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THURSDAY, JULY 15, 1880.

THE Bishop of Oxford is unwell, and has been ordered rest.

The tenth year of Bishop Moberly's Episcopate is to be celebrated by presenting to him his portrait, to be placed amongst those of his predecessors in the palace at Salisbury, as an heirloom of the see.

Mr. John Martin has written a letter to the Bishop of London, stating that it is not his intention to proceed any further in the case of the Rev. Mr. Mackonochie. He never intended to be a party to enforcing submission by imprisonment. The Dean of Arches has rebuked Mr. Martin for not proceeding further, but the resolution he has formed is approved by the Bishop of London and other dignitaries of the Church.

The Second Conference at Berlin met on the 16th, under the Presidency of Prince Hohenlohe, "without any of the glitter and stir" connected with the previous one. It appears to be carried on with unanimity and firmness, and a speedy solution of the matters relating to the Hellenic and Montenegrin frontiers is looked for. The Porte has sent no delegates, apparently regarding the Conference as not going further than mediation.

Hopes for the regeneration of Turkey are not as yet very sanguine. The way the Turks intend to conduct their reforms may be judged from the beginning they have made in Macedonia. The Christians have been admitted to the police, or gendarmerie, but the Christian policemen are only allowed to enforce the collection of taxes, which renders them unpopular; while the task of keeping order is confined to the Moslem Zaptiehs.

Disturbances are announced at Diarbeker, arising from famine. About three thousand starving people have pillaged the government grain depot and other stores. The military restored order, twenty people having been killed.

The rising against the Russians in Central Asia is rapidly spreading. A continued concentration of Russian war vessels takes place in Chinese waters.

A statue of the poet Poushchine has been unveiled. At a dinner, Mr. Kathoff, editor of the *Moscow Gazette*, twice proposed the toast,—"To unity and concord among all who are devoted to Russian literature. May old strifes be forgiven and forgotten." Not a single glass was raised in response.

Afghan affairs are not likely to be settled soon. Abdur Rahman, the eldest lineal descendant of Dost Muhammed Khan is anxiously expected at Cabul. There is a growing distrust as to the Sirdar accept-

ing the conditions of the Ameership offered to him, and it appears to be uncertain whether or not he will be accompanied by an army intended to overawe the English general, and take advantage of any opportunity that may present itself of disputing his authority.

Many parts of Ireland are in a most disturbed state. Any attempt to enforce the laws regarding tenancies is met with determined opposition. In some parts the peasantry are being regularly drilled, and secret meetings are frequently held.

The Duke of Edinburgh has expressed to the Relief Committee his great regret that he will be unable to return to the coast of Ireland to superintend the distribution of stores, as he will shortly be called upon to go to sea with the coastguard squadron on its annual cruise. Distress still prevails in the County Kerry. It is likely to continue till the potato crop can be used.

The retirement of Lord Lansdowne from the Ministry is because Mr. Gladstone wishes to suspend the landlord's power in Ireland to evict during the existence of the famine and for some time afterwards. Other defections are expected.

THE EIGHTH SUNDAY AFTER TRINITY.

CONFIDENCE in God is justified on the ground that He is a Being of certain powers of a particular character, Whose never failing Providence ordereth all things both in Heaven and earth. Such confidence would be altogether irrational if He were conceived of as a destiny, as a force, as a soul of the universe only—if He were not regarded as a Being distinct from the universe—its Ruler, its Sustainer, as well as its Creator, acting upon it in the perfection of His freedom, and without any limit to His power except such limits as His own moral nature may impose. But more than this is implied in the Church's teaching to-day. God is regarded as a Father, and our sonship is especially brought before us. For the confidence in God, of which we have spoken, would also be misplaced while even regarding Him as the personal, the free, the omnipotent Creator; if, nevertheless, at the same time, He were supposed to act without reference to those eternal laws of righteousness and truth, the echoes of which we find within ourselves, and which are in themselves not fruits of an arbitrary enactment, but essential parts of His eternal nature. God is, therefore, as we have said, revealed to us as a Father; and this revelation assures us both of His Power and His Love. It is the combination of these two facts, God's Almightyness and God's Love, which taken together form what we term His Providence, which is His Power guided by His Love, making provision for the good of His creatures generally, but particularly of man, and among men, in a yet more eminent degree of His faithful servants. Belief in the Providence of God is of the very essence of the Christian life. It sends us humbly to God in prayer. The very breath of the Christian life, the spiritual movement, which shows that the Christian lives, is prayer; and prayer is impossible where there is no belief in a Providence. Prayer to a destiny, to a soul of the world, to a hierarchy of laws, to an unintelligent force, to an impotent

intelligence, or to a capricious omnipotence—such prayer is impossible. Prayer is the expression of love and trust in a Personal Being Who is at once all-powerful and all-good. If we deny either His freedom or His benevolence, the result is the same: prayer is useless. And when men cease to pray, they cease in any spiritual sense to live. Of the One Being Who on His own account is alone worth knowing and living for, they can know nothing. Belief in a Providence is the soil in which the Christian faith naturally takes its root. Of such belief the truths of the Christian Creed are the highest expression. The one proof of God's Love for man in the whole course of human history is the incarnation, the birth, the life, the death, the example, the resurrection, the ascension into heaven, the perpetual intercession of Jesus Christ our Lord. "God so loved the world that He gave His only begotten Son." And therefore to us, Christians, Providence is no mere abstract attribute; Providence is a living Person. Jesus Christ Himself, God and man, is the Providence of the Christian Church. He is and ever will be the Providence of the Christian. "Lo I am with you always, even unto the end of the world." "Ye shall eat and drink of my table in my Kingdom, and sit upon thrones."

THE PROPAGATION SOCIETY AND THE CHURCH.

THE Society for the Propagation of the Gospel in Foreign Parts is that which especially commends itself as the Missionary Society of the Church. It is not a private institution got up by private individuals for the chief purpose of circulating in different parts of the world their particular "views" on Theology, subject to no Church control. It is distinctively and thoroughly a Church Institution, working under the control of the Church, and requiring every one of its clergy without exception to be subject to the jurisdiction of the Bishop in whose Diocese he may happen to be laboring. It is a Society of which all Churchmen should be as proud as they have reason to be of the Christian Knowledge Society, which is the oldest Bible Society in the world.

The Society for the Propagation of the Gospel in Foreign Parts held its one hundred and seventy-ninth anniversary on the 17th ult. in St. James' Hall, London. The Archbishop of Canterbury was in the chair, and was supported by the Bishops of Winchester, Llandaff, Edinburgh, Tasmania, Mauritius, Antigua, and Rangoon.

It appears that when the Society was formed in 1701, there were not twenty clergymen belonging to the Church of England in foreign parts. But now, in the regions where the Society labors and has labored, including, of course, the United States, there 185 Bishops, more than 5,000 clergy, and upwards of two million members of the Communion. The amount entrusted to the Society's Treasury in 1879 was £131,174 stg. The number of missionaries engaged is 598—152 in Asia, 124 in Africa, 65 in Australasia and the Pacific, 256 in America, and two in Europe. There are also about 1,400 catechists and lay teachers, mostly natives, in heathen countries and 200 students in colleges abroad. It was shown that especially in India a beneficial influence might be exerted upon the native population, if those who go out there now were

thoroughly imbued with the principles of the Christian Religion. When the mutiny took place in India the Christians were faithful to the crown. The Archbishop of Canterbury expressed his opinion that though the income of the Society had varied from year to year, yet on the whole it had made a fairly steady progress. In 1701 the income of the Society was £1,587, while in the past year it was £181,000, and he hoped that in 1880 it would be greater than in former years. The reports of the Society supplied matter for much thankfulness to God. The Bishop of Rangoon said his diocese comprised people of four distinct nationalities, speaking five or six different languages. He gave an encouraging account of the progress of the Church in Burmah since the establishment of the Bishopric. The Rt. Rev. R. K. Kestell-Cornish, Missionary Bishop of Madagascar, gave some interesting particulars of the progress of the work of the Church in that island. He said it was useless to attempt to evangelize the people of Madagascar by English clergy, and therefore it was essential to provide a native ministry. They had a college which will provide for fifty students, and thus they might send all over Madagascar natives of the island to teach their own people; and in that way a great Malagasy Church might be founded in communion with the Church of England.

THE SUNDAY SCHOOL CENTENARY.

The celebration has been well kept up in the city of Toronto, and on Tuesday, the 6th inst., was brought to a successful termination by an immense picnic in Queen's Park, which was attended by all the Church Sunday Schools in the city, as well as by a large number of clergy, teachers, parents and friends. Something like nine thousand people are said to have been present. The Lord Bishop and Mr. John Gillespie were the mainspring of the whole movement. A detailed account of the proceedings, most graphically recorded, will be found in the *Toronto Globe* of the 7th inst. After the masses had assembled and got into their places, silence being obtained, the Bishop gave out the hymn, "Brightly gleams our banner," which was sung with wonderful precision and spirit. This was followed by "The Church's One Foundation." The day was magnificent, the scene was beautiful beyond description. The thousands of children present, as well as the thousands and thousands of others, singing with all their power these magnificent hymns in the presence of trees and flowers and leaves, mixed up with banners and other ornamentation, formed a scene not often equalled in any part of the world. The banners were, many of them, of unusual beauty. Perhaps, if we were to give prominence to any of them, we might say that in the estimation of most people, the principal banner of All Saints' would carry the palm, and we are glad to see that so splendid a work of art, produced with so much pains, is so well appreciated. Grace having been sung, the "good things of this life" were attended to in real earnest; after which, games were entered upon with much zest, till between 7 and 8 o'clock, when the bugle sounded, and the vast assembly dispersed.

Attention has been called to the contrast between this great gathering and the similar assembly fifteen years ago. "Then the children mustered in hundreds only, and the teachers only in scores. Then"—mark the contrast—"there was but one banner, that of the Holy Trinity Church, which, because it bore on it the cross and the monogram I.H.S., gave so much offence as nearly to cause a schism in the congregation and a riot in the

city." But on this occasion every church had one at least, and most of them had worked thereon a cross and some suitable inscription—Latin, Greek, or Hebrew—by means of which the purport and object of Sunday Schools might be thoroughly appreciated. Then it was supposed to be a Popish thing to sing in the streets; on this occasion, those schools that marched in silence were the exception, and were consequently remarked upon in no very complimentary terms. The change during the last fifteen years has been so great, that if an equal amount of change takes place every fifteen years for the next century, it would puzzle the cleverest philosopher in the world to conjecture what will be the developments realized by the year 1980.

As some difference has been expressed with regard to the claims of Mr. Robert Raikes in connection with Sunday Schools, it may be well to recapitulate some statements we have already made, and to add one or two others. The Sunday Schools we know of were those established by Saint Charles Barromeo, nephew of Pope Pius the Fifth and Cardinal and Archbishop of Milan. He was zealous in this matter, and founded in his Diocese a great number of Sunday Schools, many of which continue to this day. And not to mention some others, in 1778 the Rev. David Simpson began a Sunday School in Macclesfield; and in the same year the Rev. Thomas Stock had a Sunday School at Ashbury in Berkshire. It was in the city of Gloucester that the same Rev. Thomas Stock worked also to establish a Sunday School, there in conjunction with Robert Raikes. To the Rev. Thomas Stock appears to belong the credit of organizing and methodizing the Sunday Schools as we now have them throughout the entire Anglican Communion; to Robert Raikes, as we have several times said, still belongs the honor of expanding the system as far and as widely as his influence could expand it. As proprietor and editor of a widely circulated journal, he had every opportunity of doing so. In fact, the Rev. Thomas Stock, in a letter to a provincial paper dated February 2, 1788, says:—"As minister of the parish, I took upon me the principal superintendence of the Schools and one-third of the expense. The progress of this institution throughout the kingdom is justly attributed to the constant representations which Mr. Raikes made in his own paper of the benefits which he perceived would probably arise from it."

IN MEMORIAM.

