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Vol. 5.]

TORONTO, THURSDAY, SEPTEMBER 15, 1879.

[No. 39]

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will reopen on MONDAY, SEPT. 8th.

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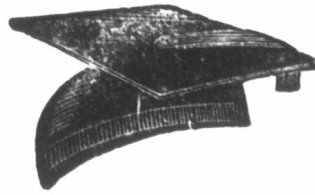
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The scholastic year is divided into four terms of ten weeks each. The Lenten term began 2nd Feb. The Easter term will begin on Feb. 21.
Applications to be addressed to LADY PRINCIPAL, Dunham Ladies College, Dunham, P.Q.

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

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

In is Simple and Easy to Control.
The base plate is of cast iron in the place of zinc or other perishable material and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and the circulation produced thereby equalizes the temperature of the room.
There are two grates similar to the base of a circular basket. They can be rotated together or separately.
The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.
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TRINITY COLLEGE.
The EXAMINATIONS for MATRICULATION and the Annual Supplementary Examinations will be held in the College Hall, beginning on **WEDNESDAY, OCT. 1ST,** at 9 o'clock a.m.
Three Scholarships, of the respective values of £50, £35, and £25 currency, are open for competition to candidates for matriculation.
Four Bursaries of the annual value of £15 10s currency are also provided for students needing such assistance, who pass the matriculation examination, but fail to obtain Scholarships.
All candidates for matriculation are required to produce, on presenting themselves for examination, testimonials as to good conduct.
For further particulars application may be made to the Rev. Professor Jones, Registrar, Trinity College, Toronto.
CHARLES MAGRATH,
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Trinity College, Aug., 1879.

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Welland Canal Enlargement.
NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned and endorsed "Tender for Welland Canal," will be received at this Office until the arrival of the Eastern and Western Mails on **FRIDAY,** the 3rd day of **OCTOBER** next, for the construction of a Regulating Weir, Roadbridge, &c. at Port Dalhousie.

Plans and Specifications of the works to be done can be seen at this Office and at the Welland Canal Office, St. Catharines, on and after **SATURDAY,** the 20th day of **SEPTEMBER** next.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$300 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of *five per cent.* on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.
Ninety per cent only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.
This Department does not, however, bind itself to accept the lowest or any tender.

By order,
F. BRAUN,
Secretary.
Department of Railway and Canals,
Ottawa, 29th August, 1879.

SAINT ANNE, OTTAWA RIVER.
Notice to Contractors

SEALED TENDERS addressed to the Secretary of Public Works, and addressed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on **FRIDAY, THE 10TH DAY OF OCTOBER** next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

A map of the locality, together with plans and specifications of the works to be done, can be seen at this office and at the resident Engineer's office, at St. Anne, on and after **SATURDAY,** the 27th day of September next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for \$2,000 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of *five per cent.* on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent only of the progress estimates will be paid until the completion of the work.
To each tender must be attached the actual signature of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.
This Department does not, however, bind itself to accept the lowest or any tender.

By order,
F. BRAUN,
Secretary.
Department of Railway and Canals,
Ottawa, 29th August, 1879.

White as Snow.

Mary had a set of pearls,
White as the fleecy snow,
And everywhere that Mary went
The people pressed to know
What magic secret she possessed,
To keep them sound and clean,
Two words the secret will unfold,
Said Mary, "Callender's Oraline."

Blinds! Blinds! Blinds!

Outside Venetian Blinds, (in lots of 3 windows or more), for the next 30 days, put on at about half the usual prices, and satisfaction guaranteed.
Ordinary Windows, 6 feet high and under, put on complete without paint, for \$2.40. Painted, \$3.40 in city. For each additional foot over 6 feet, add 25 cents. For segt. heads, add 25 cents. For circular or gothic heads, add 50 cents extra. Venetian Doors put on with mortise locks and wrought hinges, from \$3.50 up. Storm Sash put on, from \$1 up.
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Good Cut and Split Hard Wood, for summer use\$5 50 per cord.
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Soft Coal, and all other descriptions at **LOWEST RATES IN THE CITY.**
Orders left at Offices—Corner Front and Bathurst streets, Yonge Street Wharf, and 51 King Street East, will receive prompt attention.
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THURSDAY, SEPTEMBER 25, 1879.

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Subscribers paying in advance can receive the DOMINION CHURCHMAN and Scribner's Monthly for \$5.00; or the CHURCHMAN and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00

THE WEEK.

AT last, Cetewayo, the Zulu King, has been captured. Some days before his capture the king disbanded his followers and secreted himself in the bush. The British under Major Marter pursued him from Kraal to Kraal, burning the Kraals as Cetewayo and his constantly diminishing followers fled before them. The capture was finally made by surrounding him in the bush with a detachment of troops and threatening to shoot him if he refused to surrender at once. He was alone and made no resistance. The question has been raised as to what shall be done with him, and it has been suggested that as he is a clever soldier and a plucky fellow withal, he might be sent to command the forces in Afghanistan.

Sir Garnet Wolseley's policy of distributing Cetewayo's broken power among the chiefs in Zululand is severely criticized in Radical circles as involving an entirely new organization of the country, and as likely to lead to perilous complications. It is affirmed that it would have been much wiser on the part of the home Government to instruct Sir Garnet Wolseley to have granted such concessions as would have made the present dynasty a friend of the Crown instead of destroying it. England's entire South African policy, before and during the war, is characterized as both treacherous and foolish.

Further particulars respecting the massacre at Cabul have been received by an official despatch from the Viceroy of India to the Foreign Office. He telegraphs that he has received from a native Sowar, who escaped from Cabul immediately after the massacre, a statement that the unpaid Afghan regiments assembled at their barracks on the morning of the massacre, and acted upon what seemed to be a preconcerted plan of operations. Taking their arms and forming in military array, they issued from their barracks and marched towards the embassy. They shouted as they went, "Kill the British envoy" and Down with the Ameer." He says they entered the court yard in front of the residency and threw stones at the doors and windows. Major Cavagnari, upon hearing the news of the approach of the troops, had ordered the doors of the embassy to be closed, but his servants and some of the Guides fired upon the soldiers without orders. The mutinous regiments were speedily joined by a large number of the populace of the city, and the latter procuring firearms roamed through portions of the town threatening pillage. Some Afghan chiefs endeavoured in vain to stop the disturbance. The Viceroy adds in his despatch that there are no troops now on the road to Cabul, nor at Jellalabad, nor at Dakka.

It is stated that at the forthcoming visit of Bismarck to Vienna, Germany and Austria will

conclude an agreement mutually guaranteeing each other's territory.

The Rt. Rev. Samuel S. Harris, of Chicago, the new Bishop of the Diocese of Michigan, *vice* McCloskey so unceremoniously and unrighteously deposed without a trial, was consecrated with great pomp on the 17th, at St. Paul's church, Detroit. The edifice was crowded. Thousands were unable to get admission.

Sir John A. Macdonald arrived at Quebec on the 21st. inst.

Sitting Bull has fought a duel and killed his challenger, the Crow. It took place after the battle between the Sioux and the United States troops.

General Conway says that next year 100,000, if not more, negroes will emigrate from the South to the North and West. He has application for labourers from all Western States, and could find homes for 20,000.

Russia has directed the attention of the Powers to the recent conflicts between Mussulmans and Christians in Eastern Roumelia. She blames the Porte for sending back the refugees to their homes in a destitute condition, and points out that if further disturbances should occur the Porte would sacrifice the right of sending Turkish troops into Eastern Roumelia. Numerous sensational reports of an attempt on the life of the Sultan are current. On Wednesday a man believed to be insane tried to force his way into the garden of the Palace, and wounded three soldiers. He was seriously wounded himself in the struggle.

On the 31st ult., the most brilliant journalist of Ireland, Mr. E. T. Lefroy, died. He had been connected with the *Irish Times*, *Freeman's Journal*, and among other things wrote the article "Dublin" in the present edition of the *Encyclopaedia Britannica*.

The Vice-Regal visit to Toronto and the West is over; and now it is past we may congratulate these parts on the distinguished honor of receiving guests so illustrious, who seem to have been specially raised up for the purpose of shedding grace and lustre upon the exalted positions they occupy. The Princess, especially, has won the hearts of all who have seen her, by her extraordinary mildness, sweetness, and goodness of character; and these features of her nature have been pronounced, by multitudes, to have been shown by her in a greater degree than was ever known to exist in womanhood before.

The Governor-General and the Princess Louise visited Hamilton on the 15th, London on the 16th, and left Toronto for Ottawa on the 20th.

From the reports furnished by the different army divisions to the staff of the Russian army, it is learned for the first time how enormous were the losses sustained in Asia during the recent war. The figures far exceed the numbers hitherto assumed. The storming of Kars in particular appears to have worked dreadful havoc in the Russian ranks. The total actual loss is as follows:—Officers dead, 453, or 4.3 per cent. of the whole number; wounded, 1,663, or 15.8 per cent.; missing, 18, or 0.17 per cent.; total, 2,139.

Men, dead, 14,690, or 3.02 per cent.; wounded, 51,333, or 10.5 per cent.; missed, 4,456, or 0.9 per cent.; total, 70,478. This total is divided between regulars, irregulars, and militia. If it be borne in mind that in Asia particularly, a number were placed *hors de combat* through sickness, who are not included in the above return, it will be admitted that the losses of the Russians during the campaign referred to, are almost unparalleled.

THE SIXTEENTH SUNDAY AFTER TRINITY.

PITY is excited by love; not, as a philosopher of the seventeenth century represented, because the objects of it are always undeserving of calamity, but because it is considered of how much better things they are susceptible. And therefore when Almighty God exercises pity towards mankind, it is not because He in the slightest degree extenuates their guilt, or regards them as undeserving of punishment, but partly because He recognizes the state from which they have fallen, and the high position of which they are capable, and partly because He Himself delights in the exercise of mercy and goodness towards the frail creatures of His workmanship. The pity which God exercises towards His Church and which is prayed for in the Collect, has its sublimest effect, its fullest consummation when the impressive prayer of St. Paul in the Epistle is answered; and an illustration of its manifestation is given in the Gospel.

This pity is the mercy of our Lord Jesus Christ who died upon the cross for His Church. It is the mercy of our Lord Jesus Christ who gave His Holy Spirit to sanctify the same Church, which He Himself and not man instituted. It is the mercy of our Lord Jesus Christ in all the events of life—its troubles, and its sorrows—in the pressure of declining age, in the torrent of trial which every now and then bursts across our ways, overflows all the banks, and as it were inundates the soul. And with the deepest sense of this mercy and pity, even after he has realized the full extent of the blessings referred to in St. Paul's magnificent prayer in the Epistle, must every Christian come, up to the very gates of Heaven. The last step taken in this world must be one of joy and consolation, but of contrition and penitence for sin, otherwise there can be approach to the realms of bliss in the state required, which is that of "looking for the mercy of our Lord Jesus Christ unto eternal life." Let those look to merits who can find any on which to rest; let those depend exclusively upon their good works who have enough to build upon; let those look to the wild excitement of their empty frames and feelings, or to Calvinistic assurance, who can exist upon such miserable diet; but, knowing their unworthiness, true Christians will invariably look for the "mercy of our Lord Jesus Christ unto eternal life."

