

# Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, JUNE 17, 1880.

[No. 25.]

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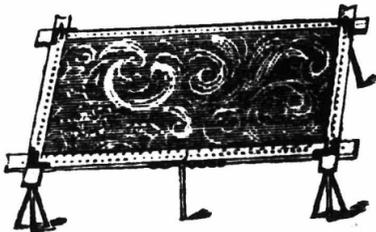
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 Plans, specifications, &c., will be ready for examination on and after  
**Tuesday, the 8th day of June.**  
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 Department of Railways & Canals,  
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 Such decided advantages could not be given to the Clergy if the business were obtained in the usual way, and hence the Association requires that the premiums shall be remitted direct to the Head-Office free from charge.  
 This scheme affords to each Clergyman the benefit of being his own agent, and a good deal more; while low as the premiums are, the application of these profits will, it is confidently expected, greatly reduce these to the point of extinguishing them.  
 Clergymen in a good state of health are requested to apply to the Head-Office, giving their age at next birthday, and, in return, the rates for their age will be sent to them with the necessary papers for making application.

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THURSDAY, JUNE 17, 1880.

THE Bishop of Tournai, in Belgium, has been suspended on the ground of insanity. The Bishop refuses to submit to the suspension, and says he is not insane.

Prince Bismarck has submitted a Bill to the Prussian Diet for the revision of the May Laws. It is believed that Leo XIII may agree to an arrangement which would have been useless during the Pontificate of Pius IX. The Bill appears, however, to have been rejected.

Last year 688 Deacons were ordained in England, 460 were required to fill vacancies by death, the gain being 228; which, taking the increase of the population at 800,000, would be one in every 1,815. The existing ratio of the clerical body is one to every 1,094 souls. So far, this looks like losing ground. But "there are no figures more fallacious than arithmetical figures" when used without taking essential considerations into account. In this case it appears that the additional clergy go almost exclusively to the large cities in which the ratio is one in about 2,500.

Cardinal Newman has just given a novel reason for his secession from the Church of his fathers. He says that the great Roman Empire began as a Republic, but that having conquered the world, found that it could not get on without having a head.

The Ely Diocesan Conference is to be held June 15th and 16th, in the Cathedral.

The Church papers from England give detailed accounts of laying the foundation stones of Truro Cathedral by the Bishops of Truro, Exeter, and Madagascar, and the Prince of Wales. The mallet used by the Prince is that used by Charles the Second in laying the foundation stone of St. Paul's Cathedral, A.D. 1675.

The arrangements for holding the Church Congress at Leicester, under the Presidency of the Bishop of Peterborough, are being rapidly proceeded with. It will be held from September 28th to October 1st.

The Rev. Canon Meade, of Wells Cathedral, died on Sunday morning, the 23rd.

The father of the Bishop of Gloucester is dangerously ill.

As successor to the Rev. Prebendary Tate, the Rev. T. A. Nash, Vicar of St. Paul's, Islington, has been appointed to the important Rectory of Lowestoft.

The Rev. Canon Liddon has consented to become a Patron of the Free and Open Church Association, of which Earl Nelson is President.

Mr. Herbert Gladstone, writing to the President of the Church of England Working Men's Society, in reply to questions put to him on behalf of that Society, says:—"I am strongly opposed to the P. W. R. Act, and would like to see it repealed. I need only say that in all questions relating to the Church which have of late years arisen, I agree with my father."

The Duke of Westminster has contributed £1,000 stg. towards the fund for meeting the requirements of the new See of Liverpool.

The Standing Committee of the S. P. G. Society proposes to withdraw from the work in Cyprus, there being apparently no field for operations in the island.

The Bishop of Trinidad, Dr. Rawle, expresses a desire to find a Hindustani-speaking clergymen to work among the coolies there.

The Bishop of St. David's has recently confirmed 200 persons in the old church of Cwmmamman, Llanelly, South Wales. The majority of the candidates were adult persons, who have recently with their pastor left the ranks of Dissent and joined the Church. There is no record of a confirmation having ever before been held in that parish.

The ordination service for Durham Diocese was held in the old Church of St. Nicholas, Newcastle-on-Tyne. This is said to be the first ordination held in that church since the Reformation. King Edward the Sixth intended to make Northumberland into a Bishopric with Ridley as its first Bishop. The King, however, died, and Ridley was soon afterwards martyred. St. Nicholas will probably be the Cathedral Church of the Diocese when formed.

The colony of Transvaal, South Africa, is one of the latest annexed to the Empire. It is as large as the United Kingdom, and contains a white population of about sixty thousand, of whom about five thousand are English. Dr. Bousfield was appointed first Bishop. His income is £600, equal to about £400 in England.

Pere Hyacinthe (Loyson) is to deliver a series of lectures this month in London, on "Positive Christianity." The Archbishop of Canterbury is to preside at the first.

Her Royal Highness the Princess Louise and party spent the second Sunday after Trinity in Milwaukee, Wis. The Royal party arrived from Chicago the evening of Friday, having rooms provided for them at the Plankinton House. Saturday was spent in a drive around the city, and a short excursion on the lake. Sunday morning the party attended service at All Saints' Cathedral. Unfortunately, the weather has been very unpleasant, rain falling most of the time, which has prevented Her Highness from seeing as much of the beautiful "Cream City," as was desirable. The party left for Chicago Sunday afternoon.

THE FOURTH SUNDAY AFTER TRINITY.

THE mercy of God through our Lord Jesus Christ is set forth in the words of the Lord, "Be ye therefore merciful, as your Father also is merciful." It is enforced by the proverb of the blind leading the blind, the disciple not being above his Master, and of the mote and the beam. The Collect also refers to the mercy of Him Who is "the protector of all that trust in Him, without whom nothing is strong, nothing is holy." The office seems also to have a special reference to a time when the Church would be passing through great tribulation and distress, and when Christians needed frequently to be reminded that here they have no abiding place of rest, but must look beyond the trials and afflictions of a world in which they are only sojourners to a world and glory hereafter to be revealed. And, indeed, it is almost universally the case that before God visits His people with consolation He prepares them for it by chastisement, which is intended to produce the penitential spirit. Knowing that to indulge them with His smiles while they continue unreclaimed or even not sufficiently impressed with their dependence upon Him, would neither agree with His character nor conduce to their prosperity. He does, indeed, show Himself attentive to the first movement of the contrite spirit. But though corrections are really calculated to produce amendment, such is their tendency and design, yet they often produce a contrary effect. It is not at all uncommon to see men, hardened under rebukes, and to grow more bold and presumptuous in the commission of sin, after having experienced severe trials. "Thou hast stricken them," says the prophet Jeremiah, "but they have not grieved; Thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." We have indeed an impressive proof that correction sometimes fails to produce its intended effect, in the conduct of those who were brought from Egypt by Moses. Never were men more severely corrected by their Heavenly Father, and never did people show themselves more incorrigible. Sometimes when the remembrance of their sufferings was fresh, they seemed disposed in earnest to seek after God; but no sooner was the correction removed than they relapsed into their former disobedience and idolatry. "When He slew them, they sought Him; and turned them early and inquired after God. And they remembered that God was their strength, and that the High God was their Redeemer. Nevertheless, they did but flatter Him with their mouth, and dissembled with Him in their tongue. For their heart was not whole with Him, neither continued they steadfast in His covenant." And this is but a picture of what we may observe every day.

We see men under afflictive dispensations show a degree of emotion; they appear in some measure humbled and convinced; and with much apparent sincerity, they confess their persuasion of the vanity of the world, and of the utter impossibility of finding happiness in the perishable things of earth. We find them making the most solemn resolutions of entering on a new course of life. The frivolous objects which formerly engaged their attention seem to have lost their power to charm, and a flattering prospect is presented of their turning into the paths of wisdom. But it soon becomes painful.

ly manifest that their principles were unchanged, and their passions only laid asleep. The influence of the world was suspended, not destroyed. Their goodness was as the morning cloud, and as the early dew which passeth away. Their serious impressions indicated no decided attachment to the exercises of piety. The recovery of health, or the return of prosperity, speedily effaced every trace of goodness, and left them in a state of greater alienation from God than ever. And the reason of this is because men are apt to spare themselves, to give way to a dangerous cowardice by shrinking from reflections which they find to be painful. They are apt also to regard their sufferings as expiatory; and, however serious may be their purpose to lead a godly life, formed under afflictive dispensations, too many appear to depend entirely upon resolutions formed in their own strength. "As the great grasshoppers which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known."

#### THE RECENT TORONTO SYNOD.

THE recent meeting of Synod showed a decided improvement in one or two respects over previous meetings of this body. It was at any rate very quiet.

His Lordship's address, a part of which only we are able to give this week, is entitled to the most careful attention as exhibiting an accurate acquaintance with those parts of the Diocese he has been able to visit; and it will at once be seen that he has made good use of his time during the past twelve months, and also that his sympathies have been largely drawn out towards our brethren, with whose spiritual needs the Bishop is evidently impressed. His Lordship's address is eminently practical, and thus forms a striking contrast to those of some others who seem to imagine that by one stroke of their pen they can settle controversies on the most obtruse subjects, which have puzzled the intellects of the wisest, the greatest, and the best men of all former ages. We would mention especially the charge of Bishop MacLagan, in which he attempts to decide with an absolute authority questions of the profoundest nature: and which, as an active parish priest, he cannot have studied, and therefore knows little about them. We are glad to note the absence of all this in the Bishop of Toronto's address. All the "vexed" and vexing questions are passed by, and the practical work of the Church is, so thoroughly dwelt on, that we feel persuaded that if a few thousand copies of it could be circulated in the mother country it would awaken a new interest in our colonial Church.

Our space in this issue is so fully occupied that we must defer till next week some remarks we have to make on the subjects brought before the Synod.

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

##### NO ROMANISM IN THE OLD CREEDS.

So far as the chief facts and doctrines of the Christian religion have been collected and condensed into brief and popular forms for the benefit of the Christian flock, as being what must be held in order to salvation, they are embodied in the Three Creeds, the Apostles', the Nicene, and the Athanasian. As all these are held, taught, and publicly used by the Church of England, with the advantage of being in the vulgar tongue, and not in a dead language, there is nothing to be got by way of additional religious knowledge on these heads—the only ones necessary to salvation—by joining the Roman Church; for the fourth creed (that of

Pius IV.) which she has added, gives no further information on these main truths, but merely on certain comparatively minor points, as is proved by the fact that all Christendom was able to do quite well without it till so recent a date as 1564, nor is it, even now, propounded to ordinary lay Roman Catholics for reception. And it is very noticeable that not one of the special doctrines which distinguish the Church of Rome from the Church of England (and in particular, no hint, however faint, of Papal authority) can be found in these three old creeds, or in any ancient gloss upon them, though they were intended to contain all that is necessary to be held and believed by ordinary Christians.

##### THE ROMAN CHURCH UNCERTAIN AND UNSCRIPTURAL.

The two great indictments against the Church of Rome are (1) that she has only *uncertainty* to offer her followers, instead of certain truth, in faith, morals, and sacraments; and (2) that several important parts of her system are in *direct contradiction to the revealed will of God*.

That she has nevertheless held steadily in the main to the great saving truths of the Gospel is a most comforting and hopeful fact; but in the Church of England all truth which the Roman Church holds is held and taught, while the errors which too often deform and disguise that truth are absent.

As the favorite boast of Roman controversialists is that they alone have religious *certainly* to offer, it is necessary to show first of all why this is conspicuously not the case; why, in fact, there is actually *less* religious certainty in Rome than in any other ancient Christian Church.