"Be thou faithful unto death, and I will give thee a crown of life."
ROBERT SILL, of Jarvis, died of sun-stroke in the city of New York, on Saturday, June 2nd.

Mr. Sill was one whose loss will be keenly felt, not only by his family, but by our community. He had been for many years an extensive dealer in grain, and had won the implicit confidence of all who knew him by his just and upright dealing. While many respected him highly for his business capacity, they honored him most for his strict integrity. With an intellect quick to interpret the phases of the market, and moral sensibilities keenly alive to the finest touches of honor, they recognized in him a business man of the highest type.

As we look back over his career and see how his influence increased as with time, men came to know better his worth, we have a demonstration of the beautiful picture given by Solomon of the life of the man of piety, when he says, "The paths of the just are as the shining light which shineth more and more unto the perfect day."

Brought up from infancy in the Church, he was steadfast in his adherence to her principles throughout his life. Preferring that others should enjoy the honor or dignity her offices conferred, he was always ready to do his duty. Punctual in his attendance on Divine service, liberal in his offerings to charitable objects, fervent in zeal for every good word and work, and clothed with true humility, he was a pillar of strength to the Church in this community. As a kind and dutiful son, he will be missed by his aged and sorrow-stricken mother; as a devoted husband and affectionate father he will be missed by his bereaved family; as an earnest and devout Christian will he be missed by the Church; and as an honest and intelligent citizen missed by the whole community.

ARGUMENTS IN SUPPORT OF A DIOCESAN MINISTRY.

BY THE REV. E. SOFTLEY, B.D.

As is well known, the Synod of the Diocese of Huron, in the year 1875, passed a law (being sustained by legal opinion in doing so), which not only threw the surplus of the Commutation Fund into the Mission Fund, but by retrospective action cut off the annuitants already upon the Trust Fund from participation in its benefits. This action is of more than local interest and importance, as it involves an important principle of ecclesiastical economy, as well as of a higher moral law. At the last Synod of the Diocese of Huron, this matter was again brought forward in the shape of a proposal to grade the salaries of the clergy according to their length of service in the Diocese. Of that motion, the writer by request of the mover, the Ven. Archdeacon Marsh was the seconder, upon principles which I desire now to set forth. Those arguments were then considered irrelevant to the occasion, if not to the subject; regarding them, however, as logically pertinent, and the issue involved as one of great gravity to the interests of the Church, and to the cause of Christ, I have determined to submit them to the thoughtful and candid judgment, especially of those directly concerned.

The proposition referred to was to grade the salaries at \$1,200, \$1,000, and \$800, to men of 15 years, 8 years, and 4 years service, respectively; such sums being the aggregate incomes from the parish or mission, or from the Mission Fund.

This (in so far as the principle therein contained is concerned) involves, as I regard it, two propositions:—First, It is desirable and right to conserve a Diocesan Ministry; and, Secondly, This is to be done by rewarding years of faithful service.

Obviously it involves the question, Is it of any consequence, or not, whether a clergyman has been for years connected with this diocese? If it is, and having been faithful to his trust, ought he not to be regarded as having a prior claim upon the Church's funds, as upon its sympathy and regard?

So, also in discussion of the question, abstract truth is not to be disregarded. First principles in regard both to the subject matter, as well as the subjective aspect of the Christian Ministry, in general, are logically relevant to the particular case as represented by a certain diocese, and the clergy therein laboring. Nay! not only relevant to, but necessarily connected with the argument. This will be more apparent as we proceed. It is but necessary to recall accepted truths, as accepted premises in two arguments.

This is not truism. Nor is it preaching. First principles are often in danger of being violated. For this reason let us notice that the Christian Ministry, has for its subject the sublimest, and so most difficult of all matters. It is of God. God in history, God in teaching, God in prophecy. The Father, Son, and Holy Ghost. It is unnecessary to reflect upon or to recur to this. So also let us remember that these great matters are addressed to the moral faculties of men. This too is necessary to be remembered as a premise. Further, also, to these moral faculties as they are "alienated from the life of God." We proceed. The Ministry, the men to whom such a trust is given are, as to their

moral nature, controlled by the truths which they are to set forth. Their ministry is characterized by sacred intelligence, faith and love. Love to God; love to man.

These truths concerning the Ministry are endorsed by Holy Writ. They are also endorsed by the moral consciousness; the unerring intuitions of our moral nature. These, as so taught, accept the Christian Ministry as of Divine authority, and of Divine love. And as of Divine love, so of Divine authority, as it is personally represented.

Truth and love are the credentials of its Divine character; and, as exhibited, they are the source and the measure of its actual power.

It is of the utmost consequence that the Church vindicate and maintain the character of its Ministry. There is a disposition at the present time to lower the standard, or rather to divest the Ministry of its distinctive character, by placing it on the same level as the professions of law or medicine. This is to assert in effect, that its object is a material one, and that it must stand or fall by similar human tests. Thus, as there is a disposition to humanize the character and origin of the Ministry, so is there a disposition to mistrust the men who fill it. We here, therefore, assert not only the abstract truth of the character of the Christian Ministry, but that the men who in this Diocese of Huron do represent it, are worthy, by reason of their deeds, to be so regarded, and so honored.

Although it may be said that "a minister of the Church of England, is so the world over;" and because of the unity of faith and worship there is a unity of interest. Yet personal character and personal claims, as well as Diocesan wants, and Diocesan interests must and ought to assert their due and just influence.

The social and moral influence of a faithful Christian minister is great, as well as necessary; and as it is felt and acknowledged in the consciences of men, so the Diocese owes such men and such labor a debt of gratitude and of practical acknowledgment.

As a minister of Christ and the ministerial calling are not to be put on a par with secular professions, and as the moral influence of individuals, be it good or bad, can never be ignored, more especially is this true of the Christian Ministry. As the subject matter they deal with is different, so their labor is of a different character and directed to different ends.

They are not like so many "hands," or so much of brain power, to be employed to "put through" a certain amount of work. Nay, other good men with the love of Christ and souls in their hearts, ought not to be accounted by the Diocese and the Bishop to be as good for the particular Diocese as they are. They are the sons of the Diocese.

In many cases reared and trained in it; if not, in many cases, their best strength, moral and physical, has been spent in its service, as well as in that of the Master.

How much might be said of the pioneers of this Diocese of Huron! They travelled it "by the blaze" when it was all but a wilderness! Toil of body and travail of soul freely given for Christ and men—for the people of this Diocese. Their names are household words and will be within the memories of several generations.

They will tell you that Mr. Lunn, or Mr. Burgh, or Mr. Kennedy, or some other devoted man whose name is well known, married, or christened them, or their children!

So also the distances they travelled, the privations they endured, and the love they showed to those for whom they labored, have left a lasting impression. It is a sacred and a happy thought to the Christian minister. It should carry a cogent argument to the consciences of those to whom such men justly may look for the deepest regard and most practical support.

So also of the men who followed directly in the wake of the early pioneers of the Diocese. Such, although termed by one of them (a hard working missionary in his day, Canon Mulholland), "feather-bed missionaries," enjoyed the benefits of corduroy roads, sometimes a mile or more long, mud holes and stumps alternately, by way of variety, &c.

These men had to share the difficulties of the settler striving to pay for his rough farm, and make a home for himself and his children.

Under these circumstances were churches built, or rebuilt, and so, in a corresponding way did these missionaries eke out "a living!"

By the labors of these sons of the Diocese and the efforts of a devoted Bishop, the Diocese at length had a Divinity School of its own.

The men trained in Huron College are now a large proportion of the clergy of the Diocese. They are, as its sons leaving a mark upon it. They are, together with the clergy before referred to, justly entitled to its special sympathy and fostering care. They have a special claim upon it.

I have said that the moral sense of mankind acknowledges and endorses the teaching of the Divine Word as to the objective character of the Christian Ministry; also that, as it is subjectively represented, it applies and it acknowledges the test of faith and love as exhibited in self-denying labor for Christ and the good of souls. So also be it now remarked that if our moral sense regards the Ministry on its Divine side, it also regards it on its human side.

The moral sense of mankind is ready to acknowledge, where evidences of faith and love in Christian labor are present, that this treasure is contained "in earthen vessels."

Thus, the shortcomings, defects, foibles, or even the faults of such men are so looked upon with leniency or indulgence. The Ministry of Christ as a loving Ministry is not without moral force, and its labor cannot be "in vain in the Lord."

I speak now of the testimony of man's moral sense; and if it be as I have said that the character and value of a Diocesan Ministry is so conserved, ought it not to be conserved also by the Diocese in its corporate capacity as the custodians and advocates of Christianity, and as unitedly engaged with the Ministry in its advocacy, and specially united with them in local interests?

SERMON.

PREACHED BY THE VENERABLE ARCHDEACON WHITAKER AT THE OPENING OF THE TORONTO SYNOD.

1 Timothy, vi. 20. "Keep that which is committed to thy trust."

The enquiry must often present itself to every thoughtful mind, "How shall I look back, in another life, on the life which I am passing here? How shall I read, in the light of that life, the history of God's world and Christ's Church? What aspect will the events, which are now taking place—the scenes by which I am now surrounded, then present?" Nor will the mind which thoughtfully prosecutes this enquiry, fail to arrive at the conclusion that the past must then be contemplated under conditions differing very widely from those under which we now look on the present; that when we survey the course of this world in that higher purer light, we must be alike astonished and humbled by a sense of our strangely imperfect apprehension of its true import, in this our present darkness.

I am not speaking of the terrible surprize and shame which must await those who have hated the light and refused to seek the knowledge of God's truth, but rather of the astonishment which even the loving faithful servant of God cannot fail to feel, when the light of the world to come shall break upon him. We may well believe that this surprize will be, at least to a great extent, inevitable, being, as it is, a necessary result of our present mortal weakness; and the anticipation of it may serve to teach us the wholesome lesson, that we can never, in our present state, form an adequate conception of those great things, pertaining to the Kingdom of God, in the midst of which we move, of those "powers of the world to come," which on every side beset us. There are, beyond all question, those whose eyes are earnestly watching for the morning, who must yet fail to realize what that morning shall disclose, not only of the future but of the past. We may compare their present condition to that of a traveller, who, in the dimness of twilight, arrives for the first time in some scene of surpassing grandeur and beauty; he may, indeed, even then, trace the dim outline of the mountains; he may, even then, be conscious, by reflected lights, that he is treading on the margin of some mighty water; but, till the day dawns, and the sun bathes the landscape in its beams, he must remain ignorant alike of the manifold loveliness of its details, and of the sublimity and glory of the whole.

It is only in the light of the heavenly morning that man can be fully enabled to read aright those wondrous works and purposes of God, on which he now looks "through a glass darkly." So far, then, as this ignorance is inevitable, we must meekly acquiesce in it, as a wise appointment of God; but, on the other hand, we must bear in mind that there limits, within which it is not inevitable; that we may, by a right use of our opportunities, by a due exercise of our powers, and, most of all, by a solicitous cultivation of our higher and purer affections, do very much to remove the feebleness and dimness of our apprehension of those sacred objects, which should be to us, as Christian men, so dear.

Thoughts, such as these, may well be present to our minds, as we attempt to apprehend, in its application to ourselves, the import of St. Paul's injunction, given in the text to his beloved son Timothy, "Guard the deposit entrusted to thee;" an injunction repeated near the beginning of his Second Epistle, "Guard, through the Holy Spirit, which dwelleth in us, the goodly [or precious] deposit." What the deposit was we may not doubt. It was the Christian faith, in its entirety and purity, and the contexts in which the Apostle's repeated warning occurs, present to us the occasions which even then rendered it necessary. "Profane and vain babblings, and oppositions of science falsely so called," were, even then, undermining the faith of their authors and of those who listened to them, and it was requisite that even one, who had received from the lips of St. Paul himself "the form of sound words," should be exhorted to "hold it fast."

