

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 15, 1881.

[No. 86-7.

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BUSINESS MANAGER.

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1 First Quarter, ... 8 45 a.m. ...	Rises 5 23, sets 6 26.
7 Full Moon, ... 11 22 p.m. ...	" 5 30, " 6 25.
15 Last Quarter, ... 2 44 a.m. ...	" 5 39, " 6 11.
23 New Moon, ... 6 37 a.m. ...	" 5 48, " 5 56.
30 First Quarter, ... 4 31 p.m. ...	" 5 50, " 5 42.

LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 18...FOURTEENTH SUNDAY AFTER TRINITY:—
Ember Collect to be used daily this week.
Morning...2 Kings 9. 2 Corinthians 10.
Evening...2 Kings 10, to v 32; or 13. St. Mark 14,
[verse 27 to 53.]

21...St. MATTHEW, Apostle, Evangelist, and Martyr:—
Morning...1 Kings 19, v 15. 2 Cor. 12, v 14, and 13.
Athenasian Creed to be used. Ember Day.
Evening...1 Chron. 29, to v 30. St. Mark 15, 42 & 16.

25...FIFTEENTH SUNDAY AFTER TRINITY:—
Morning...2 Kings 18. Galatians 4, to v 21.
Evening...2 Kings 19; or 23 to 31. St. Luke 2, to 21.

28...St. MICHAEL and ALL ANGELS:—
Morning...Genesis 32. Acts 12, v 5 to 18.
Evening...Daniel 10, v 4. Revelation 14, v 14.

THURSDAY, SEPTEMBER 15, 1881.

BISHOP Piers Claughton held a military confirmation on the 11th ultimo at the church in Guernsey.

The post of Astronomer Royal has been accepted by Mr. William Henry Christie, M.A., F.R.S. His ability and fitness for the position are everywhere recognized.

The Bishop of Bath and Wells has just completed his seventy-third year. He is the sixty-ninth bishop of that see, which was founded A.D. 905. Dr. Pusey has completed his eighty-first year.

The death is announced of "Master Brooke," who took an active part in the first meetings of the Irish Church body, in favour of a large revision of the Irish Church Prayer Book, in which he was by no means successful. He reached the age of eighty-five years.

The new Archdeacon of Bristol is the Rev. J. P. Norris, B.D., Canon Residentiary of Bristol Cathedral. He is vicar of St. Mary Redcliffe, and the author of "Rudiments of Theology," "New Testament with Introduction and Notes," and other Theological works.

Some important discoveries of papyri and mummies have lately been made by Herr Brugsch, brother of Brugsch Pasha, in the Lybian Mountains, near the temple of Deir-el-Bahari, about four miles east of Thebes, where they had probably been concealed at the time of the invasion of Egypt by Cambyse, B.C. 525. The papyri have not yet been unrolled.

The total number of scholars in the Sunday-schools in England and Wales, according to the most accurate returns that can be obtained, is about two and a quarter millions; and the teachers about two hundred thousand.

In a pastoral letter to the incumbents of all the churches in his diocese, asking for support in aid of the Diocesan Church Building Society and the Diocesan Board of Education, the Bishop of Manchester says he does not believe that the number of laity who subscribe to those societies at present exceeds six hundred. These important societies appear to be chiefly supported by the clergy.

The missionary Bishop of the Church in North China, Dr. Charles Perry Scott, has engaged several young men to go out with him to his distant diocese and engage in the work of the ministry. All are going without stipend, looking only for the necessaries of life. He will also be accompanied by a clergyman of some standing, who will take charge of some young men whom he will superintend in their preparation for working as missionaries in his extensive and interesting diocese.

The Wandsworth Common Act, 1881, secured to Lord Spencer in discharge of his manorial rights, a perpetual annuity of £250, payable out of the local rates. This annuity Lord Spencer sold to Sir Henry Peck, who has now made it over to Queen Anne's Bounty office in augmentation of the incumbency of Rousdon, Devon, to which the Rev. John Curgenvin, M.A., for many years curate of Lyme Regis, has lately been presented.

At a Bible class in a diocese of the province of Ontario, the question was asked "How often should a communicant attend the Holy Communion?" It so happened that of those who returned answers on this occasion, only one had been brought up in the Church, and only in this one's paper was the answer given:—"At least once in every three months."

The most slovenly and the most indifferent churchman is required to communicate three times a year; but the Church evidently intends her members to communicate every Lord's Day, and also on such of her Festivals and Fasts as she has provided a special Collect, Epistle, and Gospel.

The carelessness with which some of the Revisers of our translation of the New Testament attended to their work may be judged from the fact that Bishop Ellicott reckons the number of alterations in the Gospels and Acts to be about three in every five verses, which would make the corrections in those five books to be only 2,250. But in real fact they amount to 14,601! In the 407 verses of the Revelation there are 2,467 alterations made. The changes in the entire New Testament amount to 86,191! The miscalculation of Bishop Ellicott may be curious, but it is not wonderful, for his lordship was always noted for his random statements; and we are sure that his place on the committee might have been filled by many men far more learned, and much less liable to making blunders.

The Bishop of Ripon has licensed, to officiate in his diocese as lay-readers, Mr. Pudor Trevor, organising secretary of the Ripon Diocesan Branch of the Church Temperance Society, and Mr. Geo. Ward, secretary of the Leeds Church Defence Society.

Since the election of the chaplain, a poll of the parishioners of St. Saviour's, Southwark, has been taken with regard to a penny rate, made at a meeting of the vestry on the previous Saturday. Out of a total of 2,812, only 242 papers were deposited in the ballot box of which 181 were in favour of the rate, fifty-five against and six were declared informal. It was announced that in three weeks a meeting would be held to consider the Bishop of Rochester's proposal to place the appointment to the chaplaincy in other hands.

The Bishop of London lately admitted twenty laymen, in the chapel at Fulham Palace, to the office of lay reader. They were presented to the Bishop by the vicars of the parishes in which they were to officiate. The Bishop received those presented to him nearly in the formula of the ordinal of the diaconate. The candidates then knelt before him, when he delivered into their hands the New Testament, saying, "Take thou authority to read and expound the Holy Scriptures, where thou shalt be appointed to serve." The service then proceeded with a portion of that used in the ordination of deacons, and the benediction having been pronounced, the bishop delivered an address to the readers on the duties of their office. Among those receiving the Bishop's licence was a member of the council of the Church of England Workingmen's Society.

More than a thousand people were burned to death, and twelve thousand persons rendered homeless from the bush fires in Michigan last week. The property destroyed amounts to several millions of dollars. Over the whole of the province of Ontario, fires of a similar character have taken place, and a vast amount of property has been destroyed. It is said that the whole results from carelessness. When will the people of Canada learn that wood is of some value?

Of the late Sir William Heathcote, the Earl of Caernarvon says:—"Of all who have taken part in the public life of our day, I will deliberately affirm that no one was more truly the perfect type and pattern of an English country gentleman than Sir William Heathcote." The author of Lord George Bentinck's Life says:—"While one listened to him, it was impossible not to feel that so long as such men remained, a country party need not be without a natural leader."

Sir William was the pupil, the close friend, and at the time of the Church movement of the second quarter of this century, was the only patron of the sainted Keble. He was always deeply interested in all that concerned Churchmen; and it is almost impossible to overestimate the value set by Mr. Keble on his counsels and sympathy. On the other hand he was fully capable of appreciating the goodness and elevation of such a man as Mr. Keble, and entering into his ideas of

what was wanting in the Church, and of the principles on which improvement should be sought for and carried on.

FOURTEENTH SUNDAY AFTER TRINITY.

THE duty of thankfulness seems to be specially brought before us for several Sundays at this season of the year—perhaps on account of the abundance of temporal blessing which is usually bestowed upon mankind generally, when the fruits of the earth are gathered into the garner. The moral failing of ingratitude is of so monstrous a character that no man has a word to say in favour of it in its native unloveliness, as between man and man. Its more common and more serious phase, as between man and God, meets, however, with least disfavour among us. There is oftentimes an indistinct idea or an under-estimate of the service that He renders us. We make light of His blessings and benefits, as received from Him. The nine lepers in the gospel of this morning's Communion office, could hardly have been guilty of this at the moment of their cure. For the evil of leprosy, and the great curse of it, belonged to all positions and all privileges of society. It carried with it a moral and religious as well as a social stigma. It is a typical illustration, obvious to the senses of men, of the deep pollution of sin. Apart from the haunts of men, with his clothes rent, with his head bare, with his lips covered, the leper cried continually, hour after hour, day after day, "Unclean, unclean!"—conscious of his pain, of his banishment from the commonwealth of Israel, and from fellowship in all that Israel held dear. Taking these things into consideration, we cannot for a moment suppose that the nine lepers thought lightly of their cure, but they were perhaps too much delighted with their restored health and honourable position that they seemed to forget the gracious friend to whom they owed the restoration. And yet they had given a ready obedience to our Lord's command in showing themselves to the priest, thus proving that a thankless spirit is sometimes to be found in characters otherwise religious. The lepers, however, lost sight of their Benefactor, although they could not have thought little of their cure. Their thanklessness probably arose from carelessness. The benevolent stranger who had told them to go to the priest to be inspected, had fallen already into the background of their thought; and if they reasoned upon the cause of their cure, they probably thought of some natural cause, or of the inherent virtue of the Mosaic ordinances. In some instances the sense of being under an obligation that cannot be repaired, is viewed as a form of slavery, and the benefactor must be got rid of at all costs. There is a dark story in the annals of the Byzantine empire, which gives a painful insight into this side of human nature. The emperor, Basil, had been saved while engaged in hunting, from an enraged boar, by one of his courtiers, and Constantinople was speculating upon the honourable decorations or the substantial gifts by which the servant would be rewarded at the hands of his grateful master. But what was the astonishment, the consternation, and the shame, when it was known on the following morning, that the preserver of the sovereign's life had been ordered out to execution! The debt could not be adequately repaid, and so the creditor became a personal enemy. And this is very much like what happens when men take up with ideas

about the origin of life and the origin of the universe, which exclude the uninterrupted and loving activity of God's providential care. The sense of living under the eye of a Being to whose good pleasure they owe the gift of existence, and Who makes them a present of it moment by moment,—the sense of being unable to term, in a strict and literal sense, any one power bodily or mental, any one blessing spiritual or material, their own—this is too much; it is too fatal to their wrong headed sense of independence to their perverted notions of self-respect. And this is the secret of all the scepticism, and of nearly all the schism and heresy in the world—the pride of the human heart.