## Diocesan Intelligence.

### MONTREAL.

FROM OUR OWN CORRESPONDENT

THE BISHOP'S APPOINTMENTS.—The following are the Bishop's appointments for July and August:—

- July 18, Sunday, Hull, Chelsea.
- " 19, Monday, Aylmer.
- " 20-21, Tuesday and Wednesday, Gardley.
- " 22-23, Thursday and Friday, Onslow.
- " 24, Saturday, Bristol.
- " 25, Sunday, Portage du Fort.
- " 26-28, Monday to Wednesday, Clarendon.
- " 29-30, Thursday and Friday, Thorne.
- " 31, Saturday, Allegne.
- August 1-2, Sunday and Monday, Aylwin.
- " 3-4, Tuesday and Wednesday, Wakefield.
- " 6, Friday, Portland.
- " 8-9, Sunday and Monday, Buckingham.
- " 10-12, Tuesday to Thursday, Papineauville.
- " 13-14, Friday and Saturday, Grenville.
- " 15, Sunday, St. Andrews.
- " 16-17, Monday and Tuesday, Lachute and Arundel.
- " 19, Thursday, Lakefield.
- " 20, Friday, Mille Isles.
- " Saturday, Morin.

DEANERY OF BEDFORD.—The annual meeting of the Rural Deanery of Bedford was held in Waterloo, on Tuesday last, under the presidency of his Lordship the Bishop of Montreal. There were present 22 clergymen and 18 laymen, representing 22 parishes. Seven parishes were unrepresented. The business transacted was mostly of a routine character, consisting of the examination of parochial reports, revision of grants and assessments, &c. A resolution was unanimously adopted by the meeting, urging upon the consideration of the ecclesiastical authorities the desirability of providing that every young man ordained to the ministry be placed, for one year after his ordination, under the direction of an experienced priest. The following motion of the Rev. Canon DuVernet, seconded by the Rev. H. W. Nye, was, after some discussion, laid over till the next meeting:—

"That, owing to the extent of the Deanery of Bedford, and the inconvenience to some of the members of attending its sessions, this meeting is of opinion that a division is desirable, and that a committee be appointed by the Bishop to consider and accurately define the boundaries of the proposed new Deaneries."

The Representatives from the Glen Sutton mission, viz.: Messrs. Alexander Bickford, Solomon Brock and Simon Sargent took their seats at the chapter for the first time, and were warmly welcomed by the Bishop and clergy.

Under the direction of Mrs. Lindsay, the young ladies of St. Luke's Church not only provided an elegant dinner, but actually waited on the tables themselves.—No wonder a vote of thanks was unanimously passed to them.

GLEN SUTTON.—The Bishop visited this parish on Saturday, June 5, and held a confirmation; his Lordship preached and the Holy Communion was administered. There was a very good congregation indeed, notwithstanding the hurry of the spring work. The super altar was very tastefully garnished with flowers; it had also upon it a neat wooden cross. The processional and communion hymns were especially well sung, and the *Nunc Dimittis* was used as a recessional. No longer having to minister at West Potton, the Incumbent of Glen Sutton has arranged for Sunday afternoon services and Sunday Schools at points in the Glen Sutton mission so distant from the parish church that the people residing about those points seldom or ever get to the morning prayer. At the service on Saturday, the newly-confirmed persons joined the older communicants at the Lord's Table.

IRON HILL.—Truly the heart of our Bishop must be made glad, as he goes from parish to parish in his Diocese, and sees such signs of marvellous growth in every quarter. Confirmations, consecrations, laying foundation stones, ordinations,—these are becoming so common in the Diocese of Montreal that newspaper readers need not look for full reports of each and every case. We could fill this week's whole DOMINION CHURCHMAN with signs of the growth of the Church in the Deanery of Bedford alone, and still leave half unsaid. One of the most gratifying facts connected with our work undoubtedly is that "party" is an unknown quantity amongst us; Low Churchmen help High Churchmen and vice versa; but who are the *high* and who the *low*, no one but a most malignantly skilful theologian could tell. Another most gratifying fact is that more pains seem to be taken on all sides to make the services bright and hearty; the music more effective; and, in short, to do things with the most possible decency and order. The case of Iron Hill will serve as an illustration of what we mean. On the occasion of the Bishop's visit to this place a few days ago, he was very properly received with outward marks of respect. The Lych gate—probably the only one in Canada—was decorated with maple foliage, and turned into an arch, from which three flags floated in the breeze. Out of the window of the parsonage facing the road by which his Lordship arrived, hung the red cross banner of St. George, on which was inscribed the word "Welcome." Out of another was hung a white cross banner bearing the words "Welcome to our Bishop." The services were conducted by Rev. Wm. Ross Brown, assisted by Rev. Messrs. Fyles and Smith. The Bishop preached. Having robed in the parsonage, the Bishop and clergy proceeded to the church, while the choir sang (to Sullivan's setting) "Onward Christian Soldiers." Eight persons were confirmed, the Bishop sitting in his chair. The candidates were led by the hand, one by one, by Mr. Brown to the place where they knelt for the reception of the rite. The Bishop was the celebrant, assisted by Messrs. Fyles and Smith as Epistoller and Gospeller. The super altar had its cross, flanked by vases of choice white flowers; the Lectern had its white frontal, and the Incumbent wore his white stole. Of the eight candidates confirmed, two had been Methodists, and two had never made any profession of faith in Christ until their baptism a few days previous. The functions in the Iron Hill church are always conducted with great reverence and devotion, and the occasion of which we are now writing was no exception to the general rule.

On Friday last, 4th June, one of our country parishes was the scene of an ecclesiastical ceremony, always dear to Churchmen, whether clerical or lay; viz., the consecration of a Church to the service of God. On this occasion the place was West Potton, and the Church one that has been erected under the direction of that, as is acknowledged on all hands, zealous missionary and hard-working priest, the Rev. John Kerr. This is the second Church he has built in the mission allotted to him. The first was that of Glen Sutton, the headquarters of the mission. We were given to understand on this occasion that the Church, just at this time consecrated, was hereafter to be considered as attached to Mansonville; passing from Mr. Kerr's charge, much to every one's regret. But if the work he has begun should be, as possibly it may, carried out in the same spirit and with the same object, that is, the bringing together into the one fold the people there that have before this been "tossed to and fro by every wind of doctrine;" our regret will not be of long continuance. In these changes, however, it is well for Churchmen to remember the work of building up the Church is not of man, but of the will of God, though man is God's instrument, and the ordained priests the stewards of His mysteries and the under shepherds of His flock. As of old time, there were those who bore the ark of God; carried the curtains of the tabernacle and its furniture; yet were all under the guidance of that pillar of the cloud, that silently, mysteriously, yet majestically moved onward in the clear air above them and before them, and by the Divine Majesty therein enshrouded their movements were directed; so it is still with the Church of God.

"Men may come, and men may go,  
But it goes on forever."

To return, however, to what was done on this occasion. At an early hour, the clergy and laity interested might be seen coming from various points of the charming country around. The locality is indeed beautiful, and the little Church with its gleaming cross-crowned spire, adds an additional charm.

One of the first arrivals was that of his lordship. There were besides the bishop and the incumbent, the following clergymen present:—The Revs. T. W. Fyles, Rector of Cowansville, I. Constantine, M. A., of Stanbridge East, Robt. Kerr, late of Mansonville, now of Trinity Church, Quebec, Charles Bancroft, M. A., of Knowlton, Wm. Ross-Brown, L. T., of Iron Hill, and Mr. Watson, M. A., Oxon. The services were characterized by solemnity and heartiness. The clergy having robed proceeded in due form to the main entrance where the Bishop was received by the incumbent and the wardens, and escorted to the sanctuary. Here the petition for the consecration was read, and the service was then carried out according to the form provided for the "Consecration of Churches." By the sentence of consecration pronounced at the altar, we find this Church is set apart for worship, under the name of Christ Church. The services of Morning Prayer and Holy Communion were allotted in parts to the different clergy present; one reading the confession, another the first lesson, and a third, the second, and so on. This arrangement is not open, perhaps, to criticism, so far as regards choir offices, but it is not at all the arrangement to follow in "The Divine Liturgy." In this office most of us understand that there is but to be one priest, the celebrant, assisted by two others. On this occasion the Holy Communion office was divided and subdivided among so many that that it was hard to see how it could be parcelled out much farther. But this was not the fault of the Incumbent.

The services throughout were characterized by heartiness of responding and chanting, though to many of the congregation still, the services of our Church are something novel, a something viewed with prejudice. These prejudices have been wonderfully removed from the minds of some. A knowledge of the true Faith as a deposit given to an organization and historically handed down by written and unwritten tradition, has begun to expand the minds of some and enlarge their "views." The Church now consecrated is of wood, clap-boarded. The style early English. It has a spire covered with tin that makes it glisten in the sun-

light and attracts attention from afar. A gleaming spire in a country village seems to the writer always charming, and very suggestive. It seems to suggest the light that can not be hid; it suggests, from its radiance reflecting from various points the sentiment that the Church is bound to send forth her bright beams, those beams that she gathers from her Sun, Christ. On this spire there is planted that world-recognized sign of Christianity, the Cross. How much more appropriate this, suggestive as it is of firmness, fixedness, than the wind-tossed arrow, telling of the flight of time, and telling, too, of death, or the barnyard bird, more suited to Churches in subjection to the See of Rome than those in communion with Canterbury. There stands the cross, ever the same, no change of face, no wavering of frame, fit emblem of the fixity of the Church's teaching and of her Catholic character, the same everywhere and at all times. And yet there are some, even of the clergy near us, as well as elsewhere, whose professions are very Catholic at times, but who shrug their shoulders and look askance because they find men who will show their principles by act as well as by word. These are the men whose rule has been, and who advise others accordingly, "Don't hurt yourself;" "Don't damage your prospects." If everybody went by their advice there would be little advance as to anything that would proclaim distinctly to the passing multitude the Church's claims. Thank God, we have had some even in these townships who have had the courage of their principles, and whose work remains. They dared, they did, they won; and as all such winners do, they have made it easier for others to "go and do likewise."

The interior of this little Church is very neat. Every window is brilliant with stained glass (que-saille pattern on rolled glass), and the chancel window has in its centre light a figure of our ascending Lord. The other lights and spaces are filled up most effectually with patterns and with well-known symbolic designs. The chancel is divided into choir and sanctuary, each furnished appropriately. The latter has a retable to its altar, and a credence. On the former stood the cross of Calvary with a vine around it. On either side were vases of flowers. We were sorry to see that the sacred vessels were those ugly and ungainly vessels that are suited, it may be, to love-feasts, or those sects that make a love-feast merely of the Holy Sacrament; but not at all suited to us. As they were a gift, the incumbent had to receive. The giver doubtless did his best. The fact is, if any of our people go into our cities to buy communion vessels, they are presented with these things at our stores, and told that they are in general use. And they buy accordingly. It is within the writer's own experience, that when in a leading silversmith's store in Montreal, and cogitating as to the purchase of a chalice made after a correct pattern, he was told that they did not purpose to keep such things on hand, as they were only for the Puseyites, &c. Of course if such language is used to our country people they will be alarmed and forthwith buy what they are told is the right thing.

The services were closed by the benediction, the clergy moving out first slowly while the *Nunc Dimittis* was chanted. So ended a most interesting service. It was indeed with regret the incumbent, as it were, bid farewell to the building where he had spent so much time and thought. May his successor add to but not take from what he finds already done.

#### ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

Last week two of the younger clergy of this Diocese visited a portion of the "Wilds of Ontario"—L'Amable—where they held service to a large and attentive congregation. They were very much impressed with the hearty responses and superior singing of the inhabitants. On their return home the above gentlemen were very much interested in watching the movements of a large bear, which crossed a clearance on their right hand, passed over the road in front of them to a clearance on their left and disappeared into the bush.

#### TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 5th June, 1880.

MISSION FUND.—In answer to \$1,000 offer—Clarkson Jones, Toronto, balance of subscription, 100.00. Parochial Collections—St. John's, Norway, additional, 1.00; Seymour and Percy, balance, 6.50; Galway, Kilmount, 3.00; Swamp Lake Road, 4.30; Pettie's Bridge, 2.10; Lindsay, balance, 39.05. January Collections—Port Whitby, 1.50; Duffin's Creek, 98 cents; Lindsay, 6.00.

WIDOWS' AND ORPHANS' FUND.—October Collections—St. John's, Toronto, balance of assessment, 24.46; St. Stephen's, Toronto, balance of assessment, 14.21; Holy Trinity, Toronto, 53.10; Churchville, 10.00; Seymour and Percy, balance, 42 cents; Whitby, 27.60; Pickering, 9.90; St. Philip's, Unionville, 5.75; St. Philip's, Toronto, 25.37; Atherley, Sebright and Longford, 3.80. Annual Subscription—Rev. George Hallen, 5.00.

DIVINITY STUDENTS' FUND.—April Collections—St. Luke's, Toronto, on account, 10.00; St. John's, Norway, 1.38; Port Whitby, 1.00; Duffin's Creek, 80 cents; Lindsay, 3.00.

ALGOMA FUND.—Day of Intercession Collections—St. Stephen's, Toronto, 5.90; St. Peter's, Toronto, 41.55; West Dysart, 21 cents; Guildford, 25 cents; Lindsay, 5.00; St. Philip's, Unionville, 75 cents.

MEETING OF SYNOD.—The annual meeting of the Synod took place on Tuesday, the 8th inst. After Mattins, the Venerable Archdeacon Whitaker preached in St. James' Church in the morning, from 1 Timothy 6: 20, after which the Holy Communion was administered.

The Lord Bishop took the chair in the school-room of the Church of the Ascension at 8 p.m. The Rev. John Pearson and Mr. F. D. Barwick presented their report on the certificates of the Lay Representatives. The Court on Contested Seats was constituted of the Rev. Messrs. John Pearson, Septimus Jones, Dr. Snelling, Geo. M. Evans, and Huson W. M. McMurray.

Rev. Mr. Roe, from Ireland, Rev. Mr. Mockridge, from the Diocese of Niagara, and the Rev. Charles Durling were invited to take seats on the floor of the House.

His Lordship then delivered the following address:—

*Reverend Brethren and Brethren of the Laity:*

By the gracious providence of our Heavenly Father we are permitted to meet once more in Synod, to deliberate upon the affairs of the Church in our diocese, and legislate for its better government; and it is in devout recognition of His loving care which has watched over and preserved us that I greet you to-day with the congratulation that no inroad has been made by the hand of death into the ranks of our clergy during the year since we last met. Changes, however, have occurred in our clerical staff through removals from the diocese, and transference from one parochial or missionary sphere to another; though, I am happy to state, the losses we have sustained in our active forces have been more than compensated by the accessions we have received. Five clergymen have severed their connection with us. The Rev. W. M. C. Clarke, of Alliston, has resigned his charge to accept a curacy in England. The Rev. P. Clementi Smith, assistant curate of St. John's, Peterborough, has returned to England. The Rev. W. S. Young, of the Church of the Ascension, Toronto, and Edward Warren, of Sunderland and Brock, have gone the United States and obtained appointments in our sister Church there. And the Rev. C. H. Mockridge, assistant curate of St. George's, Toronto, and Clerical Secretary of this Synod, has, greatly to my regret, left us, to assume the charge of Christ Church Cathedral, Hamilton, though we cannot but congratulate him on his promotion to so important a position. The Rev. Canon Ritchie has signified his intention to resign the parish of Georgina at the close of the present month, on account of increasing age and infirmity. On the other hand our gains have been as follows:—The Rev. C. Thomson, of All Saints' Church, Hamilton, has been appointed to the charge of the parish of Weston and Carlton, in the incapacity through ill-health of the incumbent; the Rev. W. A. Johnson. The Rev. John Farncomb has been ordained to the mission of the Batteau; the Rev. Charles L. Ingles to St. Mark's, Parkdale; the Rev. Henry G. Baldwin to the Church of the Ascension, Toronto; and the Rev. Frederick W. Kerr to the Assistant Curacy of Grace Church, Toronto. The Rev. H. T. Leslie has been licensed to assist at St. Matthias', and the Rev. Edward Rainsford at St. Matthew's, both very poor parishes in this city. On Sunday last I also admitted to the Diaconate Messrs. Ogilvy G. Dobbs, Clarence W. Bell, and Bernard Bryan. These gentlemen will be

shortly appointed to missions, thus making the total additions to our working staff amount to ten. I have to report the following changes in the dispositions of our parochial clergy:—Appointments—Rev. C. C. Johnson to Brampton, and W. S. Westney to Pickering and Port Whitby. Transferences—Revs. I. Middleton, from Brampton to Oshawa; E. Soward, from Norwood to Lloydtown; R. A. Rooney, from Minden to Mulmur West; J. Carry, from Carlton to Port Perry; and T. W. Forster, from the assistant curacy of Cobourg to that of Cavan. The vacant rural deaneries in the diocese have been filled up by the following appointments:—City of Toronto, Rev. J. S. Boddy, M. A.; Northumberland, Rev. J. W. R. Beck, M. A.; Peel, Rev. C. C. Johnson; West Simcoe, Rev. W. F. Forster.

#### EPISCOPAL ACTS.

During the past year I have held four ordinations, in which seven have been ordained deacons and four advanced to the priesthood. I have held confirmations in eighty-five different places, the total number received by the laying on of hands into full membership of the Church being 1,518. I have opened two new churches, the Church of the Redeemer, in this city, and St. Paul's Church, Beeton, and have consecrated one—St. John's Church, Churchville. In my episcopal visits in the diocese I have preached 51 sermons, delivered 94 addresses, administered the Holy Communion 87 times, and baptized 10 infants and 3 adults, besides attending various meetings.

#### STATE OF THE DIOCESE.

It had been my desire and hope to have completed, previous to this session of the Synod, a visitation of the whole diocese, so as to be in a position to lay before you a full account of its present condition and needs. This purpose was, however, frustrated, partly by the loss of three months in my visit to England, but more particularly to the impossibility of travelling in the country during the spring of the year, owing to the bad state of the roads. Including the city churches, I have been able to visit 66 of the 108 parishes at present constituting the diocese; and in these 66 parishes I have held service in 94 Church stations. Of the remaining 37 parishes I have made engagements so far to visit 17 during this and next month. The result of the acquaintance which I have thus acquired with the condition of the charge committed to my oversight has been to impress me most strongly with a conviction of the urgent demand which still calls upon us for active missionary effort and increased pecuniary aid. It must be extremely difficult for any one residing wholly in the city of Toronto, with its immense church population and ample supply of churches, witnessing not only the numerical strength, but the wealth of our body, and enjoying a profusion of the ordinances of grace, to form any adequate conception of the difficulties, struggles, and destitution of the Church within 100 miles of the favored metropolis. Indeed, outside of the single city contained within the diocesan limits there is scarcely a place where the Church can be said to be strong, owing to the general absence of commercial activity and advance in prosperity. In the older settled counties near to the front, where the Church has been long and for the most part plentifully planted, the population is almost entirely agricultural, and therefore comparatively stationary. So far from any increase of members being likely to result from increase of prosperity, the tendency is, from the acquisition of larger holdings, to diminish the population. The villages in these farming districts, having no manufacturing industries, have been at a standstill for many years; and I find the very common complaint that a line of railway run through the district has served as a drain to carry away the produce to some larger and central port of shipping. Under these circumstances, which I think will be recognized as depicting correctly a large number of cases, many a parish is to-day no further advanced than it was twenty years ago, except it be for the battered condition of its farming constituency. The clergyman has his three churches to serve weekly, at distances of from four to ten or more miles apart; his congregations come from the neighboring farms, and fluctuating at all times with the state of the weather and the condition of the roads, are never likely either to change or to grow much from year to year; their isolation from one another is a great bar to any real union or active co-operation in Church work, besides diffusing to a point of attenuation the clergyman's labors, through the amount of travelling under difficulties involved in their prosecution. The consequence is a tendency to stagnation; the old frame building which was regarded as a triumph of ecclesiastical architecture when it was erected thirty years ago, is thought good enough to do duty to-day, without repair, improvement, or embellishment, without even the preservative of a coat of paint, and the same policy of unprogressiveness is practised with regard to the support furnished to the clergyman and the amounts contributed for missionary and charitable objects. I feel satisfied that our well-to-do farmers in the fertile and highly cultivated townships of the

home districts are in a position to maintain the Church fabrics and services in a state of high efficiency, to afford an ample provision for their clergyman, and, in addition to this discharge of their plain obligations, to give over and above for the missionary extension of the Church in the newer and poorer settlements of the diocese. It is, with some justice, alleged as an excuse from contributing to the mission fund, that it is in many instances applied to the support of parishes that are well able to support themselves. The contributors to the fund may be assured that my earnest endeavors will be directed to correcting this manifest abuse. It would, however, be a grave mistake to conclude that there is no real call in this diocese for the utmost exertion and liberality we are capable of in sustaining and advancing our mission work. In addition to a considerable number of missions even in the older settlements which do really need to be aided, there remains still a vast field to be occupied in which the work of the Church must be for years to come of an essentially aggressive character. I have fully visited the two rural deaneries of the diocese which are most remote, and in which the demand for assistance seems to be most urgent—those of East Simcoe and Haliburton. It may stimulate the interest of our Church members if I give a brief summary of the information I gathered as to the condition of these districts. East Simcoe contains eight townships, with a total population, by the census of 1871, of 22,195, of whom 5,846 returned themselves as members of the Church of England. The present organization of the Church consists of one rectory, that of Barrie, the county town; one parish, Orillia; and seven missions dependent upon grants from the Mission Board. Apart from the rectory of Barrie, with its brick church accommodating 500, and the parish of Orillia, with its pretty church of stone, seating 358, the missions in this deanery are very poor and struggling, the churches small, for the most part of frame, painfully plain, and suggestive of poverty and neglect. Following the route which I took, the mission of North Orillia and Medonte consists of St. Luke's, Price's Corners, St. George's, in the centre of Medonte; and a station at Coulson's, in the south of the township known as St. Stephen's. This mission receives a grant of \$300 per annum. The township of North Orillia has no church except that at Price's Corners, at its south-west angle. The Synod journal makes mention of St. Paul's Church, Matchedash, but I cannot find that any service has been held there for years, and we must regard these two townships, forming the eastern section of the county, as at present destitute of the ministrations of the Church. They are probably very sparsely settled, the land being of a rocky formation. The mission of Coldwater is a thoroughly typical travelling mission—poor, scattered, laborious in the extreme. It possesses but one church, a miserable little frame building, constructed, I believe, by the union of two stores some twenty years ago, never touched by the hand of improvement since, and capable of holding eighty persons. The stations attached to this mission are numerous, the hard-working and self-denying missionary holding services wherever he can find a settlement, but the more permanent of them are Waubashene and Victoria Harbor, two lumbering stations on the inlet of the Georgian Bay. At the former, service is held in alternation with the services of other denominations in a neat frame church accommodating 120, belonging to the Dodge Lumbering Co., whose superintendent is a generous friend. The employees, however, if not French shantymen, are chiefly Presbyterians. This arduous mission is deservedly aided by a grant of \$300. Following the coast-line westward, the very neat, well-cared for little frame church of the Trinity at Midland City is served by the Chaplain of the Reformatory at Penetanguishene, who also maintains the services at Wyebridge until a clergyman can be appointed to a mission which I propose to form of Wyebridge, Waverly, Elmvalle, and Allenwood. At the first-named place there is a frame church holding 180, in good condition and well-appointed; and at Waverly a log church. These two places are on the Penetanguishene Road. Elmvalle is a station on the new North Simcoe Railway, which is cut through the bush; but there is no church. Allenwood is a small and new settlement on Nottawasaga Bay; a frame church is in course of building here. As the eastern section of the country is mostly of poor stony land, this western section is as yet little cleared and sparsely settled. This mission will need a grant from the Board. The mission of Penetanguishene, which has three churches, is a very weak one, and not much growth is to be looked for, the population being largely French Roman Catholic. It is supported by a grant of \$200. To the mission of Vespra belong five stations, Craighurst and Myer's, each with a frame church, on the Penetanguishene Road; Christ Church, a few miles north of Barrie; and Midhurst and Minesing, two small villages in the centre of the township. Christ Church was burned down some months ago by the act of an insane incendiary, and there does not seem to be any necessity for its re-erection, at least in the same place. The service at Minesing is conducted

