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THURSDAY, JULY 8, 1880.

THE successor to the Rev. Robert C. Moberly, as Principal of the Salisbury Theological College is the Rev. Edward Bickersteth Otley, M.A., curate of St. Saviour's, Hoxton.

The council of the Persecution Company have decided that inasmuch as "The means to enforce the sentence of suspension against Mr. Mackonichie not being open to us by the undertaking which the judge compelled the promoter to enter into before he allowed the second suit to proceed, there is no adequate reason for incurring the expense of appearing on the appeal to the House of Lords!"

The Rev. Canon Cook, of Exeter, editor of the "Speaker's Commentary on the Bible," has resigned the Preachership of Lincoln's Inn, which he had held for 18 years, and the Rev. Henry Wace, the present chaplain, has been appointed to succeed him.

On the 14th ult., twenty-two candidates for missionary work were presented to the Bishop of London, in St. Paul's Cathedral, for ordination. One was a native African, from Lagos. He had shown himself exceedingly intelligent and studious.

A protest has been adopted by the Rural Deaneries of Barnstaple and Shirwell against the admission to Parliament of any person who has openly denied the being of a God.

In a recently published volume on "Monarchy and Democracy," the Duke of Somerset shows that the system of liberty propounded by John Stuart Mill and Comte is quite as oppressive and intolerant as any propounded by the ancient philosophers of Greece, and says that a Zulu king is not more arbitrary and despotic than a Radical philosopher. He regards the inhabitants of the United States as being in their hearts aristocratic people living under democratic institutions.

Among the advertisements in a recent number of the *Exeter Gazette* is one of a Nonconformist minister seeking engagement as a Lay Reader with a view to Holy Orders.

Taine, in his book on "L' Ancien Regime," reckons the number of persons of noble blood in France at the outbreak of the Revolution in the last century to have amounted to more than 180,000.

Mr. Bright, in his malice against the Church, sometimes overshoots the mark. He recently betrayed something worse than an affectation of ignorance, when, speaking of the Convocation of Canterbury, he said, "I don't know exactly what that is," and in enumerating the various classes of

the 13,600 clergy who had signed a certain memorial, "Here I am perfectly bewildered."

The Rev. R. W. Morgan has published a second edition of his essay, "St. Paul in Britain," originally published twenty years ago. He maintains that St. Paul without doubt preached in Britain, and considers the testimony of St. Clement of Rome as decisive on this matter—thus differing from the late Rev. A. W. Haddon.

The *Athenaeum* says:—"It is with regret that we hear it said that the form in which all Englishmen know, and most of them use, the Lord's Prayer is no longer to be the form which is to pass current. We shall rejoice if the report, which is widely circulated, proves incorrect; a greater calamity than such a change as rumor declares to be imminent it would be difficult at the present moment to imagine." But what, we would ask, could be expected from a revision committee, which includes a Socinian in its number? The revised translation of the New Testament is expected to appear in the autumn.

The "Cleopatra's Needle," intended for New York, sailed from Alexandria June 12th, in the English vessel, the *Dessouk*, there being no United States ship fit for the purpose, except at ruinous rates. It is expected in New York by the middle of July. The hieroglyphics inscribed on it can be seen in *Harper's Weekly* for July 3rd, by our Egyptologists—who are probably few in number in this country.

The Bishop of Manchester expresses an earnest hope that the Churchmen of his diocese may see their way ere long to raising a really grand cathedral instead of the parish church with which for thirty-two years Lancashire Churchmen have been content.

Mr. Elliot Stock is about to issue a pocket English Testament with copious notes, references, and introductions, three maps and twenty-four illustrations, for a penny!

It appears that the annual subscriptions to the stipend fund of the Disestablished Church in Ireland have decreased £47,000 stg., in four years.

The Dissenters in Wales are supposed by some to be the most Bible loving and religious people in the Queen's dominions. One of the favorite election songs used by Dissenters at the late general election gives glory to their candidate by blasphemously calling him their God. It was used in different counties varying according to the name of the proposed member. This election song dates back as far as 1868, and was then a great favorite in Cardiganshire. Another favorite is a variation of one of Moody and Sankey's hymns: "Hold the fort, the blues are coming." This has been taught in the "British" (Dissenter's) schools. Those dissenting parents who disapprove of such profanity send their children to Church schools.

The average potato crop in Ireland is sixty million cwt.; last year it was only twenty-two million cwt. The loss is estimated at ten millions sterling.

In the new Budget introduced to the British House of Commons, there is a readjustment of the wine duties, which are to vary as the alcoholic strength. The scale will effect a reduction of one-half in the lighter vintages. The malt tax is to be abolished, but the tax is to revert to one upon beer. The income tax will be increased to sixpence.

The appointment of M. Challemeil-Lacour as French Ambassador to England has been the occasion of a nine hours' uproar in the House of Commons. Mr. O'Donnell asked whether this gentleman was the citizen, who, as one of the Prefects of the Provincial Government of Sept. 4, 1870, ordered the massacre of Colonel Carayon Latour's battalion; and whether he had not also been ordered to pay £8,000 as compensation for plundering a convent. Sir Charles Dilke denied the charges. Mr. O'Donnell disputed the accuracy of the denial. Whereupon Mr. Gladstone moved that Mr. O'Donnell be not heard. Hence the confusion.

Bishop Moorhouse has done so much to retrieve the ground lost by his predecessor that on the 18th of April the Governor, the Marquis of Normanby, laid the first stone of St. Paul's Cathedral. A hundred choristers and sixty clergymen took part in the ceremony. The original estimate was for £100,000, but the design has since been greatly enlarged.

Twenty-one years ago the English Church Union started with 210 members; it has now 17,786, of whom 2,580 are clergymen, and 11 bishops. When it is recollected that the clerical members of the Union are chiefly attached to the new Churches supported on the voluntary principle, it will be seen that they must carry their people with them, and that their influence is correspondingly so much the more extensive.

On the Feast of St. Barnabas, Dr. Hyle, the great evangelical light, was consecrated in York Minster as Bishop for Liverpool; when such was the amount and nature of the ritual that had such a ceremony taken place in presence of our Canadian Protestant friends, they would have imagined themselves in the hotbed of ritualism, if not of Popery. There was a longer procession of surpliced clergy than was ever known at a consecration before. They all received the Holy Communion, kneeling before "the altar of York, on the table of which stood a cross and two candlesticks, while a beautiful terra-cotta representation of the crucifixion faced them." The music of the communion office was an arrangement of Dr. Monk. The Archbishop sang the Litany and his verse of the *Veni Creator* excellently. The Bishop of Chester was the Epistoler, the Bishop of Durham the Gospeler, and Canon Garbett preached an admirable sermon on Acts 11:24. The Bishop was presented by the Bishop of Chester and Manchester. It is believed that his Lordship will rise superior to his party, and prove a working Bishop.

Mr. Gladstone has from the beginning personally advocated Mr. Bradlaugh's claim to take his seat in the House of Commons. In the end he yielded on the urgent solicitations of his friends,

who told him that a second defeat would peril the ministry. The Conservatives were consistent in their opposition throughout. In the meantime Mr. Bradlaugh has taken his seat and voted. He will be prosecuted at the Court of Queen's Bench for so doing. It is said that he will bring the case, if necessary, before the House of Lords.

THE SEVENTH SUNDAY AFTER TRINITY.

THE good fruit unto holiness which Christians are to bring forth is entirely dependent upon their being nourished with all goodness and upon being kept therein by the great mercy of God through Jesus Christ. The spiritual nourishment received by us from an invisible power is illustrated by the miracle of feeding four thousand with seven loaves and a few fishes by means inscrutable to mortal vision. The life of the Saviour on earth was an uninterrupted succession of acts designed to nourish his people with spiritual as well as temporal blessings; and now He sits upon His Mediatorial Throne in Heaven, His children are the recipients of His bounty. He gains nothing by watching, guarding, and nourishing such as we are. We contribute nothing to His Majestic Glory. He spent His earthly life among the villages and hamlets of a remote province, when He might have enlightened and awed the most intellectual circles of the civilized world. Sometimes He had no leisure so much as to eat—so absorbing were His labors. Persecutions, humiliations, rebuffs, sufferings could not diminish the ardor of His consuming zeal; and He crowned all by embracing with the utmost freedom, an agonizing death in order to nourish His flock. And self-sacrifice such as that on Calvary does not lose its saving efficacy by the lapse of years. The precious blood of Christ is as powerful and as needful to save us now, as when it flowed forth from the wounds of the Crucified One. It is the Blood of the everlasting covenant, and the Great Shepherd of the sheep was raised from the dead, in order that He might nourish us in all goodness, might graft in our hearts the love of His Name, might increase in us true religion, and might plead for us perpetually in the highest courts of Heaven.

We look up to Him upon His Throne, and in His courts we sing day by day, that we are His people and the sheep of His pasture. We kneel before Him, and confess that we have erred and strayed from His ways like lost sheep. We need a guide through the uncertainties of life. We need a physician for our moral wounds, a source of strength in our many temptations, a rule and a standard of holiness, a shepherd to feed us with the Bread of Life, and we need a strong arm when we shall pass, not long hence, through the Valley and the Shadow of Death. All this He can be to us: all this He gives us, and much more than this. But we must have that practical knowledge of Him which enables us to claim these blessings at His hands. Faithfulness, submission, courage and perseverance are all necessary; and we may show our zeal for Him, by associating ourselves with His work. We may join in the intercessions of our Great High Priest, and in our measure, we may imitate His bright example, and work under the Good Shepherd Who gave Himself for His sheep, and loved them unto the end.

THE SUNDAY SCHOOL CENTENARY.

THE observance of the centenary of Sunday schools has been well kept in the city of Toronto, and as far as this Diocese is concerned,

had not the inhabitants of Toronto imagined that the whole world lay within the limits of their own city, much larger assemblies from different townships and counties would have united with them. Such was the case in the Diocese of Niagara, as detailed in our last week's issue. However, the feeling in this city somewhat resembles that of the Chinaman when he makes a map of the world—three-quarters of it embracing his own territory. The celebration, notwithstanding, has been, as far as Toronto is concerned, very satisfactory.

On Tuesday evening, the 29th ult., a large meeting was held in St. James' schoolhouse. The Bishop of Toronto gave an admirable address which included an interesting account of the life and labors of Robert Raikes. Conversations afterwards took place upon the subject of his Lordship's address.

On Wednesday a service of sacred song was held in St. James' Church, which was attended by the pupils and teachers of the church Sunday schools in the city. It lasted an hour and forty minutes. The church was crowded and the children joined in the service with the greatest reverence.

On Friday there was a conference upon Sunday school work at the St. James' schoolhouse. The Lord Bishop took the chair at 7:30, and opened the meeting. The Rev. J. S. Stone then read a paper on "The responsibility of Sunday school teachers." Mr. J. Gillespie made some remarks. Rev. John Langtry dwelt at some length on the importance of a thorough understanding on the part of the teacher of the lesson he was to teach. The Rev. Rural Dean Boddy expatiated very forcibly on the necessity of teaching the church catechism, and recognizing the position of the pastor. The Rev. W. S. Darling said that no Sunday school could take the place of the parent in giving religious instruction. The church has been appointed to supplement the parent in this respect; and the Sunday school is a blessed auxiliary to these Divine institutions. Mr. Oliver Howard read a paper on "The relation of the Sunday school to society." Rev. J. P. Lewis, Mr. J. G. Wood, and Mr. Clark Gamble, made some remarks, when his Lordship the Bishop closed with an appropriate address.