DAILY SERVICE.

IN addition to the remarks we made recently on the subject, it must not be forgotten that, in a matter so important as this and so urgently required by the Law—not Judge-law, nor the law of neglect, but the Law of the Church—it would be very unlikely that no objections should be urged against it by those who wish to adopt a

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more worldly course. It is easy to understand that the duty is an irksome one, and that it would be distasteful to most of the so-called Evangelical *alias* Puritanic school; although the confession of Evangelicals so thorough as Deans Close and McNeale, that personal experience of daily service had converted them to a belief in its spiritual value, ought, it is believed, to take it out of the list of party questions.

But no plea which a thorough Churchman can advance in defence of the neglect of this positive Law of the Church is of the slightest weight whatever. Indeed we may say that no really sound Churchman will for a moment attempt to offer an objection to a fundamental regulation upon which his Church so positively insists.

An objection has been offered on the ground that the energy expended in the daily service would be much more satisfactorily spent in the performance of some other ministerial duty. But independently of the necessity of obeying "the Law," if a man would be a good Churchman, there is the stern principle inseparably connected with all practical religious questions as well as moral ones, that Example is more effective than precept; and all the direct ministrations the most fervent pastor can furnish will have infinitely less effect in producing a devotional feeling and practice among his people than in his regular attention to the daily morning and evening prayer (that is matins and evensong) in his church; so that the objection, on the ground of waste or misappropriation of energy, falls to the ground at once, with any one who has had the least experience of the matter.

There is also a notion among some Church people—we rather think it originated among the sects—that religion is a thing for Sundays, and has very little or nothing to do with the weekdays. So detestable a doctrine can hardly claim for itself a nook or a corner in any system that has the slightest pretension to Christianity. But yet the priest who shuts up his church all the week and opens it on Sundays only is doing all in his power to preach by example that false doctrine—loudly as he may disclaim it. Such a clergyman is inviting the retort from a parishioner when blamed for staying away from church on Sundays:—"You are not so very fond of church yourself, for you only go on Sundays, though your own Prayer Book bids you go every day; and I am only doing on Sunday what you by your example teach me to do all the rest of the week."

ADDRESSES TO THE BISHOP OF TORONTO.

WITHIN the last few days, two statements have been made in the daily Toronto press, which appear to emanate from two opposite sources, although they by no means directly clash with each other. One is to the effect that—

"Twenty thousand signatures are expected to be attached to an address which is being prepared for presentation to the Bishop of Toronto, thanking his Lordship for his charge to the Synod, and for his determination to uphold the Protestant character of the Church."

The other states:

"It is expected that forty-five thousand Churchmen will attach their names to an address to the Lord Bishop of Toronto, now in circulation, thanking him for the bold assertion, in his primary charge, of the fundamental doctrine of Apostolic Succession, and for his manly vindication of the Apostolic origin and Catholic character of the Church of England."

Now, what can be the possible advantage of keeping up party strife in the Diocese of Toronto in this miserably petty manner, it is impossible to imagine. Whichever party began this stupid kind of movement, it furnishes a

pretty strong indication that the embers of party strife must be dying out rather fast, or those who are born for mischief and nothing else would not find it necessary to resort to so wretched an expedient as this, in order to keep up the agitation and contention they are so fond of, and without which their own existence would seem to be exceedingly precarious. The present Bishop of Toronto was elected as a compromise between two sides—the Prayer-Book, Church school and the No-Church "party"—with the general belief that whatever might be the personal "views" of the Bishop, he would, at least, offer no obstruction to the legitimate action of any school of thought sanctioned by the Church. And we, therefore, on our own behalf, and on behalf of the church of the diocese of Toronto, protest most strongly against this attempt to draw his Lordship into such a conflict of parties as this. The Bishop of Toronto as well as every other Bishop has no right to be regarded as the Bishop of a "party," however much it may suit the "views" of some people to carry on all ecclesiastical as well as political matters with reference to "party" interests and with a bearing on "party" issues. Indeed we cannot imagine the possibility of the Bishop's receiving an address drawn up in the spirit and temper of either of those mentioned above—each of them indicating, and indeed, intended to express a triumph over opponents. If one address is received, the other cannot possibly be refused; and therefore the Bishop of Toronto will find the simplest treatment to be the easiest, which will be to decline (*with thanks*, if his Lordship chooses) to receive either of them.

We do not mean to say that either address contains anything which is not, to a large extent, true. The protesting character of our Church is self-evident, especially in the Articles and those godly sermons, the Homilies. And the protest is one very decided indeed, against the corruptions, the innovations of Rome, and one quite as decided, or more so, against the blasphemous heresies of Geneva. It is remarkable that the longest of the thirty-nine articles—the 17th—is one directed, every word of it, against the soul-destroying Calvinism of Geneva. When taken in its literal, grammatical sense, it can be understood in no other way, and if interpreted in any other than in an Anti-Calvinistic sense, it can only be by putting a non-natural interpretation upon the words and phrases employed. And in regard to the subject of the other address, it is plain enough that the whole Prayer Book, the Articles and Homilies especially, are constructed with a full recognition of the Apostolic origin and Catholic character of the Church of England; while the fundamental doctrine of its Apostolic Succession is unmistakably taught, as a principle absolutely essential, in the Preface of "the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons," as well as elsewhere.

OBITUARY.

THE Rev. James Lynne Alexander, the oldest clergyman in the Diocese of Niagara, calmly and peacefully departed from this world on the 22nd of August, at Grimsby, where he has resided for the last six years. Mr. Alexander was born in Ireland in the year 1800. When sixteen years of age he emigrated to Canada with his father and family, who settled in the township of Markham. For some years he devoted himself to teaching, and for a short time held the position of assistant in the famous school of the late Bishop Strachan, at Toronto. He then prepared for the sacred ministry in the theological school of Rev.

Mr. Braithwaite, of Chambly, where many of the clergy of that period were trained. He was ordained Deacon in 1829 and Priest in 1832, by the Bishop of Quebec. His first appointment was curate of Cornwall. He was also missionary at Leeds, Megantic, from 1831 to 1845, in which year he was moved to Saltfleet and Binbrook, where he remained until 1873. Severe family affliction in that year—the loss of two promising children, one of whom was preparing to take Holy Orders—caused him to remove to Grimsby, where his son and daughter had just been interred, and from that time he gave up parochial duty. Fond of literary pursuits, Mr. Alexander kept up the habit of study, and frequently had young men with him for instruction.

His kindly, gentle disposition made all who knew him friends. The firm sincerity of his faith and humility of life beautifully set forth the excellency of the Gospel which he preached, and now at a good old age he has gone to join the five children at whose side he has just been placed in the pretty, peaceful churchyard of St. Andrews, Grimsby. His widow and family, in the midst of relatives and friends, have the deep sympathy of all around them who esteem his memory and regret his loss.

The Lord Bishop of Niagara, the Dean of Niagara, and the rector of the parish each took a part in the funeral service on Monday, the 25th. Rev. Canons Worrel and Robarts, Rural Dean Bull, Rev. C. C. Whitcombe, Messrs. Carscallon and Lutes, were pall bearers. Rev. R. S. Locke was also present.

Blessed are they who sleep in Jesus, waiting the glorious day when all things shall be made new.

CHURCH THOUGHTS BY A LAYMAN.

NO. II.—SCIENTIFIC IDIOCY.

THE general and true conception of science as being the embodiment of severe accuracy of expression and of reasoning to the point of demonstration based upon the demonstrable existence of phenomena and of facts, of "certainty grounded on demonstration," as Berkeley says, is likely ere long to give place to a conviction that looseness of phraseology, incapacity of proof, wild imagining, are the characteristics of scientific language, achievement, and argument. The time is shadowed forth in Scripture of a period when men shall "believe a lie;" that period is the present era and the men are scientists. It seems, nay, it is the case, that having set at naught the Word and made light of the manifestation of God in His creation, these searchers after a substitute for a Divine Creator have been plunged by Him into an abyss of folly; He who gave them reason has darkened their understandings, confounded their judgment, changed their light into darkness, their logic into incoherency, and turned their so-called Science, by which they have tried to expel Him from His throne as the source of all life and order and being, into speculations bordering upon idiocy.

The British Association for the Advancement of Science seems to have become an association for the promotion of Atheism, of Materialism, of Speculations upon the unknowable and the non-demonstrable. At the meeting of this society at Belfast, Professor Tyndal, in his Presidential address, set forth views directly opposed to the conception of man as a spiritual, an immortal being. His microscope and lancet and chemistry had failed to detect in any cadavre in a dissecting room the presence of the soul or spirit of man, therefore he pronounced man a mere compound

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BY A LAYMAN.

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of elementary gases, and a future life a dream that would dissolve into naught; and, said he, "all our philosophy, all our poetry, all our art, are potential in the fires of the sun." But even that trash has been surpassed by his successor in the Presidency of this celebrated association.