THE LATEST WONDER.

THE Theological discovery of the age, most worthy to be termed 'transcendental,' has been made by the self-constituted "P. E. Divinity School" of Toronto. It is embodied in a very brief catechism.

Question.—Are your text books the Books of the New Testament, those of Bishops Pearson and Harold Brown, with Hatch, and some few others?

Answer.—Precisely so.

Question.—How do you account for the fact that—with the exception of "Hatch"—on many fundamental points the teaching of your school is diametrically opposite to the teaching of the aforesaid books?

Answer.—"So much the worse for the Books"!!

WHAT IS "THE LAW"?

TO obey the Law is supposed to be the bounden duty of people in general. But this statement requires some qualification; for if we enter into particulars we shall find there are some people who are not expected to obey some laws. It is difficult to say what laws Bishops are expected to obey. Besides other matters we might notice, it may be observed that they are not expected to obey any law about ritual, otherwise they would be expected to wear a cope at the celebration of the Holy Communion, in accordance with the written law of the Church and with the decisions of the civil courts,—but they are not expected to obey any such law; for no one finds fault when they habitually and persistently break all the laws that can be quoted on the subject, whether written law or judge law.

Every bishop solemnly declares at his consecration, that he is "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and both privately and openly to call upon and encourage others to do the same." But having made this vow in the most solemn manner possible, he is expected to think no more about it, unless it be to act in a manner exactly contrary to the obligation imposed by the Church and promised by the bishop.

The private members of the Church are scarcely expected to be called upon to obey any law at all; for any attempt to exercise discipline with them is about the most dangerous thing an incumbent can do—as witness the case of Mr. Cook in England, and the Belleville case in Canada.

In an ecclesiastical point of view, the clergy, that is, the priests and deacons, seem to be the only persons among us who are expected to obey any laws at all; and even the clergy are not ex-

pected to obey all of them, not even some of the plainest, and some about which there can be no possibility of mistake. There never was a plainer or a more unequivocal law laid down any where, than the law of the Church which requires all priests and deacons to say daily Morning and Evening Prayer, either privately or openly; and that "the Curate of every parish church or chapel shall say the same in the parish church or chapel where he ministereth; and shall cause a bell to be tolled, that the people may come to hear God's word, and to pray with him." Now no words can be plainer or more straight forward than these, and yet no clergyman is expected to obey this law, for no one is found fault with or punished if he disobeys it. And priests as well as bishops are required by the Church to make a solemn vow that they will be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word. But priests as well as bishops having entered into this obligation and made this vow, in the most solemn manner possible, are expected to think no more about it, except for the purpose of disregarding it as an obligation imposed by the Church, and of breaking it as a solemn vow entered into by the priest. As witness the fulsome laudation of the late Dean Stanley on account of his *liberality* in patronizing any and every schism and heresy within his reach.

It is only when we come to questions of ritual (many of which are of no consequence whatever), that the clergy are expected to "obey the law." But here another most important question arises; and that is, what "law" is to be obeyed. On these questions of ritual the "ornaments rubric" is the latest written law of the Church in England, having been enacted or re-enacted in 1662; and with regard to the meaning of its terms, when taken in their strictly literal and grammatical sense, there can be no mistake. But the decisions of the civil courts have been in some cases exactly contrary to this written law of the Church; and we are told that whatever laws the Church may have enacted, the decisions of the courts form the only laws which can be enforced. But here we are met with a circumstance of the most puzzling character; which is, that the decisions of the courts are not only the strangest that can possibly be imagined, but they are absolutely contradictory to each other; so that the poor unfortunate priest, who is willing to ignore his ordination vows, disobey the written law of the Church, and obey the law of the civil Courts, is placed in a most awkward dilemma.

We will mention some of the findings of the Courts, by way of showing that we have not spoken of them too strongly.

It is now thirty-one years ago since the Gorham judgment was delivered. Mr. Gorham, vicar of St. Just-in-Penwith, had denied some of the plainest statements in the Prayer Book, and that in the plainest and most unmistakable terms. The Privy Council cast his words aside, and invented and put into his mouth a certain doctrine concerning Baptism, wholly different from what he had either stated or held, and then ruled that Mr. Gorham's "views" were not heretical. The Bishop of Exeter published a pamphlet, of which 80,000 copies were sold in a few days, in which he showed that the "judgment" was not really a judgment, but a warning; while Mr. Gorham, as soon as he got safely into his living, energetically repudiated the statement of his opinions invented by the Privy Council, on which alone they had acquitted him of heresy.

In the case of Liddell and Westerton in the year 1857, this Privy Council court decided that stone

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altars were illegal; one of the grounds of that decision being that the Second Prayer Book of Edward VI. contained "no prayer for the consecration of the elements." But that book *did* contain the said prayer almost word for word as we have it in the Prayer Book now! So much for the attention the Court had paid to the subject on which they were laying down "the Law."

In the same case, the Court ruled that the chasuble, alb, and tunicle were lawful and might be worn. But in the Purchas case, in 1870, it decided that they are unlawful and may not be worn!

In this same Purchas case, moreover, the Court said that "neither the Eastern nor the Western Church had—as far as they were aware—any custom of mixing the water with the wine apart from and before the service." But it is a well known fact that it has been and is the custom of seventy-three millions of Christians of the Eastern Church; that it was the practice in England under the Sarum Use, and is so to this day among many of the Religious Orders on the Continent of Europe: And after admitting that our Blessed Lord Himself is believed to have used the mixed chalice, they proceeded to prohibit it in the Church in England.

In the Purchas case—in order to get rid of Bishop Cosin's authority as regards the position of the celebrant—the Privy Council court asserted as an historical fact, that certain Visitation Articles were issued by him in the year 1687; whereas in 1687 Bishop Cosin had been dead fifteen years! In the same case the Court ruled that the words "it shall suffice" to use a certain thing, mean "it shall be illegal to use anything else."

In the Ridsdale case, the same Court decided that the words "shall be retained and be in use," mean "shall be abolished and shall not be in use;" a conclusion at which they arrived by presuming that certain "orders," as Archbishop Parker called them—otherwise called "advertisements"—issued by him in 1566, unsigned by the Queen, and without any thing to give them legal validity, not only had the force of law, but were also endowed with so subversive a vigor as to repeal an Act of Parliament passed a century afterwards, in 1662.

In Mr. Bennett's case in 1872, the Court found nothing to condemn in point of doctrine, but gave him a scolding nevertheless; like the Flintshire jury, that found the accused party "not guilty" but recommended him not to do it again.

In Mr. Mackonochie's case in 1868, the judgment was based on a novel rule of construction peculiar to themselves, and of which the Privy Council deserve to have the credit for all time—viz. that "omission is prohibition"—that when a rubric omits to provide for doing a certain act, it prohibits that act from being done: so that, according to this ruling, the priest who takes a child into his arms to baptize him ought to keep it there for ever, because there is no direction that he is to return the child again.

Here then, we have from this English court false history, false reasoning, false law, and a subversion of the most elementary principles of justice. It is no wonder that the late Sir John Coleridge and the late Chief Baron Kelly should speak of some of these judgments in terms of stern reprobation as "annulling the rubric which it professed to interpret," as "a judgment of policy and not of law;" and that even the late Lord Chancellor should have been compelled to confess that neither laymen nor lawyers could reconcile some of them with each other.

The key to all this contradiction and tergiversa-

tion was given by Lord Cairns in the House of Lords on the 3rd April, 1872; on which occasion he distinctly stated that the so-called Judicial Committee "is not a judicial body, but is merely—as a portion of the Council—a consultative assembly," which he declared was a thing quite beyond a doubt. That is to say, they met together with the understanding that they were to consider, not what the Law is, but what it ought to be!

This article was written before the Keswick case in the Diocese of Toronto, came up, and consequently could have no intentional reference to it. Our object is to show that the decisions of this wonderful court—the so-called "Judicial Committee of the Privy Council"—are so contradictory and so manifestly false that it is useless to attempt to be guided by them; although their extraordinarily phenomenal character is such that, we doubt not, a couple of thousand years hence they will be quoted at full length, in order to show that the nineteenth century of the Christian era was one of the darkest ages of the world's history.

We ought to be thankful here in Canada that we need not feel ourselves subject to a court that can go about its work in so slovenly and one-sided a manner. We have our Provincial Synod that has or can have its canons about all these matters. Although we hold that, except as far as these things may conduce to reverence and fervency of worship, many of them belong to merely non-essentials—matters chiefly of taste, feeling, and habit. But, inasmuch as the two extreme parties in the Church regard them as things of the greatest importance, perhaps the sooner the Provincial Synod enacts the requisite canons the better.

CATHOLIC CATECHISM.

III.

Q. Does not Christ say, "Search the Scriptures?"
Yes. But that he did not authorize thereby private interpretation is evident from:

a. When He spake, there were no Scriptures but those of the Old Testament.

b. And He said, "The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not."

Q. By what marks is the true Church to be known from the many so-called churches that spring into existence?

1. The true Church is that founded by Christ, and continued by His apostles and their lawful successors in office.

2. It must hold the doctrines of the Apostles. The Catholic Church fulfils these necessities. Other so-called churches do not. Their founders are men.

The "Lutheran church" was founded by Martin Luther.

The "Presbyterian church" by John Calvin (a layman) and John Knox.

The "Methodist churches" by the followers of John Wesley (not even by Wesley himself).

So with the Irvingites, Swedenborgians, Baptists &c. &c.

Each of these churches has rejected some portion of the doctrine (teaching) of the apostles as a three-fold ministry; Sacramental grace, Baptismal Regeneration; Infant Baptism, Confirmation, Ordination, Apostolical Succession; The Sacrament of the Lord's Supper; The real presence of The Christ therein, Baptism, and many other doctrines.

Each "church" is founded upon denial of Catholic doctrine, and many have added to the doctrines of the apostles.

