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THURSDAY, JULY 1, 1880.

THE Bishop of Gibraltar has just returned from a ten months' tour through the Eastern and Western portions of his large diocese.

The Lord Chancellor has appointed the Rev. Dr. Tate to succeed Canon Ryle as Vicar of Stradbroke, Suffolk.

The stones of which the new Church of All Hallows, Southwark, is to be built, once formed part of Horsemonger Lane gaol, in which Mr. Tooth was incarcerated.

Meetings are being held in most English dioceses in reference to the new Burials Bill, now before the House of Lords. Many petitions are being forwarded to Parliament against the Bill, as being contrary to the principles of equity and justice.

The niece of the late President of the Royal Academy, Miss Grant, is completing a fine reredos in marble for the new Cathedral of Edinburgh. It is to represent the whole scene of the Crucifixion.

A new Church at Kippington, Kent, has been consecrated by the Archbishop of Canterbury. The Church has cost £11,000 stg., of which £5,000 was given by the late Miss Thompson, of Brighton.

On the 20th of May, the day of laying the foundation stone of Truro Cathedral, a great event for the Forest of Dean was celebrated in the consecration and opening services of the new Church of St. John, Coleford. The cost amounts to about £5,000.

The new Bishop of Liverpool has made the Rev. C. H. Walker, M.A., Tutor of the Divinity College, Highbury, and the Rev. H. C. G. Moule, M.A., Fellow of Trinity College, Cambridge, his examining chaplains. His domestic chaplains are the Rev. Alexander Stewart, Rector of Liverpool; the Rev. W. L. Feilding, Rector of Knowsley; the Rev. Canon Clarke, Rector of Southport; and the Rev. J. W. Bardsley, Vicar of St. Saviour's, Liverpool.

The Bishop of Newfoundland, who has recently returned to St. John's, from Bermuda, held an ordination in his Cathedral on Trinity Sunday. The Rev. Charles Baker, Society for the Propagation of the Gospel missionary at Salmon Cove, was ordained priest, and Charles Ernest Smith, of St. Augustine's College, Canterbury, and John Shirley Sanderson, of Lichfield Theological College, were ordained deacons. The Bishop will make his visitation voyage in the Church ship along the North East coast of Newfoundland, during the present month.

The Vesuvius rope railway has been opened. It brings travellers so close to the rim of the crater that, after a minute's climbing they look down into the fiery mass below. The railroad is said to be as steep as a ladder or fire escape. The ascent is made from the centre of the city to the crater, and back, for twenty francs.

Appalling accounts of famine are received from Mr. Tristran Ellis, which he has just witnessed in the course of a journey from Diarbekir to Bagdad. He says that at Mosul people were continually dying in the streets, and mothers were selling their children. Grain has been selling at twenty-four times its usual price.

The Maharajah, of Travancore, one of the most enlightened of the native princes, has recently died. This able Prince, during his reign of twenty years, succeeded in raising Travancore to the position of the model native State in India. He is succeeded by his younger brother, who is said to be equally enlightened.

The preliminary workings for the tunnel uniting England and France have had most satisfactory results. The promoters have sunk their shaft to the stratum in which they propose to bore the tunnel, and are preparing to sink another shaft and lower all the machinery for the bore. They expect to complete the task in three or four years.

Lord Kenmore has invited the Queen to visit the magnificent scenery of Killarney in the autumn.

Four companies of British troops have received orders to hold themselves in readiness to take up positions for protecting the frontier of British Burmah.

The ravages of the cattle plague have been so great in Cyprus that 2,000 animals have died out of a total of 100,000 on the island.

Sir John Lubbock, recently elected for the University of London, thinks that in the public schools, out of forty school hours a week, if four were devoted to modern languages, and four to science, the remaining thirty would be sufficient for Latin and Greek.

The Bishop of Carlisle defends his vote in the House of Lords in favor of the second reading of the Burials Bill, on the ground that its defeat would be only playing into the hands of those who wish evil to the Church; and also that it would lead the Government to bring their large majority in the House of Commons to bear upon the question. His continued support of the Bill will be on condition of the maintenance of the recommendations of the clergy in Convocation.

