

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JUNE 30, 1881.

[No. 26.]

\$50,000 to Loan in Large or Small Sums: lowest rates.

ROBERT SCARTH SMELLIE,
Barrister, Solicitor, Conveyancer, &c. Office,
Marshall's Buildings,
49 KING STREET WEST,
TORONTO, Canada.

WILLIAM G. STORM, R. C. A.,
Architect & Civil Engineer

Has had large experience in DESIGNING and
CONSTRUCTING CHURCHES AND SCHOOL
HOUSES, as well as in General Building.

Plans and Specifications of every kind carefully
and accurately prepared.
OFFICE:—18 & 19 Union Loan Buildings,
TORONTO STREET, TORONTO.

ATKINSON & ARDAGH,

Barristers, Attorneys, & Solicitors,
MONEY TO LEND ON FIRST-CLASS SECURITY.
Investments Carefully Made.
CONVEYANCERS, &c.

OFFICE:—No. 2 York Chambers, Toronto
STREET, TORONTO.
W. P. ATKINSON. HENRY H. ARDAGH.

WADSWORTH & UNWIN,

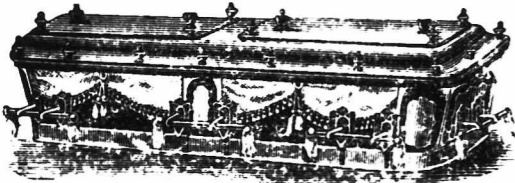
PROVINCIAL LAND SURVEYORS,
Draughtsmen & Valuers.]

52 ADELAIDE ST. EAST, TORONTO.
V. B. WADSWORTH. R. M. BONFELLOW.
CHAS. UNWIN. V. SANKEY.

PRIVATE INDIVIDUALS wishing

to secure GOOD LOANS for sums of \$100
to \$200, at 8 0/0 to 10 0/0 interest on Farm and
Village property, please communicate with

G. S. HALLEN,
Solicitor and Notary Public,
Huntsville, Ont.



ASK YOUR UNDERTAKER FOR

the Celebrated ASKINS' PATENT
METALIC & GLASS BURIAL CASE,

Air-tight, Water-tight, absolutely indestructible.

Handsomely trimmed on the inside with fine
Cashmere, silk and satin, which shows through
the glass sides, giving this casket a fine appear-
ance. Highly recommended by the medical
profession in tropical and contagious diseases.

For Sale everywhere. Manufactured only by
The Ontario Glass Burial Case Co.,
RIDGETOWN, ONTARIO.

HENRY WALTON,

MERCHANT TAILOR,
39 King Street West,
TORONTO, Ont.

Special attention to Clergymen.

To Architects and Builders.

WHITE PRESSED BRICKS, Plain

and Moulded, by the New Edinburgh
Brick Works, adopted by the Architects-in-Chief
of the Canadian and American Governments, for
interior and exterior of Public Buildings.

Terra Cotta in Red & White

MADE BY THE
**Clark Terra Cotta Company, of Glen
Falls, N. Y.**

Send for Designs.

Orders now Received.

T. M. CLARK,
OTTAWA.

HOUSEKEEPER. A LADY desires
the position of HOUSEKEEPER has had great
experience, and can furnish the most satisfactory
references. Address B. R.
Box 388, Windsor, Ont.

H. C. HARDY & SON,
No. 10 Wall St., New York.

Transact a general Banking & Brokerage business

HENRY C. HARDY	FREDERICK HARDY
Mem. N.Y. Stock Ex'ge.	Mem. N.Y. Stock Ex'ge.
Produce	Produce
Mining Stk	Mining Stk
Cotton	Cotton

Securities bought and sold at the New York
Stock Exchange in person, for cash and on mar-
gin. Interest allowed on deposits.

STUDENTS

Should bear in mind the LIBERAL
DISCOUNT given by

R. J. Hunter

To all Students attending College
here and procure their summer outfit
at his first-class Establishment.

R. J. HUNTER,

MERCHANT TAILOR, &c.,
Cor. King & Church Sts., Toronto.

SOLE AGENT AT TORONTO for

JULIUS KING'S PATENT

SPEX. SPEX.

Suit any sight without hurting the eyes.

RYRIE,

THE JEWELER,
113, YONGE STREET, TORONTO.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,

(A few doors west of the old stand.)

Office:—At 65 King St. West.

G. P. SHARPE

JACKSON RAE,

General Financial and Investment Agent. Muni-
cipal or other Bonds or Stocks bought and sold.
Loans on Mortgage or other securities effected.
Advances on Stocks, Merchandise or Commercial
paper negotiated.

Is agent for International Ocean Marine Insur-
ance Company (Limited), and is prepared to in-
sure merchandise inwards or outwards; also
cattle shipments (including the mortality risk),
at current rates. P. O. Box 1526. Office 319 Notre
Dame Street, Montreal.

MARBLE WORKS.

CHARLES WATSON

Manufacturer of
MONUMENTS, MANTELS, TABLE TOPS,
PLUMBER'S SLABS, &c.

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

30 Adelaide St. West.

Neither the Syndicate, the Scott Act, or the
Irish question causes half the sensational com-
plaint that is caused by the popularity of **Bur-
dock Blood Bitters.** This great remedy is
marvellous in its success in curing Chronic
disease when other medicines have failed. It is
the best Blood Purifying Tonic and Liver In-
vigorator known. A specific for all diseases of the
Blood, Liver and Kidneys. Sample Bottles 10
cents.

Just Published.

A FAREWELL SERMON.

PREACHED

In the Chapel of Trinity College, Toronto.

BY

Rev. GEORGE WHITAKER, M.A.

Provost of Trinity College.

Price 10 cents, mailed free.

BOWSELL & HUTCHISON,

76 KING STREET EAST,
Toronto.

ESTABLISHED 1842.

GEORGE HARCOURT AND SON,

MERCHANT TAILORS,

AND

—Robe Makers.

COLLEGE CAPS AND GOWNS.

SURPLICES, STOLLES, BANDS,

and Academics of every description.

OUR CLERICAL COLLARS

Give perfect satisfaction. Try them?

65 King Street East,

TORONTO.

The Standard Cookery Books.

Which far surpasses all others, and of which the
aggregate sale has exceeded One Million Copies.

Just ready. Improved and Enlarged Edition,
strongly bound, price \$2.00.

MRS. BEATON'S BOOK OF

HOUSEHOLD MANAGEMENT,
Comprising every kind of Information on
Domestic Economy and Cookery. This work
contains 1,350 Pages, 4,000 Recipes and Instruc-
tions, 1,000 Engravings, and New Coloured
Cookery plates.

As a Wedding Gift, Birthday Book, or Presen-
tation Volume at any Period of the Year, or upon
any Anniversary whatever, Mrs. Beaton's "House-
hold Management" is entitled to the very first
place. In half-calf binding, price Half-a-Guinea,
the Book will last a life-time, and save money
every day.

CLOUGHIER BROTHERS,
BOOKSELLERS,
25 KING STREET WEST,
TORONTO.

FRECKLES.

ABEL'S FRECKLE LOTION

will remove and prevent FRECKLES
and TAN, will cure Pimples on the Face in
one week. No colouring or paint used in
the manufacture of **Abel's Freckle Lo-
tion.** It is free from all impurities, such as
Lead, Chalk, &c. It will make a grey
complexion clear and beautiful. One trial
will convince the most sceptical. If your
druggist does not keep it, send to

J. DILWORTH, Chemist,
168 King-street East, TORONTO.
Sent free on receipt of one dollar.

H. J. MATTHEWS & Bro.

93 YONGE STREET, TORONTO.

Gilders & Art Dealers,

Pier and Mantle Mirrors,

Picture Frames,

Engravings, Paintings, &c.

Mary had some ORALINE;

Her teeth were white as snow,

And everywhere that Mary went

That ORALINE had to go.

Mr. Callender's Compound Dentifrice

Did make them whiter still;

So friends dispel your prejudice

And try it, 'tis for sale

BY ALL DRUGGISTS.

Domestic Sewing Machines.

A. W. BRAIN.

SOLE AGENT.

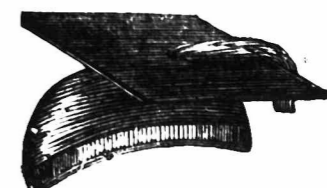
All kinds of Sewing Machines Repaired.

Also Findings and parts for all sewing mach

7 Adelaide Street East, Toronto

Each Machine warranted for 5 yrs

Domestic Paper Fashions for Sale.



B. & M. Saunders,

Robe Makers, &c.,

—HAVE REMOVED TO—

94 KING ST, WEST,

Nearly Opposite Old Stand.

JUST ARRIVED

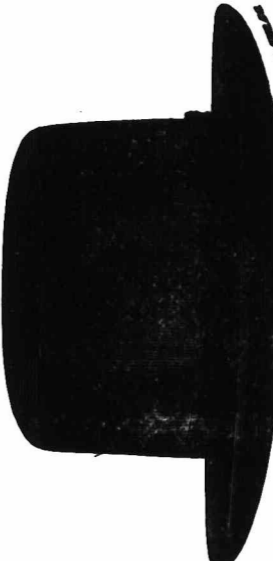
M. A. & B. A. ROBES,

Q. C. & BAR ROBES,

TRIN. COLL. & UNIV. ROBES,

ACADEMICAL CAPS, Patent

Rubber Corners.



CLERICAL HATS,

In Straw, Leghorns, Brazil, Felt, and Silk.

Price low. Discount to Clergymen.

& D. DINEEN, Hatters,
corner Line and Yocum Sts., TORONTO.

GZOWSKI AND BUCHAN,

50, King Street East, Toronto,

BANKERS & STOCK BROKERS.

American and Sterling Exchange, American
Currency, etc., bought and sold. Stocks, Bonds
and Debentures bought and sold on commission.
C. S. GZOWSKI, JR. EWING BUCHAN.

ESTABLISHED 1856.

P. BURNS,

—WHOLESALE AND RETAIL DEALER IN—

COAL AND WOOD.

BEST QUALITIES

Pittston and Scranton Soft

Coal, Blossburg and

Lump Lehigh.

Delivered to any part of the City, or by Box Cars
to any Railway Station in Ontario, at

LOWEST RATES.

Orders left at Offices, cor. Bathurst and Front
Street wharf, and 51 King Street east, will receive
prompt attention.

TELEPHONE COMMUNICATION BETWEEN ALL
OFFICES.

OAK HALL.

FOR THE BENEFIT OF CLERGY AND LAITY VISITING TORONTO.

Clothing, Clothing, Clothing.

Our stock of fine Ready-made Clothing is the largest and best in Canada.



FINE BLACK BROAD CLOTH SUITS.
FINE WORSTED SUITS.
BLACK LUSTRE AND RUSSELL CORD COATS.
BLACK SERGE SUITS.
LINEN LUSTRE DUSTERS.

A full assortment of BOYS AND CHILDREN CLOTHING constantly in stock.

Our prices for clothing will be found very low. We will be pleased to show anyone through our immense establishment, also to show our goods and quote prices regardless whether they intend purchasing or not.

REMEMBER THE ADDRESS

OAK HALL,
N^o 115, 117, 119, 121,
KING STREET EAST,
TORONTO.

DOMINION ORGANS AND PIANOS.

ESTABLISHED 1871.

The Largest and Most Complete Factory

In the Dominion---140 x 100.

Highest Honors ever awarded to any Maker in the World.

Medal and Diploma at Centennial, 1876. Medal and Diploma at Sydney, Australia, 1877. Gold Medal at Provincial Exhibition, Toronto, 1878. Highest Award at Industrial Exhibition, Toronto, 1879.

WE ARE NOW MANUFACTURING

SQUARE & UPRIGHT PIANOS,
The Best in the Market.

CORRESPONDENCE SOLICITED. SEND FOR ILLUSTRATED CATALOGUE, MAILED FREE. SPECIAL TERMS TO CHURCHES.

ADDRESS:—
McSPADDEN & RITCHIE, General Agents,
64, KING STREET WEST, TORONTO

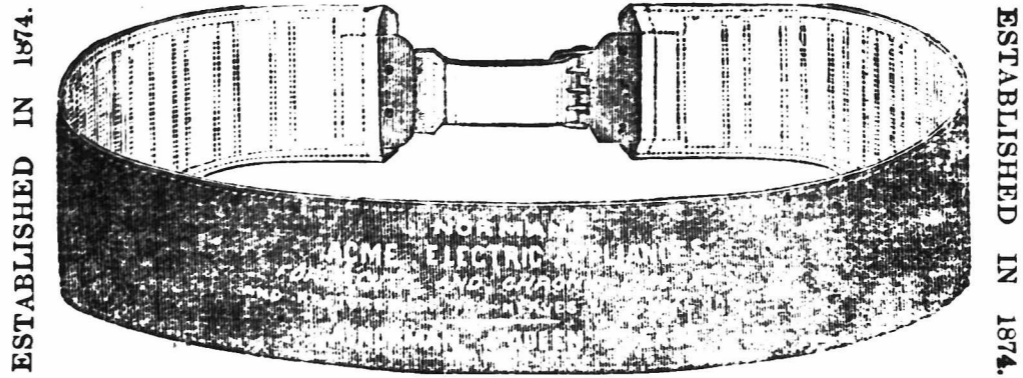


REMOVAL.
W. WHARIN,
Watchmaker & Jeweller.
ESTABLISHED 1854.

Begs to announce that he has REMOVED FROM 23 KING STREET WEST, Where he has been for the past eleven years, to his new and commodious premises.

Marshall's Buildings, 47 King St. West,

Where he hopes to see all his old customers and to attract by his always on hand a large and varied assortment of watches, jewelry, and other articles, to merit a share of public patronage.



NORMAN'S Celebrated ELECTRO-CURATIVE APPLIANCES.

Relieve and cure Spinal Complaints, General and Nervous Debility, Rheumatism, Gout, Nervousness, Liver, Kidney, Lung, Throat and Chest Complaints, Neuralgia, Bronchitis, Incipient Paralysis, Asthma, Sciatica, Sprains, Consumption, Sleepless ness, Colds, Indigestion.

Ask for Norman's Electric Belts, and you will be safe against imposition, for they will do their work well, and are cheap at any price.

TESTIMONIALS.

Mr. Norman, Toronto, January 25th 1878,
Dear Sir,—I have much pleasure in certifying that your Electric Belts, Baths, &c., were found most efficacious in my family, after the prescriptions of some of our local medical advisers had been persistently tried in vain. ALEX. S. MACRAE.