Q. Is the Catholic Church a term equivalent to Roman Catholic Church?

No. Even the council of Trent does not call it so, but styles her, the Holy Church of Rome. N.B. Catholic means universal. The terms Roman and catholic are contradictory; the former term refers to special locality, the latter to that which has no special locality. A church cannot be catholic and Roman.

Q. What then is the right title of the so-called English Church?

The Church of England, so named in all statutes and public documents; meaning thereby the Church which was founded and has since existed in England and her possessions.

Q. Was there ever a Roman Catholic (?) church in England?

No; never.

1. In all state, public, and ecclesiastical documents extant, notably Magna Charta, she is called The Church of England.

2. There were bishops, priests, deacons, and communicants in the Church of England (or Britain) before S. Augustine, the first Roman priest, had landed in England.

3. S. Augustine was consecrated bishop, not by the Bishop of Rome but by the Gallican Bishop of Arles.

Q. Did not the Bishops of Rome at one period appoint the Bishops of England?

Partly so. For about 800 years a constant struggle was proceeding between the National party and the Papal party in the Church of England; and the latter was on many occasions so strong, as to enable the Bishops of Rome to appoint, or approve, and invest the Bishops of England. This began in the 18th century, but ceased altogether in the 16th century.

Q. Is the Sovereign of England the head of the Church of England?

No.

Q. What title does the Queen then hold officially in the Church?

Defender of the Faith.

Q. Was Henry VIII. head of the Church of England?

He wished to be so called, but the title was never granted him in any absolute sense, or per-

Q. What position do the Roman Catholics hold in England?

They are schismatics.

N.B. For eleven years in the reign of Elizabeth there were no bishops or priests in England that acknowledged any foreign spiritual jurisdiction. In 1570 some priests left the Church of England; and, still living in England, gave an adherence to the foreign Bishop of Rome.

Hence: The first schismatics from the Church of England were the Roman Catholics; who in 1570 A.D. became a distinct sect in England.

The first dissenters from the Church of England are the Romanists of England.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

AMULETS AND CHARMS.

LXIV. The mechanical appliances (in no respect differing in theory or principle from the charms worn by an African savage) which are intended either to avert temporal dangers which God's love or providence will not avail to keep aloof without them, or to secure the salvation of those who wear them, are very numerous, and only a small sample can be offered here.

a. The Carmelite Scapular, miraculously bestowed on St. Simon Stock by the Blessed Virgin, which consists of two small pieces of stuff bearing her image and device, confers on its wearers (1) a share in the merits of all good works done throughout the whole Church, and in those of all confraternities in existence up to the reign of Sixtus IV. (2) Absolute immunity from hell, for those who wear it when dying, save in the case of such as die in wilful and obstinate rebellion against religion. (3) The Blessed Virgin Mary promised Pope John XXII. that she would go herself every Saturday to

Purgatory, take out any Scapularists who, having died in the previous week, might be there, and bring them straight to heaven. This is vouched for by that Pope in the *Bulla Sabbatina* of 1822, and confirmed by Popes Alexander V., Clement VII., Pius V., Gregory XIII., and Paul V. ("Glories of Mary," p. 208.) If this be true, why do not the Roman authorities *oblige* every one to have a Scapular—as in Spain every one *must* take out the "Bull of the Crusade" in order to gain any indulgence,*—and so keep Purgatory practically empty, besides filling heaven with continuous rapidity? This Scapular is popularly used to protect from drowning also, and various other perils.

b. The Cord of St. Francis (the only *obligation* of which is the actual wearing of the cord, which may be of thread, cotton, linen, or hemp, though certain prayers may be added) obtains for its wearers (1) every time they say six Paters, Aves, and Glorias, *all* the indulgences of the Holy Land, of all the churches of Rome, Assisi, &c., that is, "thousands of years of plenary indulgences, and more than a hundred thousand years of partial indulgences" "more than enough," we are told, "to deliver thousands of souls from Purgatory every day." (2) Every time of communicating, plenary indulgence; and if Psalm xx., *Exaudiat*, and a few short prayers be added, "*all the indulgences, plenary or partial, of all the sanctuaries of the earth*"; while people who are too ignorant to say or read the Psalm and Prayer may compound by saying three Paters and Aves for the Pope's intention. (3) Six times a year a general Absolution can be obtained, which secures the "*complete restoration of Baptismal innocence*." Here it may be fairly asked, how it is, between this cord and the Scapular, any souls are left in Purgatory at all? (for Mgr. de Segur says that "the zeal of *one* Tertiary of St. Francis is able to empty purgatory") and what is the object of encouraging pilgrimages to La Salette, &c., if all the indulgences of those shrines can be gained in five minutes in one's own room?

c. The Medal of St. Joseph arrests conflagrations, and works miraculous cures on those who wear it.

d. The Medal of St. Benedict secures from all diabolic and magical attacks, cures surgical cases, purifies the water of an undrinkable well, fructifies barren fruit-trees, and saved from shells during the siege of the Commune all the houses in Paris where people hung it up in the windows, &c.

e. The *Agnus Dei*, a small wax medallion, obtains for those who wear it security from spiritual languor, purges venial sins, and cleanses the last traces of confessed sins. It puts devils to flight, protects from sudden death, confers temporal prosperity, assures safety and victory in battle, is an antidote against poison, checks the spread of epidemics, lulls storms and hurricanes, rescues from shipwreck, and delivers safely in child-birth. Unfortunately this valuable article is rather expensive, and confined chiefly to the richer class of purchasers, as only the Pope can bless it, and that usually at long intervals, so that the supply is limited.

f. But a little model of St. Peter's Chains, which has touched the original relic, and thereby imbibed part of its virtue, can be had for a shilling, and worn as a watch-guard, bringing its wearer the benefit of many indulgences . . . (Lafond, "Histoire des Chaines de St. Pierre." Paris, 1868.)

g. Another model of the chemise of the Blessed Virgin, preserved at Chartres, according to Cardinal Pie, will protect the duellist who wears it from his adversary's sword . . . (Huguet, "La Devotion de Marie en exemples," II., 580. Paris, 1868.)

h. Articles which have touched the stole of St. Hubert preserve from insanity and hydrophobia.

i. The water of Lourdes not only works miraculous cures, but a number of students at a competitive examination, who had taken the precaution to *dip their pens in the fountain*, all passed, and several with honours, by means of the papers written therewith ("Miracles de N. D. de Lourde," p. 85); while the water of La Salette is not less vaunted, albeit Mgr. Gaume has written a book on "Holy Water in the XIXth Century," to which Pius IX. accorded a brief approval, and which goes far to show that any ordinary village priest can manufacture an article just as efficacious as the miraculous springs of Lourdes and La Salette, besides being very much cheaper. One cannot

fairly ask for more than restoration from sickness, resurrection from the dead, remission of venial sins and of temporal penalties due to sin, complete baffling of evil spirits, and expulsion of epidemics. And all this, we are informed, holy water can do.

With regard to the numerous miracles alleged as having been wrought at Lourdes and other places, it is to be observed that, without any inquiry into the reality of the alleged events, or their cause, natural or supernatural, if that reality be attested, they altogether fail to conform to St. Paul's canon on tongues, namely, that "they are for a sign, not to them that believe, but to them that believe not" (1 Cor. xiv. 22); whereas these Roman miracles are always wrought amongst enthusiastically credulous believers, and largely aid in the generation of unbelief amongst all others.

* This Bull costs two reals, = 5d., and its possession confers amongst other privileges the right to eat meat on nearly every fasting day in the year, except certain days in Lent, and four vigils. See Meyrick's "Practical Working of the Church in Spain," pp. 810,814.

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

DANVILLE.—A very successful promenade concert was held in the Town-hall on the 80th ult., in aid of the Finishing Fund of St. Augustin's church, netting sixty-five dollars. The refreshment tables were presided over by Mrs. Farley and Mrs. Petry, assisted by several young ladies. The audience included a large number of friends belonging to the Congregationalists, Presbyterians, Methodists, and Roman Catholics, thereby showing their good-will towards the cause. Ten vocalists assisted, seven of whom were outsiders, and one a Roman Catholic. A piano duet by Miss E. Turnor and Mr. Petry was brilliantly executed, eliciting much applause. The Rev. H. J. Petry gave two readings, "A night with a baby," and "The origin of roast pig," by Charles Lamb, which seemed to amuse the young folk. The concert broke up about 11.30, every one seeming highly pleased with the entertainment. A short time ago Ira E. Doying, Esq., of New York city, and formerly of this parish, offered the congregation five hundred dollars, if a similar sum would be raised, towards finishing the church. The offer was immediately and gratefully accepted, a subscription list opened, and, with the aid of the concert, the amount has been raised. St. Augustin's church was built twenty-one years ago, through the indefatigable efforts of the Rev. M. M. Fothergill, then resident missionary of these parts, and whose name and labours are yet affectionately remembered by all, classes in the mission.

TORONTO.

The Churchwomen's Mission Aid Society will meet on Friday the 16th instant at their rooms, at the Mechanics' Institute at two o'clock p.m.

Holy Trinity.—As a complimentary return for a visit the choir of the Holy Trinity paid to Buffalo, a little while ago, on Sunday last the Buffalo choir paid a visit to Holy Trinity. All the services were of a festive character, and the church was appropriately decorated for the occasion. In front of the lectern was a floral cross, the altar, reading desk, lectern, and pulpit, being wreathed in flowers. The font was tastefully adorned and surmounted with a floral cross. There were about ninety communicants at the early morning celebration—the Rev. Charles Darling being the celebrant, and the Rev. Dr. Davies the assistant.

At 11 a.m. Matins, the service was full choral. The Rev. John Pearson intoned the prayers. The lessons were read by the Rev. Dr. Davies and the Rev. Mr. Squires, of Gore's Landing. The musical performances were most creditable to Mr. Plummer, who has taken almost infinite pains in training the choir. The Psalms were sung to Gregorian tones, as a matter of course—no other music being known to true Churchmen. Dr. Davies was celebrant at the choral celebration, with Revs. John Pearson and Mr. Squires as assistants. The introit was "The Heavenly word proceeding forth;" the anthem during the offertory, "Christ our Passover." The post-Communion hymn was, "Therefore we before Him bending," and the recessional hymn, "Nunc Dimittis."

