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THURSDAY, JULY 22, 1880.

A CHORAL festival in connection with the Canterbury Diocesan Choral Union was held in Maidstone on the 16th ult., in the old parish Church of All Saints. There were four hundred voices, of whom one hundred surpliced singers with the clergy formed their procession towards the spacious chancel. The Rev. Canon Carter, Rural Dean, preached from Psalms 84: 4. The processional hymn was Dr. Dykes' setting of Dean Alford's "Ten thousand times ten thousand."

M. Renan has been lecturing in London. He says he accounts for the rise of Christianity at the time of Christ from the fact that Christian ideas are to be found in the writings of Virgil and Tibullus; they were, he says, so to speak, in the air. To this it is replied that Christian ideas existed centuries before, in the religious books of India, which failed to produce Christianity. Perhaps it would be more to the point to ask the facetious Frenchman which of the writers he referred to travelled into Judea to teach Christianity to the people there? Verily, the credulity of sceptics is something marvellous!

On Friday, the 10th, the Duchess of Sutherland laid the foundation stone of St. Luke's, Tittensor, a small village on the Duke of Sutherland's Trentham estate. The ceremony was performed in the presence of the Prince of Wales, and the Bishop of Lichfield. In the year 670, Wulfere, King of the Mercians, built a monastery of secular canons, at the mother parish, Stone, the foundations of which have lately been laid bare in the rectory garden; and St. Werburg, his daughter, presided over the nunnery at Trentham, which had been built by her brother, Ethelred, at Trentham, and died there, 675.

On the 17th an additional churchyard was consecrated by the Bishop of Lichfield for the parish of Alton, Staffordshire. A portion of the ground is left unconsecrated, and it is believed that the consecrated portion will not be affected by the Burials Bill, as on the recommendation of the late Bishop Selwyn it has been conveyed to private trustees. The consecration service was followed by a confirmation, at which upwards of eighty persons of all ages were confirmed.

The Bishop of Ely, at the annual meeting of his Diocesan conference, remarked on the Burials Bill:—"Against this throwing open the gates of our ancient churchyards, I felt bound as a Bishop to record my vote. I promised at the most solemn moment of my life, when I was made a Bishop, to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines. I could not, as appeared to me, consistently with this promise, unlock the gate and invite into the consecrated precinct every variety of strange doctrine to express itself openly under the shadow of the Church

walls, with that authority which the very place of utterance would give it in the minds of the unlearned."

It gives us pleasure to learn that the Rev. Newland Maynard, rector of St. Paul's Church, Brooklyn, received at the late commencement of Scio College, Ohio, the honorary title of D.D. This compliment is well deserved.

At the great reception given some time since to Bishop Potter, in commemoration of the twenty-fifth year of his episcopate, a clergyman, struggling for entrance near one of the doors, said, "The only propriety I can see in the selection of a theatre for such a reception, consists in the fact that in the early ages of the Church the bishops were always martyred there."

The Bishop of Winchester presided at the annual meeting of the Home Renovation Society; and, in moving the adoption of the report said, referring to the action of the Nonconformists during the recent elections, that the great majority of the clergy of the Church of England had abstained from any attempts to exercise their influence, because they felt themselves citizens of another world, and therefore debarred from taking action which might damage rather than benefit their cause. Since the elections he had reason to believe that a number of Nonconformists had manifested a yearning towards more unity and peace than at present generally existed. How far this feeling might be brought to a practical issue, he was unable to say, but his experience had been gathered in the course of conversation with Dissenting ministers. He hoped that something might shortly be done to mitigate the evils at present existing in the Church, and considered the system of patronage one of the greatest scandals in the Church, and which went far to threaten its existence. Earl Nelson said that the efforts of the society would greatly help to remove the misunderstanding which at present existed among Nonconformists as to the doctrines of the Church, but he thought they were a long way off from any complete reunion between the two great religious bodies of the country.

The Right Hon. J. G. Hubbard, M.P., has addressed a letter to the Archbishop of Canterbury on the Macknochie case and the legal position of Lord Penzance as Dean of Arches. After expressing his regret and disappointment at St. Alban's, Holborn, of which he was the founder and patron, having become an object of controversy and litigation, he goes on to discuss the reasons why so much sympathy is felt for the Ritualists, and these he states to be:—First, that the ritualistic clergy have been distinguished for their self-denial, their abundant labors, their especial attention to the poor and suffering, and the visible success of their ministry, evidenced in the improved lives of their people. The second reason is the sympathy accorded to clergy prosecuted by interlopers. A sympathy quickened by the comparison between the devotion which is prosecuted and the neglect and immorality which are unrebraked. The third cause which he gives is that the judgments pronounced by the courts have often been contradictory to each other, and "bear a strong impression of being dictated by policy rather than by law." Lastly, the allegation

that Lord Penzance's court (as well as that of the Privy Council) is either merely secular or invalidly constituted, and so "void of spiritual authority." This last allegation the right hon. gentleman discusses at some length, contending that Lord Penzance has never been appointed "official principal" at all, either by statute or by the Archbishop, that he was appointed "a judge" of the provincial court of Canterbury and York for the purposes of the Public Worship Regulation Act, but nothing else, the deed appointing him not even mentioning the office of "official principal," an office at that time held by Sir Robert Phillimore; that he never took the necessary oaths of office, nor has he since been appointed to this office by the Archbishop. The consequence is that, inasmuch as it is absurd to suppose that Parliament can convey any spiritual authority, Lord Penzance possesses no spiritual authority whatever; and, speaking on behalf of himself and other faithful Churchmen, Mr. Hubbard concludes his letter with these words:—"While we deplore present ecclesiastical anarchy, and lament with grave disapproval many of the causes which have led to it, we are precluded by loyalty to our Church from accepting relief through a legal procedure which ignores the spiritual authority of the Church as a Divine institution."

THE NINTH SUNDAY AFTER TRINITY.

THE temptations of the Christian in passing through life as well as the many discouragements he meets with, are strictly analogous to the series of trials through which the Israelites had to pass in their journey from Egypt to Canaan. By a proper and skilful use of the world and by a judicious adaptation of the trials which the Christian has to encounter, he may so pass through this life as ultimately to be received into everlasting habitations. This result will be secured if the children of light become as wise in their generation as the children of this world. Many of the discouragements we meet with are such as we might suppose would have been avoided by a Providence intent on our prosperity and happiness; and so it was with the Israelites. They were directed to a circuitous route, although the nearest way would to all human appearance have been comparatively easy. Instead of that they were directed to go up and down in the wilderness. And further, the world is a state of great privation; men are straitened with penury, tribulation and sorrow, and know not how to surmount their difficulties; just as that was a waste and howling wilderness through which Israel had to pass. There was no corn, no wine, no oil; and though the rock had supplied them, yet the question would become painfully prominent, "Can God spread a table for us in the wilderness?" Nor has the world any natural tendency to nourish the spiritual life; spiritual blessings are not the produce of the soil. The bread which the Christian eats comes down from Heaven; the perpetual exhibition and communication of that One Bread is all his support. Jesus Christ still says, "I am the Bread of life. Your fathers did eat manna in the wilderness, and are dead; but he that eateth of this Bread shall never die. My flesh is meat indeed, and my blood is drink indeed." And again, there were no paths in the wilderness and the Israelites could not have explored their way but by direction of the pillar of fire and cloud. They also

went up through an enemy's country in military array, marching in rank and file; nor had they proceeded far before the kings of Edom and Moab, and the Ammonite opposed them. And for the Christian there are difficulties innumerable, and enemies unnumbered to grapple. Voices are heard in the wilderness—"Lo, here!" and "Lo, there!" There are still gods many and lords many, and those who believe in no other god make gods of themselves, believe in their own infallibility; and with as much blundering in philosophy as in religion, imagine themselves not only infallible but impeccable also.

The lessons taught by the Church in the Epistle and Gospel of the Communion Office are as impressive as they are exactly suited to meet the evils growing among us and constituting the boasted "spirit of the age."

THE PROGRESS OF INFIDELITY.

The following remarks of the United States "Church Review," for 1858, on a speech of T. B. Macaulay's are particularly appropriate at the present time.

After alluding to the futile attempt of Lord John Russell to prevent the establishment of the Roman hierarchy in England by passing the Ecclesiastical Titles act—ridiculous in its results—Macaulay says, "The papacy rose from its debasement—rose more intolerant and insolent than ever—as intolerant and insolent as it had been in the days of Hildebrand—intolerant and insolent in a degree which dismayed and disappointed those who had fondly cherished the hope that its spirit had been modified—mitigated by the lapse of years and the progress of knowledge." Thus, then, we have both 'Pope and Pagan' at work distilling nightshade again for the nations, and that successfully in the midst of the 19th century; and that by the admission of such a one as Macaulay! But our orator is not the man to prescribe remedies for a plague like this..... It does not escape him, however, though the reason does, that in one spot of Europe, and one only, the pestilence was stayed. England was yet too strong for the destroyer. He at least does justice to the fact. "We in the meantime have been exempt from both these calamities which have wrought ruin all around us. The madness of 1848 did not subvert our throne; the reaction which followed has not touched our liberties. And why is this? Why was our country—with all the ten plagues raging around us—why was she a land of Goshen? Everywhere else thunder, fire running along the ground, a very grievous storm, a storm such as there was none like it since man was on the earth, yet everything was tranquil here. And then again, thick night, darkness that might be felt, and yet there was light in all our dwellings." Very good, so it was, but why? He asks a question which he does not answer; for the speech goes on to glorify the British Constitution, when the very question is—*what saved the British Constitution?* The world stands on the elephant, and the elephant on the tortoise, but why did he not tell us where the tortoise finds footing?

The British Constitution is indeed glorious, but it neither made itself nor saved itself from ruin. It never could have been made except by the religion of England; and it never could have been saved except by that religion. Why did not the orator tell the people plainly that London only failed to become as Protestant as Berlin, or as Popish as Vienna, because the religion of law and order, the religion of authority and reason together, the religion which implies morality, had saved London

from red-republicanism, and enthroned the principle of self-government in the heart of a great people? What would the Constitution of England have been in 1848 but so much parchment, if the people of England had been previously reduced to the social condition of the blouse-men of France or Prussia, by a prevalent national infidelity? And why, then, did he lose so good an opportunity of pressing upon his hearers the importance of cherishing and sustaining the national Faith? Alas, he was speaking to Scotchmen! and that might suggest an apology, for what could the Kirk have done for Scotland, if Scotland had not the British Oak to hang upon? What has the same sort of Kirk done for Switzerland? Some excuse, then, there was in "Auld Reekie" for hesitating lips and for a stammering tongue; but let us charitably hope that if he had been speaking to the electors of Westminster, he would have pointed to the Abbey towers and told them to behold the Palladium of England. He would have said, "Behold your Church! There she stands such as God intended His Church to be. For hundreds of years she has been to you the inspirer of your holiest thoughts and noblest enterprises; she has taught you the gospel in its purity, its loveliness, and its power; she has taught you to love liberty and to seek it in the path of obedience and duty; she has showed you the true secret of happiness, in a heart fearing God and loving man; she has made *Home* the darling word of the English tongue, and *Mother*, its inspiring idea; and all this she has done by teaching you to read and to understand aright the Holy Scriptures which are able to make you wise unto salvation. Even he, then, who dissents from that Church; but especially he who betrays it, and, above, all the man who wars against its spirit by a life of selfishness or irreligion, such a man is, in such degree, the enemy of his country, the enemy of the human race, the breeder and propagator of Vandalism, the forerunner of the barbarians.

RITUALISM.

D. R. LITTLEDALE, author of "Plain reasons against joining the Church of Rome," has long been denounced by a certain faction as a leading Ritualist. The following letter recently written by him gives his real opinions on the subject:—

MY DEAR SIR,—I was too unwell yesterday to answer your letter in which you ask my opinion of what is called Ritualism. The question is a wide one, and I can only set down the barest jottings of reply.

In the first place, then, I look upon the present importance and prominence given to Ritualism, by its opponents and its defenders alike, as being a mere temporary and transitional thing, which will pass away ere long, leaving the good and rejecting the evil. The good, I apprehend, is this: There are two main reasons which induce people to attend Christian religious assemblies, (a) their own edification, *i. e.*, to get something for themselves; (b) to pay homage publicly to God as their King, *i. e.*, to give something, namely, worship. Now, this most important duty was very generally lost sight of as lately as my own youth; and in my earlier clerical experiences I have ministered to congregations where kneeling to pray was practically unknown. People did not realize that they were assembled to do honor to a Person, and that Person one Who had ordained a very stately worship for Himself in the Old Testament, and revealed in the New Testament that yet more splendid Heavenly worship of which the earthly ritual was but the type and sha-

dow. This error has been corrected by Ritualism, and the truth forced on people's attention, that the chief motive for attending Church ought to be an unselfish, loyal, and grateful one, and that we ought to give God our best and costliest for His service.