A. Norman, Esq., Waterville, N. B.
Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, C. L. TILLY.

Mr. Norman, Dalkeith, Ontario.
Dear Sir,—I am pleased with the belt I got from you, and wish you would send circulars to the following addresses. Yours truly, N. M.

Mr. A. Norman, Belgrave, Ontario.
Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of knee-caps and two pair of insoles. Enclosed amount \$21. Please send them by mail. Yours truly, JAS. PEAREN.

Numbers of such testimonials can be seen at my office, proving that they are doing a good work, and worthy the attention of all sufferers. Circulars free. No charge for consultation.

BATHS.

I have entirely refitted my establishment with marble and other baths, which are now the best in the city. Electric, sulphur and vapor baths, and hot and cold baths always ready. Ladies and gentlemen, whether invalids or not, will find these baths toning, strengthening, cleansing, enlivening, cheering and comforting. Come and try them.

A. NORMAN, 4 Queen Street East, Toronto.

N.B.—Trusses for Rupture, best in America, and Electric Batteries always on hand at reasonable prices.

TEA! T! TEA!

OUR ANIMAL TEA "ALPHABET."

By Our Own Poets

A lligator, beetle, porcupine, whale,
B obolink, panther, dragonfly, snail.
C rocodile, monkey, buffalo, hare,
D romedary, leopard, mud-turtle, bear.
E lephant, badger, pelican, ox,
F lying fish, reindeer, anaconda, fox,
G uinea pig, dolphin, antelope, goose,
H umming bird, weasel, pickerel, moose,
I bex, rhinoceros, owl, kangaroo,
J ackal, opossum, toad, cockatoo,
K ingsfisher, peacock, ant-eater, bat,
L izard, ichneumon, honey bee, rat,
M ockingbird, camel, grasshopper, mouse
N ightingale, spider, cuttlefish, grouse,
O celot, pheasant, wolverine, auk,
P eriwinkle, ermine, katydid, hawk,
Q uail, hippopotamus, armadillo, moth,
R attlesnake, lion, woodpecker, sloth,
S alamander, goldfinch, angleworm, dog,
T iger, flamingo, scorpion, frog,
U nicorn, ostrich, nautilus, mole,
V iper, gorilla, basilisk, sole,
W hipoorwill, beaver, centipede, fawn
X antho, canary, polliwog, swan,
Y ellowhammer, eagle, hyena, lark,
Z ebra, chameleon, butterfly, shark,

Grant Grant's Tea above the mark!

OUR TEA "ACROSTIC."

By Another Of Our Poets.

We need not trouble "he" or "she"
A bout our richest, rarest Tea,
L ook where you will it is the best
T hat ever "man" or "maid" refreshed,
E nquire the truth, and then, we say,
R emain convinced, we beg and pray.

G reat in TEAS of every kind
R ich in BOOKS to store the mind,
A mid the toil of business, din,
N ever idle "out or in"
T o please whoever—"brings the tin!"

Choice Black Tea	50c. per lb. net.
" Mixed "	60c. "
" Young Hyson	60c. "
" Japan	60c. "
Ex. Choice Bl'k Tea	80c. "
" Mixed	80c. "
" Gunpowder	80c. "
Extra Mysore Hyson	80c. "

B O O K S.

We have a stock of 5,000 volumes, and to any buyer of 3lbs Tea, we give a HANDSOME VOLUME. To COUNTRY BUYERS we send 12lbs. as sample, carriage paid for cash, to any part of Canada.

The Finest FRENCH COFFEE at 30c.

WINES AND LIQUORS of the oldest and most Superfine Brands.

We are WHOLESALE as well as RETAIL GROCERS; and make a specialty of SUGAR, SPICES, CANNED MEAT, PRESERVES, in fact Groceries of every description, and possess a high class stock Second to none in Toronto. Try us.

WALTER GRANT,
188 to 140 York Street,
TORONTO, CANADA.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 449.
Office, No. 11 York Chambers, Toronto St., Toronto.

Alex. S. Macrae, M.S.A., (of London, England),
BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

July 3...THIRD SUNDAY AFTER TRINITY:
Morning...1 Samuel 2 to v. 27. Acts 10, v. 21.
Evening...1 Samuel 3; or 1 to v. 19. 2 St. John.

10...FOURTH SUNDAY AFTER TRINITY:
Morning...1 Samuel 12. Acts 15, v. 30 to 16, 16.
Evening...1 Samuel 13; or Ruth 1. St. Matt. 4.
(verse 23, to 5, 13.)

17...FIFTH SUNDAY AFTER TRINITY:
Morning...1 Samuel 15 to v. 21. Acts 20 to v. 17.
Evening...1 Samuel 16; or 17. St. Matt. 8, v. 18.

24...SIXTH SUNDAY AFTER TRINITY:
Morning...2 Samuel 1. Acts 21.
Evening...2 Samuel 12 to 21; or 18. St. Matt.

27...SAINT JAMES, Apostle and Martyr: 12, v. 22.
2 Kings 1 to v. 16. St. Luke 9, v. 51 to 57.
Athenasian Creed to be used.

Jeremiah 26, v. 8 to 16. St. Matthew 13 to v. 21.

31...SEVENTH SUNDAY AFTER TRINITY:
Morning...1 Chronicles 21. Romans 1.
Evening...1 Chronicles 22; or 28 to v. 21.
St. Matthew 16 to verse 21.

THURSDAY, JUNE 30, 1881.

ENGLAND has paid £15,000 as an indemnity Fortune Bay outrages.

The Queen is said to be one of the keenest of the critics of the new "Revision." It is fully believed that the "Revision" will have to be revised, to some considerable extent.

The death is announced of Mr. Henry Jenkins, who was excluded from the Holy Communion by the Rev. Flavel Cook, then Vicar of Christ Church, Clifton, and which led to the protracted suit of Jenkins v. Cook, in which the plaintiff was successful.

A great blank in the ranks of Biblical scholars has been made by the death of the Rev. C. J. Elliott, Vicar of Winkfield, Berks, and Honorary Canon of Christ Church, Oxford. He was well known to be a man of considerable theological learning and an excellent Hebrew scholar; and therefore was selected as one of the Company for the Revision of the Old Testament.

A recent number of *The Guardian* has the following:—Cranmer seems to fall lower upon every fresh revelation from State papers and despatches, and the only conclusion we can come to is that it was such an article of faith that a Protestant must be a good man, that his immediate followers really could not see the meaning of actions and words. Dean Hook's Biography of him shocked much traditional veneration for him, and yet that showed the influence of our old belief in his having all perfections except courage; whereas, we are now obliged to see him not the unwilling but the ready tool of all Henry's iniquities, and certainly showing no hesitation in abetting his cruelties.

On the Sunday after Ascension, the Bishop of Gibraltar held a confirmation at Barcelona—fourteen were confirmed.

The Winchester Diocesan Conference has been postponed for twelve months on account of the health of the bishop.

The Rector of Ravensthorpe, Normanton, has had a cistern made of galvanized iron two yards long by a yard and a-half wide, and three feet four inches deep, in which he adopts adult baptism by immersion.

The second reading of the Bill to enable clergymen to sit in the House of Commons, moved by Sir G. Goldney, was negatived by 110 to 101. Mr. Beresford Hope and Col. Makins were the foremost leaders of the opposition.

The Rev. T. P. Hughes has communicated some valuable information respecting his Afghan mission. Cabul and Candahar are still inaccessible, but he is anxious it should be borne in mind that Peshawar, which is his headquarters, and where he hopes to build a church, is an Afghan town, although within the British boundaries. He has succeeded in establishing friendly relations with the natives. He says the religion of the Sikhs was originally a sort of Reformation of Hinduism, dating from the same period as our own European Reformation of Christianity. Its principles were broadly "equality in race, equality in creed, and equality in religious hopes—principles of course, destructive to the idea of caste. The founder, Nanak, is reported to have said, "There is no Hindu and no Mussulman."

At a "recognition" service at Grantham, Mr. Arnold Thomas, Secretary of the Gloucester and Hereford Congregational Union, said that "whenever there was any real prosperity in Christ's Church, there was a spirit of dependence upon the Unseen. . . . He could understand that those who had any real love for Christ, and real faith in Him, might easily feel that there was something very wonderful, very beautiful, and very attractive, in being brought, though it might be in a mysterious manner—though it might be, and no doubt it was, a manner which they did not at all understand—in being brought into intimate relationship with One so high, and so dear to them. Well, he did think that they, as Congregationalists, must have something corresponding to that Real Presence. They would never attract people if they did not. There must be an appeal to the Mysterious. Men wanted to feel that heaven was brought near to them; and unless they brought heaven down to them—unless they brought them into intimate relations with that which was unseen and eternal, they would never do a great deal—they would never have true life in their church. There was an infinite distance between the Church when this was realized, and the church when this was not realized. . . . If people felt when they were coming to the chapel, that they were not coming merely to meet with each other, but that they were really coming to the sacred and glorious presence of their Lord, what a difference it would make!"

The King of the Sandwich Islands has visited Calcutta. Finding the heat oppressive, he embarked for Europe.

The rector of St. Mary, Aldermary, the Rev. L. B. White, one of the Secretaries of the "Religious Tract Society," now preaches in his surplice.

Intelligence has been received from the Bishop of Prætoria. Letters dated last December have reached England at the same time as letters of May 7th. The late war in the Diocese has grievously crippled the Church's work. Missions to the Kafirs, which had been established, have had to be suspended. The clergy have only been able to minister to the few who have been shut up with them in their beleaguered homes. The Bishop, closely confined to Prætoria, has been unable to prosecute his customary visitation tours. It is a great comfort, however, to know that there are no signs of faintheartedness; notwithstanding the altered circumstances and the attendant dangers, bishops and clergy are firmly at their posts. The Bishop writes:—"My own course is plain, (unless driven out, which I do not expect,) to hold on till the Church is firmly established, wherever the door is open to her. Where this is the case it will be my first duty to ascertain. Please do your utmost to get for the Diocese men and money, and I will labour on in my Master's work." The Bishop also tells of property in the Transvaal being much depreciated by the war; and of the almost famine prices of necessaries. As a consequence, the local reserves of the Church will be much lessened, and increased help is earnestly sought from home.

THIRD SUNDAY AFTER TRINITY.

AT this time there are two subjects specially brought to our notice by the Church. One is the Christian grace of humility; and the other, the sufferings and afflictions through which the Christian has to pass. We look to our elder brethren in the faith for examples of steadfastness and patience in the Christian course, and we are taught that the same afflictions were accomplished in them, as those to which the Christian man is now called; so that their example is of the greatest value to ourselves. With some shades of difference we are substantially placed in the same circumstances with those who now rest from their labours. We inhabit as they did, a world of sin and sorrow, with hearts prone to yield to the one, and to repine against the other. We are surrounded by incessant temptations, exposed to vigilant enemies, allured by sense, indisposed to act by faith, ready to prefer present advantage to future recompense. We need, as they needed, reconciliation through the atonement, the renewing influence of the Holy Spirit, the grace of the Sacraments, the guardianship of Christ, the victory over the world, and the patient allegiance which is faithful unto death. And for one consolation we may remember that we possess the same assurances with them of the certainty of attaining all these enduring blessings. All the strength, the courage, the holy resolution they exhibited, we require, and are invited to receive at the hand of God. No

single promise connected with the victory over sin, death, and the world, has been repealed. The promises still live in the records of the Church, like beacon lights to direct the feet of the wanderer through the wilderness of time. The position of our elder brethren in the faith, to whom St. Peter refers in the Epistle for the day, is therefore of unspeakable value to ourselves. It assists our efforts to learn the efficacy of the strength of the great Captain of our salvation, in the actual result of their lot, who once confided in His name. They were once like ourselves, worldly, inconsistent, weak; but united to Him, in His Sacraments, they became possessors of a Divine nature. They adopted the cause of truth and righteousness as their own. They linked their sympathies and their lot with their Master. They estimated the things of time by the standard which he had erected, and they were borne away from the decisions of His Law, by no current of human opinion, nor by the costliness of any present sacrifice. They lived for eternity, and consecrated all for God's glory. The love of Christ constrained them, and they thus judged that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again. And their patient expectation was not cut off. They had peace in life, hope in death, and at last they entered into rest. The similarity of the circumstances in which we are placed may well console and strengthen us, when we trace the footsteps of our fellow-combatants, and learn the history of their conflicts. They went through the same difficulties, and endured the same fatigues. The sword was ever in their hands, and they expected rest, not on earth, but after they had passed the boundaries of time. They were militant on earth till their last sigh was drawn. They cast their eyes towards the future glory, threw themselves afresh into the battle, and fought their way against their Spiritual foes. And He who upheld their faith and patience is the same yesterday, to-day, and for ever.

THE CONVOCATION OF CANTERBURY.

(Continued.)

THE question of the propriety of Convocation dealing with the Oaths Bill seemed to be regarded in various lights. On the one hand, there was a feeling expressed by many individuals, that, on such a matter, the Convocation, as representatives of the clergy, ought to express some opinion. But others were inclined to doubt whether this action was desirable. While it is regarded as impossible to consider it a breach of privilege to discuss what had been put forth as a project of law; yet, on the other hand, Convocation as an estate of the Realm, is not a mere assembly of citizens. It was therefore considered by some to be more dignified to abstain from discussing a Bill now before the House of Commons, and from anticipating by suggestion, the action of the Bishops when it reaches the House of Lords. It is thought that no practical result would come from the resolution adopted; and that with so much else it was as Canon Gregory suggested, rather a waste of time.

The Lower House gave itself to an interesting discussion on Cathedral Reform. There was a plea on behalf of Cathedrals for being let alone, and allowed to develop freely in various ways, as the activity now so general in the Church might seem

to lead. Some protests were made against a rigid imposition of residence on all canons; and a scheme was brought forward to combine permanent residence in some with short occasional residence in others. There was also an argument on behalf of the parochial clergy against the limitation of privilege, as to the obligations of residence, to those engaged in academical work. Convocation seemed generally to accept the chief points which Church opinion elsewhere has suggested, and which it is expected the commission will recommend—the preservation or creation of the Greater Chapter, under distinct subordination to the Bishop; the general obligation of residence, and the apportionment of some diocesan duties to some or all of the canons; and the maintenance in respect of government and patronage, of the Lesser Chapter of Residentiaries, with considerable right of imitation and action on the part of the Dean. A proposal was made to include the Minor Canons, who are strictly the "Ministers" of the Cathedral, in the Greater Chapter; but this after an interesting discussion was negatived. Upon the whole, there seems to be a considerable agreement of opinion on the subject of Cathedral Reform, which may suffice to provide a basis for legislation.