At Evensong the united choirs numbered fifty-eight voices. The Revs. W. S. Darling, J. Pearson, C. Darling, Dr. Davies, and Mr. Squires, united in

the service; and Mr. Plummer, as usual, presided at the organ. The Rev. J. Pearson sang the prayers up to the end of the third collect. The proper Psalms were sung antiphonally with great precision and with good effect, and showed, as we have already observed, that the organist of Holy Trinity had trained the choirs well. The Rev. Dr. Davies read the first lesson, and the Rev. Mr. Squires read the second. The Psalms and canticles were, given to Gregorian tones—as in the morning. The office hymn was "The Church's one Foundation," which was sung with magnificent effect. The Rev. C. Darling said the prayers after the third collect. The hymn before the sermon was, "Holy, Holy, Holy," which was very finely rendered. The Rev. W. S. Darling preached on 2 Kings vi. 17—"And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." During the offertory the anthem "Rock of Ages" was sung with fine effect. At the presentation of the alms, the doxology was sung. The recessional hymn was, "Son of my soul." The united voices of the choir and congregation made this hymn most impressive, the last verse of which was sung by the congregation alone, the choir having gone into the vestry.

The whole service was most successful in a choral point of view, and was well calculated to produce a deep and permanent impression on the vast crowds then assembled. We scarcely need say that there were hundreds outside the Church who could not obtain admission.

RINGWOOD.—A lawn party was held on the ground of Mr. G. H. Silvester, of this place, on the evening of the 2nd inst., in aid of the building fund of the church at Stouffville. It was most successful in every respect, being the largest ever held in this neighbourhood. The weather was perfect, and so was the enjoyment. The grounds were beautifully lighted up with Chinese and other lanterns. The sweet strains of music, by the Lemonville brass band who kindly gave their services, made the occasion one to be long remembered by all who were present. The success of the party was mainly owing to the efforts of Mrs. and the Misses Silvester, Mrs. Pinnock, Mrs. Button, Mrs. Bennett, and the Misses Graham; ably seconded by Messrs. G. H. Silvester and H. Pinnock, wardens, Wm. and G. Silvester, W. and F. Button. The proceeds amounted to about eighty-five dollars. Sufficient promises and subscriptions have been received to warrant us in proceeding with the building of our church as soon as a satisfactory tender can be obtained.

SCARBORO'.—Christ Church Sunday school had a very fine pic-nic at Victoria Park on Saturday last. The large number of children present showed a flourishing school. The parents and children arrived on the grounds about 11 a.m., and after enjoying themselves in the various amusements of this delightful park, chartered the steamer Dagmar, and steamed for Toronto. Here a stoppage was made long enough to visit many parts of the city, when they again steamed away on the beautiful and glistening lake, and reached the Park about 4 p.m. After again partaking of refreshments, and amusing themselves for a couple of hours, the whole party left for their homes, delighted with the day's outing.

HALIBURTON RURAL DEANERY.—The annual visitation and missionary meetings of the western portion of this district commenced at Kinmount on Wednesday, 81st ult., by public service and addresses in the Union church, at eight o'clock. An attempt made to hold a meeting at four p.m. in St. James church, Galway, failed in consequence of the extreme heat and gloom from the dense smoke, and the absence of most of the congregation, "out fighting the fire." The meeting at Kinmount was fairly attended, notwithstanding the fire panic, and suitable and interesting addresses, after the opening service by the missionary, the Rev. John Burkitt, were made by the Rev. Dr. Smithett, Rural-Dean, and Messrs. Avant, of Bobcaygeon, and Jones, of Minden. The parsonage here, thanks to kind friends abroad through the diocese, is quite comfortable, requiring only some \$50 more to make it complete for the missionary's use. It is also proposed to clapboard and glaze St. James' church anew for winter comfort. On Thursday, September 1, the deputation proceeded to Minden, the appointment at St. Stephen's, Stanhope, at 2 p.m. of that day, having to be revoked in consequence of the devastation caused by the bush fires and the lack of safety in travelling the upper part of the Bobcaygeon road and the Peterson line. In the evening at eight o'clock the address was made to a small congregation, (the universal fear and cry of fire keeping the country portion of the parishioners at home), by the Rev. Dr. Smithett, the chair being occupied by the incumbent who conducted the devotional exercises. A proposition is on foot to restore St. Paul's church, and

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put on needed repairs before the winter sets in, while the parsonage has been greatly improved by the outlay of some \$40 in painting, papering, etc. The mission, on the whole, after the long desertion experienced, is encouraging and prosperous.

The attendance at St. George's, Haliburton, on Friday evening, the 2nd inst., was excellent, and the meeting passed off admirably. The Rev. George Ledingham conducted the public service and occupied the chair, and addresses were made appropriate to the occasion by the Rural-dean and Messrs. Jones and Avant. The St. George's church has been lately re-painted on the outside, the first time since its erection, some twelve years ago, and present a pleasing picture on entering the village by the train. In addition to his labours outside, in Dysart and Guilford, Mr. Ledingham has just opened a promising station some twelve miles south-east, in the township of Monmouth, off the Buckhorn road. The Haliburton mission is accomplishing all that can possibly be expected.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office during the month of August, 1881.

MISSION FUND.—*Offertory Collections*.—West Flamboro' \$8.80; Stewarttown \$2.20; Stoney Creek \$4.07; Bartonville \$2.98; Thorold \$16.50; Port Robinson \$10.47; Dunnville \$8.00; Port Maitland \$2.50; South Cayuga \$2.50; Queenston 2.45; Elora and Alma \$4.00. *On Guarantee Account*.—Harriston \$88.88; West Flamboro' \$65.00; Cayuga \$125.00; Drayton \$22.00; Acton \$56.92; Rochwood \$25.00; Eramosa \$16.50.

ALGOMA FUND.—*Day of Intercession Collections*.—Thorold \$6.90; Port Robinson \$2.51.

STONEY CREEK.—Harvest thanksgiving was held in this parish on the 7th inst. In the morning, there was a celebration of the Holy Communion. In the evening, Evensong full choral to Tallis' festival responses was sung in the Church of the Redeemer, when besides the clergy, the choir of Christ Church cathedral, Hamilton, was present, under the leadership of Mr. C. Robinson. Rev. T. Smith of Tapleytown, preached.

GEORGETOWN.—The annual harvest festival was held in St. George's church, on Thursday the 8th, when a large congregation assembled to join in the hearty service. The Rev. James Carmichael preached an earnest and appropriate service, and the offertory amounted to sixty dollars. After the service there was a large gathering in the parsonage grounds. The Rev. Mr. Cook having extended an hearty invitation to all. The church was tastefully decorated with wreaths of grain and the chancel presented a beautiful appearance it being arrayed with fruits and flowers.

ALGOMA.

From Our own Correspondent.

The Rev. Wm. Crompton has gratefully to acknowledge \$5 from "L" living in N. S., also £1 sterling from Miss Curtiss, Brighton, England, "to be used for any purpose you think will assist in the work of your mission."

ROSSEAU.—The incumbent begs to acknowledge with hearty thanks the valuable services of the following clergymen from different dioceses who kindly officiated during their stay at the above place. Viz.: the Revs. J. P. Sheraton, Vincent Clementi, W. F. Pigott, C. W. Paterson, J. Langtry, J. Carmichael and C. H. Mockridge. The Rev. S. Jones finding a strong force of clergy at Rosseau betook himself to Port Carling for the Sunday, where he was able to give a service to those who would otherwise have been without. The incumbent acknowledges with thanks the sum of \$2.00 from the Rev. C. H. Mockridge towards the parsonage fund. Sept. 11th, 1881.

It is only by looking unto Jesus that we can hope to follow Him.

He that sees the finger of authority held up, sees reason enough to obey.

There often comes a long and sharp winter, between the sowing time of prayer and the reaping.

God forgive me this great unthankfulness, for this exceeding great mercy that He chooseth me for one in whom He will suffer.

Family Reading.

PEACEABLE FRUIT.

"Nevertheless, it yieldeth the peaceable fruit of righteousness." Hebrews xii. 11.

WHAT shall Thine "afterward" be, O Lord,
For this dark and suffering night?
Father, what shall Thine "afterward" be?
Hast Thou a morning of joy for me,
And a new and joyous light?

What shall Thine "afterward" be; O Lord,
For the moan that I cannot stay?
Shall it issue in some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall Thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love—
Shall this be my lasting gain?

What shall Thine "afterward" be, O Lord?
How long must Thy child endure?
Thou knowest! 'Tis well that I know it not!
Thine "afterward" cometh—I cannot tell what,
But I know that Thy word is sure.

What shall Thine "afterward" be, O Lord,
I wonder and wait to see,
(While to Thy chastening hand I bow),
What "peaceable fruit" may be ripening now—
Ripening fast for me!

THE SIEGE OF LICHFIELD.

CHAPTER VIII.

THE NIGHT ADVENTURE CONTINUED.

AFTER a few minutes' rest, in order that she might recruit her strength, Catharine declared herself ready to proceed. "We need not walk so fast now," said Henry, "as I trust that we have escaped immediate danger, and we have some distance yet to go." They continued to walk along the footpath, a path which they had often traversed together in pleasant, peaceful days; but now, alas, how changed was everything!—until, after half an hour's walking, they approached a small farm-house with outbuildings. Two dogs, which were chained up in the yard, immediately began to bark loudly. "Down, Rolla! Ranger down!" said Henry; and the setters, hearing the voice of their master, crouched down and gave a low whine of recognition. Henry with his companion crossed a small yard, and was surprised to find the door of the house ajar. He paused for a moment, and then passed the threshold cautiously; but all was dark and lonely, save a glowing light which proceeded from a few embers smouldering on the earth. These he raked together, and fanned till they sent forth a flame, after which he lit a candle which he found on the table. It was now evident that several persons had lately been there. The room was in much confusion: fragments of food lay scattered on the table; and the whole place presented a marked difference from the clean and tidy appearance which it generally exhibited.

"Alas!" said Archbold, "I fear this is no place of safety. Plunderers have been here, and may be still prowling near us. We must be gone: but where to fly, or how to travel? Let us see if we can find the horses."

Requesting Catharine to remain for a few minutes where she was, he took up the lantern, and went to the stable. This also was open, and no horses were to be found; but in one of the stalls lay a man in a wagoner's frock, his clothes much torn, and his face covered with blood.