by a lay reader. This, again, must be described as a very weak mission; the grant is \$300. The remaining mission of St. Thomas, Shanty Bay, St. Mark's, East Oro, and Kelly's School House, is not likely to become self-supporting for many years. It is aided by a grant of \$200. To summarize the condition of this deanery: It has eighteen churches, viz.—1 of stone, 2 brick, 1 cobwall, 18 frame (one unfinished), and 1 log, with 7 regular stations. These are served by eight clergymen, one mission besides St. Paul's, Matchedash, being vacant. For the accommodation of the Church population, which, as I said, numbered in 1871 5,846, the existing churches afford but 2,668 sittings—and to sustain even to this extent the ministrations of the Church, an annual subsidy from the Mission Board of \$1,600 is required. It will be seen that here is a field for Church extension which calls for our increased efforts and liberality. The rural deanery of Haliburton, however, presents a far more striking example of the truly missionary character which the work of the Church in our diocese must still be acknowledged to bear. This deanery consists of the county of Haliburton and the four northern townships of Peterboro', viz.—Galway, Cavendish, Anstruther, and Chandos. The large district thus embraced, having no less than twenty-seven townships, and an area of nearly 2,000 square miles, contained, so recently as the last census, no more than 3,600 inhabitants, of whom, however, the large proportion of 1,250 belonged to the Church of England. The country has been newly opened, and although many of the free grant lands have been taken up during the last ten years, the settlements are still very scattered, and the whole northern half of the county remains unpopulated. The condition of the people who have, unfortunately, been induced to take up their homes in this wild territory (principally respectable, but reduced English families) is very struggling and poor, and must continue to be so; for while the country abounds in the most picturesque and romantic scenery, with its countless lovely lakes and heavily wooded hills and grand groupings of massive rocks, it is a sadly barren land for the poor settler. The difficulties of supplying the services of the Church to these scattered members in the backwoods are necessarily great; not only are the distances to be travelled to reach the small settlements in the bush very considerable, but the circumstances of travel are arduous, frequently perilous. The missionary needs special qualifications. He should possess himself the qualities which characterize the hardy and enterprising settler, physical strength and endurance, expertness in the use of the rifle, the axe, and the paddle; the general aptitude to turn his hand to anything; in addition to this he must have some practical knowledge both of law and medicine, for he will probably find himself the only available consulting adviser in both. This is in fact the case with the two excellent missionaries in Cardiff and Chandos. The vast field which I have attempted to sketch is sadly destitute at present of Church privileges. There are but four clergymen laboring in it. In Dysart, Haliburton, the county town, has a very seemly frame church, accommodating 130, attended by a respectable congregation, who are not, however, in a position to contribute much. The missionary also serves the Church of the Ascension in West Dysart, and a station at Eagle Lake, in the township of Guilford. This is the headquarters of the Canada Land and Emigration Company, who own nine adjoining townships, and have most generously granted \$100 a year to our missionary for many years until the present time. The withdrawal of their grant now will lay an additional burden on our missionary fund, or necessitate the division of the missionary labor between Haliburton and Minden, sixteen miles distant. The laborious mission of Cardiff embraces three townships. It is impossible to define its stations, as they consist of all the places where a little group of settlers have made a clearing in the bush. I held confirmation in a log school-house about fifteen feet square, and services in two other school-houses almost equally primitive, the distances being respectively 18 and 20 miles. The Chandos Mission is not less extensive. It has two frame churches—St. George's, Apsley, in the township of Anstruther, and St. Stephen's, in Chandos, each having a capacity of 80 sittings. The other principal stations are in East Chandos, the Bridgewater settlement in North Anstruther, and Brown's school-house in Burleigh. There is no town or village in this mission, and very few able to give material aid in the support of the Church. The mission of Galway has for its headquarters the small village of Kinmount, but here there is only a union Church, and a weak English Church congregation. St. James', on the Swamp Lake road, is quite an old established church, but it is in a sad state of neglect, apparently having never been repaired since it was built. It is constructed of log, and the chinks are gaping wide. Its seating capacity is fifty. Service is held at three old stations—Snowdon Mines, Retties' Bridge, and Silver Lake. The missionary here is of advanced age, and whilst his zeal and earnestness are very great, and the amount of work he accomplishes for his years quite surpris-

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ing, this is a vast and laborious field, which demands all the physical strength of a young and active man. Minden is a pleasant village, in the township of the same name, and has a nice frame church—St. Paul's—holding one hundred and fifty. The congregation impressed me very favorably, but unhappily the mission is without a clergyman. There is ample material for two travelling missions in this section—one embracing the townships of Minden, Anson, and Lutterworth, the other Stanhope and Hindon. I should be deeply thankful if two young men could be found of the character I have described to devote themselves to this most interesting field. After reviewing the condition of this little-favored portion of the diocese, the question presents itself forcibly to us: Is it incumbent upon us to charge ourselves with the spiritual care of our fellow-countrymen and fellow-churchmen in their isolation? I trust that we shall have no hesitation in deciding this question honestly in the affirmative; and if so, we must make up our minds cheerfully, as a Christian duty, to bear well-nigh the whole burden of maintaining at least six missionaries in this truly missionary field. I have ventured to trespass largely upon your time in detailing the state of two of our deaneries, in the belief that it is this kind of information which is needed to stir up our Church members to a more active and lively interested discharge of their obligations in the great work of Church extension. In regard to the general condition of the diocese, I desire to take a hopeful view. It is true that there are discouragements—some weak and apparently lifeless parishes, many of whom fail to recognize their duty to support liberally the Church whose ministrations they are privileged to enjoy; ten missions unsupplied with ordained clergymen; but let us be thankful that we have herein a large field for endeavor, a stimulus to more earnest, prayerful, self-denying zeal. On the other hand, in the large majority of settled parishes and missions there are abundant tokens of advancing prosperity, both material and spiritual. I have been cheered in my visitations by witnessing the good work which is being done, the zeal, faithfulness, and devotion of our hard-worked but ill-remunerated clergy, and the loyalty and appreciation of their Church privileges manifested by the laity in almost every place. It gives me great pleasure to bear my testimony to this hopeful state of things, and to express my conviction that with earnestness and united effort on our part in sending the privileges of the Church liberally, with no stinting hand to the people in the country, and in presenting her worship, her teaching, her ministrations to them in all their beauty, scripturalness, fullness, and adaptability, there is every prospect to encourage us of a future for our Church of England in this diocese of extension, stability, and the highest place of honor. I desire at the same time to make most thankful recognition of the spirit of cordial confidence and manifestations of personal kindness and generous hospitality with which I have been everywhere received by clergy and laity, rendering my visits occasions of truest enjoyment. I have referred to the fact of there being ten missions at present vacant, and only three available clergymen to appoint. Most of these vacant missions are too poor and weak to sustain the services of the Church without large assistance from the Mission Fund, but I may explain that they have been supplied with tolerable regularity by divinity students, with occasional service and administration of the sacraments by the Missionary Secretary, without drawing upon the resources of the diocese. Several reconstructions of missions appear to be necessary for their service. Some, on the one hand, are so widely scattered that they need to be subdivided, while on the other hand there are some so very weak in numbers and resources, that however reluctant they may be to suffer a diminution of the services they have enjoyed, it is imperative in the interests of the Church they should be consolidated by union with other stations. Several of these changes I am prepared to carry into effect as soon as men are at my disposal for the supply of the newly-organized missions. Our present want is most urgently of men—active, earnest, able, missionary-hearted men. The Master's remedy and command is pressed upon us with special force and emphasis by our circumstances: "Pray ye, therefore, the Lord of the harvest that he will send forth more laborers into the harvest."

(To be continued.)

## NIAGARA.

(From our OWN CORRESPONDENT.)

THOROLD.—On Thursday, June 10th, a memorial service was held in St. John's Church, in memory of the late Rector of the parish, the Rev. T. T. Roberts, M. A., Canon of Christ Church Cathedral, Hamilton. A special service had been arranged for the occasion by the Rev. Rural Dean Holland, with the sanction of the Bishop of the Diocese; all the component parts of it being from the Prayer Book. The introductory sentences were those of the Burial Ser-

vice, as also the Proper Psalms, and Second Lesson; the First Lesson being that for All Saints Morning. The Prayer for the Burial Service, and the Collects for Easter Eve, Easter Day, and the Sunday after Ascension Day, were substituted for the State Prayers; and the Collect, Epistle and Gospel, were those for All Saints Day. This arrangement of the service was much approved of by those who were present.

The preacher was the Rev. C. L. Ingles, of Drummondville, who chose for his text, Psalm xxxix., 4 (Bible version), "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." The preacher spoke with the earnestness of a warm personal friend of the deceased; their friendship having been of nearly thirty years duration. At times in his discourse his feelings quite overcame him; as he dwelt upon the deep piety, Christlike simplicity, and zeal for the Church of Jesus Christ, manifested by the good brother whose loss we therefore so greatly deplore. The large Church was filled with a devout and attentive congregation, although the hour for service (11 A. M.) was such as required some management and effort on the part of those present to enable them to attend; and it was rightly so arranged, for it gave all an opportunity to give real proof of their esteem for their late beloved rector. All the clergy of the Deanery, except two, were present, and took part in the service; viz., Rev. Rural Dean Holland, M. A., Canons Read and Houston, and Rev. Messrs. Gribble, Fennel, Ingles, Fessenden, Lee, Caswall, Grahame, MacNab, Meade, and Booth; also the Rev. Dr. MacNab, of Bowmanville, in the Diocese of Toronto.

The chancel was festooned with black drapery; enlivened, however, with floral devices, tastefully arranged. The sombre shade of the hangings was all that one could have wished otherwise about the whole arrangement for and during the service; for though it is true that we mourn for our own loss, yet our sorrow is surely all but lost in our joy for that joy of His Lord into which he has entered.

WELLAND.—On Thursday evening, the 10th inst., a memorial service was held at Holy Trinity Church, Welland; the occasion being the recent death of the Rev. John Stannage, the first permanently stationed missionary in Welland. The Rev. C. L. Ingles was also the preacher at this service; and although it is nineteen years since Mr. Stannage was in charge of this mission, yet those who still remain who knew him, and many who had heard only of his faithful labors here in the Master's cause, were glad of the opportunity of hearing from the lips of his intimate friend the narrative of his untiring zeal and love for the Lord and for the souls of men. In spite of a violent thunderstorm coming on just at service time there was a good number of the parishioners present.

The following is the Bishop's address at the opening of Synod, May 26th:—

(Continued from last week.)

