

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, AUG., 20, 1885.

[No. 84.]

WANTED—A YOUNG LADY (VIRGINIAN), and a full graduate, desires a position as companion to a lady, or to teach the English branches, French, rudiments of German, beginners in Music, and fancy work; travelling no objection. Address, stating terms, MISS M. W. HYDE, 311 West Cary St., Richmond, Va.

BALTIMORE FEMALE COLLEGE,
Chartered and endowed by the State of Maryland, affords every facility for a thorough, accomplished, practical and Christian education. The President of the Board, Rev. Campbell Fair, D. D., and the President of the College, with a majority of the trustees and professors are Episcopalians. Board and tuition \$225 to \$275. The 7th year opens Sept. 14th.
N. C. BROOKS, M. A., LL. D., President.

EDUCATIONAL AND PAROCHIAL
Work will be given to a Clergyman of experience in the same. There is an excellent opportunity to purchase the half or the whole of the Female College embraced in the above.
Address, Editor of the DOMINION CHURCHMAN, Toronto, Canada.

A COMPANION OR MOTHER'S HELP, by a Clergyman's daughter. Address, stating salary, M., 25 Ross St., Toronto.

WANTED.
A Gentleman, well educated, desires Lay Reader-ship. Refer to
VEN ARCHDEACON DAYKIN,
Box 27,
MADOC, ONT.

ORGANIST.
Wanted immediately, Organist and Choir Master for St. James' Church, Perth. Excellent opening for pupils. Address, stating salary required.
REV. E. L. STEPHENSON,
"The Rectory,"
PERTH.

CURACY WANTED.
A gentleman, of five years standing in Holy Orders, at present in charge of a thriving country parish, and unmarried, desires a position as Curate, or Assistant Minister, in a large town or city. Salary not so much an object, as an advantageous field of labour. Address,
CURATE,
"Dominion Churchman" Office,
TORONTO.

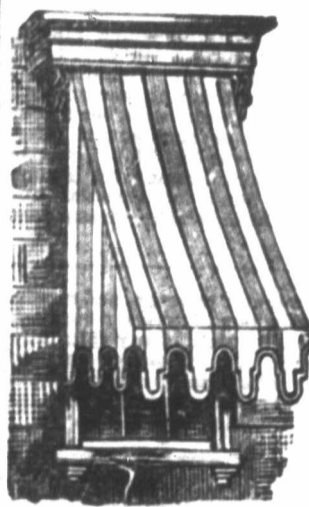
SERIES OF
Instruction Books

FOR
SUNDAY SCHOOLS,
Edited by the
RIGHT REV. BISHOP DOANE.

MANUAL OF CHRISTIAN DOCTRINE
According to the Church Catechism, and adapted to the Christian Year.

By REV. WALKER GWYNNE.
Three Grades.
JUNIOR GRADE 10 cts.
MIDDLE GRADE 15 cts.
SENIOR GRADE 25 cts.

Rowell & Hutchison
Importers, Booksellers & Stationers.
KING STREET EAST, TORONTO



20
Gold & Silver
MEDALS.
101
FIRST PRIZES
1884.
—
AWNINGS
FOR
DWELLINGS
AND STORES.

If you want an Awning, drop us a postal card, and we will give you prices.
Our Awnings are the best made; wear longer and look better.
Tents of every description
Flags of all kinds. Banners
Camping Furniture—Our celebrated Patent Folding, the best in the world.
Military, Surveyors', Lumbermen's, Northwest Settlers, and Lake Side Camping outfits.
The largest manufacturers of the kind in America.
NATIONAL MFG. CO., Ottawa,
And 70 King St. West, TORONTO.

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY.
(LIMITED).

CAPITAL - - - - \$500,000.

DAVID BLAIN, Esq., LL.D., PRESIDENT.
ALD. J. GORMLEY, MANAGING DIRECTOR.

Deposits Received.

Highest Rates of Interest Allowed.
Money to Loan.
Building Lots for Sale.
Houses for Sale and to Rent.

Head Offices—No. 32 Arcade Buildings,
Victoria Street, Toronto.

STEWART & DENISON,
Architects, &c. &c.
64 KING ST. EAST, TORONTO.
DENISON & ROGERS, PETERBORO.

WINDEYER & FALLOON,
ARCHITECTS.
R. C. WINDEYER, } Canada Permanent
Church work a specialty. } Bldgs., Toronto St.
JOHN FALLOON.

G. S. CAESAR,
DENTAL SURGEON.
OFFICE, 34 Grosvenor St.,
TORONTO.

GEORGE EAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK.
Office—Court House, 51 Adelaide Street East.
House—128 Carlton Street, Toronto.

MISS DALTON,
207 Yonge Street, Toronto,
Has a Large
STOCK OF SUMMER MILLINERY
HATS, BONNETS, FEATHERS,
French, English, and American Fashions.
A varied Stock of Dress Laces, Flouncings, All
vers, &c., in cream, white, and black.
Hats & Mantle Making receive special attention.

Armson & Stone.

TRUSTEE'S SALE,
Twill Black Satins,
Silks, Prints, Parasols,
Muslins, Dresses, Mantles.

TO BE CLEARED
AT VERY LOW PRICES.

GREAT BARGAINS,
AT

ARMSON & STONE'S,
49 KING STREET WEST,
TORONTO.

THE AMATEUR'S ROSE BOOK,

Comprising the
Cultivation of the Rose
In the open ground and under glass, the formation of the Rosarium, the characters of Wild and Garden Roses, the Preparation of the Flowers for Exhibition, the Raising of new Varieties, and the work of the Rose Garden in every season of the year.

By **SHIRLEY HIBBARD.**
Crown 8vo., cloth. Illustrated with Coloured Plates and numerous Wood Engravings.
Price \$2.00. Mailed free.

CLOUGHER BROS., Booksellers,
27 King Street West, Toronto

Merchant Tailoring.

R. J. HUNTER
Is now showing a magnificent range of
NEW SPRING GOODS.
—IN—
SUITINGS,
TROUSERINGS,
BLACK & FANCY
COATINGS, ETC.
The attention of Clergymen and Students is called to our Stock of
STANDARD BLACK GOODS, which are the best that can be procured.
H. J. HUNTER,
COR. KING & CHURCH STS. TORONTO.

NEW PUBLICATIONS.

BAPTISMAL CERTIFICATES, printed in colors, 50c dozen.
CONFIRMATION CERTIFICATES, Eight kinds, 15c. to 75c. per dozen, beautifully executed in gold and colors.
MARRIAGE CERTIFICATES, 50c. dozen.
CHOIR PROGRAMMES, \$2.25 per 1000.
Send 2 cent stamp for samples and prices.
Prize Medal for Ornamental Printing at Exhibition of 1884.
TIMMS, MOOR & CO.,
25 Adelaide St. East, Toronto

I. J. COOPER.
Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.
Importers of
MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c.
Clerical Collars &c., in Stock and to Order
109 YONGE ST., TORONTO.



Drab Hats in all Shapes,
Fine Straw and Manilla Hats.
Children's Hats in the Latest New York Styles just opened.

W. & D. DINEEN,
Cor. King & Yonge Sts., Toronto.

CANNED LABRADOR HERRING,
STAR SALMON, HORSESHOE SALMON,
NIMPKEI SALMON, STAR LOBSTER
MACKEREL.

CROSSE & BLACKWELL'S
Potted Ham, Potted Tongue,
Anchovy Paste,
Concentrated Ess. Turkey Coffee,
Raspberry Vinegar.
R. FLACK
388 Gerrard-st. East Toronto.

JAS. H. HUTTY,
CHEMIST AND DRUGGIST,
Cor. Yonge & Maitland Streets.

Prescriptions Compounded Carefully under personal Supervision Day and Night.
Preparations endorsed by the Public:
Tonic Elixir of Bark and Iron.
Camphor Cholera Mixture, a powerful Astringent for all stomach complaints.

EDWARD TERRY,
DEALER IN
Portland, Thorold & Native Cements
—PLASTER PARIS—
Fire Brick and Clay, Sewer Pipe, Hair, Lime, Land Plaster, Salt.
23 & 25 George Street, Toronto,
ONTARIO.

HOUSEKEEPER'S EMPORIUM!

RANGES, WOOD COOK STOVES,
COAL OIL STOVES,
CUTLERY, PLATED WARE,
CHANDELIERS, LAMPS,
BABY CARRIAGES, ETC.
Every family should have one of our
Self-Basting Broilers.

HARRY A. COLLINS,
90 YONGE STREET, WEST SIDE

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST
(A few doors west of the old stand.)
Office—At 65 King St. West.
G. P. SHARP.

COX & CO.
Members of the Stock Exchange.
STOCK BROKERS,
26 TORONTO STREET,
TORONTO

PALACE STEAMER CHICORA.

TWICE DAILY

Leaves Milloy's dock, foot of Yonge Street, at 7 a.m. and 5 p.m.
Direct connections with Express trains on Michigan Central and New York Central railways for Falla, Buffalo, Rochester, Albany, New York, Boston, and all points east and west.
New York tickets good on steamers from Albany to New York.

Tickets at Very Lowest Rates.

Inquiries to:
SAM OSBORNE & CO., 40 Yonge Street.
A. F. WEBSTER, 55 " "
FRANK ADAMS, 21 Adelaide St. E.
THOS. EDWARDS, Parkdale.
BARLOW CUMBERLAND, 35 Yonge Street.

HAMILTON, OAKVILLE, TORONTO.

STEAMER

"Southern Belle"

AND
GRAND TRUNK RAILWAY.

Hamilton by boat and return by any train or vice versa (good one day) \$1.75
Do. do. do. (good three days) 1.75
Saturday or Monday excursion by boat and return by a.m. train, or vice versa 1.95
Steamer will leave Milloy's wharf daily at 5 p.m., and commencing the following week will leave twice daily—at 11 a.m. and 5.30 p.m.
Wm. EDGAR, Gno. W. KERR, Mgr. Str. Southern Belle.
Rates by Steamer—
Hamilton—Single, 75c.; return \$1.25
Oakville—Single, 50c.; return 0.75
Family season books, only \$5. Saturday and Wednesday excursions—Gno. W. Kerr, Mgr.

Str. Southern Belle

Cool Breezes! No Fans Required!

DAILY EXCURSIONS.

Leaving Milloy's Wharf at 10.45 a.m.
Burlington Beach, 25c. return. Oakville, 25c. return. Convenient hours and positively the best sail out of Toronto.

LOOK HERE!

Tickets to New York, \$6.10, all rail or steamer from Albany; Boston, \$9.95; Rochester, \$9.95.

All other points as well as returns equally low. Choice of West Shore, Erie, or N. Y. C. routes.

Take PALACE

STEAMER

"Empress of India."

This afternoon at 2.40. Yonge Street Wharf.

STANTON'S SUNBEAMS.

Photos of Children \$1 per doz.
Photos of Ladies \$1 per doz.
Photos of Gentlemen \$1 per doz.
Cabinets and others at lowest rates for first-class work.
134 YONGE STREET.

HOMOEOPATHIC PHARMACY.

394 Yonge Street, Toronto.

Keeps in stock Pure Homoeopathic Medicines, in Tinctures, Dilutions and Pellets. Pure Sugar of Milk and Globules. Books and Family Medicine Cases from \$1 to \$12. Cases refilled. Vials refilled. Orders for Medicines and Books promptly attended to. Send for Pamphlet.

D. L. THOMPSON Pharmacist.

C. P. LENNOX, DENTIST, Yonge St. Arcade Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth—\$4.00

My gold fillings are unsurpassed by any dentist in Canada; are registered and warranted for ten years.

Sunday School Stamps,

For stamping Books, numbering, &c.

SEALS for Churches, Societies, Lodges, School Sections, Corporations, &c., Metal and Rubber Self-inking stamps, every variety.

Kenyon, Tingley & Stewart Mfg. Co., 72 King St. West, Toronto.

An Unrivalled List.

The Steinway Piano, The Chickering Piano, the Haines Piano.

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

Estey & Co's Organs,

The acknowledged leading instruments of the World.
Special rates to Clergymen and Sunday Schools.
Price Lists on application.

A. & S. Nordheimer,

TORONTO: 15 KING ST. E.
Montreal:—NORDHEIMER'S HALL.
Branches: OTTAWA, LONDON, HAMILTON

Improved Model WASHER AND BLEACHER.

Pat. Aug. 2, 1904.
G. W. Dennis, Toronto.
Only weighs 6 lbs. Can be carried in a small val.

Satisfaction guaranteed or money refunded.
\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3.00, and if not found satisfactory, in one month from date of purchase, money refunded. Delivered at any Express Office in the provinces of Ontario & Quebec. Charges paid for \$3.50. See what THE CANADA PRESBYTERIAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public, has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and cheap. From trial in the household we can testify to its excellence."

Toronto Bargain House.
C. W. Dennis, 213 Yonge St., Toronto.
Please mention this paper.
Agents wanted, send for Circular.

Good Pay for Agents. \$100 to \$300 per month made selling our Fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

LOOK!

AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival tea houses, and the only tea house in Canada having an English importing house connection our Special Blends being put up for us in London, England. If we are not represented in your District write for particulars. Address, Canada Pacific Trading & Importing Co'y, 190 Bay St. Toronto, J. Arthur McMurtry, secretary and Manager

PATENTS PROCURED OR NO PAY.

Also Trade Marks, etc. Send model and sketch will examine and report if patentable. Many years practice. Pamphlet free. E. H. GELWTON, & CO., Attorneys, Washington, D. C.

OPIUM

MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.

CANADIAN BREAKFAST CEREALS C.B.C. CHOICEST FOODS IN THE WORLD.

THE DOMINION MUTUAL BENEFIT SOCIETY OF CANADA

Offers a comprehensive, common sense plan of Benefit Insurance. It provides a ten or twenty year endowment. It offers a Life Benefit with Reserve Fund Security, diminishing assessments, non-forfeitable Certificates, paid up after fifteen years. In case of sickness or accident it offers weekly Benefits from \$1.00 to \$2.00 for Total or Partial Disability and also a Benefit for Funerals. Agents wanted. Send for Circular and terms. Head office, 20 Adelaide street east, Toronto

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address TRUB & Co., Augusta, Maine.

AGENTS Our new war book, DEEDS OF BRAVERY, by Bins and Gray, outselling all other books. Illustrated circular and terms free. FORBES & McHACKIN, Clack, Ont.

Cleanliness is the Index of Civilization

DOMINION Steam Carpet Cleaning Works.

We wish to call your attention to the fact that we have recently fitted our place with the most complete machinery for the purpose of cleaning Carpets, Rugs, Robes, &c. These machines are perfectly adapted for this kind of work, being so constructed that the most delicate fabric may be cleaned without the least injury to the goods; this Machine raises the nap and makes the goods look bright and new.
Hoping we may receive a share of your patronage. We remain respectfully yours,

GAWETT & SMAY,
OFFICE AND WORKS:
29 ADELAIDE STREET WEST
JOB GAWETT. GUS SMAY.

PATENTS

TRADE-MARKS, PRINTS, LABELS. Send description of your invention. L. BINNIG HAM, Patent Lawyer and Licitor, Washington DC.

N. P. CHANEY & CO.

330 King St. E., TORONTO.
Feather and Mattress Renovators and dealers in all kinds of FEATHERS, NEW FEATHER BEDS, PILLOWS, MATTRESSES AND SPRING BEDS.
Furniture overhauled.
Cash paid for all kinds of Feathers.

CANADIAN BREEDER & AGRICULTURAL REVIEW

THE ONLY WEEKLY.
THE BEST OF ITS CLASS.
LARGEST CIRCULATION.
SEE OPINIONS OF THE PRESS
\$2.00 PER ANNUM.
SAMPLE COPIES FREE
TORONTO, CANADA
APPROVED BY PRESS AND PUBLIC
LOCAL AGENTS WANTED
LIBERAL COMMISSIONS

PURE GOLD Manufacturing Company, 31 FRONT STREET EAST, TORONTO.



ONCE USED ALWAYS USED

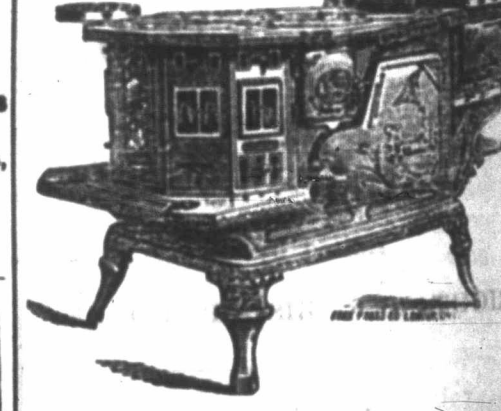
AGENTS WANTED

To sell the Journeys of Jesus. History of His travels with the twelve Disciples in the Holy Land. Beautifully Illustrated. Maps, Charts, Etc. Address: MENNONITE PUBLISHING CO., Elkhart, Ind.

H. STONE, SNR. UNDERTAKER, 280 YONGE ST.

PROGRESS

MOSES' Combination Stove.



Can be used with either wood or coal; heats the house as an ordinary Self-Feeder. No loss of time and labor in lighting fires. It forms a cheerful fire pot, and a continuous fire may be kept up. Don't fail to see it.