"Ah! poor Roger," said Archbold, groaning bitterly, "what! have they killed thee in defending thy master's property? Villains! ruffians!"

Henry moved the lantern towards the bloody features of poor Roger, and was about to raise him from the ground, when Roger suddenly started up, looking wildly around, and seized a staff which lay near him, exclaiming—

"Hold off now, I say! you shan't have the horses; they're master's!"

Henry was rejoiced to see that his faithful servant

was alive, though still stupified from his bruises; and soon made him understand who he was, and inquired if he were much hurt. Roger stretched his limbs, and rubbed his head, and looked rather woefully, at his bloody hands.

"Not much hurt, master," said he; "but I'm afraid they've got the horses. There were six on 'em,—what could I do? I stood against them till they knocked the sense out of me with the but end of their guns. 'Tis as well they did not knock the brains out o' my head for good."

However, Roger luckily had his brains entire, and a pretty good share of them for a countryman, as Archbold well knew. He therefore explained to him the circumstances under which Miss Morley and he had taken refuge at the farm, and his fears that it was too near the neighbourhood for safety, and that Catharine must move farther off; but he knew not where to take her. Roger pondered for a moment, and then said,—

"The best place I can think of is my father's cottage, the old lodge at Hopwas. It is a poor place to be sure, for a lady; but it's out of the way, and that's what you look to most I reckon."

"Good, Roger, good; but how shall we get her there?"

"There's grey Betsy in the field, if the round-heads have not taken her away: mistress can ride on her."

Archbold approved of Roger's plan and as he had pledged himself to return to the garrison if possible that night, he resolved to entrust Catharine to trusty Roger's guidance; being confident that he could not commit her to a more honest defender. As he was explaining the plan to Catharine, a light step was heard cautiously descending the staircase which led into the kitchen, and the good-humoured and comely face of Peggy Woodward was seen peering into the kitchen. She had heard Archbold's voice, and had ventured from the hiding-place where she had concealed herself when the soldiers entered the house. With her aid Catharine was soon equipped in a plain russet gown, and furnished with such other apparel and necessaries as suited her present condition. By this time Roger had brought the grey pony to the door, with a pillor on her back; and Catharine mounted for her journey.

In comparison with her condition a few hours before, her present circumstances were indeed most happy. But, alas! considered in themselves, they were sad and sorrowful. Her father separated from her and thrown into prison, subject, it might be, to insult and outrage; her lover exposed to a thousand perils; herself flying in a dark night to an uncertain place of refuge, not knowing what awaited her, or how long she might remain separated from her dear friends—enough danger and sorrow remained to make her almost despair. Trusting, however, to the protection of Him who had already saved her from more imminent peril, she drove away desponding thoughts, and hoped for the best.

Henry could not bring himself to leave her until he had accompanied her a considerable distance on her journey, when, mindful of his duty, and after giving many charges to her guide, and many promises to Catharine that he would do all he could to insure her father's safety, he prepared to return; and the lovers, taking a tender farewell, and commending each other to the protection of Heaven, at last reluctantly separated.

The night was now far advanced. Archbold conquering his grief, set forward towards the garrison with a quick step; and Catharine's safety being thus provided for, he addressed his thoughts to the prospect before him, and the best means of getting safe back to his post. The footpath, along which he walked, lay for a short distance by the side of the high-road from Derby, and Archbold's ears soon caught the sound of horses in the distance. Being anxious to learn the cause, and convey back what intelligence he was able, he stood still until the horses approached, and became aware of a very considerable body of troops, not less, as he conjectured, than five hundred men, partly horsemen and partly infantry, passing along the high-road, whom, from the few observations which he heard as they passed, he perceived belong to the parliamentary army, evidently on their march to Lichfield. This was no pleasant information, for the rebels in the town already far outnumbered the force in the garrison.

As soon as they had passed, Henry pursued the footpath, which now struck across the fields, and thinking to avoid the danger of an encounter with any of the soldiers who occupied St. Chad's, he made a short circuit by Gay Lane. But here, to his surprise, he found anything but the solitude he expected. Men were moving to and fro, and appeared busily engaged in making preparations for the next day's assault.

Henry climb up a high bank into a garden overlooking the lane, from which he could discern what was going forward. As he stood, he felt a hand laid on his arm, and a low voice said, "Master Archbold, is it you?" Henry recognised the voice of Samson

Shorthose, the occupier of the garden, whom he knew to be a staunch royalist.

"How came you here, Samson?" said he in a whisper.

"I was not able to get into the garrison," said the other, "on the day before yesterday, when they took the town: and I have kept close at home ever since; but it is no longer safe; the roundheads are making search every where for the royalists, women and men and all; and declare they will set them before them to-morrow, when they storm the Close, so that if the garrison fire, they shall kill their own friends. They are desperately hurt at the death of Lord Brooke. It was thought at first that they would have plundered the town, and gone back to Warwick. But some of the officers managed to keep them quiet; and now they swear they will hang Dumb Dyott at the top of the great spire. Captain Fox went post-haste to Derby for Sir John Gell, of Hopton; and he is expected every hour, and more artillery from Coventry. It is said their intention is to begin by a feint at scaling the walls here on the north-east, and make the main attack at the west gate."

"Is your intelligence sure?" said Henry.

"It is what they talk of in the town."

"However, it is well to be prepared for it."

At this moment a party of men passed along the lane, carrying long ladders and planks, and coils of rope, which seemed to confirm Shorthose's information,—so far, at least, as related to the attempt to scale the Close on the north side.

"Shorthose," said Henry, "what say you to taking a journey to-night on the King's service?"

"I must take myself off somewhere, before day-break," said the other; "and if I can serve the King, so much the better."

"Go, then, to Colonel Hastings, at Rushall," said Archbold, "and tell him what the enemy are about. Most likely you will find some friends in Rushall fort, who will vouch for you to be an honest man; as any one who knows you, I am sure, will do. Tell Colonel Hastings, that if he would serve the King's cause, he will do well to have a troop of fifty or sixty men, or more if he can spare them, by about noon to-morrow, at the Cross-of-hands, and keep quiet until he sees a red flag hoisted on the Tantany spire; then let them charge up the Barbican street. If the flag is not hoisted, he can draw off his men without being discovered."

Shorthose, delighted to be of use, promised Archbold to do exactly as he directed, and they parted.

The attention of the roundheads being engaged in their works, Archbold went down cautiously into the moat at the upper end, and crept along it until he came to the spot where his friend was patiently waiting his return, and got up without difficulty into the Close by the same means by which he had descended. "Thank God," said Henry, grasping his friend's hand, "I have got her off safe; I will tell you all about it presently. But now I must go to report to the governor what I have seen. We are like to have sharp work of it to-morrow; but I hope we shall match them yet."

Archbold went immediately to the governor's lodgings. Poor Lord Chesterfield was suffering from a fit of the gout. However, he controlled his pain as well as he could, and listened patiently to all that Henry had to relate. His lordship pondered for a while, when he had heard the statement, and at last said, "Your information seems probable. 'T is well we know their intentions, that we may be prepared to meet them. How sayest thou, Lieutenant Archbold? thou art a man of judgment, and knowest the locality, what steps shall we take?"

"So please you, my lord!" said Henry, "I know every inch of the ground, and, with your lordship's permission, will state what appears to me to be the best means of meeting the attack."

Archbold then explained to the governor the exact nature of the ground, and the means which he thought likely to be the most effectual to defeat the attempt which was meditated.

"Your plan is good," said his lordship; "I will take care that due preparations are made. Now, go and get some rest. We cannot do without your aid. An hour before sunrise you shall be summoned."

(To be continued.)

STRONG FOUNDATIONS.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do and then perhaps you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand: "go and be crucified, and then be buried, and then rise again the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the officer, crestfallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily and clearly proved than the resurrection of Christ from the dead." And says another, a distinguished jurist: "If human evidence ever has proved, or ever can prove anything, then the miracles of Christ are proved beyond the shadow of a doubt." And yet the miracles and resurrection of Christ prove His divinity; and as Napoleon said, "His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science."

And on this strong foundation it is that Christianity and the Christian's faith rest. And how absolutely immovable that foundation is, how absolutely convincing the evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles as Christ did throughout Jerusalem and all Judea in the presence of thousands and tens of thousands, both enemies and friends.

It is most assuring as well as comforting thought, that this external evidence from without can never be shaken while human testimony has value of meaning. And when we add to this internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the gospel is true, just as the hungry man knows when he is fed, or the thirsty when he has drunk—just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's word and all that rests upon it shall abide for ever.

WEARING BRIGHT FACES.

"Why don't you laugh, mother?" said a three-year-old daughter as her mother, with rather clouded countenance, was dressing the little one. The earnest tone of the child provoked the wished for laugh, and the little heart was happy.

Ah, mothers, I fear we do not laugh enough! The housekeeping is so onerous, the children so often trying to nerve and temper, the servant most exasperating, and even John, kind good husband as he is, cannot understand our vexations and discouragements; and so, wearied and worried, we often feel that it is too much for the household to depend on us, in addition to all our cares, for social sunshine as well. Yet the household does, and it must. Father may be bright and cheery, his laugh ring out, but if mother's laugh fails, even the father's cheerfulness seems to lose much of its infection. In the sad but forcible lines of Joanna Baillie's dramas:

Her little child had caught the trick of grief,
And sighed amid its playthings—

we may catch a glimpse of the stern, expressed life at Bothwell Manse, where "the repression of all emotions, even the gentlest, seems to have been the constant lesson." I remember well hearing a lady say: "When a child I used to wish so often that my mother would look cheerful."

Then laugh, mother, even if you do feel almost too weary even to exert the facial muscles, and you have to make a pitiful effort which comes nigh bringing tears instead of a laugh. You will feel the better for the effort, and so will the children. The little ones, unconsciously to you and to themselves, are catching the very phase of countenance which will go far to brighten or cloud some future home.

Then laugh, mother—parlour, nursery, and kitchen will feel the effect of your smile or frown. The cheery laugh of a mother goes down through generations as well as her frown, and when the mother's eyes are closed, and lips and hands forever still, there is no sweeter epitaph which children and friends can give than, "She was always bright and cheerful at home."

IT'S WHAT YOU SPEND.