I fear also, that the missionaries themselves are not without blame for the present condition of the mission fund. The mission board very properly laid down the rule that each missionary in the diocese should send up half yearly a report of the work done in his mission during the preceding six months. I am sorry to be obliged to state that this salutary rule has been greatly disregarded during the last synodical year. Our missionaries should see the necessity for this rule. If they do not give the information regarding their missions, their condition, their progress, and their needs; regarding the incidents of interest that have occurred in them, and which they alone can give, the clergy in their pulpits and the deputations at the missionary meetings can hardly be expected to afford much information regarding the mission work of the diocese. I trust, therefore, that on the 20th day of September the missionaries will send to the secretary-treasurer of the diocese full reports, covering all time since they sent in their last half year's report.

I have noticed with great regret the great inequality that exists in many parishes and missions between the amounts apportioned by the synod to the parishes and missions of the diocese, and the amounts contributed by them. There is one parish of the diocese which has paid in nearly twice the amount apportioned to it; but it is, I am sorry to say, the only exception in that direction, to any great extent. Several have exceeded the amount apportioned to them, to a small extent. But the great majority (80 out of 46) have fallen below the amounts which they were expected to return. And I am very sorry to be compelled to say, that if they are to be judged by their contributions to the objects for which the apportionment was made, they take little or no interest in those objects; for those to which I allude, have not given at all in proportion to their means. I will not specify. They will appear in the journal of the diocese for this year.

In the meanwhile I will leave their clergymen, their churchwardens, their lay delegates and their other

leading lay men, to the stings of their own consciences! In most cases, I believe that the fault was with the clergyman, who either forgot to stir up his people to their duty, or was afraid of sending anything out of the parish or mission, lest he himself should be the sufferer thereby.

For the future, I trust that if the clergyman should neglect his bounden duty to those objects, his churchwardens or the lay delegates of his parish or mission, will attend to it themselves and put him to shame for the neglect of his duty.

I have seen such things done before this, and with good effect!!! I have heard from some of my clerical brethren who have induced their people to do their duty in this matter, that so many parishes fall below their apportionment that they will not be able to induce their people in future to discharge their duty to these objects. I hope that these fears may be unfounded. Because others don't do their duty is no reason for others failing to discharge theirs. Nay, it is a greater reason why they should contribute more benevolently.

Not looking at those who have done worse, they should rather look at those who have done better, and strive to follow their good examples.

The scheme of apportionment is doing rather better. Last year only 11 parishes or missions returned the amount apportioned to them. This year their number increased to 16. I trust that with fuller information furnished in the meanwhile, with more attention given to quarterly collections, with thorough preparations for the missionary meetings, better speakers at them, and an immediate and thorough canvass of the parishioners, we shall be able to congratulate the diocese next year on a large number who had exceeded their apportionments, and that only a very few had fallen below it.

## CONSECRATION OF CHURCHES.

It was my privilege last year to consecrate more Churches than during any previous year since my consecration as Bishop. The first of these, the most beautiful Church, taking it all in all, in my opinion, west of Montreal, is the parish Church of Guelph. On my assuming the charge of this diocese, I found this noble structure complete in all its parts, but burdened with a debt of about \$6,000. Their Church had cost the good Churchmen of Guelph about \$100,000, and is a monument of the zeal and indefatigable labors of the late rector, the venerable Archdeacon Palmer, and his congregation. It is said that many ladies of the congregation, who had not the means of giving as much as they wished towards its erection, taught music and made themselves useful in other legitimate ways, and devoted the proceeds of their labors to the building fund of the Church.

The comparatively small debt on this Church was being annually reduced at the rate of \$1,000, when two zealous members of the congregation, George Elliott, Esq., and his sister, Miss Elliott, nobly came forward and offered a large proportion of the debt, provided the balance should be raised. The balance was raised by their fellow parishioners, so that their noble Church might be consecrated to the service of Almighty God, "separating it thenceforth from all unhallowed, ordinary and common uses, and dedicating it entirely to God's service." This having been made known to me, and a petition having been presented to me, as Bishop of the diocese, asking me to consecrate their Church by the name and style of St. George's Church, Guelph, I had the great privilege of doing so on the 24th of June, St. John the Baptist's day, A. D. 1879, 50 years two months and one day from the time when the first tree was cut down in what is now the beautiful and prosperous city of Guelph. On that occasion we were favored with the assistance of the Lord Bishop of Toronto, the venerable Archdeacon Whitaker, and a large number of the clergy of this diocese, and with some few from other dioceses. As an old friend of Archdeacon Palmer, one who had often visited him during the erection of the Church, Provost Whitaker was invited by the rector, Canon Dixon, with my full concurrence, to preach the sermon on the conspicuous occasion. Before the impressive and imposing services commenced, we were all marshalled in the spacious and lofty school-room in the basement, the full size of the Church, and each having in his hand a copy of the form for the consecration service, including beautiful and most appropriate hymns (copies of which were scattered throughout the Church), parts were allotted by me to each person present; and each having been questioned as to whether he remembered what particular part had been given to him, and the order in which he was to go, the services commenced with the presentation of the petition for consecration, after which the long procession passed up the middle aisle, singing the beautiful twenty-fourth psalm. After this every one took the part allotted to him without a hitch throughout the long and most impressive services. The sermon (as might have been expected) was a most able and learned one. That was a proud and joyous day for many of the good Church people of Guelph, who saw with most grateful hearts their

beautiful house of prayer and praise dedicated forever to the service of Almighty God! But the joy of that day was not unmingled with sorrow. Some days before the consecration of the Church, a most respectable and devoted Churchman, who had long been sexton of the parish, who had seen the corner stone of the Church laid, and had witnessed the top stone put on with rejoicings, had met with a most severe accident, from which it was impossible for him to recover. He, however, lingered far longer than his physicians hoped for, giving most comforting assurances to his relatives, friends, clergyman, and myself, of his sole trust in his Redeemer's merits, and was taken up to the paradise of God, just as the bell for the consecration service rang its sweet tones out of the graceful spire.

Thus passed away a most devoted son of the Church, in the confidence of a certain faith, in the comfort of reasonable religious and holy hope, in favor with God, and in perfect charity with the world.

On the 9th of September I consecrated to the service of Almighty God the neat little Church at Harrieston, in the township of Minto, by the name of St. George's Church. This is a Church which shows how a correct ecclesiastical taste will effect a good deal at the expenditure of small means. It is not by any means a costly Church, but it has quite an ecclesiastical appearance. On the first day of October I was called upon to perform the same pleasing service at Farmington, in the township of Amaranth, where I consecrated a small Church by the name of St. Alban's, Farmington, which had been erected by the indefatigable exertions of the Rev. C. R. Clark, whilst he was still a catechist. It did not cost much, nor will it hold many; but its chancel puts to shame many a costly Church by its ornamentations and the correct style of its construction.

But the crowning work of the year was the consecration of St. Saviour's Church, Queenston; a beautiful stone edifice on the banks of the lovely Niagara river, in the ancient village of Queenston.

In that village on the 18th day of October, 1812, fell General Sir Isaac Brock, who was mainly instrumental, under God, in saving the country from being overrun by the Americans when they attacked Canada in 1812, supposing that it would be an easy conquest. But, providentially, Gen. Brock was not only the commander of the forces, but also the administrator of the Province of Upper Canada. He aroused the spirit of the people, and led them to an attack on Detroit, a strongly fortified fort, which he captured without firing a shot; and this and other acts of his gave such courage to the people of the country, that, though he died early in the war, our people were so emboldened, that they defended the country with so much bravery and skill that they compelled the enemy to sue for an inglorious peace, without conquering a foot of our country. Queenston became a place of little importance after the opening of the Welland Canal, and most of the members of the Church left it. About 40 years ago their little Church was shattered by lightning; and, as the title to it was not good, no attempts were made to restore it, and it has fallen entirely into decay. As I remarked on the day of the consecration of the new Church, the Church people of the parish reminded me of the children of Israel in the wilderness; for, during that long period of 40 years they had wandered about, occupying six different places of worship, but never owning one till on the 2nd day of November, 1879, they entered with joyful and thankful hearts upon the possession of their own little Church. Though most of the small number of Church people there were poor, they were united and worked hard to build their Church. For most of the forty years they were without the regular services of the Church. But an aged lady of the Church always opened her house for service. When they had no clergyman, had the service of the Church read by a member of her large family, and invited any one who desired to attend these services, to do so. Being consistent Christians, they induced many of the neighbors to attend; and thus kept up a nucleus of a congregation, so that when a clergyman at last was enabled to give them regular services, he found this little band of worshippers to strengthen his hands. They contributed much towards the erection of the Church; and so satisfactorily were their affairs managed, that on the day the Church was opened, it was consecrated, the small debt of four hundred dollars on it having been assumed by members of the congregation. I am thankful to be able to say that the dear old mother in Israel, who had kept the people together for forty years, was able to be three times at Church that day, though it snowed more or less all that day, and she was more than 82 years of age. This beautiful and substantial Church has very properly been called "the Brock Memorial Church."

#### ERECTION OF PARSONAGES.

When I undertook the charge of this diocese in 1875, I did not anticipate any great increase in the number of its clergy, nor any great extension of its mission field; because most of the country constituting the new diocese, was pretty well supplied with clergy, there was not much territory then unoccupied

by our missionaries. But I did expect the strengthening of our parishes and missions, the erection of new Churches, and the erection of parsonages; and thank God there has been, at least, some progress in these respects. How great the progress in the former respect, is not so easy to estimate. But in the latter there is no difficulty in these respects. There are in the diocese 93 Churches, of which 12 are new. There are in the diocese with forty-six parishes or missions, 87 parsonages, 12 of which have been erected since this diocese was organized in 1875.

Two of these have been erected during the past year; one of brick, at Luther, and due entirely to the indefatigable exertions of the young deacon in charge there; and another of stone, at Clifton, on the beautiful banks of the Niagara river, and just north of the Church. This parish deserves the greatest credit for what it has done for Christ and His Church since it was organized about 18 years ago in the old waiting-room of the Great Western Railway.

#### THE PROVINCIAL SYNOD YEAR.

As this is the year when the Provincial Synod will meet, and as the delegates to it will be elected as the first business of to-morrow, I would, perhaps, go a little out of my way to suggest that, before you vote for any delegate, whether clerical or lay, you should secure from that gentleman a reasonable assurance that he will attend the Synod for which he will be elected. I was in hopes that the numbers of delegates from each diocese would have been reduced to 8 clerical and 8 lay delegates, but this measure has been lost. To their credit, I may state, that every one of the clerical delegates from this diocese attended the session of the Synod held in Montreal in 1877; but of the 12 lay delegates elected only 3 answered to their names. I hope that more of the lay gentlemen elected this year may be able to attend to their duties.

#### CLAIMS OF THIS DIOCESE ON THE DIOCESE OF TORONTO FOR THE PORTION OF THE EPISCOPAL FUND OF THAT DIOCESE, WHICH WAS RAISED WITHIN THE BOUNDS OF THIS DIOCESE.

The claim of this diocese to that portion of the Episcopal endowment fund, which was raised by the Rev. Dr. Read within the bounds of this diocese, has not been acknowledged by that diocese. On the contrary, they having referred it to one of their committees, that committee took the advice of their counsel, which is adverse to our claim. As our solicitor considers our claim a good one, and I do not consider it my duty, as Bishop, nor does the executive committee like to take upon themselves the responsibility of ordering a suit to be instituted against the diocese of Toronto, I feel it my duty to call the attention of this Synod to this very important question.

#### JOINING WITH THE MINISTER IN THE GENERAL THANKSGIVING.

Our Church being a Church of order, it is every way desirable that we should observe uniformity in our mode of using our Prayer Book. It is not sufficient for an individual minister, that he should fancy that he can improve on the rubric of the Prayer Book, and, therefore, feel himself at liberty to break them at pleasure. Nor is it sufficient for him that, because he sees these rubrics broken elsewhere, as he may conceive to the improvement of the service, that he should be authorized to break them here.