F. MOSES,
Sole Inventor and Manufacturer,
301 Yonge Street, Toronto.

PATENTS

Bought Sold or Procured. Books free. A. W. MORGAN & CO., Patent Attorneys and Writers, Washington, D. C.
A Leading London Physician Establishes an Office in New York
From AN JOURNAL OF MEDICINE
"Dr. Ab. Meserole, who makes a specialty of Epilepsy, has with out doubt treated and cured more cases than any other living physician. His success has simply been astonishing; he has cured of over 90 years standing cases, and guarantees a cure." Large Bottle and Treatise sent free. P. O. and Express address: Dr. AB. MESEROLE, No. 95 John Street, New York

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Weston, Proprietor, & Publisher,
Address: P. O. Box 2646.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 16th—11th SUNDAY AFTER TRINITY.
Morning—1 Kings xviii. Rom. xiii.
Evening—1 Kings xix.; or 1 Kings xxi. Matthew xxv. to 31st

THURSDAY, AUG. 20, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

THE MORALS OF SCIENCE.—All who have the opportunity of reading the periodical "*Knowledge*" must admit that it is conducted with great skill and that it eminently deserves its title, to be a "*Magazine of Science*." The editor is the well known lecturer on Astronomy, Mr. R. A. Proctor. Although this paper refuses to commit itself on religious questions, its bias is decidedly against revealed religion, it stated in a late issue that it would deal with ethics only from the standpoint of science. A very clear ethical question has been raised in its columns as to the relations subsisting between George Eliot, that is Miss Evans, and George Lewes. That they lived openly in adultery is admitted by her auto-biography. Mr. Lewes had a wife living when he took Miss Evans to wife, or as his mistress. The great gifts of these two persons have led many into condoning their offence as though genius was free to live without moral law. *Knowledge* virtually takes this position. Mr. Proctor says, "Of the relations between George Lewes and George Eliot, or Miss Evans, it becomes none to judge, unless it can be shown that any one was personally wronged in the matter." That is the morality of science, adultery is not to be judged as wicked unless some person can be proved to be wronged, so then all crime is without the element of sin save in so far as some person is known to be injured by it. Science is making such claims to supersede religion that it is well for us to know that it will abolish the very idea of sin against God and make all human actions as to guilt or innocence hinge solely upon the question as to their capacity to inflict personal injury upon others.

CANON LIDDON ON THE RESURRECTION.—In a recent sermon, Canon Liddon contended that our Lord's Resurrection Body was the same which was born of the Blessed Virgin and which hung upon the Cross, and canvassed at length the remark of an accomplished writer who had expressed his sur-

prise that any one should believe in a carnal Resurrection, and regretted that the Jews had not burnt instead of buried their dead, as then he thought a spiritual view of the Resurrection would have been taken. The preacher then showed that the term "carnal" was an ambiguous one, owing to its application by St. Paul to sins of the flesh; but Christ was sinless, and the word as applied by the writer meant merely a literal matter-of-fact resurrection, while his view of "spiritual" probably was something which presented itself attractively to the human mind, but had no certain place whatever in the sphere of external facts. The Canon said that Christian reverence shrank from discussing the cremation of our Lord's Sacred Body; but had it been burned there would have been no difference, save in the sphere of the imagination, for each resurrection would be equally miraculous, and faith would have been as strong whether one usage or the other had prevailed in Judea. He showed that the resurrection was both carnal and spiritual, for our Lord's Sacred Body did actually rise, while it was, so far as it was endowed with new properties which suspended some of the ordinary laws of matter, a spiritual one. It had, in fact, a twofold character, like the religion it represents, which has its outward and inward parts. The preacher showed how, in the latter and indisputably more important character, it expands itself in a thousand unuttered acts of worship whereby the human spirit holds converse with its Creator. The duty and perfections of God, the soul's manifold sins and ingratitude, the promises of God's mercies in Jesus Christ, and repentance, contrition, self-condemnation, and resolutions of amendment, prompt the soul irresistibly to acts of devotion which summon the angels and even the inanimate world to take part in a chorus of praise.

THE CLAIMS OF RELIGION CLEAR WHEN CLOSELY STUDIED.—In the same discourse as quoted above, the preacher said that the Resurrection was a warrant of the reality of the invisible, and an assurance that religion was no phantom, but had the flesh and bones of reality. The words of the text were an encouragement to the timid who were afraid to come to religion, which alike strangely attracted and repelled them, to those who now and then looked at their Bibles, now and then went to church, now and then were interested in religion, but who were suspicious and unwilling to commit themselves. They found the phraseology of the pulpit weird and strange, and, if they ever were present at a celebration of Holy Communion, they regarded the stages of the services, and the acts of the celebrant, as something mysterious, inspiring awe rather than love. To those who remained in this attitude of indecision, and justified themselves by the divisions of Christendom, he would say let them begin by believing the truths on which Christians were happily agreed, and they would soon want to go further.

Perplexity was largely due to want of serious purpose in examining the claims of religion; but as one looked on a landscape stretched out under the rays of the summer sun, and everything seemed indistinct, but gradually houses and rivers appeared till all that was misty and indefinite was in perfect harmony and distinctness, so would it be with those who would study the claims of religion. In an eloquent peroration the preacher urged the use of meditation, and said that if men would only meditate for ten minutes a day on some verse in the Bible the benefit would be incalculable.

THE TITHES QUESTION.—The Church of England is continually attacked even here, because of the Tithes with which she is endowed. A paper claiming to represent the highest culture of Canada, recently made the utterly false assertion that the State gave the tithes to the Church and now enforces their payment. Our young members ought to be so instructed in history as to have a ready answer for gainsayers on such points. How sadly

the young have been neglected in this regard, we can judge by the letters recently issued, in which Churchmen affirm that the great work of the Reformation was the causing the surplice to be discarded for the black gown! And that the chief test of Protestant orthodoxy is the pronouncing, Amen, with the A as in the word day, hay, and not broad as in harness, ardent and so on! The truth about the Tithe question in brief is as follows:

"When people became Christians, at the earliest period of English history, they naturally thought that they ought to do as much for their religion as the Jews did for theirs. The Jews gave a tenth part of the value of all their goods yearly for the support of the Temple and its administrations.

The Christian Church in England, adopted the same idea, and Christians individually during their lives voluntarily gave to the Church a tenth part of the produce of their land. The ancient obligation of the Christian to bestow a tenth of his possessions on sacred uses was originally a voluntary obligation, and afterwards enforced by Church law, which the State law finally undertook to execute. On this basis the existing system of tithe, etc., is founded. By this means, as Christianity spread gradually throughout England, the payment of the tithe became a universal custom amongst Christians. By and by, there were people who objected to pay tithes, and who questioned whether they were bound to do so. The State, therefore, to make matters more clear and to take away all grounds of objection, passed Acts of Parliament, not creating the tithes, but simply declaring what the law respecting them really was, and stating, in fact, that all persons must pay tithes to the parsons of the parishes where produce was grown and on which tithes were due. The State and Acts of Parliament had nothing to do with originating or creating tithes. The State only stepped in by means of Acts of Parliament to declare what was the customary law of tithes when people, to save their own pockets, objected to pay them. Besides, even though the present tithepayers are not the descendants of those who originally gave the tithe, the land was purchased at a lower rate because it was subject to tithe; can honest men, then repudiate the payment?

It was because those who possessed the land wanted to reap all the advantages of its possession without paying the charges justly due upon it to the Church that the State passed any Acts of Parliament with reference to tithe at all.—*The Banner*.

DR. HATCH AND HIS RASH ASSERTIONS.—There is a form of what some call argument which has great weight with those who are affected by strong assertions utterly regardless of their logical consistency, or their relevancy to the matter in dispute, or their harmony with facts. Dr. Hatch takes the money and status of a Church clergyman, although he believes the Church ministerial system radically indefensible and he uses and has given his solemn adherence to the prayer book, although he thinks the statement in it in regard to the Order of Bishops a falsehood. Such a man is hardly worth regard as a teacher of religion. But it so happens that his book which seeks to make the Church a mere benefit society and wholly without any divine character, suits a certain party amongst us who hate Episcopal control. Dr. Hatch says if the Order of Bishops can be proved to him to be divinely ordained he would turn Papist. That is a very silly way to argue. Dr. Newman said that if Popery is false then he must turn Atheist. Such assertions are irrational. Dr. Hatch goes further and asserts that every person who believes in the Episcopal Order must also turn Papist. Dr. H. forgets that over ninety millions of Christians are now living, among them many far abler scholars than himself, who regard the Order of Bishops as of divine origination but who are just as staunch enemies of the Papal system as Dr. Hatch.

OUR NEXT ISSUE, SEPTEMBER 3rd.

In consequence of taking our Annual Holiday, there will be no issue of the Dominion Churchman on the 27th of August. Our next will be the 3rd of September.

WASHING THE CHURCH'S DIRTY LINEN IN PUBLIC.

WHY is it that Churchmen are so ready to rush into print whenever some little breeze springs up in their own Church circle, or in some other congregation with whose affairs they intermeddle? What interest has the great Canadian public in that tremendous question, surplice *versus* black gown, now convulsing a section of St. James' Parish Church, Toronto? Are the people of Canada gaping with insatiable interest to know what anonymous writers have got to say about Amen and Awmen? Are the pious members of our Church and of other religious bodies edified by or interested in the operation of washing the Church's dirty linen in public, in which wretched job so many, who are not pious but passionate, are so fond of exhibiting their skill? Does it never occur to those who are for ever parading themselves as censors and critics of their brethren, as indeed veritable Apollyons and Accusers, that their vehement party-passion, spite, maledictions, dire prophecies, and almost universal mendacity of malignity, are so utterly scandalous that no truly Christian-minded person, no one with a loving, forgiving, forbearing disposition, can regard their work without loathing and pain? Have they so little respect for that noble word Evangelical, that they are determined to associate it with rancorous and absurd accusations? Have those, for instance, who make the saying Amen or Awmen the supreme, infallible test of Evangelicalism, or the reverse, no friends to tell them how dense is their ignorance? Are they indeed serious, or is some wicked mocker, masked behind a Churchman's name, poking fun at religion, and seeking to make its profession contemptible? Can we suppose any sane member of our Church so devoid of historical knowledge, common sense, and a decent share of sanity, as really in very truth to believe that the great upheaval of the Reformation all turned upon the wearing of a black gown or surplice? Yet several writers have said this in our public prints! What a glorious Reformation it must have been on this theory, almost equal in dignity to the squabble of washerwomen at their tubs. Have our people no knowledge of this fact, that the press they use for this discreditable exhibition of bad temper, ignorance and unevangelical backbiting, glories in making the Church of England a laughing stock? The paper commonly used by these scandal-making and retailing scribblers, is a bitter enemy of the Church, its control is dual; one the most violent form of political dissent, the other the intensest form of ultramontane Popery. To such a paper, letters which disgrace the Church are delicious

morsels. The writers who fondly fancy their rabid effusions are printed out of sympathy with their cause are fearfully "sold," if the slang may be pardoned. The Editor passes on such letters with a sardonic laugh at the marvellously damaging exhibition Churchmen continually make of themselves and their Church. We never see such letters from members of other Churches, yet they have their congregational spats as troublesome as any of ours. Either the sense of loyalty to the body is keener in the Presbyterians, Wesleyans and others, or they are less troubled with cranks afflicted with the scribbling mania. We believe the truth is they are loyal to their body and we have members who are disloyal. Further, we have strong grounds for asserting that these shameful letters are traceable to one source, they come out in shoals like bullets from a Gatling, but one or two men are working the crank which sets them loose. We grievously need discipline for such offenders. No organization can thrive when its members use their privileged position to harry, worry, and annoy their brethren by anonymous attacks. We condemn thus severely, this incessant stream of letters appealing to the public in regard to Church matters, about which the vast public care not a straw, save as an occasion for a laugh or a sneer, because they cannot by any chance accomplish any result but mischief. They are a scandal to all of us. The very name of Churchman is fast becoming a synonym for rabid excitement over trifles. The Church is coming to be regarded as a rat pit by those who judge us by our public correspondence. Do let us have peace, and a little patience, and a little fraternal charity. The Catholic Church has many mansions, but not one inch of ground for quarrels. These are fought out on ground outside the domain of religion, and with weapons unknown in the armory of God.

SOME BOLD ASSERTIONS.

THE Vatican and its entourage wax no shyer as the world grows older. If Vaticanism is not the perfection of Governmental system, it is not for the want of claiming that merit. From the egg to the apple, Romanism sings the same song, "The Church is the support of just government." This threadbare theme has again come to the front, the occasion being the appointment of Dr. Walsh, a pronounced Fenian, to the usurped office of Roman Archbishop of Dublin, who, as the avowed opponent of righteous government in Ireland, by his mere presence in the Irish Capital proves that the policy of the Curia is virtually a policy of retrogression into spiritual despotism.

Of course, many deny this. How shall they be undeceived? They won't read for themselves; they won't use their eyes. Possibly they may use their ears. Would it not, therefore, be the wiser course for the Church to take the matter up as a body? When the blatant but pernicious nonsense uttered by those who preach a pseudo liberality is published in the public press, should she not at once nail the lie

in her own organs, or treat the subject familiarly on the lecture platform in the Sunday School and Bible class, or in the pulpit? It will be found that, to the majority, the fact that we are the Catholics, and Romanists the true Protestants, is news to the multitude, who know just as much about the history of the Church, her doctrines, and her discipline, as the average Romanist does of the real teaching. The mutual ignorance of his Church as opposed to the accretions of Vaticanism. The mutual ignorance in which each is sunk from a potent factor on the side of the Papal Curia, and affords it a leverage which it is only too ready to employ—for its own interests, not for the good of the State.

Yet this very appointment of an avowed enemy of good government, is in itself useful as a handle to be employed against the assumption of liberality, put forward by Bishop Ireland of St. Paul, in his sermon preached at the opening of last year's Plenary Council at Baltimore, in which that prelate claimed everything for Rome, and complained because the spirit of the age was so unreasonable, and men so prejudiced as still to entertain a prejudice against the Communion to which he belonged, as if she were an institution too hard for governments to get along with; as if she interfered with the duties of citizenship by dividing the allegiance "of subjects." To a student, even of modern Irish history, the effrontery of this claim to undivided loyalty towards the State, in the face of the records of all time, is simply amazing.

But when we remember that Cardinal Manning, on being told that the Infallibility dogma would necessitate the re-writing of the history of Christendom, in so many words devoted history to effacement:—"So much the worse for history!"—our amazement comes to an end. When therefore, we read Bishop Ireland's denial that the Roman Church was ever anything else than the support of just governments, and that her motto has ever been to render Cæsar's things to Cæsar, and God's to God, to reserve the temporal administration, the practical method of government, to the State exclusively, we simply laugh at the man's contempt for the laws of truth, and in that contempt read a denial of his claim that the "[Roman] Church proclaims the principles of justice and morality which are binding upon men, whether as individuals or communities." Nor again are we startled when we find him fulminating against the "individual conscience, uninstructed by the light of private reason." It was of obligation that he should save the rights of his order and Communion—even at the expense of truth, nor was it unlooked for that he should have a shy at Protestantism in the lump—for, of course, he was careful not to define the term as a system that "did nothing for liberty," that had "introduced into the world not one new principle that favoured liberty," whose "claim to private judgment was religious anarchy," and in civil and political matters, "political anarchy which always leads to despotism." "Protestantism (he added) is not an organized force, and its con-

tribution of positive power to any cause must necessarily be next to nothing." *Quis tulit Gracchos de seditione querentes?*

The mischief of these utterances is that they go down with the unlearned and influence, however languidly, those who are too lazy to do more than take for granted the loud-mouthed assertions of men whose position they think places their mere *ipse dixit* on a par with those facts of a history which they are too indolent to investigate. Mr. Gladstone's masterly pamphlets, to which Bishop Ireland peevishly alluded in his sermon; the impartial study of accomplished facts in modern Irish history; the working of the Roman Church in this country and the United States, to get into her own hands the sole manipulator of things civil and political; the bearing of all these facts upon the controversy between Protestantism—the representative of enlightenment and progress; and the hostility of the Vatican to all rule which it cannot itself control, are sufficient to give the lie to Bishop Ireland's arrogant claims, and to remove from the eyes of all but the most prejudiced and the most ignorant, the glamour which plausibility induces. That Cardinal Moran, the nephew of Cardinal Cullen, and well known as a friend to English rule, should have been passed over for an avowed Fenian, such as is the new Archbishop of Dublin, goes far to disprove Bishop Ireland's assumption that the Roman Church is the friend only of good and just governments. That the factor of assassins should be preferred by the Pope himself, to the most influential position in the Irish Roman Church, is, to say the least of it, a most Hibernian method of proving the attachment of the appointer to an equitable and righteous system of government.

WHAT READING SHALL WE CHOOSE?

FOR our young people especially, what reading shall we encourage? The love of reading is just as much a natural bent or desire, as any other appetite or lust that belongs to our bodies, and like all of them, may be turned into a temptation and a snare to evil. The chances are, that in these days a young person will meet with much more bad reading than good reading; and, therefore, parents instead of feeling safe of their children because they are fond of reading, ought rather to fear the danger of it, and to take great pains to guide them in their choice of books.