"It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee's to be rich or not." The advice was trite, for it was Franklin's in another shape—"Take care of the pence and the pounds will take care of themselves." But it cannot be too often repeated. Men are continually indulging in small expenses, say-

ing to themselves that it is only a trifle, yet forgetting that an aggregate is so serious that even the seashore is made up of pretty grains of sand. Ten cents a day is even \$36.50 a year, and that is the interest of a capital of \$600. The man that saves ten cents a day only, is so much richer than he who does not, as if he owned a life estate in a house worth \$600; and if invested quarterly does not take half that time. But ten cents a day is child's play, some one will explain. Well, then, John Jacob Astor used to say that when a man who wishes to be rich has saved \$10,000 he has won half the battle. Not that Astor thought \$10,000 much, but he knew that in making such a sum, a man required habits of prudent economy, which would keep him advancing in wealth. How many, however, spend \$10,000 in a few years in extra expenses, and then, on looking back, cannot tell, as they say, "where the money went to." To save is to get rich. To squander, even in small sums, is the first step towards the poorhouse.

PARENTS AND CHILDREN.

THERE are few mothers who grudge any expense of governesses and masters; but having done that, they think they have done enough, and they expect well cultivated minds to spring up from the money they have sown. But no: to work upon the mind of a child you must have moral influence, as much as to work upon the mind of a grown man. And there is no moral influence like that of sympathy and affection; and there is no sympathy and affection like that of a mother. The natural thing would be for the mother to nurse and teach her own offspring. Our state of society prevents this being entirely the case. But the great object in education should be to act upon the grand principles of human nature, and not upon any mere conventional laws; to cultivate the child's nature, to train them as they are, and not to send them forth into the world merely the living impressions of form and custom.

There are some people who never treat children with any seriousness. If they ask a question they are answered with a joke; if they do anything wrong, the subject is treated with the height of merriment. Everything connected with the child is made the subject of eternal ridicule, till you would hardly know whether it is an ape or a reasonable, thinking, feeling, immortal being, who is alluded to. There is a great difference between this and a little good-humoured and affectionate railery, which may be extremely useful in forming the character, and giving decision and self-possession. A child may be laughed out of a bad habit, which scarcely deserves severer reprehension, and a child may learn to be rather glad than sorry if anything he has said causes amusement; and so long as all this is done with perfect good humour, and the child is not made to feel as if he has sunk in the estimation and regard of those around him, it will be advantageous thus to bring him up without too great sensitiveness about being laughed at.

A WORD ABOUT CONTRADICTING.

No one likes to be contradicted, even when contradiction is absolutely necessary. A few resolutely amiable souls may bear it without visible demonstration of annoyance, but such cases are uncommon and exceptional, and only serve to prove the rule. But too often it happens that contradiction is not only unnecessary but superfluous, as a few samples will prove.

Miss A. and her sister are calling, and Miss A. is speaking of the death of a mutual friend. "Yes, I saw her in July for the last time!" says Miss A.; whereupon her sister immediately interrupts with, "Oh, no, you are mistaken, you saw her in August; I remember very well it was the first day of August."

"Well, in August, then," says Miss A., accepting the correction, and going on with her story. "She seemed very well, and yet it was just one week afterwards that she was taken with—"

"Oh, no, it was eight days after you saw her; you said so at the time," breaks in the accurate sister once more.

Miss A. finally closes the narrative by saying: "And she left such a young family! the baby is only a year old now."

"Why, sister, how can you say so! that child is one year and two months old at the least," and so the dialogue goes on—every remark sandwiched between interruptions of the same sort—the most unimportant dates and facts constantly restated; and the contradictor full of interest and complacency all the while.

Too often the whole point of an amusing anecdote or the force of a remark is destroyed by some such unmeaning and imperfect contradiction, while the effect upon both speaker and hearers is irritating in the extreme. Only lately we were commending exactness of speech, correctness in small details, and the like, but this is a very different matter from that, and should never be confounded with it.

ONLY ONE DAY AT A TIME.

A CERTAIN lady had met with a very serious accident, which necessitated a very painful surgical operation, and many months' confinement to her bed. When the physician had finished his work and was about to take his leave, the patient asked:—

"Doctor, how long shall I have to lie here helpless?"

"Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence.

I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and one, far wiser than he, said:—

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

MANIFOLD GIFTS.

God is real, and His gifts are real. We have many wants of the soul, and there is the right grace for each. God knows us, one by one; and is ready to give, from time to time, what is best. There are many kinds of grace; and many ways of seeking them. God tells us of different means of grace, teaching us how to draw near to Him, that He may meet us, and bestow one or another of His manifold gifts of grace. Much grace, of course, comes to us unasked; for grace is God's love reaching down to us and helping us, and God's love is God's own self; for God is love. But much that our souls cannot be left without must be commonly sought in the appointed ways, if it is to be had at all. Those who wish for the inward grace of baptism must seek it by being baptized. Those who wish for the strengthening gifts of the Confirming Spirit must wait for them in the laying on of hands. Those who wish for close union with the God-man by His dwelling in them and making them to dwell in Him must take that of which He has said "This is my Body; this is my Blood." The Holy Scriptures must be read and thought over, if they are to be a light on the heavenward road. Public prayer and private prayer have separate promises; and care in using one means does not make up for neglect of the others. We have no right to say that we can safely refuse any one means that God puts before us. And we have no right to ask, that grace which God offers through means should be made ours without means. If we want God's blessings, the only wise course is to find out how God teaches us to come for them, and in obedient faith to take Him simply at His word.

When we come to any means of grace, we should be always careful to know what it is we seek, and why we seek it, and what we mean to do with it when we have got it. We ought to have an end clearly set before us when we ask God to hear us while we pray, or to give us some great spiritual boon. And we ought never to ask for what we do not mean to use. It is a sore insult to God to pay for gifts, and then to throw them aside, or live as if they had not been given. God's word is sure, and if we seek with honest heart and will, we may take for granted that we have gained what it promised, and that we may set to work in the new strength of it.

When God's gifts have come to us, we are still far from knowing all their power. They are not only for the time when we get them, but for all time. They add to those which we had before; and there is in them a life which is meant to grow ever stronger. In the case of what we call natural gifts, the way to improve them is to be careful and persevering in practise with them. So with the gifts of grace: they strengthen as we stir them up and use them in steady, constant, earnest, work.

BIBLE READING.

EVERYONE has a Bible now. Most people think they know something about Scripture. At the same time there is vast ignorance of the words of God. Some have Bibles, but don't read them; some read, but gain no good by reading. Perhaps when each parish had one Bible chained in the church there was more real knowledge; for men made the most of what they read, and put it into their minds and hearts so that it should stay there and light their lives.

The Bible is like no other book, and must not be read as others may be read. It comes to us from God, in the form which God knew would be best for us. We can only learn from it by the help of the same Spirit Who taught and guided those who wrote it. We should remember, when we read, that the words before us were written for our learning, and should pray for grace to find out and profit by what they say to us,—not to people in general, but to ourselves.

The Bible should be read regularly. Careless people may think they can find in it nothing new. The thoughtful and devout learn more and more how far they are from exhausting the full meaning and power of even the most well-known verses.

The Bible should be read so that one part may throw light on others, and with all the help that can be had from well-proved books. The references in the margin are of great use, and good plain commentaries, such as those of the Christian Knowledge Society, can be had at a very low price.

Verses and short passages should be searched into with close care, so as to get as deeply as possible into their meaning and spirit. Besides this, whole Gospels and Epistles should be read through, as we would read a new pamphlet or book on a matter in which we feel a great personal interest. So we may understand the plan of the writer, and know the thread of thought that runs through all. We shall also be less likely to make mistakes as to the meaning of the arguments and the ground of the promises and warnings.

The Bible is like other books, in that it cannot be understood without work. It is not like other books, in that it cannot be read to good purpose without prayer. He who is willing to work and to pray will find a reward for both in the patience and comfort of the Scriptures of God.

CAN A DOG JOKE?

Most people think that animals cannot understand or make a joke, and that only man is capable of being amused, or of laughing at what is funny. But a pet dog belonging to a lady was certainly guilty of something very like a practical joke not long ago. He was asleep on a chair before the fire, when to startle him his mistress blew sharply into his ear. The poor dog jumped off the chair in a fright, not knowing what had happened to him, and stood looking at his mistress for a moment as if to ask for an explanation. Then he wagged his tail, and went quietly to sleep on the rug.

A day or two afterwards his mistress was herself dozing by the fire in the twilight, when the dog put his fore-paws upon the arm of her chair, drew his mouth close to her head, and gave a short sharp bark in her ear! She woke with a start to see her dog looking full in her face and wagging his tail with all his might; and she stoutly maintains that her dog possesses a keen sense of humour, something very like the power of reason, and unquestionable tendency to practical joking!

DON'T POSTPONE IT.

If you have a disagreeable duty to perform—and few are fortunate enough to escape unpleasant things in this life—fulfil it promptly. Nothing is gained by deferring a dreaded piece of work. If it be a carpet that must be taken up and turned, the best parts brought to the middle, and the worst adroitly managed so that they will be under the bed and out of sight, it might just as well be begun to-day and by next week it will be finished. If you owe a call to a fretful unhappy woman who will jar upon your nerves and disturb your composure, do not be cowardly and shirk the matter, but make your call. You may find the lady in a rare mood of sunshine. If you are appointed as collector for a missionary society and you prefer any other way of working for the cause to soliciting money for it, nevertheless if to do that be your duty, and you acknowledge it as such, please undertake it at once. You will receive courtesy when you dreaded rebuff. It will not seem very hard after all, if you do it bravely and because it is your duty.

TO WORK AGAIN!

WELL, we must say good-by to summer, and good-by to vacation. To travelling, hunting, fishing, sporting, and playing—yes, good-by to all these. They are ended and gone for this year. And now comes work, work, work. At first it seems hard to stop all at once the life we have been leading for some weeks or months and commence another kind of life. But it is wisely ordered and it is good for us. All play and sport would spoil the best boy and girl that ever lived.