It is generally felt the recent session of Convocation has brought forward and put in train a number of matters of considerable importance to the prosperity of the Church.

THE COMING ARCHDEACON.

THE return of Archdeacon Whitaker to England, and the death of Archdeacon Palmer, leaves the archdeaconry of York, or Toronto (for they are only two names for the same office) vacant; and a city contemporary, has not hesitated to try to coerce the appointment, by announcing that it is forgone and settled that the Rev. S. Boddy, Rector of St. Peter's, Toronto, will be (if he has not already been) appointed. Now we have no personal objection to Mr. Boddy, he is a kind, courteous, respectable clergyman, who attends with moderate diligence to his parochial duties, and who by carefully looking after them, has secured for himself a larger share of this world's goods, than falls to the lot of most of his brethren. But we do protest against the insolence of thus telling the Bishop beforehand what he is expected to do; if he would not incur the wrath of the faction in Toronto, that claims the right to control his Lordship's actions. We have felt all along, that the appointment of a successor to Archdeacon Whitaker, is a matter of very grave concern to this diocese, and especially to the country parishes and missions, but we felt too, that we might safely leave the matter to his Lordship's practical and unpartizan judgment; and so did not intend to write a word about it; but this attempt to prejudice and coerce, obliges us to vindicate his Lordship's right to appoint the best man he can find to assist him in the work of the diocese.

Without reference to the wishes, or the prejudice of this party or of that, we have (as we have said) no objections to Mr. Boddy on any personal grounds, and we should not have thought of discussing his fitness for the office, had not his friends dragged his name before the public, and tried to force his appointment, but having done this, we feel constrained, in the interest of the Church, to say that we do not think the appointment would be a wise or satisfactory one.

The Archdeacon in olden times was the governor of the Deacons, who amongst other duties, of a

more spiritual character, took charge of the temporal affairs of the Church. He therefore became the financial agent and representative of the clergy, whose salaries he paid, and in some sense controlled. This feature of the office still survives to a certain extent in the functions that are traditionally assigned to the Archdeacon, and it is very important that it should be revived and put into practical operation. It is a disgrace to the Church of England in Toronto diocese, that with all the high sounding titles she retains, she should be so ill equipped as she is for practical efficiency in the field.

We were told authoritatively some time ago, that the bishop was obliged to ordain men, and send them down to country missions and parishes, to make the best bargain they could, and to try to live on whatever pittance they could obtain. This we hold to be unpardonable, while we have two Archdeacons, and any number of Rural Deans, whose special duty it should be to visit vacant parishes and missions, and make all these financial arrangements before the new missionary arrives; and we were glad to see in the report on the proposed duties of Archdeacons, &c., introduced into the Provincial Synod last year, that the periodical visitation of parishes, and the supervision of their finances should be one of the prominent duties of the Archdeacon.

Now we fear very much that Mr. Boddy is not qualified for this and the other duties of the office, in as far at least as they relate to country parishes and missions. In the first place, he has had no experience of the hardships of country or mission life. He is, theologically, out of sympathy with, and has not the confidence of, at least three-fourths of the clergy of this diocese, and they would regard his appointment, not as a help but as a hinderance. Then his bodily infirmity, it seems to us, disqualifies him for the active discharge of what ought to be the duties of the office. We hope that the days of shams are at an end, and that nobody will be appointed to any office hereafter, for any other reason than that he is, in the judgment of the appointee, better qualified than anybody else, for the discharge of the duties to which he is called.

IN MEMORIAM.

THE funeral of the late Rev. John Carroll, took place on Tuesday, the 14th instant, at Christ Church, Gananoque, where for twenty-seven years he had been ministering.

Messrs. D. F. Jones, M.P., and T. B. Richardson, churchwardens, and J. Ormiston and Dr. Merrick, made all the necessary arrangements. The coffin was tastefully decorated with floral crosses and flowers by Mrs. Jones and other ladies. The church was filled to overflowing with sorrowing parishioners; many were from Leeds and Lansdowne. The children of the public schools also attended. Fourteen clergymen from various places took part in the service. The Rev. T. B. Carey, of St. Paul's church, Kingston, and the clergy, preceding the body, read the opening sentences; the Rev. Wm. Lewin, of Prescott, read Psalms xxxix. and xci; the Rev. H. Auston, of Lyn, the beautiful lesson from 1 Corinthians xv.; and the Rev. J. W. Burke, of Belleville, gave an appropriate address. Hymns Ancient and Modern Nos. 170 and 375 were impressively sung by the choir and clergy, Miss Skinner presiding at the organ. The procession then formed to the cemetery (about three miles distant), where the Rev. T. Bousfield closed the service.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

MARRIAGE DISPENSATIONS.

LII. There is another scandal, akin to that of the old Indulgences, still prevalent in the Roman Church, namely, that of dispensations for marriages within the prohibited degrees, which are very much more numerous than in the Church of England, including not only first, second, and third cousins, but also "spiritual affinities" created by sponsorship at baptisms. Nevertheless, dispensations are to be had for marriage with a brother's widow, with a wife's sister, or between an uncle and niece; though in Leviticus xviii. 12-14, the marriage of a nephew and aunt is declared incestuous, and there is no difference in principle between the two cases. (Andre, "Droit Canon," s. v. "Empêchements.") Practically, some of these dispensations mean simply the payment of certain fees by persons rich and influential enough to get the matter expedited for them. Now here is a very grave scandal. Either marriages of these kinds are permissible by God's law, or they are not. That is a fairly arguable matter. But if they be permissible and expedient, the Roman Church has no right to set up toll-bars and block the way against those who desire to contract them, unless they undertake an expensive process meant to bring gain into the coffers of the Datary. Contrariwise, if such unions be forbidden or inexpedient, then to relax a moral and religious prohibition is an indefensible abuse, a playing fast-and-loose with holy things which cannot be too severely condemned. And, accordingly, Scipio de' Ricci, Bishop of Pistoia and Prato, denounced the whole system in 1780 as *una infame bottega*, "a shameful traffic."

* Even this union is sometimes permitted, and there is a case of a marriage of a nephew and aunt in the Portuguese Royal family in 1777.

The practical use of keeping up this system in the modern Roman Church is this: Bishops in their dioceses are the ordinary ministers through whom such dispensations as are gratis are issued. Their faculties for doing this last only five years, and have to be periodically renewed. By depriving any bishop of this power, all the laity of his diocese are roused against him, because they are prevented from contracting marriages, and all the clergy too, because they lose the bridal fees, and accordingly his submission to Rome in any emergency can be secured by a turn of this screw, as Bishop Hefele of Rottenburg learnt not long ago to his cost.

ROMAN UNTRUSTWORTHINESS.

LIII. The next valid reason (and especially for the unlearned) against joining the modern Church of Rome, is the entire disregard for truth exhibited in its polemics, in its claims, its cults, relics, legends, and even its very office-books. This is, in fact, that peculiarity of its practical system which brings it most definitely into collision with the Word of God. Not only can the Christian religion have no claim whatever on our acceptance unless it be true, but the moral tone of the Bible is throughout one, indivisible, and clear, on the hatefulness of all falsehood in God's sight. The law given on Sinai, "Thou shalt not bear false witness," is echoed again and again through the sacred writings down to the last book in the canon. So Job rebukes his friends: "Will ye speak wickedly for God, and talk deceitfully for Him?" (Job xiii. 7). So the Wise Man speaks: "The Lord doth hate . . . a false witness that speaketh lies" (Prov. vi. 16-19); and again, "Lying lips are an abomination to the Lord" (Prov. xii. 21). So the Lord Himself spake by His prophet: "And of these shall be taken up a curse . . . because they have spoken lying words in My Name, which I have not commanded them" (Jer. xxix. 22, 23). So the Apostle counsels his flock, "Wherefore, putting away lying, speak every man truth with his neighbour" (Eph. iv. 25); so the beloved disciple in the Apocalypse warns us that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. xxi. 8); and that "whosoever loveth and maketh a lie" is

left outside the gates of the heavenly city, along with sorcerers, murderers, idolaters, and the like. (Rev. xxii. 15.)

Nevertheless, the Roman Church which "professes to worship Him Who has said, I am the Truth," is honey-combed through and through with accumulated falsehood: and things have come to this pass, that no statement whatever, however precise and circumstantial; no reference to authorities, however seemingly frank and clear, to be found in a Roman controversial book, or to be heard from the lips of a living controversialist, can be taken on trust; nor accepted, indeed, without rigorous search and verification. The thing may be true, but there is not so much as a presumption in favour of its proving so when tested. The degree of guilt varies, no doubt, from deliberate and conscious falsehood with fraudulent intent, down through reckless disregard as to whether the thing be true or false, to mere overpowering bias causing misrepresentation; but truth, pure and simple, is almost never to be found, and the whole truth, in no case whatever.

PROOFS OF THE CHARGE.

LIV. And now to offer a few proofs in support of so heavy an accusation. The process began early:—

a. In A.D. 419, a Council of the whole African Church was held at Carthage, and Faustinus, Bishop of Potenza, who was legate of the Pope there, tendered in proof of the Pope's right to hear appeals from foreign Churches certain canons of the local Synod of Sardica, held in 317, and not received either in Eastern or Southern Christendom, as if they were canons of the General Council of Nicea in 325, and universally binding. The Council had a search made in the archives of Alexandria, Antioch, and Constantinople, of course vainly, save that authentic copies of the Nicene Canons were sent to it; whereupon it rejected the Sardican Canons, had the Nicene Canons read and affirmed, and wrote to the Pope, complaining of the attempted fraud, and told him that nothing should make them tolerate such insolent conduct on his part. This letter was signed, amongst others, by the illustrious St. Augustine. Nevertheless, the same use was made of them by Pope Leo the Great only thirty years later, when the record of the matter was still fresh; and yet a third time by Felix III., to coerce Acacius of Constantinople.

b. The Roman legates at the Council of Chalcedon in 451, produced a forged copy of the Nicene Canons, containing, in the Sixth Canon, the words, "The Roman See has always had the Primacy," which were promptly repudiated by the Council.

c. It is matter of history, recorded by St. Jerome, that the Emperor Constantine the Great was baptized on his death-bed in Nicomedia, an Asiatic city, by Eusebius, its bishop. Nevertheless, a fable was invented in the fifth century that this emperor was a leper, and was healed of his disease at Rome by means of baptism administered to him there by Pope Sylvester, in gratitude for which he made over to the Popes all right of sovereignty over Rome itself, and much adjacent territory (the famous so called Donation of Constantine); and this falsehood, invented for a political purpose, which it effectually served, holds its place still in the Roman Breviary, and is read by every priest on December 31st each year.

d. In the year 754 Pope Stephen III. forged a letter in the name of the Apostle St. Peter, and sent it to Pippin, King of France, calling on him to come to the defence of the Pope and the city of Rome against the Lombards; which he accordingly did, and bestowed on the Pontiff a great territory, containing more than twenty cities, the first beginning of the temporal power. Fleury, in recording this event, describes it as "an artifice without parallel before or since in Church history." ("Hist. Eccl." ix. 354.) That is how the Pope first became a king, and a very creditable story it is.

e. In the middle of the ninth century came the greatest of all the forgeries, the famous "False Decretals," that is, a collection of about a hundred

formal official letters and decrees of a number of early Popes and Councils, on points of doctrine and discipline, all intended to augment the Papal authority; which were fabricated in Western Gaul about 815, and were eagerly seized on by Pope Nicolas I., an ambitious and perfectly unscrupulous pontiff (858-867), to aid in revolutionizing the Church, as he, in fact, largely succeeded in doing. Here are a few specimens of the sort of thing with which they teem.

"Not even amongst the Apostles was there equality, but one was set over all."

"The Head of the Church is the Roman Church."

"The Church of Rome, by a unique privilege, has the right of opening and shutting the gates of Heaven for whom she will."

It is usually alleged by Roman controversialists that the Popes had nothing to do with inventing these forgeries, and that the worst with which they are chargeable was having, like everybody else, accepted them as genuine in an uncritical age, especially as they did but codify and register what was actually believed much earlier. These pleas are untenable; for the very simple reason that the Popes have always had what no one else had, full means of ascertaining the facts by referring to the Roman archives. But Pope Nicolas I. solemnly and publicly lied on this head to some of the Frankish bishops, assuring them that the Roman Church had long preserved all these documents with honour in her archives, and that every writing of a Pope is binding on the whole Church, knowing, as he did, that not one of the forgeries was or ever had been laid up in those archives. (Mansi, "Concil." xv. 695.) Not only so, but though the forgeries have been now known as such for more than three centuries, and are admitted by Cardinals Baronius ("Ann." A.D. 865, sect. 8) and Bellarmine ("De Pontif. Rom." ii. 11), the two greatest of Ultramontain writers, nay, by Pope Pius VI. himself, who in 1789 said they ought to be burned ("Letter to Four German Metropolitans," quoted by F. Gratry); yet they are still wrought into the whole texture of the Roman canon law, which is very largely made up of them; they are quoted as genuine in Liguori's "Moral Theology," i. 114, the chief text-book on its subject in the Roman Church, to prove Papal infallibility; and they have been inserted as genuine several times in the Breviary itself at the last revision, by those two very cardinals just named, who knew the truth; as on January 16, where Pope Marcellus I. is represented as having written to the Bishop of the province of Antioch to the effect that Rome in the Head of Church, and that no council can lawfully be held without leave of the Roman Pontiff.

f. Baronius has also falsified the Roman Martyrology, by inventing statements that various early bishops, whose mere names stand in the old editions, were consecrated and given missions to different Churches by St. Peter from Rome, so as to make Rome appear the Mother Church of these places. And he has altered the date of St. Denis of Paris by two hundred years with this same view.

CHURCH PRINCIPLES.

THE IMPERATIVE DUTY OF THE CLERGY TO INSTRUCT THEIR FLOCKS.

From the Bishop of Niagara's Charge.

HAVING dwelt forcibly on the Apostolic origin of the English Church, his Lordship preceeded:—I feel, my clerical brethren, that the arguments I have brought forward regarding the foundation, growth, preservation and reformation of our Church, ought to be known to all our people young and old. And how are they to learn them, unless they are taught them? And who are to teach them but ourselves? Verily, I believe that we are guilty in regard to this matter.