On Sunday, the 4th, "Toronto witnessed such a sight as was never witnessed before." The whole afternoon was given up to a monster gathering of all the church Sunday schools, in St. James' to attend a short service and to listen to an address from the Lord Bishop on the Sunday school centenary. From all parts of the city and the outskirts marched vast bodies of children with their several banners, headed by their clergy and teachers—all hastening towards St. James' church. Long before the time of opening, half past three o'clock, there was not standing room in the large building. The numbers present amounted to near 7,000; to which the various congregations contributed as follows:—St. Paul's, 125; All Saint's, 480; St. Peter's, 880; St. Bartholomew's, 240; St. Matthew's, 70; Trinity East, 800; St. Matthias, 150; St. Mark's, Parkdale, 76; St. Anne's, Brockton, 100; St. George's, 240; Holy Trinity, 850; St. James', 1,200; St. John's, 815; Church of the Ascension, 440; Grace church, 660; St. Philip's, 200; St. Luke's, 180; Church of the Redeemer, 200; St. Stephen's, 810; Christ church, Yorkville, 120; St. Thomas', Seaton, 100. With the exception of St. Bartholomew's, none of the children of the infant classes attended. The banners were rich and artistic; some of them masterpieces in design and execution. Rev. Mr. Pearson intoned the prayers. Mr. Baldwin read the lessons. The Lord Bishop gave an excellent address on Joe

2: 16, "Gather the children." His Lordship spoke in a somewhat catechetical manner, occasionally pausing to ask the children to repeat the text, or to answer some question as to the meaning of what he was saying. In this way he kept up the interest of old and young during the twenty-five minutes of his address.

The throng was so great in St. James' church that several schools had to be sent to the school rooms attached to the church, where a service was taken by the Rev. Septimus Jones, the children being appropriately addressed by the Bishop of Saskatchewan on the Barren Fig Tree, St. Luke 13: 6—9. Another clergyman in the churchyard might have secured a large audience for another service there.

LEAKAGES TO ROME.

SECOND SERIES.

II.

THE inauguration of the Bible Society, coincident with the rise of the so-called "Clapham Sect," marked the birth of a movement in the history of the Church in this century which was the parent of much of the real life that is now her distinguishing feature. This movement was purely spontaneous—as far, at least, as the term spontaneous can be applied to any religious movement. It was not the offspring of Wesleyanism, inasmuch as that was looked upon by the Calvinistic party in the Church of England with more than suspicion and dislike, owing to the well-known aversion of the Wesleys to the Geneva line of thought. It took its rise simply from that indefinite sense of craving after somewhat of higher religious life than either the "High and Dry" Church and State Toryism supplied on the one hand, or the cold intellectualism, half fatalism, half predestinarianism offered by the semi-Presbyterian Whiggism of the "Low and Slow" school on the other. Men of the type of Wilberforce, Simeon, Owen, Scott, and the like felt that in neither extreme lay the truth, that if the truth of a system were to be judged by its fruits, the worldly, scandalous lives led by too many of the one party, and the selfishness, formalism, and utter deadness of the other, gave no evidence of that reality and earnestness which beseech the true followers of the Gospel. At the same time the enthusiasm of Methodism—with its necessary consequences, lapsing into sin and returning to lifelessness, because it had nothing to follow up the revival caused in men's souls by the excited preachers sent out by Wesley and his successors—the narrowness, prejudices, vulgarities, and extravagance of the sects, the almost avowed rationalism of the Presbyterians, or the cruelly repugnant vindictiveness their Calvinism assumes, repelled from their ranks educated men whose lives were moulded according to the gentle precepts of Christianity. Hence they struck out a line for themselves, and were the originators of that school of solid piety and learning which was as little to be compared to the narrow and shallow partizanship which dubs itself Evangelicalism, as the æstheticism and puerilities of the Ritualists are to be looked upon as the outcome of the Tractarian movement. From this new school of thought arose the Bible Society as a necessary consequence—not after the fashion of the Bible Society of the present day, but specially instituted in order that each member of the Church should have a Bible supplied either free of cost or at the lowest possible price, and so should be able to follow intelligently the teachings of their spiritual pastors, and as those of Berea, "search the

Scriptures daily whether these things were so. Had the Bishops of the Church thrown themselves into the movement with whole heartedness, and had they and their clergy joined with this high-souled band of men and cast in their lot with them, the reform of the Church would have been accomplished from within and under the guidance of the Holy Spirit, disposing everything sweetly and yet with an irresistible strength. The Church, as the guardian and explainer of the Holy Scriptures, has nothing to fear from their spread, and still less from their intelligent study. It was the duty of the spiritual guides of the devout laity in those days to have set evidently before their flocks the great truths of dogmatic theology, the doctrines of the Church as ever held by all, and believed and taught in every place; to have proved the oneness in doctrine of the Prayer Book and the Bible; and with charity, not with scornful or repellent words, to have shown how all organizations outside of the Church of England were in error more or less dangerous, either by excess or defect. This course, however, as if God-blinded for the time, they refused to pursue, and so these zealous men, with none to guide them but their own fallible judgment, gradually evolved a system, which, while it helped to do good in its day, has undoubtedly resulted in causing too many to lapse into Romanism or infidelity. In crying down the Sacraments, in denying Baptismal Regeneration and the true significance of the Holy Eucharist, and in repudiating the fundamental doctrine of Apostolic Succession, they cut at the root of the Christ-founded system of the Church and reduced all those who believed with them to the general dead level of the sects. In a word, by their profession of faith, or rather by their virtual negation of most of the vital points of the Catholic faith, they rendered their position as Churchmen untenable and became, each in his own person, exemplifications of a contradiction in terms, Churchmen who did not hold the doctrines of the Church. Hence the reaction.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE ROMAN CHURCH UNCERTAIN IN FAITH.

But in the modern Roman Church these two corroborating witnesses, the Bible and history, have both been set aside, and it is not only practically taught that the "living voice of the Church"—meaning thereby merely the ecclesiastical authorities for the time being—may at any time modify or alter the old belief, just as a Parliament of Queen Victoria may repeal any statute of an earlier reign, but that the Pope alone, without the consent of the Church, as the Vatican decrees lay down, can decide infallibly on all matters of faith or morals. So the faith of Roman Catholics depends now on the weakness or caprice of a single man, who may be himself unsound in the faith, wicked, or mad, as several Popes have been. Pius IX., on his own responsibility and authority, did add, in 1854, a new article to the Roman Catholic creed, that of the Immaculate Conception of the Blessed Virgin, a doctrine not only undiscoverable in the Bible, or in any ancient Christian writer, but implicitly contradicted by St. Augustine, explicitly denied by St. Bernard (commonly called "the last of the fathers"), and by the greatest of all Roman Catholic divines, St. Thomas Aquinas, and openly disputed as false by orthodox Roman Catholics for many centuries; so, therefore, not lawful for any Roman Catholic to hold or teach, unless he reject this clause of the Creed of Pope Pius IV. published by the Council of Trent: "Neither will I ever take or interpret the Scriptures otherwise than according to the unanimous consent of the Fathers." Another Pope may invent some other new tenet, and declare it part of the Gospel; or may deny,

and order others to deny, some ancient and universally received Christian doctrine. In fact, so perfect and entire is the Christian creed, that it is scarcely possible to add anything to it in one direction without taking from it in another, as this very doctrine of the Immaculate Conception shows; for it takes away from the Lord Jesus Christ that peculiar attribute assigned to Him by Holy Writ, of being alone without sin (2 Cor. v. 21; Heb. iv. 15, vii. 26; 1 St. Peter ii. 22; 1 St. John iii. 5). And thus no Roman Catholic can any longer tell what his religion may be at any future time. They try to escape from this terrible difficulty by saying that it is only when the Pope speaks in a certain formal way, called *ex cathedra*, that he is infallible, and that a miracle then prevents him from going wrong, but that at all other times he is liable to err. Yet as no way is provided for knowing when he *does* speak *ex cathedra* (unless, perhaps, his saying so himself), all Roman Catholics are reduced to *guess-work*, as to what is or is not to be held or believed; and besides, the enormous powers now lodged in the Pope's hands, and the vast number of those who are pledged to obey him, whatever he does, enable him to force almost any teaching he pleases, right or wrong, on all Roman Catholic bishops, under pain of being deposed for refusal. And they in turn can put pressure in the same way on all their clergy, so that any false doctrine put out by some bad or ignorant Pope might be thrust into every Roman Catholic pulpit in the world, and be given a monopoly there. So there is no longer any security or certainty for faith in the Roman Church, especially as any attempt to remonstrate, or to resist any Papal utterance (even if afterwards proved to have been heterodox) would be summarily put down as rebellion, if not as blasphemy.

Nor is this the mere extravagant cavil of an opponent. It is a case substantially contemplated and admitted by the Roman Canon Law itself, in one of its most arrogant claims for the Papacy, thus: "If the Pope, neglectful of his own and his brethren's salvation, be found useless and remiss in his duty, and, furthermore, keeping silence from good (a thing which is very hurtful to himself and others), and, nevertheless, leads countless people in troops to hell along with himself—hell's chief bond-slave—to be beaten with him forever with many stripes: let no mortal presume to judge him, since he who is to judge all men is himself to be judged by none, unless he be found deviating from the faith."—"Decret." I. xl. 6).

BOOK NOTICES.

THE FIRST FIFTY YEARS of the Church of England in the Province of New Brunswick. By G. Herbert Lee, A.M., barrister-at-law. St. John, N. B.: "Sun" Publishing Company, 1880.

This little book contains a number of important notices of the Church in the Province of New Brunswick during the first fifty years of its existence there, which will be exceedingly interesting to Churchmen generally. If more attention were paid to collecting notices of the early history of the Church in other localities also, a great deal of pleasure would be afforded to large numbers who delight to watch its progress.

ROBERT RAIKES: by Alfred Gregory. New York. Anson D. F. Randolph & Co. 1880. Price, \$1.00.

This year being observed as the Centenary of Sunday School work, as carried on so extensively in all parts of the world, a book like this cannot fail to attract attention and prove very interesting. For its size it contains a good deal of matter, and we recommend it for general circulation. We learn that, "As early as the sixteenth century, Saint Charles Borromeo, nephew of Pope Pius V, and Cardinal and Archbishop of Milan, founded in the parishes of his Diocese a number of Sunday Schools, of which many continue to the present day. He died in 1584, aged 46." This does not,

however, detract from the honor customarily paid to Robert Raikes, of Gloucester, who was certainly the originator of the present system of Sunday Schools now carried on throughout the entire Anglican Communion.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WINDSOR—*King's College*.—The collegiate year of this time-honored institution has again drawn to a close, the closing day coming as early this year as possible, as it is always the last Thursday in June, which happened this year to be the 24th.

Examinations, board meetings, &c., being finished on Tuesday, the first thing on the programme for Wednesday was a cricket match on the college ground, between the officers of 101st regiment and the college club known as "The Three Elms C. C." The officers kindly brought up the band of the regiment with them, who played some very fine music in the morning and early part of the afternoon, to the delight of the numerous spectators and visitors, but, unfortunately, the weather was inauspicious, and the mist which had been coming down for some time at length turned to a very decided rain, and compelled both cricketers and spectators to seek shelter. In the meantime, however, the match had been decided in favor of the officers, for although only three of their men had been put out, their score already outnumbered considerably that of the College club, who had done first to the bat.

While the cricket match was going on, a meeting of the alumni of the College was held in the College Hall, at which Dr. Cowie and Mr. Henry Fryer were elected Governors, to fill the places of Dr. H. P. Almon, and Mr. H. Y. Hind, whose term of office had expired, and immediately afterwards there was a meeting of the Governors to transact business in connection with the College.