On the other hand, the bad side of Ritualism is, that, unless held in check,—which it can be readily enough by plain teaching and by plenty of unadorned Service in Church—it tends to satisfy people with the mere outside of things spiritual, and to make them consider the mere physical pleasure they take in beautiful sights and sounds as a test of religious acceptance and piety, as a substitute for an active Christian life of well doing.

The rocks on either side are thus irreverence and formalism. It will not do for men to choose either of these as the lesser evil of the two, and then encourage it. Both must be stamped out. But Ritualism is necessary to kill the former, just as personal religion, independent of forms, is necessary to kill the latter. The true Christian thinker will therefore try to refuse the evil and to choose the good; and by giving the question of forms of worship in its due place, and no more, in the Church system, bring it down from its present exaggerated position.

QUESTIONS ANSWERED.

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

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

SIR,—I have recently seen the term "Sabbath School" made use of. Will you kindly inform me of the difference between that and the Sunday Schools?
JAMES RICHARDS.

The Sabbath School is held on Saturday for religious instruction; there may then be a catechising in the church on Sundays as the Church directs, and also in order to ascertain the result of the Saturday's teaching. Sunday is thus made more a holiday than a day of hard work. We know of no Sabbath Schools in this country; but the experiment has been very successfully tried in some parts of England, and has there been found to be a great improvement on Sunday Schools.

SIR,—I once asked a Canadian Bishop about the "Sealed Prayer Book." He informed me that he had not a copy, and did not know what such a book could be. Can you inform me?
WILLIAM SIMON.

After the last revision in 1662, some of the printed copies were examined and carefully corrected by commissioners appointed for the purpose, and were certified by them under the Lord Chancellor's Seal. One of the Sealed Books was placed in each cathedral and collegiate church, in the respective courts of Westminster and in the Tower of London, to be preserved for ever among the records, as the authoritative standard of the Book of Common Prayer. A reprint of the "Sealed Book" has been lately published by the Ecclesiastical History Society. It does not contain a metrical version of the Psalms, the Table of Prohibited Degrees, or the Service for the Accession of

the Sovereign, which therefore do not form any part of the Prayer Book, although they are generally bound up with it.

MR. EDITOR.—I met the other day with a conscientious clergyman, who is somewhat bewildered on this point: The Rubric says he shall read a lesson out of the Old Testament; the Lectionary says he shall in some cases read out of the Apocrypha. Is the Apocrypha the Old Testament, or is the Rubric to be set aside and the law of the Church broken?

SAMUEL BOWEN.

The Rubric certainly understands the Apocrypha to be part of the "Old Testament" and therefore is in agreement with the Lectionary. The timid "evangelical" committee of the British and Foreign Society, in its uniform opposition to Church teaching, has been chiefly instrumental in withdrawing the Apocryphal books from all copies of the Bible they have printed. Our reformers persistently required the Apocryphal books to be perused, being well aware of their extraordinary importance, and esteeming them next to the Canonical books. They are termed in the Homilies "The Sacred Scriptures;" and the sixth Article says respecting them:—"And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

Diocesan Intelligence.

NOVA SCOTIA.

[FROM OUR OWN CORRESPONDENT]

The Synod of this Diocese assembled on the 6th inst., at which his Lordship the Bishop gave his accustomed annual address; but as we have only been able to obtain a short synopsis of it, that is all we are able to give.

His Lordship expressed his gratification that all the parishes in the Diocese had now united with the Synod. He gave a short history of the Synod in his own Diocese, and remarked that since the Crown had ceased to appoint Bishops there was no other way to fill a vacant Diocese. He reminded them that as the Provincial Synod is to meet in September in Montreal, it would be their duty to elect 12 representatives of each order to attend them. He thought some means ought to be devised to meet the heavy expenses of the representatives. He wished the Synod to ask Parliament not to tamper with the Marriage Laws, and desires petitions to be sent from women as well as men. Since the last meeting he has attended the Lambeth conference. He expressed his willingness to give any information upon the subject that might be desired. In reference to the Diocesan School for girls, of which his Lordship is visitor, he believes a good work is being done there. He thought as much should be done for the girls as for the boys. The Church has erected a suitable house for the boys in Windsor, and one ought to be provided for the girls in Halifax. A tribute was paid to the memory of the late Dr. Cochran. The absence through illness of Dr. White, one of the senior clergy, was referred to. The grants to religious colleges will all expire in the course of next year, and the Bishop thought the loss of \$2,400 for King's College would be most disastrous. He recommended petitioning Parliament to renew the collegiate grants. His Lordship complimented the Synod as having ever been remarkable for the absence of all bitterness, and the general prevalence of brotherly kindness among them.

Rev. R. Wainwright was appointed Clerical Secretary.

On Tuesday afternoon, the Bishop with 40 clergy and 16 choristers, all surpliced, having proceeded to the Cathedral, Evensong was sung by Rev'ds John Abbott and Robert Wylie. The Lessons were read by the Rev'ds Canon Dart and Canon Maynard. After the Bishop's address a meeting of the Board of Home Missions was held in St. Luke's hall, at which the Bishop presided.

On Wednesday morning, Holy Communion was celebrated at 7.30 by the Rev. John Abbott, assisted by the Rev. D. C. Moore and J. R. S. Parkinson. The Litany was said at 9 by the Rev. W. E. Gelling.

The report on Foreign Missions was presented.

The following committee was appointed on the assessment of parishes:—Rev'ds. D. C. Moore, Dr. Nichols, John Abbotts, Hons. Judge Savary and W. B. Veil.

The following resolution was moved by Hon. A. M. Cochran, seconded by Rev. Dr. Bowman and passed:

"That, Whereas, the circumstances of the present day are such as to require a trained and educated ministry: and Whereas, the great demand for men to serve in the ministry is a strong inducement to admit men without due preparation: Therefore resolved, That while this Synod has no wish in any way to interfere with the Bishop in conferring Holy Orders, its firm conviction that the interests of the Church will be best served by maintaining a high standard of education for the ministry; and further, that it is very desirable that all candidates should pass through a college course before presenting themselves for ordination."

The Synod then adjourned till 2.30 p.m.

FREDERICKTON.

[FROM OUR OWN CORRESPONDENT.]

BISHOP'S ADDRESS.

(Continued from last week.)

I am aware that some kind of argument is attempted to be built on the 18th verse of the 18th chapter in Leviticus, which in our translation is obscure. But this argument comes with a very bad grace from persons who repeatedly assert that they are not bound to consider the Levitical law at all, the whole being obsolete. And however that verse may be translated (the true meaning of it being, I believe, the condemnation of polygamy), it is monstrous to suppose the legislator sanctioned in this case a principle which he had before condemned in the rest of the chapter. The general argument is, however, sought to be set aside by an assertion that marriage is merely a civil contract; and that therefore, the legislature has no religious obligations to deal with. Each sect and each man, as it would seem, is to deal with the matter so as to suit his own convenience, or his conscience, if he have any. This notion of marriage being only a civil contract resembling the renting of a house or the purchase of a farm, only be it observed much more easily broken by cheap and easy methods of divorce, is merely another mode of getting rid of our obligations to the Divine law. In days of lawlessness each man has a grievance, and sinners now call their transgressions grievances (and desire to legalize and justify them) and desire an alteration of the law, not that they may sit under it but that they may sit upon it, and when they have transgressed they will seek a new law to suit their new passion. Thus marriage being, as they say, only a civil contract may be dealt with as we deal with the law of bankruptcy. Yet even in the law of bankruptcy there must be some limit, some restraint, or otherwise all debtors might proclaim themselves absolved from payment. Property would be the only thief.

Our Church has taken the greatest pains to shew us that marriage is not merely a civil contract but a solemn, religious obligation. It commands the clergy to begin the marriage service by telling the people that marriage was "instituted of God in the time of man's innocency, signifying to us the spiritual marriage and unity between Christ and his Church." How can a civil contract do this? It requires of the persons to be married a most solemn affirmation for which they will have to answer at the "dreadful day of judgment" that they know of no lawful impediment to their marriage. Lawful, not merely legal, for the service immediately adds that "so many as are coupled otherwise than as the Word doth allow" are not joined together in lawful matrimony. And what is lawful or unlawful according to God's word, in the judgment of the Church, is distinctly told us in the table of degrees affixed to our prayer books, "wherein" it is said, "whosoever are related are forbidden in Scripture and our laws to marry together." Where is the civil contract here? I am aware that an attempt is made to assign this table of degrees to Archbishop Parker only. But the marriages forbidden by this table had always been held unlawful by the Church of England, and for fifteen centuries such marriages were held unlawful in the Church at large. To return to the marriage service. Every part of it, especially the two solemn benedictions and the invitations to receive the Holy Communion "at the time of marriage or at the first opportunity after marriage," prove that it is no mere civil contract which the Church views as marriage. If, then, persons married "otherwise than God's word doth allow are not joined together by God, neither is their matrimony lawful," and what God's word does not allow is assured us by our Church in the table of degrees, and in the 99th canon; if we, as Canadian clergy and laity, have acknowledged the Book of Common Prayer (which contains the table of degrees) to be "a true and faithful declaration of the doctrines contained in Holy Scripture"; if, moreover, a resolution of both houses of our Provincial Synod declares, that no clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage forbidden by the 99th canon of 1608, how can we deny the force of such solemn obligations? I do not hesitate to say that if a clergyman of our Church does hold not himself bound by them, I can-

not conceive any oaths that would bind his conscience, and I should distrust his declarations on any subject whatever. Besides, where are we going to stop in this downward course of license? Already our legislators propose to go beyond the demands of agitators of the question in England. One law is to sanction the marriage of a woman to a deceased husband's brother. "Why, then," as Lord Hatherly says, "should not a man's own brother desire his daughter in marriage, or look even to the reversion of his wife." We may be sure that ingenious arguments would be found even for this revolting connection. But some are prepared to go even beyond this and even bid us be of good courage and dare to do what Paul tells us "is not so much as named among the heathen," to take in marriage our father's wife. This language has, I understand, been supposed to be said in a joke, as if no man would desire it. In most instances it would, no doubt, be improbable, but it is far from impossible. A man, we will suppose marries early in life and his wife bears him sons who are grown up when his wife dies. He then selects a wife very many years younger than himself. Meanwhile one of his sons marries early and his wife dies leaving children. Finally, the father dies. Why then, if man's appetite is to be his sole guide, may not the son select his father's wife, no older than himself, to be the guardian of his children; and pretend that no one can possibly feel so much affection for them as his mother-in-law and be so suited to be their guide! Then, if she bears children, it is to one who ought to consider himself her son, and her children would be brothers and sisters to his children. This may be considered an exaggerated case but is perfectly possible, and if we were to follow advice given either in seriousness or in sport all the hideous consequence would follow. When we try principles we have a right to consider extreme and possible cases. The fact is, that the transgression of a Divine law always proceeds in a downward course and never ascends to the source of all purity, to Him who says, "Be ye holy, for I am holy." I shall not dwell much on the social discomfort of this law, great as it undoubtedly would be. But I would observe that by it the happiness of many would be sacrificed to the passion of the few. And why is the comfort and peace of a thousand homes to be sacrificed? "Why are sisters-in-law living with widowed brothers-in-law, as sisters, to be ordered either to quit or marry them? Why is distrust to be sown where perfect love, frank familiarity, sweet and pure affection, were before unrestrained?" "As a general rule among decent persons of all ranks," said the venerable author of the *Christian Year*, "a law which would place the wife's sister in the same relation to the husband as any other unmarried woman, not only might, but must, in all cases, separate the wife's sister from the family, not only after the wife's death, but in case of her long illness or absence. (She will require the same protection that any other young woman would in like circumstances.) So that the benefit of the law would be the enjoyment of their transgressions by the present law breakers, and its evils would be innumerable; among the chief of which would be the great distress to the keepers of the Divine rule, great bitterness between families who keep and families who break the rule, great confusion and trouble among the clergy, and loosening of bands of morality in various directions among the community at large. You may now ask of me, perhaps, what are we, the clergy, to do? I answer plainly you are to decline to solemnize such Marriages. If the State relax its obligations and pronounces marriage a civil contract only, the Divine law and the law of the Church is still binding upon you. You are to be guardians, not betrayers of the public morals. Nor ought persons who live in incest to be admitted to Holy Communion. But there is more to be done. Between this time and the next session of the Dominion Parliament the clergy should endeavor to circulate among the laity sound and wholesome truths on this important subject. I may mention such tracts as Lord Hatherly's "Vindication of the law prohibiting marriage with a deceased wife's sisters," Mr. Keble's tract against "Profane Dealing with Holy Matrimony," the Lord Bishop of Nova Scotia's "Reasons for Rejecting the Proposed Marriage Law," and a very useful catechism on marriage, with an Appendix showing the Divine authority for the table of prohibited degrees by the Rev. J. J. Curling and Rev. J. F. Phelps of the Diocese of Newfoundland.