But to us, brethren, at this far later stage of the Church's history, the admonition of the Apostle comes, fraught with many a lesson to be drawn from the experience of the past, and also from the peculiar circumstances in which we find ourselves placed, by the good providence of Almighty God, as members of the Church of England. The admonition is still the same, but we cannot doubt that he, through whom the Spirit of God first gave it, would now address it to us with a special meaning, in a tone of pressing urgency: the deposit which we must guard is, indeed, none other than that which was entrusted to Timothy, but it has come into our hands under peculiar conditions, and with accompanying circumstances, which, if they be duly considered, cannot but appeal most strongly to our understandings and our affections.

What a wondrous history is the history of the Church of England. God forbid that I should speak here a single word dictated by erring fondness for that which is our own, much less by vain boasting of a heritage, which we may dream has been purchased for us by the wisdom or the high resolve of man. The fathers and the children may alike deplore errors of judgment and infirmities of conduct; but, looking away from man to God—to His wondrous working, by means of widely differing human agencies, must we not, indeed, consider with devout and humble admiration, "the way by which the Lord our God has led us?" At every step we find cause alike for contrite confession and for praise. Twice has our Church, as purged from the errors of Romanism, been stricken to the dust; once by the arm of Rome herself, and again by Puritan fanaticism. Twice, through God's grace, has she arisen, in fresh strength and lustre from her overthrow. And when at length she consented, in some degree, to recognize her duty and her true glory, and to interpret, in the light of God, the meaning of England's commercial greatness and marvellously extended empire, what has not God done—what does He not show Himself, from day to day, ready still to do, in giving, through her agency, to His Blessed Son, "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

In His wondrous providence, moreover, there are associated with us in this blessed work those who, no longer connected with us by civil ties, still abide with us in spiritual union, rejoicing with us, with one heart, and with one soul, over the mercies both of the past and of the present. Does not, then, the history of our Church commend to us the fervent acknowledgment, "Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord." "Not unto us, O Lord, not unto us, but unto Thy Name give the praise: for Thy loving mercy, and for Thy truth's sake." Does not our Church's history most powerfully appeal to us to guard, with all fidelity, the deposit which has been committed to our trust, as being, in the Providence of God, her members or her ministers?

But, again, let us observe some features of that Church, which God has thus strangely preserved, and is so widely extending. The deposit of the faith may be regarded under a more simple or a more complex form. Any Christian man who can recite the Apostles' Creed, may be said to have the deposit of the faith stored in his memory; but how much more, "pertaining to life and godliness," does he not require, both for the enlightening of his understanding and for the guidance of his life? Let us, then, brethren, consider as we ought to do, the precious

form in which the Christian faith has been delivered to us in our Book of Common Prayer? It has been recently affirmed by a distinguished Presbyterian, in a sermon delivered on the fortieth anniversary of his pastorate, that "the Church, if she would fulfil her mission, must avail herself of the riches which her children, during all these ages, have been gathering for her."

God, then, guided the hearts of those who reformed our Liturgy, to recognize this principle and to appropriate, with all fidelity and reverence, the treasures of the past.

It has been well observed, moreover, that the providence of God may be discerned in respect of the *time* at which the Liturgy was translated into our vernacular. It was not simply neglect which delayed this work, there were formidable obstacles in the way of its accomplishment; and in respect of our own country, there scarcely existed, until the 16th century, a common English language, which could be understood of "the whole people." And how marvellously was this newly moulded language employed by those who prepared the English Prayer Book. A comparison of the old Latin Collects with the translation will convince any competent observer that not only were the riches of the past preserved to us, but that "scribes instructed to the Kingdom of Heaven" were moved to "bring forth" for us "out of their treasures things new" as well as "old." The exquisite beauty with which the germ of thought in the original has often been developed, the deeply reverential tone of the composition, must repeatedly move us to confess how graciously God has given to the children of our Church a priceless treasury of devotion; providing for us thus tenderly, in these latter days, holy words of penitence and faith and love, by means of which He has surely touched the hearts of multitudes innumerable, whether in our public services, or in acts of more private devotion, in times of temporal or spiritual distress, and at the last great hour of need. Here is, indeed, the deposit of the faith, elucidated and interpreted, in all its fulness; learned and unlearned, the way-faring man and the little child, are here instructed, in respect of their manifold necessities and obligations; in respect of their diversified relations both to God and man, what it is to believe in the Gospel of Christ.

There is a very important feature of our Church which may seem to stand in relation both to its history and to its character, and of which, accordingly, I have hitherto forbore to speak. We cannot, then, but regard as a most precious portion of God's wondrous working for our redemption, the circumstance that He accorded to us the deposit which many others did not possess, of the integrity of the constitution of the Church, as it has existed from Apostolic times. Surely a thoughtful man must ask, with all reverence, why God thus dealt with us; nor will he permit himself to hold the gift in less esteem, because it was not vouchsafed to others. Was the "showing of God's word unto Jacob, of His statutes and ordinances unto Israel" a privilege less to be valued by them, because "He had not dealt so with any" other "nation?" We are not to condemn or despise others, who may have received less than ourselves; we are bound to think tenderly of them, and earnestly to desire and pray that what is wanting to them may be supplied: but a reverent recognition of the truth that God does nothing in vain, and a survey of the history of the last 300 years, may surely lead us to the conclusion that it was not without a great purpose of wisdom and of love, that Almighty God preserved to us, in our Church, those three orders of ministers, of which the Preface to our Ordinal tells us that "it is evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' time they have existed in the Church."

As we contemplate, then, brethren, the past history and present condition of Christendom, is it not our duty to confess to Almighty God that he has entrusted to us, as members of the Church of England, the deposit of His truth, under conditions and circumstances, which bear signal witness to His fatherly love and care for us? If it be our duty to regard our ecclesiastical polity as a blessing that has been secured to us by the grace and favor of God; if, in this regard, we have, indeed, cause to say, "The lines are fallen to us in pleasant places, yea, we have a goodly heritage," then let us be very careful never ourselves to speak or to act, never to lead others to speak or to act, in the spirit of those, of whom we read that "they thought scorn of that pleasant land," which God had given them. Do men never speak thus faithlessly—thus slightly—of the constitution of the Church, as if it were, at the best, but a more ingenious human device than other organizations; if not, rather, the out-worn relic of a by-gone age, to be tolerated rather than esteemed? Again, if our English Liturgy be indeed a precious treasure-house, in which is stored for our use the deposit of the Christian faith, must we not be very careful to guard it from neglect—to secure to it its due honor? Are we, then, as careful as we should be here? Do we teach

ourselves, and others who may be committed to our care, to realize the special grace which we have received in that form of sound words, so fitted at once to awaken and to instruct the spirit of prayer? Have we never allowed ourselves, or tempted others, to deal, in respect of this spiritual sustenance, as rebellious Israel did in respect of the manna, and to regard that, which may well be esteemed as "angel's food," as "light bread," which our "souls loathe," and which we must, perforce, exchange for grosser food, better suited to the cravings of a morbid appetite.

It is, again, with some a practice, when they would define the teaching of the Church of England, to appeal to her Articles only: and we sometimes hear it affirmed, by persons who do not belong to her communion, that her Liturgy and her Articles are not in harmony with each other, the former being Arminian and the latter Calvinistic. If this assertion were correct, our order for public prayer and the administration of the Sacraments must have been, not only in respect of its ancient substance, but also in respect of its modern form, Arminian before Arminius, and our Articles Calvinistic at a time when the name of Calvin was scarcely known in England. As honest men we could not give our assent, alike to the Liturgy and to the Articles, if their doctrine was irreconcilable; nor are we guarding the deposit as faithful men, if we give any color to this unfounded and injurious statement.

The two formularies are, indeed, of a character widely distinct. The Liturgy is the voice of the Church for all times: her solemn offering of prayer and praise, presented, with upward glance, to God in heaven. Her Articles are words of defence, extorted from her by the necessities of controversy; uttered to explain and justify her position in the face of a divided Christendom. The Liturgy may be likened to the "goodly raiment," in which the Church rejoices to stand and minister in the house of God; the Articles to armor, which she reluctantly assumes, to shield herself from calumny, and her children from the wiles of her adversaries. Yet may she adopt, without inconsistency, alike the priestly garments and the warlike array; and we are not to her—we fail to guard the deposit—if we admit that the two agree not together. We must also remember that they who framed the Articles of Religion, had their understandings and their affections most thoroughly imbued with the doctrine of our Liturgy, and that we are bound, therefore, if any doubt should arise, so to interpret the former as that they may not contradict the latter. Some years ago a justly-deserved condemnation was passed on a non-natural interpretation of the Articles: be it remembered that a non-natural interpretation of the language of our Liturgy is, with equal justice, open to the same censure; that it is, if possible, yet more censurable, because the language of the Liturgy is directly addressed to, or uttered in the presence of Almighty God, in the most sacred actions of our lives. Be it remembered, too, that the *lex orandi*, is for all of us to a very large extent, for many of us altogether, the *lex credendi*. The ordinary Christian man practically derives the substance of his faith from the words of confession, prayer, and praise which he is taught to address to God, and from words which he is instructed to take with him, or which are solemnly addressed to him, or uttered in his audience, when he approaches the font, or the holy table of the Lord.

We cannot be "guarding the deposit," if we give or teach others to give a non-natural sense to the language of the Baptismal office, of the Catechism, of the office for the administration of the Holy Communion, or of the ordinal: we are not handing on, as faithful stewards, that which has been committed to our trust, except we give their full significance to both the Confessions of our Church, whether to the loftier Confession which she ever offers before God, or to that which occupies a lower ground, as being her apology or answer to those who assail her position as a Reformed Communion.

Suffer me to mention another point which is essential to the "guarding of the deposit." A complaint is not unfrequently made of those who preach, not Christ, but the Church.

I do not deny that the want of a right understanding of Christian truth, and of a due feeling of its sacred character, may possibly lead to this monstrous result; but I would venture to remind you, brethren, that if we would "guard the deposit" faithfully, we must preach *both* Christ and His Church. If it be possible so to preach the Church, as to ignore the surpassing glory of her Head, it is also possible so to preach Christ, as if there were no Church, of which He is the Head. It is, indeed, a fatal error not to "hold the Head, from which all the body, by joints and bands, having nourishment ministered and being knit together, increaseth with the increase of God;" but it is also a most grievous error, so to hold the Head as to ignore the divinely appointed organization through which, as the Apostle in these words assures us, the nourishment of the body is dispensed, and its unity and strength secured. Our Blessed Lord cannot be more truly honored by our refusing to

recognize that Church, "which He loved, and for which He gave Himself;" that Church, which St. Paul elsewhere declares to be "the pillar and ground of the truth." It is not safe to regard our Lord as the teacher of a philosophy, however divine, rather than as the founder of an eternal kingdom: one relation to Him necessarily involves an organized relation to each other, determined by Divine and unchanging laws. The branches of the True Vine partake together of one common life: they who belong to Christ are members of one Body—stones builded together into one spiritual temple: nor can we speak faithfully of Christ the Vine, of Christ the Head, of Christ the chief corner-stone, without speaking also of that spiritual structure, His gracious relation to which is marked by the many names of love and power, which are assigned to Him in Holy Scripture.

Some persons may be tempted not to "guard the deposit" in certain points, by the hope of conciliating those who are, unhappily, separated from us. They may desire to descend to their level, to occupy a common ground with them. What then must be the necessary effect of their doing so, while "the deposit," as enshrined in the formularies of our Church, remains what it is? They must deprive themselves of all excuse, before God and man, for using or assenting to these formularies. So long as they honestly "guard the deposit," they may be regarded by those who differ as sincere, though mistaken. So soon as they betray "the deposit," they incur the grievous charge of insincerity. And, more than this, so far as their action is concerned, the Church becomes degraded into the most presumptuous and arrogant of sects; presuming as she does, from their point of view, to utter before God words of most awful and solemn import, to which her heart does not respond; and, before men, to make pretences, and speak "great swelling words of vanity," while she yet repudiates her title to any real distinction from other Christian bodies, which put forth no such claims. If we will not "guard the deposit," which has been committed to our trust as a Church, we have no alternative but to renounce it openly and honestly, having first put to ourselves, with all earnestness, the momentous enquiry, "Did that deposit come to us from the hand of God, or no?" But whither will men turn, if they should unhappily resolve to forsake the historic Church of the past, which we are taught to believe and to confess, as retaining, to the end of the world, her imperishable continuity, marvellously as she may be taught evermore to adapt herself to the needs of successive generations, and to the differing characteristics of "the nations of them that are saved," who "shall walk in her light?" Does there float before the mental vision of some that vague impalpable phantom, which men venture to call "the Church of the future;" a thing of negations and evasions and equivocations; the very charm of which lies, not in what it shall affirm, but in what it shall deny; not in what it shall hold fast, but in what it shall consent to yield; not in what it shall be, but in what it shall abstain from being; a shadowy formless apparition, to which the description of the poet may be most justly applied:

"If shape it might be called, that shape had none
Distinguishable in member, joint, or limb;
Or substance might be called, that shadow seemed;
For each seemed either."