Dr. Allman, in his recent address at Sheffield, undertook to enlighten the non-scientific world on the discoveries made by himself and fellow biologists. A more humiliating utterance never passed the lips of man in the name of Science. Dr. Allman commenced by stating that a certain "structureless, semi-fluid, contractile substance" named Protoplasm, had been found by an eminent Frenchman, Dujardin. This "substance" he said, "lies at the base of all the phenomena of life," or as Huxley states, "is the physical basis of life," "every vital act being referable to some mode or property of protoplasm." He added, "it is a tangible and visible reality which the chemist may analyse in his laboratory, the biologist scrutinize beneath his microscope and his dissecting needle." We have, then, this wonderful statement, that a substance, tangible, a thing visible to the eye, matter that can be analysed, "the elements of which," Dr. Allman said, "are oxygen, carbon, hydrogen and nitrogen," is the principle of life, "the base of all the phenomena of life." What life is, however, these men tell us not. How a substance can be the base of that which they cannot differentiate from that of which it is said to be the base, how life which is not tangible, not visible, not open to chemical analysis, how life in its infinitude of forms can be based upon matter, be "merely some mode or property of matter," this Dr. Allman deigns not to show, nor even to theorise upon, he says it is so, Mr. Huxley says it is so. Modern science is not "certainty grounded on demonstration," but is thus seen to be content with a daring speculative assertion, utterly incapable of demonstration. This marvellous substance is described as a tenacious, glairy liquid, with a consistence like that of the white of an unboiled egg. But it is stated in the next sentence that "in speaking of Protoplasm as a liquid it must be borne in mind that this expression refers only to its physical consistence (we might ask, has it a consistence which is not physical?), its distinguishing properties are totally different from a physical liquid, and are subject to an entirely different set of laws." This then is a specimen of the scientific power of definition possessed by these speculators: a certain thing is called "a substance" in one sentence, in the next "a liquid," in the next "totally different from a liquid," in the next it is called "a living liquid!" We read further that Huxley considers the whole sea bottom to be covered with this liquid which is not a liquid, this substance which is a liquid, Huxley too considers "it originated by spontaneous generation," which seems likely, for even the Creator—in all reverence be it said—could not create a substance which is a liquid and not a liquid all at the same time. Strangely enough this wonderful stuff was found by dredging the ocean depths, was brought up and pickled in spirits by the scientists of the exploring ship Porcupine; but the far more skilful dredgers of the ship Challenger, positively declared, after searching every part of the sea bottom the world over, that no such stuff was discoverable at all, and pronounces that what Huxley calls "the basis of all life," etc., etc., etc., to be nothing but a sediment at the bottom of the pickle bottle used by the scientists of the ship Porcupine! So that this material called Protoplasm, which was thought to be the key which

would unlock the whole mystery of life, which the greatest scientists of the day have written a literature upon, have theorised on, and in a thousand ways has committed themselves to an absolute belief in the subtlest form of matter, a link, indeed, between matter and spirit, turns out to have no existence at all; and what the great Huxley distinctly declares to be the universal covering of the bottom of the sea and the universal basis of life, all forms of life being merely "some mode or property" of this matter, never had any existence at all on the sea bottom, but was a sediment only found in one particular pickle jar! "Making themselves wise, they became fools," must be applied to the Atheist man of science, even to men of the reputation of Allman, Huxley, and Tyndal. But they still cling to the idea that there is a substance which is all they claim for this exposed imposter, protoplasm. They remind us of a scene we witnessed at a lecture by one of this class. He descanted some time on the origin of man after the Huxley-Darwin-Allman style, as built up from some tiny cell, then passing gradually on through various stages of development, until at last man appeared, and pictured a pool being set into a ferment of life by the sun until these primal cells were generated. At this point a Yorkshire laborer arose and begged leave to ask a question, which was this, "How long be I to stand a-waiting by that pool afore a man comes out of the dirt?" This rather took the wind out of the "development theory" lecturer who, amid a perfect hurricane of laughter, subsided.

These men have at any rate patience; Dr. Allman evidently believes in protoplasm, though its very existence has yet to be proved and the extent of his faith, which exceeds a thousand fold any which a Christian is called on to exercise, is seen in this that he looks forward to the day when "consciousness may be referred to a material source, and light may stream in and reveal to man the great mystery of thought." As Cowper said of Gilpins' next ride, "May we be there to see," when this takes place! Of all curiosities we should indeed love to see a specimen brick of "material consciousness," and a thought or two bottled up in a pickle jar would be a sight for the gods, Mr. Barnum should be on the lookout for it. The conception of Tyndal that "all our philosophy, all our poetry, all our art—Plato, Shakespeare, Newton, Raphael—are potential in the fires of the Sun," had in it at least a touch of poetry, but what can we say of the new theory that all life, ranging from a tadpole to that of a Plato, Shakespeare, Newton, Raphael, is a mere "mode or property of mud? What can we think of the sanity of men who supposed that having discovered, as they fancy, a germinal cell of slimy matter which is "the basis of all life," that therefore, they have solved the difficulty of the eternal self-existence of matter?

Granting all these speculations ask, surely the creation of a germ cell capable of developing into all the phenomena of physical life seen in the world, was as stupendous an exercise of Creative power as that of calling worlds into being by a direct act of Divine power? To push back life into a nodule of slime does not in the slightest degree help to bridge the chasm between the existence and non-existence of matter—that gulph revelation alone spans. Seriously we turn from such speculations in disgust at their being in any manner associated with Science, their proper place is at a Spiritualistic seance, or a conference of Atheists. The very speculations of men of science are to the uninitiated "confirmation strong as Holy Writ;" nay, more so. When the president

of the British association predicts the day being near when thought and consciousness will come under his microscope and be analyzed like a bar of soap, young men's minds are unbalanced, disturbed, latent scepticism is developed, doubts are engendered, and the ferment of infidelity is set working in the mind.

This very address we know to have been read out at a meeting of young sceptics; it is being circulated freely, and most audaciously are some declaring that Materialism has achieved an overwhelming triumph in the discovery of protoplasm as though it were a solution of the mystery of creation. That scepticism abounds, that there is a liking, longing for infidel literature, especially of a sham scientific character, is patent to all who are not hermits. What is the church doing to keep back this terrible pestilence? The so-called Churches are doing much to prepare young men for falling easy victims to its ravages. Yes, the bonds of society are loosened by the divisions of sectarianism. What authority has the Bible to one who looks round and sees a hundred sects all declaring that their peculiar views, their separate organizations all are alone justified and taught by Scripture? Churchmen shrink from looking this problem in the face, while some are seeking to destroy the fatal force of this question by a mockery of unity which, if true, would annihilate their sect, but it is a mockery, for after effusive professions of union they all retire to push on their sectarian interests. The very police regulations in our large cities are set at nought, vice the chief handmaid of scepticism, keeps high carnival nightly because of the moral paralysis of a sectarian community, and the very pulpit is gagged because it dare not ring out with prophet-like speech in denunciations of evil lest the purse of some wicked Diotrophes be shut. Such scientific idiocy as we have satirized speaks ill for the intellect of this age, but the idiocy of Church divisions, Church parties, speaks worse for its Christianity.

Diocesan Intelligence.

NOVA SCOTIA.

KING'S COLLEGE, N. S.—The calendar of this University for the academical year 1879-80 has been published and may be obtained from the President on application. Michaelmas Term commences Oct. 4. We notice that local examinations for male and female candidates have been instituted by King's College after the pattern of the Oxford and Cambridge examinations in the mother country.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

SACKVILLE.—Sunday, the 14th inst., the Lord Bishop of Fredericton held a confirmation service in the pretty church of St. Paul's, which was crowded to its utmost capacity. So great was the interest taken in the Apostolic rite, that people began to flock to the church about an hour before the service commenced. There were three clergymen present, besides the Rector (Rev. R. J. Uniacke); viz.: Rev'ds Canon Townshend and Dr. Uniacke, of Amherst, and Rev. C. P. Mulvany, of Ontario. After the anthem had been sung, the Rector presented eleven candidates for confirmation. It was a touching sight—the earnest, thoughtful-looking candidates, robed in white, kneeling before their gray-haired bishop to receive the "laying on of hands." After all had been confirmed, the Bishop gave an address, earnestly entreating the new members of the Church as well as their more experienced brothers and sisters, to gird themselves manfully for their conflict against the world, the flesh, and the devil; "that having all things done," they might be "more than conquerors through Him that loved"

them. The choir then sang that sweet and appropriate hymn,

"O, Jesus, I have promised
To serve Thee to the end,"

to the late Dr. Dykes' beautiful tune, "Alford." The music throughout the service was excellent. Opening sentence, "I will arise," by Barrington; *Venite* and *Gloria*—Downes, in E flat; *Te Deum*—Jackson, in F; *Jubilate*, Gregorian, 7th tone; *Gloria Tibi*—Black, in C; Hymns 474, 125, and 395, in the S.P.C.K. collection. During the offertory, the organist played King's lovely composition, "Eve's Lamentation," as a voluntary. At the close of the service, the newly confirmed, with several older communicants, remained to share the Holy Supper.

At three o'clock, Rev. C. P. Mulvany preached an eloquent sermon in the old parish church of St. Anne's, at Westcock, two miles from Sackville. The building was crowded, and the singing hearty and congregational.

On Sunday evening, a special service for children was held at St. Paul's Church. The font was handsomely decorated with flammings and ferns, while beautiful geraniums adorned the chancel steps. The music was furnished by a choir of twenty children, and was worthy of very high praise. This being the first service of the kind held in Sackville, surprise was expressed at the efficient manner in which the S. S. choir acquitted itself. The psalms were chanted, and the creed repeated in monotone. The Bishop gave the scholars and teachers a very able address, in which his Lordship made some admirable suggestions for success in teaching. The collection, which was in aid of the new S. S. house, amounted to about \$8.50. This sum was increased next morning by the kind and generous gift of \$10 from the Bishop. It is expected that the school-house will be finished and opened in about a month. It will be one of the handsomest little buildings of the sort in the diocese. The east window is in memory of the late Mrs. Edward Cogswell, for many years a member of the parish, and is admirable. A large cabinet organ, with pipe top, has been purchased of the Mason & Hamlin Organ Co., so that nothing will be wanting to urge the scholars to let their voices be heard in praise to the Almighty.

At a meeting held on Monday evening, 15th inst., Rev. C. P. Mulvany was unanimously elected Rector of Sackville, in place of Rev. R. J. Uniacke, resigned. Mr. M. enters on his new duties about the first of October.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—The opening services for the ensuing scholastic year of the Montreal Diocesan Theological College were held in the Synod Hall on Monday evg. the 15th inst., the Bishop presiding. There was a fair attendance of the friends of the College and the proceedings were of the pleasantest and most encouraging nature. The Bishop announced that during the vacation the Institution had been incorporated according to law and consequently now stood upon a firmer footing. Canon Henderson, the Principal, made an earnest appeal for increased support, towards the funds of the undertakings and read the Draft of the Constitution for the College which had been adopted at a previous meeting held on the afternoon of the same day; this draft is to be submitted for final approval at a further meeting to be held to day—Friday. Rev. E. J. Rexford B.A., a former student of the College, made an earnest and forcible speech in support of the School, very truly remarked that church people generally do not give the encouragement and sympathy that they ought to give to the students in their capacity as Lay Readers. Further addresses were delivered, after which the proceedings terminated. The college now starts upon another year of its existence,—starts amidst the benisons of its friends and supporters, and, what is not to be lost sight of, starts without anything like even a shadow of organized opposition from a large number both of clergy and laity who cannot quite see that the necessity still exists for continuing that existence. I mention this as a further proof of that growth in moderation to which

I have so often referred as "becoming a marked characteristic of this diocese.

As the DOMINION CHURCHMAN is read by all classes of our people, and by every shade of theological thought it seems but fair that your readers should have an opportunity of hearing all, (I suppose,) that can fairly be urged against the continued existence of the Diocesan Trinity School. In the *Daily Star* of the 15th inst. the following temperate letter appeared.