Other bodies of Christians around us are not so much afraid of teaching their principles as we have been in times past. A clerical friend sent me some weeks ago clippings containing "an appeal

from the Baptist Publication Society," and also from a Presbyterian newspaper. The Baptist Publication Society's appeal is to the following effect: "We do not make any appeal merely to secure your patronage for the Publication Society, however desirable we may and do consider that patronage to be. Our appeal is on behalf of principles, which, we believe, to be more important than any society of persons. We desire to see those principles maintained, and the next generation so rooted and grounded in them so that nothing can ever move them from the truth. We regard the Sabbath School as affording a grand opportunity for the cultivation and instruction of both young and old, which we must improve to the fullest possible extent, in order that there may be growth and strength in every Baptist Sabbath School and Church. It will not do for us to assume that the children cannot be taught the doctrine. We must remember that the hope of the Church lies in the good, thorough work of the present, in order that the youth of to-day may be fitted to be the strong pillars in our Lord's Church of the future."

See how these fundamental doctrines crop out in the lessons of every quarter, and consider how necessary it is for them to be understood and thoroughly taught. Our churches (*i. e.* congregations) are sometimes disaffected by apparently trivial causes. If the teaching work of these churches had been done in an efficient manner such results might have been impossible. We need to have a reason for our faith, and we need to be able to give the reason when it is called for. This condition is not attainable by the use of lesson materials, which either ignores or prevents the truth, as we hold it. We not abate any effort for the conversion of souls; but with that we need to round out the Christian character of our people. Training gives strength, and we shall fail to do our duty if we neglect the training of the young." These brethren, are weighty and wise words; and are as applicable to the teaching our distinctive principles to our people, young and old, as they are to the teaching of the distinctive principles of the Baptists. Let, then, every clergyman, every Sunday School teacher, every parent and sponsor lay them to heart. Again at a Presbyterian Sabbath School Conference held a few months ago, within the bound of this Diocese, resolutions on this subject were unanimously adopted, from which the following are extracts: "This Conference is convinced that in the Sabbath School a place should be given and every opportunity should be embraced which is presented by the course of lessons studied, and the use of the Shorter Catechism, for instructing our young people, both as regards doctrine and our form of government; and the Conference is satisfied, from the reports that have been received, that the teaching of these principles is not omitted and would express their judgment that yet more should be given them."

Then again, I learned lately that the Rev. Dr. Vincent, a Methodist minister, of New York, at a Sunday school convention of several denominations recently held in Toronto, said that "the children in Sabbath schools should be taught their distinctive principles, in order that they might be able to contend against the arguments of other religious bodies; for that he had found when they had no distinctive convictions they were waverers and wanderers, acknowledging no denominational allegiance." Again, an able writer in the *Canadian Independent* says: "Let us endeavour to break up this spirit of rampart independency. In order to win victories we must adopt for our watchwords 'Organization, Order, Co-operation.' We must sacrifice self-will for Christ's kingdom. We must, too, make more of our Church order. Prominent men, both ministers and laymen, amongst us have sometimes boasted that they were 'not denominationalists.' Now, while bigotry is abominable, there is a spurious liberality which is mischievous. To say that I am 'not a denominationalist' sometimes means 'I don't care whether I am a Congregationalist, or a Methodist, or a Presbyterian.' Churches wholly of such materials would soon become extinct as such. We have no right to remain separate, unless we can give a reason for our existence as a separate body." My brethren, we know that other bodies around us are acting on these principles, and I do not blame them for so

doing. If they believe that they are right they are, in my opinion, bound to do so. Are we then alone through a wretched timidity, or a nervous dread of being called exclusive or narrow-minded, to allow our children to grow up in utter ignorance of our distinctive principles, of our grand history, of our "Apostolic Succession" and our double witness against the false doctrines, the heresies and schism of Rome on the one hand, and the false doctrines, errors and schism of modern denominations on the other hand? I trust not. Faithfulness to what we consider to be the truth demands a very different course from us.

TO CORRESPONDENTS.—We have to hold over a quantity of correspondence, and some Diocesan Intelligence.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

At the session of Synod which met on the 21st inst., the Bishop delivered the following address:—

I am grateful to Almighty God for the permission once more to meet you on the occasion of the annual gathering of the Synod of this diocese. The past year has not been marked by any great local events in our church, our duties have been plain and continuous. We have been seeking rather to hold the ground we possess, rather than to extend our operations, still the year's work is one that I believe we may look back on with some degree of satisfaction, and for which we should heartily thank our Heavenly Father, while taking courage for the future. By the mercy of God, I have been enabled to repeat my diocesan visitations without being hindered from keeping a single engagement, either by the accident of travel or by personal disability, and I am able also to report that health and general well-being pervaded the districts into which my duties carried me. I wish I could add that with the better times enjoyed by church members generally, our clergy had a fair prospect of better remuneration for their services. I have to remark with keen regret that there is not a proper recognition of the fact, that the stipends offered by the several congregations to the pastors do not, as a rule, reach the sum laid down by the Synod as the minimum justly required. The balance in the Synod Treasury, reported at the last meeting of the Executive Committee, cannot fail to be most gratifying to us all. It shows, on the one hand, a most active spirit of Christian benevolence on the part of the Church generally, and a careful administration on the part of our executive officers; and I must be permitted to single out for special thanks our inestimable Treasurer C. J. Brydges, Esq.

In such cases it is better for two of the congregations to combine, and receive alternate services from one pastor, than to continue the present unsatisfactory, changeful mode of procedure. Just now the tie between pastor and people is frequently too hastily formed and too lightly severed. The vital question, then, still before the Church in this Diocese, is that of self-support. There is, however, in this particular, considerable difference between town and country. Citizens live close together, and numbers or wealth, or both, effect that which is impossible in a poor and scattered community. Congregations containing within themselves either of the advantages can build churches and parsonages, maintain clergy and teachers and surround themselves with the privileges and even the luxuries of Church life; but in the country, especially in the lumber districts, it is not so. If they are to have the ministrations of the Church at all, they must have a certain measure of pecuniary help from the town and cities.

We have, according to last year's report, eighty parishes and missions in the diocese, of which just now four (St. Armand, West, Hemmingford, Huntingdon, and Chelsea) are vacant. Eleven are in the city of Montreal, sixty-nine in country parts. All in the city, save two, and twenty-one in the country, are self-sustaining. Eight still enjoy S. P. G. grants, and five rank on the Clergy Trust Fund. Of our city churches all but four are in poor districts. All but St. Thomas' church are without endowment, and five of the number, I grieve to say, are heavily encumbered with debt. Yet upon these must come the weight of our missionary work in the proportion year by year in which our venerable S. P. G. leaves us to ourselves—of the self-sustaining country churches we cannot expect much. That they should ask nothing of us is a relief in itself. I would say, however, to them, as to the more wealthy churches, "If thou hast much,

give plenteously; if thou has little, do thy diligence gladly to give of that little: for so gathered thou thyself a good reward in the day of necessity." Of the fifty churches receiving aid, thirteen are served by privileged clergymen, that is, by ministers who from the S. P. G. or Clergy Trust Fund have grants secured to them for life. I have here to say, with some pain, that when I have been looking over the statistics of the diocese, it has seemed to me that in some cases the Church members are wanting in liberality. Ought not congregations so assisted to make a right and wise provision for the future, so that when their day of necessity arises, that is, when they lose their present ministers, they shall not come upon their neighbour churches for support? The greater number of these places are able to do this, for our privileged missionaries are in the oldest and most advanced of our mission stations. But further, if for local or personal reasons, objection lies against the system of endowment, ought not then these same places to send every year a liberal and exceptional contribution to the Mission Fund or to our Sustentation Fund? Ought they to absorb the mission money as if Christianity were a selfish and not a benevolent thing, a business and not a religion? There are two funds in particular which should be ministered to whenever the Lord prospers us. I mean the Sustentation Fund and the Superannuation Fund. These must be built up, and specially claim our attention at the present moment when the depression of trade is passing away and a term of prosperity may, under God, be confidently looked for.

At the last meeting of the Provincial Synod an organization was formed for the promotion of mission work in the North-West and Algoma. We are deeply interested in this particular work; in the case of Algoma, the diocese was the creation of our own Provincial Synod, and in the case of the North-West it is filling up daily with our children and friends. I must, however, remind you, that enthusiasm, if it is to result in good work, permanently effective, should be guided by knowledge and discretion. We can, no doubt, take our part in the domestic mission work of the Canadian Church as well as support ourselves, if we are not carried away by mere impulse or love of change. It behoves us to understand what we are about. We have four separate interests appealing to our Christian benevolence, outside of the duty to the congregations to which we belong. 1. There is the Home or Diocesan Mission Work (about which I have just spoken at length) with its necessary attendant funds for superannuation—for the support of widows and orphans of the clergy, and for Church education. These have first to be provided for, as saith the Apostle, "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." True, this is spoken of things temporal, but the argument gains strength when applied to things eternal. 2. There is Algoma—this district in Western Canada was specially set apart by the Canadian Church in 1873, to be her peculiar mission field. We in Montreal have not done so very much on her behalf, that we should boast ourselves above our brethren; but I believe I only state a simple fact when I say that of the organized dioceses who were a party to the establishment of the See of Algoma, Montreal alone has kept faith year by year in the engagements made in behalf of the support of the clergy. I know that the engagements were so loosely made that the clergy dependent on their fulfilment had no claim in the case of failure; but it is on that very account that I remind you that you should give time and attention to the right understanding of an obligation, and not allow our brethren to suffer on account of heedlessness. This diocese has hitherto sent annually to Algoma since its establishment not less than \$1,350, the amount promised, as well as sundry gratuities over and above that amount. And then there is the North-West. In order that we may do our duty as well to Algoma as to the North-West, it is necessary that our local Board of Missions should be elected with understanding, and placed in regular communication with the Provincial Board. In this connection there occurred in the Provincial legislation what I take to be an oversight, no corresponding Board of Missions was asked for in Montreal as happened in the other dioceses. There seems to have been an impression that the Central Board being located in this city could act on behalf of this diocese; but this of course was a mistake, not only does the Central Board contain clergymen and laymen belonging to other jurisdictions, but your bishop has no place there, and the Board, as it now stands, assumes power to act in his diocese, independently of and above his control. This of course was never intended, and can be obviated by a right legislation at the present meeting of the Synod. And then again—there are foreign mission or missions to the heathen. The conduct and management of these will also belong to the Local Board, which I desire to see duly elected and organized. We have foreign work already on foot; all that remains is to bring it into its right place in our missionary economy, and to do our utmost for its

supp
Anx
shot
Chr
and
to
func
mus
inco
dish
ing
ther
ted.
all
a ba
cons
The
han
year
effo
few
alm
lect
task
leav
Pri
duti
to n
imm
thro
mad
alth
very
and
a re
enge
wor
deq
Mr.
to h
emo
priv
by h
pain
and
tage
McC
for
tion
The
nize
usef
begi
unal
form
W
of w
I ha
of \$
650
Mon
also
I ha
chur
recei
seven
been
Rev.
Dioc
appo
retir
in th
vices
early
alloy
a
Si
New
ing v
may
feel
deep
conti
of th
any
will
clerg
will
by th
of th
Br
after
Princ
the in
the
class
being
500

diligence
ered thou
sity." Of
are served
isters who
ave grants
say, with
g over the
ne that in
vanting in
d to make
that when
they lose
upon their
er number
privileged
vanced of
r local or
system of
es to send
tribution to
on Fund?
if Chris-
at thing, a
o funds in
whenever
tion Fund
st be built
ing away
be confi-

Synod an
of mission
are deeply
re case of
own Pro-
West it is
s. I must,
f it is to
should be
e can, no
n work of
rselves, if
or love of
at we are
pealing to
ity to the
ere is the
ch I have
attendant
f widows
ducation.
saith the
own, and
denied
rue, this
argument
ernal. 2.
Canada
hurch in
Montreal
half, that
ren; but
say that
ty to the
eal alone
nts made
now that
he clergy
the case
t that I
attention
and not
heedless-
ually to
\$1,350,
gratuities
re is the
ty as well
ary that
ted with
mication
ion there
take to
Missions
he other
pression
his city
of course
l Board
to other
ere, and
to act in
control.
can be
meeting
foreign
duct and
e Local
e organ-
all that
in our
; for its

support, both by our prayers and by our alms. Anxious, however, as I am that, as a Church, we should do our utmost to extend the knowledge of Christ, and certain as I am that as a body we ought and could do much more; still, I feel it to be my duty to direct this Synod, as administrator of diocesan funds, not to exceed the income at its disposal. We must not incur debt. We must not anticipate our income. It is bad to leave missions vacant, but it is dishonest to employ men without paying them according to stipulation, whether at home or abroad. Let then all estimates of liabilities be reasonably calculated, rather above than below the mark, and if after all precautions taken, we should find ourselves with a balance on the wrong side, let us not hesitate to consider our position and reorganize our affairs. The Theological College, which has been my right hand in all home mission work during the past two years, has been sustained chiefly by the self-denying efforts of some of the clergy and the liberality of a few of the laity. Our expenses have been kept at an almost nominal sum by the assistance of volunteer lecturers, who undertook and have performed the task of instructing in special branches of theology, leaving the general and comprehensive work to the Principal, whose unremitting attention to his varied duties, has been an unspeakable comfort and support to me, and to the young men under his charge, an immense advantage. An effort, chiefly in England, through the Rev. Ernest Houghton, has also been made towards raising an Endowment Fund, and although the sum of money actually in hand is not very large, it was given with expressions of kindness and goodwill which have greatly encouraged me, and a review of the correspondence in which he has been engaged on behalf of our College, and other details of work in the same connection, have conveyed to us a deep sense of the fidelity and painstaking with which Mr. Houghton has executed the commission entrusted to him by me. The commission carried with it no emoluments. On the contrary, it benefited by his private expenditure and the sympathy accorded to it by his personal friends. By his judicious advocacy and painstaking explanations of our needs as a diocese, and in relation especially to the educational advantages obtainable by the Theological College and McGill College, he has, in many instances, obtained for us more than money; he has gained that appreciation of our efforts which was wanted in order that our Theological College should rank amongst our recognized permanent Church Institutions. I believe the usefulness of our Diocesan Theological College is beginning to be very generally admitted, and a greater unanimity of feeling on the subject to exist, than in former years.

We have in our Diocesan College ten students of whom several are also students in arts at McGill. I have now further to say that since the last meeting of Synod I have visited 120 missions and stations. 650 persons have been confirmed. I have ordained of Montreal students three, of Lennoxville one. I have also admitted five deacons to the order of priesthood. I have formally opened with special services the new church in East Farnham, and consecrated the new church in New Glasgow. The clergyman has been received by license to the work of the Church, and several laymen. Two of our oldest missionaries have been called to their rest during the past year, the Rev. Thomas Johnson, appointed to serve in the Diocese of Quebec in 1819, and the Rev. Wm. Brethour, appointed in 1837. Mr. Johnson was placed on the retired list in 1852, when the S. P. G. made mention in their annual report of his faithful missionary services, leading a quiet healthful life in the scene of his early labours, our aged brother lived far beyond the allotted years of a man and died honoured and beloved by all around him.