I think that petitions should be prepared in all our Parishes against the proposed Bill. This being a woman's question, I see no indelicacy in women petitioning concerning it. And as Scotland always pronounced against such an alteration of the marriage law, I entertain the hope that the Presbyterian bodies here may stand with us in this matter, as well as others who wish to prevent the evil which will arise from an alteration of the law.

I must ask your indulgence, dear brethren, for having detained you longer than I had at first intended, but the importance of the subjects referred to, will, I hope, be my justification. And in regard to the other important topics for consideration and discussion at the present Synod, I pray that we may be guided by

that heavenly wisdom promised to those who ask it, and follow its guidance and desire to live by its wise and salutary rules.

FREDERICTON.—At a meeting of the Diocesan Church Society, on Tuesday, the 24th, the following Committees were appointed—

Board of Home Missions.—Clerical: Rev. Canon Partridge, Rev. Canon Brigstocke, Rev. T. E. Dowling, Rev. G. M. Armstrong, Rev. Canon DeVeber.

Lay: G. A. Schofield, H. W. Frith, E. S. Chandler, W. M. Jarvis, G. R. Parkin, R. T. Clinch, T. W. Daniel.

Book Depository Committee.—The Lord Bishop, Rev. F. Partridge, Rev. T. E. Dowling, Rev. Canon Brigstocke, C. E. L. Jarvis, Ira Cornwall, Hurd Peters, T. B. Robinson and H. L. Sturdee.

Committee on interesting Sunday Schools in Home Missions.—Rev. J. H. Talbot, Rev. F. S. Sill, Mr. Hurd Peters, Mr. G. E. Fairweather and G. A. Schofield.

The Executive Committee.—G. R. Parkin, G. S. Smith, Chief-Justice Allen, G. E. Fenety, R. T. Clinch, G. A. Schofield, H. W. Frith, E. B. Chandler, L. Allen, Jack, W. Carman, G. W. Whitney, T. W. Daniel, Hurd Peters, H. L. Sturdee, C. E. L. Jarvis, O. R. Arnold, T. B. Robinson, G. D. Street, Col. E. B. Bear, G. H. Fairweather, R. P. Starr, Judge Fisher, J. DeW. Spurr, Hon. R. D. Wilmot.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

LENNOXVILLE.—The alumni of the University of Bishop's College held their annual meeting on the morning of Convocation Day, at 9 o'clock.

After the usual routine business, there being a fair attendance present, the following members of the Association were re-elected to office during the ensuing year—The Rev. T. A. Young, M.A., President; Rev. Professor Roe, D.D., Clerical Vice-President; Jas. King, Esq., M.A., Lay Vice-President; Rev. George Thornloe, M.A., Secretary-Treasurer. The Revs. Professor Scarth, M.A., and A. J. Balfour, M.A., and Mr. Edward Hale, M.A., were appointed members of the Committee of management for the ensuing year.

Messrs. A. D. Nicolls, M.A., and Leb. H. Davidson, M.A., were appointed as representatives of the Association to attend the meetings of the Medical Alumni Association in Montreal.

The Rev. Prof. Scarth, M.A., then proceeded to read, in accordance with Art. 9 of the Constitution, a report from the Committee of Management for the past year, upon the condition, prospects and needs of the College. This report, which was most cheering in its character, began by congratulating the Alumni upon the unselfish decision of Dr. Lobleby, by which the College retained his invaluable services as Principal, and upon the marked increase in the number of students attending College during the past year. It dwelt next upon the great need which exists, and which is increasingly felt, for an increase in the staff of professors, mentioning the fact that the Principal has been hitherto doing the work of two men, with scarcely the salary of one; rejoicing, however, in the reflection that the latter reproach had been in a measure removed by the guarantees of certain friends of the College; and expressing a hope that the former, namely the overtaxing of the Professor's strength, may be removed at an early date. It went on to state that, to this end, the Rev. C. P. Reid, M.A., of Sherbrooke, and Robert Hamilton, Esq., of Quebec, had nobly presented the College with the sum of \$2,000 each, to be applied to the formation of a Divinity Professorship Fund, to be called the Harold Fund, and which, by setting free monies now used in that direction, would provide for an additional chair. Then followed the practical suggestion that the best way for the Alumni to aid the college would be to concentrate their energies upon the augmentation of this Divinity Endowment Fund, whose name recalls the noble gift of Mr. Harold which constituted the college's original endowment. The report closed with a recognition of the harmony at present so happily existing between the college and the school, and an appeal to the Alumni to do their very best to send up men to the college, and, through the Trinity Sunday offerings, which, of late, have slightly fallen off, money to her funds.

On motion, the report was adopted.

The Rev. James Hepburn then read a very valuable and practical essay upon the best methods of carrying out such work as that suggested in the report of the Committee of Management, with especial reference to the proposed Harold fund for the Divinity endowment.

The Rev. Dr. Roe informed the meeting that the Society for the Propagation of the Gospel had offered the sum of £250 sterling to the Harold Fund upon

condition that the total sum of £8,000 should be raised by the end of two years.

A somewhat lengthy discussion ensued. The wisdom of doing something to secure the offer above mentioned was evident to all. It was finally decided, at an adjourned meeting held in the afternoon, to mark off into various districts the Dioceses of Montreal and Quebec, to appoint collectors from among the alumni for each district, and thus to reach the various friends and children of the University with an appeal for help.

It was the prevailing sentiment that all who had any connection with the University, and more especially all the alumni, should be forward in helping on this most important work at this almost critical time. Not only the large sum so generously offered by the venerable S. P. G., but the permanent security of the Divinity Chair, the efficient working of the College staff, and even the health and safety of the individual Professors were thought, in a sense, to depend upon its successful issue.

The Rev. Jas. Hepburn, M.A., of Magog, was appointed Secretary-Treasurer, to work out the above scheme, and to receive contributions towards the Harold Fund.

The meeting then adjourned.

MONTRÉAL.

(FROM OUR OWN CORRESPONDENT.)

The Provincial Synod has been summoned to meet on the 8th of September.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

The Bishop of Ontario held confirmation at Madoc and Stirling, County Hastings, on the 22nd and 23rd, ult. The pretty Church at Madoc was well filled, and five candidates were presented by the Incumbent, Rev. M. G. Poole.

An unfortunate mistake as to the day of the Bishop's arrival, which many supposed would have been on the previous day, reduced the number of attendants at the service, and probably prevented a few candidates from availing themselves of the opportunity of confirmation. Next day the Bishop went to Stirling; and here, as at Madoc, the confirmation was held in the evening. Seldom, if ever, have we seen a more interesting service.

Forty-two candidates, 16 males and 26 females, were presented, and their reverent demeanor, and pleasing appearance were well calculated to rejoice the heart.

The Church was crowded, and the floral decorations which testified to the living Christian zeal of the ladies of the congregation, added beauty to the solemn scene. The Bishop's address, as usual, was full of clear practical statements, showing the scriptural authority for the Holy Rite, and enforcing on the candidates their duties, and the blessings connected therewith. Perhaps the only want here and at Madoc, was that there was no celebration of Holy Communion; but, as the service was in the evening, his Lordship the Bishop wisely directed that the celebration should be deferred till the following Sunday. The candidates came forward two and two and received the "laying on of hands," from the Bishop seated at the entrance of the chancel. There had been no confirmation at Stirling for some years, and the hearts of lovers of the Church were gladdened at the visit of the Bishop to administer this Apostolic rite.

We can heartily congratulate the worthy Incumbent, Rev. T. Gadden, on this most pleasing result of his faithful labors; and the more so, as we have reason to know that his invitation and instruction were well and wisely given, no personal solicitation was used to induce any to come forward. One can hardly fail to anticipate an abundant blessing on those who thus willingly offered themselves.

OTTAWA.—The Lord Bishop has resigned the rectory of St. Bartholomew's, New Edinburgh, and appointed thereto the Rev. E. A. W. Hanington, B.A., who has been the priest in charge for the past two years. Mr. Hanington, who has only been a few years in the Diocese, is an able and faithful parish priest and is doing good work.

The Rev. E. A. W. Hanington, B.A., Rector of New Edinburgh, has much pleasure in acknowledging receipt of subscriptions from the following, since last acknowledgment:—The Reverends, Canon Hincks; J. W. Patterson; R. L. Stephenson, Perth; H. C. Avant; D. Bogert, Selby; T. H. White, N. S.; W. Hayes Clark; G. V. Housman, Quebec; Montague Gower Poole; W. O. Raymond, N. B.; C. L. Ingles, Drummondville; A. H. Weeks, N. B.; D. W. Rickett, N. B.; E. J. Hanford, Upham, N. B.; G. A. Bull, Hali-

fax; Rural Dean Forest, Morrisburg; Canon Maynard, Windsor, N. S.; E. A. Parkin, Cookshire; A. J. Fidler, Whitby.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending 10th July, 1880.

MISSION FUND—Annual Subscription.—Rev. Canon Tremayne, 40.00. *Parochial collections.*—St. James' Cathedral, Toronto, on account, 100.00: Omamee and Emily, additional, 2.25. *January collection.*—St. John's, Dunsford, 1.25; Omamee and Emily, 1.85.

WIDOWS' AND ORPHANS' FUND—October collection, 1880.—Church of the Ascension, Toronto, on account, 50.00. *Annual subscription.*—Rev. Canon Tremayne, 10.00.

DIVINITY STUDENTS' FUND—April collection.—Apsley, St. George's, 44 cents, St. Stephen's, 45 cents.

Collections, &c., received during the week ending 17th July, 1880.

MISSION FUND—July collection.—Colborne, 8.14; Brighton, 1.88; St. George's, Haliburton, 8.22; Galway, Kinmount, 50 cents; Swamp Lake Road Chapel, 50 cents; Craighurst, 1.50; Midhurst, 75 cents; Christ Church, 75 cents; St. James', 50 cents; West Mulmur, Whitfield, 1.75, Honeywood, 1.25, Elba, 50 cents.

BOOK AND TRACT FUND.—Victoria Harbor (Coldwater) Sunday School for library books, &c., 5.00.

St. Thomas.—On Sunday evening, 11th inst., the Lord Bishop held a Confirmation in the above church, for the parish of St. Thomas, Toronto, and the mission of St. John, Runnymede, when twenty candidates were presented for the Apostolic rite, of "laying on of hands," by the Rector, the Rev. J. H. McCollum, namely: thirteen from the parish of St. Thomas, and seven from the mission of St. John. There was a large congregation present to witness the interesting ceremony. The Bishop addressed the candidates and congregation in his usual happy and forcible style. When the service concluded, the children presented the Bishop with a handsome bouquet of flowers, as a token of love and esteem, from the congregation of St. Thomas and St. John, and thus ended a very happy Lord's day, long to be remembered as the first visit of our good Bishop to this new parish and mission.

BATTEAU.—On Thursday, July 1st, the annual picnic of the Sunday School took place in a large field, kindly lent for the occasion by Mr. Wm. Bouchier. The weather was simply beautiful, and left nothing to be desired upon that score. On this occasion the Duntroon Sunday School joined with Batteau in celebrating the Centennial festival. Between 90 and 100 children were present, and together with parents and visitors, about 250 enjoyed this pleasant reunion. At 2 p.m., the Rev. J. Ferncombe, the incumbent, held service in the church and made a short and eloquent address to the children, which was greatly appreciated; at the close of which the children of both schools marched out of church in procession to the hymn, "Onward Christian Soldiers." It being so arranged that each boy had a girl for a companion, so that no two should walk alike, the procession wended its way from the church to the grounds, singing, "Brightly streams our banner," headed by their much beloved and respected pastor, who then allowed them to disband and indulge in the various amusements provided for them, namely,—football, cricket and foot races. Through the kindness of the Superintendent, Mrs. Bouchier, a host of "pretty" and useful prizes had been provided for the latter. Among the many amusing events, the three-legged race and wheel-barrow races elicited the most merriment. But the race *par excellence* was one with wheel-barrow, in which the contestants placed their lady loves, and endeavored to wheel them through two "flags!" It was as novel as amusing. The chief object of attraction on the grounds was the "Arctic Villa," a hut made of evergreens, in which Miss Alice Bouchier dispensed ices and lemonade, to the happy and merry multitude. Mrs. Bouchier presided over the fish pond, which afforded great delight for the "young folks." After a most enjoyable day the merry-makers dispersed at 9 p.m., with cheers for Mrs. Bouchier, the visitors and "three times three" for Mr. Ferncombe, by whose unselfish exertions and cordial assistance the success of the day was in a great measure secured.