SIR.—It is generally known that the supporters of the Montreal Theological College are invited to attend a meeting to be held on the 15th inst. The object of this meeting is to stimulate the friends of the institution to make strong and simultaneous efforts in order to ensure its permanence. I entertain no particle of ill-will towards the college or its promoters; I desire only to show what I myself feel, viz., that it is a needless and costly undertaking. This diocese already possesses in Bishop's College, Lennoxville, the contemplated source of supply of candidates for the ministry. The Bishops of Quebec and Montreal, are, according to the seniority of consecration, President or Vice-President of the corporation of Bishop's College. Why then in these impecunious times establish another institution? I may be answered, "Lennoxville is of little use to Montreal because few candidates from its walls offer themselves for Orders in this Diocese." This may be true, and the simple and obvious reason of it is the small number of young men who from this city seek the Lennoxville training. And what is the cause of this dearth and slackness, knowing as we do the warm and fatherly interest which Bishop Fulford ever felt and expressed in the welfare of Lennoxville? It, perhaps, in part, arises from the fact that Bishop's College is not within this particular Diocese. A bishop would prefer that his candidates should be prepared for the ministry, not merely in his own diocese, but perhaps under his own eye. This last theory, is to my mind, a mistaken one, inasmuch as it tends to impair the proper independence of a college, and to imbue its alumni with the special shade of Theological opinion which may characterize the Diocese for the time being. When Lennoxville was established, there was no Diocese of Montreal, but its present territory was comprised within the jurisdiction of the Bishop of Quebec. If a Bishop of Montreal, were contemplating for the first time, a training place for the clergy of his diocese, he would, of course, naturally place it within the boundaries of that diocese. But the case is different when a training place already exists *equi-distant* from the cities of Montreal and Quebec. But the main cause of the above-mentioned dearth of men is the indifference, to use no stronger term, which prevails in this city with regard to the well-being and the work of Bishop's College. I wish to assign no motives, and it is very far from my intention to arouse a spirit of controversy. I only mention what is a patent fact, be the cause what that may. If Lennoxville had received a loyal and generous support from the clergy and laity throughout this Diocese, there would have been no reason for the establishment of the Montreal Theological Institution.

Again however, I may be told that under the system of the latter, young men of earnest minds and devout character can work in offices or stores by day, and study theology in the evenings, which plan is incompatible with residence at a College like Lennoxville. But such cases (I speak with the utmost respect and sympathy) would be somewhat exceptional. They would be instances of young men whose minds are not fully made up, and who were in this way testing their sincerity and self-surrender, or who were, for monetary reasons, compelled for a while to adopt this course. And such an arrangement in any case could only be temporary. The study and preparation for the sacred ministry imperatively demand an undivided heart and time. Also, the more spiritual portion of the training is best obtained in a college, the hours and rules of which conduce to study and quiet devotion. This is not so easy of attainment when a student resides in a city home, and much less in a city boarding house. But, further, the working of this Theological College, regarded from a commercial point of view, is a costly proceeding. The financial condition of the country is very far from cheering. It will be by

no means easy to meet the needs of the Diocese, and especially of the Mission Fund, and yet we are asked to assist in the maintenance of an institution whose work could be done by one already in existence if all would combine in a large-hearted spirit of liberal churchmanship. Instead of two comparatively weak colleges, why not maintain one strong one? I make bold to say that if half the money now required to sustain the Montreal Theological College were expended in exhibitions in connections with Bishop's College, a considerable number of students could be provided not only with tuition (which is all that the Diocesan College now offers) but also with board and other costs of residence. The remaining half could be most usefully employed in other ways. By this means economy would be served, an argument frequently adduced in support of the Montreal Colleges. I believe that I am not singular in my opinions, and that many would welcome the prospect of a united support of the older institution. Some of your readers may be acquainted with the DOMINION CHURCHMAN. A correspondent of the latter newspaper has been lately discussing the possibility of the granting of degrees by the University of Lennoxville to students of the Montreal College. If the latter institution continues to exist, and its promoters desire such an arrangement it must, I presume, be by the plan of affiliating colleges to a central university. Apologizing for the length of this communication, I am yours faithfully,
E. G.

Of course the foregoing is an honestly expressed opinion, (who the writer is I do not hope to know;) still the fact, known to every clergyman in the Diocese, remains the same that at the time the Diocesan Training College was established, Lennoxville was all but helpless to supply Bishop Oxenden with clergy in numbers having anything at all like a fair proportion to his requirements.

To meet this sufficiently the Montreal school was founded, and it met it sufficiently. That a wonderful change for the better has taken place at Lennoxville within the last few years is undoubtedly true, and in a very recent issue of your paper the fact was noticed. It is now a live institution, with a staff of Professors unexcelled on this continent—an institution *all our own*, and fully capable of giving a high class academical and university training to all the young men we can possibly send to it.

It is these considerations that at the present moment restrain many of our clergy and people from giving that active support to the Montreal school which assuredly they would give were things at Lennoxville in a less satisfactory condition.

H. M. S., Tourmaline is now in this port. Last week some of the officers and men gave a concert in the skating rink in aid of the funds of the new church of St. John the Evangelist.

In every sense the concert was a success; at the same time thoughts are expressed by many as to the desirableness of building, or assisting to build a house of God by such means.

ST. STEPHENS.—Work on the new church is going on rapidly. Yesterday at 4 o'clock, p.m., Bishop Bond laid the corner stone in the presence of a large number of people. If report be true, the new church will not be ready a day too soon; the present St. Stephens is in a sadly shaky condition.

MASONVILLE.—A new mission station in connection with this important parish has been opened at the Railway Depot, some two and a half or three miles distant from the village.

Masonville is a very large parish, and in working it thoroughly the Rev. Robert Ker will have his hands full. We congratulate him upon the successful services he has been holding both at the Depot and in other outlying parts of his charge.

ADAMSVILLE.—The Incumbent of this Mission is building a new and very pretty church at East Farnham, a place where the church was previously. Mr. Kilner is a noiseless worker—one seldom either hears of him or sees him outside his parish. However, such men sometimes do excellent service.

FRELIGSBURGH.—This is one of the oldest—if not itself the oldest parish in the Eastern Townships. Here Bishop Stewart laboured, and after him for many years Messrs. Reed and Whitwell—names still fresh and green in the affectionate remembrance of the people. The present Rector is Rev. J. B. Davidson M.A. Mr. Davidson is a graduate of Lennoxville University, and has the reputation of being one of the most scholarly men in the Diocese. He is Principal of the "Rectory" school, an admirable lower school for boys.

We understand the Freligsburgh people intend erecting at no distant site a new and elegant stone church.

Service at a railway depot.—On Sunday last, the Rev. Mr. Ker, of St. Paul's Church, Mansonville, held an interesting afternoon service in the waiting room at the railway depot. Notwithstanding the inclemency of the weather, quite a large number of persons were present. Mr. Bowker presided at the organ, and both the chants and responses were heartily rendered. The Rev. Mr. Ker, in a few preliminary observations before the sermon, said that he had been asked to hold a service in this place, and he gladly complied with the request, trusting that through the Divine help, their worship together would be greatly blessed, and Christ's cause strengthened: he afterwards preached a highly practical sermon from the text, "And these all having obtained a good report through faith, received not the promise."

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CALEDONIA.—The Bishop made an official visit to this portion of his charge on the 15th inst. and held two very interesting services. The neat and churchly little edifice Fenaghvale or "the Flats," in which the Caledonia congregation have been worshipping for some time, was first solemnly consecrated to God under the name of St. Paul's, and then another even more solemn consecration took place viz., the sealing in confirmation of twenty-two young persons, and their participation for the first time in the Blessed Sacrament of the Lord's Body and Blood, with those who had preceded them in this sacred privilege. The Rev. Joseph Elliott of Vankleek Hill was present with the Missionary-in-charge, assisting in the services which were heartily entered into by a large congregation. The confirmation was the first ever held by an Anglican bishop, in this township, which with the fact that the township had been part of the officiating bishop's first mission in this country twenty-five or thirty years ago, lent additional interest to the services. His Lordship's address was highly appreciated and the Incumbent hopes, with care, to see much good fruit as the result of the day's services and the earnest and true words spoken.

PRESCOTT.—The clergy of the rural deanery of Grenville, held a meeting at St. John's Parsonage, to appoint the times and places of holding the missionary meeting within the deanery during the forthcoming winter. The Rev. W. A. Read was appointed Secretary, and a programme of times and places was agreed upon, of which, with some modification, the following is a copy.

- Burritt's Rapids, Friday January 16th 7 p.m.
- Acton's Saturday, January 17th 6 p.m.; Oxford Mills, Sunday January 18th 2:30 p.m.; Kemptonville, Sunday, January 18th 7 p.m.; Wilson's, Monday, January 19th 6 p.m.; Marlboro, Tuesday, January 20th 6 p.m.; Oxford Station, Wednesday, January 21st 6 p.m.; Montague, Thursday, January 22nd 2 p.m.; Merrickville, Friday, January 23rd 7 p.m. Deputation, the Rev. R. Lewis, the Rev. W. Lewin, the Rev. A. H. Coleman.
- Garretts, Monday, January 26th, 6 p.m.; North Anguste, Tuesday, January 27th 7 p.m.; Jelly's, Wednesday, January 28th 6 p.m. Deputation, Rev. J. Stannage, Rev. A. Spencer, Rev. G. I. Low, Rev. W. A. Read.
- Maitland, Thursday, January 29th 7 p.m.; Temperance Hall, January 30th 7 p.m. The Rev. W. Lewin, Rev. A. H. Coleman, Rev. W. A. Read.
- Prescott, Thursday, Feb. 19th 7 p.m. The Rev. A. Spencer, the Rev. G. I. Low, the Rev. W. A. Read. Wm. Lewin, Rural Dean.

IROQUOIS.—The recent harvest festival was very successful, and the decorations unsurpassed. The service in the church was held at 10:30. The Rev. Charles Forrest, Rector of Morrisburg delivered a most eloquent address. After Service the congregation proceeded to Point Iroquois, where the annual parish dinner was partaken of, and games heartily entered into by the children.

TORONTO

SYNOD OFFICE.—Collections &c., received during the fortnight ending September 20th, 1879.

MISSION FUND.—July Collection.—Apsley, St. Stephens 54 cents; St. George's 24 cents. *Parochial Collections.*—Apsley, additional \$1.75. Offertory at Confirmation service at Bobcaygeon \$2.30.

PERMANENT MISSION FUND.—Annual Subscription.—Walter R. Strickland \$10.00.

Church of the Ascension.—The Lord Bishop held a general ordination in this church on Sunday. Morning prayer was said by the Rev. Canon Givins, at 10 a.m. At 11 a.m., the ordination service was commenced, by the Rev. Canon Stennett—in the absence of the Archdeacon—presenting the candidates, viz:—For the order of Priest—The Rev. John W. Forster, student Trinity College, late curate of St. Peter's Cobourg, and Messrs. John Farncomb, B.A., and Charles L. Ingles, B. A. for the order of Deacons. The Litany was read by the Bishop, and an appropriate sermon was preached by His Lordship's examining Chaplain—Canon Stennett, from the text St. Luke v. 6 compared with St. John xxi. 11. The Rev. J. D. Cayley M. A. Rector of St. George's Toronto, and the Rev. C. L. Ingles, M.A. Rector of (Drummondville), Stamford—were also present, and took part in the services and in the "laying on of hands."