We have frequent opportunity of observing the kind of literature that prevails in the comparatively small book shops, in Toronto and other towns of Ontario, and we must say that in our judgment it is neither the best nor the safest literature. Many of our country weekly newspapers often devote several columns to lightest fiction, romance, sensational stories of an unhealthy moral tone, thus proving what is the taste and patronage in this respect, which we believe is found to be more on the part of our youth than on the part of the advanced in years. We do not affirm that we

should not look at such pages of a book or newspaper. Let us first consider what the subject is and its moral, if it has any. If we read a newspaper, we may read it without harm, if we look at it only to learn what is going on in our country, and in the rest of the world. If a man love his church and country, he must feel an interest to know what his rulers are doing, and he may fairly look at a newspaper for this purpose, but let him not get his *opinions* of any men or any measures from those newspapers. There is so much ill-prejudice, envy, fiction too, mingled in their columns; tending to mislead, to misjudge, to condemn persons *e.g.* occupying high positions and great responsibilities, that we would rather beware lest we form a hasty unjust conclusion, such as is intended in many of our public prints, should be formed without further reading or hearing. As to novels, romances, and comic prints,—they are written *only* to amuse; they are not written by men who have the least regard or interest in their readers. They generally put forward all the strong lusts and passions of mankind, as if they were the fine parts of a man, and most to be admired and copied. The wealthy and the noble, the beautiful and powerful, are those whom they hold up as most to be envied; and they cloak all the worst passions of our flesh under the fair names of manliness or gallantry, courage, honour, and so forth. If we are certainly reading of things under their wrong names, and of the worst characters under the most flattering titles, we doubt if any mind whatever can help being by degrees perverted.

Can we not, as we ought, do something to raise the standard of choice reading? May we not strive to make reading not only amusement for the time, but also improvement of our minds, of strengthening our faith, and warming our love as children of God? We would gladly strive to promote a high, healthful standard of reading as Church people of Canada. We would gladly assist, as is done by associations, to promote the fine arts. Perhaps, in our towns and cities, the choice of books might be cultivated, *e.g.* by a general committee yearly adopting certain authors for reading, and *by some means*, encouraging their attentive perusal by those who have expressed themselves as members of such association. Are there not associations of this kind now established in England? If so, would any of our readers kindly inform us, and so help us in our laudable purpose of improvement in choice of literature?

ZENANA AND MEDICAL MISSION

The "Zenana and Medical Mission," whose Presidents are the Archbishops of York and Armagh and the Countess of Aberdeen, and which has its Training School and Home (both Medical and Missionary) at 58 St. George's-road, S.W., has been formed solely to meet the difficulty of obtaining access to India's women. Following the example of the Great Physician, it seeks by the alleviation of physical suffering to gain an entrance for the Gospel.

It does not send out missionaries, nor is it connected with any one Society, but it gladly co-operates with all; assigning its pupils as they become specially and efficiently trained, to the various Missions that need them. Some sixty ladies have already availed themselves of the school. Five went forth last year. But so acceptable has this "double ministry" of healing and mercy proved, so greatly has it been blessed, that the Committee feel they have no choice but to "Go forward" and "extend their borders" in every possible direction. But they want and plead for help! Numbers of ladies, possessing every qualification—save means for their medical training—are constantly being refused for want of funds! To have to plead with Christians for Christianity is sad enough; but to have to refuse the offer of willing hearts, for want of an income which any of our "merchant princes" could well spare and would never miss, is simply heart-breaking! Will not your readers help? Could not some at least offer us their drawing-rooms for meetings? I would willingly do the extra household work entailed would they give me the opportunity. Oh! if only our Christian ladies could realize what it is—in the midst of dire sickness—to be cut off, alike from the alleviation of bodily pain and the "ministry of consolation." Could they but foresee what it would mean for India if only this combined medical and spiritual agency were extended and multiplied, their unwillingness would soon disappear—an hour's extra wear of carpet and chairs would no longer be put into the balance—and they would, if need be, "take joyfully the spoiling of their goods" for "Christ's sake and the Gospel's."

W. WELTON COX,

Sidcup, Kent, May 22. Clerical Secretary.

[The above earnest appeal from the Parent Society's Secretary in England, will, we are sure, move the seven branch Associations in Canada, to renewed exertions in behalf of this Christian work and labour of love.—*Editor DOMINION CHURCHMAN.*]

Home & Foreign Church News

From our own Correspondents.

DOMINION.

LABRADOR.

SIR,—Your correspondent has had the pleasure of an interview with Mr. Willis, who has just returned from St. Clement's Mission on the Labrador coast, where he was occupied as a teacher from 1879 to 1883, and from the latter date until a few weeks ago, as catechist under license from the Lord Bishop of Quebec. Mr. Willis is in a good position to furnish valuable information concerning the country, and the state of the Church in that distant and desolate portion of the Dominion, and was pleased, on being requested, to afford your readers the benefit of his knowledge and experience.

He describes the mission as extending from Natashquan, opposite Anticosti on the west, round a coast line of about 800 miles down the strait of Belle Isle to Blanc Sablon, on the east, which is at the boundary between Dominion and Newfoundland territory on the main land. On the whole coast there are between three and four hundred church people. The chief mission station is at Meccabina Harbor, known locally as Mutton Bay, situated about the centre of the mission. Here there is a small mission house, the lower part of which is, or may be used for a school-room and dwelling for the missionary, and the upper part for a chapel. There are nine or ten church families in this settlement. The attendance at chapel-room services is always excellent. But during the fishing season when many vessels come into harbor, the fishermen are all willing to attend service, but owing to the inadequate accommodation, but few can find room and this is the only building in all this mission.

ary district serving the purpose of a church. There is, therefore, great need of an effort being made to provide a place of worship with sufficient accommodation. There are two more stations of importance, Harrington Harbour 25 or 30 miles west, and Bonne Esperance 70 or 80 miles east of Matton Bay. The population of the former place is composed of about a dozen families. They have no place of worship of any kind, services are held in the small crowded private houses. Two or three years ago, the public feeling their need of some special place for school or church purposes, undertook the work of building themselves, they made an noble effort, and with sticks of timber obtained with difficulty and bawn, they succeeded in erecting a frame, but being too poor they could not procure the lumber, which had to be brought from Quebec, to board it in, so the effort made has so far been in vain. A good many vessels put in here during the fishing season, and so swell the population requiring church accommodation. The people forming the settlements of Matton Bay and Harrington Harbour are for the most part staunch church folk, who came there some twelve or fifteen years ago from the western shores of Newfoundland, where they had enjoyed all church privileges. There present isolation and want in these particulars deserves, the practical interest and sympathy of those of our people who are in no spiritual destitution and are able to assist them. The other important place is Bonne Esperance. In this harbor and parts adjacent, there is a considerable church population but no church. The only accommodation is a Congregationalist place of worship and school, which the church people have felt themselves constrained to attend, not having their own, and, of course, are obliged to listen to teaching in many respects antagonistic to that of their own church. Their earnest desire is that they should be enabled to enjoy fully their own church privileges and have their children brought up in their own faith. A thing impossible under present circumstances, because the Church Catechism, the Prayer Book, its doctrines and usages cannot be taught more than a brief space twice a year, when the missionary calls, for the extent of territory is so great and the few people are so widely scattered that with all his diligence he cannot do more, and it is unfortunate that in the intervals between his visits the work is sometimes largely undone by interested parties. In addition to the places above named there are many others on the missionary's itinerary a very great distance from each other where may be found one, two or three families isolated in the lone wilderness and whom the missionary or catechist can reach, but with labour and difficulty.

Besides the 800 miles of territory belonging to St. Clement's Mission, in the Diocese of Quebec, the Diocese of Newfoundland has a mission extending from Blanc Sablon to the far North, also on the main land, comprising a considerable number of important stations, of which many of the nearest are visited by the missionary of St. Clement's, by request of the people, who for sometime have had no resident missionary, though they receive an annual visit from Rev. J. J. Curing, Rural Dean of the Strait of Belle Isle. The principal stations are L'Anse Eau-Claire, Forteau, L'Anse-au-Loup and Pieds Noirs. In all these places the majority are church people, and none has a place of worship or school house except Forteau, where there is a pretty gothic wooden church, built by the late Bishop Field many years ago. This station has been vacant upwards of fifteen years.

The Indian population hereabouts and in St. Clement's Mission, is Roman Catholic, and belongs to the Montagnais tribe which in the early part of last century drove out the native Esquimaux, who retired into the far north, some few of the Esquimaux who remained are intermarried with white settlers.

The Rev. J. Eames, recently ordained deacon, has gone down to take charge of St. Clement's. He reached his destination in the early part of last month. Mr. Willis expects to return to the coast this fall. There is urgent need of more funds and men for Labrador, and one might venture to hope that one who had received the priesthood might ere long be sent to those scattered people, that they might receive the sacraments of the church they love.

TORONTO.

PORT PERRY.—On Wednesday afternoon last, the citizens of this village and vicinity, to the number of 250, availed themselves of the opportunity to attend a garden party in the grounds of John Adams, Esq., "Ambleside," Scugog Island, in aid of the funds of the Church of the Ascension. A more enjoyable outing could not have been wished. Every one was made "at home." The spacious drawing rooms and conservatory, and the beautiful grounds attached, were all thrown open and everybody came and went at will. Refreshments were provided in profusion. The great and small, the rich and poor alike, the proud

the haughty and the beautiful were all there, and all seemingly for the time dwelt in sweet elysium. The Oddfellows' band enlivened the evening with several airs and selections. The Scugog string band also added to the pleasures of the delightful evening, but the *summum bonum* of all these pleasures was to witness the happy smile of welcome that illumined the countenance of the kind hostess, and the cordial shake or friendly "laying on of hands" of the genial lord of the manor. About sixty dollars were netted for the approaching liquidation of the church debt.

NIAGARA.

HAMILTON.—Reception.—On Tuesday, August 11, several clerical and lay friends availed themselves of the presence of the Rev. C. E. Whitcombe, chaplain, Royal Grenadiers, Toronto, for a few hours visit at "the Cliff," Hamilton, to greet him on his recent return from the North-West, and personally to thank him for the very valuable services rendered by him during the campaign as chaplain to the Grenadiers. Throughout the diocese of Niagara (Mr. Whitcombe's former diocese), his old friends and brethren-in-Christ have been desirous of personally testifying to him their appreciative recognition of his fidelity and promptness in responding as a Christian soldier at the first call to proceed to the scene of arms in the recent rebellion. The Hamilton reception to the Rev. C. E. Whitcombe, was therefore, sincerely expressive. His assembled friends were in return deeply interested with his detailed account of the rebellion and the North-West, of the character of the Indians and Half-breeds, of those among them who, pre-eminently, were loyal or disloyal, and of the present outlook and missionary work required in their behalf. The problem of the North-West is not difficult to solve. Its true development can only be sustained and promoted by Christian influence and personal showing forth of Christian excellence. These must ever move abreast of human enterprises of any sort, and thus alone can any nation become exalted and enduring, great and blessed. Mr. Whitcombe returned to Toronto, per evening train.

MOUNT FOREST.—The anniversary services on Sunday, the 26th July last, were very well attended and the sacred edifice looked charming, the white hangings being very rich in appearance. The flowers for the altar were provided by two ladies of the Presbyterian church. The preacher both at matins and evensong was a former pastor, the Rev. W. J. McKenzie, of Milton. His former flock and many outsiders seemed glad to see him, and he in return was most pleased to shake hands again with them and to renew old acquaintances. Mr. McKenzie was very pleased with the church and services in his old parish. The following Monday a "garden social" was given at the rectory, the evening was fine, and the whole affair proved a great success, the happy evening closed with prayer in the church at 11 p.m. Since the 1st of July last this parish has had the daily office said in the church at 5 p.m. So far, the numbers attending have been most gratifying. Our Bishop urges, where possible, all his priests to say in their respective churches the offices laid down by Prayer Book and Canon law.

LUTHER.—On Tuesday, August 2, a picnic was held in Mr. Nunn's bush, Colbeck settlement, in aid of St. Clement's Church. Speeches were delivered by Rev. Mr. Webb, Rev. Mr. Henderson, and Rev. Mr. Moore, two dialogues were well given by some members of St. Alban's congregation, Luther village. One of Baring Gould's church songs, "Sailing over the sea," was sung by twelve of St. Clement's Church Sunday School children. Miss Jennie Wood, of Mount Forest, kindly recited "Guilty or not Guilty." After the picnic there was a service in the church at 6 o'clock, when the Rev. C. G. Snapp, of Mount Forest, preached a most eloquent and highly instructive sermon. The proceeds of the picnic and the offertory, amounting in all to a little over \$81, were devoted to the building fund.

HAMILTON.—St. Mark's Church.—A flower service was held in this church, on Sunday, Aug. 9th.

To beds of anguish and of death,
We send our store of flowers.

is a couplet from one of the hymns sung by the scholars of St. Mark's S. S., at their annual flower service yesterday, and in order to carry out the sentiment of the two lines, the festival were first inaugurated in England and the custom extended to this country. The third festival held in the above church was quite as successful as its predecessors. There was a large gathering of children and each child brought a small tribute in the shape of a bouquet. There were

some two hundred scholars present, including fifty from the Herkimer St. Mission, where under the able management of Mr. Whatley, a good school has already been established. The service was opened by the singing of "Onward Christian Soldiers," followed by a shortened evensong. During the singing of the hymn "These Flowers that on Our Borders Grow," the children marched up to the entrance of the chancel and placed their offerings on large trays appointed for their reception. After all had been deposited they were presented by the rector, Rev. R. G. Sutherland, the congregation singing "Praise God from Whom all Blessing flow." A very appropriate address was then given by the rector, composed chiefly of short anecdotes in relation to flowers and aptly pointed to inculcate good lessons in the minds of the hearers. The service was then closed by the singing of the usual closing hymn of the school.

Thy day is done,
Oh! God the Son,
Look down upon Thy little one.

Mr. C. Oliver, the able superintendent, must be proud of his scholars, for, as a rule, they were well behaved and took an active part in the service. The flowers were forwarded to the asylum and the home of the Friendless.

HURON.

SARNIA RESERVE.—A tea festival and entertainment was given by St. Peter's Church congregation, Sarnia Indian mission, on the 31st ult. The Rev. J. Jacobs, pastor, presided, and interesting addresses were given by Rev. H. P. Chase, and Rev. L. Bearfoot. The music was furnished by the Misses Chase. The piece entitled "Starlight" was much appreciated. Proceeds of the entertainment amounted to \$16.40.

WALLACEBURG.—The Rev. H. A. Thomas closes an incumbency of two years in this parish, in the deanery of Kent, on Sunday, August 9th. At the unanimous request of the parish of Ailsa Craig, the Bishop has appointed Mr. Thomas to that incumbency. He thus takes charge of the parish in which for about two years he was assistant to the late incumbent, Rev. W. Johnson, recently appointed to the curacy of Goderich.

WIARTON.—The Bishop of Huron visited this mission on Sunday, July 12, for the purpose of administering the rite of confirmation. Forty candidates received the laying on of hands, viz: seven at St. John's Sarawak, twelve at All Saints, Wolsley, and twenty-one one at Trinity Church, Wiarton. At each place there were large congregations and the earnest addresses of their chief pastor were listened to with profound attention. The Bishop also consecrated St. John's Church, Sarawak. Rev. A. Brown has awakened the dormant church life in this remote and neglected mission. For many months the church door was closed, and the doors of other places of worship were open. Trinity, St. John's, and All Saints, were without a minister, and notwithstanding these discouragements there were forty candidates for confirmation.

Clerical Appointments.—The Lord Bishop of Huron has made the following appointments in the diocese: Rev. Thomas Watson, from Christ Church, Hanover, to be incumbent of Walkerville, in place of Rev. Jas. Ashton, who has left the diocese; Rev. H. Thomas to be incumbent of Ailsa Craig, in place of Rev. W. Johnson, removed to Goderich; Rev. John Downie to be Rural Dean of Kent, in place of Rev. W. Davis, removed to Woodhouse; Rev. W. Craig to be Rural Dean of Huron, in place of Rev. Jeffrey Hill, removed to Chatham; Rev. P. E. Hyland to be Rural Dean of Lambton, in place of Rev. A. Jamieson, deceased; Rev. Canon Hill to be Rural Dean of Elgin, in place of Rev. G. G. Ballard, removed to the Chapter House, London; Rev. John Gemley, to be Rural Dean of Norfolk, instead of Rev. W. B. Evans, deceased; Rev. Canon Smith to be Rural Dean of North Middlesex, in addition to South Middlesex, in order to make the whole a united deanery; Rev. Evans Davis to be Secretary to the London Society for the Promotion of Christianity among the Jews.

MITCHELL.—Special services were conducted in Trinity Church on Sunday last, in connection with the suppression of the rebellion in the North-West. The sacred building was handsomely draped with British flags, and a couple of American flags were also prominent in the Church, out of respect for the late General Grant, to whose death the rector, R. J. Ridley, alluded both in his sermons and prayers. The hymns, psalms and prayers were all appropriate.

to the occasion, and the sermons were masterpieces of eloquence and learning, and pointed to the power of the British nation, her many victories, and the deeds of the brave volunteers in the North-West. A practical lesson was drawn from these victories, and the speaker's hearers reminded of Christ's command to fight manfully under His banner. The National Anthem was sung at both morning and evening services, and the congregations were large, many being present from the other churches of the town.

TILSONBURG.—The thanksgiving services, which were held at St. John's Church, for the safe return of our volunteers and the complete suppression of the North-West rebellion, passed off most successfully. There was a very large attendance at both services. The singing was excellent. The church was beautifully and appropriately decorated. Over the main entrance and the vestry door were four large Union Jacks, the joint handiwork of Mrs. M. Burn and Mr. James Canfield. Three very handsome banners, on which were emblazoned suitable texts and mottoes, made and presented by Mr. James Canfield, also graced the church. A beautiful floral device made by Mrs. A. Upton, stood over the altar and was universally admired, and a very tasteful wreath festooning the front of the altar, and made by Miss Mabel Canfield, added materially to the general effect. The thanks of the congregation are also due to Messrs. H. J. Canfield and Robert Wood for gifts of flowers, ferns, etc. A similar service was held at St. Charles' Church, Dereham, which was crowded. The National Anthem was sung there, also. The incumbent, Rev. R. F. Dixon, preached eloquent sermons, full of patriotic fire.