Once more, brethren, let me present to you that which appears to many a further and very cogent reason for unflinching steadfastness and faithfulness to our high trust.

I refer to the most remarkable position in which the Church of England has stood ever since the Reformation, and more than ever at this day stands (by virtue of her own wide extension, and of her intercommunion with other branches of the Church Catholic, holding the same faith and observing the same order with herself), in respect of all other Christian bodies throughout the world. George Herbert, in the seventeenth century, gave beautiful expression to his profound sense of her strangely unique position; it was recognized, in very striking terms, by the Romauist, Joseph De Maistre, in the early part of this century; and the note of warning and encouragement, the invitation to trembling hope and expectation, to patient abiding in the post where God has set us, humbly preparing ourselves to do His bidding, and careful, above all things, not to forfeit, by any act of impatience or self-will, that vantage-ground which has been so wonderfully assigned to us; this note, I say, has been again sounded, a few months since, in England, by a distinguished prelate of our Church.

His words are: "If there be any guiding hand in the progress of history, if there be any Supreme Providence in the controul of events, if there be any Divine Presence and any Divine call, then the position of England, as the mother of so many colonies and dependencies, the heart and centre of the world's commerce and manufacture; and the position of the English Church, standing midway between extremes in theological teaching and ecclesiastical order, point to the Church of this nation with the very finger of God

Himself, as called by Him to the lofty task of reconciling a distracted Christendom and healing the wounds of the nations."

For the sake, then, of this inspiring hope, under the sense of this overwhelming responsibility, let us, as members of that vast communion, whose worship ascends to God from well-nigh every portion of our globe, resolve, by His help, to "guard the deposit" which he has committed to our trust, and to "stand still," in the safe paths of duty and obedience, if, haply, our eyes, or our children's eyes, may be blessed by seeing this great "salvation of God?"

Diocesan Intelligence.

FREDERICTON.

[From our Own Correspondent.]

This being the year of the Triennial Visitation, the Metropolitan on the 30th of June delivered his address to the Clergy as follows:—

Reverend and Dear Brethren.—It seems desirable that at certain periods of our life we should pause and look within us to see what proof we are making of our ministry, and how far the objects which daily engross our time are helping us in the work of our salvation and the salvation of others. At such periods our minds may be withdrawn from many of the passing excitements of the day, and our eyes may be more steadily fixed on great moral and religious questions which concern the well-being of the spiritual body to which we belong. The holiness of our members, our unity in the principles and rules given us by the Church herself, and the true methods, progress and permanence in well-doing, together with some regard to our financial condition, may well occupy our thoughts; and it will be my endeavor to lead your minds in this direction to-day.

Of all notes of a standing and a progressive Church, the holiness of its members is the most important. It is the one permanent and eternal condition of the Church of God, whether militant, or triumphant; without this, all party organization, all worldly respectability, all attractions and excitements, all popularity, all increase in numbers, is of no avail. The more ample our endowments, the more abundant our individual wealth, the larger our numbers, the more conspicuous our stations, the worse we are if we are unholy. It must be admitted that the tendency of all things around us is to forget this truth. Holiness is no qualification for office, no passport to society. Wealth is the universal measure of good things. Wealth is the secret of power in the Church and in the state. To gain it appears to many to be the sum total of human happiness. To lose it seems to lose all that life is worth having.

An immense responsibility, therefore, rests upon the clergy and laity of our Church, for there is but one gospel standard for both, to be a holy body. More dutiful, unostentatious, self-sacrificing piety is required in all of us, and a deeper study of holy scripture, because objections are commonly urged against its inspiration and authenticity, which formerly were never heard of; and a more dutiful obedience to the rules laid down in our book of Common Prayer, for how can we expect our flocks to comply with our exhortations, if we break the rules of the Church every day of our lives, and our whole tone and temper be adverse to its spirit? How can the loose morality and sinking faith of multitudes on every hand be looked upon without a jealous fear of our own condition? When a notorious atheist and teacher of immorality, who would take an oath regarding it as a farce, is elected to the British Parliament, and when legislators nearer home proclaim themselves absolved from all reference to Scripture rules in matters where the very basis of faith and morality rests upon the word of God, we may well see that firmness and courage are required of us to stand sternly by the truth of Scripture and abide by its holy and prudent restraints upon our passions. Nor is there a more important source of strength in our efforts after holiness than *quietness*, properly understood. The mechanical inventions of modern religion are now so complicated, and its demands so incessant and imperious, that a clergyman in the full tide of popularity seems deprived of time for reflection, study and meditation. Hurried from platform to platform incessantly, framing motions and contriving constitutions, soliciting new speeches or delivering them himself, he is in danger of becoming a talking machine, suddenly set in motion, without control, direction or profitable result. Holiness seems frittered away and broken into loose fragments by never-ending excitements of the mere intellect. What a transition from this endless talk must be the deep silence of eternity! Such thoughts may surely be deepened by the reflection that in the last three years the hand of Death has been heavy upon us, no less than seven of our small band having been called to their eternal home: Mr.

Milner, at the great age of 91; Mr. Wood, aged 87; Mr. Allan Coster, at the age of 80, and Canon Harrison, all having preceded me in their laborious work in New Brunswick; and Mr. Carr, Mr. G. C. Coster, and Mr. Woodman, ordained to the priesthood by me, and cut off in the midst of a career of usefulness and in the prime of life. Thus, those who lived in the early days of the Province when the greater part of Church of England missions to the heathen were unknown, and those who have witnessed great changes in all our relations, political and religious, have gone down to the grave, leaving us to question ourselves which of us shall go next, and what is our preparation for the eternal world.

I spoke of the progress of our Church. With the fear that much has been left undone or done amiss I desire thankfully to acknowledge the loving zeal and earnestness with which both laity and clergy have prompted and seconded my imperfect efforts to serve them. In constant visitation of the diocese it is impossible not to rejoice in the earnestness of the clergy and their flocks; in a great degree of reverence, without which no service of prayer and praise can be acceptable to God or beneficial to ourselves; in increased opportunities of spiritual privileges both on the Lord's Day and on other days; in a more systematic and faithful preparation for confirmation; in a far larger proportion of the confirmed (in many cases the whole number) who become apparently sincere, outwardly reverent and, I hope, habitual communicants; in the loving care bestowed on the material buildings themselves in regard to which the expense of maintenance of Churches falls wholly on the Parishes; in the number of persons who on week days and even in the time of harvest crowd to country Churches to welcome their Bishop and to communicate with him; in the unpaid and untiring labor of many hardly worked men of business who never make their labor an excuse of neglecting to give their most valuable assistance, and in a great general increase (with a few exceptions) both of subscriptions and donations for the maintenance of the Church and the clergy. God grant that there may be as great an increase of personal holiness, of temperance, of sobriety and chastity, of charity and unity among us, such as our holy religion requires. It is also a subject of congratulation that more young men, natives of the Province, are devoting themselves to the work of the ministry. Some of them during their college career have proved most energetic and useful helpers to the Church in Sunday day school and occasionally week day services, and I hope the time may come when the wealthier members of our Church will not withhold their sons from the ministry, because it is a profession poorly paid, but will think themselves honored by being able to bring into the service of God some part of that wealth with which he has bountifully endowed them.

I also rejoice that there has grown up among us gradually, in the course of years, a better general understanding of each other's intentions, a more hearty and fraternal concord, such as Christians should do all in their power to cherish, and that the spirit of malevolent suspicion and perpetual insinuation of ignorance and faithlessness has been put down and has received a severe check, as I hope by God's blessing, it always will. Our Synod meetings, where the freest discussion is allowed, have no doubt contributed to this great end; and the alarming predictions respecting their result have proved to be without foundation.

A few words of advice from me on some of the subjects first spoken of will, I trust, not seem out of place.

And first, of Confirmation: Important as it is to make a faithful preparation for the rite, it is sometimes forgotten that the real work is after confirmation. It is then that the most dangerous time of a young person's life begins; when the heart susceptible of good or bad influences has been for a short time impressed with the earnestness of a pastor but is sure to meet with counteracting influences, with ridicule, with temptation in one or more of its varied forms, with the unhealthy excitements or even heresies of the day, fostered by self-conceited pride. How many have been lost to the Church and to God from the delusive notions that our work is done when we have seen them confirmed. Considering, therefore, the ignorance and instability of the young, communicant classes may be found of advantage, that good habits may be found of advantage, formed or strengthened, and help may be given in the many difficulties which surround the young. The pastor will thus be looked upon not as a mere preacher, but as a guide and director to assist the conscience in forming correct and godly determinations, and in bringing them into action. Among these good habits thus nourished will be the habit of daily prayer, of strict honesty, temperance and chastity, of constant communion, and, I believe, of early communion. For without laying down this as an indispensable rule, one's feeling of ordinary reverence would lead one to see how much it becomes a sinner who owes everything to God's pardoning mercy in Christ to ask for spiritual pardon and strength, and receive his spiritu-

al good before, and not after, he has been all day long enjoying God's temporal bounty; just as every Christian asks a blessing before he sits down to meat. Another good habit which should unquestionably be formed in the young is that of dedicating to God a tenth of their substance, small or large. Did our laity universally act on this we should now be in a very different position. Till they come up to this scriptural requisite they can hardly expect God's blessing on their profits and possessions.

A great financial crisis is now passing over our Church. In the early times of our Church society, though our income was small we had always a surplus which for some years was funded for the benefit of widows and orphans of the clergy. We have now by the liberal legacies of a few churchmen made investments to a larger amount, but we have lost and are still losing a part of the annual donations of the Society at home; and we have greatly enlarged the sphere of our work and the number of our workers. It seems to me to be perfectly clear that our retrenchments should not begin with the "new and poor Missions," to aid which our Society was founded, but with old and able Missions planted thirty, forty or fifty years ago, which ought with less liberal aid, or without any aid, to sustain themselves. Some of these Missions have become self-sustaining, and it must be remembered that while the self-sustaining Missions have contributed handsomely to the deficiency fund, some of the oldest Missions, still sustained by others' exertions, have contributed scarcely anything worth speaking of. I would remind such backward people that when the Israelites "worshipped their idol it turned to their own decay," and if we worship our silver and gold our Church will decay. It will perish; and it will not be a joy forever, but a thing of the past. "There is a sore evil, I have seen," says the wise man, "riches kept by the owners thereof to their hurt, but those riches by evil travail; and he begetteth a son and there is nothing in his hand."

I would now say a few words on Sunday schools. It is intended, I understand, to have what is called a centenary celebration in honor of the originator of Sunday schools. You will all remember that long before this step was taken the Church herself had made wise provision for the instruction of the young by the Church Catechism, and by directions to the clergy for public catechizing. But now that Sunday schools have become a settled institution among us, it would, I think, be the most beneficial way of turning the present year to good account, if the clergy and the teachers under them were to meet and take counsel on the difficulties and obstacles they meet with in conducting such schools, and on the best methods of making them useful to the Church at large. Having been at an early period of my ministry called both to found and to preside over large Sunday schools, I proceed to throw out some hints founded on my own experience.