WEST SIMCOE RURAL DEANERY.—On the 6th inst., the annual Church festival in connection with St. Paul's, Innisfil, was held in a beautiful grove in the neighborhood. It commenced with a children's service in the church, conducted by the Rev. Messrs. Morgan (Canon), Murphy (Incumbent), Spragge, Sills and Bates, the last being the preacher. It was char-

acterized by an abundance of hymns, which were very well sung by the juvenile choir, led by the magnificent soprano voice of Mrs. Murphy, who also presided at the organ. Refreshments having been served in the grove, various games were entered into very heartily, and suitable addresses were given by several gentlemen, including the Chancellor of the one Church University in the Diocese.

A short time before this congregation of Christ's Church, North Essa, held their usual yearly entertainment. There was a very large attendance of very good-humored people at both dinner and tea; racing and leaping (for prizes) were engaged in by men and boys; and, of course, the time-honored, but now happily somewhat "obsolete" custom of speechifying had to be observed. Messrs Sibbald, Lennox, Dr. Madill, and Rev. Messrs. Murphy, Fletcher, Spragge, and Chafee were on the platform. In the evening a large audience was delighted by readings, declamations, and so on, given by Messrs Brown, Maloney, Fletcher, Bates, Smith, and Beatty, the two last of whom kindly came from Barrie (where they occupy important positions in the Bank of Toronto) for the occasion. During the day the Ivy brass band, under their efficient leader, Professor Fobert, "discours'd sweet music."

Two days previous to the above, St. Peter's, Churchill, held their Sunday School entertainment. Refreshments were served in a very commodious skating-rink; and swinging, croquet, football, &c., were heartily entered into in very pleasant grounds adjoining, both rink and grounds being kindly given free of expense by the owner. The usual addresses were given by Rev. Messrs Bates and Fletcher, and the indefatigable Mrs. Murphy presided at a table covered with useful and fancy articles.

The day before the meeting of Synod, St. Peter's Church, West Essa, held their customary summer festival. This was held in a beautiful grove, and was in every way successful. Music was furnished by the Ivy band; the usual games and sauntering beneath the wide-spreading branches of the umbrageous trees furnished amusements; whilst Messrs Sibbald and Bates talked from the platform to all who cared to listen, the chair being occupied by Mr. Marsh. The people here deserve great credit for keeping up their annual holiday, seeing that for more than a year they have been without a resident clergyman. All these festivals were very successful—financially, socially, and otherwise.

Your correspondent had the pleasure of being with the Bishop at Confirmation services recently held in North Essa and Cookstown. In the former mission the confirmands numbered eleven males and eight females; but in the latter mission the writer forgets the exact number. His Lordship's addresses were thoroughly good, practical, Catholic, and in every way such as would commend them to every true Churchman, whether High, Broad, or Low. Indeed, the Bishop, by his urbanity, sympathy with clergy and laity, and manifest determination to place and keep the Church in his Diocese in the fore part of the battle with the powers of darkness, in making hosts of warm and devoted friends in every parish and mission he visits.

TRINITY COLLEGE SCHOOL, PORT HOPE—*Annual Speech Day*.—Thursday last, the 8th inst., was the Annual Speech Day of this flourishing school. The weather was all that could be desired, and the wide interest felt in the welfare of the school, was manifested by a large attendance from various parts of the Province. The former part of the day was, as usual, given up to religious services in the chapel. There was a celebration of the Holy Communion at 7.30 a.m., at which there was a good number present, of persons from a distance, townspeople, and masters and boys of the school, the Rev. W. E. Cooper being Celebrant. A second service was held at 10.30 a.m. Before the appointed time, clergymen, parents of the boys, and friends of the school had begun to flock in till, the hour of service having arrived, the chapel was filled almost to its utmost capacity. Morning Prayer was read by Rev. W. C. Allen, the service being fully choral; the Lessons were read by the Rev. J. W. Burke, of Belleville, and the Rev. A. J. Fidler, of Whitby; the concluding prayers by the Rev. G. J. S. Bethune, Head Master, and the Benediction was pronounced by the Lord Bishop of Toronto; the Sermon, which was one of eloquence, earnestness, and apt illustration, was preached by Rev. Canon Dixon, of Guelph, from Hebrews xii, 1. All present seemed pleased, and many expressed their delight at the bright and hearty character of the service throughout. Indeed, the singing of the boys, always good, the white-robed choir, the surpliced train of clergy followed by the Bishop, the new and handsome choir seats of delicate and elaborate workmanship, and the beautifully frescoed chancel, contributed to a scene which must have left a good impression on the minds of all. Besides the Bishop of Toronto and the clergy already mentioned, there were present the

following: The Ven. Archdeacon Wilson, of Grafton, Rev. A. McNab, D.D., of Bowmanville, Rev. I. Middleton, of Oshawa, Rev. Vincent Clementi, B.A., of Peterboro, Rev. Canon Brent, of Newcastle, Rev. A. J. Broughall, of Toronto, Rev. J. D. Cayley, of Toronto, Rev. J. Davidson, Uxbridge, Rev. J. A. Hanna, of Garden Hill, Rev. J. S. Baker, of Port Hope, and Rev. H. D. Cooper, of Colborne. Apologies were received from Rev. Dr. O'Meara, Port Hope, Ven. the Provost of Trinity College, Toronto, and Hon. G. W. Allan, Toronto, and others who were unable to be present.

At the conclusion of the service, the people assembled in the school hall, to witness the concluding part of the day's proceedings. The chair was taken by his Lordship the Bishop. Among those present were the following: E. Martin, Esq., Q. C., Hamilton, Col. Boulton, Cobourg, J. Vance Graveley, Esq., Mayor of Cobourg; H. K. Chatterton, Esq., London, Eng., Clarkson Jones, Esq., Toronto, R. S. Cox, Esq., Toronto, T. M. Benson, Esq., C. Stewart, Esq., J. G. Williams, Esq., Jas. Calcutt, Esq., Capt. Machell, R. O'Neill, Esq., Port Hope, E. O. Bickford, Esq., Toronto, J. A. Worrell, Esq., Toronto, H. J. Gattton, Esq., Brampton, — Logan, Esq., Rochester, Wm. Hargraft, Esq., Cobourg, etc., and a large number of ladies from Port Hope, Cobourg, Toronto, Hamilton, and elsewhere. The proceedings were opened with prayer. The Head Master read a list of former pupils who had obtained distinction during the past year at the Universities and elsewhere. The reports of the examiners were then read. Mr. Gattton, of Brampton High School, whose examination work extended over the Upper School, forms 5, 4 and 3, read his report of the classical examination. He spoke in very high terms of the work as a whole, commending in a special way many of the boys, not only for the matter but the manner of their work, its neatness and excellence of execution, &c.; the many instances, he remarked, of uniformity in the work done being not only complimentary to the boys but to their masters as well. He specially urged upon the boys the necessity of attending to clearness in comprehending the questions of the examiner and neatness in answering them. The Head Master reported upon the Divinity work of the whole school; Mr. J. G. Worrell upon the Mathematics of the 5th, 4th and 3rd forms, and the Rev. M. E. Cooper upon the Classics and French of the Upper Second Form. Their reports contained the usual admixture of praise and blame, but, on the whole, spoke very favorably of the educational work of the school.

After the reading of the various reports, the prizes were presented to the successful competitors by his Lordship the Bishop. This interesting part of the programme was preceded by a chorus from the boys, who enlivened the proceedings of the afternoon with interspersed songs in Latin, Greek and English, which they sang so heartily and well. Broughall, Tremayne, Fessenden and others were called upon to approach the platform and were greeted with rounds of applause, as they retired to their seats with the shining volumes in their hands. The following is the prize list:

CHRISTMAS EXAMINATION, 1879.

General Proficiency—Form 5, Broughall, G. H.; form 4, Fidler, J. E.; form 3, Ambery, C. C.; upper 2, Bogert, C. A.; lower 2, Schofield, J. H.; form 1, Van Straubensee, C. C.

MIDSUMMER EXAMINATION, 1880.

The Chancellor, Hon. G. W. Alban's, prize for General Proficiency—Form 5, Broughall, G. H., Head Boy of the School.

General Proficiency—Form 4, Cayley, E. C.; form 3, Ambery, C. C.; upper 2, Tremayne, H. O.; lower 2, Fessenden, R. A.; form 1, Morris, J.

Divinity—1st (the Bishop of Toronto's prize), Broughall, G. H.; 2nd (the Rev. J. Davidson's prize), Brent, C. H.; 3rd, Merritt, H. K.; 4th, Tremayne, H. O.; 5th, Jones, A. C. M. B.; 6th, Ambery, E. F.

Mathematics—His Excellency the Governor-General's Brenze Medal and the Rev. Professor Jones' prize, Davidson, N. F., 5th form; 2nd prize, Brent, C. H.; 3rd, Moody, H. N.; 4th, Bogert, C. A.; 5th, Fessenden, R. A.; 6th (Professor Jones' prize for arithmetic), Van Straubensee, C. C.

Greek Grammar—The Rev. A. J. Broughall's Prize, Hagne, S. D.; The Second Form Prize, Griffin, G.

Latin Grammar—Upper School, Broughall, G. H.; Lower School, Griffin, G.; the Lyttleton Prize in the First Form, Holmes, B. C.

Latin Composition—W. J. A. Worrell's Prize, Broughall, G. H.

French—1st Prize, Davidson, N. F.; 2nd, Hugel, N. G.; 3rd, Fessenden, R. A.

German—Hill, F. B.

History and Geography—Upper School, Cayley, E. C.; W. Elmes Henderson's Prize in form 3, Osborn, W.; 3rd prize, Tremayne, H. O.

English—1st prize, Fessenden, R. A.; 2nd, Morris, J.

Writing—Cooper, J. H. Book-keeping—Mr. J. Ham Perry's Prize, Hill, F. H.

Drawing—Mr. Sutherland Macklem's First Prize, Hewett, E. O. V.; 2nd prize, Thompson, P.

Rev. W. E. Cooper's prize for the best examination in the Book of Common Prayer, Merritt, H. K.

Rev. W. C. Allen's prize for Sunday lessons, Scott, W. J.

Natural Science (Physiology)—Logan, J. R.; Mr. J. Perry's extra prize, Wootten, H. H.

Natural History Collections—Rev. Professor Boys' Prize, Cameron, K.; Rev. Professor Maddock's Prize, Stennett, A. B.

Drill—Wootten, H. H.

The bronze medal presented annually by Mrs. Gaviller and Mrs. Perran, of Bond Head, to the boy who has chiefly distinguished himself during the year by "steady perseverance in industry, courtesy and integrity," was awarded by the vote of the masters to S. D. Hagne.

The boys honorably mentioned by the examiners were the following:—

General Proficiency—Form 5—Davidson, N. F., Hagne, S. D.; form 4—Brent, C. H., Fidler, J. E., Dumble, J. F.; form 3—Logan, J. R., Moody, H. N., Merritt, H. K.; form upper 2—Bogert, C. A., Robertson, E. K., Griffin, G., Mackay, A. B.; lower 2—Jones, A. C. M. B., Cayley, A. M., Fuller, S. G., Pasmore, W. E., Van Straubensee, C. C., Richardson, C. M., Ogilvy, L. M., O'Neill, J. C., Farlinger, J. I., Parker, E. H.; form 1—Aldwell, I. I.

Divinity—Form 5—Davidson, N. F., Hagne, S. D., Jones, D. O. R., Fidler, A. J.; form 4—Dumble, J. F., Cayley, E. C., Perry, C. N., Cameron, K., Abbott, A. E., Perry, F. R., Lewin, W. A. H., Fidler, Roberts, W. L., Christie, J. G., Topf, J. W. B., Yerington, J. A.; form 3—Ambery, C. C., Moody, H. N., Osburn, W., Rogers, W. J., Hugel, N. G., Hill, F. B., Martin, A. E. S., Stennett, A. B., Howard, H. M., Wootten, H. H., Bethune, H. J.; upper 2 form—Marling, J. H. O., Mackay, A. B., Bogert, C. A., Holland, R. B., Allan, A. C., Robertson, E. K., Farrar, S., Aldwell, J. S. A., Coy, W. F., Cox, R. S., Cooper, P. E. S., Lander, F. H.; lower 2 form—Fessenden, R. A., Cayley, A. M., Hewis, H. B., Kane, F. W., Parker, E. H., Ogilvy, L. M., Schofield, J. H., Cole, R. D., Scott, W. I., Ince, J., Sowden, W. F., Farlinger, J. I., Pasmore, W. E., Van Straubensee, C. C., Hewett, E. O. V., Fuller, S. G.; form 1—Morris, J., Pousett, E. M., Bickford, E. H., Aldwell, T. T., Holmes, B. C., Adamson, A. A. M. S., Calcutt, J. F. C.

Classics—Form 5—Broughall, Davidson, Hagne; form 4—Cayley, E. C., Dumble, Lewin, Fidler, J. E., Brent; form 3—Ambery, C. C., Logan, Moody, H. N., Stennett, Rogers, W. J., Merritt, Cooper, Osburn, Hugel; upper 2 form—Griffin, Wootten, Tremayne, Bogert, Holland, Moody, A. R. W., Marling, Lander, Robertson, Mackay, A. C., Mutchell; lower 2 form—Fessenden, Jones, A. C. M. B., Cayley, A. M., Richardson, Douglas, Cox, R. S., MacAdam, Coy, Fuller, S. G., O'Neill, McInnes, Arnton, Hewett, Pasmore, Holmes, Pousett, Scott, Morris, J., Farlinger, Parker, Lewis.