The rain having ceased about five o'clock in the afternoon, the coolness of the weather, which had been so disagreeable on the cricket field, made it all the pleasanter for the conversation, which began at 8 o'clock in the evening in the College Hall, and took the form this year of a promenade concert, at which the Hayden Quintette Club, of Halifax, very kindly supplied the music and made the evening enjoyable. Refreshments in the form of ice cream, lemonade, tea and coffee, and cakes of various kinds were provided by the professors and students, and a very pleasant evening was passed.

On Wednesday morning the clouds still looked very black and threatening, but as the rain held off, the cool weather was rather an advantage than otherwise. At 8 o'clock there was a choral celebration of the Holy Communion in the college chapel, which is a beautiful stone building, the gift of the late Mr. Edward Binney, built in memory of the late Canon Hensley.

At 10 o'clock the procession formed in front of the College, and the boys from the Collegiate School leading the way, and the under-graduates and graduates following, juniors first, marched over to the parish church, where the Morning Prayer was read by Rev. Prof. Wilson, the Lesson by Rev. W. E. Willets, Principal of the Collegiate School, and after an excellent sermon from the Rev. Canon Dart, President of the College, from the text: "Wisdom is the principal thing; therefore get wisdom," his Lordship the Bishop pronounced the benediction and the congregation dispersed, to meet again in the College Hall at 12 o'clock.

The Governors and Alumni took their seats on the platform, the chair being occupied by the Rev. the President, who referred in his opening speech, in feeling terms, to the deaths during the past year of Dr. How, the late esteemed Vice-President of the College; Mr. John Hind, a promising young graduate; and Mr. Bowman of Windsor, and Dr. Cochran of Halifax, both of whom were members of the alumni and warm friends of the College, the latter being also a graduate. He then mentioned the improvements and changes which had been made during the year, among the former being the addition of a large number of volumes to the library, and to the museum of a beautiful collection of Nova Scotian herbs and ferns, presented by Rev. Mr. Ball, and a beautiful collection of old china, presented by Mrs. Weldon, of New Brunswick. This able address occupied about half an hour, and I wish I could give it to you in full, but fear to trespass on your valuable space, so pass on.

The list of those who had passed the examination for B.A. degrees was then read as follows:—Mr. F. W. Vroom, with honors in Classics; Rev. G. H.

Butler, with honors in Theology; Messrs. L. C. Brecken and A. E. Silver, final B.A. examination; Messrs. W. B. King and K. C. Hind, preliminary B.A. examinations.

The prize list was then read by the President, as follows:—Cogswell Scholarship, Rev. G. H. Butler; McCawley Classical Scholarship, Mr. F. W. Vroom; McCawley Hebrew Prize, Rev. G. H. Butler; President's Prize for English Rhymed Heroic Verse, Mr. G. J. D. Peters; General Williams' Prize for Mineralogy, Mr. M. A. Curry; General Williams' Prize for Modern Languages, Mr. W. B. King; Stevenson Scholarship, Mr. H. A. Hensley; Prize for Latin Verse, Mr. F. W. Vroom; First Year Divinity Prize, Mr. F. W. Frith; Binney Exhibition, Mr. G. R. Martel; Hon. Senator Almon's Welsford Testimonial, Mr. F. W. Smith.

The following prizes were then awarded to the boys of the Collegiate School:—For best Matriculation Examination (\$40), Mr. P. Dodwell; Alumni Prize (\$20), Master M. Allison; Prize for Modern Languages (\$10), Master L. McDonald.

Next followed the conferring of degrees, the candidates being presented by the Rev. Prof. Wilson, Vice-President of the College; the degree of Master of Arts was conferred on Prof. Leitch, of Halifax University; Prof. Spencer, of King's College; Mr. H. P. Scott, of Halifax, and Rev. R. E. Smith, of St. George's, N. B.; and that of Bachelor of Arts upon Messrs. W. E. Morris, J. O. Crisp, F. W. Vroom, S. Rutherford and E. J. Jennings.

Mr. H. P. Scott then read a part of his M.A. essay, Mr. Peters read his prize poem on "Montcalm," Mr. Vroom read a portion of his Latin verse and delivered the valedictory, after which addresses were delivered by Rev. Chancellor Hill, D.C.L., Hon. Senator Almon, Hon. W. B. Vail, and by His Lordship the Bishop of Nova Scotia, and the proceeding came to a close with the singing of the National Anthem. As soon afterwards as it could be prepared, the visitors were entertained by the Governors and Alumni at a sumptuous luncheon in the College Hall, and so the day came to a close.

We are glad to be able to state that the College seems to be in such a very prosperous condition, which is evinced by the large class who passed the matriculation examination on Monday last. Nineteen went up and fifteen passed, which, with two who had already matriculated, makes a class of 17 freshmen to come in next year, as well as any who may pass in October, and those from Prince Edward Island and Newfoundland, in both of which places there have been committees appointed to hold examinations for those who may wish to matriculate.

QUEBEC.

FROM OUR OWN CORRESPONDENT.

LENNOXVILLE.—Bishop's College—Midsummer, 1880. The following prizes have been awarded:—

Students in Divinity—First prize (examination), W. P. Chambers, B.A. Second prize (examination), R. W. Brown, B.A. Haensel prize (reading), I. W. Weatherdon, B.A.

Open to all Students—Prof. Read's prize for an English poem, W. P. Chambers, B.A. Prize for Hebrew, R. W. Brown, B.A.

Students in Arts—Prince of Wales medal, D. C. Robertson. Chancellor's prize for the highest proportion of marks in the whole examination, R. F. Morris. Mackie prize for an English essay, Rev. R. Ker. Prize for French, W. Morris. Principal's prizes for the regular and careful performance of all college exercises during the year, Richard Hewton and A. T. Brown.

Third Year—Prizes for Divinity, D. C. Robertson and R. I. Hewton. Prize for Classics, D. C. Robertson.

First Year—Prize for Divinity, R. F. Morris. Prize for Classics, R. F. Morris. Prize for Mathematics, W. Morris.

CONVOCATION OF BISHOP'S COLLEGE.—June 24, 1880. The following degrees were conferred: D.C.L. (Honoris Causa)—Rev. C. P. Reid, M.A., and Rev. E. Sullivan, D.D. LL.D.—R. N. Hall, Q.C., Dean of the Faculty of Laws. LL.M.—L. E. Morris, M.A., and E. T. Brooks, M.A., M.P. M.A. (ad eundem)—Rev. C. Bancroft (McGill), and D. S. Smith (Aberdeen). M.A. (in course)—Rev. R. W. Colston, B.A. LL.B.—G. B. Samborne, W. Hodge. B.A.—D. C. Robertson, G. H. Porter, and R. I. Hewton.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

EAST FARNHAM.—A new Church dedicated to the service of God and to the memory of St. Augustine

was opened on St. Peter's day by the Bishop, assisted by several of the clergy from the surrounding country. The pastor, the Rev. J. Kilnor, is to be congratulated, as the Bishop took opportunity publicly and most lovingly to do, for the work he has done in this place, a place notorious as Quakerish to a degree. Not only has Mr. Kilnor put up a handsome architectural edifice, but he has worked up a spiritual house, for very significantly, and one might say providentially, as the Bishop did say, two young men were presented for Holy Baptism to the Bishop. This was the first act in the new Church. Then came the presentation of eight (the two above included) persons for confirmation. Seven of these were adults. Adults indeed, for some were beyond middle life. All of these persons of intelligence and of respectable position in society. The Church, which is small, holding seats for a hundred, was filled to overflowing. The services were shared in officially by all the clergy present. Addresses were delivered by the Bishop, the Archdeacon of Bedford, and Rural Dean Mussen, and also a few words from the Incumbent. A large number of persons remained to Communion. The edifice itself, which is of brick, is quite worthy of remark. It has been built under the personal supervision, and indeed aided by his own manual labor, of the Incumbent himself. It stands out distinct from all surrounding buildings, and is of peculiar proportions, with a tower and spire. The spire rises gracefully and to a good height above the house itself, and bears on its apex the symbol of the faith. There it stands radiant with silvery light. The windows are all gifts of young men. Just think of what a pleasing thing it is to see young men coming forward to offer up gifts to God's Church, and still more pleasing to see them offer up themselves. How pleased would any one of us feel if we could say the young men were with us, to support our hands and to aid us by their presence and their pockets. The three east windows are filled with full length figures. The one over the altar with "our ascending Lord," the one on the right with St. Augustine in Chasuble, with mitre and staff. The one on the left with a figure of St. Chrysostom. Mr. Spence, of Montreal, is the artist. He has represented St. Augustine in the act of benediction; but with only the index finger and thumb elevated. We wonder at this. The altar of the Church is elevated on two well raised steps which rise from the chancel floor, which again rises from the floor at least two feet, and is only entered by three steps leading to an entrance in the middle. We may say that the altar is built on a raised platform. The walls of the Church are of brick and intended to remain without any lathing or plastering. For the occasion the walls were decorated with festoons of very admirable construction. Festoons being also across the Church. The chancel wall had English ivy branching around the window in a most natural way. On the ratable stood a handsome cross of flowers, with accompanying vases of flowers. The altar was covered with a rich covering of green rep, with proper orphreys. At the west end of the Church is a screen, which at some future time is to mark off the vestry. The roof is open and of wood, and the Church is seated with chairs. These chairs and the unlathed and unplastered walls are new to this part of the country. That is with one or two exceptions. Iron Hill Church is seated with chairs, and St. John the Evangelist, in Montreal, the same, and has in addition the same style of interior wall, only made little more diversified by having patterns wrought with white brick in the red. It is intended, however, in St. Augustine's to have the walls glazed at some future time if there is any preparation for that purpose.

After the services in the new Church there was a dinner served by the Ladies Guild, in aid of the Church Building Fund, also a paper Fair.

ONTARIO.

FROM OUR OWN CORRESPONDENT.

BELLEVILLE.—S. S. Centenary. To celebrate this interesting occasion the rector of Belleville invited the incumbents of Christ Church and St. John's to a united Sunday School service in St. Thomas' Church, on Sunday the 27th ult. The incumbent and Sunday School of St. John's was present and heartily joined the rector and his young flock in a very appropriate service of song, plain but hearty. Afterwards the Rev. Mr. Forneri gave an address upon the subject, which the rector followed up by a few excellent words of exhortation to the children. The choirs of both Sunday Schools were invited for the occasion; under the conduct of the talented organist of St. Thomas', and they sang remarkably well. A number of the older members of the Churches represented, besides the teachers, were present.

OTTAWA.—The Lord Bishop of Ontario held an ordination on St. Peter's Day, in the Church of St. Alban's the Martyr. The following gentlemen were admitted to their respective orders:—Priest.—William Ashley Read, St. Augustine's, Canterbury; Homer

Farrer and Charles M. Harris, Trinity College, Toronto. Deacons—Alfred Stunden, B.A., Trinity College, Toronto, and John Weatherdon, B.A., Bishop's College, Lennoxville. During the previous week the candidates had been for four days under examination by the Bishop's Chaplains, Canon Bleasdel, D.C.L., and Canon Bedford-Jones, LL.D. On Saturday afternoon the examiners presented their report to the Bishop, recommending all the candidates, and speaking in terms of congratulation of the answering of both the gentlemen offering themselves for Deacon's Orders. The Bishop in receiving the report stated his great satisfaction at the result, which was a very agreeable contrast to that which he had had on the last occasion in Kingston. His Lordship impressed on the young men the duty of prosecuting their studies, and of considering their reading of as much consequence as any parochial work. The Bishop carefully reviewed the marks attained in every subject by the candidates, and noticed with pleasure the highly creditable answering of Mr. Read, which was equal to any previously recorded. He addressed a few kind words to all the young men, stating that on this occasion the ordination had been so arranged that there should be an interval of two days between the examination and the day on which the solemn vows were to be taken. These two days, the Lord's Day and Monday, would, he hoped, be spent in retirement, meditation, and earnest prayer, and the serious consideration of those weighty obligations and promises which as priests and ministers in God's Church would henceforth rest on them. To assist them in this, one of his chaplains, Canon Jones, would meet them on Monday morning and talk with them of the spiritual nature of their duties, and those qualifications which were of as much and indeed far more consequence than any head knowledge. He then commended them all to the grace and blessing of God, wishing them all prosperity in their ministerial work.