Mr. Foster has been appointed assistant to the Rev. Rural Dean Allen, in his arduous charge in Cavan, Mr. Ingles is appointed incumbent to the interesting Mission of Parkdale, a thriving suburb of Toronto, where he has been conducting the services and Sunday school for several months with much acceptance.—Mr. Farncomb, has been placed in the vacant charge of the Batteau, near Collingwood. This handsome church of the Ascension was filled on the occasion by a large and intelligent congregation who seemed much interested in the impressive services. Evening prayer was read by Mr. Farncomb, and the sermon preached by Mr. Forster.

Bishop Strachan School.—Wykeham Hall, the favorite ladies' school, was in gala dress in honour of the visit of the Marquis of Lorne and Princess Louise, on Friday, 12th September. Over the Yonge street avenue entrance an arch of overgreens, ornamented with red cloth, bearing in white the words "Welcome" and "God Save the Queen," was erected. In the morning the young ladies, to the number of a hundred or so, in full enjoyment of the holiday, gathered under the shade of the noble trees in the park surrounding the school and amused themselves with games and conversation until near all important hour when the distinguished visitors should honour the institution with their presence. In an arch over the door the words "Welcome to Wykeham" were displayed, the balcony above being draped in red cloth, looped with knots of white. A carpet was laid from the lawn through the main hall to the dais erected for the viceregal party. In the school-room over the dais, on which were two elegant chairs, was a canopy in white looped with bows of royal red ribbon. On the canopy behind the chairs a wreath, surrounding the letters "L. L." in red, was hung, and at the right of the dais were the pianos. The drawing-room, library and class rooms were decorated in a most tasteful manner with natural flowers. A collection of drawings, the work of pupils, was exhibited, and excited many complimentary comments. Accompanying the Bishop, there were present of the corporate body and the masters, Rev. Charles Bethune, Rev. A. J. Broughall, Rev. Alex. Williams, Rev. J. H. McCollum, Rev. W. S. Darling, Rev. J. Pearson, Rev. J. Langtry, Mr. James Henderson, Mr. A. M. Howard, Mr. M. Matthews, Mr. A. Marling, Mr. J. Carter, Prof.

fessor Pernet. At one o'clock the Marquis and Princess with their attendants, Lady Sophia Macnamara and Captain Bagot, entered the building while the National Anthem was sung by the young ladies assembled in the large room prepared for the reception. The Bishop of Toronto as President of the school received their Excellencies at the door, and at once introduced to them Miss Grier, the Lady Principal.

There were also present: Mrs. Charlotte Morrison, Instructor in Elocution; Miss Williams, Instructor in Vocal and Instrumental Music; Mademoiselle Guerber, resident French and German governess; Miss McCarroll, Instructor in Music; and Misses Storr, Van Kirk, Acres and Draper, resident governesses.

The Vice regal party having reached the dais, and the Anthem being concluded, His Lordship advanced and said that, in welcoming the distinguished visitors to Wykeham Hall, he felt it his duty to state that the school had originated in the church, and was entirely a church institution. The curriculum embraced scriptural and religious instruction, the higher branches of English, French, German, Latin, drawing, music, elocution, etc., and thoroughness rather than show was their object in all studies, as would be demonstrated to their Excellencies before their departure from the school. The authorities of the school knew it would be more in accordance with the wishes of the visitors to have the proceedings as simple a nature as possible, and, therefore, they had not provided an elaborate programme, contenting themselves by selecting recitations and music, which, he trusted, would give pleasure. It had been their intention to request her Royal Highness to do them the honour of planting a tree in the grounds, but they would forego this pleasure rather than encroach on their Excellencies' time.

Her Royal Highness here requested the Lady Principal to take a seat beside her, and conversed with her on the condition of the school, &c.

Miss Maggie Inches, of Fredericton, N. B., Miss Mary Robb, of New York, Miss Ella Brock, of Picton, and Miss Kate Garden, of Toronto, then performed Mendelssohn's "Lobgesang" on two pianos with very fine effect, and at its conclusion were complimented by the Marquis and Princess.

Miss Grace Williams, daughter of Rev. Mr. Williams, St. John's parish, recited the "Changed Cross" with much pathos and elocutionary power, winning the compliments of the Princess and the Marquis.

The Misses Williams, Langtry, Marling, Jones, Ince, and Howland then advanced with a beautiful basket of flowers, which they laid at the feet of Her Royal Highness, one of the young ladies, Miss Ince, addressing the Princess in French, a translation of which would read, "I have the honor to present your Royal Highness with this basket of flowers, and beg to assure you that my companions and myself will never forget the honor you have conferred upon our school by being in our midst to-day." Bouquets were then presented to each of the party. The presentation was most kindly received, and was a pretty and graceful scene.

The Governor-General then addressed a few words to those assembled. He said: My Lord Bishop, ladies and gentlemen, and scholars of this school, I was not aware until I came into the room of the nature of the institution I was about to visit, for, having had many calls during the time I have been in the city, I have not had the opportunity to examine into the history of the institutions we have been asked to visit. It has been a great satisfaction to us to come here this morning and see such an excellent school, a noble specimen of a class of institutions which have been raised throughout Ontario, and which are, I believe, a lasting credit to this Province. This is a vigorous young institution, and I am happy to see it filled with such vigorous specimens of Canadian youth, whose charming countenances show so much intelligence. Seeing you all here, reminds me of a remark once made, that when one looked upon a collection of beautiful children, one could not but think it a pity that they should grow up to be such horrid old people as one sometimes meets. (Laughter.) But I am sure such distressing results will not attend the growth of those present to-day, but that you will all become

in after years a credit to Canada, a sign of which we have seen in the charming manner in which the young ladies have rendered their selections of music and verse. I have to accede to a request made of me—and a most proper one it is, I think—that I shall ask for and shall use my influence with the Lady Principal and my Lord Bishop to secure a holiday for the school. (Laughter and applause.) I shall only repeat the motto I see on the wall opposite, "God bless this school." (Applause.)

At the conclusion of His Excellency's kind address, which was received with hearty cheers, he was conducted, with the Princess, through the different parts of the establishment by the Bishop and the Lady Principal, both the illustrious visitors evincing an interest in every detail. Her Royal Highness expressed decided approval of all the appointments, and of the comfort of the dormitories, class rooms, and dining-room as well as of the parlours. In the Lady Principal's room, was a young lady from Chicago, too ill to join her companions. The Princess graciously visited her, and gave her kind words of sympathy and advice. On proceeding to the drawing room, their excellencies both remarked on the thoroughly home-like character of the entire establishment, which they had never seen exceeded. The remark having been made that the school authorities aimed at providing the utmost solid comfort rather than luxury, the Princess was pleased to say that she observed no deficiencies, but that everything was provided that scholars should have.

His Excellency and her Royal Highness expressed themselves as being much pleased with the way in which drawing is taught in the school; the pupils being much encouraged to draw from nature, and from casts. Drawings of this class, the work of Miss Cooper (Port Hope) and Miss Edith Mackenzie (Toronto) were specially noticed, and also a drawing from the flat, by Miss Scott (Toronto). Before leaving, her Royal Highness informed the Principal that when she visited the city again, she would attend the school for the purpose of meeting the young ladies in their classrooms. Her Royal Highness conversed also with Prof. Pernet in French, and expressed her gratification that the French instruction was in such good hands. After recording their names the party took their departure about two o'clock. As they drove away, the young ladies, who gathered on the lawn, sang "God save the Queen," and flourished their handkerchiefs, their Excellencies bowing and smiling in return.

APSLEY.—The Rev. Philip Harding, desires to thank the kind friends who are so good as to send him the *Church Times*, the *Guardian*, the *John Bull*, and *Church Bells*.

CRAIGHURST.—Mrs. T. Addison, lately purchased a complete set of new lamps, and had them placed, trimmed, and lighted, in St. John's Church, immediately prior to a week day Evening Service, which surprised and pleased the congregation. We are sure they must feel grateful for the kind and timely gift.

UXBRIDGE.—The Rev. J. Davison, M.A., the incumbent of this parish, returned from England on the Steamship Moravian last week. The gentleman's health, we are glad to learn, has been greatly improved by his English visit.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GUELPH.—There was an ordination service held in St. George's Church on Sunday, 15th after Trinity by the Lord Bishop of Niagara, when the Rev. T. Geoghegan of Flamborough West, the Rev. T. Rixon of Arthur, and the Rev. E. A. Taylor of Palermo, were ordained to the Priesthood. They were presented by Canon Dixon, Examining Chaplain. The Bishop preached an admirable sermon on the duties of the Ministry, of a true Church-like tone. He specially dwelt on the duty of the clergy to acquaint themselves thoroughly with the distinctive tenets of the Church so as to be able to give an answer to every caviller. The musical services were very beautifully rendered; with a brilliant organist and skilled training of the choir-

master, Mr. Berton, the large choir have attained a precision and correctness rivalled in very few Canadian Churches. In the evening Mr. Rixon preached an able sermon; at both services the beautiful church was crowded. The gates and iron railings are still adorned with the graceful festoons of evergreens, mixed with the scarlet berries of the mountain ash, put up in honor of the visit of the Princess and Marquis, they present a very graceful appearance.

ERIN.—The congregation celebrated their harvest thanksgiving on Sept. 9th and 10th, when the church was neatly decorated. The sermon on the Tuesday evening was preached by the Rev. W. J. Mackenzie of Milton. Holy Communion was celebrated on Wednesday morning at 9 o'clock—Morning Prayer and Holy Communion was again celebrated at 11 a.m., when the sermon was preached by the Rev. Canon Dixon of Guelph. In the evening another hearty service was held, and two short addresses were delivered by the Rev. R. C. Caswall of Fergus and the Rev. Rural Dean Givins of Elora. The visiting clergy were, The Rev. C. R. Lea of Acton, the Rev. C. R. Clark of Amaranth and the Rev. S. Radcliffe of Luther, all of whom took part in the services. The offertory was devoted to the Widows' and Orphans' Fund.

S. WENTWORTH AND HALTON.—The quarterly meeting of this Chapter took place on Thursday and Friday of Ember Week, at Stoney Creek. Evensong was said in the church of the Redeemer and Rev. Jas. Carmichael preached from S. John x. 16, on Thursday evening. The Holy Communion was celebrated at eight on Friday morning, after which the business meeting of the chapter was held in the parsonage. There were present Rev. Rev. Rural Dean Bull, and Revs. J. Seaman, W. R. Clarke, R. S. Locke, Geo. Cooke, and Chas. E. Whitcombe as members of the Deanery. Dr. Read, of Grimsby, was invited to take part in the proceedings.