There are these evils which meet us at the outset. First the danger of leading parents to suppose that the Sunday school absolves them from their responsibility to teach their own children. So common is this evil that many parents neglect even to see that the Sunday school lessons are learned, before the children go to school. The second danger is that the children should imagine that religion is only to last until they are grown up, and old enough to leave the school; a third danger arises from the fact that many children who go to Sunday schools never go to Church. This perhaps arises in some measure from our exacting more from young children than they are able to bear. When a child under ten years of age attends a morning Sunday school, it is unreasonable to expect that child to be present at the whole of a morning service lasting an hour and a half or two hours. The sermon at all events is both wearisome and useless to them, for they do not understand it. It also arises from the common neglect of both parents to attend morning service. Mothers (I am aware) are often prevented from attendance by the care of young children.

To meet these various difficulties I observe that it is even more necessary to teach the teachers than the children. It is often a hard matter to secure teachers. Older and experienced persons often shrink from the additional labor, and unhappily feel no interest in other people's children. Light minded and inexperienced young people offer themselves and are accepted because there is no one else to be had. In a Church Sunday school no person I think should be employed, certainly as a teacher of the older children, who is not baptized, confirmed and a communicant. For what is teaching worth when the teacher neglects and breaks the rules of the Church without whose authority even the clergyman himself is not allowed to teach? Nor, should any one be received as a teacher who objects to the use of the Church Catechism. Such presumption on the part of a young person argues the greatest unfitness for teaching; for the teachable mind is needed to strengthen the like good disposition in the young. A person who is very ignorant of the Bible and the Prayer Book is of no value as a teacher. The facts

and chief doctrines of the Bible it is important for the young to know, and part of their education is their instruction in the Book of Common Prayer. In a Sunday school it is highly necessary that the children should be well graded and the classes not too large, and that every teacher should have, if possible, a supernumerary to take his place when he is occasionally absent from sickness and other causes. It is especially necessary to the diligent attendance of the children that the teacher should always visit the parents during the week, if one of the class be absent on Sunday. His labor will be almost certainly rewarded, for there are few parents who will not be sensible of the kindness, and the child itself will see that the teacher feels a personal interest in its welfare. This is doubly needful when the little one is sick. The interest felt by the teacher for the child may also be thus communicated to the parent, who may materially help the teacher in his work. Every baptised child should be trained by the teacher (gradually of course) for Confirmation. This will greatly assist the clergy in their final preparation, for they will not have to encounter a number of untrained, ignorant young people who have everything to learn, but a class of dutiful, well instructed Church members, who know why they were baptised, and what blessings and privileges they may hope for from God the Holy Ghost. It is very important that the books used in a Sunday school should be of a uniform character, and that if preparatory catechisms are used for the younger children, they should be such as include all the great facts of Christianity. Every teacher should try to instil these facts into the minds of children. The common practice of reading little religious novellettes to children, is I think, to be avoided, as it shows an incapacity for good, honest, downright work. A child thoroughly well taught will make the best teachers when grown up, and will feel a personal interest in the success of the school. Children's services have been introduced of late and are likely to be extremely beneficial. Far too little pains have been taken by the Church to meet the wants and inform the understandings of young children. We are so accustomed to praise our liturgy, that we forget that it is really composed for adults, who are supposed to have no difficulty in finding their places in the order of the service, who are sufficiently educated to understand and enjoy the prayers and hymns introduced into it, who can keep their attention fixed for a full hour without weariness, and at the end of that hour are ready for a sermon, of at least half an hour more. Whoever can do this, I am sure a child of ten or twelve years cannot; yet this long service is the only one offered for our little ones. I often think of a remark made by a child, which has had a great deal of truth in it: "They," that is the clergy, "never think how tired one is;" and if that weariness end in giving up attendance at church altogether, I fear that we have ourselves to thank for it. I think the Synod would do a very good work in drawing up a short service of this sort for children's use, taken from our formularies and hymns, not to last more than twenty minutes, with, or, if time do not permit, without an address of ten minutes, or a quarter of an hour. Once get the children thoroughly interested in it, and we shall educate them for the longest service when they are able to receive it. It might choral or plain, according to circumstances. I certainly approve of the plan lately applied to the Sunday school for the benefit of our home missions. The interest felt by the children in the work is of far more value than the money which may be collected. I hope that all the clergy will favor the plan of having missionary boxes. I also think the usual custom of giving the children an annual treat requires more careful consideration. The practice of hiring large steamboats or taking your young children to places of public resort has given rise to great abuses, and requires more strict watching than has been hitherto thought necessary.

And here, my brethren, I should close my address, reserving my remarks on the question of a Divinity School, and on the appointment of a Coadjutor to their proper places in the discussions of the Synod; but a strong sense of duty urges me to claim your indulgence for a short time longer, whilst I speak to both the clergy and laity here assembled on the bill lately introduced into the Parliament of the Dominion to legalise marriage with a deceased wife sister and with the brother of a deceased husband.

Every one must see the necessity of some restraint on human passion in regard to marriage, for where no law existed in old times, mankind invariably ran into the most revolting excesses. "They took their wives," we read in the Scriptures, "of all which they chose," not only as many as they chose, but without any restraint in respect of affinity or consanguinity. These vile practices were continued after the flood among the Canaanites, and formed one of the chief reasons for their disinheritation by the hand of God. To counteract this detestable profligacy among the Jews, and to give a divine sanction to a purer code of morals in respect to marriage, Moses was commissioned in the name of God, and as His mouthpiece, to

make a table of degrees for the restraint of marriage within certain limits founded on this general principle, announced in the beginning of the table—"None of you shall approach, viz., by marriage to any that is near of kin to him—I am the Lord." The table then gives instances of such affinity or consanguinity, for no difference is made between them, and the prohibitions are given exclusively to men, though women are equally concerned. It is not an exhaustive table of marriage, for marriage with a man's own daughter or his grandmother are not forbidden, but it is evidently governed by the principle which the Lord lays down as the true foundation of the marriage relation that man and wife become "one flesh," and consequently all the blood relationships which would be forbidden are equally unlawful after marriage to relations by affinity. This simple and divinely authorized rule, in contradiction to the loose practices of the heathen, and even of some of the patriarchs, is the rule of Christian morals given to us by our Lord. Even if it could be shown (which is contradicted by the whole sense of the 18th chapter of Leviticus) that this is a part of the ceremonial not of moral law of the Jews, we must remember that the whole object of the sermon on the Mount was to justify the loose glosses and interpretations which the Rabbis and others had put upon it, and that to give our sanction to any marriage connection less pure than the law here enforced on the Jews is to read God's dispensation backwards, and to lower Christianity in favor not of Judaism but of Heathenism. Those, therefore, who argue that all Jewish laws are obsolete, need to be reminded that the law of the Ten Commandments is read in the Churches every Sunday, and that the Gospel spirit not only binds us to receive them in substance but to carry them out on a higher, purer and more exacting principle than a servile adherence to the letter would indicate. Polygamy, for instance, and an easy system of divorce, were tolerated among the Jews, because of the "hardness of men's hearts," but the Christian system supposes a higher power of self restraint and therefore demands a higher, not a lower code of morals. The very incest with a father's wife which has been treated with so much levity by our Colonial Parliament, is by St. Paul looked on with the deepest abhorrence, and is punished with immediate excommunication.

So that if we were not bound by the table of degrees in Leviticus, which is impossible to be proved, if that table be part of God's moral law, given for the guidance of other nations beside the Jews as is there indicated, we are bound by a higher power and a holier law to Christ, and it would be a most strange argument that what the lower and less perfect rule of life condemns as immoral, the higher and more perfect may allow. On this reasoning there is nothing whatever to prevent the legislative sanction being given to polygamy, man's passions being apparently the only admitted rule, and the word of God being entirely thrown aside as the true basis of legislation in religious matters.

(To be continued.)

QUEBEC.

FROM OUR OWN CORRESPONDENT.

The Rev. Robert Ker's address has ceased to be St. Paul's Parsonage, Mansonville; and is now 79 St. Ursule Street, Quebec.

ONTARIO.

FROM OUR OWN CORRESPONDENT.

LYNDHURST.—A very successful strawberry festival was held in the fair hall on the evening of 24th June, under the auspices of the ladies of St. John's Church, Leeds. The occasion was rendered pleasant by vocal and instrumental melody rendered by the choir. Also by pleasing addresses from Dr. Sinclair (chairman), Rev. John Osborne, Incumbent, Rev. R. L. M. Houston, M.A., Messrs. J. C. Stafford, T. H. Rhodes, and others. The net results of \$85 enabled the churchwardens to pay off the indebtedness on the handsome organ. And the happy time was terminated by hearty votes of thanks to the ladies, and the singing of the national anthem.

TORONTO.

COLBORNE.—The next regular quarterly meeting of the Northumberland Ruri-decanal Chapter will (D.V.) be held in Colborne on Wednesday, 21st July, 1880. Divine Service with Holy Communion at 11 a.m. Preacher, Rev. Canon Stennett, M.A. Meeting immediately after the service. Essayist, Rev. R. Hinds. The clergy of the Deanery are requested to bring surplice and stole, &c., and to notify the incumbent of their intention to be present.

H. D. COOPER,
Sec.-Treas., N. R. D.

WESTON.—The Rev. C. E. Thomson's address is changed from Hamilton to this place.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod Office during the month of June, 1880.

MISSION FUND.—*Offeratory collections*—Ancaster, 9.00; Hamilton, St. Mark's, 20.00. *Intervessory collections*—Barton and Glanford, 7.00. *Parochial collections*—Port Colborne and Marshville, 100.00. *On guarantee account*—Norval, 45.00; Cheapside, 68.50; Rothsay, 30.00; West Flamboro, 30.00; Fergus, 82.38; Alma, 5.00; Omagh, 12.00; Port Colborne, 100.00; Marshville, 50.00.

WIDOWS' AND ORPHANS' FUND.—*Capital account*—Rev. E. J. Fessenden, 5.00; Rev. C. E. Whitcombe, 5.00; Rev. A. Henderson, 25.00; Very Rev. Dean Geddes, 5.00.

SYNOD ASSESSMENT.—Eramosa, 1.33.

HURON.

(FROM OUR OWN CORRESPONDENT.)

TYROCONNELL.—At St. Peter's, Tyroconnell, the special service for the Queen's accession to the throne, June 20th, was read by the Rector, Rev. J. Chance. At the evening service he preached a very good and appropriate sermon from Romans xiii., 1:—"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." He reasoned of the duty of Christians relative to governments and powers. He briefly explained the patriarchal, the theocratic and the monarchic forms of government, and dwelt more fully on the great benefits which have resulted from the latter, and especially on the blessings to the British Empire from her glorious constitution. He spoke with enthusiasm of the excellencies of our Sovereign the Queen and of her late consort, and the great blessings we enjoy as subjects of her realm. He regarded those excellencies for which the Queen and Royal Family of Great Britain are distinguished, as the result of fervent prayer, offered personally by Christians of all denominations, but especially by the Church of England, in her daily and weekly services.

CLANDEBOYE.—In Biddulph also there are earnest Church workers. They have had a strawberry festival in aid of St. James' Church Sunday School, Clandeboye. A very pleasant time, with ninety dollars, net receipts.

LONDON.—*Memorial Church.* Rev. W. S. Rainsford, assistant minister of St. James Cathedral, Toronto, preached in the Memorial Church here on Sunday, the 4th inst., at morning service, to very large congregations. In the evening many were unable to obtain admittance. The Church is not large, the seating capacity being for 800 persons, but on Sunday, aisles, chancel, every available place was crowded.

WOODLANDS.—The choir of St. Paul's Church held their annual picnic this week, and enjoyed themselves to their hearts content. Rev. Canon Innis and his family accompanied the party. There were prizes for athletic games for the choir boys.

Clergymen are commencing to take their annual health-recruiting holidays. Rev. Alfred Brown, assistant minister of St. Paul's, London, has with his family left for Kincardine, to enjoy the invigorating air of the great northern lake. He will be away from his parochial work for four weeks.