KETTLE POINT.—The annual picnic of St. John's Church Sunday School and congregation took place on the 28th ult., and was one of the most enjoyable and successful ever held on that mission. The day and the weather were most propitious. The picnic was held in the beautiful grove by the lake shore. At 1 p.m., everything was in readiness, the tables were spread with abundance of good things to satisfy the inner man. About 150 adults and children sat down to enjoy the beautiful feast. After the repast, games and swinging were indulged in for sometime. At 4 p.m. the gathering were called to order. When a hymn was sung, and the pastor Rev. J. Jacobs offered a prayer. Chief Adam Shawnoo presided. Addresses replete with wit, humour, and good advice were given by Rev. W. Henderson, of Forest, and others, which kept the audience in good humour and listened to with profit and pleasure. The doxology was sung and the benediction was pronounced by the pastor in charge, the Rev. J. Jacobs. At 6 p.m. the company again sat down to a bountiful tea, and shortly after dispersed. The brass band played occasionally some of their choice pieces.

Consecration of Churches.—In the Huron diocese we can safely say that churches have not been consecrated in haste. Of its more than one hundred churches very few have been consecrated. There has been, however, an advance in churchly feelings and principles. The Right Rev. Bishop Baldwin has consecrated ten churches: Bismark, Grace Church; Wardville, St. James' Church; Durham, Trinity Church; Invermay, Christ Church; Southampton, St. Paul's Church; Kinborough, Church of the Ascension; Bervie, St. John's Church. The consecration of ten churches in one year in this diocese, is marvelous in our eyes. At this rate of progress we may hope that the time is not far distant when an unconsecrated church will be quite an exceptional one in Huron; and we do hope not until there is every reasonable assurance of their being permanently used, as being set apart for public worship according to the rites and ceremonies of the Church of England and no other. And may we not hope that the case mentioned by your esteemed correspondent Port of Perry is a solitary one in the Church of Canada.

ALGOMA.

The Treasurer begs to acknowledge the following receipts on account of Diocesan Fund:—Rev. H. G. T. Meara, Leighton Buzzard, 5s; Mrs. Gladys Pett, St. Leonards on the Sea, £2; Mrs. L. Beresford, Tunbridge Well, £12 2s; Rev. H. J. Rhodes, collected by Miss Oxenden, £9 7s. 11d.; Miss Groome, \$25; A Widow's Mite, per W. H. Howland, Esq., \$1. Also collected through "The Net," for church at Shegungah:—Miss Brown £2; F. W. B., £2 10s.; Miss Roger £5; Miss Gurney 4s.; Miss Savell, 10s.; Miss L. Teaney, 10s. For general church building fund:—J. Cropper, Esq., £5; T. M. T., £5; Mr. Frith 5s.; M. A. C., 2s. 6d.

A VOYAGE OF DISCOVERY.—On July 4th, the *Evangeline* steamed out from the dock of Sault Ste. Marie, having for her passengers the Bishop of Algoma and the Rev. J. F. Sweeny, incumbent of St. Philip's, Toronto, bound for the north shore of Lake Huron and the Georgian Bay, with a view to the discovery of any isolated settlements along those rock-bound coasts in which scattered members of the Church of England might be found in need of the sympathy, and public and private ministrations of their own communion. Bruce Mines was reached in five hours. Here the missionary, Rev. F. E. Berry, had commenced the erection of a church edifice, the people lending a very willing and energetic co-operation. The church promises to be a structure at once substantial and churchlike. The need of the Church has been sorely felt, as the congregation has been dependent on a partial use of a "Union church," an arrangement which according to all past experience, had worked very unsatisfactorily. The church people gave very unmistakable evidence of their desire for a church in a contribution list amounting, in money and freewill offerings of labor, to upwards of \$800. The Bishop was only too glad to be able to second this earnestness by a promise of assistance from the Diocesan fund, also of a grant from the "S. P. C. K." He was also able to say that a contribution of about £80 which had been given him while in England, would be transferred to the Mines, an announcement which was received with no little satisfaction. About \$200 more will be needed to complete and furnish the church. On Sunday the 5th, the *Evangeline* transferred us to St. Joseph's Island. After a hot and dusty drive Jocelyn was reached, and service held at 8 p.m. in the Church of the Holy Trinity, the Bishop reading and preaching, after which the return journey of twelve miles was accomplished, and the Bishop officiated again at Marksville. The congregations were large in both places, a fact which furnished no slight testimony to the missionary's faithfulness, as the Bishop's visit was wholly unexpected. On Monday morning the trip along the north shore was again resumed. Our objective point was Minissauga River, but while still several miles from our destination, the weather compelled us to abandon all hope of reaching the point at which we hoped to hold service, and to cast anchor for the night in a sheltered little nook. Just as everything had been made snug, we were overtaken by a boat full of fishermen, who gave us a warm invitation to their shanty, and strongly advised us to beware of the rocks in the narrow channel by which we hoped to make our exit next morning. Next morning the Bishop went ashore, and spoke to the fishermen whom he found mending their nets, leaving some bibles, tracts, and mission services with them, for which they were very grateful, giving us in return an ample supply of fish just taken from the water. On Tuesday morning we felt our way cautiously through the channel and round the fishing nets which stretched for at least three quarters of a mile out into the lake, and made our way to Blind River, where a thriving lumbering trade is carried on by the firm of Williams & Murray. Mr. Murray resides on the spot and treated us courteously, entertaining us most hospitably, and also acting as the Bishop's cicerone during a hurried visitation of the little settlement, in the course of which two Church of England families were found, who mourned sadly over their total religious isolation, and enquired anxiously as to the possibility of their having even occasional visits from a clergyman. A Presbyterian student, from Knox College, held services through this district during the summer, but they longed for the good old Prayer Book worship. What was to be done? It was hard to resist their appeal, but an appointment had been made for a service that evening at Algoma Mills, about eight miles further on. Could they not come with us? The proposal was accepted and by three o'clock the *Evangeline* was once more ploughing her way over by no means tranquil waters, her living freight increased by a party of no less than seventeen persons, while Mr. Murray's large sail boat was towed behind in readiness for the journey homeward. The Mills were reached by 4 p.m. No change has taken place in the visible aspect of this once busy hive since last year. A congregation of fifty persons, including the Blind River party, assembled here at 7.30 p.m. in the neat little school house, built by the company during the residence of the Rev. G. Gilmor, and entered heartily into the service, thanks largely to the introduction, and use, for the first time, of the "Mission Services," compiled by the Bishop from the Prayer Book. Doubtless this little pamphlet is capable of improvement, but even in this, its first and simplest form, the results of its use wherever the experiment has been tried, have amply vindicated the cost and trouble incurred in its publication. At the close of the service two little ones were presented for the sacrament of baptism. During our brief stay we were most hospitably entertained by Mrs. X. and her sister, who, with their mother and brother, showed us most kind and thoughtful attention. Both here and at Blind River, very anxious enquiries were made as to the probability

of the return of the Rev. G. Gilmor, who formerly travelled all through this district and along the main line of the C. P. R. on foot, ministering with unflagging zeal and an unstinted self-sacrifice to the religious wants both of the navvies and settlers amongst whom his name is held in loving and honored remembrance, and more than once the story of his trip to Manitoulin Island last March was repeated, how he crossed the frozen channel more than twenty miles in width in the teeth of a blinding snowstorm, and the thermometer so low that several lives were lost on the same day, not far from the route he took, while he himself was so crippled by the intense cold, that though he had bread in his wallet his hands refused their office, unable to raise it to his mouth, and he was compelled to drop it on the snow, and go on his way famishing with hunger, in hope of reaching his destination at Blind River. This, however, he missed by two or three miles, striking a point to the east, where the only shelter to be found was a deserted fishing shanty. Here he passed the night, without fire, light, or blankets, resuming his journey in the morning, and astonishing his friends by his unexpected appearance in their midst. Weary and exhausted as he must have been, he resisted all their entreaties to lie down and get a few hours sleep, contenting himself with a quiet rest till evening, when he held service, and once more delivered his Master's message. Missionaries such as this are not likely to be failures. "O vi sic venet."

(To be continued.)

QU'APPELLE.

A PASTORAL TO ALL PERSONS IN COMMUNION WITH THE CHURCH OF ENGLAND IN THE DIOCESE OF QU'APPELLE.—Brethren, beloved in the Lord:—As it is just a year since, in the Providence of God, I was called to the oversight of this Diocese, I think that the time has arrived for me to place before you in a manner that shall reach a larger number than are reached by an Address at the Synod, some information concerning the present position of the work of the Church in the Diocese, its prospects and its wants. I feel, and I trust I am only in this interpreting the feelings of many others, indeed of all who have at heart a real desire for the welfare of our Church, that every member should take an interest not only in the congregation or Parish in which he happens to be placed, but as far as possible in the whole body. The Church, indeed, will never prosper as it ought until this is the case. We want, above all, more union and brotherly love, and wider sympathies. We want to realize more profoundly that the Diocese and not the congregation, is the unit of the Church's Divine system. Through the Diocese we are united with the whole body of the Church Universal throughout the world. The advantages of having such a large field of unity are many. Chiefly it enables the strong to help the weak, and the rich the poor, as members of one Body in which if one portion suffers, all suffer with it. It also, however, enables those who from some cause or another may be in adversity to rejoice as they look beyond their own small circle, and hear of the prosperity that has been vouchsafed to the Church in other parts, and in which they feel that they, as members of the same Body, are privileged to have a share. It is good for us, therefore, to know what is going on among our brethren. It helps us to take an interest in the general work; it encourages us in the task that lies more immediately about our path; it stirs us up to godly emulation. It is with this purpose, and with the earnest hope that it may be thus blessed by God, to the awakening of a more active interest in the work of our Church amongst its members, that I have determined to address to you this Pastoral. Let us first see how God has blessed our work. This time last year, there were in this Diocese, which, as most of you know, is coterminous with the District of Assiniboia, (450 miles in length by 200 miles in width,) three Priests and one Deacon. There are now, besides myself, nine Priests and three Deacons, and another Priest and a Layman (the latter to take charge of an Indian school) are on their way out from England. Of buildings there were, at the same time, two school rooms used as churches, and two parsonages. There are now, besides the above, two duly consecrated churches and one portion of a church sufficient for the requirements of the place in which it is situated, and two more houses for the clergy. Five more Churches are already in progress and will be finished, I trust, before the end of the summer. The clergy are situated at Moosomin, Fort Pelly, (Indian school and mission), Kinbrae (for York and Montreal colonies and all the country north of the Qu'Appelle), Grenfell, Qu'Appelle, the Fort, Regina, Moosejaw and Medicine Hat. The Priest, who is com-

ing from England, will be stationed at Moose Mountains, where a log church has been built and consecrated, and will have charge of the whole country south of the Little Pipestone to the frontier (about seventy miles).

For all this increase we must offer our most earnest and heartfelt thanksgiving to God. To Him alone be all the glory. Under Him we are chiefly indebted for the possibility of this work being done to the very great liberality of the help that we have received from England.

I was enabled while in England during the winter of 1883 to collect about £2,500, and about £400 in subscriptions for five years. Of this capital sum, £1,500, was paid over to the Society for the Propagation of the Gospel in Foreign Parts. That Society voted £1000 for the Endowment of the Bishopric, to be paid in proportional instalments towards an endowment of £10,000, and it also promised £400 a year for the income of the Bishop till the endowment has been completed. This income, as I stated in my charge to the Synod last year, "I regard as simply so much added by the Society to the common fund out of which all expenses of the Church work in this Diocese are to be paid, at least till the increase of the wealth in the Diocese renders voluntary work on the part of the clergy unnecessary—that is, till the Diocese does not require help from England."

As I then also stated, the clergy and laymen who came out with me, and those who have joined the work since, "have come without stipends, receiving only out of the common fund what is necessary for their maintenance and for carrying on the work."

The S. P. G. also voted £800 for the maintenance of the clergy to the end of 1885.

The same Society also voted £500 for the erection of buildings in the Diocese, and the Society for Promoting Christian Knowledge has given a similar grant of £500 for Churches.

The S. P. G. has also since given £182 14s. 7d. out of a special fund for work among the Indians.

The Colonial Bishopric's fund, and the S. P. C. K. both also voted £2,000 towards the Endowment of the See. These grants, however, will lapse at the end of 1889 if the further sum of £5000 needed to make up the Endowment to £10,000 is not secured by that time. They, like the S. P. G. grant, are given in proportional instalments to meet any sums that are collected.

Upwards of £3000 has been subscribed, chiefly in the last four months, and by two most munificent donors of £1000 and £1500 (the latter anonymous, given in the offertory at St. Paul's Cathedral, on St. John Baptist's Day,) for the Church Farm, which is to be a temporary home and place of instruction in agriculture for young men coming out to settle, and also a College for the preparation of Candidates for Holy Orders.

We have also received, in the last twelve months, \$980 from the Church in Eastern Canada.

The grants for buildings from the Societies in England are distributed by the Executive Committee of the Synod. One fifth of the cost price of building, churches or parsonages, up to \$1000, being given as a grant, and one fifth in addition if needed, as a loan.

The synod has met twice during these twelve months, and at the last Session in June passed a Constitution and Canons for the Government of the Diocese. A copy of this Constitution, etc., can be obtained by any member of the Church desiring one, from Rev. H. H. Smith, Regina.

An Act has also been passed by the Dominion Parliament incorporating the Synod, and thereby enabling it to hold property.

So much for the past. We have much reason to thank God, and to take courage. "Hitherto hath the Lord helped us."

We must now look on to the future.

A great amount has been done for us. We must now very earnestly try what we can do to obtain a larger measure of self support among ourselves. For the first year, and in planting the work, I had no hesitation in trusting almost entirely for support to England, but now that this has been done so generously for us we must endeavour to devise some method whereby we may at least gradually take the responsibility of the support of the work on ourselves.

Let me again repeat what I said at the Synod last year, that "moral wrong is done by any one who depends on the charity of others, even in spiritual matters, more than is absolutely necessary."

We must remember that many of those who support our Missionary Societies in England, such as the S. P. G., from which we receive such large grants, and many of those who are contributing to our own special fund, do so for the love of Christ and of the work, at very great self-sacrifice to themselves, and out of very slender means. It is not only the rich who contribute out of their abundance, but many of the poorest, (and we boast that we have no really poor here) give out of their poverty. Since I have been here, I have heard of more than one instance of very special self-denial in aid of our work—of a servant girl who gave

the one bit of jewellery that she possessed that it might be sold, and the proceeds given to our fund, and of a governess who when scarcely able, through ill health, to continue at her laborious work, was sustained and encouraged, as she said, by the thought of the "box" in which part of the proceeds of her work was to be placed. These are but samples of what many are doing to help the work of Christ in such countries as ours. We may well thank God for such evidences of zeal and devotion, as they must bring down a blessing on the work that is thus helped. But they bring with them also a terrible responsibility to those who are the recipients of such help. If people for whose sake this is done depend upon it too much, must it not amount, in the sight of God, to "defrauding the poor." I speak strongly, for I feel strongly in this matter.

To be continued.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

INFORMATION WANTED.

SIR,—In "Constitutions and Canons Ecclesiastical," number 55, directs ministers to pray for the "Churches of England, Scotland and Ireland." Is the Presbyterian denomination here meant, or is it the Episcopal Church of Scotland that ministers are directed to pray for? If you or some of your correspondents would reply directly to the question at issue, you or they would greatly oblige.

A PRIEST OF THE CHURCH.

WRIGHT VS HURON.

SIR,—A great deal is being written in your columns on "Wright vs Huron." Without entering into the merits and demerits of the case, I beg to ask your readers' consideration of the following:—

1. We have had Three Judgments in this suit.
2. Two of these judgments in favor of the Defendants.

3. An appeal to the Privy Council is based upon the fact that one of the Judges of the Supreme Court was doubtful, but his doubt went against the Plaintiff.

4. Now, in the face of these things, I would like to ask—in what way is the Plaintiff justified in making, or having an appeal, made for him, for funds to carry the case to England? If the Plaintiff desires to make another attempt, let him—but it is pitiable to read these appeals for means, in the face of the decisions of the Canadian judges.

5. I ask again, in the name of Christian charity and christian dignity. Is it just the thing, with the fact of these decisions before us—with the fact that, wisely or unwisely, a canon was passed, and which has not been repealed, by a large majority of the Synod of Huron—is it just the thing to read of "the injustice," "the illegality," still worse "the immorality" of this Canon? To one like myself, prepared to undo by the authority of the Synod what was done in 1875, these charges seem somewhat unbecoming, and as if hard words were made to do duty for sound reasons. Yours truly,

Clinton, Aug 7th, 1885.

WILLIAM CRAIG.

"CHURCH SYNOD GREETINGS."

SIR,—Your Niagara correspondent "Inquirer" has somewhat crossed his own purpose by appealing for an answer only to your "learned readers." Many do not care to come forward in that character, and, besides, an unlearned reader might give a very sufficient answer. "Inquirer's" difficulty is how we can consistently give "fraternal" greetings to a body which we hold to be in a state of schism, and especially how we can "emphasise the fraternal." The question is very reasonable, and very answerable; and perhaps what I have to say may be useful to more than "Inquirer."