Trigonometry—Davidson, Broughall.

Euclid—Form 5—Broughall, Davidson, Fidler, A. J.; form 4—Cayley, E. C., Dumble, Cameron, Fidler, J. E.; form 3—Wootten, Merritt, Hugel, Bethune, Pettit, Ambery, C. C., Fauquier, Logan, Rogers, W. J., Macdonnell, Moody, H. N., Lewin; upper 2 form—Bogert, Tremayne, Hargraft, Yerington, Mackay, Hill, lower 1 form—Jones, A. C. M. B., Cayley, A. M., Fessenden, Grant, Van Straubensee, Richardson, Cooper, P. E. S., Corby, Hewett, Farlinger.

Algebra—Form 5—Broughall, Davidson; form 4—Brent, Perry, F. R., Moody, H. N., Bethune, Rogers, W. J., Cooper, J. H., Ambery, C. C.; form upper 2—Bogert, Richardson; form lower 2—Fessenden, Cayley, A. M., Cox, R. S., Cox, E. L., Robertson, Thompson, P., Tremayne, Gooch, Jones, A. C. M. B., Fuller, S. G., Farlinger.

Arithmetic—Form 5—Broughall, Davidson; form 4—Fidler, J. E., Brent; form 3—Moody, H. N., Rogers, W. J., Dumble, Ambery, C. C., Tremayne; upper 2 form—Hargraft, Bogert, Mackay; lower 2 form—Fessenden, Read, Farlinger, Fuller, S. G.; form 1—Van Straubensee, Rogers, A. B., O'Neill, Pasmore, Hewett, Ogilvy, Scott.

French—Form 5—Perry, F. R., Hagne, Perry, C. N.; form 4—Dumble, Brent, Cayley, E. C.; form 3—Lewin, Ambery, C. C.; upper 2 form—Merritt, Douglas, Hill, Ogilvy, Ornton, Cooper, P. E. S., Grant, Cayley, A. M., Jones, A. B., Kane, Coy, Macnee; form 1—Aldwell, T. T., Bickford, Read, Miles, Morris, J.

History and Geography—Form 5—Davidson, Hagne, Broughall; form 4—Dumble, Cameron, Fidler, J. E., Brent, Abbott; form 3—Stennett, Hugel, Moody, H. N., Logan, Rogers, W. J., Bethune, Morris, R. S., Macnee, Ambery, C. C., Fauquier, Macdonnell, Walsh, Merritt; form 2—Griffin, Bogert, Martin, Holland, Mackay, Robertson, Farrar, Marling, Moody, A. R. W.

English—Form 2—Jones, A. B., Cayley, A. M., Ogilvy, Van Stranbenze, Fuller, S. G., Cole; form 1—Aldwell, T. T., Ambery, E. F., Bickford, Holmes, Poissett.

Natural Science—Ambery, C. C., Merritt, Stennett.

Writing—Logan, Bethune, Walsh, Howard.

When the school prizes had been presented, the Head Master presented a beautifully bound volume to A. T. Fidler, the organist, as a memento of his school life, and specially of the chapel services to which he had so long and so well contributed by playing the organ.

His Lordship the Bishop of Toronto then addressed the audience, saying that he was glad to be present on this occasion; it was a special one, for he understood it was the 10th year of the present Head Master's connection with the school. It was, he might therefore say, Mr. Bethune's "tin wedding day;" he would ask him, therefore, in a few minutes, to give an account of the progress of the school within those years; he took a special interest in the school because it was the only school of the kind in the province, in which learning is based upon not only Christian and moral principles, but upon the well defined lines of the Church of England.

Mr. Burke, of Belleville, being called upon by the Head Master, spoke to the boys in very feeling and eloquent terms of their privileges and responsibilities in such a school as that to which they belonged. School life they were able to live but once; they should, therefore, make the most of their time. Horace, he said, spoke of the aim of life being that they might spend a happy old age. The Christian life was higher than that. This life they, the boys of the school, should strive so to live, that they might be able to spend a blessed eternity.

The Head Master said that, as it had been remarked, this was his tin wedding-day, it was usual on such occasions to receive corresponding gifts, and as "tin" was sometimes used when speaking of the current coin of the realm, if any present were so disposed, he would point out a way in which their gifts could be wisely employed; he referred to the case of many clergymen in the back parts of the province who, through the smallness of their stipends were unable to give their sons an education. It was his wish, therefore, to create a fund for the purpose of supplementing, in special cases, the Bursaries already given by the school. He then gave a few statistics respecting the progress of the school during the past 10 years, the numbers who had been confirmed, entered Universities, etc.

The proceeding closed with the singing of "God Save the Queen" in Latin, and hearty cheers for the Bishop, the Head Master and his Assistants, the ladies, etc. The visitors from a distance then repaired to the dining hall, where they were entertained to a sumptuous luncheon in company with the masters and boys of the school.

CARLTON.—On the 8th inst., Major Foster gave a picnic, entirely at his own expense, to the children of St. Mark's Sunday School. The day was auspicious, all the preparations were excellent and the entertainment passed off with great success. This Sunday School, since Major and Mrs. Foster have worked so energetically for it, has been very flourishing. The average attendance is now fifty, and we doubt not it will steadily increase.

VICTORIA HARBOR.—The tug Kate Pilgrim, on the 16th inst., took the Sunday School children, teachers and friends to Midland. They spent a very pleasant afternoon at the Grove, after which the party embarked for home. Captain Featherstonhaugh left nothing undone to promote the enjoyment of all present.

NIAGARA.

(From our Own Correspondent.)

The Clerical Secretary asks us to kindly inform the clergy of the Diocese that he has received sufficient encouragement to justify him in proceeding to the publication of 250 copies of the proceedings and papers read at the late Sunday School Convention, in Hamilton. The price of the pamphlet will be 15 cen's. He also requests that further orders be sent immediately addressed to Stony Creek, Ont. Orders payable, C.O.D.

HURON.

(From our Own Correspondent.)

MEAFORD.—Sunday, the 4th inst., was a bright and joyous day for our Church-going people. The solemn and imposing apostolic rite of confirmation was administered by the Rt. Rev. Dr. Alford, late Lord Bishop of Hong Kong, in China, assisted by the Rev.

W. F. Campbell, Missionary Deputation Agent of the Diocese, and the Incumbent, the Rev. C. H. Channer, lately appointed to this parish. The Incumbent presented 22 candidates to the Bishop for the laying on of hands. It was indeed pleasing and instructive to behold those youthful soldiers and servants of Christ, humbly kneeling before God and in the presence of a congregation of five hundred, proclaiming aloud that their help was in the name of the Lord. It was assuredly a glorious sight to see this earnest phalanx ready for battle and victory,—this their first charge, as it were, of Christian chivalry. The Bishop's address was directed to the candidates as well as to the congregation, and was marked by much practical application for both.

Holy Communion was then administered, there being 68 participants, including every one of those who had been confirmed.

The evening service was conducted by the Incumbent and Mr. Campbell, the latter gentleman giving an able and exhaustive view of the state of the Diocesan Mission. A collection of \$10 was taken up in aid of the fund. The musical portion of the services was exceedingly well rendered by the choir, under the able direction of the organist, Jas. Geddes, Esq., and heartily joined in by the large congregation. On the same day the Bishop held a confirmation service at St. Thomas' Church, on the 9th line of St. Vincent, when 14 persons were confirmed. It is very gratifying to know that before leaving Meaford, Bishop Alford generously gave a handsome donation of \$25, in aid of Christ Church funds.

BRANTFORD.—A large meeting of St. Jude's Church took place on Monday evening, 5th inst., for the purpose of receiving the financial report of the Ladies' Aid Society, and attending to other matters. The Rector congratulated the ladies on the success which had attended their labors. Mrs. Macintosh gave her report which showed the proceeds amounted to \$1,180.86. In addition to this there were subscriptions which brought the total amount to \$1,500. The following officers were elected for the ensuing year:—President, Mrs. Dew; Treasurer, Mrs. Alford; Secretary, Mrs. R. H. Squires. Executive Committee—Mrs. Nugent, Mrs. Cameron, Mrs. Breeze, Mrs. Donaldson, and the Misses Ash, N. Gilkison, Passmore, Bulmer, Storey and Brooke.

GLENCOE.—The Ladies' Aid Society, of St. John's, Glencoe, gave a garden party on Monday evening, June 25, on the grounds of Mr. S. Blackburn in aid of the fund for the repairs of the Church. There were present about two hundred visitors, and well they enjoyed the pleasures of the evening, the pleasant promenade, the strawberries and cream, and the music from the band. The Rev. W. J. Taylor, Mr. Currie, Reeve, and Rev. M. Edwards gave short addresses. Mrs. W. J. Taylor, Mrs. Blackburn, and Miss Smith sang some duets and songs. The grounds were illuminated with Chinese lanterns, and the evening was a most pleasant one. The net proceeds were about \$45.

EXETER.—Christ Church—A garden party was held in Dr. Hyndman's beautiful grounds on Tuesday evening under the auspices of the Church Ladies' Aid Society. There was a good attendance and all enjoyed themselves. The proceeds amounted to nearly \$40.

HENSALL.—A very pleasant garden party, strawberry festival, and open air bazaar was held in Petty's Grove in this new but enterprising village, under the auspices of St. Paul's Ladies' Aid Society. Net proceeds \$25.

COUNTY OF GREY.—Missionary Meetings have been going on for the past two weeks and have been largely attended. The Missionary Agent has visited all the stations and churches in the Clarksbury, Watter's Falls, Meaford, and Wiarton Missions. On Sunday, 11th inst., the Rev. Missionary Agent visited Chatsworth Mission and preached missionary sermons at Williamsford and at St. John's Church, in the township of Sullivan. The congregations were large, the address very earnest and to the point, and the collections were good.

GREY.—Bishop Alford began a confirmation tour in this county on June 30th, at Clarksbury, and a large number of persons of both sexes have been confirmed. Confirmations have been held in Clarksbury, Meaford, St. Vincent, Euphrasia, Watter's Falls, Sydenham Mills, Presqu' Isle, Wiarton, &c.

The last Mission visited up to the 12th inst., was Chatsworth, in which 61 candidates were confirmed on Sunday, 11th inst.

Bishop Alford and the Missionary Secretary have been at some meetings in Bruce County. Rural Dean Cooper met them at Owen Sound. Confirmation and missionary service at St. John's Church, Presqu' Isle, on Tuesday, 6th inst.

On Wednesday a missionary meeting was held at Bass Lake at 2 p.m. In the same evening at Wiarton there was a large confirmation; Rev. Rural Dean Cooper and W. Stout read the service, and the Secretary preached a missionary sermon. Bishop Alford administered the Holy Communion. Collection in aid of Mission Fund.

On Thursday Bishop Alford returned to Owen Sound, and Rev'ds T. Cooper, W. Stout and myself went to Lion's Head settlement, up in the heart of the Indian peninsula, 28 miles from Wiarton. The Missionary, Rev. Mr. Stout, got along very well, being on horseback; but Mr. Cooper and the Secretary, being in a buggy, did not fare so well. In the worst places, and there were miles of road of the worst possible description, only but one could occupy the buggy. So the Missionary Agent was compelled to walk a considerable portion of the journey (it took about 8 hours to go 24 miles), and had a small congregation in a log school house. The rain fell in torrents, and the whole party were thoroughly soaked.

On Friday, Rural Dean Cooper and Rev. W. Stout returned to Wiarton, but the Missionary Agent started at 5 a.m., and walked three miles out to Isthmus Bay, where he got on board a tug on the way down from the Manitoulin, and so arrived safely at Owen Sound on Friday evening. The series of meetings is to be continued in the county of Grey—the Deputation consisting of Bishop Alford and the Missionary Agent.

ALGOMA.

(From our Own Correspondent.)

ULLSWATER.—Mr. W. H. Buckenfield, Churchwarden, desires gratefully to acknowledge the receipt, through the Rev. Mr. Crompton, their late pastor, of the sum of eleven dollars towards the building fund, with the promise of seventy-five dollars more when he receives the change for bank bills. Mr. Buckenfield wishes, also, to express the grateful sense of himself and the people for the unceasing efforts which have been put forth by their travelling clergyman on behalf of their church, and to pray that the appeal issued from him may have a better answer in the future, as money is much needed to make the church fit for service.

PORT SYDNEY.—The Rev. Macaulay Tooke acknowledges, with many thanks, the receipt of a surplice for the Mission, from the C. W. M. A., of Toronto.

BRITISH COLUMBIA.