Since our last meeting the Revised Version of the New Testament has been given to the English-speaking world. The Book comes to us without (what I may call and not be misunderstood) authority; but I feel that it ought to be received by the Church with deep respect, as the result of the united and long-continued labours of the greatest Christian scholars of the age. Some time will probably elapse before any requisition for its adoption in our public worship will be made. In the meantime, I trust that our clergy, especially, as the teachers of the Church body, will prepare themselves for the important question by the devout, careful, and long-continued study both of the old version and the new.

TORONTO.

BISHOP STRACHAN'S SCHOOL.—On last Thursday afternoon an *al fresco* fête was given by the Lady Principal and pupils of Bishop Strachan's School, the intention of which was to raise funds towards the erection of a chapel for the institution, the class-room, which now does duty for the chapel, being urgently needed for teaching purposes. From 5 o'clock till 8 o'clock p.m. the beautiful grounds

surrounding the school were filled with visitors, among whom were a large number of the clergy and their families, including the Rev. Mr. Mockridge, of Hamilton. At the south-west corner of the building several of the young ladies, clad in quaint dresses of the olden time, dispensed hospitality in the shape of strawberries, icecream, and cakes; while in another tent two fair merchants presided over the flower department, and by their bewitching arts coaxed the gentlemen present to invest in bouquets and buttonhole roses for the adornment of themselves and those to whom they were playing the role of cavaliers in attendance. The band of the Tenth Royals, under the leadership of Mr. Toulmin, played a good selection of music, and contributed greatly to the pleasure of the feast, which was in every way such a success as to cause regret that it was bounded by so short a limit of time. The experiment will probably be repeated after the summer vacation.

NIAGARA.

From Our Own Correspondent.

NORVAL AND STEWARTTOWN.—The Bishop of this diocese visited this mission on Wednesday the 8th inst., for the purpose of holding confirmations. He was driven by the Rev. G. B. Cooke of Georgetown to Stewarttown, where a afternoon service was held at 8 o'clock, and a class of seventeen well instructed candidates was presented by the incumbent, the Rev. R. S. Locke. A fine new organ was used for the first time on this occasion. The attendance was very good, especially for an afternoon service on a week day and during such a very busy season. Some of the oldest inhabitants say it is the largest confirmation and attendance that was ever known at such a time. The bishop and clergy were entertained after the service by Mr. and Mrs. John Murray.

In the evening the Bishop confirmed at Norval nine candidates, presented by the incumbent. The congregation here was unusually large. The Bishop at both places was listened to with marked attention, and all were pleased with his practical discourses.

GUELPH: St. George's.—On Sunday last at Matins the Bishop of Niagara admitted to the Order of Deacons the Rev. Alex. Allen, B.A., Trin. Col. Tor., who has been appointed Vice-Principal of the Collegiate School and curate of the Cathedral, Victoria, British Columbia. The sermon was preached by the father of the candidate, the Rev. T. W. Allen, M.A., rector of Cavan and Rural Dean, who took for his text 1 Cor. iv. 2 v., from which he delivered an eloquent discourse upon the responsibilities and consolations of the ministry. The preacher showed with graphic force that the Church received the truth direct from the hands of Christ and the Apostles as a sacred, invisible, immutable deposit for all generations, and like a faithful steward guards this trust, preserves it from adulteration, and ensures its transmission by maintaining an orderly succession of ministers instructed in the Word and doctrines of the Apostles, and pledged by vows to fidelity in teaching as guided by the Church "which is the pillar and ground of the truth." The newly ordained deacon read the Gospel with a clear, ringing voice, heard over this large Church, and he was highly complimented by the Bishop before the congregation upon his having passed a most honourable examination. At evening service the edifice was crowded, the pews and aisles being filled with a most devout congregation. The candidates for Confirmation, about sixty, among them being a number of male adults, were arranged in lines on each side of the noble chancel so that the apostolic rite was witnessed by the congregation with ease and without any of that excitement and disorder which sometimes mars this solemn service. The address of the Bishop was deeply impressive, and the two services from this admirable arrangement, the masterly exposition heard at the ordination service, the effecting sight of so many assuming their baptismal vows in the evening will not be forgotten by any who took part in these solemn rites. The rector, Canon Dixon, is highly esteemed and doing a noble work, as the hearty co-operation of his laity was a very marked feature.

HURON.

From Our Own Correspondent.

THE SYNOD assembled on the 21st instant. In the morning an ordination service was held, when the following candidates were presented:—E. L. Turquand, M. Turnbull, and H. Wylie, Huron College; G. B. Sage, Trinity College, Toronto; John Hale, B. G. Taylor, and C. J. A. Batstone, London, England; C. O'Meara, Toronto; A. W. Chapman, Boston, Mass. (ordained for the Bishop of Massachusetts). Mr. Sage having received the highest number of marks, read

the Gospel. The ordination sermon was preached by the Rev. F. Courtney, of Chicago.

In the afternoon the annual business of the Synod was inaugurated by his Lordship the Bishop's address, in which, after alluding to the kind assistance of Bishop Alford in administering the affairs of the diocese, the deaths of the Revs. W. Brethour and H. Bartlett, the London Thames disaster, and the superannuation of the Rev. Messrs. Sanders and Miller, the bishop said:—The large number of persons who have been confirmed during the last few years is an evidence of much faithful and successful labour by the clergy of the several parishes and missions. The large amounts expended in the improvement of church property, in the liquidation of church debts, and the unusually large number of new churches and parsonages—many of them substantial and costly structures—either already built or now in the course of erection, are proofs equally indisputable and gratifying of the zeal and liberality of both clergy and laity. We can only pray that the Holy Spirit, Who, we trust, inspires these "labours of love," may abundantly bless them for the spiritual good of His people; for, "Except the Lord build the house, their labour is but lost that build it."

God has again crowned the year with his goodness. Once more we are permitted to rejoice with thankfulness in the fact of a large increase in the free-will offerings of our people, for diocesan and missionary purposes. Two years ago the diocesan income was \$11,809.46; last year it had increased to \$13,300.25; this year it has risen to \$15,007.86; an increase of \$1,707.61, as compared with last year, and an increase of \$3,298.40, as compared with the income reported at our last Synod of 1879. This large increase of the past two years, which I am confident is but an earnest and pledge of yet greater things to come, is largely owing to the suggestion made in the "financial report of the Standing Committee, for the year ending March 31st, 1879" as follows:—

"Your Committee feel that the Synod ought to take into serious consideration the advisability of appointing a thoroughly qualified Missionary Agent whose entire time should be given to this special mission-work, and who should endeavour during the year to visit every parish and station in the whole Diocese."

The result was the appointment, in the autumn of 1879, of the Rev. W. F. Campbell. Since that time Mr. Campbell has been twice throughout the whole diocese, each time with the most satisfactory results. Not only has there been a clear and substantial gain to our various diocesan funds, but also an increased interest has been aroused throughout the whole diocese in both diocesan and foreign missions, which with God's blessing will unquestionably lead to greater and still more encouraging results, affecting favourably every department, both of diocesan and of parochial work. In the report which Mr. Campbell has given to me of his labours, he speaks gratefully of the kind and cordial reception he has everywhere met with in his journeyings, and more especially of the hearty co-operation of all the clergy, which contributed so greatly to render his visits successful. I desire here publicly to thank my brethren, both clerical and lay, for this assistance which has been so cheerfully given to our accredited agent. The assistance is not so much given to Mr. Campbell, much as it is appreciated by him, as rather given to the cause of our common Lord, as represented on the one hand by the hard-working and deserving missionaries for whom he pleads, and on the other by the large number of settlements in this extensive and rapidly growing diocese, which of necessity largely depend on mission-fund aid for those privileges which are so unspeakably important both with regard "of the life that now is, and of that which is to come." Mr. Campbell has thus far faithfully and diligently performed the duties of his arduous and most responsible position; duties which demand great self-denial, ardent zeal, and an unreserved consecration of all his mental and physical strength to that cause—the cause of missions—which is so dear to the heart of Christ, and so essential for the Church's growth and life.

With reference to the support of our missionary clergy, I must again express my heart's desire that there shall be no slackening of our united efforts to provide each and every one of them with an income, which shall be in keeping with the increased cost of living in the present day, and commensurate with their Christian professional calling—a calling requiring not only high education and culture, but also high character; in a word, the best and rarest endowments, mental, physical, and moral, and therefore demanding not only social and moral, but also a material recognition proportioned to its arduous labours and weighty responsibilities. Much have I rejoiced to learn that at the last Easter vestry meetings several of our leading parishes have voted an increase of salary to their respective pastors. While this speaks volumes for the faithfulness of pastors, and for the affectionate appreciation by the congregations, of the labours of these servants of Christ, it

speaks much more for the grace of God which enables pastor and people to work together in that loving unity—the fruit of the Spirit.

I believe that the heart of the diocese goes with me, when I repeat what I said last year:—"That I can see no difficulties in securing to every missionary clergyman a stipend of not less than one thousand dollars per annum, if you will only put forth unitedly your prayerful working efforts to increase the income of our Mission Fund." Only the will is needed. A little wise organization, and a thorough canvass in each and every congregation would soon double or treble our present income.

Although you witnessed this morning the ordination of eight gentlemen to the Diaconate; yet this large increase to our working missionary staff by no means meets the demands of very many congregations, which at present can only receive occasional services from a clergyman already occupied in ministering to too large a district.

I refer to these increasing obligations in the fullest confidence, that, as in the past, so in the future "My God shall supply all your need, according to his riches in Christ Jesus."

In the last report of the S. P. G., the withdrawal of all further aid to this diocese is thus referred to: "Huron, the garden of Canada, no longer needs assistance from the mother country."

The time has come when we may no longer look for pecuniary aid from the mother country for the prosecution of our ordinary diocesan work, but will have to draw from the resources of our own people those supplies which are needed to support our own Church work. How thankful should we be, that, notwithstanding the growth of our population has during recent years been greater than in any other section of the Dominion, our people are so nobly rising to the emergency, and are showing themselves both able and willing to meet not only the spiritual wants of our own diocese, but are striving likewise to make known the unsearchable riches of Christ in "regions beyond."

Nothing has given me greater pleasure than to mark the annual increasing contributions to fields of missionary toil lying outside our own immediate bounds. Especially in our own "North-West," so rapidly being filled with settlers, there is, at the present time a call for liberality for the support of missionaries to which no Churchman can refuse to listen. Our Provincial Synod in September last recognized the great and urgent importance of this work by the formation of a "Board of Missions," whose duty it should be to stimulate interest and collect funds to aid in supporting missions in those vast territories. I hope, beloved brethren, you will generously assist in this great work, and that this diocese will not only take part, but a leading part in this movement, which in so many ways appeals to the best and holiest impulses that stir within us.

The "Central Board" asks \$2,000 per annum from this diocese, and I most cordially endorse the appeal, in the fullest expectation that they will not be disappointed so far as Huron is concerned. When we look back a few years and see the increase in the free-will offerings of our people—from \$10,002.91 in 1871, to \$15,007.86 in 1881, an increase of one-half in our Diocesan Income, we may well feel encouraged to look for even "greater things than these," in His name and for His cause, "Who gave Himself for us, and who left us an example that we should follow His steps."

How encouraging the past and the present! When this diocese was first set off from the mother Diocese of Toronto, the whole clerical staff consisted of only forty clergy, including the Bishop! What hath God wrought for us since? The number is more than trebled! To God be all the praise and glory who alone "giveth the increase." The past and the present are indeed precious pledges that our God is with us, and will remove every obstacle, and cause us to grow and abound yet more and more. We have but to "stand fast in one mind, with one spirit, striving together for the faith of the Gospel, and in nothing terrified by our adversaries."

Already, when the cry is for men to supply new missions, and when all the signs of the times combine to emphasize the fact, that men of superior learning and high culture are required for the ministry of the Church, we have the most cheering response, in the fact that Huron College is so speedily to be developed into a chartered University, with the curriculum in the Arts course of the Provincial University. To one who said: "God does not need the aid of human learning," it was well answered: "God does not need the aid of human ignorance." And at this time, when all other Christian bodies around us are raising the standard of education required for their ministers, surely we must desire to see the Church of England occupying no inferior position. As was stated in that admirable sermon delivered at the opening of the Synod in June, 1877, by the Rev. Dr. Potter, rector of Grace Church, New York:—"This Church is of old, the friend of learning and learned men, the

mother of teachers and the source and fountain of profound attainments and devout scholarship."

As Bishop of this Diocese, and fully recognizing the need of a well-educated clergy to maintain the character of our Protestant Reformed Church and extend her influence, I hail with unmixed pleasure and gratitude to God the near accomplishment of my dearest and best hopes for the future of this diocese in the speedy opening of our Western University.

Since our last Synod I have felt it my duty to visit again the mother land in the interest of our Western University. The kindness and sympathy which I have ever experienced during my visits in the old country are far beyond what I am able to express in language. The assistance I have already received towards the Western University, and the pledges for further help in this important educational effort, are not only of an encouraging character, but so substantial as to enable us soon to inaugurate this great work.

In conclusion, beloved brethren, we must not slacken in any effort of duty which is marked out for us. We must "stand upon our watch and sit upon the tower and watch to see what the Lord will say unto us, and what we shall answer when we are reproved." And if it be our duty to contribute for the maintenance of the Church's work, by every wise and provident arrangement of a temporal nature, let us ever remember that we can neither look for a blessing upon such endeavours as these, nor be engaged in directing them to their proper object, unless we have directly and incessantly in view, and that with a single eye, the glory of God, the saving of precious souls, and the blessed extension of Christ's kingdom.

Our vocation is to turn men from darkness to light, and from the power of Satan unto God; to beseech men in Christ's stead to be reconciled to God; to preach the Word, being instant in season and out of season, warning every man publicly and from house to house. Our glory is to "Magnify the name of the Lord Jesus;" our hope and reward to present before God and the Father, at the last day, those whom we shall have been instrumental in winning to Him from an ungodly world. In all the difficulties of the Church; in all the discouragements which we encounter personally, in our ministry; in all the embarrassments arising from the machinations of our adversaries; in all the deficiencies and disappointments experienced at the hands of men who love the Church just so far as will not interfere with their worldly gain; in all the oppositions of the carnal mind to the faithful exhibition of "the Word of Life"—what have we to do, but "putting on the whole armor of God, and over all taking the shield of faith" that we may "be able to withstand in the evil day and having done all to stand?"