The candidates all assembled on Monday in the Chapel Room of St. Alban's, and spent four hours with the Rev. Canon Jones, who divided his address into ministerial conduct in public and in private. Instructions and explanations were given in reference to the services of the Church, and the proper mode of conducting them, and free conversation was permitted on matters in which any doubts existed. Love, Simplicity and Earnestness were recommended as the essentials of successful preaching, while in private, respect for authority, themselves and their office, was affectionately advised. Prayer, study, humility, the effect of example were dwelt upon, and all was closed, as it began, with very solemn earnest prayers for spiritual blessings.

The ordination took place next morning in the beautiful Church of St. Alban the Martyr. The full surpliced choir attended, and the following clergymen: The Ven. Archdeacons Lauder and Parnell; Revs. Messrs. Nesbitt, Rural Dean, Pollard, Jemmett, Hannington, Patton, Christie, and the Examining Chaplains. These with the Bishop, the candidates, and the choristers, made altogether an imposing procession of 84. Robed clerical and lay persons, who left the vestry singing, "Onward, Christian Soldiers," to A. Sullivan's spirited tune. The Bishop's Pastoral Staff was carried before him by his Chaplain. The Ven. Archdeacon of Ottawa, Dr. Lauder preached the sermon, taking as his text, Romans x., 15, "How shall they preach, except they be sent?" It was an outspoken practical discourse, taking strong ground for the Anglican position of an Apostolic ministry, and Apostolic doctrine, equally removed from the heresies of Sectarianism on one side and Romanism on the other. The Archdeacon proved conclusively that neither length of time nor strength of numbers made any difference as to what was true and false in the Church of God, and while openly admitting that there were defects and failures in our present Anglican system, he pointed out how these were as nothing when compared with the superstition and dangerous errors of Rome, as a proof of which he cited Dr. Littledale's lately published *Plain reasons against joining the church of Rome*, which he recommended those present to read. He concluded an able and well arranged sermon with a kind address to the candidates reminding them of the responsibilities of their office, the cross they were to take up, the hardships they must undergo, the spirit in which these must be faced, and the final reward for faithfulness, and zeal, and love to their Master. The candidates were then presented to the Bishop by the Senior Chaplain, Canon Bleasdel, and the hymn, "O Thou who makest souls to shine," was sung, and the Litany was intoned by Canon Bedford-Jones, Rector of St. Alban's. The responses were sung admirably by the choir and clergy apparently without effort to the simple setting of Tallis. As an Introit were sung two verses of hymn 322:—

"And now, O Father, mindful of Thy love,
That bought us once for all on Calvary's tree."

The Kyries were sung to the old setting of Rogers in D, and then the Deacons were ordained, after which a break was effected by singing hymn 352:—

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"Christ is gone up, yet ere he passed
From earth in heaven to reign,
He formed one holy Church to last
Till he should come again."

During the singing of this hymn, stoles were placed on the shoulders of the newly ordained deacons. Then came the deeply affecting and solemn address to the candidates for the priesthood, the awful questions and answers, and the involving of the Holy Spirit in the ancient hymn, "Veni Creator Spiritus." This was sung with great solemnity to the simple fourth ending of the First Gregorian Tone; all those present, Bishop and clergy, choir and people, all kneeling towards the altar. The priests who joined in laying on of hands were the Archdeacons and Chaplains. The priests were ordained in the following order:—Read, Farrar, Harris. In the Diocese of Ontario, in view of the future participation in the Commutation Fund according to Canon, the order of precedence becomes of importance. We omitted to state that the Epistle was read by Rural Dean Nesbitt, and the Gospel was read by the newly ordained deacon, Mr. Stunden. The Nicene Creed was intoned by the Bishop, who throughout the service adopted the eastward position, and continued the celebration, the Archdeacons and Chaplains being the administrators. The music of the *Sanctus* was that of Orlando Gibbons, and the *Gloria in Excelsis* was sung to Helmiere's harmonies, which have always been adopted at St. Alban's, and are great favorites with the congregation.

On returning to the vestry, and after the usual prayers, the Bishop expressed himself as greatly pleased at the way in which the music had been conducted, and thanked the organist and choir for their services and attendance.

All that remains to be added is the destination of the newly ordained. Mr. Read becomes missionary of a new parish named Oxford Mills, being part of that lately under the charge of the excellent Mr. Stannage, one of whose last acts was the procuring an endowment of \$4,000 for this new mission, for which he had also purchased a fine parsonage. The other part of the old parish of Kemptville, also well endowed (with about \$1,000 per annum with parsonage), has been given by the Bishop to the Ven. Archdeacon Parnell, until recently the Clerical Secretary of the Synod.

Mr. Farrer continues as travelling missionary in the wild country north of Kingston, in Frontenac Rear. Mr. Harris remains missionary at Marmora and the remote parts adjacent. Of the deacons, Mr. Stunden is appointed to Kitley, with headquarters at Frankville; and Mr. Weatherdon to Fitzroy Harbor. Both these posts have for some time been without a clergyman. There is now only one mission vacant in the whole of the Diocese of Ontario.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending 3rd July, 1880.

DIVINITY STUDENTS' FUND—April collection.—Toronto, St. John's, 6.00; St. George's, 28.85; Brooklin, Columbus and Ashburn, 1.08; Woodbridge, 2.00; St. John's, Port Hope, 2.50.

MISSION FUND—January collection.—Woodbridge, 1.50; from pupils of St. James' Sunday School, Sutton (Georgina), 1.58.

PERMANENT MISSION FUND.—J. Maitland, quarterly payment on account of subscription, \$10.

ALGOMA FUND—Day of Intercession collection.—Lakefield, 2.00; St. John's, Port Hope, \$26.

We deeply sympathize with the Venerable Archdeacon Wilson in the bereavement he has suffered of his beloved wife, who has borne her sufferings with resignation to the Divine will.

BOBCAYGEON AND DUNSFORD—St. John's.—On Saturday last, the 26th, the annual picnic and excursion of the Sunday Sunday was held. The steamer "Vanderbilt," which was chartered for the day, left Lindsay about 8 a.m., with great numbers. The Dunsford wharf was reached about 10 o'clock, when the Sunday School, and congregation and friends were taken on board. After a very pleasant ride of about an hour and a half through Sturgeon Lake, the beautifully situated village of Bobcaygeon was reached. Here the party was joined by the Incumbent, the Rev. H. C. Avant, and many of the congregation and Sunday School of Christ Church. Leaving Bobcaygeon, the "Vanderbilt" steamed about 8 or 10 miles through Pigeon Lake to "Oak Orchard," a favorite spot for picnics, &c., and deservedly so, for it is a lovely place, well wooded, and situated at a beautiful part of this picturesque lake. Here games of various kinds were provided. The Indian brass band from Cheemong Lake was present, and added much to the enjoyment of the pleasure-seekers. About half-past four, all started on the return journey highly delighted with

their days' excursion. The weather was all that could be desired. The proceeds of the picnic—for it was also a great financial success—will be devoted to the Sunday School Fund. Great praise is due to Mr. E. Woollard, the Superintendent; Mr. A. Thurston, the Secretary; and the teachers, for the admirable manner in which everything was managed.

BOBCAYGEON—Christ Church.—Last September a Sunday School was started at a farm-house, about 5 miles north-west of the village, where services occasionally held. This School, served by teachers from Christ Church S. S., has been very successful, so much so indeed, that the accommodation has been found to be inadequate. While grateful for the use of the farm-house, so generously granted, the congregation who were accustomed to meet there for worship, and whose children were being instructed in the Sunday School, made efforts to provide themselves with a suitable building. Their efforts have been crowned with success. M. Boyd, Esq., very generously gave the necessary lumber; Mr. James Thompson, very generously gave a piece of ground; and with these gifts, and promises of subscriptions, they felt warranted in, at least, commencing the erection of a building—thoroughly ecclesiastical in appearance, from designs kindly given by J. E. Belcher, Esq., of Peterboro—in which to hold services and Sunday School. The materials having been taken to the ground, and the work sufficiently advanced, the laying of the corner-stone took place on Tuesday, the 28th. The interesting ceremony was performed by the Incumbent, the Rev. H. C. Avant. The service consisted of the "Our Father," a few Collects (those used at the laying of the corner-stone of Truro Cathedral), a hymn, and a short address. A number of the congregation and Sunday School scholars, as well as a few from Bobcaygeon, were present. After the laying of the stone, the whole company repaired to the house of Mr. Thompson, where a sumptuous tea was partaken of. It is hoped that in a few weeks the building will be sufficiently advanced to be used. The interior, it is feared, cannot be completed for some time, for lack of funds, the congregation preferring to worship in an uncomplete building than incur a debt which may, perhaps, (in these bad times) press heavily upon them. There are many, doubtless, in the city of Toronto and elsewhere who would be glad to aid this "deserving congregation in their laudable efforts. The Incumbent would gladly receive, and acknowledge any contributions for that purpose.

TRINITY COLLEGE.—On Wednesday evening, the 28th ult., the students of Trinity College tendered a farewell reception to Provost Whitaker. The hall and convocation chamber were prettily decorated, and old Trinity looked its best while saying adieu to its warmest friend. Shortly after eight the guests began to arrive, and were received by Mrs. Whitaker and Mr. Alexander Allen, B.A., who acted as Master of Ceremonies.

At nine o'clock the following address was read to the Provost by Mr. Allen:—

To the Rev. George Whitaker, M.A., Provost of Trinity College, Toronto:

REV. SIR,—We, the undersigned students of Trinity College, beg you to accept the assurance of our heartfelt sorrow at the early prospect of your severance from us.

Partings from those we love are ever sad, and vain are regrets at the course of Providence. But it is not all in vain for us to give our feelings utterance, for it is a relief to express, however inadequately, the sense of keen anxiety and irreparable loss which is stirred in us by your departure. We believe also that with you it will be no transient consolation to know how deeply you were beloved, revered, and honored by those who, being privileged to have the advantage of your teaching, and the example of your daily walk and conversation, were best able to appreciate the loss which befalls Trinity College by your passing into a distant sphere of duty.

Although that sphere will be less arduous; unweaved too, we trust, by storms; still clouds darken every sky, and your spirit will turn from their shadows to the West for joy and peace, in the consciousness that from thousands of Canadian homes, from altar, bench, and bar, from laboratory and mart, from wherever high scholarship, calm piety, firm fidelity to principles, and stern devotion to vows and duty are held in honorable reverence, there are rising the thanks and prayers of memorial gratitude, which will ever keep bright the renown and grace of your career at Trinity College.

We need not say, "Let your remembrance apply to us." We deem it as assured as the past that we shall live in your thoughts while "memory holds its seat," and affection prompts communion at the Eucharistic Feast.

In bidding you in time, farewell, we rejoice and are proud that "that which should accompany old age as honor, love, obedience, troops of friends," are so rich-

ly your heritage from this College and from the Church of Canada.