(From our Own Correspondent.)

The following address has recently been presented to the Bishop by the clergy of his Diocese

To the Right Reverend Father in God, George, Lord Bishop of Columbia:—

MAY IT PLEASE YOUR LORDSHIP:—

In offering you our welcome on your safe return to your Diocese, we wish also to express our sense of the important work which, through God's Providence, you have been enabled to accomplish for His Church in this Province.

Called twenty years since to the Bishopric of a new colony, you have found that as the Province of British Columbia advanced with the other Provinces of what is now a new Dominion, a single Bishop was unequal to the "overseeing" of the Church, scattered over so wide an area.

Wisely, then, as it seems to us, you resolved on the sub-division of the Diocese of Columbia.

This object you have accomplished; endowments being also provided for the two new dioceses, towards which endowments the aid given by the great Church societies at home command our hearty and grateful thanks.

This sub-division by narrowing the fields of labor, while the centres of work are multiplied, will, we earnestly hope, prove a great means to the advancement of God's glory in the building up of His Church.

We look forward to the time when the Church, in the full development of provincial organization on this western side of the Dominion, will find herself more fitted to carry on the work committed to her.

Bidding your Lordship farewell as our Diocesan, we pray that the best blessing of our Great Shepherd may rest upon the labors of yourself and of those called to the office of Chief Shepherds over the flock and fold of Christ in this far-off branch of the dear, old

Mother Church, as well as upon all, in whatever office, who may be called with you to further the advancement of Christ's Kingdom.

To your Lordship, personally, and to Mrs. Hills we tender our sincere and kindest wishes.

CHARLES T. WOODS, Rector of Holy Trinity Church, New Westminster, and Archdeacon of Columbia.

J. B. GOOD, Missionary Priest in charge of the Yale and Lytton Missions.

CHARLES ROBERT BASKETT, Mission Priest Lower Fraser Valley.

GEORGE DITCHAM, Missionary Clergyman of Chilliwack.

REPLY.

To the Venerable the Archdeacon, and the Rev. Clergy of the Diocese of New Westminster:—

DEAR AND REVEREND BRETHREN.—Accept the cordial thanks of Mrs. Hills and myself for your kind words of welcome back to our home, and for your good wishes in respect of the work of the present Diocese.

Knowing well the great difficulties we have had to encounter for a long time past in providing for the spiritual wants of the Province, I do rejoice with you very thankfully in the accomplishment of the subdivision, one immediate result of which is an increase in the number of clergy.

Says the writer of the Antiquities: "In the Primitive Church every Bishop, with the consent of his Metropolitan, or approbation of a Provincial Council, had power to divide his own Diocese, and ordain a Bishop in some convenient part of it, for the good of the Church, whenever he found his Diocese too large, or the places to be at too great a distance, or the multitude of converts to increase, and make the care and incumbrance of his Diocese too great a burden for him."

In accordance with this ancient custom, and with the unanimous consent of the Synod of the Diocese, I laid the subject before His Grace the Archbishop of Canterbury, who gave the proposal his warm approbation.

Through the liberality of the societies and of private members of the Church, a provision for income having been obtained, the Bishoprics were founded; and the Archbishop, assisted by his Suffragans, consecrated and sent forth with the prayers and good wishes of the Mother Church, the two superior and earnest Chief Pastors who are now the Bishops of Caledonia and New Westminster.

Our union with the Church of England being thus strengthened and confirmed, it remains for us, as you intimate, to complete our Diocesan and Synodical organization. This we must hope to do in accordance with the Anglican branch of the Catholic Church throughout the world, being those also of the Primitive Church.

We may, then, with increased efficiency and greater care of men's souls, carry forward the spiritual work of the Gospel of our Lord Jesus Christ.

The prospect of our being still united in mutual consultation and prayer, renders less painful the severance of the Diocese of New Westminster, within which, for above twenty years, I have exercised my office, spent many happy days, and where, however unworthy, I have many kind and respected friends.

I need not say I can never cease to feel the deepest interest in the private welfare and ministerial labors of yourselves and of your excellent Bishop.

Believe me to be,
Dear and reverend brethren,
Ever faithfully and affectionately yours,
G. COLUMBIA.

Bishop's Close, May 18, 1880.

A similar address was also presented on behalf of the Laity of the Diocese.

MEETING OF SYNOD.—The Metropolitan having explained the difficulties in the way of appointing a Coadjutor Bishop, a resolution was unanimously passed, "That this Synod, having from His Lordship the Bishop a statement respecting the steps he had taken towards providing the name of a clergyman to hold the office of Coadjutor, express its entire approval of the same, and desires to leave the matter in His Lordship's hands." To this His Lordship returned thanks.

Thanks were also given to the Metropolitan for his address, with a request that it should be published at the expense of the Synod.

The Metropolitan appointed the following Lay Members of the Board of Discipline—Messrs. G. A. Schofield, G. D. Street, G. S. Grimmer, W. Carman, R. T. Clinch, G. A. Blair, Lt. Col. Maunsell, the Lieutenant Governor, Messrs. W. Wilkinson, J. DeLancy Robinson, T. W. Whitney, W. M. Jarvis.

The following is the Standing Committee—Revs. Canon Brigstocke, G. M. Armstrong, Canon Partridge,

Rev. Canon Medley; Chief-Justice Allen, Messrs. W. M. Jarvis, G. A. Schofield, W. Carman.

A report of the Divinity School was presented and received. Contributions to the Fund have been received to the amount of \$829. A principal has not been appointed. A question was raised as to the financial ability of the Diocese to maintain a Divinity School which would require an endowment of \$50,000. It was decided, however, to nominate a governing body for the School. The following were chosen:—The Lord Bishop, Canon Partridge, Canon DeVeber, Rev. G. C. Roberts, and Sub-Dean Alexander, the Chief-Justice, Messrs. G. R. Parkin, G. E. Fenety and Wm. Carman.

The Report of the Board of Foreign Missions was then submitted. It showed that the sum of \$596.12 has been remitted to the missionary objects named by the donors.

A question arose about continuing the payment of ten dollars each to the twenty-four clerical and lay Delegates to the Provincial Synod.

The next meeting of the Synod was fixed for 1881 at Fredericton.

A report of the Committee on the Marriage Laws was presented.

The Sunday School Committee was appointed as follows: Revs. E. S. Pentreath and H. H. Neales, Canon Brigstocke and Canon DeVeber, Messrs. W. M. Jarvis, T. W. Daniel and G. A. Schofield.

A discussion ensued on a resolution to appoint a committee to consider what steps may be deemed advisable to raise funds for the permanent support of Church work in the Diocese of Algoma. His Lordship appointed the following committee to carry out the purposes of the resolution: Revs. Canon Brigstocke, T. E. Dowling, G. C. Roberts, T. Neales, D. Forsyth, E. S. W. Pentreath, Messrs. W. M. Jarvis, G. S. Grimmer, T. W. Daniel, E. B. Chandler, R. Haddow.

The following representatives were elected for the Provincial Synod:—

Clergy—Rev. Canons Partridge, Brigstocke, DeVeber, Ketchum, Medley, and Revs. G. M. Armstrong, G. C. Roberts, T. E. Dowling, Thos. Neales, E. S. W. Pentreath, H. H. Barber, and F. Forsyth. *Substitutes*—Revs. F. Alexander, R. M. Edwards, R. E. Smith, J. Rushton, J. Roy Campbell, Dr. Jarvis.

Laity—Chief-Justice Allen, E. B. Chandler, G. A. Schofield, G. R. Parkin, R. T. Clinch, G. D. Street, W. M. Jarvis, W. Carman, G. A. Blair, C. H. Fairweather, T. W. Daniel, G. W. Whitney. *Substitutes*—G. S. Grimmer, O. R. Arnold, Hurd Peters, W. Wilkinson, T. B. Robinson, J. DeW. Spurr.

Considerable discussion took place on the formation of a Diocesan Temperance Society, which was ultimately considered inadvisable.

The usual votes of thanks were passed and the Synod terminated.

Correspondence.

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

CENTENNIAL MEMORIAL.

DEAR SIR,—I dare say the idea of a Canadian memorial of the establishment of English Sunday schools occurred to a great many people besides our Quebec brother. It certainly did to me, and after consideration it seemed to be most inadvisable, for the following reasons. In the first place, the fuller light that has been thrown on the claims of Mr. Baikes to be the "founder" of Sunday schools, shows conclusively that these opinions are vanishing into thin air. Other people in England here and there were teachers of the young on Sundays before 1780, and the fact established so far is just this, that in the city of Gloucester was made the first combined effort of Clergy and Laity to impart secular, together with religious instruction. And this was due mainly to the Rev. Thomas Stock, the Rector of St. John's Church, Gloucester. Without Mr. Stock's sanction and co-operation the proposal could not have been carried out. Really, if a memorial be deserved by any person connected with the movement, it is Mr. Stock. And the marble "littera scripta" still to be seen in Gloucester, testifies to Mr. Stock's having been the "founder of Sunday Schools." It is incredible that such a tablet could have been put up on the death of Mr. Stock, and "in the very place where all the facts were perfectly well known, had the statement been untrue. Therefore it seems preposterous to go on commemorating the wrong man.

In the next place, the people of England are quite well enough able to erect monuments, or build institutes, without the money—the very little money—we in Canada have to expend on things of that kind. While we are (especially such a poor Diocese as Quebec) forced to beg and gratefully accept the alms of

English Churchmen to support the clergy, and maintain the very essentials of religion among our people, it must seem to be ridiculous to be collecting money for a questionable sentiment on the other side of the Atlantic. While our Church is starving here, and we are grieved and pained at knowing that, in such a Diocese as Montreal, mission after mission is being closed for lack of funds, and while urgent appeals are coming to us from Algoma and Prince Rupert's Land, what business have we to talk about putting our few coppers into the purses plethoric of gold in England? The idea is somewhat ridiculous.

And yet we may have "A Centennial Memorial," one that may be of much lasting benefit to our Sunday schools all over the Dominion, or at least in our own ecclesiastical Province. And to this it would be quite fair and reasonable to ask our Sunday school children and teachers to contribute. There are few things we need more in Canada than a good large well-supplied Book Depository—a big BRANCH OF THE S. P. C. K. A large sum of money is now lost year by year in the importation of S. P. C. K. Bibles and Prayer Books, and Sunday school literature, by the various Sunday schools, each one ordering for itself, and putting the Society to the needless expense of separate freight, &c. Why should we not have one grand Depository for Canada, say in Montreal, and unite in supporting it as our Church of England "Bible and Prayer Book Society!"

To start this we need only the subscribing of a certain amount of capital, say \$2,000, to invest in saleable stock. I have no doubt the generous Society itself would make a very liberal grant for the enterprise. Once set going I am satisfied this Canadian S. P. C. K. Branch would be henceforth fully self-sustaining, and how useful, how beneficial to us all, especially our poorer missions and parishes, scarcely needs to be stated. On all sides we hear at present the lamentations about the difficulty of furnishing our Sunday schools with Church books, the expense of sending orders through booksellers, and the necessarily higher prices of small Depositories. We often, too, are challenged about our supposed indifference to the circulation of our own English Church Bibles, and our reluctance to join with Dissenters, who in this country have made, and still make, the "Bible Society" a lever for the dissemination of "false doctrine, heresy, and schism." Had we amongst us at work a good auxiliary of the noble and venerable S. P. C. K., our clergy and laity could readily accept the challenge, and refute the calumny, while at the same time we would have at our doors an emporium for the circulation of the very best general, as well as religious, literature; the best Bibles and Prayer Books, at the lowest prices, to say nothing of the excellent Tracts, on all subjects, and hymn books and chant books, printed and sold at rates with which it is utterly vain to hope we can compete for many a day, if ever.

Here is an enterprise that I am sure all our Bishops without exception would most cheerfully and warmly patronize, and which, I venture to believe, would commend itself to our laymen and clergymen everywhere. An enterprise in the very best interests of not only the Church of England in Canada, but more particularly of our Sunday schools which would be mainly benefitted by the establishment of such a Depository, and finally a trustworthy memorial in honor of the founders of Sunday schools, whoever they may have been. Opportunely the Provincial Synod meets this year, and then the sanction of the Church may be obtained, and a committee formed to carry out the project. Meantime it may be ventilated in your columns, and the details considered by your practical and thoughtful readers. For the present enough has been said to draw attention to a want felt by most clergymen, and to be supplied by the co-operation of all willing to aid in such a Canadian Sunday school Centennial Memorial.

Yours truly,
T. BEDFORD-JONES.

Ottawa, July 5, 1880.

EPISCOPAL ADDRESSES.