The Rev. Charles Spencer Ellicott, father of the present Bishop of Gloucester and Bristol died, June 5th, at Clifton, near Bristol, in the 82nd year of his age.

The corner stone of the new Church of St. Michael, Camden Town was laid, June 5th, by the

youthful Marquis Camden, a boy eight years old, assisted by the Bishop of Bedford. The site for the Church cost £2,400 stg., and the nave will cost £9,500. The seats will be entirely free and open.

The Rev. John Baines, late vicar of little Marlow, died May 20th, in the sixtieth year of his age. He is an instance of a pupil in the school of the Oxford teaching of the second quarter of this century, who was far less known than his merits deserved. He was a striking preacher, and a volume of his sermons is published by Masters. The *Guardian* says:—"His 'Life of Laud' was his best work, and he was one of the earliest writers who put out the opinion that to his exertions the Church of England owes its preservation and existence at the present day. He saw that Laud's work was the undoing of most of what the Reformers of the time of Edward VI. intended, but were providentially prevented from carrying out to the full."

A meeting in support of the Cambridge University Delhi Mission was held on Monday the 31st, in the Jerusalem Chamber. The Bishop of Durham explained the principles of the Mission; the first being that as a Mission from the University it should consist of learned men and be directed to the more educated classes of Hindustan. For this purpose high attainments were required of the missionaries, and men possessing these qualifications had been found to undertake the work. The other principle is that of association. About the end of 1877 the first Cambridge missionaries, Messrs. Bickerford and Murray, reached Delhi. The number has since been raised to six; and if funds could be found more men would be ready for the work.

THE SIXTH SUNDAY AFTER TRINITY.

THE Resurrection of Christ is in one sphere what our Baptismal New Birth is in another; and, therefore, St. Paul, in the Epistle of the Communion Office, expresses the power of God as shown to us Christians to be according to the greatness of the power which he wrought at the Resurrection of Christ. The manner and proportion of the Divine action at the Tomb of Christ, where they are addressed to sight and sense, enable us to trace them in the mystery of the soul's life, where they are, for the most part, addressed to the spirit. St. Paul makes the comparison between Jesus Christ risen from the grave, and a soul walking in the newness of its life. Both are works of the Divine Artist—of one powerful, wise, and loving will; and the "Glorious of the Father," which is said to have raised Christ from the dead, means the collective perfections of the God-head—the love, the justice, the wisdom, as well as the power of God. And no truth is more clearly revealed to us than this, that spiritual life, whether given us at first in our new birth to Christ, or renewed after repentance in later years, is the free gift of the Father of Spirits. Nature can no more give us newness of life, than a corpse can rise from the dead by its unassisted powers. "That which is born of the flesh is flesh." The new life of the Christian is like the risen life of Christ in this, that it is at least undefiled and innocent of the great offence, that it escapes the deadly falls whereby the soul forfeits life and

liberty. But in giving us His grace, Christ does not annihilate our moral freedom; nor does our probation end at baptism or at conversion. There is no insurance against loss in the kingdom of grace. Even St. Paul knew that after his long years of service, he might possibly, through his own weakness, perish at last. "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself might be a castaway." What is certain is that once risen with Christ, we need, if we will, never again submit to spiritual death. Nothing from without can possibly avail to destroy our life if it be not seconded from within.

SUNDAY SCHOOLS.

ANOTHER hundred years will pass away before a similar opportunity will occur for bringing before ourselves, in so impressive a shape, the great value of this auxiliary to Church work. The occasion, therefore, ought not to pass without the most solemn reflections, the most earnest self-examination, resulting in the highest and firmest resolves as to the future. The subject belongs not alone to superintendents and teachers, but to every Churchman; for every one of us in his vocation can and ought, either directly or indirectly, to help forward an object so well calculated to foster and nourish the Church in the present day, as well as to prepare for her wider extension in ages yet to come.