For those who, in the sanctity of your home, are the joy and crown of your rejoicing we shall ever entertain the kindest remembrances for courtesies and hospitalities most welcome in college life.

Commending you to His most gracious keeping, in whose steps as teacher and shepherd you have so diligently, so faithfully, so lovingly walked,

We have the honor to remain, on behalf of the College, gratefully yours, Alexander Allen, B.A., Wm. M. Cruttenden, R. N. Jones, A. Lampman.

The Provost replied as follows:—

I most heartily thank you, and the other students on whose behalf you have signed, for the warm-hearted and affectionate address with which you have presented me.

I cannot, indeed, regard any services which I have been permitted to render to this College as being, by any means, entitled to the strong terms of commendation in which your kindly feeling toward me has led you to speak of them.

One powerful reason which prompted me to accept the offer of an appointment at home was the conviction that I could not hope to continue, for any long time, equal to the duties which here devolve upon me. I have not been able for some time past to take my share, as I used to do, and should still wish to do, in the routine of college duty; and I trust that, by my resignation of my office, I may be making way for a successor not less willing to work than I was in years past, and far more capable of working to good effect.

I have especially regretted that in consequence of my absence in England during the last Michaelmas Term, and the apparent necessity of giving more lectures than usual to the Divinity Class, I have this year been prevented from lecturing the Arts Classes, the result being that I have had no opportunity of holding any regular communication with the students of the first year. On no other occasion during my whole term of office has any portion of your body been so imperfectly known to me, and I very greatly regret that such has been the case.

I beg gratefully to acknowledge, gentlemen, the very kind terms in which you refer the members of my family, and to attentions which you have received at my house. Here, again, I must confess on their behalf, and on my own, that we have been defaulters during the past year; and that we have been prevented, first by my absence from home, and subsequently by illness in the house, from showing you the attention which we should have desired.

It will, indeed, be a most grateful recollection to us in the future, that we have left behind us so many warm friends, both old and young, in this country; and I trust that we may truly say that we shall not forget those who have sought our remembrance and our prayers.

One of my highest satisfactions will be, from time to time, to hear good tidings of you individually, and, above all, to hear that Trinity College is being prospered and advanced, by the blessing of God upon a household administered in His faith and fear, and at unity in itself.

The Chancellor read a telegram from the Bishop apologising for not being present, and wishing the Provost every good wish.

The Chancellor, Rev. J. Langtry and others made remarks of a complimentary nature, and also expressing regret at losing the Provost.

Instrumental and vocal music were given in good style.

During the reception refreshments were served, and about 10 o'clock the party broke up, having spent a pleasant evening.

The Provost will leave for England after the Provincial Synod closes.

PORT PERRY—Church of the Ascension.—The last week has been one of much interest to this small parish, and is likely to be long remembered for good. On Sunday, the 20th of June, four adults were baptized at morning prayer, after the second lesson, the Incumbent preaching from the text, "Behold what manner of love the Father hath bestowed upon us. On the following Thursday, the Festival of St. John the Baptist, the Lord Bishop held his Confirmation, when thirteen were confirmed, six of whom were over twenty years of age. Though the time of the service (11 a.m.) was inconvenient to a busy population on a working-day, a good congregation had assembled, who showed a serious interest in the sacred rite. At the conclusion several Church people were introduced to his Lordship, who received them in his usual affable and cheerful manner.

Very earnest efforts were made to complete various improvements in the church and grounds which were in progress against the Bishop's Visit, as the best welcome that could be thought of. The whole interior was freshly colored in good taste, and all the contents

were renewed—new carpet for the chancel, new matting throughout, new kneeling stools, new trimmings for altar, pulpit and desk. A much needed ventilating apparatus was provided. But the most striking change was in the grounds, which had remained in the original inequalities of the forest. They were leveled with great labor and sown down in grass. A sloping side of the church was handsomely terraced, and the whole was surrounded by a thoroughly good and neat picket fence. The best of all is, that all this has been done without incurring any debt. The repairs to the edifice were defrayed by monthly collections made by a little company of lady workers, from the poorest as the richer members of a congregation neither numerous nor wealthy; while the outside work was done by voluntary labor, with the exception of two carpenters for one day;—tradesmen, clerks, foundrymen giving, some whole days, others the evenings of successive days after the day's work was done, with the greatest zeal and cheerfulness. The materials were paid for at once by the free will offerings of the congregation, not one of whom refused to do his share. The happy success gratified all, and has encouraged them to look for a bright future, without debt, or dulness, or decay. It was an additional reward to find that their Bishop was pleased.

ASHBURNHAM.—On Sunday, 27th ult., the Rev. Vincent Clementi preached a sermon in St. Luke's Church, on the Sunday School Centenary, selecting for his text, Proverbs xxii, 6.

He took occasion to animadvert on the system of "Godless" education in vogue in Canada, and contrasted it with the national system of education in England. He said that when a scheme for the universal education of the people in England was first propounded a course, born of a spurious liberality, similar to that now pursued in Canada, was suggested, viz.: the elimination of religious instruction altogether. The Bishops of the Church, however, came to the rescue, and refused to sanction the adoption of so very questionable a system; the result of their opposition being a provision that the children of the poor, at all events, should have religious truths imparted to them in conjunction with such secular knowledge as is suited to their circumstances.

He concluded by a tribute to the good and wise man who, one hundred years ago, organized Sunday Schools; and enlarged on the inestimable benefits likely to accrue from the intelligent conduct of such schools, especially in this Dominion.

Dr. Snelling Registrar of the Diocese, and our esteemed friend, Mr. Catto, are on their way to England.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

WEST FLAMBORO.—*Christ Church*—On Sunday, the 18th June, the Rev. T. Geoghegan, incumbent of this parish, revived the very good old custom of evensong, in accordance with the rubric which is to be found at the end of the Catechism in the following words, "The curate of every parish shall diligently upon Sundays and Holydays, after the second lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism," by catechizing the children of the Sunday school; about 50 or 60 in number were present. The younger and smaller children were seated in the front pews, the elder and stronger behind, and thus they were placed with a due regard to their comfort and the comfort and the convenience of the clergyman catechizing them, the regular pew holders having consented to give up their seats for the purpose of aiding this admirable arrangement; considering this was the first trial of this rubrical order it worked excellently, exceeding I believe, Mr. Geoghegan's most sanguine expectations. The little children on being questioned answered and spoke out boldly and distinctly before the well-filled Church; in the Commandments the elder children were well up, and the incumbent whilst explaining the meaning of each one to them did so in a manner alike profitable to parents and children. The hymns were especially selected to suit the service, which was an impressive and hearty one, and could not but be productive of the best results. If possible, services of this kind will be held at regular intervals in this Church. We can not but wish Mr. Geoghegan and his parishioners success in the energetic and industrious manner they are advancing the glorious cause of the Church in this township as far as in their power lies.

On Tuesday, the 18th, the Rev. Canon Carmichael, of Hamilton, delivered an address on Total Abstinence. A large number of people were present. The Rev. Mr. Cook, also of Hamilton, and the Rev. Mr. Geoghegan, the indefatigable incumbent of the parish also gave stirring addresses on the same subject.

STONY CREEK AND BARTONVILLE MISSION.—The little village of Bartonville, about three miles and a half from Hamilton, was the scene of a very interesting ceremony, that of laying the corner stone of a new Episcopal Church, to be known as St. Mary's, the station forming part of the mission now in charge of Rev. C. E. Whitcombe, Stony Creek.

Among the clergymen present were: Rev. Canon Reid, of Grimsby; Canon Carmichael, Ascension Church; Canon Givins, D.C.L., All Saints'; W. B. Curran, M.A., St. Thomas'; R. G. Sutherland, St. Mark's, Hamilton; Rural Dean Bull, of Barton; Thos. Geoghegan, of Flamboro; W. R. Clarke, Ancaster; C. E. Whitcombe, Stony Creek.

At about three o'clock the clergy formed in procession and proceeded to a point in rear of the Church where the choir was stationed. The choir, with Mrs. Whitcombe presiding at the organ, sang "Rejoice, ye pure in Heart," after which the opening services were read by Rev. Mr. Geoghegan. Appropriate Psalms—xlvi., lxxxiv., cxii.—were sung, and then the lessons were read by Rev. Canon Reid, of Grimsby, and Rev. W. B. Curran, of St. Thomas' Church. Prayers were said by Rev. R. G. Sutherland, of St. Mark's, and the choir sang the hymn, "The Church's One Foundation."

Rev. Canon Carmichael delivered a thoroughly appropriate and at the same time eminently practical discourse.

At the conclusion of the sermon the offertory was taken up and the assemblage formed in procession and marched to the foundation.

Rev. C. E. Whitcombe said prayers, and after the choir had sung the hymn, "O Lord of Hosts whose Glory Fills," he read a document which had been prepared to place beneath the stone.

In the jar containing the document referred to, copies of the *DOMINION CHURCHMAN*, *Hamilton Daily Spectator* and *Times*, the *Church Times* and the *Guardian* (English publications), the *American Churchman*, Sunday School lesson papers now in use in the mission, *Dawn of Day* (a Sunday School paper), and form of service used at the laying of the corner stone. There was also a statement of the list of communicants in the congregation. Rev. Canon Givins read prayers, and then Mr. Adam Brown laid the corner stone, the choir singing the hymn, "Laying the Corner Stone."

The Rev. Messrs. Whitcombe, Curran, and Bull, and Mr. Adam Brown gave interesting addresses. In the course of his speech Mr. Brown said:—"The people of the neighborhood were to be congratulated on having so faithful a man over them as Mr. Whitcombe, and he hoped he and his people might long be spared to mingle with each other. All should be proud of the Church of England. Some had said she was not working as she should. He did not believe a word of it. To his vision the Church of England was to-day possessed of all her ancient vigor. Striking out in every direction in her glorious mission, her people, with a grand benevolence, are preaching truth over all the earth."

The assembly then dispersed.

GUELPH.—The services on Sunday, the 20th ult., in St. George's Church were of a peculiarly interesting character, being those appointed to commemorate the Queen's accession. The beautiful hymn, No. 275, S. P. C. K., was admirably sung to the tune of "Old Hundred." The first verse runs:—

"Praise to our God, whose bounteous hand
Prepared of old our glorious land;
A garden fenced with silvery sea,
A people prosperous, strong and free."

The sermon by Canon Dixon was taken from 2nd Chronicles, i. 11, 12. He first gave an account of the accession of Solomon to the throne, dwelling on the early promise of his reign and the melancholy sequel to that bright promise. He then dwelt on the accession of Victoria to the throne of England, forty-three years since, and the deep and touching sense of responsibility to God she then cherished. This he illustrated by various quotations from her early addresses, and here she differed from Solomon, for the guiding principle of her life has never been forsaken. She truly "has lived the rest of her life according to this beginning." He then pointed out that God had stamped inequality upon all creation; that in heaven there were thrones and dominions among the angels, and that those angels who fell from their first estate established something of the same kind among themselves. He showed that a recognized headship was necessary in families and communities, and that a nation also wants some one to look up to in its corporate character, as the fountain head of honor and respect, as well as a common object of national sympathy and affection. He dwelt on this sympathy evinced for the Queen by the nation in all the joys and sorrows of her life, and pointed out how great a shield an hereditary monarchy was, from the ever recurring convulsions of party strife, the jobbery and treachery, the debasing

and immoral political strategy that degraded a Government, where the head was elected.