DEAR SIR,—Pardon me if I take the liberty of asking the question whether it is a fact that the Archbishop of Canterbury has offered a premium or a gold medal or something of the kind for the longest Episcopal address inflicted on a Canadian Diocesan Synod. I cannot help thinking there must have been some inducement of the kind held out; for this year, with one or two honorable exceptions, there is an apparent rivalry as to which Bishop shall deliver the longest charge. As some parts of these are doctrinal—which our clergy can teach us—and other parts are merely conversational remarks of a local character, surely the DOMINION CHURCHMAN need not be so very anxious to give them in extenso. The same quantity of family reading would, I am certain, be far more generally appreciated.

I am, yours truly,
WILLIAM JONES.

Family Reading.

"THY WILL BE DONE."

"Thy will be done, O God." How could I say it?
 Say it, and think that what He did was best;
 How could I take my own strong will and lay it
 Low at His feet, nor question His behest?
 When, there beside me, on the snowy pillow,
 Lay my pale darling in the grasp of Death,
 And sorrow whelmed me, like an ocean billow;
 I could not speak—I only gasped for breath.
 Dumb with my grief, I raised my eyes in pleading
 That God would spare her yet a little while;
 I could not feel his loving hand aleading,
 Through the thick cloud I did not see His smile.
 But as I knelt, there came to me a vision;
 I seemed to gaze adown the vale of years;
 And bowing low my head, in meek submission,
 I hushed my sobs and wiped away my tears.
 For I beheld a girl whose heart was broken;
 And on whose brow, the Demon of Despair
 Had pressed his fatal signal-ring, in token
 That Hope should never, never blossom there.
 With one quick glance I read her sad, sad story,
 That old or new is ever still the same.
 The love that should have been a woman's glory,
 Through man's deceit, was sorrow, sin, and shame.
 "Dear Lord," I cried, "far better thou shouldst take her
 To sit beside Thee on Thy holy throne;
 I do not fear that Thou wilt e'er forsake her."
 And thankfully I prayed, "Thy will be done;
 Thy gracious will, O God, be done."

OUR NEW NEIGHBOR.

CHAPTER IX.—(CONTINUED.)

He was not prepared, however, for the possibility that any one besides himself might have an inkling of the real state of the case, and when Miss Harcourt opened their interview by saying, with well-feigned frankness, "I have long wished to speak to you, Mr. Darrent. We are both acquainted with a very sad story—Mrs. Cockburn's, I mean," he was too much taken aback to make any attempt to conceal his knowledge.

This was enough for Miss Harcourt; but in decency she was compelled to continue—

"Will you give me your advice, your advice as a man? Her story is getting about. That is nothing. Such stories will spread; but we are not judged, I am thankful to say, by the deeds of others, whatever our relationship with them. We are judged by ourselves, and the lady who calls herself Mrs. Rosebay is everything a lady should be. She is received everywhere here, and that is right. But," she fixed her eyes on James Darrent, who turned a little pale, "something new is coming out about her, and presently, I know, she will be as generally shunned as now she is received. I feel sure she acts in ignor-

ance. Oh, yes! there can be no doubt of that. Still—" pausing meditatively, which pause gave him time to ask, with threatening sternness in his voice, what was this new fact that had come to light.

Miss Harcourt answered by a question. "How did she come by her money?" she asked, impressively; then, in answer to a movement expressive of scornful indignation, "Dear Mr. Darrent, I feel with you, indeed I do. These things seem petty. What does it matter to us how our neighbor lives? Yes; but when there is danger—I should say, perhaps, prospect—of closer connection—There," pressing her pocket-handkerchief to her lips, "I am as foolish as usual. I allow my tongue to run away with me. To come to the point, Mrs. Rosebay—we may call her by the name she has assumed—is living on the proceeds of her husband's guilt—innocently, I believe. Now, the question is, ought one to deceive her?"

Scarcely could James Darrent have been more surprised if a bombshell had burst at his feet. He made no answer, and Miss Harcourt went on, blandly, "I can see you are surprised; but why? You must be very impractical if you can imagine that houses are kept up and people fed and clothed upon nothing. I happen to know—I think you know, too—that in this case there was no nuptial settlement. The whole of Andrew Cockburn's estate should have gone to his creditors. Should have—but did it? That is the question. Now, I have heard a singular story; it may be untrue, of course, but it fits in curiously with facts. On the eve of his bankruptcy a friend brought him in some money to invest in his business—it was a bank, I believe. He took it, and said nothing. That sum never appeared in any of the accounts. His friend was also his wife's friend, and he would not enter into the matter closely. He believed it would be impossible to recover the sum lost, and he was not absolutely ruined. Now, what became of that sum of money? My belief is, and others think the same, that the lady who calls herself Mrs. Rosebay, and is actually Andrew Cockburn's widow, lives on its proceeds. What is your opinion?"

"I have none; it does not concern me in the slightest. Why should I pry into my neighbor's business?"

"Why, indeed? You will ask why I should. I answer at once, not from idle curiosity. Had it not been for a certain prospect, a certain fear, Mrs. Rosebay might have gone her way; I should have gone mine. But when it is possible our paths may meet—Mr. Darrent" (his face was as pale as death, his lips and eyelids trembled), "I dare not speak more plainly; but I think you begin to understand me. My family is ancient and honorable. Poor we may be, but we have never disgraced ourselves. If the representative of our family chose to ally himself with a poor woman, I might regret his decision, but I should not dare to combat it. There is one step he might take which would be worse, infinitely worse, and against that I should fight so long as breath was left in my body. For disgrace to fall upon the Harcourts would break my heart."

"But why do you tell me all this?" cried James Darrent. "I do not believe it," he added hurriedly—"God forbid that I should! If Mrs. Cockburn lives on an income derived from her late husband's estate, the wrong she commits is done innocently. Women know nothing of business."

"Ah! now at last we come to the point," said Caroline Harcourt, serenely. "If this is the case, she ought to be undeceived. Will you undertake to tell her the truth?"

"I?"

"Yes; you. Are you not the most natural person? You met her formerly."

"But I know nothing of her affairs. To suggest your idea about her property would be to insult her. Besides, if she were undeceived—if she should give up

this money—what would become of her?"

"True, she would be penniless; she would share the fate her precious husband inflicted on so many helpless women. However, that need not trouble us. I am inclined to think that under no circumstances would Adeline Cockburn be allowed to starve."

Caroline Harcourt had obtained all she wanted. She was tired of the interview; the gentle dissimulation she had been practising for the last hour began to bore her unspeakably. In those last words she allowed her true bitterness to creep out.

But, bold as she was, she had scarcely spoken before she repented her temerity. She rose, and he rose. He stood facing her, and, smitten with a new fear, she drew back trembling.

What had happened? Was this a transformation? Were her senses fooling her? She had thought she was alone with the grave and quiet traveller, who had no enthusiasm but that of science; she found herself actually in the presence of a man—a man of deep nature, deeply stirred, whose eyes were flashing with indignant wrath, whose muscles were knotted together as if he saw before him his deadly foe, whose starting eye-balls, swelling veins, and quivering lips made him terrible. Her first thought was that he was seized with a paroxysm of madness; her second that she had been mistaken, that she had gone too far, that some strong personal feeling bound him to the lady who had been the subject of their conversation, and, swallowing as best she might her fear of his mood, an anger at his expression and attitude, she said, with soothing apology in her voice—

"Mr. Darrent, I am afraid I have offended you. Let me assure you that I spoke in ignorance."

"Offended me!" he burst out. "You have been torturing me for the last half-hour. You have done it deliberately, for purposes of your own. That I could have borne; but you have done more. In your pride of position, in your security and strength, you have dared to insult and tread under your feet a weak and friendless creature. Miss Harcourt, be thankful you are a woman!"

With those words he turned and left the room.

Caroline was alone, and for a moment she trembled.

His look and words, like those sudden flashes which for one brief moment enlighten the black night, had acted as a revelation. She seemed to see whither she was going; the pitfalls dug by hatred and self-feeling round the feet of the unwary opened hideous mouths around her, warning her back. Should she seize the opportunity? Should she retrace her steps? She had found herself too weak to guide circumstances. Why should she not drop the reins? Beautiful old childish thoughts, soft and weak, but fair as pictured cherubs, came back to her, as, for a few moments, she idly mused. Thoughts of benignant Providence, the Divinity that shapes our ends; of belief and hope and charity; of, in the best sense, "taking no thought for the morrow."

Thinking, she looked up. A small mirror was before her. She saw her own face, haggard, drawn, the eyes dim, the brow contracted. Saw, and reflected how these last few weeks had aged her. She had missed her power. The sceptre that was slipping from her nerveless hand, should it finally depart, would leave her desolate. And now she had nothing but this power to give interest and dignity to her life. But to-night the opportunity of asserting herself, of proving her own foresight, and avenging herself on the woman who had thwarted her, was put into her hands, and she was weak enough to hesitate.

Caroline Harcourt smiled. There was self-contempt in that smile. Then she tied her bonnet-strings, looked at herself once more in the mirror, observed with pleasure how her brow smoothed, how her color returned, and

her eye brightened at thought of this anticipated triumph. Then she went out, resumed her gently dejected manner, said good-bye to the party on the lawn, and, having thanked John Darrent for his assistance, returned to her home.

On the following day she gave her weekly reception, an evening entertainment, to which the little world of Melbury, with the sole exception of Mrs. Rosebay, had been bidden.

Mrs. Harcourt's parties were pleasant. She succeeded often in captivating one or two stray celebrities from town; there was an abundance of good music, and she had the useful talent of grouping her guests appropriately.

Her evenings were generally well attended. This one was no exception to the rule. Miss Harcourt's friends said she was quite herself again upon the occasion—as quiet, as cheerful, as self-possessed as she had ever been. And this was true.

The fact was that, feeling her feet once more upon the neck of her generation, she was able to forget her puerile fears and hesitations. Besides, the traveller was not amongst her guests.

The day after the party at the Lodge it was known through Melbury that the beautiful and fascinating Mrs. Rosebay, whom society had taken up—society, with the exception of Miss Harcourt—and Miss Harcourt, Melbury remembered ruefully, never did anything without reason, had imposed upon them all. She was living under a false name. She was the widow of a dishonored bankrupt; she was practising charity and fine living upon other people's money. Melbury was horrified, and more than one breathed fervent vows never again to act with unadvised haste. "There is certainly something in breeding," was a remark that might have been heard in several quarters when Mrs. White's and Miss Harcourt's respective attitudes towards the new neighbor were discussed. It was decided that Mrs. Rosebay must be dropped.

By some, that is, not all.

The rumors reached Mrs. Darrent's ears. Maggie, shedding indignant tears, brought her the story. It had been retailed to her by Sidney, who said it was the universal talk.

"You will not give her up, mother?" cried the impulsive girl. "If you do, it will break my heart."

Mrs. Darrent answered in a grave sad manner, for she was perplexed. There were some inexplicable circumstances. She hoped she was not deceived; she trusted that, sooner or later, they would be cleared up. Meantime, she soothed her impulsive child by the assurance that she would not act upon idle gossip. And she made a point of calling upon Mrs. Rosebay, who was slowly awaking to the fact that evil rumor was busy with her name, and looked sad and dejected; but she said nothing, though Mrs. Darrent, being anxious to clear her in her own mind and before her neighbors, gave her several openings for explanation.

To her husband Mrs. Darrent said, sadly, on her return, "Can we have been mistaken?"

He answered, apparently wide of the mark, though his words had their own significance, "I should like to understand what it is that has come over James."

"It is true that he knew Mrs. Rosebay formerly?"

"He does not deny it; but he says very little—only I can see that something has moved him strongly. It seems like a sudden revulsion of feeling."

"He would not join the children yesterday," said Mrs. Darrent, musingly.

"He does not go out at all. He worked the whole of last night. Yesterday he consulted me about the possibility of getting out his work on the flora of South Africa six weeks earlier than he intended. You know I have taken on my shoulders the business part of the undertaking. It could be done; but

the work he would have to compress into the next fortnight would be enormous."

"But why is he in such a hurry? Does he want to go abroad again?"

"I think not, though I was applied to on his behalf only yesterday by one of the learned societies. No; my impression, from what he said, is that he wants to make some money."

"That is a new state of mind in James. Will this book make money for him?"

"Eventually, beyond a doubt; but the expenses are enormous. Months must pass—possibly years—before it can remunerate anybody concerned in it."

"Poor fellow!" said Eleanor Darrent, sighing deeply; but, as at the moment her husband was called away, no more was said. She would scarcely have been a woman, however, if her mind had not wandered to certain contingencies that only a few days before had seemed like possibilities. "He would make such a good use of her money; and the difference in age is really not so great. James cannot be more than thirty-five, and I believe the child cares for him, poor little thing!" So mused the quiet matron, as matrons will, looking out before her, and on the vacant space stamping a bright future for those she loved.

(To be continued.)

Calumny would very soon starve and die itself if no one took it in and gave it lodging.

Those who blow the coals of others' strife are apt to have the sparks fly in their own faces.

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

Children's Department.

MORNING HYMN.