After prayer, preliminary and routine business, a question was laid on the table for discussion, viz., "Is it desirable that the Provincial Synod be asked for a form of service to be used at the burial of the unbaptized?" The question was answered in the negative. A rider was added, "That the best remedy for existing difficulties will be for the clergy to preach constantly and practice faithfully in accordance with the rubrics of the Book of Common Prayer." After more business of a purely private character, the chapter adjourned with the benediction.

CALEDONIA.—The excursion of the Sunday School which left this place for the Beach on the 26th ult, was a great success. The teachers and children of the two schools, about 240 in number went in procession from the market square to the station, headed by a really good band, provided by the exertions of the young men. The bishop was prevented from being present, as he had intended, but besides the incumbent, the Rev. H. F. Mellish, we noticed the Rev. Rural Dean Bull, Rev. Canon Worrall, and Rev. Canon Belt.

We believe that this was the largest party that ever left Caledonia at one time, there being from six to seven hundred persons. The station agent, Mr. R. L. Nelles, is entitled to very great praise for the way in which he so quickly disposed of so large a number of passengers.

HURON.

(FROM OUR OWN CORRESPONDENT.)

HELLMUTH LADIES' COLLEGE.—The visit of the Governor General and the Princess Louise to this excellent institution, took place on the 16th inst. The building was brilliantly lighted up, and from the highway presented a most cheerful appearance. At the entrance the royal visitors were received by the staff, and after being heartily welcomed, were conducted to the drawing-rooms. Here the pupils, in faultless white attire, were arranged in the western apartment, and on the entrance of their illustrious visitors they sang the first verse of the National Anthem in a right royal manner, His Lordship then read the following address:

To the Most Noble His Excellency the Marquis of Lorne, Governor General of Canada.

May it please your Excellency,—We, the President, Trustees, Principal, Lady Principal, Professorial staff, and pupils of the Hellmuth Ladies' College, cannot refrain from expressing the sincere satisfaction we experience in welcoming your Excellency and H.R.H. the Princess within the walls of this institution on the occasion of this your first visit to our city. We congratulate not only your Excellency, but ourselves, on your appointment to the position of chief administrator under our gracious Sovereign, of the affairs of this important portion of Her Majesty's Dominion; and, further, that, in the person of your illustrious consort, we recognize not only the daughter of our beloved Queen, but also a Christian lady of high attainments and large and generous sympathies, whose influence and efforts have never been withheld from any enterprise tending to the general welfare and advancement.

Founded as this institution was for the higher Christian education of the daughters of our land, it has, from its very commencement, enjoyed in no ordinary degree Royal favor and encouragement. In this very month of September, A.D. 1869, the college was opened by H.R.H. Prince Arthur, under the most favorable auspices, and ever since it has not only received the sympathy and hearty endorsement of the many eminent and distinguished persons who have from time to time honored it with their presence, but has also attracted to itself a large number of pupils from the best families on this continent. In such an unprecedented continuance of prosperity, we cannot fail to recognize the Divine favor, to which alone can be attributed all true and permanent success.

We feel assured that we shall also be encouraged in the future by your Excellencies' sympathy and good wishes, as we are to-day by your presence among us; and that in the case of H.R.H. the Princess, every spiritual and temporal blessing, and a long residence among us, accompanied with the affection and regard of an attached and loyal people. We are your Excellencies' loyal and devoted servants,

I. HURON,
On behalf of the President, authorities and pupils of Hellmuth Ladies' College.

In reply His Excellency expressed the great pleasure the Princess and he experienced in visiting a college which had attained such distinction for its educational advantages. He spoke encouragingly to the pupils, and wished them every success in their studies.

Miss Whately then stepped forward and sang the appended song in a clear and rich soprano voice, the pupils assisting.

God save our gracious Queen,
Long live our noble Queen,
God save the Queen;
Much love from Canada—
Love from America—
Ever flows out to her.
God save the Queen.

God save our Governor,
May he make Canada
Always his bourn;
Greetings we offer him,
Welcomes we proffer him,
Blessings we ask for him—
Long live Lord Lorne.

God keep our own Princess,
Grant her all happiness,
Light from above;
We would thy children be—
Lady, we welcome thee—
Lady, we ask from thee
Guidance and love.

God bless Victoria,
God bless our Governor,
Bless the Princess:
Through the Dominion
Welcomes will ever ring,
True hearts will ever sing—
May God them bless.

A short musical programme was then carried out. Shuman's "Schlummerlied" was beautifully rendered by Miss Foard, after which Miss Whately sang "Il Baco." This excellent selection was followed by "Chopia" on the piano by Miss Mary Damarin, which concluded the programme. The Princess was manifestly pleased, and His Excellency spoke of the entertainment as being very refreshing after the long journey of the day. The

Bishop's little grand-daughter then came forward and presented Her Royal Highness with a beautiful bouquet, which was acknowledged with a smile. His Lordship also introduced Miss Oliver, who two years ago presented Her Royal Highness with a bouquet of flowers at Queen's College, London, Eng. After their Excellencies had again expressed to His Lordship their gratification, the pupils were severally presented and passed out to the chapel.

Under the guidance of Miss Clinton, the Lady Principal, the Princess and Marquis were conducted through the several apartments of the institution, and to the Lady Principal's private drawing-room. Here were displayed many souvenirs given by the pupils to Miss Clinton, as well as the educational works used at Griton College and Newnham College, Cambridge; drawings specially selected by Miss Montalba from the South Kensington School of Art, and designs for needlework from the Princess' own school, Sloan street, London, England, which have been recently introduced into the College. In these the Princess took a special interest, and was additionally pleased to learn that arrangements had been made for a special class in domestic economy, plain sewing as taught at South Kensington, and plain needlework and dressmaking. The musical advantages of the College, under the charge of Miss Clinton, were also eulogized. Before leaving the drawing-room His Excellency and the Princess left their autographs in the visitors' book.

His Lordship then conducted the Vice-regal visitors to the chapel adjoining the College, where the Very Rev. Dean Boomer read the Litany and a short service was held. After a hymn by the choir, the Bishop pronounced the benediction and the party were driven to Norwood House. Just before leaving the door, however, Prof. Reiner, of the College, was introduced, and spoke in the German tongue to the Princess, who seemed to be highly pleased.

At Norwood House the furnishings were of the richest character, and the arrangements for the entertainment of the royal guests perfect. The recent showers had made the surrounding hills and grounds more beautiful than they otherwise would have been, and a miniature lake at the foot of the lawn added materially to the magnificence of the view.

Some years ago the total absence of educational advantages for our daughters, beyond the meagre and somewhat rude and crude routine of a Common School, afforded parents a fair excuse for sending girls to the convents and to Europe for education. That excuse is now groundless, as in Huron and other dioceses are Church Schools where an education may be secured, not alone in sound, useful learning, but in all the accomplishments demanded by modern refinement; and combined with these a watchful care over the moral and spiritual growth, and a grounding in the principles of the Church, "in all those things a Christian ought to know and believe." Of the wretchedness, moral wreck, family misery caused by sending girls abroad or to convents we could give shocking pictures, mothers sent to early graves, fathers brought down to a life of sorrow, brothers and sisters alienated in affection and no one in any sense the better for these griefs. Yet we know of men who are violent protestants who send their daughters to be educated by Nuns! Those who would have their loved ones kept "True to the kindred points of Heaven and Home," may entrust them to Church institutions such as those of Huron and other Dioceses, in every confidence that they will have cause of rejoicing over the young minds and hearts, and spirits being framed and moulded in "practical wisdom" and "all Heavenly virtues."

The Lord Bishop has appointed the Rev. F. G. Edelstein (formerly incumbent of Aldborough) to the parish of Hanover and Chesley, Co. of Grey.

LONDON.—Many a heart was moved in our good city on Sunday the fourteenth after Trinity as the 7th battalion of British volunteers marched to our old St. Paul's church in military array accompanied by their excellent band. The once familiar scenes and sounds were again present in memory when English soldiers marching to the church, the Church of England intensified the patriotic

feeling of every loyal heart. "The old Church of England here, as at home!" said one, to whom the old country and the old Church are ever dear after many years absence, as she stood within the old church yard that morning. The 7th battalion presented a soldierlike appearance, and would no doubt, were there need for their services, prove themselves worthy of bearing the good old flag of England. The Rev. Canon Innes, who had in his earlier days been an officer in Her Majesty's service, was the preacher at the morning service.

The Rev. Mr. Sanborn from Montreal preached in St. Paul's, London, at morning service on Sunday the fifteenth after Trinity from the words in the Epistle to the Hebrews, "We have an altar." Rev. A. Brown read the morning service; the rector preached for Rev. Dr. Stocking, of Grace Church, Detroit, diocese of Michigan.

PAISLEY.—The clergymen in our northern missions think their life one of comparative ease if there be but two or three churches in their mission, and what is of greater moment and pleasure, they can, if so situated, make time to do some pioneer work by seeking in the "clearings" and the still unbroken bush some other vantage ground where an opening may be found for planting the banner of the cross and extending our Master's kingdom. Such is the Church of the Ascension in Paisley. The Incumbent of this mission, Rev. A. C. Forbes, has only two churches in his cure, only three regular services with sermons, and two Sunday schools as his indispensable Sunday duty; to wit: Church of the Ascension, morning service; Church at Pinkerton (five miles from Paisley), afternoon service; Church of the Ascension, evening service (having before my eyes the terror of hypercritical puritanism, I dare not write "Evensong"). When to this are added the visitations of the sick and other parish labours, and the needful study and preparation, that he may in the pulpit bring forth "from the treasury things new and old," we see that there is little danger of his suffering from want of work. There are in connection with the churches in Paisley and Pinkerton two good prosperous Sunday schools—that in Paisley under the superintendence of Mr. A. Lefroy, a scion of T.C.D.; that in Pinkerton in charge of Mr. Garland. Of the most valuable aids in thorough Church work, not the least important are faithful loyal help by the laity, and a periodical true to its professions, as the DOMINION CHURCHMAN. Of these aids Mr. F. is in the enjoyment.

LUCAN.—We learn with pleasure that the Sunday School of Trinity Church has not lost one iota of its vigor and progressive character of former days when Rev. E. Daunt was rector of the parish. The parish work is altogether prosperous, and St. James' Church, Clondeboye, only a couple of miles from Lucan, has also a large congregation and Sunday school, both in the care of Rev. T. Magahy. The fact that two churches are strong and prosperous in small villages but a few miles apart proves that the love of the old church is deep rooted in that settlement, principally composed of Irish. In their rector there is plenty of work, and he has undoubtedly a good field for its exercise.

Rev. J. B. Richardson, rector of the Memorial Church, London, has returned from Europe.