Happily we are not so situated. We in this distant land are as true subjects of our sovereign as if we lived in her capital. We may cherish the grand idea that we belong to an empire, to think in the words of the great American orator, "Rome in the highest of her glory is not to be compared,—a power which has dotted over the surface of the whole globe with her possessions and military posts,—whose morning drum beat following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England." He concluded with the fervent prayer that the red cross flag—the only great national flag that tells of a higher trust than in mere human power and bravery, may long float over us, and the countless millions of subjects who owe it allegiance. In the evening the 1st and 3rd verses of "God Save the Queen," were sung.

There was a special thanksgiving, also, for the escape of the Bishop of the Diocese, and Mrs. Fuller, from the imminent danger to which they were exposed at sea.

HAMILTON—Church of the Ascension.—This church being filled every Sunday to its full capacity, additional accommodation is being provided by the erection of a new gallery in the south transept. An addition is also being made to the School House. On Sunday, 27th inst., the Rev. W. J. Mackenzie, of Milton, preached in this church to the order of Ancient Free and Accepted Mason. His diction is remarkably clear and distinct.

FREE AND OPEN.—Out of the five churches in the city, only one is free seated, viz., St. Mark's, of which Rev. R. G. Sutherland, M.A., is Rector, and the maintenance of which is accomplished by the free will offerings of the worshippers.

ERRATUM.—In report of Sunday School Centenary Celebration in Hamilton, in last week's issue, for "on Thursday evening.....celebration, &c." line 31, in 1st column on page 317, read "on Thursday morning.....celebration."

The Lord Bishop of Saskatchewan has left Hamilton, having been there engaged in securing offerings for Emmanuel College, the training college for native helpers in this our distant diocese. Total subscribed in Hamilton, \$316.55.

We believe the Rev. W. B. Curran, of St. Thomas' Church, is his Lordship's Commissary in Hamilton.

At the late Sunday School Convention it was stated that Dr. Givins, now Incumbent of All Saints', Hamilton, Canon Nelles, of Mohawk, in the Diocese of Huron, and Archdeacon McMurray, were the three clergymen of longest standing in holy orders in the ecclesiastical Province of Canada.

LUTHER.—Subscriptions and donations towards St. Alban's Church:—
John A. Radcliffe, Esq., London, Eng., £5; Charles Radcliffe, Esq., Salisbury, Eng., £5; F. E. H., Guelph, \$1; Henry McLaren, Hamilton, \$15; Rev. C. L. Ingles, \$1; Miss, Everett, England, 2.50; Miss Radcliffe, an additional 2.50; Rev. T. Geoghegan, a pulpit.

June 28, 1880.

REGINALD T. RADCLIFFE.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GLENCOE.—A garden party in aid of the fund for repairing St. John's Church, was held in the grounds of A. C. McDonald, Esq., on Monday last. Owing to the excellent arrangements of the Ladies Aid Society a most enjoyable evening was spent, and considering the unsettled state of the weather, the financial results were encouraging, \$45 being netted. The Glencoe band kindly gave its services, and the evening was further enlightened by the singing of Mr. Blackburn, Mrs. Taylor (the wife of the incumbent), and Miss Smith; Miss Marmion presided at the piano and played some instrumental pieces. The grounds were lighted with Chinese lanterns.

MEETING OF SYNOD (continued).—After the presenting of several memorials and the giving of notices, the balloting for clerical and lay delegates to the Provincial Synod and for the election of the Standing Committee was proceeded with. Unfinished business was next proceeded with, when the canon stipulating that no member entering the diocese over fifty years of age shall be entitled to receive the benefits of the superannuation and other funds unless he shall have served ten years in the diocese.

Mr. C. Brock's canon on Sunday School work was discussed. He moved that Mr. Richardson, the Chancellor, and Mr. W. Eakens be a committee to report on the subject at the next meeting of Synod. Mr. Imlack asked that the Synod first recognize the principle involved in the motion. He was proud that the matter was brought forward by a layman. Mr. T. Wood urged the calling a convention in London of Sunday School workers who would be likely to treat the matter more practically than the Synod. Rev. Canon Innes submitted a motion to that effect. The Chancellor suggested that the matter be left in the hands of the Sunday School Committee. Judge Macmahon hoped the first clause would be carried, and the Committee allowed to prepare the code of lessons as quickly as possible. The Church of England, he said, was behind other denominations in this respect.

Rev. H. Bartlett defended the clergy against Judge Macmahon's remarks. It had often been admitted that there were errors in these printed lessons, while in the prayer book and the service of the Church there were no errors.

On the motion of Dr. Caulfield it was resolved to take up the proposed canon clause by clause. Rev. Mr. Wye had used Holland's system of Sunday School lessons, but doubted if a system to use all parts of the diocese could be prepared. Mr. V. Cronyn said the Intermediate lessons had been used in the Memorial Church, but he believed it advisable to have a general scheme more in conformity with the Prayer Book of the Church. So this end he would recommend to the Synod the English Sunday School's Institute's lessons.

Mr. Eberts—While his Church principles were as dear to him as life, he sees that every Church member must lay hold of all the advantages within his reach in the matter of Sunday Schools. While all present look with pride on the Sunday Schools of England, it could not be denied that Americans had preceded all others in Sunday School lessons. There were several schemes in existence across the line. He believed that a school working under a systematic course would be the most successful, and from it the greatest amount of good would proceed. His school had adopted these international lessons, and on each Friday evening they were thoroughly studied. As a result of this the teaching was productive of greater success. To obviate the expense that would be incurred in carrying out the proposed scheme a plan might be adopted by the Committee to have each school supplied cheaply with appropriate lessons. Any minister who overlooks the good effects of Sunday School teaching, is lacking in true devotion to his Church. He hoped the subject would receive a calm and full consideration. He asked that the laws be as few as possible, and that whatever would be adopted would be rigidly adhered to.

At the afternoon session the discussion on Sunday Schools was resumed.

Rev. Canon Innes would be sorry to have the remarks of Judge Macmahon go out among the people of the Church without explanation. The clergy of the diocese were not slow in their labors in Sunday Schools. He felt confident that the keenest activity was manifested in all quarters, but at the same time he felt the absolute necessity of establishing a uniform system of lessons. It seemed to him that a better plan than the one proposed could be adopted. The proposed committee he had no doubt were competent to decide on an excellent plan, but the fact should not be overlooked that it would be difficult to form a committee embracing men who would throw in all the necessary elements to make these lessons receive universal acceptance. Why could not the entire Synod decide the matter? Could not it recommend that the system in use in England be adopted, seeing that it had been established by men of the widest experience? It seemed to him a remarkable coincidence that just when the anniversary of the establishment of Sunday Schools by Mr. Raikes in Gloucester is being held in England, this Synod was taking up a similar matter. He moved accordingly that the English Sunday School Institute system be adopted, and also that a convention of teachers be convened for the purpose of inaugurating the system under the most favorable circumstances.

Mr. J. W. Infflach seconded the motion. A long time, he said, might be wasted by a committee, while in the English Sunday School Institute lessons the Synod could have laid before them something comprehensive and worthy of their adoption.

Judge Macmahon had not for a moment meant to say that the clergy were not attentive to Sunday School work, but merely that they had omitted to bring forward a uniform system until it was brought forward by a layman. Mr. Bartlett was right in saying that the Prayer Book covered the entire ground, but children were not taught from it, nor could they understand all the collects. There was no other way than to adopt a uniform system of lessons.

Rev. J. Gemley was not in favor of the scheme of International lessons; they were not of much assistance to the pulpit, and were of too much assistance to the teacher.

His Lordship the Bishop said that all who had heard the discussion were convinced that a committee was wanted to do something irrespective of preparing a uniform system of lessons. He was glad to bear testimony to the zeal manifested by both clergy and laity in the Sunday Schools of the diocese.

Several members having spoken in favor of the original motion, the appointment of a committee, it was carried. It was further resolved that general classes be formed under the superintendence of the parish clergyman, and that new schools be instituted.

At the reassembling of the Synod the report from the Sunday School was read: "Your committee after considerable correspondence to obtain information as to the best scheme of Sunday School lessons beg leave to recommend that of the Church of England Sunday School Institute, of London, England." The report had been made out before the action of the Synod on the matter.

It was resolved, on a motion of Judge Kingsmill, seconded by Rev. R. H. Starr, that his Lordship be authorized to appoint a committee of five clergymen and four laymen to draw up the code of laws, &c. A motion by Rev. Canon Innes to the effect that a committee be appointed to arrange for the convention of Sunday School superintendents, teachers and clergymen was also adopted.

Correspondence.

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

THE SUNDAY SCHOOL CENTENARY.

SIR,—I am no great upholder of the Sunday school system of this continent, which virtually supersedes the parental training in religious matters. But waiving that, may I ask the reason of all this talk as to Robert Raikes and the centenary of Sunday schools? Did Robert Raikes found Sunday schools in reality, or did he originate the idea? If so, by all means fall in with this fashion, and let him with Methodism and American independence enjoy his centennial. I had thought, however, that with the Church had originated the thought as to the necessity for the religious instruction of youth (see the rubrics at the end of the "Church Catechism"), and my recollections of the lives of some of the Church's most eminent sons, such as George Herbert, Bishop Ken, Nicholas Farrar, and others surely have not misled me into the notion that the public catechizing of the youth of both sexes in Church on Sundays—the only true form of the Sunday schools, by the way—was a thing common enough before the days of Robert Raikes. Why, then, style him the founder of Sunday schools? In real truth if that honor belongs to any one at all at so late a date, it belongs to Mr. Raikes' vicar, for whom Mr. Raikes acted as gatherer-in of the children, and their first superintendent. Or why rob Charles Borromeo, the saintly Archbishop of Milan, of the glory of himself doing the same thing years before Mr. Raikes thought of it?

Yours truly,
HENRY WASS.

THE OTTAWA CLERICAL UNION.

MR. EDITOR,—What has become of the above association? Has it ceased to exist? I do not recollect seeing a single report of its proceedings for a long time past; not in the DOMINION CHURCHMAN, at least. An association that has been so eminently useful as it has been in keeping up the tone of the clergy, in cultivating the so much required *esprit du corps* among them, in strengthening the feeble and confirming the strong, we hope still keeps its onward and upward way.

Yours truly,
WM. ROSS BROWN.

CENTENNIAL MEMORIAL.

DEAR SIR,—I have just written, with the sanction of the Bishop of Quebec, to each diocese in the Dominion, asking if it is possible to raise a subscription among our Sunday School children throughout the Dominion towards a lasting memorial of the Sunday School centennial anniversary. We, with our small numbers, may not be able to raise a Canadian memorial, but with a general subscription throughout our Sunday Schools, and with the additional gifts of parents and others to the object, a very handsome sum might be raised to be sent by the Canadian children to either one or both of the two proposed memorials, (1) the proposed Sunday School Institute in London, or (2) the memorial statue to Mr. Robert Raikes in Gloucester Cathedral. May I ask for your

powerful advocacy, for, in the wide circulation your paper has, the scheme may be carried, and so discussed, in many a Canadian household.

I am sincerely yours,
C. W. RAWSON.

Quebec, June 29, 1880.

SUMMER RESORTS.

SIR,—If not trespassing too much on your space, and if you deem the subject of sufficient interest to your many readers, I would crave your indulgence for a few lines.

I have often seen in the English papers, at this time of the year, letters asking for information as to Church privileges, &c., to be found in various summer resorts. There seems to be a growing desire on the part of the Church people of this country, too, when taking their summer holidays, while removing from city life and conventionalities, still to be within reach of Church privileges. As the holiday season is commencing, and the question is being asked, "Where shall we go?" I venture to suggest to those desirous of information on the matter, and unacquainted with the locality, that Bobcaygeon possesses all those qualities which combine to make it an exceptionally good summer resort. A very pretty Church, with frequent services, every Sunday and on Friday evenings, and frequent opportunities for Holy Communion. Very beautiful lake scenery; exceptional boating advantages, the lakes not being subject to squalls, which render most inland waters so dangerous for small boats; excellent fishing and hunting; daily mails; two telegraph offices; excellent accommodation, there are two large and well-kept hotels, which would be a credit to any large town, &c.