I in spite of the Methodist schism we can say "fraternal" and "emphasise" it too, because "we believe in one Baptism." They do not deny ours, and we do not repeat theirs. Baptism is the Divine instrument of our spiritual sonship, and so the very bond of brotherhood. Deny that, and all arguments for unity are in vain—the very ground is taken from beneath our feet. On the ground of common brotherhood we condemn their schism, as breaking up the unity of the family of Christ, and we entreat them to return to its bosom. It is this brotherhood that constitutes the deep guilt of schism. Now, I think we ought just as affectionally to emphasise the brotherhood, as we zealously denounce the schism.

2 This is the mind of Catholic men ancient and modern. For example, no christians had ever been so possessed with the schismatical spirit as the Donatists, and never was there a worse example of actual schism than the Donatists; and yet this is how St. Augustine addresses Donatist Bishops; "To my lords most beloved, and brethren worthy of all praise, electus, glorious, and the two Felixes, Augustine sends greeting. The Donatists not only re-baptised Catholics, but they murdered them; and certainly Augustine did not slightly rate the guilt of either act, for he says in the letter addressed as above. "In truth, it is possible that his guilt is more heinous who re-baptises the whole man than his who kills the body only." His kindly and reasonable excuse, too, for those brought up in schism, we should not be slow to make. Quoting Tit. iii. 10, 11, about the rejection of heretics he says: "But though the doctrine which men hold be false and perverse, if they do not maintain it with passionate obstinacy, especially when they have not devised it by the rashness of their own presumption, but had accepted from parents who have been misguided and had fallen into error, and if they are anxiously seeking the truth, and are prepared to be set right when they have found it, such men are not to be counted heretics." His letter, however, to Donatists he denies to be "letters of communion."

3 We have a present-day example of this spirit and judgment in Dr. Liddon, whom "Inquirer" will acknowledge to be a Catholic and learned man. Answering Dr. Hatch's objections to his late consecration sermon, that according to Canon Liddon's doctrine of Episcopacy, other communities "have no sacraments, no share in the communion of saints, and no right to bear the christian name." Dr. Liddon denies that a good churchman would hold this, and observes: "If the non-episcopal bodies have no true orders they have unquestionably a true baptism, supposing the matter and words of that sacrament to be daily administered, since lay baptism is of undoubted validity. And surely the great sacrament of our regeneration carries with it a share in the communion of saints, and, much more, a right to bear the christian name. That which, in our belief and to our sorrow, the non-Episcopal communities lack, is participation in those privileges which depend upon a ministry duly authorized by our Lord, and in particular the precious sacrament of His body and blood. Even here, when their dissent from His church is determined by a motive of loyalty to what they believe to be His will, we may trust that He supplies to them in other ways many blessings which they neglect to seek through the chartered channels." I hope I have fairly answered "Inquirer's" question. In another letter, with your permission, I will take up another aspect of the subject. Yours, Port Perry, Aug., 6, 1885. JOHN CARR.

SIR.—The article of "Inquirer" in the Dominion Churchman of July 30th, should be cordially endorsed by every one professing or calling himself a Churchman. As this writer well says, "What are we to understand by the expression 'Erroneous and strange doctrines,' if they do not refer to those very subjects, on which the Methodists and others differ from us, and chose as the ground of separation. 'What, indeed, is it but this 'rock of offence,' that keeps them in their present state of schism! Surely it is no unmeaning phraseology which has been adopted by the Church in setting forth the Articles of Faith. When at the Reformation, the phrase 'He descended into Hell' was retained in the Apostles' Creed, it was evidently because it was found to be Apostolic, and because Apostolic, agreeing perfectly with the keeping of God's word. So with that other article of belief to which our writer alludes, found in the Nicene Creed, the 'One Baptism for the Remission of sins,' each of which can be plainly proved, as of scripture warrant and authority. When to these are added the doctrines of Apostolical succession and others contained in the 39 articles which are steadily ignored and rejected are treated with scorn and contempt by the self-constituted judges and arbiters of the Faith, we are simply amazed that any who claim to be taught according to the Prayer-book and the Bible, should become so blinded to the importance of holding fast to the Doctrines revealed by God in holy writ—so unmindful of the solemn obligations assumed at ordination, as well as the subscription to the 26th Canon. I say, we are simply amazed at the readiness with which some apparently overlook or disregard these things, and for the sake of a desire of "a seeming unity" and so employ language, and commit acts, quite uncalled for, and utterly subversive of all Truth. If the "Faith once delivered to the Saints," for which we are exhorted earnestly to contend is the true faith, as held by the Church of God from the beginning, then, we affirm that no man or body of men, of whatever name, has the right to change or modify that faith to please themselves. And we have no right, much as the inclination may lead or prompt, to talk of "fraternizing" with error, even where there is no purpose or desire to recognize the error.

And why should Churchmen officiously go about to attempt to restore a lost "unity," in this way it is beyond all comprehension. Under such circumstances, we ought to be ashamed to be found compromising our principles, as though we had received anything superfluous—anything that might be sacrificed at pleasure. Rather, should we not strive to be faithful unto death that we may receive the crown of life.

Diocese of Huron.

SENNEX.

THE HURON LAWSUIT.

SIR,—I enclose an order for two pounds sterling, to be applied towards helping Mr. Wright's case. Corporations must be taught that a trust is a sacred thing, and that trust funds cannot be used as they like, but as the givers intended. The Synod, (or rather whoever is depriving the clergy of their rights) is guilty of wrong and robbery, and provoking a huge scandal to the injury of our Church, and the advancement of the cause of Christ. Mr. Wright's recent letter showing that the Bishop and Archdeacon continued to take from the Commutation fund, when no reservation had been made for them, makes a very serious revelation, and develops downright rottenness, if not fraud, somewhere in the management of our funds.

The Rev. Mr. Wright is rendering good service to the Church, and the laity as well as the clergy are fast recognizing the fact. The clergy are sadly underpaid, and many of them are in distress and poverty, and what is worse, debt, owing to the misappropriation of this Commutation fund.

In the name of all that is just and righteous, why not have this matter settled out of court, where it ought to be, and save further disgrace and scandal. The sooner the Bishop calls a special meeting of the Synod to consider this matter, the better it will be for the peace and prosperity of his diocese. A wrong has been done, and it must be redressed and restitution made. The Synod will have to be convened, for it is only madness to allow this matter to proceed further, and sink more money in law costs, forsooth, in face of the Synod's heavy indebtedness already. Even should Mr. Wright lose the case, the feeling is so strong, (and gathering strength rapidly as your correspondence shows), the diocese will never recover from the intense indignation and dissatisfaction that everywhere prevails.

I admire Mr. Wright's sterling independence in upholding the rights of others as well as his own. It is time we came out and helped him.

Go on, Mr. Wright, hundreds of solid Churchmen will back you.

FAIR PLAY.

INDIGENT CLERGYMAN'S FAMILY.

SIR,—May I gratefully acknowledge the following additional contributions to the fund in my hands on behalf of this distressing case? To any friends desirous of learning the particulars, I shall be happy to communicate them. My lay brethren may feel assured that their charity is well bestowed.

Yours truly,

T. BEDFORD JONES.

Archdeacon.

Napanee, Aug. 11th.

Sums already acknowledged, \$206.85; R. M. B., (Ottawa), \$2.00; Rev. Vincent Clementi, \$10.00; G. W. Wicksteed, Esq., Q.C., \$5.00; Rev. A. H. Coleman, \$2.00; Anon., (Lyndhurst), \$3.00; Major Wicksteed, \$5.00; Rev. R. N. Jones, \$2.00; Rev. W. B. Carry and friends, \$12.55; G. S. Hallen, Esq., \$5.00.

THE COMMUTATION FUND.

Letter No. 5.

SIR,—I have previously stated that there had been misrepresentation respecting the Bill of Complaint which I had preferred against the Synod, and submitted to the arbitrament of the Civil power. I have already set forth the claims as presented in the action. Such, however, were misrepresented, and for what purpose the reader must judge. At the March meeting of the Standing Committee of the Synod, held in 1881, the following minute appears on page 187 of the proceedings. Moved by Judge McMahon, seconded by Rev. Rural Dean Davis: "Resolved, That having been informed by the Secy. Treas., that the Rev. J. T. Wright, a missionary clergyman of this diocese, has filed a Bill in chancery against the Synod, to set aside the award made over twenty years ago between the Dioceses of Toronto and Huron, whereby certain securities were given to this diocese in trust for the Clergy Commutation Fund and the Episcopal and Archdeacon's Fund, and also to set aside the Canons of the Synod passed in relation thereto, especially those passed in the sessions of 1875 and 1876; and

having heard the statement of the Chancellor of the diocese respecting the said Bill, the Standing committee hereby approves of the action taken by the Chancellor and the Secretary-Treasurer to defend the said suit." The following then appears in italics. "This resolution was carried unanimously by a standing vote, every member voting." The Secy. Treas. was present at the meeting. This resolution was embodied in the annual report, and adopted by the Synod on June 22nd, 1881. The adoption of the report was moved by the Secy. Treas. of the Synod. Mr. E. B. Reed. (Synod Journal, 1881, page 57.) The only portion of this resolution which accords with fact, is that which refers to the Canons of 1875 and 1876 purporting to deal with the Commutation Fund. There is nothing in the Bill to set aside the award between the Dioceses of Toronto and Huron, or the securities given in trust for the Clergy Commutation Fund and the Episcopal and Archdeacon's Fund, or the Canons passed in relation thereto; nothing was argued before the courts to do anything of the kind. Was Mr. E. B. Reed ignorant of the nature of the Bill when he thus represented it to the Standing Committee? If so, he exceeded his duty. If, however, he had read it, and misunderstood it, he was culpable. But Mr. Reed is a lawyer, and it must be presumed he knew and understood what was contained in the Bill. If so, it was a premeditated and intentional act to lead the diocese astray, and involve the Synod in a long, expensive and injurious law suit. If the facts had been fairly and properly presented, how do we know, but that the Standing Committee and Synod might have followed a different course, and the diocese have been saved from loss? That the members of the Synod, not being personally responsible for costs, or the lay portion not being beneficiaries under the trust, would have gone heedlessly on and been indifferent to consequences we must not assume. The action taken by the Standing Committee and afterwards confirmed by the Synod, was done under the most deliberate misrepresentation by the Secy. Treas. in his official capacity. It is apparent that my contention being for the purpose of maintaining the vested rights of beneficiaries under the terms of the By-law which make them recipients, that I of necessity upheld the claim of the Bishop and Archdeacon as well as that of the other clergy, which is the very opposite of the representation made by Mr. Reed, and apparently countenanced by the Chancellor, that I sought to take theirs away. Moreover, in the "factum" which the solicitor prepared, or had prepared by Mr. S. H. Blake, in behalf of the Synod to the Supreme Court, it is asserted that no clergyman had any vested right in the fund but those clergymen who originally commuted and created the trust. So far, therefore, the Synod was doing the very thing it had falsely charged me with doing, in attempting to destroy the vested right of the Bishop and Archdeacon.

Mr. Reed may escape from a serious position by again taking refuge in a culpable dereliction of duty. For this purpose, I hope he will satisfactorily answer the following questions: 1. Was he instructed by sufficient authority, or by any official of the Synod to make such a representation? 2. Did he draw out, or assist in drawing out the resolution?

(To be continued).

J. T. WRIGHT.

The Parsonage, St. Mary's, Aug. 11th, 1885.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

AUGUST 30th, 1885.

VOL. IV. 18th Sunday after Trinity. No. 40

BIBLE LESSON.

"The Reconciliation."—Gen. xxxiii. 1, 14.

We saw in our last lesson how Jacob, after spending the night in earnest persevering prayer, obtained the blessing and the assurance that God had heard his prayer, and would deliver him from the hand of his brother Esau, who, he feared was coming to revenge himself for the wrong done to him by Jacob long years before. Jacob therefore can now meet him in calm confidence, with very different feelings from those that oppressed him the day before, compare Psalm xxvii. 3; Psalm lvi. 11; Psalm cxviii. 6. Let us mark this effect of earnest humble prayer.

(1). The Friendly Meeting. "Jacob lifted up his

eyes," and in the distance sees his brother with four hundred men approaching. He immediately divides his family into three companies, and then as Esau came near, "he passed on before them," alone and yet not alone because God was with him. We do not know how Esau had been feeling towards Jacob, but as soon as he saw him coming forward, "bowing himself to the ground," (as was the Eastern custom of doing homage). Esau, with all his kind feelings of a brother, ran to meet him, put his arms around his neck and kissed him. There were no explanations or apologies, they forgave and forgot. If there was any roughness or hatred about Esau, God had softened his heart, so that it was hard to say which was the happiest, see Psalm cxxxiii. 1. Here we see how true it is that God orders the "unruly wills" of sinful men. Esau then asks after "the women and children," before him and the droves of cattle he met on his way. Jacob acknowledges with thankfulness God's goodness to him, verses 5 and 11, and presses his brother to accept his present, Esau however courteously declines it at first, not being at all covetous, but finally, on Jacob pressing the acceptance of it, Esau consents, Prov. xvii. 8.

(2). The Prudent Separation. So far all was well. The path of the brothers however lie apart; their tastes, habits of life, their religion even is different; therefore when Esau, in verse 12, proposes that they should keep company, or at least, as in verse 15, that he should leave some of his servants as a guard to protect them, Jacob wisely declines; he does not tell Esau all his 14 reasons, Prov. xxix. 11, but one is sufficient, verse the speed with which he could safely travel, would not suit Esau and his men of war. We may well believe, however, that the chief reason was a religious one. He was sure of God's protection, and that the angel hosts would be a better guard than human soldiers, Rom. viii. 31. He was afraid that Esau might interfere with the way in which he had determined to serve God; and, looking forward with faith to the fulfillment of God's promises, he considers it best for them to separate. Let us learn from this to avoid all doubtful company, for "the friendship of the world is enmity with God."

(3). The Memorial of Gratitude. As soon as Jacob arrived at Shechem, he bought a piece of land for "an hundred pieces of silver," and here he built an altar as a memorial of the mighty deliverance which God had worked for him, verse 20, and called it by a significant name, meaning "God, the God of Israel." Let us see what is implied in this act of Jacob. Thankfulness. He invokes Him as his own God according to his vow, "then shall the Lord be my God," compare Eccles. v. 4; Psalm l. 14. Faith, Jacob would worship the one true God, the God of Israel was to be proclaimed as "above all Gods," Psalm xcv. 3; Psalm cxv. 9. Hope. God who had blessed him hitherto, would help him now. He would keep His promise not to leave him, Gen. xxviii. 15. God would always be the God of Israel.

Let us learn too, like Jacob, to fly to God in trouble, and let us remember to thank Him always for answers to prayer.

The hosts of God encamp around,
The dwellings of the just;
Deliverance He affords to all
Who on His succour trust.

Family Reading.

THE FORTUNATE ISLES.

You sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow bird's song?
Then steer on straight through the watery miles,
Straight on, straight on and you cannot go wrong.
Nay, not to the left; nay, not to the right;
But on, straight on, and the Isles are in sight.
The Fortunate Isles where the yellow birds sing,
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far,
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore.
Nay, never look back! These levelled grave-stones,
They were landing steps; they were steps unto thrones
Of glory for souls that have sailed before,
And have set white feet on the fortunate shore.

And what are the names of these Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the Isles of the watery miles
That God let down from the firmament.
Lo! Duty, and Love, and a true man's trust;
Your forehead to God, and your feet in the dust;
Lo! Duty, and Love, and a sweet babe's smiles,
And these, O friend, are the Fortunate Isles.

—JOAQUIN MILLER, in The Current.

DOMINION STAINED GLASS CO.,
FACTORY
No. 77 Richmond St. W.,
TORONTO.
M. T. LYON & CO.




MEMORIAL WINDOWS
Art Glass and every description of
CHURCH
—AND—
Domestic Glass.

Send Designs and Estimates on application.
N. T. LYON, W. WAKEFIELD, J. HARRISON.
Manager. P. O. Box 442.

JONES & WILLIS,
Church Furniture
MANUFACTURERS
Art Workers in
Metal, Wood, Stone & Textile Fabrics,

48 GREAT RUSSELL STREET,
LONDON, W.C.
Opposite the British Museum,
AND EDMUND ST., BIRMINGHAM,
ENGLAND.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since
1828. Church, Chapel, School, Fire Alarm
and other bells; also, Chimes and Peals



MONTREAL STAINED GLASS WORKS.
CASTLE & SON,
40 Bleury St.,
MONTREAL.



MEMORIAL—
—WINDOWS.
All forms of CHURCH and domestic work. Artist from the famous house of Lavers & Westlake, Eng.

Decorators and Importers of Lincrusta, Walton, Japanese Leather Paper, and other high-class Wall and Ceiling decorations.


Church & Mural Painters and Designers.
Sketches and Prices free. Correspondence solicited.

NEWEST DESIGNS.
CRYSTAL, BRASS, GILT AND BRONZE
GASALIERS AND BRACKETS.
A Full Assortment of
GLOBES AND SMOKE BELLS.
91 King St. West (Romaine Building),
RITCHIE & CO.

HOLBROOK & MOLLINGTON,
ARCHITECTURAL SCULPTORS
Sole Agents for Maw & Co's and Minton & Co's
Artistic and Plain Tiles for Cabinets, Hearths,
Floors, Etc.
No 91 Adelaide St. W. . . . Toronto
William Holbrook. W. Curfoot Mollington.

Matthews' Lamps
FOR
CEILINGS, WALLS OR TABLES.
Any number of burners from one oil tank.
50 TO 400 CANDLE POWER.
SAFEST, BRIGHTEST, CHEAPEST.
CEAS. E. THORNE, Wholesale,
57 Bay Street, Toronto.