The morning bright
With rosy light
Hath waked me up from sleep;
Father, I own
Thy love alone
Thy little one doth keep.
All through the day,
I humbly pray
Be Thou my guard and guide;
My sins forgive
And let me live,
Blest Jesus, near Thy side.
O! make me rest
Within Thy breast,
Great Spirit of all grace;
Make me like Thee,
Then shall I be
Prepared to see Thy face.

GOURLAY BROTHERS.

A STORY OF TWO LOYAL HEARTS.

In the quiet street off one of the quiet squares there is a tall, gloomy house, with narrow, dusty windows and a massive double door, that still bears a brass plate with the words "Gourlay Brothers" engraved thereon.

The lower part of the house was used as an office, but the blinds were rarely drawn up, the door seldom swung back to the energetic push of customers, the long passage echoed no hurried footsteps and Eli Haggart, the clerk, was to all appearance the idlest man in London, till one came to know his masters.

The Gourlay Brothers were never any busier than their faithful old servant—never hurried, flurried or worried: never late and never early. Every morning at 10 o'clock they entered their office together, read their letters, glanced at the paper, left instructions for possible callers, and then went to the city. They always took the same route; at 11 they might be seen passing along the sunny side of

Cannon street, at 1.30 they entered the same restaurant, and sat at the same table for luncheon. Wet or dry, shade or shine, summer or winter, every working day for thirty years they had gone through the same routine, always excepting the month of September, when they took their annual holiday.

They were elderly men—John, tall, thin, melancholy-looking, with light grey eyes, scanty grey hair and whiskers, and a general expression of drabness pervading his whole face and faultlessly neat attire. Roger was shorter, rounder, more cheerful and generally warmer in color. His prevailing hue was brown; keen, reddish eyes that must have been merry ones; crisp, auburn hair that time had not yet quite transmutated to silver, a clean-shaven ruddy face, and brown hands full of dents and dimples. John was the elder; still he looked up to Roger with grave respect, consulted him on every subject, and never either in or out of business took any step without his advice or approval. And Roger was no less deferential; without any profession of affection or display of feeling, the Gourlay Brother dwelt together in the closest friendship and love; their life was a long harmony, and during all the years of their partnership no shadow had fallen between them, and their public life was as harmonious as their private intercourse.

In business they were successful; every speculation they made prospered; everything they touched turned to gold; and as their whole lives were spent in getting, not spending they were believed, and with reason, to be immensely wealthy. "Cold, hard, stern, enterprising," men called them; with an acuteness of vision and a steadiness of purpose only to be acquired by a long and close application to business. Reserved in manner, simple in their tastes, economical in their habits, the Gourlay brothers were the last men in the world to be suspected of sentiment, their lives the least likely to contain even the least germ of a romance. And yet they had not always been mere business machines; the sole end and aim of their existence had not always been money. In early years they had brighter dreams, nobler ambitions.

At school John had distinguished himself, and his brief university career gave promise of a brilliant future. Roger had been a bright, ardent boy, with a taste for music that was almost a passion, and a talent little short of genius. With his deep earnestness, intense steadiness of purpose, and clear, vigorous intellect, John could scarcely have failed to make a distinguished lawyer.

Roger was born an artist, with a restless, lofty ambition. Life seemed very bright for the brothers; there was nothing to prevent and everything to assist each in following his inclination. But in the very dawn of their career their father died, and they were suddenly reduced from affluence to actual poverty. Nothing remained from the wreck of a magnificent fortune but the bitter experience that always accompanies such reverses. Fine friends failed them; flatterers looked coldly on their distress; those who had most frequently partaken of their lavish hospitality passed by on the other side. Not a friend remained in their adversity but one, and she had indeed the will, but not the power, to help them.

The boy left college and turned their thoughts to business. It was hopeless to attempt to follow up their professions with an invalid mother and an idolized only sister depending on them for support. John secured a situation as clerk in a city warehouse. Roger accepted a desk in the office of Bernard Russell, an old friend of his father's. They moved to cheap lodgings, and for several years plodded on wearily, the only gleam of sunshine in their altered home being the occasional visits of Alice Russell to their sister.

Maud Gourlay and Alice had been school-mates and friends; they usually spent their vacations together, and Alice felt the misfortune that had fallen on the family as if it had overtaken her own. But she could do nothing but pay them flying visits, send trifling gifts of fruit and flowers and write pretty sympathetic notes to Maud.

A few years of hardship and poverty told on Mrs. Gourlay's always feeble frame; still, for her daughter's sake, she clung to life with a strange tenacity. But when Maud's lover, who had gone to Australia to make his fortune, returned, not wealthy, but sufficiently so to claim his bride in her altered circumstances, Mrs. Gourlay seemed to have no other object to live for. Maud's marriage was hastened, and the very day after the ceremony the poor, weary, broken-hearted mother died. George Leslie took his wife back with him to Sydney, and John and Roger Gourlay were literally alone in the world.

As if in bitter mockery of their loss and loneliness, immediately after their mother's death the brothers inherited a small fortune. But it was too late for John to go back to his studies; too late for Roger to return to his piano; they had fallen into the groove of business, and John at least was seized with a feverish eagerness to turn his small fortune into a large one and become wealthy. So they went into business on their own account as Gourlay Brothers, with the firm resolution of retrieving the position their father had lost, and a very few years saw them established in Whittier street, and fairly on the high road to fortune. Then one quiet summer evening as they sat over the desert John opened his heart to his brother and told him of his hopes, dreams and ambitions for the future.

"You will be surprised, and I trust pleased, to hear, Roger, that I love Alice Russell," he said, laying his hand on his brother's arm; "I can hardly remember the time when she was not dearer to me than all the world beside. The bitterest part of our misfortune to me was that it separated me from her; nothing else can ever compensate me for the ruin of all my hopes and glorious ambitions. I once dreamed of being famous, Roger; for her sake I put that behind me, and have grubbed for gold like a miser. We, Gourlay Brothers are on the high road to fortune; I may aspire to the hand of Alice now!"

"Surely, John," and the younger brother's voice was husky, and his hands shook as he took up his glass; "I drink to your success." "Thanks, brother. I should have confided in you, but I fear troubling you on my account; you would have seen a thousand shadows across my path; you would have been more unhappy than I was myself. And now I want you to promise that it shall make no difference between us. We shall be Gourlay Brothers still."

Roger stretched his hand across the table and John grasped it heartily.

"Gourlay Brothers to the end of the chapter, old fellow, and may you be as happy as you deserve. God bless you, John."

John's face became a shade or two paler with emotion, and he walked up and down the room a few times; then he stood behind his brother's chair.

"Roger, you will think me very weak, very nervous, but I dare not speak to Alice myself. I could not endure a refusal from her. I have never given her the most distant hint of my feelings. I have not the slightest reason to suppose that she regards me as other than a mere acquaintance, almost as Maud's brother. Roger, we have always been friends as well as brothers—stand by me in this; you are less shy and more accustomed to women; see Alice for me, Roger, and ask her to be my wife."

"John, you're mad! You do not mean it! I do; it is my only chance. Plead for my happiness, brother, as I would plead for yours. I am a man of few words, and I feel deeply. A refusal from her lips would kill me; I could hear it from you."

"As you will, John: I'll do my best, and Roger leaped his hand on his hand and shaded his face from the light. "I'll call on Alice to-morrow."

The next day was the longest of John Gourlay's life—a bright, warm, happy day, that made people in the city look glad and cheerful. He went about his business as usual, ate his luncheon and walked home leisurely. Roger was standing at the window watching for him and he kept his back to him when he entered the room.

"Well," John said gently, "well, Roger, have you seen her?"

"Yes, I've seen her," said Roger, facing around suddenly. "John, old fellow, it's no use."

"Brother!" and he lifted his hand as if to ward off a blow.

"It's no use," Roger went on in a hard voice; "she does not love you; she loves some one else. Be a man, John, and bear it, for there's no hope."

One low, stifled groan, and then John Gourlay wrung his brother's hand and walked steadily out of the room. What he suffered in the hours that followed no one ever knew, and when he appeared at the dinner table he was calm and self-possessed, but something had either come into his fate or gone out of it that altered him. But of the two Roger looked most unhappy. The blow had really fallen on him.

"Jack, old fellow, we're Gourlay Brothers now to the end of the chapter," he said, huskily. "I know you'll never marry, and neither will I," and somehow John felt that Roger meant what he said.

Twenty-five years passed by, a quarter of a century of changes and chances, and still the Gourlay Brothers held the even tenor of their way. They were rich beyond their wishes or desires, and not altogether unhappy in their solitary friendship.

Alice Russell seemed to have drifted completely out of their lives; her name was never mentioned, and whether she was married or dead they did not know.

One morning about the middle of September they were walking along the king's road at Brighton, whither they had gone for their annual holiday. Roger entered a shop to purchase something and John stood outside looking dreamily at the passers-by. Suddenly he started and advanced a step as a lady in an invalid chair was wheeled by. Chancing to look up, she met his glance with a smile of recognition. "Mr. Gourlay, it must be you. I am so glad to see you."

"And I to meet you!" John said with a courteous bow. "I have not the pleasure of knowing—"

"My name—I am Alice Russell still," she said frankly. At that moment Roger appeared. For an instant the blood forsook his ruddy face, while a hot, crimson flush rose to Alice's pale cheek as she tried to stammer out some words of greeting. Roger was no less confused, and the expression of both faces was a revelation to John Gourlay. He felt as if the world had suddenly drifted away from him and he was left solitary in some unknown infinite shade. But there was nothing of that in his voice when he asked Alice for her address and permission to call upon her in the afternoon; then taking his brother by the arm he led him away, and they continued their walk without exchanging a single word about the strange encounter.

In the afternoon John called at Miss Russell's hotel, and in a few moments he found himself seated beside her in a pleasant sitting-room overlooking the sea.

"Alice," he said, plunging into the subject at once, "do you remember a conversation you had with my brother a long time ago?"

"Yes, I remember, Mr. Gourlay," she replied, sadly.

"He made a request for me then which it was not in your power to grant; I am come to make a similar one for him now. Roger loves you, Alice. He has loved you all these long, weary years, though you will at least believe I did not know then."

"Poor Roger!" Alice said softly.

"You care about him? You will make him happy even at this late hour? Tell me, Alice, that you love my brother!"

"Yes, Mr. Gourlay, I do. Why should I deny it? I have loved him always, though I did not know that he cared about me, and if the little life that is left me can make him happier, I will devote it to him gladly, proudly—poor Roger! You see I am too old for pretences, Mr. Gourlay, I fear I am dying, therefore I tell you all."

"Dying, Alice? No, no! You will live many years yet, I hope to make my dear brother happy—brave, loyal, good-hearted Roger. Let me send you to him now and, Alice for my old and long affection's sake, make him happy. He deserves it and that is the only way I can ever help to repay the devotion of his life."

"I love him," Alice replied simply, "I cannot do any more."

In their lodgings John Gourlay found his brother pacing restlessly up and down.

"Roger, I've found out your secret and here," he said, laying both his hands upon his shoulders. "Loyal, faithful friend, go to her, she loves you, she is waiting for you."

"Poor Alice, how she must have suffered!"

"How we all have suffered! But it's nearly over now, Roger—the grief, pain, regret. It's all clear and bright. Roger, dear friend, can you forgive me?"

"True to the last," John murmured as he wrung his brother's hand. "Now, Roger, go to her; she is waiting for you. She loves you—loves you, Roger! Good-bye, and may you both be happy!"

Late that evening, when Roger Gourlay returned home full of deep, quiet gladness, he found his brother sitting in an easy chair near the window, apparently asleep. The full moon shone down on his pale face and showed a smile on his lips; his hands were clasped on an open book that rested on his knee. The attitude was lifelike, but at the very first glance Roger felt that his brother was dead. The doctors said he had died of disease of the heart. Perhaps they were right. More people die of that malady than the world knows of.

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St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DeBarra, incumbent.

Trinity.—Corner King East street and Erin street. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Hanson, incumbent.

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

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

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

St. Stephen's.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

St. Peter's.—Corner Carleton and Bleeker streets. Sunday services, 11 a. m. and 7 p. m., Rev. E. J. Boddy, M. A., Rector.

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

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

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St. Matthias.—Strochan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services. Holy Communion after Matins. Rev. R. Harrison, M. A., Incumbent, 55 Lanley street.

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

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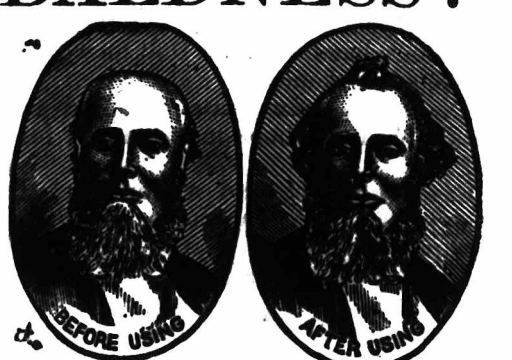
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