Should any of your readers desire further information the Postmaster, Mr. Irwin Junkin or the clergyman, would be pleased to give it.

I am,
Yours, &c.,
H. C. AVANT.

ALGOMA.

DEAR SIR,—Allow me space gratefully to acknowledge for the work of my mission, viz.: the erection of places of worship in my new district:—

Mrs. Johnson, 2.00; Mr. Pimblet, 2.00; Mrs. Winer, 1.50; Mr. Fuller, 2.00; Mr. Boulton, 2.00; Dr. —, 2.00; Hon. Mr. Bull, 2.00; St. Mark's Church, Hamilton, offertory, 12.42; Christ's Church, 3.26, and St. Paul's, 1.70, both in Scarborough Township; Mrs. and Miss Girdlestone, of Galt, (collected by Miss G.), 22.00; from S. J. Wilder, Esq., England, per S. P. G., £10 10s. stg., and from S. J. Wilde, Esq., and others, S. P. G., £101 2s., stg.

I have three buildings now in progress, and open one (D.V.) July 11th.

Yours, &c.,
WILLIAM CROMPTON,
Travelling Clergyman,
Diocese of Algoma.

Family Reading.

"HOW MUCH OWEST THOU?"

It was my lot to live for some years in one of those antiquated Welsh towns with an unpronounceable name (to a Saxon) of which a willingly incredulous stranger might say, "Can any good thing come out of Nazareth?"

Among the members of my church was an old Welsh lady, Mrs. O—.

Providence had once smiled upon her in temporal affairs, but the Father tried his child by taking away from her the light of her eyes, as "by a stroke," and children withered and died, one by one, so that she lived "alone, yet not alone."

"'Twas little she could do," for poverty, as is often the case, was accompanied by sickness—so that by the earnings of her needle she barely subsisted. Parish authorities added to it a weekly pittance, and this was all she had, save the kind gifts of friends.

I often visited her in her little room, and often found her confined to her bed.

Visiting her one day I found her in great weakness. She said:

"Sir, if you will look in the little cup on the shelf, you will find the Lord's money."

"But the Lord does not wish you to give to His cause what you absolutely need. I can't take it."

And then the "hot rain" fell down her aged cheek, as she said, "'Tis but little I can give to the Lord, but what did He give for me? He loved me and gave Himself for me. Take it, sir, I can't eat my morsel happily if you don't."

And so I took it, and murmured blessings on the head of her whose heart "the love of Christ" did so "constrain," and prayed evermore I might remember, "Ye are not your own." Reader, "how much owest thou unto the Lord?"

OUR NEW NEIGHBOR.

CHAPTER VIII.—(CONTINUED.)

This, however, was no such easy matter as she imagined, and the days slipped by, bringing her no further certitude, except that her carefully-laid plans were in danger of subversion. She was a strong-natured woman, and accustomed to dominion; her overpowering desire to rule the destinies of others was due rather to love of power and the passion for extended influence, for bringing her personal will to bear upon a wide area, than to benevolence. To things and persons that acknowledged her sway, Caroline Harcourt was always ready to be the smiling Providence; where she found resistance, she was stern and unyielding.

But hitherto she had found little resistance. In most of her encounters with her fellows, that quality which, for want of a better name, we call will, had proved itself stronger than the corresponding quality in her opponent. It had conquered.

It was difficult, therefore, for her even to understand failure; and the independence which was beginning to be shown by those she had considered as her puppets and vassals—by Sir Walter, who took no more motive of her solemn warning than if it had been a gust of wind whistling in his ears—by Melbury, that, in spite of her covert hints and open example, took up the white lady of Fairfield House—and by Sibyl and Mrs. White, who made Mrs. Rosebay their intimate friend—had a curious effect upon her.

One or two of her friends observed that a change had come over her. She was not so calm as formerly. She had fits of brooding. She looked, now and then, restless and uneasy. It was conjectured that she had been living beyond her means, and was faced by the disagreeable problem of where and how to begin to retrench.

But those who thus conjectured were wrong. The truth was that one feeling, which had crept into Caroline Harcourt's soul, was slowly, but surely, drawing to itself all her energies.

Most of us at some period of our life have known what passionate indignation means. It may be noble, as when the wrongs of others kindle in great souls a fire that, enduring through life, stirs them to lofty determination, and deeds of heroic daring. More often it is ignoble, as indeed must be the case when any tincture of self-feeling colors it. But, noble or ignoble, it is always disturbing.

Caroline's will was crossed; her grasp on things was being loosened; her well-laid schemes were proving unsubstantial as a vain girl's castles in the air; she was angry, but no one took notice of her anger; she felt, though not for worlds would she have confessed it, that she had miscalculated. Either she was smaller and weaker, or her world was larger and more unmanageable than she had imagined. Is there any wonder that the demoniac element, which lies hidden in so many natures of unsuspected urbanity, should spring up, hot and eager for the fray—that she should find a relief to her wounded self-feeling in bitterly hating the woman who, innocently, but none the less effectually, was crossing her at every point?

Such was the fact. Caroline had begun by a mild dislike; the dislike expanded into an active hatred; and, since in her darkened soul there were no houses of refuge—where, round any one object, tender feelings were wont to throng, and, with their dove-like glances and soft melodious voice, reprove the harsher passions—day by day this bitter hatred grew. She became malignant.

She was condemned, moreover, now to the penalty of meeting Mrs. Rosebay everywhere; for the little world of Melbury, when once they had ventured to call upon the mysterious white lady, found her, one and all, so charming,

that no social gathering was considered complete without her. To avoid meeting her, Caroline would have been compelled to shut herself out from society altogether.

There are mental complaints upon which a neighbor's perfection acts as an irritant.

Adeline's beauty, her faultless taste in dress, her amiability, the gentleness of her address, her tender devotion to the child she had adopted, only intensified Caroline's feeling towards her. In self-justification, she was compelled to put them down as subtle devices to catch the unwary; and she made up her mind that, sooner or later, in her own trap the mysterious white lady should be caught.

As yet, however, she could do nothing but throw out hints, which, she noticed, were received with surprised incredulity. Her solicitor's theory—that Mrs. Cockburn and Mrs. Rosebay were the same was only a theory. He was endeavoring to work out the matter; but the dilatoriness of lawyers is proverbial, and Miss Harcourt was again and again foiled in her effort to meet James Darrent.

Thus the greater part of that month of August wore away. For the young people it was a halcyon period. The weather was superb—clear, bright, and tranquil; the fruit was ripening, the flowers were in their full beauty; Nature, one might have said, was pausing to review her work, before she dashed over it her storm-hand, marring its perfection. And they made the most of their time. There were luncheons at the Park, and afternoon meetings at Fairfield House. Mrs. Rosebay's popularity had grown so rapidly that she had ventured upon an "at home" of her own, which was numerously attended, for it was discovered that the white lady had a delightful musical talent, and a voice of much richness and power; but beyond and above these were the botanical expeditions to common and woods, of which James Darrent was leader. Glorious rambles, when, knee-deep in purple heather, or struggling manfully through bracken and furze, they toiled on, with the wide heavens overhead, and the lovely lands steeped in sunshine; meadows of vivid green, yellowing cornfields, sun-crowned hills and "kneeling hamlets" around them; while under their feet were things quaint and beautiful, that, when discovered, and brought to the friend, who was fast becoming a master to one at least of these young hearts, were greeted with that quiet pleased smile which Sibyl said was like an order of merit, to be worn with pride and remembered with satisfaction.

She, like Miss Harcourt, was a person whom circumstances and natural disposition had rendered self-assertive, but the strong coloring of generous feeling which ran like a thread of gold through her nature, and her instant responsiveness to whatever in her surroundings was good and noble, prevented the tendency from being so dangerous.

During these August days it had its distinct effect.

Sibyl appropriated James Darrent. She walked by his side through the woods, when the rest of the party were scattered, she waited upon him, at their improvised meals; she addressed most of her conversation to him, and, undesignedly, with the simple girlish desire to be pleasing, poured out volumes of vivacious observations, which waited humbly for correction by his larger intelligence. She knew that he had been ill, that his last spell of wandering had knocked him up, and she watched with the devotion and jealousy of a young mother, lest from long fasting or fatigue he should suffer any injury.

It was a pretty sight to watch this young girl, as yet perfectly unconscious of anything but her own hero-worship, which to her was the most natural thing in the world, opening out the treasures of her soul unreservedly. It was pathetic to see how, day by day, the adoration which was now a delight, which might presently be a bondage, increased.

For there was nothing to check it. During these days of close intercourse she never heard from his lips one word which was below the level of the idea she had formed with regard to him; she never saw him perform an ungracious or selfish action.

When Maggie said, in her enthusiasm, "I do believe Uncle James is perfect!" Sibyl answered, with far more seriousness, "I am sure he is."

Now where was this man's secret? As it happened, on the very day when these remarks were exchanged, John Darrent and his wife—they were sitting by the spread table on the lawn, in expectation of their young people's return from a day's excursion—discussed the same question.

"I want to speak to you, John," Eleanor Darrent began. "I am in some little perplexity."

Her husband turned his face towards her, and she went on, with unusual hesitation—

"It is about Sibyl. You will laugh at me, and I deserve to be laughed at; but the feeling remains. I am so afraid she is becoming too fond of James."

John Darrent did not laugh, neither did he appear very much surprised; he asked his wife what made her think so.

She answered— "It would puzzle me to answer that question. In fact, the reasons for my fear are so intangible that it seems altogether a treason to the poor child to mention, or even to entertain it; however—"

"Yes," John Darrent filled up the pause, "it is well to be on our guard against all contingencies. If my brother James carried off the young heiress, there would be a nice outcry, my dear, about our match-making qualities."

"An outcry that would affect me very little," said Eleanor Darrent, serenely. "I wonder, by-the-by, if it has ever occurred to James that she is an heiress."

"Probably not. He lives with his head in the clouds."

There followed a pause, during which John Darrent looked out meditatively into the serene and solemn evening sky; then he said—

"I am afraid, in another quarter there is a tender feeling for him. Did you notice Mrs. Rosebay's face yesterday at lunch?"

"When he was telling us about his encounter with the lion?"

"Yes?"

"I remember; I was afraid for a moment that she was going to faint. She is peculiarly sensitive."

"That may be; but I am of opinion that she would not have been brought to the verge of fainting if I had been the hero of the narrative. However, it is useless to discuss these questions. Things must take their own course. Only I should like to know what James' secret is."

"I think I can tell you," said Eleanor Darrent; "I am not sure," smilingly, "that it is not a family failing. I see it in Maggie; I have seen it in some who were born before Maggie—I mean absolute unselfishness."

"Perhaps you are right," said John Darrent, musingly. "If ever a human being could be said to live outside himself, it is my brother James."

"And," said his wife, "so many men are self-centred, that in a man who is unselfish there is a peculiar charm. But who is that at the gate?"

"Wonderful to say, Caroline Harcourt herself," said John Darrent, in a low voice, and rising from his seat.

(To be continued.)

A BEAUTIFUL THOUGHT.