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE NEW REVISION.

SIR,—I cannot at all agree with your correspondent of last week that there is any danger of people's faith becoming unsettled through the Revision of the New Testament. Surely our people do not regard the translation of 1611 to be inspired: if so, it is quite time they should be disabused of such an error, which is closely akin to that which would attribute infallibility to a living Bishop of Rome. Your correspondent asks, "Have there not been thousands of as learned men as now?" I reply, that there has never been such a combination of scholarship engaged in any translation of the sacred volume as that, the first instalment of whose labours we have just received. In *The Guardian* for the 25th of May, among many other criticisms on the Revised New Testament, there is one from the *Baptist*, which I think will be worth republication in your paper: "A great work has been done—done reverently, nobly, and thoroughly; the Word of the living God has been anew interpreted for us by many pre-eminent gifts; and most of all, men themselves deeply imbued with the Spirit; and in the issue, that Word now stands before us in still more full-orbed brightness than before. After all the sifting through which it has passed, it remains substantially the same as of old; no doctrine of our holy faith shaken, no heavenly hope blasted, no dream even of our spiritual imagination cast aside." In a second article, considering the work from the denominational standpoint, the same paper notes that the words "baptize" and "baptism" whenever denoting the Christian rite, are retained as at present.

In our own language, at least, the term transferred from the Greek through the Latin, has become far too firmly rooted to be displaced by any word

more distinctly expressive of mode, and the hope of gaining currency, even in the Baptist denominations, if any version which should replace baptize by immerse, and its derivations, must be finally abandoned. One text, at least, which has been most frequently quoted in support of the practice of Baptists will hardly again be employed as part of the Word of God. Acts viii. 37, so long a proof-text with Baptists, has disappeared, it being noted in the margin that 'some ancient authorities' insert wholly or in part verse 37: 'And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' That the Revisers have come to a right decision will hardly be doubted by any one familiar with the evidence, and competent to judge. The question of every right-minded Baptist will be, What is true? not, What is serviceable to our cause?"

These are mainly words, and it should be in that spirit that we should read, mark, learn, and inwardly digest the Revised New Testament; and we should thank God that the time when the Church of Rome chose to add to its faith the infallibility of the Bishop of Rome, was the time when the Church of England pointed afresh to the law and to the testimony, and gave us a new and a more faithful translation of the Word of God. And I am sure that we shall find that what is true is also serviceable to our cause as members of the Church of England, which is built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; that we shall be the more settled by it in our evangelical faith and apostolic order.

Yours,

JOHN GRIBBLE.

Port Dalhousie, June 20th, 1881.

INDUSTRIAL HOMES FOR INDIAN CHILDREN.

SIR,—As it would appear from letters lately received that there is a very erroneous impression abroad, respecting the position and relationship to the Church, of the Industrial Homes for Indian Children, which the Rev. E. T. Wilson has, with so much earnestness and zeal, been instrumental in erecting in this neighbourhood, I beg to state, through the medium of your widely circulated paper, that Deeds, both of the Shingwauh property, comprising ninety acres more or less, and the Wawanoth with five acres, have long ago been given over in trust to the Bishop of Algoma and his successors in office. They belong absolutely to the Church, and are not in any way to be considered the private property of Mr. Wilson, or those friends of his in England, who have so generously aided him with funds, both to erect the buildings and carry on the good work to which he has given himself.

As I have so often, both in reports and addresses, expressed my approval of this work in which Mr. Wilson is engaged, I need only say further that my opinion is unchanged; and express the hope that those persons who have, in ignorance of the real state of the case, and it is to be presumed, unintentionally, propagated a report which is calculated to injure a good cause, will now do their best to make the truth known.

I remain, yours faithfully,

F. D. ALGOMA,

Missionary Bishop.

See House, Sault Ste. Marie,
June 13th, 1881.

CONFIRMATION AND THE S. P. C. K.

SIR,—Some time ago in selecting tracts on Confirmation at Rowsell and Hutchison's, I took with perfect confidence one on the S. P. C. K. list, by Bishop Kay, a learned patristic divine, and generally reported a sound Churchman. What then was my surprise to find in this tract the following summary of the Church's teaching on Confirmation, according to Bishop Kay:—"In what light then does the Church regard it? As an affecting and edifying religious ordinance; as a convenient mode of recalling to the minds of young persons the solemn vows and promises which were made in their names at their Baptism; and of impressing them with a lively conviction that they have made themselves responsible for the punctual fulfilment of those vows and promises. This is the light in which the Church regards Confirmation." (!) For one, I give the teaching of the worthy bishop a flat contradiction. The points he emphasises are important adjuncts of the rite in the English Church; but they can never be regarded as other than adjuncts. Thus the fringes of the rite, its modern English accretions, are made the whole of its substance in the bastard divinity, while its true original substance is ignored! The lessons chosen by our bishops for their administration of the rite are Gen-

xlvi. and Acts viii. : let any one attempt to apply the acts of blessing which they narrate to our Christian ordinance on the lines of Bishop Kay's interpretation of it, and it will be seen at once what incongruity results. Unfortunately, the Preface in our Office is grievously misleading, if read apart from the body of the Office—giving only the modern adjunctive view, while the actual Office gives with perfect distinctness, the original orthodox aspect of the rite—as one of solemn authoritative blessing. It is small wonder that people should slight Confirmation where such unecatholic teaching prevails. In the case of Bishop Kay it is simply staggering. However, the moral I intend by this letter is—"Look before you leap." Don't circulate tracts till you have examined them.

Your obedt. servant,

JOHN CARRY.

Port Perry, June 18th, 1881.

PRINCE ARTHUR'S LANDING.

SIR,—At the risk of wearying your readers, I would wish to call their attention once more to the mission of Thunder Bay. About the time of the appearance of my first letter in the DOMINION CHURCHMAN I had written to the missionary Bishop of Algoma, offering to remain at Prince Arthur's Landing in case a successor could not readily and speedily be obtained. As a result of that communication, I have come to the East to take the necessary steps for making Prince Arthur's Landing my home once more. We are anxious to begin the work of reconstruction this summer, and immediately. Before soliciting outside help, it may be proper to correct a possibly existing misconception as to the proportion contributed by the congregation towards the erection of the structures destroyed. Concerning the church, I am not informed; but so far as the parsonage is concerned, I can positively affirm that the cost was wholly or almost wholly borne by the parishioners. At present, however, the numerical and financial strength of a congregation, at all times eminently fluctuating, has been considerably curtailed, and external aid is an imperative necessity. I use your columns for making the wants of the parish widely known, and most earnestly hope that my appeal may receive a considerate hearing. Any sums, however small, will be gratefully received, and, in common with past contributions, will in due course be acknowledged. Letters may be sent at any time to my churchwardens, Messrs. Kennedy and Kay, at Prince Arthur's Landing, or, up to the 11th of July, to myself at New Edinburgh.

I remain yours sincerely,

J. KER MCMORINE.

I heartily commend this appeal to the liberality of Churchmen.

F. D. ALGOMA

Family Reading.

THE HAPPY THOUGHT.

I stood upon my father's grave,
When sunset's mellow'd glories gave
The sweet declining rays;
And nature's voice with balmy breath,
Seem'd whisp'ring on the bed of death
The scenes of early days.

Although those accents spoke of care,
A melody was mingling there
With holy angel tone;
It gently fell upon my ear,
As harmony from Heaven's sphere
And bid those griefs be gone.

For sorrow's gloom must pass away,
When lit with a celestial ray,
And peace serenely shine;
I thought of those who dwelt above,
Secure in Christ's undying love,
And felt it may be mine.

The twilight deepen'd but to me
No darkness reign'd, an ecstasy
Of gladness fill'd my breast;
I knelt upon that sacred sod,
And pour'd my gratitude to God,
Who gives such lasting rest.

ANECDOTE OF MR. DISRAELI.

The following is an extract from Mr. George Parkinson's diary of 1852, when he was clerk to Baron Parke:—

"Saturday, June 12th, 1852.—Mr. Disraeli, the new Chancellor of the Exchequer, came down about two to be sworn in. He was quite alone, and Davis, the usher, showed him into the Judges' private room, where I happened to be, arranging some papers. I placed him a chair, and said I would go and tell the Judges he had arrived. In a few minutes they came in—Lord Chief Baron Pollock, Barons Parke, Alderson, Rolfe, and Platt. All seemed to know him, and all talked and laughed together. His new black silk robe, heavily embroidered with gold bullion fringe and lace, was lying across a chair. 'Here, get on your gown,' said Baron Alderson; 'you'll find it monstrously heavy.' 'Oh, I find it uncommonly light,' said the new Chancellor. 'Well, it's heavy with what makes other things light,' said the Lord Chief Baron. 'Now, what am I to say and to do in this performance?' was the next question. 'Why, you'll first be sworn in by Vincent, and then you'll sit down again; and if you look to the extreme left of the first row of counsel you will see a rather tall man looking at you. That is Mr. Willes out of court, but Mr. Tubman in court, and you must say, 'Mr. Tubman, have you anything to move?' He will make his motion, and when he sits down you must say, 'Take a rule Mr. Tubman,' and that will be the end of the affair."

MORALITY.

"If you are going to preach morality, sir, you need not stay here." These words were said to a clergyman, at the church door, by one of the farmers in his parish. The sermon which called forth this remark, was a plain, practical warning against the common sins, and exhortation to the common duties of daily life. There was no hint in it, that any man could buy heaven or gain pardon of his life's sins by his works. The preacher never thought of such a thing. He knew well that only by the mercy of God through Christ could each sinner be saved. So he taught plainly.

But he did not feel that all the short time in which he could speak to his people ought to be spent in telling them over and over again what they knew quite well. And he saw no signs among them of any danger of over carefulness to do right and keep clear of evil. Most of them seemed rather to avoid what might be called "good works," as if they might be in danger of trusting in them; and nearly all seemed quietly to take for granted that they might safely enjoy any sin they had a fancy for, because the blood of Christ would cleanse them, and grace would abound. He saw lying, slander, sloth, anger, uncleanness, neglect of prayer and of other means of grace, growing worse, while everyone took for granted that there was nothing wrong. Profession became louder as practice failed. Leaves spread about luxuriantly, because none of the strength of the tree was used in bearing fruit. They did not need to be told of God's mercy. They were only too sure of it. They did not need to be told that Christ died for them and longed to save them. The most bold in sin were the most ready to take grace for granted. The readiest to stain and dirty their tongues, their hands, and their souls with sin, talked most glibly about the "cleansing Blood." They valued mercy to spare them to get their fill of pleasant wilfulness, and to spare them in the last day. They did not want it to lift them to a hoiness which would check their worldly course. They wanted the blood of Christ to wash them, when they had "wallowed in the mire" to their hearts' content, and wished to be made ready for heaven.

So he who had charge of their souls pointed out plainly that there were some things which those who "named the name of Christ" must "depart from." He told them that there were ways in which the followers of Christ should do as He did. Hence the outcry. He was said not to preach "the Gospel," and was warned that no one would listen to him if he was "going to preach morality."

What would be thought of a doctor who gave his patients medicine, and left them to go on unwarned, doing what made the medicine useless, or neglecting what was necessary to make it of any power. Yet this is what many people would have the physician of their souls do. They ask to be told over and over again the great truth of man's one hope, but they call the preacher "unfaithful," and "legal," and many other hard names, if he shows what keeps Christ out of the soul, and how to profit by the great gift of God. They do not like being told to take salvation at once, and let Christ save them from each and all their ways of sin and neglect. They like to be followed by the offers of mercy as they go where they will; they do not like to be guided and called to forsake sin and

follow Christ where he chooses to lead; they do not like to have each sin marked as something which Christ has redeemed them from; they do not like to have each duty marked as one of the "good works" which Christ means them to be "zealous of." It is far pleasanter to be told again and again of the mercy of God in Christ, till they wholly forget God's hatred of sin. It is pleasanter to be pleaded with as if they were unwilling to believe that they could not save themselves, and were trying by vast efforts of devotion, and at the cost of all they cared for on earth, to buy pardon and heaven.

Men do not, except in rare cases, need to be assured of God's readiness to save. They are nearly always so sure of it that they take for granted God will go after them and save them, in spite of all their efforts to be lost. There is seldom any danger of men thinking their sins too great to be forgiven. They are more apt to live as if no amount of sin could force grace to leave them. Men need to be told how "great salvation" is offered, and how great the loss if they "neglect" it. They need to be shewn the power of the love of God "workin' in" them, that with "fear and trembling" they may be roused to "work out their own salvation."

The Gospel of Christ is good news to those alone who feel that sin in them is the beginning of hell, and who long to be saved from its power and torment, and to be given the holiness which is heaven, that comes from Christ living in them. The Gospel does not say there is joy hereafter for those who here care not to love or serve God. It does not only say there is pardon for all who seek it. It says "You need not be enslaved by this sin or any sin. You can live even now as a son of God, and grow like Christ, and feel in you the joy of the Spirit's life." It tells of the grace of God which has appeared in Christ, bringing salvation, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. It is a message of salvation from sin now. It is an offer of salvation now. He who feels Christ in him changing and purifying him, has nothing to fear when life is past; his hope is of being like God, and being with Him where He is, out of reach of all that harms and shames.

THE MAN TO DRAW.

SOME years ago a good work was being done for the Church in a certain place. It was a very new thing in some respects no inconsiderable city. Some years before a parish had been organized. It had a rector for a year. It had none for some three or four years. Again it had a rector for a year. He went. The only tangible results of what had been done in this place were a parish register, an old surplice, and a floating debt. But a few devout souls determined to make one more effort. The Vestry elected a rector. He accepted and entered upon the work. A congregation was gathered, a church built and consecrated. There were in the parish a few devout Churchmen, or Churchwomen, a few who could give a reason for their faith, but the majority were a mixed multitude. Some had been Universalists, some Methodists, some of one sort and some of another. All went well at St. Didymus. Still there was no rapid growth. The "outsiders" did not attend much, and a certain woman, who had been a Universalist, concluded that the time had come to get a rector who could "draw," and she began "talking it up." The rector of St. Didymus concluded to resign his work as soon as he conscientiously could. He had repeatedly declined "more desirable parishes," but after hearing of what a few of his flock had said, he felt quite justified in accepting the offer of an old parish in the East. The great majority of the parish were very unhappy about it. But the ex-Universalist lady thought it was perhaps just as well. She knew of a man who was formerly a Methodist, and could "draw." At the Easter election, her unbaptized husband managed to be elected to the Vestry, and they called the man who could "draw." They had two or three rectors in the last few years. They have had sensational preaching, sensational episodes, fairs, dances, and festivals. Just now, though, St. Didymus' is vacant and in debt, and almost disrupted. The "outsiders" have left in a body. When the Vestry of St. Didymus call another rector, it is more likely they will consult their Bishop, and say no more about getting a man that can "draw." They are in too exhausted a state at present to think much of drawing or anything else that requires effort. And this congregation of St. Didymus is but one of many in our land. It is not the sensational preacher, but the faithful devoted pastor who lays sure foundations.—Living Church.