FRATERNAL GREETING.—Dioceses of Huron and Michigan—Rev. Canon Innes, of St. Paul's, London; Rev. Canon Caulfield, of All Saints, Windsor; Rev. — Johnson, of St. John's, Sandwich; and Rev. R. Jones, of Walkerville, represented the diocese of Huron at the consecration of Rev. Samuel S. Harris as Bishop of the Diocese of Michigan on the 17th inst. The bishop is a young man, only 38 years of age, a noble looking man, a ripe scholar, a good preacher, a conservative churchman. How delightful to see the oneness of the Church recognized and shown forth to the world! There is no dividing line in the Church of the Empire of Great Britain and of the Republic of the United States.

British and Foreign.

GREAT BRITAIN.

There are eighteen bishops in England who have put their hand to foreign work and looked back—a spectacle not very edifying in itself, and which has not always been rendered more so by the proceedings of those who have earned for themselves the not very elegant *soubriquet* of "returned empties." Although some of them have not done anything to command the respect of their fellow churchmen, yet it cannot be said that all are liable to censure for retiring from the work for which they were consecrated. Our readers will remember that Bishop Tozer had charge of the Central African mission, and faithfully and manfully did he remain at his post until his health appeared to be hopelessly shattered. By the Divine blessing, however, he is once more fit for work, and has lost no time in returning to the vineyard. He has now accepted the See of Jamaica, which, very much to their credit, has been offered him by the referees appointed by the Synod—the two English Primates and the Bishop of London. His predecessors had an income of three thousand pounds sterling a year, but Bishop Tozer's assured salary will be only two hundred and fifty pounds. Disestablishment and disendowment have done their work in the West Indian Church; and the sympathies of every true Churchman will be with the new Bishop of Jamaica in the task that lies before him, which is no less than the reorganization of the whole diocese.

A memorial from graduates in the Universities and men learned in history and Archæology is expected soon to be addressed to the Home Secretary, asking him to advise Her Majesty to take no further judicial action on the ritual reports of the Privy Council until certain historical mis-statements, misquotations, and interpolations in important documents shall have been examined by learned men appointed by Her Majesty for that purpose, the said reports being avowedly based to a large extent on such alleged mis-statements, misquotations and interpolations. Some eight or ten of these are to be specified, such as the assertion that 1549 was the second year of Edward VI.; that the consecration prayer was omitted in 1552; that mixing wine and water apart from the service was unknown to East and West; that there are such documents in existence as the Advertisements of 1564; the interpolation of the word "only" in the copies quoted in the reports; the assertion that surplice and alb were not worn "concurrently" according to any known use; the assertion that Bishop Ccsin held a visitation in 1687, fifteen years after his death, &c. They will urge that decisions based on such statements only bring "the law" into contempt.

MISSION WORK.

One of the external works of the West Indian Church is in peril from the failure of resources. It is the mission to the river Pongo, which lies to the north of Sierra Leone. It began near thirty years ago, and of five white missionaries who volunteered for it, four fell victims to the climate. It has therefore for some years been carried on by men belonging more or less to the African races, and is reported to have met with fair success.

The Bishops of Sierra Leone and Antigua have written a couple of letters for publication drawing attention to the work of the Church in the West Indies, and to the urgent need that has arisen for funds for its efficient continuance. The Bishop of Sierra Leone says: "In a climate in which decay is inevitably rapid, the churches and houses are getting ant-eaten and rotten in parts, and without timely repair must crumble away. We have clergy and catechists ready to form new stations, and to itinerate on evangelistic tours, if only we had means to increase their number, or even to pay their own expenses in their journeyings. And now a grave want long felt—namely, that of a boarding school at Fallangia, in which promising pupils from other stations may be housed and maintained—presses so dearly upon us that some special effort must be made to raise at least £200 to prepare the buildings at that central post for their reception. Since the mission was commenced the resources of the Church in the West Indies have been greatly diminished by the waning prosperity of those colonies, and its disestablishment and either partial or entire disendowment in all of them except Barbadoes. The English Committee, a small and unimportant body working steadily but silently, found it difficult to raise even their present contingent; and it would be too much to expect the venerable S. P. G. to increase its grants, still so generally kept up. Hence, the Committee, at a recent meeting, resolved to lay their case, through the press, before the Church at large. They cannot believe that so encouraging a work will be permitted to languish and die; and since the mission is too poor to employ a deputation secretary they have no other means of making their wants known. Surely the evangelization of North Western Africa is an object worthy of the interest and the sup-

port of Churchmen, and the cause of the civilization of the dark land on which Britain once inflicted grievous wrongs ought not to be a matter of indifference to any reflecting Englishman."

Correspondence.

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

THE SHINGWAUK HOME.

DEAR SIR,—I am exceedingly busy just after my return from England, but must try and find time to address you a few words, to which, I trust, you will kindly give insertion. Notwithstanding all the attractions of English life, it is a very great pleasure to me to be back once more in the midst of my Indian boys and to be breathing the pure sweet air of Sault Ste. Marie. And now I feel that we have to look more than ever to our friends in Canada for the support of our homes. Things in England are in a very bad state, trade depressed, harvest prospects miserable, acres and acres of land under water, farm buildings and rick-yards stand in four feet of water and wholly deserted, wheat, barley and oats just showing their heads above the surface of the flooded fields, and this not only in one county or district, but in many. Things indeed look most deplorable, and the result as regards missionary work is that nearly every society is behind-hand in its funds. The Church Missionary Society £24,000 out of pocket. Other societies more or less in the same way. Until a change comes for the better we can look for little from England. I asked for no collections while in England. I simply told my story. Some donations came in. About £170 in all was paid in to our funds; this is for building purposes. We want to add two wings to the Shingwauk Home and to build a chapel. These together will cost \$5,000, and now that our Wawanosh Home is completed and nicely furnished throughout I trust that some contributions may be made towards this object. But what we are wanting most of all just now is annual subscriptions to the maintenance fund of the Boys' Home. English subscriptions have fallen off sadly, and we must look to Canada to make good the deficiency. We have engaged a very nice matron for our Boys' Home, a person whom I have known and respected for the past 20 years in England. But this is an additional expense, as hitherto we have had only a cook. We have also to employ a gardener to keep the grounds in order. Altogether we require fully \$500 per annum additional in annual subscriptions to meet our present wants. The appeal for the maintenance of the Girls' Home has been most kindly and liberally met, but our boys must not be forgotten, and we feel sure that our good friends in Canada, of whom we have now so many, will not let us want. God has been most gracious and good to us. We have never been in debt. Our needs have always been supplied. I must just add a reminder that navigation closes with us about the middle of October, so that if any of our friends are preparing boxes of clothing for our Homes will they please be sure and send them in good time? Yours faithfully,

E. F. WILSON.

Shingwauk Home, Sault Ste. Marie,
Sept. 18, 1879.

THE SAULT STE. MARIE MISSION.

SIR,—The mission comprises fourteen white stations and one Indian, and has a coast line of about 100 miles, with large interior settlements, and throughout this extensive district there are but two churches. We require seven new churches, four of which are commenced, and sites of from two to six acres have been secured. All the people are most anxious and willing to do all they can in the way of getting out logs, teaming and giving work, but money they have not; indeed, many are wanting even the common necessaries of life, and going through all the hardships and privations of first settlers in a new and wild country, with very small, rough and stumpy clearings. Our services are well attended, in fact in many places we cannot find houseroom for them, and therefore churches must be built. We have had

to build a Parsonage from necessity, rents being exorbitantly high, owing to the paucity of houses, we therefore most urgently require immediate and substantial aid. Algoma is, in every sense of the word, purely a missionary diocese, having really little or no resources within itself, and generally settled by the poorest of poor immigrants from the old and this country. We are, therefore, dependent upon faith in extraneous help for the support of the missionaries, and the carrying on generally the work of the church. The cause is most earnestly commended to the prayers, sympathy, and liberality of all Churchmen throughout this Ecclesiastical Province.

THOS. H. APPLEBY, M.A., Missionary and Bishop's Chaplain, Sept. 1879.

I hereby commend the object of this appeal.

F. D. ALGOMA.

I give you my hearty sanction to prosecute your appeal for assistance in this object in the Diocese of Toronto.

ARTHUR TORONTO.

Donations and subscriptions for the above objects will be thankfully received and acknowledged by Mrs. Fauquier, See House, Sault Ste. Marie, to the end of October, and after that date by Rev. T. H. Appleby, who during part of September and the month of October, purposes visiting the older dioceses, and advocating our just claim as a missionary diocese upon them.

The Rev. T. H. Appleby begs thankfully to acknowledge the following further donations towards his proposed seven new churches.

Per Mrs. Fauquier, See House, Sault Ste. Marie, \$44; Mrs. Girdlestone, Galt, third donation, \$5.00; a church woman \$2.00; Bishop of Toronto \$10.00.

All letters may be addressed, Rev. T. H. Appleby, Synod Office, Toronto, to October 3rd.

Family Reading.

GOLD IN THE SKY.

CHAPTER X.—OUTDONE.

Basil Crawford hailed an omnibus, and, in spite of the bitter wind, he perched himself on the roof of it; and as it wound its long wearisome way to Bayswater his mind wandered far away from the matters which had just occupied his attention.

In imagination he was back again at Atherton, and a vision of Gwendoline came to him. Not a summer vision of her in her sun-hat this time, but the autumn vision—the last he had had of her, not long ago, when the sunshine, which had then become occasional, had beamed out and smiled on one bright, comparatively warm, pleasant day. The vision was in a gray dress, and her fair head was uncovered in the wintry sunshine, and the vision was not alone.

The vision of Gwendoline alone never came to him now, she was always beside another, and this one was Claude Egerton. Till matters were settled between those two, Basil Crawford, decided it was his duty to stay away from Atherton. The new vision was decidedly painful to him, and it was hard lines for him to have to hold himself aloof from them; but already he was in a healthier frame of mind than he had been about the matter; he was now able to work with a will, and give his thoughts and attention to his work. The dream had been too sweet to be real.

At this moment he became aware that he was passing by his destination with the omnibus, and shouting to the conductor, and sharply rebuking him for not stopping two moments earlier—which was unkind, as the man had never been directed by him where to stop—he got down.

The Jamiesons were delighted to see him. He found his friend and his wife alone in the drawing-room, waiting the advent of the children, who had had such a splendid tea and birth-day cake, that their fingers and faces had been reduced to such a condition, that nothing was possible till after they had been carried off to the nursery for ablutionary purposes.

Basil Crawford told his story without loss of time.

"Married! the man cannot be married!" cried Mrs. Jamieson, with horror in her tones. "You know we thought he was attached to Sophy; but it must have been fancy."

"Are you sure you have not been mistaken in the man?" said her husband.

"No, most certainly not!" said Basil, impatiently; "it was your coachman, John Symonds."

"What a most dreadful thing!" said Mrs. Jamieson; "but I cannot understand it at all."