Many boys and girls don't half believe this. At any rate they are willing to run the risk. Stop now, and take a think. How is it possible for a boy or girl who is always sporting and playing ever to amount to anything? They can't do it. All our life we have been watching and studying boys and girls, and the result of this watching and studying is, nobody, man or woman, girl or boy, ever amounts to anything, except to become a stumbling block in the way of others, unless there is work, work, work. Our young friends,

therefore, must decide whether they will be nobodies or somebodies. We have no doubt that the great majority will resolve, or rather have resolved, to be somebodies.

All such will hail the return of September. True, it brings them back from the mountains, from the country, and compels them to go to work again. But they will bless God for it. They go to their work with renewed energy, and a higher ambition, fully resolved to make their mark and be somebody in this world. The way to success is open to all. The crown is within the reach of all. Let us determine, then, God being our helper, we will improve the coming winter, and make such progress as will delight our friends and honour God.

WHERE ARE YOUR SINS?

WHEN the Holy Ghost stirs up a heart to feel un-easy, it is very solemn, because it is His doing Satan will do his best to say, "peace, peace," when there is no peace. It is very solemn, because it results either in grieving that loving Spirit by stifling His secret call, or in passing from death unto life; the one or the other; I know of no other alternative. Which shall it be? Don't linger just outside the gate of the city of refuge; just outside is danger, perhaps destruction; you are not safe for one instant till you are inside. And, oh, you have never thought that it is not merely negative, not merely not safe, but unless your sins are now on Jesus, they are now on you, and God's wrath is upon them, and so on you? It is a tremendous question, "Where are your sins?" on you or on Jesus? Oh, that He may now send His own faithful work about it with power to your soul. The Lord hath laid on Him the iniquity of us all. Accept that, believe His word, venture your soul upon it, and "He that believeth hath everlasting life."

All hinges on this question, "Where are your sins?"

NOT NOW.

A STORY is told, among the Russian peasants, of an old woman who was at work in her house when the wise men of the East passed by on their way to find the infant Christ, guided, as they were, by the star going before them in the sky. "Come with us," they said, "we are going to find the heavenly child; come with us." "I will come," she replied, "but not just now. But I will follow very soon and overtake you and find Him." But when her work was done the wise men had gone and the star in the heaven had disappeared, and she never saw the infant Child.

It is but a story, but one that is full of instruction and warning; for a similar story could be told of thousands of human hearts, and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just yet for the Bible or the closet, or the serious thought, or for the hearkening to the voice of conscience and the whispers of the Holy Spirit. We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking to the heaven." We are pre-occupied with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed; and by the delay we have missed Him forever.

SILENCE ABOUT OURSELVES.

THINK as little as possible about any good in yourself; turn your eye resolutely from any view of your acquirement, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially upon the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well while men are uttering it, to guard yourself by thinking of some secret cause of humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly upon him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in

your ears: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?"

Children's Department.

JACK AND THE SQUIRREL.

"Hold! hold! my friend," said Farmer Down,
To Jack, the worst boy in the town—
So many people said—
"What are you doing there, young man?
Just stop and tell me if you can,
And by what mischief led."

The boy stood still; he dropped the stone
That he had raised, and would have thrown—
But for the good man's words—
To hit a squirrel on the tree,
'T was wrong, he knew; but what cared he
For squirrels or for birds?

"My boy," the farmer kindly said,
And gently stroked the young lad's head,
'T is wrong, 't is very wrong
To take a little creature's life,
To gratify a love for strife;
He's weak, and you are strong."

"I know 't is wrong," the lad replied,
Then hung his head and deeply sighed,
'So mother used to say;'
But she is dead and I've no home;
About the streets alone I roam,
Throughout the live long day.

"They say I'm bad—I 'spose 't is true—
But, sir, I'd rather be like you;
They say you're good and just.
If I could find a place to work,
I would be faithful, and not shirk,
And well repay the trust.

"Your mother dead? You have no home?
You want to work? Than with me come,
To be my faithful lad."
The farmer, to his wife's surprise,
Brought home the boy with great brown eyes,
Who nevermore was bad

FORGIVE US OUR TRESPASSES.

Two little girls, named Mary and Sarah, both attended the same day school. They were always in the same class, and often sat together.

One day the teacher had given the class some sums, in a new rule, to work. Mary had listened very carefully to the teacher's explanation, and so she managed to do her sums correctly.

Sarah had paid some attention, and she was able to work the easier ones. At last a harder sum was given out. Mary could do it, but Sarah could not. Just as Mary found her answer, Sarah whispered to her—

"Let me look at your slate."
"Have you done the sum?" asked Mary.
"No," was the reply; "I do not know how to begin it. Be quick and show me your answer, or teacher will be round."

Mary shook her head.
"Won't you let me look?" asked Sarah, with surprise.

"I can't," said Mary; "it would not be fair. Teacher says we must not copy."

"Never mind that," said Sarah. "I won't tell any one, and you needn't."

Mary shook her head.

"I shall lose my place," whispered Sarah. "Do let me have just one peep."

"No; I can't deceive my teacher," said Mary.

"Mean thing!" said Sarah, almost loud enough for the others to hear what she was saying. Then, in anger, she took up the wet sponge with which she was cleaning her slate, and, drawing it quickly across Mary's slate, said:—

"If you won't let me have the answer, you shan't have it."

"O Sarah!" said Mary, ready to cry; "how wicked of you to do that!" Then, trying to keep down her

anger, she at once began to quickly work out the sum again.

Sarah was somewhat alarmed when she saw the mischief she had done, and especially when Mary began to do her utmost to work the sum again, without saying one angry word to her.

Mary had but one more line to add when the slates were examined, and therefore she received no marks for an unfinished sum. Both Mary and Sarah lost their places, and went to the bottom of the class.

Mary cried bitterly, and Sarah felt very much ashamed of her conduct. The teacher tried to comfort Mary by telling her not to be downhearted, as she might be up at the top on the following day.

"I shall never forgive Sarah as long as I live," said Mary to her mother that evening, after telling her all the story of the sum.

"Oh yes you will," said her mother. "Sarah forgot herself when she rubbed out the sum. I can't think that she would have done it had she had time to think about it."

The following day was Saturday, and Mary was very busy assisting her mother to make all nice and tidy for the coming Sunday.

Mary was very fond of the Sunday-school, and always paid great attention to her teacher. Sarah was also in the same class, as in the day-school; but the two girls did not on this Sunday sit together as they had been accustomed to do. Sarah felt that she had done wrong, and Mary felt very angry with Sarah.

Both of them thought it very strange that the lesson that day should be taken from the 18th chapter of St. Matthew's gospel, when Peter asked Jesus how often he should forgive his brother's sin, and Jesus replied, "Until seventy times seven."

The two girls raised their eyes and looked up at the same moment as the answer of Jesus was being read by one of the class; and Mary felt that she had been somewhat hasty when she said that she would not forgive her friend as long as she lived.

Jesus told Peter seventy times seven, and here Mary began to reckon up in her mind—four hundred and ninety times. "Sarah has only sinned against me once, and I was not willing to forgive her."

But before Mary could go further into the question with herself the lesson was read, and the teacher began to explain what Jesus meant. She told them that no Christian child ought to cherish angry feelings against any one; and that all who seek forgiveness for their own sins ought to be willing to forgive those who have sinned against them.

"For," said the teacher, "how can we say the Lord's Prayer, and hope for an answer, when we ourselves have not carried out its teachings: 'Forgive us our trespasses as we forgive them that trespass against us.'"

"On the cross our Saviour said to His enemies, 'Father, forgive them; for they know not what they do.' Luke xxiii. 34.

"So my dear children, let me impress upon you to ask God at all times to help you to overcome all angry feelings. Never seek revenge, but at all times be ready to forgive as you hope to be forgiven."

School was hardly dismissed before Mary clasping her friend Sarah by the hand and saying how sorry she was that she had felt angry with her.

Sarah could hardly speak, she was so overcome by her friend's kindness; but she said that she was never so sorry on account of anything she had ever done in her life before.

At night as she knelt at her mother's knee to say her prayers, she just said, "Mother, I have forgiven Sarah."

"I am so glad, Mary, for your sake," said her mother; "for now you can ask God to forgive you."

Mary quickly repeated the Lord's Prayer; and more than once that evening, before she retired to rest, she said in her heart, "Forgive me my trespasses as I have forgiven Sarah."

TRUTHFULNESS.

A GENTLEMAN once asked a deaf and dumb boy the question, "What is truth?" The boy replied by taking a piece of chalk, and drawing a straight line. The man then wrote, "What is a lie?" The boy answered by drawing a crooked line.

Lies are always crooked. One lie opens the way for another, for often a dozen lies must be told to conceal one. Telling an untruth is like leaving the highway and going into a tangled forest; you know not how long it will take you to get back, or how much you will suffer from the thorns and briars in the wild-wood.

"A lie is an intention to deceive," and may be told without speaking a word. A gentleman once asked a boy if a certain road led to the city. The boy nodded his head, and then laughed as the man took the wrong road. That boy lied with his head. Lies may be told with the fingers, and in many other ways.

Young people often amuse themselves by seeing who can tell the biggest lie. This is a bad habit,

and leads one to vary from the truth at other times.

The only safe plan is to form the habit of *always* telling the truth. This will give a feeling of self-respect that will scorn whatever is low and mean. It will also give a purity to the character that will tend to elevate and ennoble the life.

THINKING.

Boys and girls do a vast amount of thinking. We know this from our own experience when we were boys and girls. They have a mind as well as grown people. And they have a conscience, which is often in better working order than that of a grown person, because they have not said "Hush!" to it so often. So it is generally very lively, and has something to say about almost everything that comes along. And it always has the right on its side, too. So, if the boys and girls will pay attention to its suggestions, one of these days they will come to have a great respect for it.

A little child was one day asked what thinking meant. He answered, "Thinking is keeping still, and trying to find out something." The child was right. The "keeping still" part is of great importance. In fact, very little real thinking can be done without it. You will notice as you go on in life, that the quiet ones are generally the thinking ones. Their thoughts are worth something too. They think for a purpose. They have some end in view.

One thing more we have noticed about thoughtful boys and girls, and that is, that they generally know how to amuse themselves, instead of expecting other people to amuse them. They do not keep coming to their parents or elder brothers or sisters, saying "Tell us something to do." No; they make up their own minds as to what they can do. They think out the matter for themselves. And thus they learn to find a great deal of pleasure, and to get a great deal of good, that children who do not use their minds often miss. Then, too, they are seldom lonely. As they do not depend entirely upon other people for their amusement, they are not left without amusement when they are left alone. They can still make themselves happy with their books or their games, their tools or their sewing. You will rarely ever find them at a loss for occupation of some kind or other. Suppose now, you watch them and see. And if you find that we are mistaken in what we have said, let us know.