Established 25 Years.
R. & T. LAMB,
50 Carline St., N.Y.
Church Furnishings.
Catalogue by Mail Free



ONTARIO
Steam Dye Works,
306 YONGE STREET,
THOMAS SQUIRES,
Proprietor.
N.B.—The only house in Toronto that employs
first-class practical men to press
Gentlemen's Clothes.

Established 1857.
The GREAT LIGHT
CHURCH LIGHT
FRINK'S Patent Reflectors for
Gas or Oil, give the most powerful,
softest, cheapest & most light
for Churches, Schools, Show Windows,
Banks, Theatres, Depots, etc. Several
elegant designs. Send size of room.
Get circular and estimate. A Liberal
discount to churches and the trade.
Apply to the Patentee and Manufacturer,
P. F. FRINK, 55 Paul St., N. Y.



McSHANE
BELL FOUNDRY
Manufacture those colored
and CHIMES and BAZES for
Churches, Fire Alarms,
Town Clocks, etc. Price
List and circular sent free.
Address
HENRY McSHANE & CO.,
34-7
Baltimore, Md., U.S.A.



TWO ORGANISTS—BERRY'S BAL-
ANCE HYDRAULIC ORGAN BLOWER.
These Engines are particularly adapted for
blowing Church or Parlor Organs, as they
render them as available as a Piano.
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 pro-
ducing 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 Build-
ers. Estimates furnished by direct application
to the Patentee and Manufacturer, WM. BERRY
Engineer, Brome Corners, Que.

MENEELY BELL COMPANY.
The Finest Grade of Church Bells.
Greatest Experience. Largest Trade.
Illustrated Catalogues mailed free.
Clinton H. Meneely Bell Company
TROY, N.Y.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches,
Schools, Fire Alarms, Farms, etc. FULLY
WARRANTED. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.



THE LADIES OF THE CHURCH
EMBROIDERY GUILD RECEIVE
ORDERS FOR ALL KINDS OF CHURCH EM-
BROIDERY. Altar Linen, Sets for private Com-
munion, Coloured Stoles, Linen Vestments,
Alms Bags, Altar, Frontals Desk and Dossal
Hangings, etc., etc.
Apply to the PRESIDENT,
178 Gerrard Street East, Toronto.

STAINED GLASS
OF EVERY DESCRIPTION
J. SPENCE & SONS



ECCLESIASTICAL & DOMESTIC
GLASS PAINTERS
MURAL DECORATORS
CHURCH FURNISHINGS, BRASSES & C.
COR. BLEURY & JUIORS STREETS
MONTREAL.

TORONTO STAINED GLASS
WORKS.
ELLIOTT & SON
94 and 96 Bay Street,
CHURCH GLASS IN EVERY STYLE

CINCINNATI BELL FOUNDRY CO.
SUCCESSORS IN BELLS TO THE
OLYMER MANUFACTURING CO.
CATALOGUE WITH 1000 TESTIMONIALS
BELLS, CHURCH, SCHOOL, FIRE ALARM
No duty on Church Bells




FIGURE and Ornamental
MEMORIAL WINDOWS
AND GENERAL
Church Glass.
Art Stained Glass
For Dwellings and Public
Buildings
Our Designs are specially
prepared and executed only in
the very best manner.



ROBT. McCausland, A.R.C.A.
English School Designer.
Joe. McCausland & Son,
Toronto, Ont.
P.O. Box 598.

JOLLIFFE & CO.,
Have added a large Stock of
CARPETS,
LINOLEUMS, &c.,
To their fine assortment of
PARLOR SUITES,
BEDROOM SUITES,
AND GENERAL FURNITURE.
467, 469, and 471 Queen Street West,
TORONTO.

DOUGLAS BROTHERS,
MANUFACTURERS OF
GALVANIZED IRON CORNICES
And other Sheet Metal Trimming for Building.



WINDOW CAP.
ADELAIDE STREET W., TORONTO.

H. & C. BLACHFORD,
—LEADING—
Boot and Shoe Merchants,
have on hand a large assortment of Ladies' Fine American
Boots and Shoes, Misses' Fine American Boots and Slippers,
Ladies' French Satin and Kid Slippers, Gent's. English Lace
d Gaiter Boots, American Rubbers in great variety.
87 and 89 King Street East,
TORONTO.

THE BARNUM
Wire & Iron Works
OF ONTARIO.
SUCCESSORS TO
THE E. T. BARNUM
WIRE AND IRON WORKS
IN CANADA.
F. S. ERANO, G. GOUGH BOOTH,
General Manager, Secretary
GEO. A. EASON, Treasurer.



Manufacturer of
WROUGHT IRON AND TUBULAR
FENCES.
Special inducements to those ordering fences
now, for spring delivery.
Works and offices
WINDSOR, ONTARIO.

ESTABLISHED 1856.
S. R. Warren & Son
CHURCH ORGAN BUILDERS.
Premises,---C.T. Wellesley and Ontario
Streets, Toronto.
BUILDERS OF ALL THE LARGEST ORGANS
IN THE DOMINION
The very highest order of workmanship and
tone quality always guaranteed.

FOR SALE
LARGE ROSEWOOD REED ORGAN,
Pipe front, 3 banks of keys, 19 stops and
pedals, suitable for
Small Church or School Room.
PRICE \$400.

STEEL ENGRAVINGS,
PHOTOGRAVURES,
COLORED PHOTOGRAPHS,
AUTOTYPES, &c., &c.
In good variety at
MATTHEWS BROTHERS & CO'S.
FINE ART EMPORIUM,
98 YONGE ST., TORONTO
Largest styles in Picture Framing.

HOLY BAPTISM OF INFANTS IN PUBLIC AND SHOULD NOT BE NEGLECTED.

HOLY BAPTISM, like the holy eucharist, was directly instituted by our blessed Lord Himself.

The general necessity of baptism may be inferred from such texts as these: "Go ye therefore, and teach (literal reading 'make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," St. Matthew, xxviii. 19

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," St. John iii. 5. Like the sacrament of the Lord's Supper, the sacrament of baptism is administered in public, except in cases of great importance and necessity, and then it may be administered in any private house.

My dear friend if you should be tempted to neglect or to treat with indifference, either sacrament, I wish you to read what our blessed Lord has said of both, see how alike they are in importance to the life and spirituality of those who would be His disciples.

"For as much as all men are conceived and born in sin," &c., and "dearly beloved, ye have brought this child here to be baptized," &c. Beware, I pray you lest by any thoughtlessness or seeming indifference, you treat holy things as common, which Jesus instituted for His people.

But besides the place most suitable and reverential for baptism, the Lord's house which is His house of prayer, our spiritual ark and home on earth, let me add nine reasons for baptizing infants, addressed to those who would keep them from so coming to Christ:

1st. Because by their first or natural birth of sinful parents they inherit a nature infected by sin (Rom. v. 12; Eph. ii. 8). If infants have not a sinful nature why do they so often suffer pain and die? (See Rom. v. 14.

2d. Because baptism is God's instrument for conveying to all the second or new birth of "water and of the Spirit" (St. John iii. 5). As men were born into the first Adam before they could know the evil they received from him, so it seems reasonable and in accordance with the loving grace of God, that they shall be brought into the second Adam before they can know the good they receive from Him.

3d. Because Christ tells us He considered little children more fit for His kingdom than grown people. He says, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God" (St. Mark x. 14); and in the next verse, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." In other words, Christ would not have children to become men, but men to become children in order to befit for His kingdom or Church.

4th. Because Christ by His acts shows us that little children, although they can neither believe nor understand, are yet capable of receiving a blessing. His disciples, like those who would now keep the children from Christian baptism, ignorantly thought they were too young and therefore incapable of receiving a blessing; but Christ was "much displeased" at this, and having commanded the children to be brought unto Him, "took them up in His arms, put His hands upon them and blessed them." Can we believe that His blessing of them was only an empty form conveying nothing?

5th. Because under the old covenant, parents were commanded by God to have their children made members of His Church at eight days old, (Gen. xvii. 9-14). Christ cannot have meant His new covenant to have less of blessing for children than His old. This, doubtless, is the reason why He did not, in so many words, say to His apostles, "Baptize infants." These apostles themselves had all been made members of God's Church when they were infants. It would not once occur to them to refuse to admit infants to the new and better covenant. They would not dare to do such a thing, unless they had Christ's special command; and where do we find such a command?

6th. Because on the first day of the Christian Church, and in the first Christian sermon, St. Peter after exhorting the people to be baptized, says, "The promise (of the Holy Ghost) is unto you and to your children," (Acts ii. 39).

7th. Because the prophet Isaiah, speaking of Christ, says, "He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom." And Christ himself specially charges His apostles in the words, "Feed my lambs." If infants are not to be made members of His flock, that is, His visible Church, how can Christ have any lambs?

8th. Because in the history of the first thirty years of the Church we have several instances of whole households being baptized (Acts xvi. 15 and 38; 1 Cor. i. 16). Is it likely that in all these families there was not a single infant or young child?

9th. Because for fifteen centuries the Christian Church universally received infants to her fold by baptism, while to-day, with three hundred and fifty millions of nominal Christians in the world, all, except about ten millions, "suffer the little children to come" to Christ, and admit the "lambs" into Christ's visible fold, there to be fed and trained as His lambs, and for His holy service.

NEW EVERY MORNING.

BY SUSAN GOOLIDGE.

Every day is a fresh beginning, Every morn is the world made new, You who are weary of sorrow and sinning, Here is a beautiful hope for you; A hope for me and a hope for you.

All the past things are past and over; The tasks are done and the tears are shed, Yesterday's errors let yesterday cover; Yesterday's wounds, which smarted and bled, Are healed with the healing which night has shed.

Yesterday now is a part of forever; Bound up in a sheaf which God holds tight, With glad days, and sad days, and bad days which never Shall visit us more with their bloom and their blight, Their fulness of sunshine or sorrowful night.

Let them go, since we cannot re-live them, Cannot undo and cannot atone; God in His mercy receive, forgive them; Only the new days are our own, To-day is ours, and to-day alone.

Every day is a fresh beginning; Listen, my soul, to the glad refrain, And spite of old sorrow and older sinning, And puzzles forecasted and possible pain, Take heart with the day, and begin again. —The Christian Union.

EIGHT COMMON OBJECTIONS AGAINST SERVING CHRIST BRIEFLY CONSIDERED.

A PLEA FOR CONFIRMATION. BY THE REV. JOHN WRIGHT.

1.—I AM NOT GOOD ENOUGH.—This should be made a strong motive for seeking Christ instead of being used as an objection against serving Him. If you were good enough you would not need Him. He came to call not the righteous but sinners to repentance. He suffered and died because you had no righteousness of your own, and could not

be saved without Him. He instituted His Church with its means of grace for those who are conscious of their own weakness and unworthiness, and desire through the assistance of the Holy Spirit to lead a life of trust and obedience. You never can in your own strength make yourself better, and the feeling you have that you are not good enough, should take you immediately to Him who will be the strength of your heart and your portion forever. The greatest of saints feel themselves to be the greatest of sinners. Saint Paul during his triumphant career, speaks of himself as the "chief of sinners."

2.—I AM GOOD ENOUGH.—While there are many who urge the first objection, there are others who deem themselves quite good enough without leading a consecrated life. There are thousands who live this excuse, if they do not express it in words. No language can describe the presumption of those who take this position. What an awful thing it is for one who is impenitent and prayerless, and places all his hopes upon this world, to so deceive himself as to think he is good enough without Christ, and without salvation from sin. The time is coming when the emptiness of the world will be seen, and the heart will learn to its sorrow that if Christ is rejected all is lost. Remember the words of the prophet, "Woe unto them that are wise in their own eyes, and prudent in their own sight."

3.—THERE ARE TOO MANY DECEIVERS IN THE CHURCH.—It is true that the Church Militant is of a mixed character. Christ compared it to a field in which the wheat and tares grow together until the harvest. He also likened it to a net containing good and bad fishes. Through every age the Church has had within its fold the sincere and the insincere. One of the apostles was a traitor, and Demas and others went back to the world. But it would be most inconsistent to condemn all the apostles, because of the perfidy of one, or reject the whole Church on account of the wickedness of a small part. The many should not be judged by the few. The circulation now and then of a counterfeit note does not make all money spurious. Moreover it is your duty to come into the Church and preserve its character by the influence of a consistent and holy life. The unfaithfulness of others does not relieve you of your responsibility to God.

4.—I DO NOT SEE THE NECESSITY OF A PUBLIC AVOWAL OF MY FAITH.—You mean by this that you can practice the Christian graces in private and quietly live day after day in the service of Christ without any confession of His name. Such a course as this nowhere receives the indorsement of Scripture. The duty of confessing Christ is plainly and urgently set forth, for it is written that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Blended with your reluctance to publicly confess Christ there may be a felling of shame. You dread the adverse remarks that your actions may call out. Our Lord pointly rebukes this feeling when He says, "Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and wicked generation, of him also shall the Son of Man be ashamed when he cometh in the glory of His Father with the holy angels." Come out nobly and declare your belief, and it will be known where you stand. You will feel happier after having made an honest and straightforward confession of your principles. Your union with God's people will be a help to you in resisting temptation and encourage you in every good effort.

5.—I SHALL HAVE SACRIFICES TO MAKE.—Whatever sacrifices you are called upon to make will be in the direction of those pursuits that are hurtful to the soul. You will give up the service of Satan for the service of Christ, the love of sin for the love of holiness, the unrest of the worldling for the peace of mind of a soul that reposes upon God, and the false hopes of a carnal state for the unfailing joys of the heavenly inheritance. What are the sinful indulgences and vanities of this life worth when compared with the gains that are yours if you enter into an unbroken covenant with God? The service of Christ will interrupt no reasonable enjoyment, but on the other hand enlarge your sphere of true happiness.

6.—I FEAR LEST I MAY NOT HOLD OUT.—This

ND BROS. BRACKETS. CO. NGTON, CULPTORS. T. LAMB. WORKS. SHANE FOUNDRY. BERRY'S BAL. COMPANY. FOUNDRY. CHURCH.

objection may be advanced with some show of reason if you are trusting in your own heart and not looking beyond human aids. But in taking upon you the vows of Christ you have the Holy Spirit to bear you up against infirmities and easily besetting sins. You have the promises of Scripture upon which to rely, affording you an unfailing source of comfort. You have the prayers and counsel of brethren in the Lord. You have the blessed influences that come through a right use of the Ordinances of the Church. You have the animating assurance of the revealed Word that, "As thy day so shall thy strength be."

7.—I DO NOT HAVE ENOUGH FEELING.—You are making this solemn subject not a question of duty but of feeling. While you are waiting for deeper impressions and startling convictions, life may pass away. You are longing for a tempest of emotions, as if God could not speak to you with the "still, small voice" of His love. The Bible has nothing to say about intensified feeling being a condition essential to beginning a spiritual life. There is more hope of your continuance in the Christian race if you start out calmly and seriously, than if you rush into it under the sway of violent emotions. A religious life is a development and a daily progression. It is not to be completed with a bound or expressed with a certain amount of feeling. If you have any desire for Christ, if you have but a single longing for spiritual peace, if you have any drawing towards a holy life, if you have only a spark of faith in your heart, it is clearly your duty at once to consecrate yourself to Christ, humbly relying upon His grace to keep you steadfast.

8.—I SHALL BE BETTER PREPARED ANOTHER TIME.—This is the least reasonable of excuses, inasmuch as human experience teaches that whatever should be done at the present moment, if postponed, is attended with more difficulty in the future, and may not be done at all. Every delay hardens the heart, strengthens the habits of sins, widens the distance between the soul and the cross, increases a love for the world, drives God from the thoughts, and leads to a state of coldness and indifference. "Behold, now is the accepted time, behold, now is the day of salvation." Death, the judgment and eternity are at hand. Do your duty, and you can face these with joy. Neglect your obligations to God, and death, the judgement and eternity will bring you continual self-reproach and woe. Be decided. Accept Christ with all your heart and live for Him with all your might. Subdue your sins. Get the mastery over self. Make the best of life, so using "things temporal that you finally lose not the things eternal."

THE CHURCH.

The world asks oft; How shall we know the Church,
Amid the tumult of sectarian storms;
While each day shows, without especial search,
Opposing temples, worship, faith, and forms?
—Not vain the question, Christian, if it warns
Thy wish, all near by early Truth to cling.
The test is easy: Each true Church conforms,
In least things to her Master's patterning:

Where'er are godly men who, worshipping
The Father, Son and Holy Ghost, do guide
Themselves, by God's pure Word, and humbly 'tend
Christ's mystic Sacraments, with ministering
Apostolic,—With such as these, abide
Christ's Promise and His Church till time shall end!

OUR GREAT MISTAKE.

The effort after Holiness is given up, and if in anything we fall conspicuously short, we think that there is still time, and we prate about some future Repentance! This is how it is that men neglect Sacraments, though they do not altogether give up Prayers or Sermons. In these the human energy is active, and we are satisfied that because we are doing something, therefore something is being done. In Sacraments it is God that acts. In Sacraments God comes to us. In Sacraments God works upon our souls, while we rest passive, calm, and still, that He may work His secret will within us; a notion hard to be appreciated by men of our restless, ever active, self-reliant race.

THREE WORDS OF STRENGTH.

BY SCHILLER.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the host of heaven,
Th' inhabitants of earth.

Have love. Not love alone for one.
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll.
Light when thou else wert blind.

MY SON JOHN.

"It is from my son John," the little mother proudly said to her neighbor as she laid the express package upon the table in the sitting room. "I wonder what he has sent me this time," she continued, as she patiently untied the knots in the cord which was wrapped around it. "I never saw such a thoughtful boy as my son John is!"