"He has been representing himself an unmarried man for purposes best known to himself, and to act out the lie has pretended to like Sophy, knowing that he could never marry her," answered Basil Crawford.

"His character is certainly not what it might be," said Roderick Jamieson. "How I have been deceived in the man! I always thought him such a quiet, respectable fellow." He then rang the bell, and inquired of the servant who came to answer it if Symonds was in the kitchen.

"No, sir."

"Well then go to the stables, see if he be there, and let me know as soon as he comes in."

"I forgot to say his name is not John Symonds at all," added Basil Crawford. "His wife told me it was Ned Blades. She supposed he had changed his name in order to make it more difficult for her to find him."

"It really is too dreadful!" said Mrs. Jamieson; "how am I to tell Sophy all this?"

At this moment the nurse entered the room, bearing a white bundle with long flowing robes, and Mrs. Jamieson's face assumed a more usual expression as she received it, and invited Basil Crawford to come and admire the baby. Before he could do so, however, the two elder children, with wondrously clean hands and faces, made their appearance, and, with clamorous delight, hailed the visitor. And, it being a birthday, he had to remain and join in the games which distinguished the "children's hour."

Miss Trixie, the eldest child, was a young lady of the most excitable disposition possible, and the two big grown-up playfellows were so irresistibly comical and delightful, that her shrieks of delight became louder and her antics wilder each moment. All at once, and without the slightest warning, when the fun was at its height, when even the baby rolled its eyes, and tried harder than ever to ram its fist into its mouth, staring frantically at the games, Trixie, with one rush at her mother, threw her arms round her neck, bestowed a long confidence on her; but in such an abrupt and hasty way, that it was most difficult to understand.

"What is the matter? what does Trixie say?" inquired her father and Basil Crawford, standing still, and listening to what was going on.

"My daughter is a little peculiar, Basil," laughed Mrs. Jamieson; "when she gets excited out come all her secrets in fast succession. Dear Trixie, I cannot understand you."

"Listen, Mamma, then, listen!" cried the impatient young lady, turning her mother's face towards her with both her hands. "When Bertie upset his milk all over the clean table-cloth, and got scolded for it, I pushed his elbow and made him do it; and when I got my head out between the bars at the back nursery window the other day, I could have got it back again, only I wanted to see Sophy giving Symonds the money at the back door; and when nurses pill-box was found in the coal-scuttle—"

But three voices had simultaneously nipped in the bud the delivery of this latter tale by a unanimous desire to hear more of the preceeding one.

"What!" said Trixie, balancing on the arm of her mother's arm-chair, and raising her heels behind her.

"What did you see at the back-door when you were looking out from the nursery window?" inquired her mother, while her father took hold of her by her arms, and stood her, head uppermost again, and bent down to listen the better to her words.

Basil Crawford drew into the group, and dropped down on a low chair, with Bertie beside him, to keep him quiet for the present.

"I saw Symonds scolding Sophy, and Sophy was crying, so, of course, I wanted to see," hereupon Trixie evinced symptoms of wriggling and a desire to free herself which had to be hastily quelled; and somewhat wondering at her father's altered and serious manner, she continued—"Sophy gave him some money; but she talked a lot; and I heard her say, 'Now you promise, mind you promise, to give it back to me to-morrow!'"

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"What sort of money? Did you see it all that way off?"

"Yes," and the bright clear baby eyes which looked up into her father's face looked strong enough to see at a mile's distance what she was thinking about. "It was yellow, little money, not nice big brown pennies like we give the crossing-sweeper boy when we go out for a walk."

Mr. and Mrs. Jamieson and Basil Crawford looked silently at one another; then Mrs. Jamieson rang the bell, and, as silently, waited till it was answered.

"Tell Sophy to come up to me in my bed-room at once," she said to the servant.

"It is the only way," she added, as the door closed. "If I do not see her and tell her at once, it will be much more difficult to do so later."

Roderick Jamieson and Basil Crawford sat talking of Sophy's case, which could now be read very differently than at first. From what the child had told them it was easy enough to put two and two together, and form a pretty correct judgement of the state of things that had been. So that when Mrs. Jamieson by-and-by came down, laden with all the confession she had dragged from Sophy, they found that they had not been far wrong in their surmises.

In the first shock—when she had learnt that he was a married man, with a living wife and children, and that his name was not John Symonds but Ned Blades—she broke down, and all the hard wall of sullen stolidity gave way, and melting under her mistress's kind forgiving words, she confessed many small misdeeds she had been led into committing for this man's sake, thinking she might find favor in his eyes, that his influence over her had been very strong, inducing her to do many things which were against her conscience; all her wages, too, the simple girl had lent him; and then came the story of the three sovereigns. In careless gossip with him she had once remarked how nice it must be to have pretty little polished dressing-table drawers, and money and jewellery and one thing and another carelessly thrown into them, and he had asked, if "the missus" often had money about like that. "Now and again, when I have been putting the table tidy, I have seen sovereigns there," Sophy had answered.

For two or three days before the affair had happened he had represented to her that he was desperately hard up for money, and that he would fall into inevitable trouble and disgrace if he could not produce some the next day; two days after that he would have money, and could repay her. He never ceased importuning her, particularly after he had drawn from her the fact that her mistress had put gold in her little drawer that very day. Upon his solemn and earnest promise that he would repay her in two days' time she gave way, trusting that her mistress would leave the money there for some days untouched, as she had done before. Fate willed otherwise; her fault had been discovered; and desperate appeals to Symonds to return the money had been unavailing; then, unable to bear up against the misery she felt, she had confessed her misdeeds to her mistress, still withholding his name from the matter. When he had refused to speak to her any more, and joined the other servants in denouncing her, her manner had become stolid and sullen. She did not now deny that Symonds had appropriated various articles of the household plate, amongst other things. Probably had not Mrs. Jamieson been with her when she received the shock of hearing that he was a married man, and that she could never have hoped to be engaged so him, the real state of things might never have come to light. But bad as things were, Mrs. Jamieson expressed herself more contented with them, as far as Sophy was concerned, than in the previous aspect they had worn for her.

(To be continued.)

ELLIOTT'S PATENT SAVER HALL STOVE.—We desire to call particular attention to the advertisement in our columns of this very superior stove. We can speak confidently and warmly in praise of it, because we have had one of them in use for two years, and have recently purchased another. It economises fuel wonderfully, and by an arrangement peculiar to itself, it heats the lower part of the room to a greater extent than any other stove we know of.



Children's Department.

HAGAR AND ISHMAEL.

Ishmael was the son of Abraham and of Hagar the Egyptian. He was the first-born of his father, and was born when his father was eighty-six years old. He was born in Abraham's house when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision, he was circumcised at the age of thirteen years, and God renewed his covenant with him. We are not informed any more about him until the birth of Isaac, which took place when Abraham was a hundred years old. At the great feast made soon afterwards, "Sarah saw the son of Hagar, the Egyptian, which she had born unto Abraham, mocking, and urged Abraham to cast out him and his mother. The patriarch, comforted by God's renewed promise that he would make a great nation of Ishmael, sent them both away. And in this we cannot but observe a remarkable instance of Abraham's faith in God's promises. Although the mother and child were sent away by him without any apparent means of support, yet he knew that God would take care of them and fulfil his promises. He had sent away the mother and child with some bread, and a bottle of water. When the water had all been spent in the bottle the mother, we are told, put the young man under one of the shrubs, and went away to some distance and sat down, for she said, "Let me not see the death of the child." And she cried bitterly. She had evidently forgotten the promises God had made to Abraham and to her; and she was, besides, needlessly despairing, for Ishmael must have been sixteen or seventeen years old at that time. However, God called to Hagar, renewed his promise, and enabled her to find a well of water near there, so that the young man was enabled to quench his thirst. He grew up in the wilderness, became an archer, got married, and had a great many children. God performed his promise, although at first it seemed very unlikely that he would. The descendants of Ishmael became a great nation. They peopled the north and west of the Arabian peninsula, and ultimately formed the chief element of the Arab nation.

A DYING CARDINAL'S LAMENTATION.—Cardinal Mazarin, the great minister of Louis XIV. in France, afforded in his last hours a striking and melancholy illustration of the Apostolic statement: "We brought nothing into this world," and it is certain that we can carry nothing out." A courtier, loitering without leave in the apartments of the sick statesman, heard a slippered foot dragging itself with difficulty along the carpet of an adjoining room, and hastily hid himself behind some tapestry. He saw Mazarin creep feebly in, awaiting the summons of the angel of

death, who was about to transfix him with his fatal dart, and gaze around, little suspecting that he was himself being watched. From all sides shone on him the art-treasures he had collected—the only objects except wealth and power he was capable of caring for. He looked on them long and regretfully, his eye wandered from picture to picture, from statue to statue, till at last his anguish vented itself in words: "I must leave all that. What pains it cost me to acquire these things! I shall never see them where I am going." The courtier, Count Louis de Brienne, whose ears caught that dying groan, remembered the speech, and when Mazarin was dead, put it in print, unconsciously as a warning to all those who lay up treasures for themselves, but are not rich toward God.

—In woman, the heart is the citadel, and all the rest mere suburbs; in men, an inconsiderable outwork, which can be lost without injuring the strength of the place.

—Enjoy the blessings of this day if God sends them; and the evils bear patiently. For this day only is ours: we are dead to yesterday, and we are not born to to-morrow.

—Money in your purse will credit you—wisdom in your head adorn you—but both in your necessity will serve you.

—If there is anything more poignant than a body agonizing for want of bread, it is a soul which is dying of hunger for light.

—Age is beautiful and wonderfully attractive when in youth the soul was conversant with truth. Its glories abide in old age.

—There is no outward sign of politeness which has not a deep moral reason. True education teaches both the sign and the reason.

—To know how to listen is a great art; it is to know how to gain instruction from everyone.

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MARRIED.

On the 10th inst., at Delhi, William K. Snider, son of George Snider, Esq., of the township of Windham, to the eldest daughter of the Rev. T. E. Sanders, and grand-daughter of Admiral Sanders, B. N.

On the 4th inst., at St. James's church, Shirley, England, by the father of the bride, assisted by the Rev. M. C. Proby, Wensley J. Hodson Bond, lieutenant 2nd W. I. regiment, to Wilhelmina (Mina) Gemley, daughter of the Rev. John Gemley, chaplain and private secretary of the Lord Bishop of Huron, Canada.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Bainsford and 1 Rev. R. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.

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

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANN'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

ST. LUKE'S.—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M. A., Incumbent.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

ST. BARTHOLOMEW.—River St. Head of Wilton Avenue. Sunday Services, 11 a. m. and 7 p. m.

ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily Services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. B. Harrison, M. A., Incumbent, 38 Lumley St.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

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

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. & 7 p. m. Rev. W. Stone, Incumbent.

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M. A., Incumbent

ST. MARK'S.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ing es, Incumbent.

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