The rubrics in our Prayer Books are intended to be the guides of the officiating minister, unless he is relieved from their observance by the Provincial Synod, or, in some few cases, by his ordinary. I have been led to make these remarks by having noticed of late a new mode of saying "the general thanksgiving," in the *Morning and Evening Prayer*. I never heard till lately the people unite with the minister in this beautiful office.

The practice is quite a novelty with us. Therefore I must have very good and valid reasons given me for its use, before I can sanction it. I know not who introduced it into the diocese, or whence it was copied. Those things are matters of no importance to me. The question I have to consider, is, whether this practice has any sanction from the rubrics, or from what may be called the consciences of the Church for the last 300 years. I believe that it has neither. I never noticed it in any church in my youth; and I have attended services in as many churches in this country as any person of my years. Nay, I have heard nothing of the practice till very recently. Then the rubrics, as I conceive, do not give any authority for it. In looking over our Prayer Book, I find that the services are based upon the idea, that the minister should perform them all alone, unless when the people are directed to take part in them. This, I think, all will acknowledge who have looked into the matter. Accordingly, we find the minister taking alone those parts, which precede the general confession, which is ordered to be "said of the whole congregation, after the minister, all kneeling." The absolution is to be said by the priest alone, standing, the people still kneeling. The minister is then

directed to say the Lord's Prayer with an audible voice, "the people also kneeling and repeating it with him, both here and wheresoever else it is used in Divine service." When we come to declare our faith, the directions are "then shall be sung or said the Apostles' Creed by the minister and people, standing." After the Creed, there is to be found this rubric: "And after that, these prayers following, all devoutly kneeling." The Collect, that for the day, that for peace, the prayers for the Queen's Majesty, the Royal Family, the clergy and people, the prayer of St. Chrysostom, and the special ones, are to be said by the minister alone, the people merely saying "Amen," at the close of each. And we may say the same regarding the special Thanksgivings, for rain, for fair weather, &c., these are all to be said by the minister alone, the people only saying at the end of each, "Amen." It is also to be observed that, wherever the people are directed to join in any prayer with the minister, the Amen is in the Roman character; but where the minister alone is to say the prayer, it is in the Italian character, as is the case at the close of the General Thanksgiving. Again, when the people are directed to say the prayers with, or after, the minister, as in the General Confession and the Lord's Prayer, the prayers are broken into short sentences, the beginning of each such sentence being in capital letters. Such is not the case with the General Confession. Nor is there any direction in the Rubric belonging to it, that the minister and people should both say it. The only reason that can be alleged for this practice is, that the thanksgiving is called "general." But I think that it is termed "general," on account of its being so general in its character. In it we thank God for all His goodness to us and to all men. We bless Him "for our creation, preservation and all the blessings of this life; but, above all, for his inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace and the hope of glory." For all these reasons I am led to believe that the correct way of saying this "General Thanksgiving" is the way of our youth, and that the practice to which I have taken exception is not sustained by the best guide we can command in this matter. Under these circumstances and in order to secure, as far as possible, uniformity in the mode of performing the service of the Church, I trust that those of my brethren who have, no doubt from the best of motives, adopted the modern method of saying the General Thanksgiving (as I must consider it) will return to old paths, and say the General Thanksgiving as it has been said for centuries.

#### UNAUTHORIZED ABBREVIATIONS OF THE CHURCH SERVICES.

I am sorry to be compelled to refer to unauthorized abbreviations of the services by some of the clergy of this diocese. When you, my reverend Brethren, were ordained priests, you solemnly promised to "minister the doctrines, and sacraments, and discipline of Christ, as the Lord has commanded, and as this Church and realm have received the same." When you were licensed to your charges, you subscribed to the three Articles of the thirty-sixth Canon of the Church of England, the second Article of which is to the following effect:—"That the Book of Common Prayer and of ordering of Bishops, Priests, or Deacons, containeth nothing in it contrary to the word of God, and that it may be lawfully so used, and that you yourself would use the form in the said Book prescribed in public prayer and administration of the Sacraments, and none other."

The solemn manner in which you subscribed to this declaration was as follows:—"I, N. N., do willingly and *ex animo*, subscribe to the three Articles above mentioned, and to all things contained in them." And the very same Canon contains the following law for the guidance of the Bishops in this matter:—"And if any Bishop shall ordain, admit, or license any as is aforesaid, except he have first subscribed in manner and form, as here we have appointed, he shall be suspended from giving of orders and licenses to preach for the space of twelve months."

You see that I am required to exact of each of you the solemn promise to observe the rules for conducting the public worship, as set forth in our Prayer Book. Now, having exacted from you that promise, when I licensed you to your present charges, I am equally bound to see that you keep those promises, so solemnly made. That is one of the chief uses of the Episcopate.

Amongst the rules laid down in your Prayer Book, is that on Sundays and other great festivals of the Church, there shall be morning prayer, the Litany, and such parts of the ante-communion service as are required to be said when there is no communion. It is quite true, that our Provincial in the exercise of the power belonging to it, and realizing the difficulties incident to the Church in a new and sparsely-settled country like ours, has authorized the use of a "shortened form of morning and evening prayer," which may be used on any day when there is public worship, except Sunday, Christmas Day, Circum-

cision, Epiphany, Ash-Wednesday, Good Friday and Ascension Day, to be used in lieu of the order for morning and evening prayer respectively, prescribed by the Book of the Common Prayer. Nay, the Provincial Synod authorized the separation of the services of the Church, provided they be all said in one day in the same church. In her 12th Canon we find it thus written: "Whereas doubts have arisen as to whether the following forms of service, that is to say: the order for morning prayer, the Litany and the order for the administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts: Be it, therefore, enacted and declared, that any of such forms of service may be used together, or in varying order as separate services, or that the Litany may be said after the 3rd collect in the order for morning prayer, either in lieu of, or in addition to the use of the Litany, in the order for morning prayer, and any of the said form of service may be used, with or without the preaching of a sermon or lecture, or the reading of a homily." Now, here is considerable liberty allowed us by the Provincial Synod; but I do not think that it dispenses with the saying of the Litany at the morning services, when the Holy Communion is celebrated, as is too often the case amongst us, unless the Litany is said in the same church on the same day, in which case it may be lawfully omitted at morning service. I have reason for believing that many feel that it is very desirable that our clergy should have greater liberties still accorded to them by the Provincial Synod; for instance, that a clergyman having three services in his mission should have the liberty, where he has the service always at one church in the morning, at another in the afternoon, and at the third in the evening, that he might change the services in regard to these two latter churches, giving sometimes the evening prayer, at other times the Litany, and again at other times the ante-communion service; and that, where there is the Holy Communion administered at morning service, he might have the liberty to omit the Litany that day altogether, except he has evening service in the same church, when he could have it as provided for in Canon XII, adopted in 1877.

But until you are authorized by action of the Provincial Synod to do so, I trust that you will observe the laws of the Church as loyal sons thereof. This being the year for the meeting of the Provincial Synod, if this Synod desires that greater liberty should be accorded to those clergymen who have three or more services in a day and with many miles to travel, I would recommend that this Synod should memorialize the Provincial Synod to that effect.

It seems to me very desirable that in country places, where the clergyman has three services a day, as is generally the case, that the morning service should begin at 10 o'clock at the latest. Our farmers are out in their fields by seven o'clock; they reach the markets by nine o'clock, though they have many miles to travel over. Mechanics reach their workshops by seven o'clock. I can see no good reason why the clergyman should not be allowed to begin his day's work at ten o'clock at the latest.

If this hour was generally adopted as the time for beginning the service it would be much better. The late hour at which our clergy are forced to begin the day's work is one of the reasons why some are tempted to hurry through the service in a most irreverent manner, which never should be done, under any circumstances, and why they are tempted to omit part of the service which they are not authorized to do. Let the service begin at 10 o'clock in the day wherever there are more than two services, and the clergymen will have ample time to perform the services as the Church, in a manner which the good of souls committed to his care, demands at his hands.

#### THE HUNDRETH ANNIVERSARY OF SUNDAY SCHOOLS.

The Christian world is deeply interested in the establishment of Sunday Schools. Unhappily, very few of the parents and god-parents of children, whom they present to God's service, in holy baptism when unconscious infants are able to give those children that spiritual training which they require for their soul's health; and even those who are able too often neglect to do so. I have had some sad experience of that. When I was Rector of St. George's Church, Toronto, there were some families of the congregation amongst the highest class thereof, who would not send their children to our Sunday School under the plea, that they preferred giving them that spiritual instruction which their duties, as parents, required them to give to them. To this I could make no objection; and, if they had kept their promises, it would have been all right. But they did not keep their promises. When I had to prepare those young people belonging to those families for confirmation, I had twice as much trouble with those as I had with the children of the humbler classes of the congregation, who had attended Sunday School from the time they were able to go to it. As long as parents and spon-

sors are so ignorant, or so careless, about the spiritual instruction of those whom they have presented for baptism, and until the clergy as a body revive the wholesome practice of catechising the children before the congregation—good for old as well as for young—Sunday Schools will be a necessity with us, and it behoves us to do all we can to add to their efficiency. This year of grace is the 100th anniversary of the establishment of Sunday Schools by a pious member of the Church, Robert Raikes, of Gloucester, Eng.; and leading churchmen in the Mother Church, under the patronage of Her Majesty the Queen, and with the full concurrence of the Bench of Bishops, have proposed a grand celebration of the auspicious event, beginning the 24th of June and concluding with the 4th of July. I shall be very glad to appoint a committee of clerical and lay members of this Synod, to make arrangements for carrying out a celebration of an event which unquestionably has been a great blessing to the world. I shall not be able to be with you in body, but I shall be with you in spirit; and I pray that God's blessing may be abundantly vouchsafed to you on that occasion.

And now, having detained you so long in treating of matters which I considered ought to be brought before you, would now call your attention to your more spiritual duties. And, first, I would say to my clerical brethren: You have most important and responsible duties to perform to those committed to your care. I need not say to you that your duty is to your own souls. By diligent, constant and prayerful study of God's word, by searching, faithful self-examination, by frequent meditations, by earnest, heartfelt prayer, by careful watching against the weaknesses and infirmities of human nature, and by the diligent use of all the other means of grace, you should see to it that you grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The success of your ministrations, whether in the pulpit, in the Sunday School or Bible class, at the bedside of the sick and dying, in conversation with your people, whether in their houses, in their places of business, or on the streets, greatly depends on the state of your own souls. You should also "rule your own houses well, having your children in subjection with all gravity; for a if man know not how to rule his own house, how shall he take care of the house of God?" These are the words of the great Apostle of the Gentiles, and are well worthy of your consideration. You should study to obtain the confidence, general good will and affections of your people, in order that you may exercise more influence over them for their good. Confidence in and regard for a physician tend much to ensure the recovery of his patient. So, whenever a minister's people have a high regard for him, his words and his actions are far more likely to influence them for good, than when such is not the case. But you should never mould your discourses or conversation merely to please your people; but they should always tend to their spiritual good. No duty to them should be shirked, no doctrine of the Gospel be withheld, for fear of giving offence to a leading member of your congregation. The great truths of the Gospel must be proclaimed, whether men will hear, or whether they will forbear. The terrors of the Lord must be declared, as well as the precious promises of redeeming love. Nothing must be kept back that will be profitable to your people. But by kindness and courtesy, by a graceful and winning deportment, and by a proper attention to all your duties, you should endeavor to gain the confidence and good will of your people, so that you may be able always to influence them for good. A Christian minister, being a public man, should always bear in mind, that it is his duty to secure and retain and wield all the influence he can in his Divine Master's cause. And to you, my brethren of the laity, I would say you, too, should watch carefully over your own souls. Your course through life is beset with many temptations, to which the Christian minister is not exposed. But your souls are just as precious as his.