Looking up at that moment and noticing the smile upon her neighbor's face, she immediately divined its meaning, and said, "You know we mothers always think of our sons as 'boys,' no matter how old they are. Children never grow old in the mother's heart. John is beginning to turn a little gray, to be sure. Let me think, he must be forty-three his coming birth-day—no, he's more than that, he is almost forty-five! How time flies! It doesn't seem but a short time since he was a little curly headed boy, coming into the house twenty times or more a day, calling out 'Mother, where are you?'"

The package was carefully unfolded, and the smiling mother held up a new black silk dress for her neighbor's inspection. "I wonder how John knew my old black silk was so badly worn. I changed the trimming last summer before he came, and fixed it so the worn places wouldn't show. Men don't generally notice such things; but my son John is so observing and thoughtful."

"It's a heavy piece of silk," the neighbor replied, as she took a corner of the material in her hand and rubbed it between her fingers.

"Yes, it's a nice piece—my son John wouldn't send his mother a poor article. Nothing was ever so good for mother, in his estimation," and the tears fairly shone in the eyes of the happy little woman. "To be sure John is pretty well off now, but he was just as considerate and generous when he was a boy. When he was a little fellow he used to bring me home something nice which he had bought with his spending money. I can see now just how he looked when he came in and asked me to guess what he had brought me."

The neighbor went away, and the silver-haired mother sat in the doorway, and her bright, happy face was turned toward the western sky. It was the closing of a long summer's day, the sun was almost hidden behind the western hills. As she gazed upon the beautiful scene a sweet smile illuminated her face. She was thinking of John, her son John, who had made her life so happy. How she loved him as she thought of his tenderness towards her—so many boys had been thoughtless and neglectful of their mothers, but John had always been so loyal to her.

Months passed away, and a tall stately man stood beside a newly made grave in the village cemetery. He was reading the inscription on the newly erected tribute to her memory. Only these simple words, "My Mother." But how suggestive they were. Erected to her memory by her son John. How he thanked God as he stood in that sacred spot that he had been true to that mother—

no regrets, no unkindness, no unloving words to remember now that the dear little mother had gone where he could not ask her forgiveness or tell her his penitent thoughts, everything was peaceful. He had done what he could.

Now, boys, as you read this little sketch, which is a true one, resolve that you will be just such a son to your mother as John was to his. Your mother is your truest, best friend; the older you grow the more you will learn the sacrifices she has made for you, and that no love is like a mother's love. Honor her, speak gently to her, be thoughtful of her. Then if God calls her to himself, you will have no tears of repentance to shed because you grieved her loving heart.

SELF-SACRIFICE.

The tower door of St. Leonard's Church, Bridgworth, England, was left open, and two young boys, wandering in, were tempted to mount up into the upper part, and scramble from beam to beam.

All at once a joist gave way! The beam on which they were standing became displaced. The elder boy had just time to grasp it when falling; while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help; for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both "done for."

"Could you save yourself if I were to loose my hold of you?" replied the younger lad.

"I could I think," returned the elder boy.

"Then good-bye, and God bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library at Oxford. Some tales of heroism excite us to pour forth our wonder and approval in many words, but this one strikes as dumb, this little fellow unwittingly had followed so closely in the steps of his beloved Master.

Listen to the words of the Lord Jesus spoken while the disciple whom he loved was leaning on his breast: "This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 12, 13.)

Surely this little boy, in this one brief, awful act of self-sacrifice, had found his way to keep his Lord's commandment.

HOW TO BECOME HAPPY.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the border of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making a reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?" he asked.

"Doubtless," answered the king, "that she may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness on the earth."

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

PURE GOLD BAKING POWDER.

An excellent cook and bread maker has reported to us on PURE GOLD BAKING POWDER, that "it deserves its name," and that she will "never use any other brand while so perfect an article is in the market."

A STORY FROM JAPAN.

At a meeting in Japan where a number of Christian girls were gathered together the subject was, "How to glorify Christ by our lives." One of the girls said: "It seems to me like this. One spring, my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully."

"And so with Christianity; when we speak to our friends of the truths of the Bible they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not as interesting as our own stories.'"

NOT BAD.—It is so agreeable than even an infant will take it. For coughs, colds, hoarseness, croup, asthma and bronchitis, Hagar's Pectoral Balsam is reliable for young and old.

THE DYING FATHER.

A good father, who was very ill and near his end, called his children together to his death-bed on the last morning of his life, and exhorted them to everything that is good; but he charged them especially to seek for Christian instruction with constant diligence, and to receive it with attention.

I have lived fifty years, and suffered much in this world, and had many hard struggles to endure;

but in all my griefs, I have found my best comfort and surest support only in our holy religion. This I declare before God.

I have lived fifty years, have often been nigh to death—yes, I shall now certainly not live to see the evening; and I declare, from experience and before God, that only the divine strength of Religion can deprive Death of its terrors; only the holy faith in our Redeemer can give us courage and strength to take with confidence the important step into eternity, and to appear before the judgment-seat of God.

Do you strive, then, to learn to know rightly Him, our divine Redeemer, and to follow his holy doctrines: so will you be well-pleasing to God, will live contented, and at some time die happy."

The children heard these words with tears of affection. The next hour their father died; but the children kept his last words in their hearts all their life, followed them, and learnt also from their own experience that they were the very truth.

"God's word alone the way to life prepares, And he who seeks it the best portion shares."

THE FRUITS OF FOLLY.—Eating green apples, cucumbers, and unripe fruits generally, may be so termed. Dr. Fowler's Extract of Wild Strawberry cures all Summer Complaints.

THE RAINBOW.

After a fearful thunderstorm, a lovely rainbow was shining in the sky. A little boy named Henry saw it from the window, and cried out full of joy, 'Such wonderfully beautiful colours I never saw before in all my life! Yonder, by the old willow tree on the stream, they reach from the clouds down to the earth. Surely all the leaves are trickling down with the beautiful colours; I will run and fill all the colour-shells in my paint-box with them.'

He ran as fast as he could to the willow-tree; but, to his perplexity, the poor boy found himself standing there in the rain, and could no longer perceive a single colour.

Wet through with the rain, and out of heart, he turned back and complained of his disappointment to his father.

His father laughed, and said, "These colours cannot be caught in any shell; they are only the rain-drops, which seem so brightly painted for a little while in the rays of the sun. But so it is, my dear child, with all the splendour of the world: it seems to us to be something, but it is only empty show."

"If outward show thy silly heart deceives, Instead of joy it will be thine to grieve."

A VALUABLE FIND.—Mr. Isaac Brown, of Bothwell, declares that he found one bottle of Burdock Blood Bitters worth \$500 to him. It cured him of Salt Rheum from which he had suffered years after other treatment had failed to relieve.

WARNING.—The most suddenly fatal disease of Summer and Fall are the various forms of Bowel Complaints, which Dr. Fowler's Extract of Wild Strawberry will promptly remedy.

A LITTLE BOY'S SERMON.

This must be a sermon, because it has a text, "I keep my body under."

Little Bertie Blynn had just finished his dinner. He was in the cozy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking chair before the pleasant grate fire. He had in his hand two fine apples, a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say: "Thank you, little master."

"Who was here just now?" "Nobody, papa, only you and I." "Didn't you say just now, 'Thank you, little master?'" The child did not answer at first, but laughed a shy laugh. Soon he said: "I'm afraid you'll laugh at me if I tell you, papa." "Well, you have just laughed, and why mayn't I?" "But I mean you'll make fun of me." "No, I won't make fun of you, but perhaps I'll have fun with you. That will help us digest our roast beef." "I'll tell you about it, papa. I had eaten my red apple, and wanted to eat my green one, too. Just then I remembered something I learned in school about eating, and I thought one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed for a minute just as if it said to me, 'Thank you, little master; but I know I said it myself.'"

STRONG ADJECTIVES.—"It sells immensely, in fact it has the largest sale of any patent medicine in Summer," says J. F. Smith, druggist, Danville, of Fowler's Wild Strawberry. The great remedy for Summer Complaints.

HUSBAND AND WIFE.—Mr. James More and wife, well known in Leamington, were both chronic sufferers from dyspepsia that the best medical aid failed to relieve. Three bottles of Burdock Blood Bitters cured both husband and wife.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

Dr. Fowler's Extract of Wild Strawberry Cures Cholera Cholera Infantum Diarrhoea and All Summer Complaints. Sold by all Dealers.

A BIG OFFER. To introduce them we will give away 1000 Self-Operating Washing Machines. If you want one, send your name, address, and express office at once. The National Co., 23 Dey Street, N.Y.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, Traus & Co., Augusta, Me. e.

GOSSAMER GARMENTS FREE! To any reader of this paper who will agree to show our goods and try to influence sales among friends we will send post-paid two full size Ladies' Gossamer Rubber Waterproof Wearing Apparel as samples, provided you cut this out and return with 25 cents to pay postage etc. WARREN MANUFACTURING CO. 9 Warren St. N.Y.

PUBLISHERS' AGENTS. In order to facilitate the transaction of business with our advertising customers we have arranged with Edwin Alden & Bro., Advertising Agents, Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents. All communications in relation to advertising should be addressed to them.

SITUATIONS. To subscribers. Circulars free. Home Study—60 Professors. Carr. University, 58 La Salle St. Chicago, Ill

Births, Deaths, Marriages. Under five lines 25 cents.

MARRIED. August 3rd, at Holy Trinity Church, South Quebec, by the Rev. E. A. W. King M. A., the Rev. John Gresson, Uffington, Wusokka, to Louise, eldest daughter of William Lewin, Esq., of the Manor House, Whitby, England.

SICK AND CROSS.

Davie had the mumps, and worse than that, he was as cross as he could be. Nothing suited him, nothing could be made to suit him. He was not so very sick; 'tis true, his cheeks stood out like a greedy squirrel's, and it was hard for him to swallow his food; but his suffering was not so great as his ill humor. He might have spent the day very pleasantly, for all of his playthings were brought into the sitting room; and his sister Susie gave up everything for his amusement. But he seemed to take pleasure in snarling.

"Oh, dear," sighed Susie at nightfall, "I shall be glad when Davie is well again. I would rather be sick myself than have him snarling around here another day."

That night Uncle Jerry came just as Davie had pushed away a plate of nice toast, declaring he would not eat it. Uncle Jerry was lame, having lost his leg in a long and painful illness when he was a young man.

"Well, Davie," said Uncle Jerry, sitting down near him; "you are rather under the weather, I see,—mumps are very troublesome indeed, but then they are only mumps, you know."

Such a grieved and injured look as Davie put on! You might have thought him abused! He instantly began to relate the many trials he had endured that day.

"You have certainly been very unhappy," said Uncle Jerry; "but I am inclined to think your mother and Susie have had the worst of it. I must tell you something from my own experience, Davie. You have been shut up here two days. I never left the house for more than two years."

"Only think of that," said Susie, "Uncle Jerry would have had some excuse for getting cross."

"You are mistaken, Susie," said Uncle Jerry. "I should have had no excuse for impatience. When I was first taken sick I was very impatient and irritable; I could not be resigned to God's will. It was no pleasant task to take care of me; for, like Davie, I would not be

pleased with anything that was done. One day my good mother said to me, 'One would think, by your conduct, Jerry, that some of us had sent this affliction upon you.' The remark made me thoughtful. That night, when I lay awake, as usual, I resolved to submit to God's will and to be patient. I saw that I had no right to complain, and surely not to torment those who watched unweariedly at my bedside night and day. I kept my resolution, hrrd as it was to keep, and my sick bed easier and my friends happier in taking care of me."

"You needn't take away the toast, Susie," said Davie rather humbly; and when he sipped his tea he remarked, very pleasantly: "This is a nice cup of tea, Susie. Nobody can make tea as you can."

Uncle Jerry's remark proved beneficial. The next day Davie's mumps were more painful, but his temper was vastly improved. Instead of finding fault with everything, he was so patient and lovable that Susie said, when Uncle Jerry came in that night, "I almost wish Davie could have the mumps every day; for this has been the happiest one we have spent together in a long time."

THE NORTH AMERICAN LIFE ASSURANCE CO.

BARRIE, June 8th, 1885.

WM. McCABE, ESQ.,
Managing Director,
North American Life Assurance Co.,
Toronto.

Dear Sir,—I beg to acknowledge the receipt of the Company's cheque, for payment in full of Policy No. 1,711 in your Company, on the life of my late husband.

It is especially gratifying to me, that your Company (noted for its prompt payment of claims) has taken such a liberal view in my case, as under the most favourable circumstances the claim was only an equitable one, and there was ample ground for difference of opinion respecting it.

Please convey to your Board of Directors my sincere thanks for the very prompt manner in which my claim was paid on the day on which the proofs were completed.

I remain, yours sincerely,
GEORGINA ROGERS.

**Hillside, Park,
AND
Water Front Lots
In the Picturesque and Prosperous
Town of
Penetanguishene.**

The Undersigned has had placed in his care, for sale, the choicest and most beautiful sites for dwellings in the Town, including amongst others:—

Park Lots, with front overlooking the Harbour, and sloping to South in rear. Containing over 4 acres each of beautiful gardening. Soil—clear of stumps and stones. Centrally situated, and close to Churches and Schools. Price only \$800.

Half-acre Town Lots on good streets, averaging \$200 each.

A picturesque block of 14 acres, commanding the finest view of inner and outer harbours, and capable of being made one of the handsomest Villa Lots in Canada. Price \$1400.

A few water Lots with good street in front and running back into water of Harbour. Containing about ¼ acre each. Would make desirable Cottage Lots for those who desire a water front. Average price \$200.

A block of 70 acres adjoining the Reformatory Park. A level plateau lumbered with second growth, Maple, Oak, Birch, and Beech. Commanding water views in every direction, with good roads, and close to Church and School. Price only \$25 per acre. Could be divided up, but taken as a whole would make a beautiful ornamental farm or Park residence.

Penetanguishene is the terminus of the Northern and North-Western Railway. Is one of the most prosperous and healthy Towns in Ontario, and one of the pleasantest homes that a person could select. The inner and outer Harbours are the most beautiful sheets of water in Georgian Bay, Lake Huron.

In summer the boating and fishing cannot be surpassed, and the 30000 Islands of the Georgian Bay lie just outside the entrance of the harbour, furnishing an inexhaustible pic-nic and camping ground.

Full particulars as to terms &c., can be learned on application either personally or by letter to

A. M. KEATING,
PENETANGUISHENE.

**An Old Soldier's
EXPERIENCE.**

"Calvert, Texas,
May 3, 1885.
"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.
"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.
J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

AGENTS WANTED for the Best and Fastest selling Pictorial Books and Bibles. Prices reduced 25 per cent. NATIONAL PUBLISHING CO. Phila. Pa.

**THE NAPANEE PAPER COMPANY,
NAPANEE, ONT.**

—MANUFACTURERS OF Nos. 2 AND 3—
White Colored & Toned Printing Paper
News & Colored Papers a Specialty.
Western Agency - 112 Bay St., Toronto.
GEO. F. CHALLER, AGENT.
The DOMINION CHURCHMAN is printed on our paper.

SUBSCRIBE

FOR THE

**Dominion
Churchman,**

The Organ of the Church of England in Canada.

THE MOST

INTERESTING AND INSTRUCTIVE

Church Paper to introduce into the home circle.

Every Church family should subscribe for it at once.

Price, when not paid in advance \$2.00
When paid strictly in advance, only 1.00.

Send your Subscription to

Frank Wooten,

Post Office Box 2640,

TORONTO

\$1000 PROFIT ON A FIFTY CENT INVESTMENT.

Every Subscriber will Receive a Present Worth from 20 Cents to \$1,000.

The Publisher of the Home Gazette being desirous to secure 50,000 new subscribers has decided to throw off all profit on the subscriptions, knowing well that with 50,000 bona fide subscribers the advertising patronage will pay for the inducements we offer.

For Fifty Cents we will send the Home Gazette regularly for one year, and a numbered receipt good for one of the following presents, to each person subscribing before Oct. 1, 1886.

1 Cash Present, \$1,000 | 5 Cash Presents, \$500 each. \$2,500
5 U. S. Bonds, \$500 each. 2,500 | 10 Cash Presents, \$100 each. 1,000
40,000 presents, consisting of Pianos, Organs, Silver Plated Ware and Jewelry, worth from 25c. to \$1,000.

REMEMBER for 50 CENTS you will receive the Home Gazette, a first-class family paper, one year. The paper will contain valuable information for the farmer, mechanic and housekeeper, besides abundance of attractive reading, humorous and interesting.

For One Dollar we will send you the paper two years, and THREE numbered receipts good for 3 presents. **REMEMBER** these presents are given to our subscribers absolutely FREE. The paper is worth twice the subscription price. The presents will be awarded in an impartial manner.

500 WATCHES FREE. The first 500 persons who will answer this advertisement with 50 cents, and give us the name of the paper where they saw this, we will send them each a beautiful stem winding Watch. Send at once. Send money only by express order, postal note or 3 cent stamp. Address **THE HOME GAZETTE, St. Paul, Minnesota.**

Coal and Wood at lowest Rates

I WILL FOR ONE WEEK DELIVER WOOD AT THE FOLLOWING LOW PRICES:

Best Hard Wood, Beech and Maple, dry or green, long	\$5.00 per cord
Do. Do. Do. cut & split do.	6.50 Do.
2nd class Do. Do. Do. dry long.	4.00 Do.
Pine wood long	do. 4.00 Do.
Slabs Do.	do. 3.50 Do.

BEST SCRANTON COAL, ALL SIZES.