BRUSSELS.—Sunday School memorial service was held in St. John's Church, by Rev. Francis Ryan, incumbent, on Sunday, the 4th inst.

Confirmation Services in the County of Grey.—It has been announced that Confirmation services would be held in Grey, by Bishop Alford, Commissary of his Lordship the Bishop of Huron:—St. James', Euphrasia, July 8rd; Christ Church, Meaford, July 4th; at Watter's Falls, and at St. Mathew's, Sydenham, July 11th; Chatsworth and out stations, July 11th; at Markham and out stations, July 12th, 13th, 14th, 15th and 16th; Trinity Church, Durham, and Egremont, July 18th.

Mormonism in Huron.—A Mormon preacher and his followers have been endeavoring to establish a mission in the township of McKillop, County of Huron, but

their attempt has so far been a failure. They prevailed on the school trustees to place the school house at their disposal. After due announcement their meetings were duly commenced, but the people—convinced that liberalism was, in this instance, going rather too far—arose as one man and demanded the trustees to stop the meetings. The Mormons and trustees resisted for a time, but finding that the people were determined not to tolerate the existence of so great an evil in their midst they were forced to cease the attempt.

HARRIETSVILLE.—The heavy incubus of debt pressing on almost every Church in the Diocese, puts the zeal of our members to trial, but they will, I have no doubt, be found equal to the emergencies. Festivals, excursions, tableaux, in aid of Church funds are of every day occurrence. They are, it seems, the necessary accompaniments of voluntarism, and no little credit is due those who, yielding to circumstances in which the Church is placed, devote time and means to promote her well-doing. On Wednesday evening the 23rd inst., a garden party in aid of the building fund of St. John's Church, Harrietsville, was held on the grounds of Mr. James Jackson. Over four hundred people were present, and they enjoyed the pleasures of the evening very much. There was music by the Dorchester brass band; there were also recitations, songs and quartettes by Misses Jackson, Niles, Rowse, Johnson and others. The Church of St. John's is said to be one of the most handsome ecclesiastical edifices in the rural parts of the diocese. The net proceeds of the festival, \$334, will be applied to pay off the debt on the Church.

GODERICH.—The good Church people of St. George's, Goderich, by the waters of the great lake, are about having their most earnest wish gratified. After long time spent in preparation the foundation stone of their new Church, St. George's, has been laid. On Thursday afternoon, June 24, this ceremony was performed. The stone was laid with Masonic rites by Mr. J. A. Kerr, Past Grand Master of the Grand Lodge of Canada. The Grand Lodge preceded by a fine band marched in due array to the site of the new building. The ceremonies then commenced by a musical service. This was followed by prayer by Rev. E. Hicks. The Ven. Archdeacon Elwood, Rector of St. George's, then addressed the meeting, giving a brief and very interesting history of the parish of which he had been Rector for over thirty-five years. Mr. Kerr was then introduced by the Archdeacon, and delivered an interesting address occupying more than an hour. The meeting was also addressed by Rev. Mr. Ure, Presbyterian minister. After the stone had been laid the large number of people assembled united in singing the doxology, and the Ven. Archdeacon pronounced the benediction.

Among those present were also Revs. R. Hicks, R. C. Matthews, A. E. Miller, Jeffrey Hill, R. McCosh, and W. Henderson.

Correspondence.

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

WHAT NEXT?

DEAR SIR:—Referring to the published reports of the doings of our Synod in this city, Rev. Mr. Allan is reported to have said:—"That he would take money from the devil himself if he would give it to him."

Now, apart of the vulgarity, if not profanity of the expression, is it not humiliating to find that no one, clerical or lay, is stated to have called Mr. Allan to order? The Synod when it was called a bear garden, never got so far down as this.

How we unfortunate generation of vipers of laymen can be expected to resist the devil, so that he may flee from us, is hard to say; or carry out other similarly interesting and useful instructions, when we find a clergyman in open Synod, quite willing, apparently, to shake hands with one whose tremendous power and influence for evil we all acknowledge, and from which evil we daily pray to be delivered. I enclose the published report, and remain,

Yours truly,
E. LUSHER.

Montreal, June 25, 1880.

THE SUNDAY SCHOOLS OF TORONTO.

AN OPEN LETTER TO THE VENERABLE THE ARCHDEACON OF OTTAWA—PROPOSED ORGANIZATIONS FOR THE IMPROVEMENT OF THE SUNDAY SCHOOL SYSTEM.

MY DEAR ARCHDEACON,—As you have doubtless seen from the public prints, the Sunday School Centenary is being celebrated here with much spirit. It would have gladdened your heart to see the large Cathedral of St. James' on Monday evening last crowded in gal-

leries, choir, Church nave, and every aisle, nook and corner where standing room could be found, with at least two thousand well dressed, and exceptionally well behaved Sunday School scholars, when a delightful service of song was rendered. I understand that over twenty different schools were represented; and I am informed that at the great picnic, which is to conclude the programme of the celebration, to be held in the Park on Tuesday next, it is expected that there will be present six thousand pupils, and six or seven hundred teachers, these being the numbers in the Church of England School rolls of Toronto. You can readily understand with what eagerness I have watched the proceedings, for no one as well as yourself knows how deeply I was interested in the Sunday Schools of Ottawa, and the delight I took in the performance of my duties as superintendent of your School. Last evening a conference was held in the large School room of the Cathedral, when papers were read, and addresses delivered on Sunday School work. I need not tell you that it was very largely attended, and you will fully appreciate my remark when I tell you that I have been much struck by the interest taken in this Centenary by leading and representative heads of families. This speaks volumes for Toronto, and I could not help saying to myself as this characteristic several times forced itself on my notice, "How I wish, how I do wish, that our leading laity throughout the Dominion would wake up and fully comprehend the immense good they can do by taking a prominent part in the work of Sunday Schools." But on enquiry, the same lamentable want of organization which existed in Ottawa, but which, thanks to the cordial co-operation of his Lordship the Bishop and the clergy, I was in some small degree instrumental in remedying, though my departure from the capital prevented me from working out the schemes which I propounded to his Lordship and yourself. I listened with much pleasure to the papers and addresses of last evening until the close, and I confess that my heart sank when I reflected that not one word had been said pointing to any plan for organization. Of course everything said was good in its way, but what to my mind is the supreme want, not only in this but in every diocese in the Dominion, was not even referred to. I use the word "supreme" in its highest and widest sense, for as you know I feel deeply and intensely on the point. To my mind our Church is far, very far behind the age in Sunday School work, and her Sunday Schools are her sheet anchors. Neglect of them is suicide. And the suicidal fallacy of inertness, sluggishness, and want of organization has too long prevailed. But I believe a new feeling is appearing both in clerical and lay circles. His Lordship the Bishop of Toronto is evidently, I hope you will excuse an Americanism, a "live" man. I have not the honor of his acquaintance, but as far as I have seen and read and heard, he will be delighted to hear nothing of "High" Church, or "Low" Church, or of "Broad" Church, or of the torturing and really destructive discussions involved in these sickening terms. Sickening, I mean, from the wretched effects they have produced in this diocese—and he will be as delighted to concentrate all his administrative ability, of which I think he possesses a great deal, and to concentrate the energy of his clergy and laity on the more important and congenial task of bringing the grand old Church of England in his diocese where she shall be, first among the foremost. It is simply and utterly abominable to see the magnificent social forces of our Church frittered away in unseemly bickerings; and bickerings, too, kept up more through ignorance of the Church history, pure Church practice, and genuine Church sentiment, than from any unworthy feelings on the part of the contestants. But I am drifting on to ground which I have resolutely determined not to occupy, for I have too profound a contempt for such discussions to take part in them.

Well, I have said that no speaker has touched the all important matter of organization. I am told that there is in Toronto no teachers' association such as you have in Ottawa; no system for training teachers; no general routine of teaching in the schools; no public catechizing in the Church as you have; no system of Sunday School books, or Sunday School literature; no organization for the training of the pupils in Sunday School singing; no Litany services in the Schools; no choral services; no medals; and, most fatal of all, no Diocesan organization. In short there is an utter want of system, and I need not waste words in enforcing the truism that without organization no great work can possibly be accomplished. It is possible that some schools possess one or more of the appliances I have mentioned, but the idea I wish to convey to you is that there is no general system, no central power, no universal method governing all the Schools. Each School seems to be worked on its own lines, without accord or connection with any other one.

When the papers were read last evening, and the addresses were finished, I said to myself:—"Now, is it possible, that this splendid opportunity, the Centenary of Sunday Schools, is to be allowed to pass over without some practical work being done? Will not advantage be taken of this great occasion to inaugurate a new departure, organize a system, and

place our Schools on a proper basis, and our Church in her proper position?" While inwardly lamenting that nothing was proposed, I was delighted to see the Bishop rise and as if reading my thoughts announce that advantage would be taken of the event, and that measures were then being formed to establish a connection or connections with the Church of England Sunday School Institute, of England. I cannot tell you how pleased I was to hear this, for it opened up to my vision a road by which all the great objects I have mentioned may be reached; and one of my objects in addressing this letter to you is respectfully to urge upon you, though I know you need no urging, the propriety of taking a similar step in the Diocese of Ontario. I know your excellent Bishop will warmly second you.

I do not, of course, know what shape the movement here will take, but I hope it will have these as prominent ends to achieve:—1. The formation of a teachers' association, at whose weekly meetings they will receive lectures from the clergy, and be prepared for the lessons of the following Sunday. This organization should in fact be a Normal School. 2. The organization of a Diocesan Sunday School Institute, composed of all the clergy and Sunday School superintendents of the diocese, who shall arrange a curriculum of teaching to be adopted by every School in it. This would ensure uniform teaching, and would involve the purchase of a large number of Sunday School books; and to supply them, a depot should be established in Toronto where these could be obtained. These two organizations would do all the work necessary, as under them a thousand improvements could and would be made in the working of our Schools. Of course, frequent public meetings and annual gatherings for discussion, and annual picnics for social converse would be held. The teachers would be frequently brought together for the interchange of ideas on School matters. Public competition examinations with prizes would be established, the general public would be interested, parents and guardians would feel that the Church Sunday School was a living organism, full of energy and usefulness; the sympathy and support of the laity—in whom I have unbounded confidence—would be extended to the movement, and funds would not be wanting. Increased zeal in teachers, and increased industry in pupils would be produced by the medal system, which has worked so admirably in your own School; and, above all, our young people, really the bone and sinew, and only hope of our Church, would grow up distinctive Churchmen, and not distinctive nobodies, or distinctive latitudinarians, exhibiting a milk and water respect for all denominations, and a genuine love for none. We should have Church of England, and not Presbyterian, or Methodist, or Congregational School books. We should have Church of England, and not denominational hymnology. We should have warm, hearty, bright, and attractive children's services, all leading up to the services of the Church, and eventually the organization must spread. It would be adopted in every diocese in the Dominion; and in a few years the magnificent spectacle of a Dominion Church of England Sunday School Parliament would be seen, gathering together hundreds of the representative men and women of the Church, hailing as well from the shores of the Atlantic, as from the slopes of the Pacific, and forming a power in the Church, and for the Church, unequalled in force, and momentum by any ecclesiastical organization of Canada. This may seem a highly colored picture, but it is one quite within our ability, and if the efforts of our Bishop are warmly seconded, as I do not doubt they will be, you and I will yet meet on the floor of a Sunday School House of Commons, and congratulate each other on the fact that if your cloth and my modesty prevented us from serving our country in that august assembly, we are serving her in another and a better way, by elevating the status of that noblest, save the Church of England itself, of all our institutions, the Church of England Sunday School of Canada.

Yours very sincerely,
Wm. Leggo.

Toronto, July 2, 1880, 286 Sherbourne Street.

To Correspondents.—Received, H. S. K.; T. B. J.; Trinity College School; Reports of Synod (Nova Scotia and Fredericton); J. W. B.; S. T.; Huron.

Hon. John Beverly Robinson has been appointed Lieutenant-Governor of the Province of Ontario.