Remember the warning given by your gracious Lord, "What shall it profit a man, though he should gain the whole world and lose his own soul?" Watch against the temptations by which you are surrounded. Meet them in Christ's strength; not in your own. Fight manfully under Christ's banner against sin, the world, and the devil, and you shall be made more than conquerors through Christ that strengtheneth you. Pray for your ministers, rather than find fault or backbite them. They need, they ask, they long for your prayers. Then their ministrations will prove profitable to your own souls. Be faithful and diligent in the use of the means of grace as means to an end, the salvation of your own souls. By the eye of faith look steadfastly unto Jesus as your Redeemer and your all prevailing intercessor at God's right hand forever more. When you come to die, you will be able to commend your souls into God's hand with a hope full of understanding.

To CORRESPONDENTS.—C. E. W.; G. E.; too late. J. F.; D. W.; received.

## HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—The Churchmen of the Forest City had the pleasure of greeting the Right Rev. Dr. Thillitor, Bishop of New Westminster, B. C., on his way to the new diocese. On Sunday the first after Trinity he preached here twice, to unusually large congregations. At morning service he preached at the Chapter House of the Holy Trinity, the very Rev. Dean reading the service. At afternoon service he preached in St. Paul's, an excellent sermon from the text, Ye cannot serve God and Mammon.—St. Matt. 6: 24.

C. OF C. Y. M. A.—This Association continuously pursues the even tenor of their way. Their free reading room open to all, their library, large, though select, lectures and regular meetings in their rooms are doing good service. Mrs. Moore's concert, on Monday evening, in aid of the association was a very interesting affair. The evening was very unfavorable. The rain fell in torrents, preventing the attendance of many who would gladly have been present. Still about a hundred braved the elements, and made their way to the B. C. Hall. Mrs. Moore presided at the piano, and the charms of song, the greeting and society of friends, and the consciousness of aiding so good a cause as brought them together, made the evening a very delightful one.

ERRATUM.—In the correspondence from Huron of the 3rd inst., the appointment of Rev. W. Brethour should have been written Walkerville, Co. Essex, not Walkerton. The appointment is only temporary, and with the view of the restoration of Mr. Brethour's health. Such an appointment at Walkerville was much needed at present.

## Family Reading.

### SHORT RULES FOR LONG COMFORT AT HOME.

Take hold of the knob and shut every door behind you without slamming it.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for beauty in everything and take a cheerful view of every event.

Carefully clean the mud and snow from your boots before entering the house.

If from any cause you feel irritable, try the harder to do little pleasant things.

Do not keep your good manners for company, but be equally polite at home and abroad.

When inclined to give an angry answer, press your lips together and say the alphabet.

Always speak politely and kindly to your servants, if you would have them do the same to you.

When pained by an unkind word or act, ask ourselves, "Have I not often done as badly and desired forgiveness?"

### GIRLS.

#### THE IMPERATIVE MOOD.

Mrs. L. H. Tuthill, a lady who wrote several charming books for young women, once said, in speaking of good manners that "human nature resented the imperative mood."

Think of this, girls. If you ask a child to wait on you, say "Please." Be polite to servants and inferiors. Be courteous even to the cat. Why push her roughly aside, or invite her claws?

If kindness, good nature, and gentleness ruled in every home, what sunlight would home enjoy! A great deal depends upon the girls—the sisters, the daughters.

#### HELPLESS HANDS.

"I would like to have a new dress, but it is so hard to get a good dressmaker," sighed Priscilla the other day.

Why not be your own dressmaker?

"We have to eat baker's cake," said Marianne. "Mamma says she has no time to make it for such a family."

Why not make the cake yourself? Mother's daughter should relieve her of such cares.

O! girls, whatever else you do, don't go through life with helpless hands. Hands should be instruments to serve our needs, not useless ornaments to hang rings upon.

#### SAVE THE ODD MINUTES.

Save the odd minutes. Use them in study, in bits of pretty sewing, in something. The waiting moments the long rides in street cars, the times of attendance on the person who is late at breakfast, may all be turned to good advantage by our girls, if they are economists.

## OUR NEW NEIGHBOR.

## CHAPTER VII.

With the skill of a diplomatist Sibyl made her arrangements. To insure that Mrs. Rosebay and Jeannette should be in time, she drove over to fetch them.

They did not keep her long waiting. Both, to Sibyl's taste, were exquisitely dressed, the Witch in a fantastic costume, which made her look like the heroine in a fairy tale; Adeline in the soft cashmere dress and heavily-plumed Rubens hat which she had worn on her first introduction to Mrs. Darrent's circle. The young girl was gratified to observe that there was a brighter expression in her friend's face than she had yet seen there.

This was explained presently. As she sat by Sibyl's side in the pony-carriage—the soft air, the sunshine, the pleasure of rapid movement, and the neighborhood of this fair young girl, who so evidently liked and admired her, combined to make her more expansive than usual. Adeline said, "Life has certainly some red-letter days."

Sibyl answered, "I hope this will be one to you. Most people like the Park. I do so want you to enjoy your visit."

"If I enjoy it as much as I expect to do, you will be satisfied," said Adeline, with a smile. "But to-day began well, that makes me think it will go on well. I had such a pleasant letter this morning from a friend, who, I was beginning to think, had forgotten me."

"Does she live far away?" said Sibyl, who was not free from girlish curiosity about their new neighbor's past life.

"She is far away now," Adeline answered. "She wanders from place to place. I used to wander about with her."

"Oh! then you have travelled? Did you like it? Have you seen many places? I think travelling must be so delightful."

"Under certain circumstances, yes; I have no doubt it is. I was ill and unhappy, and could enjoy nothing."

A sadness, like the dropping shadow from dark days gone by, came into Adeline's face. Sibyl, who had cast upon her a sympathetic glance, observed it, and questioned no more.

And now Jeannette, impatient of this quiet talk, was making vigorous demands on their attention. Her hat was new, her frock was new, her shoes were new, and she insisted on Sibyl admiring them severally; every flower in the hedges, every cottage or house they passed by, every bird that flew across the road provoked an inquiry, and great was her delight when, having entered the Park gates, they drove through its glorious beech avenue, and by its soft stretches of lawn and meadow.

Mrs. White was in the drawing-room. Her conversation with Miss Harcourt haunted her unpleasantly, and she was inclined at first to be stiff in her manner.

Mrs. White was one of those weak-minded people who, when seized by what resembles an idea, cannot shake off its grip. It had dawned upon her that, in encouraging Mrs. Rosebay—this was the form in which she clothed her thoughts—she was doing mysterious injury to her beloved daughter. But vague thoughts and far-away sequences were not proof against Sibyl's enthusiasm, Jeannette's quaint remarks, and the fascination of Adeline Rosebay's manner and appearance.

The little lady began to thaw.

Sibyl now proposed a walk round the grounds. Her mother must join them, she said. Mrs. White, always flattered when Sibyl showed desire for her society, agreed; and they started together. Then, when the two ladies, at some distance from the house, were deep in conversation—when, that is, Mrs. White was well launched on a series of

incidents illustrative of her late husband's and her daughter's characters—Sibyl took Jeannette by the hand. "Come back with me," she said, "and see some pictures." And the two returned to the house by another road.

They were scarcely in the drawing-room before Sir Walter Harcourt was shown in. He was faultlessly dressed; his face was a little paler than usual; his manner was agitated; his dark eyes were full of fire. Sibyl thought he looked almost interesting.

"How are you, to-day, Sibyl?" he said, advancing; but the sharp girl did not fail to note that he cast a searching glance round the room, which was vast enough to require examination before one could say for certain that it contained only those whom a first glance made visible. "I am early," he went on. "You are alone?"

"Is my visitor so very small?" she said, in mock reproach. "Jeannette, my dear, show yourself."

The tiny figure in its fantastic dress rose from its tiny chair, and stood looking at Sir Walter, with the inquisitive boldness of a clever child.

"You asked me to introduce you," Sibyl proceeded, with the utmost gravity. "Jeannette—Sir Walter Harcourt. She is the heroine of the adventure in which you took so kind an interest. But will you not take a seat?"

The baronet looked first blank, then perplexed, and, lastly, angry. Anger had the effect upon him of a buckram lining to his coat. He stood very straight and stiff. Though there was nothing comical about his feelings, Sir Walter certainly looked comical at that moment.

It is curious, if we come to think of it, and the consideration, duly worked out, might help us to resist indulgence in those manifestations which are so dear to our self-feeling when anything outside of us has wounded it, that, under the influence of anger, so long as it does not become terrible by being mixed with passion, we are always irresistibly ludicrous.

As Sir Walter, too much displeased to take a chair, stood there stiff and straight, with his hat in his hand; as Jeannette, whom he puzzled by his silence, continued to gaze at him with unmoved gravity, Sibyl began to feel that the situation would soon become too much for her; but when the Witch, withdrawing her eyes for a moment from the inscrutable face, said, turning to Sibyl, with the air of one who had made a discovery, "He's like Thomas! Thomas stands like that," the young lady was fain to put her new young ladyhood in her pocket and rush headlong from the room, like a school-girl. Thomas was the head-footman at Melbury Hall. He had been hired on account of his dignified manners and fine proportions. But, naturally, the baronet did not see the joke. His face grew dark with passion, he hated practical jests; they were vulgar and detestable; he hated girls, they were always playing practical jokes upon fellows; he hated having made a fool of himself and put his secret at the mercy of a satirical girl like Sibyl; he felt inclined, in fact, for any rash measure.

But the Witch continued to gaze at him steadily.

"Can't you talk?" was her next question; and, since he did not at once answer, she suggested, with another reference to Thomas—who had, shortly before, declined to enter into conversation with her—that perhaps he was not allowed to talk in the drawing-room; whereupon, with the kind object, possibly, of setting him at ease, she proceeded to give a detailed catalogue of her possessions, beginning with the long-haired terrier, and ending with the new frock, put on, she informed him confidentially, for the first time that day.

It now occurred to Sir Walter that a half-loaf is better than no bread, in that it is a stay for the moment, and often a promise of future provision. To be liked by a lady's pet is next best thing to being liked by the lady herself, and may

be a step to her good graces. He determined, therefore, to put his pride in his pocket, and, in place of rushing away, as he had at first intended, to make an effort to conciliate the Witch.

But how was this to be done? Like many another before, and since, Sir Walter fell into error by judging of a particular instance from a general theory. He remembered suddenly that children like to be caressed, and have a fancy for pulling about watches. Putting these two brilliant ideas together, he dropped into a chair, placed his hat on the ground, and said, with awkward timidity—

"Won't you come and sit on my knee, Jeannette? See, I have a watch."

But the baby, keeping her seat, informed him that she was a big girl, and that she had an indefinite number of watches at home, all of them superior to the one with which he presumed to tempt her.

What was to be done with such a child?

(To be continued.)

## RIGHT HON. JOSEPH ADDISON.

DIED 1719. AGED 63.

Addison was an eminent poet, and the much admired author of many moral and religious essays. He entertained very serious and affecting views of the all-important subjects of death, resurrection, judgment, and eternity: nor can any reflective mind consider the following observations, selected from one of his Saturday numbers in the Spectator without receiving some good impression.

"As a thinking man cannot but be very much affected with the idea of his appearing in the presence of that Being 'whom none can see, and live,' he must be much more affected when he considers that this Being, whom he appears before, will examine all the actions of his past life and reward or punish him accordingly. I must confess that I think there is no scheme of religion besides that of Christianity, which can possibly support the most virtuous person under this thought. Let any man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, and in short, so many defects in his best actions, that without the advantages of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be cleared before his sovereign Judge, or that he should be able to 'stand in his sight.' Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted. It is this series of thought that I have endeavored to express in the following hymn, which I have composed during this my sickness."

