daughter, must take her.

She has unquestionable claims on your strong arm, upon your time, attention and care. Her arm was wearied with working for you. Lavishly her times, her attention, her care were given for you. For you she gave her strength. Full many a Lord's day she stayed from Church because you were too young, too young, sick, or too restless to be taken with her. For you she was compelled to give up the blessed privileges of many a Sunday in the courts of the Lord's house. These days she should now enjoy.

Take mother to Church. How it cheers her heart and gladdens her life, to see your patience and love towards her, now she is old! What if the horses have worked all the week? What if you are tired? What if you neither care for the worship nor the house of God?

Do you love mother so little that you will not let your horses work for her? Do you care so little for her enjoyment that you will not even make yourself tired for her sake? Are you so indifferent to the comfort of her soul that with a refinement of cruelty, you will keep her from the public worship of God in whose service she delights? She loves her God and His services, though you do not.

Take mother to church, and father, too. Shame on that son or that daughter who invents excuses and will not do it; "Horses too tired; day too hot; can't do them any good; it's too much trouble."

Yes, take them to church. Drive slowly. Hand them carefully, gently, from the waggon. Lead them safely to their seats. Help them in the services of the sanctuary, if they need your aid. Their souls take comfort and find strength whilst they wait before the Lord in his house.

It cheers their hearts to meet old friends at the church door, to greet those who began life with them, but who now, even as they lean heavily upon the staff while they make the downhill slope of life's pilgrimage. They can gather a flower and drop a tear where they laid loved ones to sleep in the old churchyard long years ago. It makes the whole week bright if they may but spend the Lord's day in the Lord's house, with the Lord's people, in the Lord's service. Why not take them? You must.

God's holy commandment does not read, "Honor thy father and thy mother while they are young and strong and able to help themselves." God demands honor from you for them as long as they live. Nor does it read, "Honor thy father and thy mother until thou art eighteen, or twenty-one, or thirty years of age." Long as you live, it is your duty to honor them.

What more beautiful than a manly son or lovely daughter supporting with strong and patient arm the feeble body or tottering step of the gray-haired, aged father and mother on the way to church, or up the broad aisle! Angels hover in blessing over such sights and scenes. "Them that honor me, I will honor, and they that despise me shall be lightly esteemed."

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	\$ c.	\$ c.
Wheat, Fall, bush.....	1 39	1 36
Do. Spring.....	1 35	1 38
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Oats.....	42	44
Peas.....	78	82
Eye.....	96	0 98
Flour, brl.....	6 10	6 25
Beef, hind quarters.....	6 50	8 00
Do. fore quarters.....	5 00	6 50
Lamb.....	8 00	9 00
Hogs, 7 100lb.....	8 00	8 50
Potatoes, new bag.....	85	1 00
Carrots bag.....	35	40
Beets bag.....	75	80
Onions, bag.....	1 00	1 25
Greens bush.....	60	75
Cabbage doz.....	40	60
Parsnips bag.....	60	70
Parsley, doz.....	15	20
Radishes doz.....	15	20
Cauliflower, doz.....	60	1 00
Mutton.....	6 00	7 00
Apples, barrel.....	1 50	2 00
Chickens, pair.....	55	70
Fowls, pair.....	50	65
Ducks, brace.....	50	0 70
Partridge brace.....	50	75
Geese.....	0 60	0 75
Turkeys.....	0 75	2 00
Butter, lb rolls.....	27	30
Do. dairy.....	22	24
Eggs, fresh.....	20	22
Wool, 7 lb.....	00	24
Hay, 7 ton.....	12 00	16 50
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Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

Are you a martyr to headache? Suffer no longer. A remedy is found in Burdock Blood Bitters. It regulates the bowels, cleanses the system, allays nervous irritation and restores health and vigor. Sample bottle 10 cents.

ESTABLISHED 1836. S. R. Warren & Son CHURCH ORGAN BUILDERS.

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BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

THEY HAVE NOW ON HAND--- One Organ, 2 Manuals. Price, \$2,300. " " " " " " 600. " " " " " " 450. Second hand Organs at \$200, \$300, \$500, \$850, respectively. The very highest order of workmanship and tone. Quality always guaranteed.

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WATCHES, WATCHES, WATCHES, in Gold and Silver Cases and fine movements. Great Bargains. Spectacles and Eye Glasses carefully fitted. Jewelry of all descriptions made to order. **C. DAVIES,** 50 King Street West

FINDING MAMMA.

SOME mother's prattling baby,
Lost in the city streets,
Smiling with pretty wonder
In every face he meets.

Answering in baby fashion,
To all who bid him stay,
"I'm doin' to find maamma;
She 's went and runned away."

Strong men with eyes o'er brimming,
Caress the sunny head;
They know that last night they laid her
With the numbered dead.

And heard her pray when dying:
God-bless-my-baby-dear-
And-bring-him-soon-to-meet-me-
I-cannot-have-him-here.

But still the sweet like murmur
To those who bid him "come:"
"I see dot to find my mamma
Before I tan doe home."

The dimple cheeks grow paller,
The eyes are fever-bright,
The little feet are weary
Beneath the falling night.

They found him in the starlight;
The rosy lips were closed,
And on the baby forehead
The peace of death reposed.