WANTED.
AN ASSISTANT CLERGYMAN
FOR ST. MATTHEW'S QUEBEC,
FROM AUGUST 6th. Address:
Rev. Chas. Hamilton,
QUEBEC.

Family Reading.

TARES AND WHEAT.

Standing together, side by side,
Tares and wheat in the master's field,
Each with its shining blade of green,
Each with the grain in its silken shield.
The wheat was sowed by the master's hand,
The seed was good, and sowed with care;
But while men slept in the Summer night
An enemy came and scattered tares.
Side by side, in the cheerful sun,
Each refreshed by the soft'ning shower,
Alike they wave in the balmy breeze,
And bend their heads in the evening hour.
Waiting together till harvest time,
Tares and wheat in the master's field,
The reaper comes, with his sickle keen,
And each to his shining blade must yield.
"Cast forth the tares, in the fire to burn,"
But saith the master in accents sweet,
"Into my barns, with thanksgiving and joy,
Gather my beautiful golden wheat."
Ah, thus in our Master's harvest field
The wheat and the tares grew side by side;
He sendeth His sun, He sendeth His rain,
Blessings He scattereth far and wide.
At last He sendeth His reaper forth,
His reaper Death, with his sickle keen,
And he gathers the beautiful golden wheat
And the worthless tares that grow between.
O patient soul, in the harvest field,
Wait, oh, wait till the Master come;
He knoweth His wheat from the enemy's tare,
His own will He bear to His harvest home.

OUR NEW NEIGHBOR.

CHAPTER IX.

"Now, don't say you are not surprised; I'm sure you must be!" so Miss Harcourt addressed herself to Mrs. Darrent. "But the fact is, my boys were out this evening. I felt a little lonely, and went out for a stroll. My feet carried me here—it is a charming corner, you know—and seeing you look so very cosy, I could not resist the inclination to join you. Some people have the knack of making themselves comfortable."

Whatever Eleanor Darrent's private feelings might be, she was bound to answer this speech politely. Miss Harcourt was asked whether she would prefer the drawing-room to the lawn; and upon her pronouncing enthusiastically in favor of the latter, a chair and footstool were provided for her, and she began to talk about the current topics of the hour.

Leaving generalities, she proceeded presently, in the tone and manner which Mrs. Darrent always disliked—to her fine instinct they favored of the artificial—to make comments, lively and full of admiration, upon everything about her.

"One gardener? Did you say you had only one? He must be a miracle. I wish I could achieve anything like this perfection of neatness. But they say you help in the garden yourselves. Ah! yes; you have a taste for flowers—a charming taste! And you live in the open air. My boy, Sidney—by-the-by, I have never thanked you for your kindness to him. You have taken it for granted? Yes! I was sure you would! You are of those to whom kind acts are their own reward. But, as I was saying, Sidney came home the other day frantic—yes, really, I don't exaggerate—frantic

with pleasure about a certain supper on your lawn. Nothing would suit him, but I must have our dinner carried out of doors. I gave in to his whim, but he was not satisfied. He said—it was not polite of him, was it?—that Melbury Lodge and Forest House could not bear comparison."

"No one but a child would think of comparing them," said John Darrent, who, in Miss Harcourt's company was always a little more blunt than usual; and his wife explained, courteously, "They are in such different styles."

"Oh!" said Miss Harcourt, "I never dreamt of pitting them one against the other—I was only repeating what the boy said. We cannot expect thought, you know, in creatures of that age. By-the-by, what a delightful time all these young people are having! We ought to be grateful to Mr. James Darrent—I am sure I am—for playing the tutor so kindly. Sidney says he has picked up more of natural science in the course of their few rambles than he did from all the expensive courses of lectures he attended in town. As for Sibyl, she is quite enthusiastic, dear child!"

She paused, and John Darrent, who felt himself bound to keep the ball rolling, remarked, sententiously, that observation often teaches more than books.

"Yes, that is true. But then the faculty of observation must be cultivated. This is what your brother is doing for our young people. Is it true, by-the-by—one cannot help feeling interested in such a man—that he was educated for the medical profession?"

"Perfectly true; he took his degree before he went abroad."

"And did he ever practice in London?"

"For a short time only. The life did not suit him. He gave it up."

There was that in John Darrent's way of answering these questions, which would have betrayed to a less acute person than Miss Harcourt that he did not care to pursue the subject further.

She was silent, and there came into her face an expression unusual to her. It was as though some strong inward emotion, rising suddenly to the surface, were breaking through the mask of real reserve and artificial frankness, which was all the world ever saw of Caroline Harcourt. When she spoke again, her face was pale, and her voice was low and very earnest.

"You think me curious," she said; "that is natural; but it is not the case—indeed it is not. The real fact is that I heard something strange a few days ago about your brother, and ever since, I have been trying to speak to him. I am told that, as a medical man, he came in contact once, with one in whom I am interested—a woman—a beautiful woman."

Now, John Darrent was endowed with a sense of mental rectitude not common in natures so highly sympathetic. Nothing, it is probable, ever caused him so keen an emotion of regret, even remorse, as one of those discoveries, made by most men from time to time—for our friends are always surprising us—that, by acting on a superficially-formed opinion he had passed an incorrect and uncharitable judgement upon his neighbor. Hence he was in the custom of holding in abeyance his opinions with regard to those about him, and was always ready to be instructed by those flashes of revelation, which, bringing to the surface qualities held in reserve, show us character; if, that is to say, our eyes are open; for over blind prejudice not the keenest sunray has any enlightening power.

But the wisest of us have our pet aversions, and these, as all the world knows, have a misleading effect upon the mind. The artificial in man or woman grated on every sensibility. It jarred him; it set his teeth on edge, like the scraping of iron. Caroline Harcourt had a thousand artificialities, and he had long since put her down as a woman who, by continual pandering to the world, had destroyed her truer self,

and outlived any capability of deep feeling.

But her faltering words that evening, her changed expression, her sudden earnestness, seemed to indicate possession of the powers he had, with undue haste, denied her.

John Darrent, as, moved with a new sympathy, he turned to his visitor, blamed himself for his sweeping condemnation.

The immediate effect was a complete change in his manner, from cold politeness to friendly interest.

He said, "It is no secret that my brother James practised in London, Miss Harcourt. He witnessed many painful scenes. Had he persevered, I believe he would have gone mad; whether the scene to which you refer was among them—"

"Oh!" interrupted Caroline, clasping her hands; "if I knew! if I could only speak to him! But I never have an opportunity; he is always surrounded; and," casting down her eyes, "to bring the sad subject into general conversation would be more than I could do. It would kill me."

John Darrent said, "I can understand your feeling. Our sorrows look more ghastly than they need in the light of the indifference of others. However, there is no reason you should not speak to my brother quietly; he is coming in presently. If you go into my study, I will send him to you there; that is the best plan. My study," smiling, "is a sacred place; there will be no fear of interruption from the young ones."

"How kind you are!" murmured Caroline Harcourt. And John Darrent once more detecting, or suspecting, the artificial in her tone, and feeling impatient, rose from his seat, observed that, James and the children were late, and strolled to the gate to watch for them. Mrs. Darrent, meantime, conducted their visitor to the library, where, shortly after, the traveller, looking not a little perplexed, joined her.

As it has already been hinted, James Darrent was perfectly well aware of the identity of Adeline Rosebay with the lovely and unfortunate Mrs. Cockburn, who, after the death of her husband, during his trial for fraudulent bankruptcy, and mal-appropriation of trust-moneys, had disappeared from society. He met her first, when, as a young girl of seventeen, she was being thrust into the marriage which had turned out so disastrously; he met her for the second time in the streets of London, staring with horror in her face, at a news-sheet, which, amongst other items of intelligence, bore, in large type, the words, "Death of Cockburn, the banker, in prison."

When she turned white and sick with horror, and reeled like one stricken, he, with gentle decision, took her by the arm, and (for they were in a crowded part of London) hailed a conveyance, and went with her to her home. She was not without friends, and, when he called to inquire for her on the following day, he was told that a doctor was in attendance, and that she was in a high fever, which it was feared would end fatally.

He had then taken his passage for South Africa, and, deeply interested as he felt, he knew he could do nothing. As a fact, he did not see the bankrupt's widow again; he did not even hear of her until the day when his niece Maggie introduced him to Mrs. Rosebay.

His surprise, as may be imagined, was great; his sense of relief was still greater; for the two visions of the brilliant girl, and the heart-broken agonized woman, had, throughout his three years of wandering, haunted him with a terrible persistence, for which he could not account.

To no one, not even his brother, had James Darrent confided the secret that he had ever known Adeline Rosebay before. It was her will to live unknown; he would respect it.

(To be continued.)

WHERE WERE YOU?

Where were you last Sunday? "At home not feeling very well." Did you ever close up your store, and, by way of explanation, stick up a notice, "Detained at home by headache?" and why not, pray?

"Visitors came in, and I could not leave them." Ah! Would you continue in your service a young man who should offer you a like excuse from staying away from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why you did not go to his sanctuary more, will you look him in the face and say, "Oh! we had company."

"It looked like rain; indeed, it had begun to sprinkle." Did it? Had it? Would the prospect have kept you away from market or store? Indeed, have you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect Church members from the rain on Sunday?

"I went to hear the Rev. D. Boanerges." And so the Athenians of Paul's time are not dead yet, but some still who spend their time in nothing else but either to tell or hear some new thing? Is this what the houses of God are for? Is this to make "them gates of heaven?"

"I had an engagement that prevented me from attending." You had? And on God's day you were immersed in business? Have you had advices that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday!

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to his love, with a positive disrelish for his society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with him.

TRUST IN GOD.

The only being in the universe who is absolutely trustworthy is God. Not anything or everything else can be relied on to support the soul in those hours when it most needs support. Not riches, for they "shall certainly make to themselves wings and fly away," and "he that trusteth in his riches shall fall." Not our own strength, for that "is perfect weakness." Not our own righteousness, for the woes denounced against such as trusted in themselves that they were righteous, prove that it is untrustworthy. Nor are earthly friends always to be relied on. "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders." And if they were thoroughly faithful and willing, they have not the power to help us in the hour of greatest need. Nor is our own wisdom sufficient for our support and guidance. Hence the command—"Trust in the Lord with all thy heart, and lean not unto thine own understanding." How precious and abundant are His promises to protect and bless those who trust in Him! "They that put their trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." It is such trust that enables us to commit ourselves and our dearest interests to the unwearied love of our heavenly Father, knowing that He will care for us, and, according to His promise, make all things work together for good to them that love Him. This trust brings peace and hope and strength to the soul amid the severest vicissitudes of life; so that whether we are tried with pain or bereavement, or beset with temptation, we shall still be able to rest in the everlasting arms of Him who careth for us.

WHAT IS TO BECOME OF OUR YOUNG PEOPLE!

When vacant churches are looking out for a minister, what point, among others, is uppermost in their minds? Is it not that some one shall be called who can attract the young people? And further, is it not a complaint that is not infrequently made against a conscientious and faithful pastor, "The young people don't seem to be interested in him?" That will in all probability be made the entering wedge to his dismissal. Who are these "young people?" Why, in the majority of cases, they are children of members of the church. To whom, under God, are they primarily responsible? To their parents? Of course, will be the prompt answer. Who is responsible for their religious training and culture? Why, their parents. Is not the Bible very explicit on that subject? But, as a matter of fact, it is well known that many, very many parents are "very guilty" in this matter. Are they authorized to expect a blessing upon their children when they fail to do what God requires them to do? Is not the principle, "If I regard iniquity in my heart, the Lord will not hear me," as applicable to this as to all other departments of Christian duty? Reducing the subject down to its last analysis, what is the requirement that parents really make of pastors? Why, that they shall cure their defects; that they shall do a work which God says parents must do. The question, then, "Will this or that minister attract the young people?" is a question that has no right to exist. What, then, is to become of our young people? Why, they must be cared for as the Bible directs. Parents and churches must get back to Bible principles on this subject. Parents should feel that they are to blame if their children do not love the church, and walk in the ways of truth and godliness. Take them with you to church from their infancy. Teach them the truths of our holy religion. Pray with and for them. Let parents do their duty, and the question, "What is to become of our young people?" will be satisfactorily answered.