When rising from the bed of death,  
O'erwhelmed with guilt and fear,  
I see my Maker face to face,  
Oh! how shall I appear?

If yet, while pardon may be found,  
And mercy may be sought,  
My heart with inward horror sinks,  
And trembles at the thought;  
When Thou, O Lord, shalt stand disclosed  
In majesty severe,  
To sit in judgment on my soul,  
Oh! how shall I appear?  
But Thou hast told the troubled mind,  
Who doth her sins lament,  
That faith in Christ's atoning blood  
Shall endless woe prevent.  
Then never shall my soul despair  
Her pardon to procure,  
Who knows Thine only Son has died,  
To make her pardon sure.

Dr. Samuel Johnson, who wrote the life of this celebrated man, informs us that he had for some time been op-

pressed by shortness of breath, which was at length aggravated by a dropsy; and that finding his danger pressing, he prepared to die conformably to his own precepts and professions.

Before this attack of illness, Addison had made the following observation in one of the numbers of the Spectator: "There is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent person, and of their behavior in that dreadful season. I may also add, that there are no parts in history which affect and please the reader in so sensible a manner. The reason I take to be this; because there is no other single circumstance in the story of any person which can possibly be case of every one who reads it. When we see a person at the point of death, we cannot forbear being attentive to every thing he says or does, because some time or other we shall ourselves be in the same circumstances."

Dr. Johnson says: "Lord Warwick (Addison's step-son) was a young man of very irregular life, and perhaps of loose opinions. Addison, for whom he did not want respect, had very diligently endeavored to reclaim him; but his arguments and expostulations had no effect. One experiment, however, remained to be tried. When he found his life near its end, he directed the young man to be called; and when he desired with great tenderness to his last injunctions, told him, 'I have sent for you, that you may see how a Christian can die.' What effect this awful scene had on the earl, I know not: he likewise died himself in a short time."

REFLECTIONS BY ADDISON:—1. I would have every one to consider that he is in this life nothing more than a passenger, and that he is not to set up his rest here, but to keep an attentive eye upon that state of being to which he approaches every moment, and which will be for ever fixed and permanent. 2. A trust in the assistance of an Almighty Being produces patience, hope, cheerfulness, and all other dispositions of the mind that alleviate those calamities which we are not able to remove. 3. When the soul is hovering in the last moments of its separation, when it is just entering on another state of existence, to converse with scenes, and objects, and companions that are altogether new,—what can support her under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon Him who gave her being, who has conducted her through one stage of it, and will be always with her to guide and comfort her in her progress to eternity? 4. Religious hope has this advantage over any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refreshment, but sometimes with rapture and transport. He triumphs in his agonies, whilst the soul springs forward with delight to the great object which she has always had in view, and leaves the body with an expectation of being reunited to her in a glorious and joyful resurrection.

## A LIVING GOD.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, undying, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God in Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to a mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living—a God present—a God who loves—a God who acts—a God who bids us trust Him to the uttermost, as we patiently pursue the path from whose end, even now, He is whispering to us "I have yet many things to say unto you, but ye cannot bear them now?"

Children's Department.

WATCH YOUR WORDS.

Keep a watch on your words, my darlings,  
For words are wonderful things;  
They are sweet, like the bee's fresh honey;  
Like the bees, they have terrible stings.  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife or anger,  
Like an open, two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind;  
If they come to support the weary,  
To comfort and help the blind.  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back if they are cold and cruel,  
Under bar, and lock, and seal;  
The wounds they make, my darlings,  
Are always slow to heal.  
May peace guard your lives, and ever  
From this time of your early youth,  
May the words that you daily utter  
Be the beautiful words of truth.

QUALITY IN HAPPINESS.

CHAPTER I.

Hebe laughed, but it was not quite her old merry laugh; it was plain she had something on her mind.

The time was swiftly coming when Hebe's sunshine was to be suddenly darkened. Her father went out one morning full of life and energy, and in a few short hours was brought home fatally injured by an accident. There were no "bands," no conflicts or oppressions, in his death, but his strength of mind was firm to the last; no murmuring, nothing but manly fortitude. The ever-present smile of his life lingered with him to the last. It is not always so, but it is so sometimes; it was so with him. Ignorance is often bliss, though it can never be folly to be wise towards God. Oh, what darkening of the windows was there to that once bright family circle! It was indeed, as Hebe's "wise man," had said, a setting of their sun, and "they could not help it!" and the gloom was aggravated, though it could hardly be increased, by discovery of the poverty in which the family was left. Mr. Gayler had lived up to his income, hoping to live on; and they were well-nigh penniless.

Hebe at once determined to "go out"—as the saying is, that has often has so much meaning—as a governess. However honorable the work, what does not the "going out" express often, when we consider from what home-happiness and into what unhomelike service the transition is? In Hebe's case it was an exodus from a free Canaan into Egyptian bondage. Mr. Barwick, into whose family she thus went, for the purpose of rendering him the most important services, was an opulent personage, who lived in a palatial residence some distance from a northern town.

In Mr. Barwick's residence, accordingly, Hebe, the once bright spirit of home, the lady bred and born, was domiciled. Domiciled, did we say? Rather received as a servant—nay, for we are all servants if doing anything worth doing—as a menial; there is nothing degrading in being a menial except to him who wrongly treats us as one, as Mr. Barwick did Hebe. We say Mr. Barwick, for his wife was simply his echo. Poor Hebe was snubbed, and limited, and cooped up; her school-room placed near the servants' quarters, and her bedroom in them; her signature required

in the wages-book with the foot-man's; and in the uninterrupted loneliness of that barely-furnished school-room that looked out on a dead wall, she spent her evenings with no other sunshine for her young heart than that which memory reflected from the home that was gone for ever.

Who could be happy in such a prison-house, that wanted Government inspection as much as any gaol, except she who possessed the sunshine Joseph had to illumine his dungeon, when "the Lord was with him, and extended kindness unto him" even that? But that sunshine Hebe had not.

In very despair, at length, after many months had passed, she bethought herself of the rejected words of Mr. Polyblank when he had said he hoped she would one day see things in a different light. What a good thing she had heard, even though she had not listened to him! How many, in their night of darkness, have not even the most remote notion where to turn for light. Those words of truth all came back to her—the human offence no longer existing, because she had no happiness to renounce; the divine offence passing slowly away, because the Lord was in that prison-house, although she "knew it not." The shutters were being taken down that "the light of the knowledge of the glory of God in the face of Jesus Christ" might shine in upon her.

It was holiday time, and Hebe was spending it at Copwood with her mother, who still lived in the old place, but in a much more humble dwelling. They had none of them been since their father died. They all thought her altered, and yet each one felt she was the same. Her face looked paler and thinner, but the old cheerful smile was on it, only her gladness seemed subdued and softened, as if was not a mere impulse, but the more deliberate result of having a right to be happy in spite of every drawback and trial. One of her first visits, and she had many to pay, was to her "wise man."

"Ah, miss," poor Lumpe cried, in the less musical sense of the word, "there has been no one to see me since you left me. Many a time I've thought how hard it was to lose the only friend I had got, and how hard it was for you to have your father taken away in the midst of his days; but it can't be helped. It was to be; and we must sit down, and face it as best we can."

"But Mr. Polyblank comes to see you, does he not?"

"Oh yes, the parson comes every now and then, and I don't say but what he is kind to me; but I never take much account of what he says; he is always on at me about being so miserable. In fact, he is hard upon me, and I don't like it."

"But do you know, Lumpe, that I have got to think Mr. Polyblank is right after all?"

"Indeed, miss!" said the poor man, in great consternation. "What? that we ought to be miserable, and that none of us have any business to be happy, however jolly we may feel? which hasn't been the case with me, by the way, for many a long year."

He was so animated in his repudiation of what he supposed the parson wanted to make him believe, that Hebe had to wait till he had done. Then she said, gently, "No, my good friend, he doesn't mean that. I used to think he did, but, thank God, I know better now. What he means is, that neither you, nor I, nor any one else will ever know what real, true, lasting happiness is till we find it in peace with God through the love of Christ, and in serving Him gladly and willingly because He has done so much for us. God, in His mercy, has made me understand that."

"And are you happier now than you used to be?"

"I can't compare the two things, and I don't want to compare them. I only know that my happiness was uncertain then, and that now, though not always the same, it is as certain and sure as the promise of God can make it."

"Humph!" said poor Lumpe; and

though Hebe went on explaining, and urging, and appealing in every way she could think, all he said was "Humph!" and shook his head in an incredulous manner, as if he didn't take it in at all.

Not long afterwards, when Hebe had returned to her palatial prison, another visitor appeared in the wretched room where the poor man dragged on his existence. It was Charles Capel, who had also come to spend a holiday at home, snatched with difficulty from active engagements elsewhere. We can only find room for one brief extract from the conversation.

"Miss Gayler has been to see me, sir," remarked Lumpe.

"Ah! poor young lady!" said Capel, with sudden interest. "Was she very much cast down?"

"No, sir; she told me she had found the true way to be happy, and that it was Mr. Polyblank's way; but I can't make it out at all."

"Did she mention my name?" inquired Capel, carelessly.

"Not a word about you, sir; but you're both of the same way of thinking now. I fancy, from what she told me about you before her father died."

"I hope we are, Lumpe," said the other with old feelings that he thought were dead fast rising up in his heart. "Why should it not be the same with you too, my poor fellow?"

"What can a man do more than be content, sir?"

However, if Capel could make no impression on the poor fatalist, what the fatalist said made a great impression on Capel. It led to searchings of heart, to careful delicate inquiries, to consultations, and, ultimately, to formal negotiations for the free delivery of the prisoner in the palatial mansion, who was to be handed over in due time to one who was worthy to take care of her.

Mr. Polyblank married them, but before the day arrived, Hebe told the good man all that was in her heart; how much she felt she owed to him, how grievously she had misunderstood him once, how bitterly she regretted that her eyes had not been opened sooner, so that she might have told her poor father, who loved so to see them all happy, that the joy of religion does not destroy, but purifies and increases all other joys. "And oh, sir," she added, "when you speak to poor wandering sinners about the happiness religion gives, do not expect them to see before they have eyes to see with, but please encourage what is bright and happy in them, as being, not wrong, but only far less, and less satisfying, than what they might enjoy."

BOTH HANDS.

A very little boy reached out to take a large orange that a lady offered him, but his hand was not big enough to hold it. His brother, who was standing by, said, "Take both hands, Arty," and Arty took both hands and carried off the orange easily. Why, isn't that a good way, boys and girls? If you find something too large for you, take hold with both hands. Of course you can't do that if one hand is full, but one hand should not be full when you come to your work. "One thing at a time" is a safe rule. Give your whole mind to your work, and you will succeed. Take hold with a will, and let it be seen that when you reach out to grasp a thing you do not mean to fail.

"Canst thou read the name on yonder boat?" asked a gentle short-sighted of a stander-by as the steamer Corsican went past the wharf. "Of course I can!" came the savage reply. The gentle short-sighted gent with features writhing in agony, cried, "Alas! thou dost rend my bosom." "Go, then," came the swift rejoinder, "and buy the shirt made by A. White, 65 King Street West, which for excellence fronts all."

THREE GOOD LESSONS.

"When I was eleven years old [said Mr. S., an eminent American merchant],

my grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep.

"After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful and you will have your reward.'"

"I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. G. the old tea merchant, called to congratulate me, and he said, 'You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.

WORTH REMEMBERING.—It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us fat. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

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

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

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

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**ST. MATTHEW'S.**—Strachan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services. Holy Communion after Matins. Rev. R. Harrison, M. A., Incumbent, 35 Lumley street.

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