"Nothing can lay the foundation for permanent happiness in married life, unless it be consistent religious principle. Two hearts, sanctified by Divine grace, may unite and flow on through life harmoniously together with nothing to disturb their peace. Two kindred

streams which unite and flow on together, mingling their waters, and becoming inseparably one, gliding gently and peacefully on towards the ocean, is one of the most beautiful objects of nature. But two hearts, united in genuine affection, and sanctified by the grace of God, flowing on in the same channel of holy affection, and unitedly seeking the same exalted objects—the glory of God, and the happiness of His creatures—is one of the most beautiful things in the universe."

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

Children's Department.

THREE IN A BED.

Gay little velvet coats,
Ong, two, three;
Any home happier
Could there be?
Topsey and Johnny
And sleepy Ned,
Purring so cosily,
Three in a bed.

Woe to the stupid mouse,
Prowling about!
Old mother Puss
Is on the lookout.
Little cats, big cats,
All must be fed,
In the sky parlor
Three in a bed.

Mother's a gypsy puss—
Often she moves,
Thinking much travel
Her children improves.
High-minded family,
Very well bred;
No falling out you see!
Three in a bed.

CAST A LINE FOR YOURSELF.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome-looking fish, he sighed:

"If now I had these I would be happy. I could sell them at a fair price and buy me food and lodging."

"I will give you just as many and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"What is it?" asked the other.

"Only to tend this line till I come back; I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to get impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfil my promise, from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."

LETTER FROM CUBA.

HOTEL PASAGE, Havana, Cuba.

DEAR CHILDREN,—For a long time I have been promising the good editor of your paper a letter—a letter for you—and as I am writing a letter to our own paper, "The Cuba Guild," I will try and fulfil my promise and send one to you also.

We have a great many stories to tell of little boys and little girls in connection with our mission work here in Cuba.

I am going to tell you one now about a little boy—one of the dearest, kindest, gentlest, and withal, one of the most manly little fellows we have ever known.

It all happened about six years ago in the San Carlos Hotel here at Havana. I was living there at the time, and we had our Church in one end of the building, which we rented for that purpose.

A woman came to the hotel one day and engaged board. She brought a little boy with her—a handsome, rosy-cheeked boy, with very winning ways, but he wore a sad and thoughtful look at times, which caused many of us to think he was unhappy—a mere thought which passed away in the thinking.

It was late in the Spring—a time of the year when the air of Havana is full of malaria—which is the principal cause of that fatal disease called yellow fever, which carries so many of our people to their graves. I was sleeping out of town at the time, in order to avoid the foul air of Havana, and came into the city very early every morning to visit the sick in our hospital. This painful duty generally kept me busy three or four hours, so that usually, I did not reach my study in the hotel until 11, sometimes 12 o'clock.

One morning Mrs. — said to me, "Mr. Kenney, I have taken a great interest in that little boy, and I believe that he is badly treated, and does not have enough to eat; will you please find out who he is, and about his mother."

I made the inquiries and everything was, apparently, satisfactory.

The suspicion, however, that the boy was being badly treated continued to increase, but for what cause no one could tell.

I was busy with my work, and paid little attention at the time to what I considered unnecessary meddling and gossip.

One morning, an old and faithful servant came to me and said, "I hear that little boy crying bitterly every day; the woman he calls his *Mamma* has taken a room on the upper story, and she is constantly whipping the child."

This was an entirely new complaint, but yet I said, what right has any one to interfere with a mother correcting her child? I suppose he is bad and deserves it.

These complaints were renewed from time to time until there seemed to be necessity for interference; and Jane's face—that was the servant's name—gave every indication that she was pleased when I advised her that, the next time the shrieks and cries of the boy were heard, to go into the room and find out what was the matter; and if it seemed necessary, to take the child away, and I would stand responsible for what she did.

I heard nothing more of the trouble for some days. One morning I came in town by the five o'clock train, but instead of going to the hospital, according to custom, I went immediately to my study. It was about half-past six. And after I had ordered my coffee, good old Jane—I call her good because she has been very kind to our sick people—came running to me, all out of breath, and in a great fright, and speaking rapidly, she said, "Oh, your reverence, that boy went on awfully this morning, yelled and screamed, and we thought he was being killed, and I knocked at the woman's door and she would not let me in. But I did, and oh! sir, what do you think I saw?"

"Why, what Jane?" said I.
"Oh! your reverence, that boy was all naked, and tied to the bedpost, so that he could not move, and that woman—oh! that bad woman was beating him with her trunk strap. Yes, sir, and worse, and worse, sir, with the buckle end of it, and I made her stop, though she threatened to beat me, and I untied him, and brought him down stairs in my arms; and I think he will

die. He is all black and blue; and his head is cut; and his little side is all bleeding; and he does not speak or open his eyes; he is in one of the rooms down here, (pointing to the room). Come, won't you, quick, and see him.

Of course, I went with her immediately, and yet could not help thinking that the case was exaggerated, and that no mother would inflict such chastisement on her child. But I soon found out that she was not his mother.

The sight which I witnessed when I reached the room cannot fairly be described with the pen. If I could make pictures I would draw one for you, but, even then, you would not see all sides of that sad scene. The boy was lying on a velvet rug in the centre of a large room, a few of the guests of the hotel, and some people from outside had gathered around the little sufferer. I made my way to the child and found that he was naked and speechless; his body was frightfully lacerated, and, as the servant woman had said, black and blue from head to foot. His head was cut and blood was oozing from his side. As he lay in this ghastly condition, no one for a moment thought he could live.

We sent for a physician immediately; two came. Restoratives were applied, and after awhile the child began to show some signs of life. A careful examination of the wounds was made, and a record kept for the Judge of the District, to whom the case was reported immediately.

The woman was placed under bonds, and a number of men of the country made themselves responsible for her appearance.

At the examination which followed, we found out, for the first time, that she belonged to a circus company, and that little Bobby, for that is what they called him, was in the habit of performing as an athlete, playing all sorts of antics upon the trapeze. He was being disciplined to do these things, and part of the daily discipline was a good beating.

The woman said Bobby was four years of age; that she was not his mother; that he belonged to the United States of America, in short, that he was a little American. More than this she would not tell, and her friends were defiant in their attitude.

She said herself, afterwards, that if she ever succeeded in getting the boy again, she would kill him.

I saw plainly there was a hard fight before us, and was at a loss, at first, how to act. The few words which the woman had said about his being an American, enabled me to decide, and I determined at once to claim American protection for Bobby, so I went to the Consul General of the United States, and laid the case before him, who, after a brief delay, took the matter in charge; and then the fight began.

I am afraid it would make my story very tedious were I to give you the details of that fight, so I will only tell you that it was carried on quietly for months. In the meantime Bobby was placed under my protection and received every kindness and attention at the hotel. He was naturally a very strong child and his recovery was more rapid than we dared hope for on the morning when we first looked upon his body; and it was not very long before he was playing about the halls of the hotel. He had learned a good deal of wickedness during his short career, one could see could see very plainly that he had been in bad company. The company we keep, children, always tells upon us sooner or later, either for good or for bad. But Bobby soon began to lose his little wicked acts, and to act like a gentleman—a gentleman of four years old—much to the credit of his father and mother, whoever they are, and wherever they may be at this hour, grieving for their lost boy. We knew him only as an orphan now, but I believe he has a father and mother living; and who knows but what he may find them some day?

He is a very affectionate and in those days he used to come and put his little arms around my neck, and tell me as much as he could remember about his "good Mamma," as he calls his own mother, in contradistinction to the circus woman, whom he always called "Mamma Louisa."

During the time of which I am writing, I went to the interior of Cuba to make some visitations, and to hold some Church services, I left Bobby in the hotel. When I came back the boy was gone, and you may imagine how sorry, yes, very sorry, I was, when they told me that the Judge had sent an officer twice to carry him away, but the child cried and screamed so that it was impossible to take him, and that, finally, the officer came with order from the Judge to take him, no matter how much he screamed, and that if the child died even, on the way, no matter, it could not be helped. And so Bobby was carried off by main force, screaming, and kicking, and crying as if his heart would break, and taken to Matanzas, a city about 60 miles from Havana. He was there deposited, according to Spanish law, with a man belonging to the same circus, and was really back with the woman again. Her friends had been at work during my absence.

When the Judge was appealed to, he simply said that he would do as he pleased, and he would like to know what the Consul General of the United States, or the "Padre Cura Protetante," meaning me, had to do with the boy.

This was unexpected trouble. Our Consul General knew nothing about it, and so I went again and laid the case before him, and finally the little boy's history was placed before the Captain General of the Island. The Captain General is an officer appointed by the King of Spain to govern the Island of Cuba.

After waiting a few days, the General decided that the Judge should have Bobby brought back from Matanzas, and delivered to the Consul General of the United States. And our Consul General brought the child, with the papers, setting forth these facts, to me, and thus a long fight was ended, and Bobby was saved.

The poor boy was afraid to move about much after that, his troubles had been so many, that he would start back and tremble at every strange face. He was with me for a long time at the hotel; and when I went to the United States in September, of that same year, 1874, I took him with me.

On the way, he told me much that I had not learned from him before; told me that his "good Mamma" always called him Charlie; that a man took him away in a waggon, and that they called him Bobby in the circus, in fact, that the circus woman gave his name as Robert Edwards. He said he had "lots of brothers in the circus," but that he had two brothers at home who were different from the circus brothers.

He could not remember any other name but Charlie. And when I asked him about his home and the name of the place, he tried to describe it to me, but could not remember the name.

Each day marked some improvement in his manners and conversation and when we reached New York, he sat at the hotel table with me and behaved like a little gentleman, as I said before, a little gentleman four years old. He made many friends who were then, and have been since, in many ways, very kind to him.

I had him baptized—hypothetically—Charlie, and gave him my name. So he is now known as Charlie Kenney, and is a brave, honest and truthful boy, such as all boys should be. We all love him for his own worth, and not out of mere pity.

I could say many good things about him, but it would make my story too long. And now, I think I hear you ask, but where is he? He is at Cooperstown, New York; in that little school which Miss Susan Fennimore Cooper founded,

some years ago; and under Miss Cooper's care and direction he has grown in wisdom and knowledge, and in the fear and love of his Heavenly Father, who has made his once little sorrowful life a life of peace and happiness. And I know you will all remember him in your prayers that this good may continue; whilst I remain until I have something more to tell you.

Your sincere friend,
EDWARD KENNEY.

June 1st, 1880.
—The Young Churchman.

BIRTHS, MARRIAGES and DEATHS

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DEATH.

William Robert Pigott, aged 8 years and 7 months, who entered into rest and fell asleep in Jesus on Sunday morning, June the 27th, 1880.

WILSON.—At the Rectory, Grafton, on July 1st, after years of protracted suffering, which she bore with Christian resignation, and humble faith in her Saviour, Jane, the beloved wife of the Venerable Archdeacon Wilson, in the 82nd year of her age.

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J. BRAUN,
Secretary,
Department of Railways and Canals,
Ottawa, 28th June, 1880.

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Church Directory.

St. James' Cathedral.—Corner King East and Church Streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. H. Raines and Rev. E. H. E. Greene, Assistants.

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Given, Rector, Rev. T. O. DesBarres, Incumbent.

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

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

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

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

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

St. Peter's.—Corner Carleton and Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Stephen Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

St. Luke's.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. Langtry, M. A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, M. A., Incumbent.

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

St. Bartholomew.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m.

St. Matthew's.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. L. Taylor, M. A., Incumbent.

St. Matthias.—Strachan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services. Holy Communion after Masses. Rev. R. Harrison, M. A., Incumbent, 33 Lansley street.

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

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

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

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

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

Trinity College Chapel.—Sunday services, 1 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

J. W. ELLIOT,
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References: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

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