The contemplation of distress softens the mind of man, and makes the heart better. It extinguishes the seeds of envy and ill-will towards mankind, corrects the pride of prosperity, and beats down that insolence which is apt to get into the minds of the fortunate.

Children's Department.

FREDA'S CHOICE.

Ash Grove was the home of the Lesters, a family consisting of a father, and mother, Freda a girl of fourteen, and a little orphan niece of Mrs. Lester's whom they had adopted. The house stood in pretty grounds, and was quite near London, though, once within the gates, all was so green and sweet in its summer beauty you could hardly believe the great city was so near.

One summer's day at the beginning of the holidays, Freda and her cousin Olive, who was just her own age, sat in the big schoolroom, the windows of which gave on the back lawn.

Freda was a tall handsome girl, with bright brown eyes, and thick dark hair in long plaits down her back. Olive was small, with a delicate little white face that told the tale of suffering, and long golden hair.

They were a great contrast—Freda full of health and spirits, Olive gentle and quiet, and often, from delicate health, unable to run about as Freda did.

"What shall we do this afternoon, Freda?" asked Olive, putting down her drawing materials.

"I don't know," said Freda, "It is so cool we might have gone for a walk, only there is no one to go with us."

"Oh, Freda—I remember something I wanted to do," said Olive. "I must try and finish that shawl I am making for Miss Osborne, to send her on her birthday."

"Well, then, do—and I will practise," said Freda.

"But, Freda—can you lend me your crochethook?" asked Olive, timidly. She knew that Freda very much disliked lending her possessions, though she by no means made it a rule not to borrow.

A frown came across Freda's forehead. She did not like being asked, and she answered shortly, "I can't lend it, Olive—I wish you would not ask."

"I will take such care of it, Freda," pleaded Olive. "And I can't finish my shawl unless you do, for I have lost mine."

"Olive it is no use asking; I won't lend my things," said Freda, marching off to the piano and beginning to practise, though she knew Olive's head ached. She wanted to get a passage in a fugue of Bach's perfect, and as usual she considered herself and her own inclinations first.

However, she had not struck two notes before she felt a hand on her shoulder. Mr. Lester, a tall man, had entered unperceived, and had heard what had passed about the hook.

Freda started. "Oh, papa! I did not see you." "Freda, I want you a few minutes," said Mr. Lester; and Freda, rising, followed her father out of the room into his study, which was at the other end of the landing.

Mr. Lester was much occupied generally, studying and writing. He wrote scientific papers for many magazines, and his lectures were much thought of by learned men of the day. He had an absent dreamy expression in his eyes, and people often fancied that he was so lost in thought that he did not perceive much of what went on around. His own family, however, knew to the contrary, and that papa noticed everything, and had a deep insight into character, a wonderful way of finding how to help those who could not tell their troubles in words; and a habit of observing everything. He was a most kind husband and father, and with all his learning he had as well a real love of God. Deeply as he studied nature and science, the ways and will of God were his first study, and great had been his joy to find that both Olive and Freda had for some time been trying to live not for themselves, but for God.

"Freda," said Mr. Lester, standing before his daughter, and looking gravely into her bright brown eyes, now raised questioningly to him, "I am surprised at you."

"What about, papa?" "My child, your selfishness," said Mr. Lester. "Selfish, papa! am I selfish?" asked Freda, looking surprised.

"You are, Freda; extremely selfish. I have noticed it in many ways, and I warn you of it, as I know you really want to do right. Do you not?"

"Indeed I do, papa," said Freda, and for a moment the bright eyes were dim. "I really did not know I was selfish."

"My child, consider how constantly you think of yourself, and how you dislike giving up to Olive. I mention her particularly, because with your parents it is a question of obedience, not of yielding, and you are obedient. But you are selfish; you were just now in not lending that hook to your cousin; and I am sure if you look carefully into your life, your conscience will bear me out in what I say."

"Indeed it does, papa," said Freda, after a moment's pause.

"Then profit by the knowledge, Freda, and remember Him who pleased not Himself. But now I

am going to tell you what I came into the schoolroom to say."

"Something nice, I see," said Freda, her spirits reviving. "Oh, papa, tell me first."

"Don't you think Olive would like to hear as well?" asked Mr. Lester.

Freda smiled, but, fresh in her good resolution to amend, she ran and called her cousin, and the two girls listened as Mr. Lester spoke.

"In a fortnight our pastor is going to have a children's flower service. All children are to attend, and bring with them some flowers, which will be given to the hospitals on the following day."

"Oh, papa, and can we give some?" said Freda.

"Yes; you and Olive can go, and the flowers, I think, should come from your own gardens."

"That will be much nicer," said Olive, shyly; "it will be like having something to give God."

"It will. Give your choicest and best to Him for His poor."

"It is nice being able to do that," said Freda; "and I do love flowers so much."

"Yes," said Mr. Lester, dreamily. "Yes, it is sweet to think that children's hands can tend God's flowers, and then give them again to Him. But, children, remember these are not the only flowers you can give God."

"Oh, of course, papa," said Freda, "there are the wild flowers. I do get some when we go into the country, and Miss Osborne sends them to the hospital for us."

"I don't mean wild flowers, Freda," said Mr. Lester, smiling at the wistful face of little Olive, who was rarely well enough to run about and gather the large bunches of primroses and daffodils as Freda did when they went at Easter to the country. "I mean the sweet graces of love, faith, humility, unselfishness—all the fruits of the Spirit, all that make us more like Christ. All these are like sweet flowers, and we must cultivate them, and so make them in our lives as meet offerings to the King."

II. The children often thought of Mr. Lester's words. They were both anxious to do right, and they asked God constantly to help them. Olive was one of those sweet saintly characters who seem to be good naturally, but Freda had many difficulties to contend with, and a hard sharp battle to be fought before the beautiful flowers her father spoke of grew in the garden of her soul. From the day on which my story opens until the Saturday morning before the flower service, the children had been hard at work at their gardens. They had each a square of ground bordered with box close to the vinery, and many sweet flowers grew in these squares. Olive and Freda watered their flowers daily, tied up carnations, hoping that they would have sufficient for a lovely nosegay.

Saturday morning came, and they ran eagerly to look at their beds.

"Oh, Olive!" said Freda, who had run on before, "see what has happened to your bed!"

"Olive could not run as fast as Freda, but she hastened her step, and saw that her mignonette, had all been trampled down, and that her large Gloire de Dijon rose-tree had all the flowers crushed and the branches broken, as if some weight had fallen on the tree.

At first Olive was speechless. She had been so delighted at the idea of having these flowers to give to the poor sick people in the hospital—she, who could do, as she feared, so little for God—and now they were ruined; only some few common scarlet geraniums and sweet Williams were left. Her lip quivered, and the tears came silently down.

"I am so sorry, Olive," said Freda. "But how could it have happened? for, see, my bed is perfectly untouched, just as we left it last night, you remember?"

Olive nodded. She remembered quite well how, after tea, she and Freda had gone to water the mignonette, as it had been a very hot day, and the remembrance of her flowers looking so lovely in the sweet evening twilight made her only cry more.

"Well, Miss Freda, ain't this a piece o' work along of Miss Olive's bed, eh?" It was Hilton the gardener who spoke as he came out of the vinery.

"Oh, Hilton—is it not dreadful?" said poor Olive.

"How can it have happened?"

"Well, Miss Olive, I can tell you. As I came along this morning what should I see but Zulu, Mrs. Chester's black cat—as vicious an animal to all appearance as you can wish to see. Well, there he was running over the bed chasing of a mouse. Up the tree, too, he goes before I could make after him, and I could only send him off in time to stop him doing more mischief."

Well, there was no help for it, and the children returned sadly to the house, and at breakfast told Mr. and Mrs. Lester of the accident.

Mrs. Lester was much occupied reading some important letters, but after breakfast Mr. Lester went out with the children and looked at Olive's bed.

"Is it not sad, papa?—poor Olive won't have any flowers to give."

"I am very sorry, my poor little Olive," said Mr. Lester. "Well, I shall propose something that may mend matters a little."

Olive shook her head. Nothing could bring back her lost flowers.

"Make up two bouquets from the two gardens, and each take one. Olive, you can make it up to Freda another time by giving her some of your flowers for the Infirmary."

Olive's face brightened; Freda's face clouded.

"Give Olive some of my flowers, papa?" said she slowly.

"No, only lend them for this time. I will give Olive another rose tree instead of that one, so you will get some roses," said Mr. Lester, watching Freda anxiously.

Freda turned away, and Olive began looking at her poor remaining flowers, hoping that Freda would do as Mr. Lester suggested.

Freda went into the vinery, and, sitting on the step of a flower-stand had a hard battle with herself. It did seem hard, she thought, after all her care of her flowers, that her bouquet should be quite spoilt. She had made it up in imagination so often. Ferns and sweet mignonette, some delicate jasmine, geraniums, and above all her four lovely Glorie de Dijon roses, which were just in perfect beauty.

"Even Christ pleased not Himself." The words came to Freda then, but she would not heed them, and went on thinking how she had made up her mind to give her best flowers to God. "Ah!" whispers Conscience, "but you know that they would be given to God all the same, though another's hand gave them."

"My bouquet will be so shabby," said Freda to herself, in answer. "Only two roses, and only half of all the best flowers."

Again Conscience spoke, and whispered of the sweet flowers of love and unselfishness she could offer by the sacrifice.

Which would she choose?

III. Sunday afternoon came, the church bells were ringing, and the children were carrying bouquets of flowers as offerings for the sick and poor. All had some flowers, but the bouquets varied very much in appearance.

The children of the rich carried beautiful exotics and hot-house flowers, daintily arranged in delicate baskets, or made up into lovely bouquets. There were white and coloured bouquets; and the poor children of the Sunday-school, who came many of them from some home in a back street, had also brought their offerings. Some had saved up their few pence to buy flowers, and carried them lovingly, feeling that pleasure bought by offering to God the fruits of self-denial; others which had no pennies, had some shabby flowers, the best they could get, yet which they had walked a long way to get. Faded and shabby they might be, but God, looking down on the loving thought, saw perchance those shabby flowers shining with a radiance that many hot-house bouquets lacked.

Olive was there, carrying a few geraniums and other flowers. As Freda had not mentioned the subject again, she had concluded, and rightly, that she could not have any of hers.

Mr. Lester determined to test Freda, had not offered Olive any others.

Freda's face was not happy. She had an exquisite bouquet of flowers, all from her own bed, and all of her own rearing, and yet she was not happy, and she began to wish that she had followed her father's advice.

Round the churchyard was a low stone wall, with railings, and Freda laid the flowers down for a moment while she fastened the lace of her shoe, which had come undone. Olive, who had not perceived her cousin was stopping, walked on.

"Olive, wait. I am just tying my shoe," said Freda.

Olive came back just in time to see a rough boy, who had been watching Freda, catch up the flowers and run off with them.

He was out of sight before Freda realised what had happened, but as the bell was just ceasing, she had to go into the church all the same—the only one among all those there who had no flowers to offer.

Poor Freda! She felt it was a punishment to her for her selfishness, for though she knew that it might have happened all the same if she had shared her flowers with Olive, she felt she deserved it now as a punishment.

The service went on—the prayers and Psalms, and sweet children's hymns; and then all the children gave their flowers to the clergyman, who held a large long basket to receive them.

As Freda waited for Olive, she thought of many things.

Her thoughts went out into good deeds, and one certainly could hope that Freda had learnt a lesson never to be forgotten.

Children, have you no lives of love and unselfishness, sweet as God's flowers, to offer to Him?

PETLEY & CO.,
GOLDEN GRIFFIN.
 128, 130 & 132 KING ST. EAST.
 TORONTO.

CARPETS.

PETLEY & CO., FOR BEST QUALITY Axminster carpets.

PETLEY & CO., FOR FINE WILTON Velvet carpets.

PETLEY & CO., FOR BEST BRUSSELS carpets.

PETLEY & CO., FOR BEST TAPESTRY carpets.

PETLEY & CO., FOR BEST QUALITY Linoleums.

PETLEY & CO., FOR BEST QUALITY English floor oilcloths.

DRY GOODS.

SPECIAL SALE OF MILLINERY
 All this month at the GOLDEN GRIFFIN.

SPECIAL SALE OF MANTLES ALL
 This month at the GOLDEN GRIFFIN.

SPECIAL SALE OF SHAWLS ALL
 This month at the GOLDEN GRIFFIN.

SPECIAL SALE OF SILKS ALL
 This month at the GOLDEN GRIFFIN.

SPECIAL SALE OF DRESS GOODS
 All this month at the GOLDEN GRIFFIN.

SPECIAL SALE OF HOSIERY ALL
 This month at the GOLDEN GRIFFIN.

SPECIAL SALE OF GLOVES ALL
 This month at the GOLDEN GRIFFIN.

SPECIAL SALE OF FANCY GOODS
 All this month at the GOLDEN GRIFFIN.

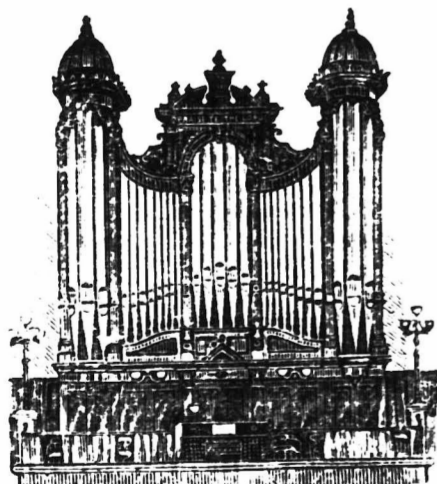
SPECIAL SALE OF COTTONS ALL
 This month at the GOLDEN GRIFFIN.

SPECIAL SALE OF SHIRTINGS
 All this month at the GOLDEN GRIFFIN.

SPECIAL SALE OF LACE CURTAINS
 All this month at the GOLDEN GRIFFIN.

G. L. GARDEN,
 273 King St. West, Toronto.
 Dealer in General—
GROCERIES AND PROVISIONS.
 BOTTLED ALES, WINES,
 AND LIQUORS.