Orders left at offices corner Bathurst and Front Streets, Yonge street Wharf 51 King-street East, 390 Yonge-street, and 534 Queen-street West will receive prompt attention

P. BURNS.
TELEPHONE COMMUNICATION BETWEEN ALL OFFICES.

ELIAS ROGERS & CO.,
MINERS AND SHIPPERS,
WHOLESALE AND RETAIL DEALERS IN
COAL & WOOD.

OFFICES:
HEAD OFFICE—20 King Street W.
(opp. R. Hay & Co.)
413 Yonge Street.
536 Queen Street West.
YARDS:
Corner Princess and Esplanade Street.
Bathurst-st., nearly opp. Bathurst-st.
Fuel Association, Esplanade-street,
near Berkeley-street

ROCKFORD WATCHES

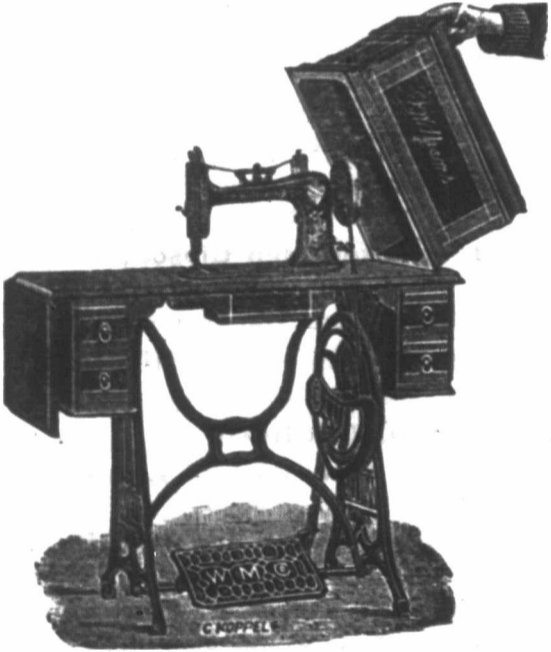
Are unequalled in EXACTING SERVICE.

Used by the Chief Mechanician of the U. S. Coast Survey by the Admirals commanding in the U. S. Naval Observatory, for Astronomical work; and by Locomotive Engineers, Conductors and Railwaymen. They are recognized for all uses in which close time and durability are requisites. Sold in principal cities and towns by the COMPANY'S exclusive Agents (leading jewelers,) who give a Full Warranty.

"THE NEW WILLIAMS" Sewing Machine takes the lead everywhere

Its many points of Recognized Merit give it a decided advantage over all other Machines, and have established its high reputation on a solid and lasting basis. The EASE with which it runs, and the SILENCE and RAPIDITY of its movement render it a great favorite with the Ladies.

The New Williams has all the latest improvements of Modern Machines besides several new devices not to be found on any other make, as for instance our new Treadle, which gives an easier and more natural motion to the ankle. Also, our new Patent Automatic Adjustable Castor, which causes the Machine to stand level and solid on a lumpy or uneven floor. This is a great improvement and one that is duly appreciated by all who have seen it.



There is nothing in the market to equal the New Williams for Elegance of Appearance, Beauty and Symmetry of Design and General Utility.

Everybody is delighted with its work. It is simply perfect and perfectly simple. It is Quiet, Smooth, Swift, Sure.

Factories at Plattsburgh, New York, and Montreal, Que.

The Williams Manufacturing Co.,
1733 Notre Dame Street,
MONTREAL.

BARNES'
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc. etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

W. F. & JOHN BARNES,
No. 320 Ruby St., Rockford, Ill.

PAPERS ON THE Work and Progress of the—Church of England.

INTRODUCTORY PAPERS—
No. 1. TESTIMONIES OF OUTSIDERS. Now ready. \$1.00 per 100, 8 pages.

IN PREPARATION—
No. 2. TESTIMONIES OF THE BISHOPS.
No. 3. STATESMEN AND OTHER PUBLIC MEN.
No. 4. TESTIMONIES OF THE SECULAR PAPERS.

These papers may be had from the Rev. Arthur O. Waghorne, New Harbour, Newfoundland, or from Mrs. Rouse S.P.O.K. Depot, St. John's Newfoundland. Profits for Parsonage Fund.

CHILDS' CATARRH Treatment For

And Diseases of the HEAD, THROAT & LUNGS! Can be taken at home. No case incurable when our questions are properly answered. Write for circulars, testimonials, etc., REV. T. P. CHILDS, Troy, Ohio.

AGENTS WANTED FOR "CONQUERING THE WILDERNESS"

"New Pictorial History of the Life and Times of the Pioneer Heroes and Heroines of America," by Col. Frank Triplett. Over 200 Superb Engravings. Covers the 4 Eras of pioneer progress (1) Alleghenies to the Mississippi; (2) Mississippi to the Rocky Mountains; (3) California and Pacific Slope. New. 160 Portraits. A picture gallery. A work of thrilling adventure in Forest, Plains, Mountains. Covers western progress. Outlets everywhere. 6 large volumes called for in 7 months. 743 octavo pages. Price, \$2.75. Send for terms, illustrated description, "Extracts from agents reports etc." S. D. THOMPSON & CO., Publishers, St. Louis, or N. Y. City.

The Great Church LIGHT.
FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.
L. P. FRINK, 551 Pearl Street, N. Y.

A HOME DRUGGIST GEORGIA TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public."
E. F. HARRIS.
River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; \$1, six bottles for \$5.

PENSIONS for Soldiers Widows Parents Children. Any disease, wound, injury or death entitles. Increases bounties; back pay; discharges procured. Desertion removed. All dues paid. New Laws. Fees, \$10. Send stamp for instructions. N. W. FITZGERALD & Co. Pension Attorneys, Washington, D.C.

ROCHESTER COMMERCIAL NURSERIES

Hardy Trees, Shrubs, Vines, Roses, Clematis, &c. Send stamp for descriptive FRUIT and illustrated ORNAMENTAL catalogues, 6 cts. Wholesale PRICE LIST free. Fair prices, prompt attention, and reliable stock. Address
W. S. LITTLE, Rochester, N. Y.

W. H. STONE,
The Undertaker,
ALL FUNERALS CONDUCTED PERSONALLY.
No. 187 YONGE ST., TORONTO.
TELEPHONE No. 982.

Faircloth Bros.,
IMPORTERS OF
WALLPAPERS
Artist's Materials, &c.
Painting, Glazing, Calcining, And Paper Hanging.
In all their branches.
CHURCH DECORATIONS. Estimates given.
256 Yonge street, TORONTO.

PATENTS BOUGHT SOLD OR Procured.
MORGAN & CO., Patent Attorneys and Brokers, Washington, D. C.
\$66 a week in your own town. Terms and \$1 outfit free. Address H. HALLETT & Co Portland, Maine.

\$6.25 for 39 cts.
Any one sending me 39 cents and the addresses of 10 acquaintances will receive by return mail goods (not recipes) that net \$6.25. This is an honest offer to introduce staple goods. If you want a fortune, act now.
D. HENRY, P. O. Box 127, Buffalo, N. Y.

PENSIONS for any disability, also to Heirs. Send stamps for New Laws. Col. BINGHAM, Attorney, Washington, D.C.

GEORGIA LANDS

Lands in Southern Georgia, the finest climate and healthiest spot in the United States only thirty miles from Florida line; pure air, good water, no malaria; good health the year round.

These lands produce enormously cattle range all winter without cost. These lands are now open and for sale to settlers at prices from

\$1 to \$4 per Acre.

Crops can be put in the first year: here grows the Fig, Pear, Peach, Upland Rice, Grape, Cotton, Sugar Cane, Corn, Oats, Tobacco, Irish Potatoes, Pea Nuts, Barley, Rye, Artichokes, Indigo, Buckwheat, Strawberry, Mulberry, Pomegranate, Quince, Broom Corn, &c., &c. The profits on many of the above will reach \$50 to \$200 per acre; the great Savannah R. R. runs through the centre of these lands.

Will send Circulars and Map of Georgia for 25 cents in Canada stamps.

100,000 Acres to Select from.

ADDRESS,
J. M. STIGER,
Glenmore, Georgia, U.S.
Or,
W. S. GARRISON,
Cedar Falls, Iowa, U.S.

ADVERTISE

IN THE
DOMINION

CHURCHMAN

BY FAR
The Best Medium for ADVERTISING,
BEING THE MOST

Extensively Circulated
Church Journal

DOMINION

Mailed to nearly ONE THOUSAND Post Offices weekly.

RATES MODERATE.

ADDRESS
Frank Wooten,
Publisher & Proprietor,
BOX 2640,
TORONTO.

oldier's
ICE.
rt, Texas,
May 2, 1882.
preciation of the
Pectoral
army, just before
contracted a cold
in a dangerous
ill on our march
, where, on asking
red to try AYER'S
dly cured. Show
RAL constantly by
ive found it to be
throat and lung
W. WHITLEY."
als certify to the
chial and lung
AYER'S CHERRY
latable, the young
BY
Lowell, Mass.
gists.
or the Best and Fast
and Bibber. From
MAL PUBLISHING Co
ER COMPANY,
ONT.
Nos. 2 AND 3—
Printing Paper
ers a Specialty.
Bay St., Toronto.
ES, AGENT.
MAN is printed on
RIBE
IE
on
hman,
urch of England
ida.
ST
INSTRUCTIVE
roduce into the
role.
amily should sub
at once.
in advance \$2.00.
advance, only 1.00.
scription to
Wooten,
ex 2640,
RONTIC

HENDERSON, MULLIN & CO.,

136 Yonge St. and 12 & 14 Adelaide St. West,
TORONTO.

We have pleasure in advising you that our STOCK OF WALL PAPERS for this season is unusually attractive, having been carefully selected from the best English, French and American manufacturers.

We also beg to remind you that we keep a large staff of skilled workmen for Fresco Painting, Calcimining, Paper Hanging, etc.

Our earnest endeavor in the future, as in the past, will be to thoroughly fulfil, to the entire satisfaction of our patrons, all orders entrusted to our care. We remain, yours respectfully,

HENDERSON, MULLIN & CO.,
136 Yonge Street, Toronto.

BOLTON, RIDLER & Co.,

WALL PAPERS. . . . WINDOW SHADES.

LARGE STOCK JUST ARRIVED, ALL NEW DESIGNS. ALSO

Painting, Glazing, Graining, Marbelling, Sign Writing, &c. in connection.
CHURCH AND DOMESTIC LEADWORK a Specialty.

Showroom, 152 Yonge st, - Warehouse, Victoria st, - Telephone No. 494.
TORONTO.

ST. CATHARINES HALL,
AUGUSTA, ME.
DIOCESAN SCHOOL FOR GIRLS.
The Rt. Rev. H. A. NEELY, D. D., President.
15th year opens Sept. 24th. Terms, \$250 a year.
For circulars address the Rev. WM. D. MARTIN,
M.A., Principal.

B. M. FISH AMERICAN BUSINESS
COLLEGE, TORONTO.

ESTABLISHED 23 YEARS.

It is endorsed by the leading Bankers and Merchants of Canada.

Its graduates are always in demand, over 50 of last year's students are now occupying positions of trust.

It has the finest suite of rooms in Canada.

Send for descriptive circular.

ARCADE BUILDINGS, YONGE ST
C. O'DEA,
SECRETARY.

CHURCH SCHOOL FOR BOYS,

TORONTO.

Board and Tuition, private or otherwise, delicate or backward youths.

For terms apply to

RICHARD HARRISON, M.A.
237 Jameson Ave.
Parkdale.

TRINITY COLLEGE SCHOOL,

FORT HOPE.

MICHAELMAS TERM

Will begin on

THURSDAY, SEPTEMBER 10th.

Forms of Application for admission and copies of the Calendar may be obtained from the

REV. C. J. S. BETHUNE, M. A.

HEAD MASTER.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO.

PATRONESS.—H. R. H. PRINCESS LOUISE.

Founder and President the Right Rev. Bishop HELLMUTH, D.D., D.C.L.

French spoken in the College. Music a Specialty. W. WAUGH LAUDER, Esq., gold medalist, (and pupil of Abbe Lest), Director.

Painting a specialty. J. R. Seavey, Artist, of Europe an Schools of Art, Director.

Full Diploma Course in Literature, Music & Art.

40 Scholarships of the value of from \$25 to \$100 annually offered for competition, 18 of which are open for competition at the September entrance examinations.

Riding School in connection with the College

TERMS FOR SCHOOL YEAR.—Board, Laundry and Tuition, including the whole English Course, Ancient and Modern Languages and Calisthenics from \$250 to \$300. Music and painting extra.

For large illustrated circular, address the Rev. E. N. English, M.A., Principal.

Next Term opens September 16th.

McGUIRE'S SCHOOL,

RICHMOND, VA.

Twenty-first Session begins Sept. 22nd, 1885. I desire to add to boarders already entered. Full corps of teachers. Thorough preparation for higher institutions. Refer to records of our Students at University of Virginia, W. and I. University, V. M. Institute, and various colleges of Virginia, Swathmore, Penn., Hoboken, and West Point; also to the bishops and other ministers of Virginia.

JOHN P. McGUIRE, Schoolmaster.

SELECT COLLEGIATE DAY AND
BOARDING SCHOOL

FOR JUNIOR BOYS,

NORTH TORONTO.

Autumn Term begins on Sept. 1st.

Application for particulars, etc., to

CHARLES HILL TOUT, L. D., PRINCIPAL,
45 Yorkville Avenue, Toronto.

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 building has been lately renovated and refitted throughout.

SCHOOL TERMS.—Michaelmas—From first Wednesday in September to November 2. Christmas—November 10 to February 10 with Vacation from December 22 to January 13. Lent—February 11 to April 21. Trinity—April 22 to June 30. Candidates are received and prepared for the Examination in the Course of study for women at the University of Trinity College.

Annual Fee for Boarders, inclusive of Tuition \$204 to \$232. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged.

Five percent off is allowed for a full year's payment in advance.

Apply for admission and information to

MISS GRIER, LADY PRINCIPAL,
Wykeham Hall Toronto.

H. GUEST COLLINS,

Organist of All Saints' Church, resumed teaching

Piano, Organ, Singing, Harmony
and Counterpoint.

Practice for Organ Pupils on an excellent two manual organ.

Special Classes in Harmony and in Vocal Music for both ladies and gentlemen.

Residence 22 Ann Street, Toronto.

BUSINESS TRAINING.

DAY'S BUSINESS COLLEGE

Will be re-opened

TUESDAY, SEPTEMBER 1st, Next

For Terms address JAMES E. DAY, Accountant, 94 and 96 King Street West, Toronto.

ST. JOHN'S SCHOOL FOR BOYS,

SING SING,

On the Hudson, Thirty miles from New York.

Rev. J. Breckenridge Gibson, D.D.,

RECTOR.

The next School Year will begin

On Tuesday, September 15th, 1885.

SELECT DAY SCHOOL

FOR YOUNG LADIES.

Conducted by

MISS ROBINSON AND MISS JOPLING.

For particulars apply to

523 CHURCH STREET, TORONTO.

Autumn Term begins Sept. 7th.

ST. JOHN BAPTIST SCHOOL,

231 E 17th Street, New York

Church School for Girls. Resident French and English Teachers. Professors in French, Science, &c. Terms \$400.

Address, SISTER IN CHARGE.

PRIVATE ACADEMY AND HOME
SCHOOL FOR BOYS. Prof. H. C. JONES,
457 2nd Ave. (Cass Park) Detroit, Mich.

ST. HILDA'S SCHOOL,

NEW JERSEY, MORRISTOWN.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. Pupils received at any time. For terms, etc., address

THE SISTER IN CHARGE.

ONTARIO AGRICULTURAL COLLEGE

will

Re-open on the 1st October.

Examination for admission on 2nd Oct.

For circular giving information as to terms of admission, cost, course of study, staff, &c., apply to

JAMES MILLS, M.A.,

Guelph, July, 1885. President.

VASSAR COLLEGE, Poughkeepsie, N. Y.

FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

S. L. CALDWELL, B. D., LL. D., President.

BOARDING AND DAY SCHOOL FOR

JUNIOR BOYS.

137 Simcoe Street, Toronto.

Studies—English Classics, French, Music, &c.

This long established Preparatory School will be re-opened

On Monday, 31st August, 1885.

Send for Prospectus to the Principal

W. MAGILL.

MR. SPARHAM SHELDRAKE'S

Preparatory School for Boys.

A limited number of pupils of from eight to fourteen years of age received.

The usual English course, Classics, Mathematics and French, with the comforts and training of a private family.

Address:—THE GROVE,
Lakefield, Ontario

FRASER & SONS.

Late Notman & Fraser

Portrait Painters, Photographers, &c.

FINEST WORK. LOWEST PRICES!

41 KING STREET EAST, TORONTO

CHURCH SCHOOL FOR BOYS.

—

ST. LUKE'S SCHOOL HOUSE,

ST. VINCENT ST., TORONTO.

RE-OPENS SEPTEMBER 1st, 1885.

INSTRUCTION.

For Juniors—English, History, Geography, Arithmetic, rudiments of Latin and French.

For Intermediates—In addition to the above subjects, Latin, French, Greek and Algebra.

For Seniors—The usual subjects for the several University Matriculations.

All pupils will be instructed in Holy Scripture, Catechism and Church History. Special attention given to English.

Applications for admission to be made to

REV. J. LANGTRY, M.A., 37 Breadalbane Street;

REV. C. E. WHITCOMBE, 30 Maitland Street.

The School is under the personal supervision of the Clergy, who assist the masters in the daily instruction.