"MY" OR "OUR."

JASPER had no brother, and Lucy had no sister, so they had to be playmates to each other, and they played a great deal together. Lucy loved Jasper, and Jasper loved Lucy; but there is one thing that I am sorry to speak of—they often had a quarrel. Jasper was too fond of the little word "my."

One day Lucy was trundling a hoop in the yard, when Jasper opened the gate and came in from school. "That is 'my' hoop!" cried Jasper, rudely snatching it from her hands; "you shan't use 'my' things so!"

At another time Lucy stood in the garden door reading a paper, when Jasper came along and looked over her shoulder. "That's 'my' paper!" said he seizing it at once.

"Mother said I might have it," cried Lucy, holding tightly.

"Give it up!" cried Jasper, "let go 'my' paper, Lucy," he said in an angry, threatening tone.

"Mother let me have it," persisted Lucy.

Jasper pulled it out of her hands, and in the pull the beautiful paper was soiled and torn.

After a while their Aunt Jane paid them a visit and tried very hard to mend Jasper's ways. She could not bear to see such a fine little fellow spoiled by selfishness.

What do you think Mr. Jones gave Jasper out of his shop? You could never guess—a foot-ball.

Jasper took it in his arms and ran home. "Lucy! Lucy!" he called, as soon as he got into the house.

Lucy heard his pleasant voice, and ran joyfully to meet him.

"Lucy, dear," he said, "see 'my' foot-ball!—no, not 'my' foot-ball, but 'our' foot-ball Lucy. You shall play with it when you please."

"Foot-balls are boys' playthings," said Lucy, looking much pleased.

"That's no matter," said Jasper. "Now and forever my playthings shall be yours, Lucy, and your playthings shall be mine. We will not say 'my,' but 'our,' won't we, Lucy?"

And what answer do you suppose Lucy made? She put her arms around Jasper's neck and hugged and kissed him.

A good example is the fairest transcript of God's will tinted in capital letters, so that he that runs may read.

PRODUCE MARKET.

TORONTO, September 13th, 1881

Table with columns for commodity names and prices. Includes items like Wheat, Flour, Beef, Pork, etc.

These answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

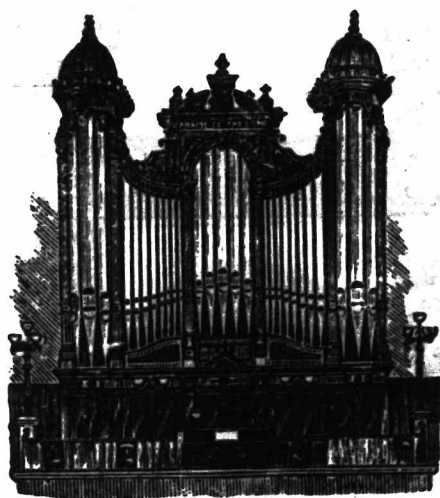
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MARBLE WORKS. CHARLES WATSON. Manufacturer of MONUMENTS, MANTELS, TABLE TOPS, PLUMBER'S SLABS, &c.

Also dealer in Slate Bathtubs, Washing-tubs, Sinks; Black-boards, Tiles, Pastry-slabs, Window sills, &c., &c. 30 Adelaide St. West

ESTABLISHED 1836. S. R. WARREN & SON. CHURCH ORGAN BUILDERS.

Premises,---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

THEY HAVE NOW ON HAND: One Organ, 2 Manuals. Price, \$2,300. Second hand Organs at \$200, \$300, \$500, \$850, respectively.

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical, WHY? Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out...

50 All lithographed chrome cards, not alike, 100 Ages by G. B. Smith, P. O. Box 1085, Toronto.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



ONTARIO STAINED Glass Works

I am now prepared to furnish Stained Glass in any quantity for CHURCHES, DWELLINGS, Public Dwellings, &c., &c. In the antique or Modern Style of Work. Also Memorial Windows, Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

DISEASES RESULTING FROM EARLY INDISCRETION cured by a prescription of a celebrated physician; has been successfully used for over 20 years; satisfaction guaranteed. Address P.O. Box 1085, Toronto.

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A. W. BRAIN. SOLE AGENT. All kinds of Sewing Machines Repaired. Also Findings and parts for all sewing mach 7 Adelaide Street East, Toronto Each Machine warranted for 5 yrs Domestic Paper Fashions for Sale.

SOLID BLACK TREPANNED. HAIR BRUSHES. THE MOST LASTING KIND MADE. A LARGE ASSORTMENT AT Sheppard's Drug Store, 67 King Street West, Toronto.

REFRIGERATORS, ICE CREAM FREEZERS. WATER FILTERS. WATER COOLERS. AT THE Housekeeper's Emporium, HARRY A. COLLINS, 90 YONGE STREET, WEST SIDE.

J. W. ELLIOT, DENTIST, NOS. 43 AND 45 KING STREET WEST, Over E. Hooper & Co's Drug Store. TORONTO. REFERENCES.—The Right Reverends The Lord Bishops of Toronto, Huron, and Ontario.

CAUTION. DR. SCOTT'S ELECTRIC HAIR BRUSH. A MARVELLOUS SUCCESS!!

Large advertisement for Dr. Scott's Electric Hair Brush. Includes a large illustration of the brush, testimonials from various people, and a list of ailments it treats. Text includes: 'Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, is now brought to the notice of the American public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years.'

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MRS. MILLAR and MISS PITT beg to announce to the parents and guardians of Montreal and vicinity that they will **REOPEN** the **BOARDING AND DAY SCHOOL** heretofore conducted by Miss Pitt,

on the 1st of September, 1881,
at No. 58 Drummond Street.

The Principals will be at home to receive visitors on school business on and after the 15th August. In the meantime circulars with references and full particulars may be had on application at the above address.

BISHOP'S COLLEGE SCHOOL.
Leamsville, Province of Quebec.

Next term will commence **SEPTEMBER 3rd.**
For admittance and particulars apply to the
Rev. P. C. READ, Rector, or to
EDWARD CHAPMAN, Esq., Secretary.

BOARDING AND DAY SCHOOL,
For Young Ladies and Children,
119 O'CONNOR STREET, OTTAWA.

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

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

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

SEE CIRCULARS ON APPLICATION.

TORONTO
CHURCH SCHOOL FOR BOYS.

Will (n.v.) be reopened at
36 GOSVERNOR ST.,
close to Queen's Park Crescent and Yonge Street cars.

On Monday, 5th September, at 9 a.m.
Applications to be made to
R. HARRISON, M.A.

Pupils specially prepared for University and other examinations.

HELLMUTH LADIES' COLLEGE.
PATBONESS, - H. B. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

French is the language spoken in the College.
Music a Speciality.

Board, Laundry and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.

A Reduction of one-half for the daughters of Clergymen.

For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.

School for the higher education of Young Ladies in connection with The Toronto College of Music. Under the patronage of His Honour Lt. Governor and Mrs. Robinson, Sir Wm. and Lady Howard, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York), assisted by efficient teachers.

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

Michaelmas Term will begin Thursday, September 8th.

A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address

The Reverend A. LAMPMAN,
or Mrs. LAMPMAN, Lady Principal.

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Western University,
OF LONDON, ONT.

To be affiliated with the University of Toronto, will open on the

First Week in October,

when Lectures will be begun and Students enrolled for the faculties of Divinity, Arts, Law, and Medicine. All who wish to enter can do so by passing the Matriculation Examinations of the same standard as that of the University of Toronto, to be held in the UNIVERSITY BUILDINGS, LONDON, IN SEPTEMBER.

For information as to the date and requirements, application can be made to

REV. G. B. SAGE,
London, Ont.

UNIVERSITY
OF
TRINITY COLLEGE,
TORONTO,
Incorporated by Royal Charter, 1852.

THE EXAMINATIONS for MATRICULATION and the Annual SUPPLEMENTARY EXAMINATIONS, will be held in the College Hall, beginning on

Saturday, October 1st, at 9 o'clock a.m.

Three Scholarships of the respective values of \$50, \$25, and \$25 currency, are open for competition to candidates for matriculation.

Four Bursaries, of the annual value of £15. 10s. currency, are also provided for students needing such assistance, who pass the matriculation examination, but fail to obtain scholarships.

This examination must be passed by candidates for the degree of B.C.L., who have not passed the examination required by the Law Society of Upper Canada for the admission of students at law.

All candidates for matriculation are required to produce, on presenting themselves for examination, testimonials as to good conduct.

For further particulars, application may be made to the Provost, Trinity College, Toronto, or to the undersigned.

WM. P. ATKINSON,
Bursar and Secretary.

Trinity College, August, 1881.

THE BISHOP STRACHAN SCHOOL
FOR YOUNG LADIES.

President, - The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Calligraphy and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.

The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her Assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

MICHAELMAS TERM will begin on WEDNESDAY, 7th SEPTEMBER.

Fees, per Term, \$6 to \$18. Additional for board, etc., \$45.
Apply for admission and information to
MISS GRIER, LADY PRINCIPAL,
Wykeham Hall, Toronto.

TRINITY COLLEGE SCHOOL,
Port Hope.

MICHAELMAS TERM
-WILL BEGIN-
On Thursday, Sep. 15th.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A.
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In a comfortable home. Pupils will receive a careful English and Classical education. Terms very reasonable. For particulars and references address,

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DR. FOWLER'S EXTRACT OF WILD STRAWBERRY Cures all summer complaints, diarrhoea, dysentery, cholera morbus, cholera infantum, sour stomach, colic, nausea, vomiting, canker piles and all manner of fluxes.

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CLOTH CASHMERE, that will retain the colour, and being finished the same as Black Broad Cloth, will brush easily and not retain the dust.

-The prices are-

30c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00.

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ANCE HYDRAULIC ORGAN BLOWER.

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They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure producing an even pitch of tone, while for durability, certainty of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application to the Patentee and Manufacturer, WM. BERRY Engineer, Brome Corners, Que.

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