ESTABLISHED 1836.
S. R. Warren & Son
 CHURCH ORGAN BUILDERS.
 Premises, ---Cor. Wellesley and Ontario
 Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS
 IN THE DOMINION.

—THEY HAVE NOW ON HAND—

One Organ, 2 Manuals.	Price, \$2,300.
" " " "	600.
" " " "	450.

Second hand Organs at \$200, \$300, \$500, \$850,
 respectively.

The very highest order of workmanship and
 tone. Quality always guaranteed.

THE RISING SUN
STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness,
 Durability and Cheapness, Unequaled.
 MOKISS BROS., Proprietors, Canton, Mass.

Each package of the genuine has our Trade
 Mark—a cut of the Rising Sun.
 Trade Mark copyrighted in United States in '65.
 Registered U.S. States Patent Office in 1872.
 Registered in Canada in 1873.
 Registered in Great Britain in 1880.

LYMAN, SONS & Co.,
 MONTREAL AGENTS.



DAVIS BROTHERS,
 130 Yonge St., TORONTO.

COMMUNION SERVICES.
 —AND—
 OFFERTORY PLATES.
 Supplied on short notice, and at moderate
 prices.

HARRY COLLINS,
 Housekeeper's Emporium
 99 YONGE STREET, WEST SIDE.

Burdock Blood Bitters is not a Whiskey Stimu-
 lant or fancy drink, but a pure vegetable
 appetite of the intemperate, but a pure vegetable
 life-giving Tonic and regulator of the Secretions.
 It acts promptly on the Bowels, the Liver, the
 Blood and the Kidneys, purifying and giving tone
 to the entire system. Try a Sample Bottle which
 costs only 10 cents. Large Bottles \$1.00.

CANADA STAINED GLASS WORKS
 ESTABLISHED 1856.
 All Kinds of Church and Domestic Glass
 JOS. McCAUSLAND,
 76 King Street West, TORONTO

M. NOLAN,
 523 QUEEN ST. WEST,
 (Opposite Lumley Street, Toronto.)

Funerals supplied in First-Class style, at the
 Lowest Rates. The best Heuses in Toronto. Tel-
 ephone communication with all parts of the city

50 all Lithographed chromo cards, no 2 alike, 10c
 Agts. big Outfit, 10c. G.L. BECARD Co., Northford

ESTERBROOK'S

STANDARD
 AND
 RELIABLE
 FOR SALE
 By All Stationers.



ROBERT MILLER, Agt., Montreal

BOOTS & SHOES

H. & C. BLACHFORD

Be sure and go to

87 & 89 KING EAST.

They have the

Largest & Best Assortment

—IN—
 TORONTO

CAUTION. —An attempt has been made to put so-called "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. Ours is not wire, but a pure bristle Brush.

DR. SCOTT'S ELECTRIC HAIR BRUSH.
A MARVELLOUS SUCCESS!!
 NOW RECOMMENDED BY OUR BEST PHYSICIANS.)

Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, is now brought to the notice of the American public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Handle is made of a new odorless composition resembling ebony; a combination of substances PRODUCING A PERMANENT ELECTRO-MAGNETIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.

IT IS WARRANTED TO
 Cure Nervous Headache in 5 Minutes!!
 Cure Bilious Headache in 5 Minutes!!
 Cure Neuralgia in 5 Minutes!!
 Prevent Falling Hair and Baldness!!
 Cure Dandruff and Diseases of the Scalp!!
 Promptly Arrests Premature Grayness!!
 Makes the Hair grow Long and Glossy!!
 Immediately Soothes the Weary Brain!!
 Money returned if not as represented!!

It rarely fails to produce a rapid growth of hair on bald heads, where the glands and follicles are not totally destroyed.

Proprietors: The Pall Mall Electric Association of London. New York Branch: 842 Broadway.

[From the Mayor of Saratoga.]
 "I cheerfully testify to the merits of Dr. Scott's Electric Hair Brush. It cures my headaches within a few minutes. I am so pleased with it I purchased another for my wife. It is an excellent Hair Brush, well worth the price, aside from its curative powers."
 JAS. B. CHAPMAN.

"I would Not take \$1,000 for my Brush
 if I could not replace it. Its effect is marvellous." PLINY F. SMITH, 218 Fulton Street, N. Y.
 Mr. Smith is a gentleman well known in this City as a Law Publisher, and also as a Director in several Public Institutions of New York.

Head Office "Domestic" Sewing Machine Co., New York.
 Dr. Geo. A. Scott—Dear Sir: Permit me to add the testimony of my wife to that of the many others who have been benefited by the use of your Electric Brush. She has for years been a sufferer from Neuralgia in an acute form, but since I obtained for her one of your Brushes, she has experienced entire relief. Please accept her sincere thanks.
 Over 7,000 similar Testimonials can be seen at our office.
 HENRY BARTLETT.

ASK FOR DR. SCOTT'S BRUSH.
TAKE NO OTHER.
 See that name is on the box.

A BEAUTIFUL BRUSH, LASTING FOR YEARS.
 We will send it on trial, postpaid, on receipt of \$3.00, which will be returned if not as represented.

Inclose 10 cents extra and we guarantee safe delivery into your hands; or will send it by express, C. O. D., at your expense, with privilege of opening and examining. But expressage adds considerably to your cost. Or request your nearest Druggist or Fancy Store to obtain one for you, and be sure Dr. Scott's name is on the Box.

MONEY RETURNED IF NOT AS REPRESENTED.
 As soon as you receive the Brush, if not well satisfied with your bargain, write us, and we will return the money. What can be fairer? The Proprietors of this Publication know Dr. Scott to be respectable and trustworthy, a Brush has been placed in the hands of Mayor Cooper and Postmaster James of New York, as a guarantee of good faith.

Remittances should be made payable to GEO. A. SCOTT, 842 Broadway, New York. They can be made in Checks, Drafts, Post Office Orders, Currency, or Stamps. LIBERAL DISCOUNT TO THE TRADE. Agents Wanted in every Town.

Send for a Circular of our Dr. Scott's Electric Hair Brush.

For Sale by **LYMAN, SONS, & Co., Montreal, Canada.**

As a health renewer Burdock Blood Bitters acts like a charm. In Malaria, Bilious Complaints, Scrofula, and all disorders of the Blood, Liver and Kidneys, this great combination of Vegetable Medicines proves a certain specific. A few doses regulate the bowels, and as a restorative Tonic it has no equal. Trial Bottles 10 cents.

MENEELY & COMPANY, BELL
FOUNDERS, WEST TROY, N.Y. Fifty years established. Church Bells and Chimes. Academy, Factory Bells, etc. Patent Mountings Catalogues FREE. No Agencies

\$72 A WEEK. \$12 a day at home, easily made. Costly Outfit free. Address TRUE & CO. Augusta, Maine.

J. & R. LAMB, BANNERS.
Silk and Gold Banners, \$5.00 Each.
Larger Banners, \$10, \$25, \$50
Silk and Gold S. S. Banners, \$5.00 each
Send for Circular, 59 Carmine St. N.Y.

CLINTON H. MENEELY BELL CO.,
successors to Meneely & Kimberly, Bell Founders, Troy, N. Y., manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues sent Free to parties needing Bells.

WATCHES, WATCHES, WATCHES,
in Gold and Silver Cases and fine movements. **Great Bargains.** Spectacles and Eye Glasses carefully fitted. Jewelry of all descriptions made to order.

C. DAVIES,
59 King Street West.

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

—246 YONGE STREET.—
FOUND, RICH BLUE BLACK
CLOTH CASHMERES, that will retain the colour, and being finished the same as Black Broad Cloth, will brush easily and not retain the dust.
—The prices are—
20c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00.
J. M. HAMILTON,
246 Yonge Street.

LABATT'S
INDIA PALE ALE & BROWN STOUT

HIGHEST AWARDS RECEIVED EVERYWHERE EXHIBITED.
For Sale by first-class Grocers.

JOHN LABATT,
London, Ont.
James Good & Co., 220 Yonge Street,
Toronto, Sole Agents.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & Co. Portland, Maine.

THOMAS BAKER,
English and Foreign Theological Bookseller,
20, GOSWELL ROAD, 20.
LONDON, ENGLAND.
200,000 Volumes in every Branch of Theology,
ENGLISH AND FOREIGN, OLD AND MODERN,
COMPRISING

COMMENTARIES and Expositions of the Bible and Biblical Criticism—The Writings of the Fathers and Schoolmen—Works of the Reformers and Puritans—Practical, Experimental, and Controversial Divinity—Liturgical and Devotional Works—Ecclesiastical History and Church Government—Sermons, Discourses, and Lectures, and Books for the Clergy and Theological Students generally.

Persons in want of any scarce Theological Book should write direct to T. BAKER, who, if he has the Book in stock, will immediately report condition and price of same.

Catalogues of books in the various classes of Theology are published periodically, and may be had on application.

Colonial and Foreign Export Orders receive special attention, and will be Executed on the most favourable terms for cash.

Established 1849.

THE SCOTTISH, ONTARIO, AND MANITOBA LAND COMPANY.
—LIMITED—

This Company offers for sale on easy terms choice Building Lots in the cities of Toronto and Winnipeg, and Farm Lands in the Province of Manitoba.

Apply at the Company's Office, 31 Toronto street.

Hon. ALEX. MORRIS,
Chairman Toronto Board.
W. B. SCARTH,
Commissioner.

MARBLE WORKS.

MANTELS, GRATES, MONUMENTS etc., etc., at

J. E. PEARENS,
545 Yonge St., Toronto.

GAS FIXTURE MANUFACTORY.

The undersigned are prepared to manufacture all styles of Church Gas Fittings to order. Estimates and designs furnished on application.
D. S. KEITH & CO.
King St. West, Toronto

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

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

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

H. STONE, Senr.
UNDERTAKER,
239 YONGE ST.
No Connection with any Firm of same Name.

ONTARIO
Steam Dye Works,
334 YONGE ST., opposite Gould.
THOMAS SQUIRE,
Proprietor.

N.B.—The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

BOARDING AND DAY SCHOOL.

For Young Ladies and Children, 1190 Connor St., Ottawa. Conducted by Mrs. S. Sinclair, widow of the late Samuel Sinclair, Montreal, and Miss Sinclair, formerly of the Church of England Ladies' School, Ottawa.

To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

REFERENCES
Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.

Let Term will begin February 10th.
Spring Term April 20th.

CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.

PATRONESS, H. R. H. PRINCESS LOUISE.

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

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

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

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

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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President.—The Lord Bishop of Toronto.

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

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

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

The School re-opens after Easter vacation on TUESDAY, APRIL 26th, when new pupils may be admitted for TRINITY TERM. Fees, per Term, \$6 to \$18. Additional for boarders, \$45.

Apply for admission and information to MISS GREER, LADY PRINCIPAL, Wykeham Hall, Toronto.

ST. MARGARET'S SCHOOL.

UNDER THE DIRECTION OF

THE SISTERS OF ST. MARGARET

The number of boarding pupils is limited to twelve. Terms, inclusive, \$500 per annum. Application should be made to THE MOTHER SUPERIOR, ST. MARGARET'S SCHOOL, 5 Chestnut Street, Boston, Mass., U. S.

TORONTO COLLEGE OF MUSIC

237 SIMCOE STREET.

Under the patronage of His Honor Lt. Governor and Miss McDonald, Sir W. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Col. & Mrs. Gzowski, is NOW OPEN to receive pupils.

DIRECTOR.—J. DAVENPORT KERRISON, Esq., (late of Grand Conservatory of Music, New York,) assisted by efficient teachers.

A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the Church of England, in connection with the study of Music, will be received, and accommodated with board, if desired.

TERMS MADE KNOWN ON APPLICATION.

PRIVATE TUITION.

Boys, Students at Upper Canada College, or elsewhere, can be

Assisted nightly in their Studies

—by the—

Rev. E. Ransford,

(L.L.B., CAMBRIDGE & TRIN. COLL. DUBLIN)

80 Wellesley Street, Toronto. Mr. R. also instructs pupils privately in all the subjects required for the University, Law, and Medical Matriculation Examinations.

Modern Languages a Specialty.

Terms, per Lesson, Moderate.

50 chromos, name in new type, 10c. by mail

40 Agts. Samples 10c. U.S. Card Co. Northford, Ct.

WILL IT PAY!!

To invest money in Canadian Stocks upon wide margin system? Write to us for free pamphlet giving full particulars as to how very large profits can be safely made in this business without stock dabling risks. One of our clients who began with \$500 last fall is now worth \$25,000, made by repeated transactions in Montreal, Merchants, and Bank of Commerce shares. The coming year presents equally promising prospects to parties securing an interest at once. Capital required to begin, from \$100 to \$250. Numbers of clergymen, doctors, and professional men are amongst our successful clients, and have realized a large increase upon their original investments.

WILLIAM WALKERTON & Co.,
Stock Brokers,
Jacques Cartier Bank Building, Montreal.

TRINITY COLLEGE SCHOOL,
Port Hope.

TRINITY TERM
—WILL BEGIN—
On Monday, April 25th.

Applications for admission or information should be addressed to the
REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

MR. SPARHAM SHELDRAKE'S
SCHOOL FOR BOYS.

In a comfortable home. Pupils will receive a careful English and Classical education. Terms very reasonable. For particulars and references address.
"THE GROVE,"
Lakefield, Ontario

J. & H. COOPER.

Importers and manufacturers of,
SHIRTS, COLLARS, CUFFS,
HOSIERY, GLOVES, SCARFS,
TIES, &c.
109 YONGE ST., TORONTO.

N PEARSON, DENTIST,
No. 2 KING STREET WEST, TORONTO



\$5 to 20 per day at home. Samples worth \$5 free. Address STINSON & Co. Portland, Maine.

25 PER CENT INTEREST.

YOU CAN SAVE \$25 IN A \$100
By Buying all your DRY GOODS from
A. B. Flint and Macdonald.
The only General Wholesale House selling to Consumers.

A Clergyman sends us word that he is much pleased with goods bought at
A. B. FLINT AND MACDONALD,
35 COLBORNE ST.
TORONTO.

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

For all purposes of a family medicine HAYWARD'S YELLOW OIL will be found invaluable. Immediate relief will follow its use. It relieves pain, cures chilblains, frostbites, scalds, burns, corns, rheumatism, neuralgia, &c., &c. For internal use it is none the less wonderful. One or two doses frequently cure sore throat. It will cure cooip in a few minutes. A few bottles has often cured asthma. Colic has been cured in fifteen minutes by a teaspoonful dose. It cures with the utmost rapidity. It is really a wonderful medicine.