How had the mother's spirit
Found answer to her prayer?
We only know that "mamma,"
And home, and heaven were there.

BRIGHT KIND OF PRIDE.

A YOUNG man who works for his board, no matter what honest work he does, has no reason for shame. A young man who eats the bread of idleness, no matter how much he has, is disgraced. All men starting in life ought to aim, first of all, to find a place where they can earn their bread and butter with a hoe, axe, spade, wheelbarrow, currycomb, blacking-brush--no matter how. Independence first. The bread and butter question settled, let the young man perform his duty so faithfully as to attract attention, and let him constantly keep his eye open for a chance to do better. About half the poor, proud young men, and two-thirds of the poor, discouraged young men are always out of work. The young man who pockets his pride and keeps a stiff upper lip, need not starve, and he stands a chance to become rich if he cares to do it.

THE unpardonable sin is to be hard on a tender child.

HE who talks out little may be suspected of knowing more than he says.

ALMOST YOUNG AGAIN.

My mother was afflicted a long time with Neuralgia and a dull, heavy inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family. A lady in Providence, R. I.--Journal.

ST. JACOBS OIL



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

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

Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

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If you are a man of business, wearied by the strain of your duties, avoid stimulants and use **Hop Bitters.**

If you are a man of letters, overtaxing your brain nerves, use **Hop Bitters.**

If you are young and suffering from any indigestion or dyspepsia, or if you are suffering from poor health or languor, use **Hop Bitters.**

Whoever you are, whenever you feel that your system needs cleansing, toning or stimulating, without intoxicating, take **Hop Bitters.**

Have you dyspepsia, kidney or urinary troubles, diarrhoea, constipation, biliousness, blood, liver or nerves? You will be cured by **Hop Bitters.**

Try one simply weak and nervous, try **Hop Bitters** in your life. It has cured hundreds.

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The only Coal Cook Stove on the right principle in America; the latest, and most economical, WHY?

Because it has five holes, three being directly over the fire; and it has a circular drop pot, by means of which the fire need never go out, and the OVEN IS ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials:

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[From the Mayor of Saratoga.]
"I cheerfully testify to the merits of Dr. Scott's Electric Hair Brush. It cures my headaches, which I have had for many years, and I can be assured with it I purchased another for my wife. It is an excellent Hair Brush, well worth the price paid for it. I have powerfully recommended it to my friends."
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For admissions and particulars apply to the Rev. P. C. BEAD, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

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

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

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

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Michaelmas Term will begin Thursday, September 8th.

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MICHAELMAS TERM will begin on WEDNESDAY, 7th SEPTEMBER.

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

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The object of this Society is to colonize a tract of land in the North-West Territory, furnishing lands to actual settlers at cheap rates with the provision that such settlement be kept free from all intoxicating liquors. An application has been made to the Dominion Government of Canada for a compact, choice tract of land comprising about 2,000,000 acres for this purpose, and the Government has replied favourably on the terms proposed in the application, to be allotted to subscribers under especially favourable terms. The management are prepared to provide facilities for reaching the same. The best experts from Europe, United States, and Canada, will be employed to select from the entire unsurveyed lands of the North-West Territory land favourably located commercially, and having the best soil, water, and timber advantages, and other desiderata necessary to a successful settlement and permanent prosperity. No reasonable pains will be spared to accommodate early settlers in establishing themselves in their new homes, where we hope they will soon enjoy the blessings of a large and harmonious community, free from the dissipation so commonly attending the severing of old ties, and the formation of habits in a new country. Great advantages will be derived from this manner of settling a new colony, having the social, commercial, and other privileges of an old settled community.

It is an acknowledged fact that our Great North-West is destined at no distant date to be the wheat-growing centre, and the garden of the world; and it is hoped that this large, compact settlement, in the choicest part of this Territory, will become an important and controlling centre of a future Province, noted for the sober habits, enterprise, and virtue of its people.

The Management for the present will take subscriptions for lands in this tract at \$2 per acre, and on easy terms of payment, ten per cent. in cash and ten per cent. annually thereafter until paid, with interest; unpaid balances at the low rate of 6 1/2 per cent., with the privilege of paying sooner if desired. We hope to be prepared to give titles inside of a few months, or as soon as the lands are subscribed for, when the first payment of ten per cent. will be required.

2,000,000 Acres of Choice Lands will be Selected by Special Arrangement with the Government, from the entire Unsurveyed Portion of the Great North-West, by the First Experts of this and the European Continent. At only \$2 per Acre, Payable by Instalments, in Ten Years. RAILWAY OR WATER COMMUNICATION TO BE OPENED TO THE SETTLEMENT. Subscribers will have Choice in the order of their Subscriptions. Therefore subscribe at once. COUNTY SECRETARIES AND ASSISTANTS WANTED.

Owing to the unexpected press of applications for shares, and the consequent burden of correspondence, we have determined to employ a few prominent, reliable, and active men as local managers and assistant secretaries in the several counties, towns, and cities. Applications for this position should be accompanied by proper recommendations and forwarded at once to the Head Office. Applications will be attended to by J. A. LIVINGSTON, Secretary, 114 and 116 KING-STREET WEST, TORONTO, ONT.

* In reply or on application please mention this paper.