Our gray hairs have not long to wait for our passing bell.

CLEANING IVORY.—Ivory that has been spotted, or has grown yellow, can be made as clear and fresh as new by rubbing with fine sand-paper, and then polishing with finely powdered pumice stone.

Children's Department.

FREDDIE AND THE CHERRY-TREE.

Freddie saw some fine, ripe cherries, Hanging on a cherry-tree, And he said, "You pretty cherries, Will you not come down to me?"

"Thank you kindly," said a cherry, "We would rather stay up here; If we ventured down this morning, You would eat us up, I fear."

One, the finest of the cherries, Dangled from a slender twig; "You are beautiful," said Freddie; "Red, and ripe, and, oh, how big!"

"Catch me," said the cherry, "catch me, Little master, if you can." "I would catch you soon," said Freddie, "If were a grown-up man."

Freddie jumped, and tried to reach it; Standing high upon his toes; But the cherry bobbed about, And laughed and tickled Freddie's nose.

"Never mind," said little Freddie, "I shall have it when it's right;" But a blackbird whistled boldly, "I shall eat them all to-night."

DILIGENCE REWARDED.

Long ago a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction denied to him. His master chid him for his dulness, and all his own efforts could not raise him from the lowest place on the form. But, nothing daunted, he procure the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only *dux* of that division, but the pride of Harrow. That boy, whose career began with this fit of energetic application—you may see his statue in St. Paul's cathedral to-morrow; for he lived to be the greatest Oriental scholar of modern Europe, and most of you have heard the name of Sir William Jones.

What do you like next to yourself? asks an exchange. A gauze under shirt from White's, 65 King Street, west. Every size in stock at White's, the shirt man.

"I WILL NOT."

"I will not," said a little boy stoutly, as I passed along. His tone struck me. "What wont you do?" I stopped and asked.

"That boy wants me to 'make believe' something to my mother, and I wont," he said, in the same stout tone.

The little boy is on the right road. That is just one of the places to say "wont." I hope he will stick to it. "Wont" is not a pretty word for children, but it is the right one when asked to deceive.

THE HEAVENLY DOVE.

There is a gentle voice that speaks To every little child, That whispers in his little heart In accents sweet and mild.

It is the Holy One of God, That speaks his soul within, That leads him on to all things good, And keeps him back from sin.

And he must heed that still, small voice, Nor tempt it to depart— That Spirit, great and wonderful, That whispers in his heart.

He must be firm, and good, and true, Must strive, and watch, and pray; For sin indulged will surely drive That Holy Dove away.

ROMANCE OF HOUSE CLEANING.

"Is she coming to visit you," said Eric Hale, with a slight grimace, "at an impering, fine lady, with the useless white hands, and the shallow little society laugh? Oh, Aunt Della, pack my portmanteau, and let me be off on a last-riding tour, until Flora Lee's visit comes to an end."

Mrs. Dove looked a little disappointed. To confess the truth, she had especially arranged this visit with reference to her nephew, Eric. "He's a fine young fellow," she said to herself, with a true feminine diplomacy, "with an excellent pariah, and fine prospects—and it's high time he was as tied in life with a wife, and I think Flora Lee would suit him—exactly."

And here was the young man himself up-setting this charming little castle in the air, without the least scruple of conscience, like a modern inconcealst that he was.

"Well, Eric," said Mrs. Dove, despairingly, "I'll write to her not to come. Of course, I don't want to put you out, just when you're so busy; too, with that course of lectures on the 'Book of Revelation—but I really think Flora would make the house lively."

"She's a deal too artificial to suit me," said Eric Hale. "Ask her to come in June, when I shall be off to Omaha and Nevada on that synod business. But as for a visitor, I should much prefer little Polly Peppercorn's big wax doll, with the silky black hair and the staring black eyes, that open and shut by machinery."

So Mrs. Dove, choking back the tears of disappointment (for she had been nursing this pet scheme for a long while,) sat down and wrote to her friend Miss Lee postponing the proposed sojourn at Cedarbough Farm until roses should be in bloom, and strawberries beginning to ripen.

"Adonijah," she said to the hired man, "take this letter to the post office."

"Yes, 'um," said Adonijah, and he put it into his pocket and forgot all about it.

It was a dismal rainy morning in April, the yellow jonquils beaten to the ground, the very wild violets shutting up their eyes as if in unmitigated disgust at the unpromising state of the weather. Overhead, racks of gray clouds seeded across the heavens, and the little sheet of silver lakelet under the hill was dotted and dimpled all over with the falling rain, as if pierced with a thousand tiny javelins.

"It's no use trying," said Mrs. Dove, plaintively, "the fates have conspired against me."

The carpets were up, the pails of white-wash stood in the middle of the parlour floor, and Mrs. Dove herself, with her grey curls tied up in a yellow damask pocket handkerchief, which her greatuncle had brought from China half a century ago, sat cowering on the lower ledge of a step ladder. For Betsy, her help had fallen down the cellar stairs and broken her leg, and Mulroney, the charwoman, had sent a message that her eldest son had broken out "wid the mailes, sure—speckled all over like a sh-wer of red pepper—an' sorry a bit of cleanin' could she undertake until the week's over."

"And these three days of all others," sighed Mrs. Dove, "when Eric exchanged pulpits with Mr. Washburn! And he so dislikes house-cleaning; and—"

"Dear me, Mrs. Dove, what is the matter?" Mrs. Dove started to her feet with a little scream—for there, exactly as if she had been rained down out of the gray, uncompromising zenith, stood Flora Lee herself in a trim, brown travelling dress, with a neat little hand-bag, a gossamer waterproof, and a silk umbrella.

"Why, Flora!" cried she, "how came you here?"

"By train, of course," said Miss Lee, and I walked from the station."

"I wrote to you not to come," said Mrs. Dove, in consternation.

"But I never received any such letter," said Miss Lee. "Shall I go away again?"

"No, you darling, you shall do nothing of the sort," said Mrs. Dove, enthusiastically. "It was only because we were house-cleaning."

"I am not afraid of house-cleaning," said Flora. "I see how it is," with a comprehensive glance around the scene of confusion, and I am going to help you through with it."

"You?" said Mrs. Dove.

"Yes, I!" said Flora. "Why not? Just lend me one of Betsy's old dresses. Where is Betsy, by the way?"

"Her father has just carried her home in the waggon," said Mrs. Dove. "She has broken her leg."

"And your charwoman?"

"Oh, dear! oh, dear!" said Mrs. Dove. "She's got a visitation of the measles, or small-pox, or some horrid disease, in her family. And my nephew, Eric, is to be gone for three days; and I made sure I could finish the house-cleaning while he was absent."

"And you will," said Flora, cheerfully.

"How can we?"

"Oh, you shall see!" nodded Miss Lee. And depressed though she was, Mrs. Dove began to feel the mercury rise in her mental thermometer at once.

And Flora Lee arrayed herself in one of Betsy's cast-off calicoes, tied her rippled brown tresses up in a cambric sweeping-cap and went vigorously to work with a scrubbing brush while Mrs. Dove bent her attention to the window-glass, and Adonijah, with more zeal than discretion, splashed whitewash over the floor and himself with laudable impartiality.

"Wal," said Adonijah, afterward, "I never did see no cricket work spryer than that city young lady. By gracious, she beats Betsy all hollow at it. And she's got such an up and down pretty way of doing things, too, I declare, I could'n't take my eyes off her all the time I was a white-washing."

Mrs. Dove, however, unused to the severe exertions incident upon house-cleaning time, went to bed with a sick-headache in the middle of the afternoon.

"Never mind, Mrs. Dove," said Flora; "I'll get tea, and I'll make some of those cream waffles and a shortcake for Mr. Dove, and you shall see how nice I can fry."

"Indeed, indeed, I don't know what I should do without you, Flora!" said Mrs. Dove frequently.

But, as it happened, Mr. Daniel Dove was unexpectedly detained on business at Whiskills, the neighbouring town, and instead of him, who should walk debonairly into the sitting room, flinging down his carpet bag, but Eric Hale himself, just as the rainy dusk closed in, and the delicious odor of frying oysters and Mocha coffee filled the house.

"Hello!" said Eric. "So you're cleaning house—eh Betsy?"

"Yes, sir," a demure voice responded from the kitchen.

"And where's my aunt?"

"She has retired with a sick headache."

"The natural consequence of cleaning house I suppose," said Eric Hale with a shrug of his shoulder. "Dear old aunt Della! why couldn't she be contented to leave things as they were? Tell her, Betsy, that Washburn has concluded not to exchange until next week, and that, now I'm in the midst of the melee, I'll lend a hand with this business to-morrow."

"Yes, sir."

"And Betsy—"

"Sir?"

"When did you learn to make such delicious coffee? Bring me a cup at once. I'm ready to drop with weariness and it is like a dream of Arabia."

And Flora Lee, with the flapping edge of her sun bonnet concealing the amusing dimples around her mouth, brought in the oysters and coffee, flanked by a pile of feather-light waffles.

"I declare, Betsy," cried the Reverend Eric, facetiously. "If you were a trifle younger and prettier, I'd marry you myself, to make sure of coffee and waffles like this every night."

"Would you, sir?" said the *soi-disant* Betsy.

"And we would make a compact, Betsy," merrily went on the young clergyman, "as he helped himself to butter, 'to finish the house cleaning to-morrow, and save Aunt Della the worry and work of it.'"

"Yes, sir," said Betsy. "But, please, sir, it's all done excepting the tacking down of the carpets."

"Who did it?"

"I, sir, please, and Mrs. Dove and Adonijah. And please, sir, I'm going to finish it myself to-morrow; and please, sir," flinging back her bonnet and disclosing a coronal of bronze-brown braids, a pair of very rosy cheeks and eyes of sparkling, hazel and mischief, "I'm not Betsy at all, but Flora Lee, entirely at your service."

The Reverend Eric Hale started with round-eyed surprise, not unmingled with dismay.

"Miss Lee!" repeated he.

"Exactly," nodded the young lady.

"Did you make the coffee?"

"I did."

"And fry these brown-jacket oysters, and stir up these waffles?"

"No one else, Mr. Hale."

"And scrub those rooms?" glancing round.

"Yes, sir; and dusted the cornices, and washed the window-glass, and took down all the picture-frames, and put the lace curtains to soak, besides other items too numerous to mention," mischievously added Flora, rather enjoying the discomfiture of the young clergyman.

"Miss Lee," said Eric, "I beg your pardon."

"What for, Mr. Hale?"

"For always regarding you as the most useless and ornamental of creatures. I recant. I own that you are equal to any emergency."

And when, later in the evening, Mrs. Dove crept out, she found her nephew and Flora Lee playing chess together by the fire, in the most amicable manner imaginable.

"It's all right," said Mrs. Dove to herself.

It was all right. And Mrs. Eric Hale won her frank, unconventional husband, not through the medium of a dress, or jewels, or waltzes, or flower shows, but through the grim realities of cleaning house.

"I wanted a genuine helpmate," says the Reverend Eric, "and I have got one."

Church Directory.

St. James' Cathedral.—Corner King East and Church Streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. E. Rainford and Rev. E. 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. G. DeBarrea, incumbent.

Trinity.—Corner King East street and Erin street. 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 and 4th Sundays of each month) and 11 a. m. and 7 p. m. Rev. J. D. Cayley, M. A., Rector.

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

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

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

St. Peter's.—Corner Carleton and Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. 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. Anne'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 Broadbalt and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. Langry, M. A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, 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. Barnabas.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. J. 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 and 12 a. m., and 4 and 7 p. m. Daily services. Holy Communion after Mass. Rev. R. Harrison, M. A., Incumbent, 28 Lunley street.

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

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

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. W. Spina, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. and 7 p. m.

St. Mary's.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingles, Incumbent.

Trinity College Chapel.—Sunday services, 10 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boyd, M. A.

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