The Sunday School with us is essentially a Church institution, and is in every respect under the immediate and direct control of the clergyman; so that in no way does it interfere with the commission given to an Apostle and through him to every minister of the Church for all succeeding ages—"Feed my lambs." The agencies engaged in Sunday School duties are the pastor's assistants, and exceedingly valuable assistants they are too, enabling him the better and the more fully to fulfil Christ's injunction to feed the lambs of his flock. And in our schools, also, it is distinctively Church teaching that has to be instilled into the youthful mind. If we want our children to grow up to the advantages we ourselves enjoy, we cannot be too careful, in this latitudinarian age, to let them know what the Church herself teaches, and to let them understand that her teaching is very definite and very precise in its character; not contenting herself with merely echoing the shibboleths of the thousand sects around her—as if she were only one of their number—and that this teaching is founded on the Word of God, and is in entire agreement with the Church of the first ages.

In order to do this, we cannot do better than to do as the Church herself requires, in making our children thoroughly familiar with the Church catechism. On this subject the words of the Bishop of Toronto are well worthy to be attentively studied. We have not space to reproduce the entire paragraph referring to Sunday School Centenary which appeared in our last week's issue. We cannot, however, avoid repeating one part of it, so exceedingly suitable as it is to our present exigencies. In his recent charge, he said:—"More attention must be directed, in the course of teaching, to a careful and thorough instruction in the distinctive principles of the Church. We cannot afford, in these days of excessive liberalism, to allow the old-fashioned, but sound and safe guide of our own and our father's childhood's orthodoxy—the Church catechism—to fall into disuse. And further, we must be more careful and watchful in training our children in the habit of attending the

services of God's House. It is too much the case that the Sunday School is made the substitute for the Church, instead of the vestibule leading into it." His Lordship's subsequent words were of equal importance, and to them, as given in our last issue, we refer our readers. The Lord Bishop of Montreal, recently addressed his Synod in a somewhat similar strain:—"Sunday Schools are not doing the work they can and ought to do..... We ought at least to institute inquiry into our own proficiency or neglect..... Let me recommend that where schools cannot be organized, and teachers cannot be obtained, the pastors of the several congregations carefully instruct the children of their flock at stated times in public. Let them see that, at least (using the language of the Prayer Book), the Creed, the Lord's Prayer, and the ten commandments, and all other things which a Christian ought to know and believe to his soul's health, are taught them while they are young, that their moral and religious education may be one in accordance with Scripture, and the doctrine of our own Church." In this country, however, our parishes are so much scattered, at least in the rural districts, that the importance of Sunday Schools as an aid to the pastor's work is much more apparent than in Great Britain.

The present week, with two or three days more, will be devoted by Churchmen of the English speaking populations of the world to the Centenary celebration. On Sunday last, the subject was brought forward in most pulpits. Attention has been called to the fact that at least a couple of Sunday Schools are known to have been started before Robert Raikes, editor of the Gloucester newspaper, was so impressed with the necessity for something of the kind to be done. But the celebration is to commemorate, not so much the first Sunday School ever known, but the inauguration of the institution as a system which has spread so widely and has been so valuable an auxiliary to the Church.

TRINITY COLLEGE SCHOOL, PORT HOPE.

WE desire to call special attention to the announcement in our advertising columns of the Speech day on the 7th of July. This announcement would have been made last week, but was unfortunately received too late for insertion.

TO CORRESPONDENTS.—Several important communications have to be held over; also an account of the Reception at Trinity College. Received, C. E. S. R.; W. R. B.; J. C.; Mr. C.; O.; C. E. W.; E. R.; Canon D.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT

BISHOP'S ADDRESS.

(Continued from last week.)

Although our matters financially are on a better footing than last year, in some respects they cannot be considered altogether satisfactory. Several of our missions are vaantbec cause a suitable stipend cannot be raised, and many of our clergy are suffering, silently and cheerfully, but still suffering, from a galling and hopeless poverty. By degrees \$600 has come to be thought the maximum, instead of the minimum, sum per annum to be provided. In this it is high time that we devise more liberal things. An attempt has been made to classify missions. In one particular we remain, I am sorry to say, nearly where we were last year, only two of the missions, so far as I know, have made any progress towards self-support, viz., Lacolle and Berthier. If blame there be, I cannot tell to whom it attaches, but I own to a feeling of dis-

appointment. In his primary address to Synod in 1870, Bishop Oxenden states the number of country missions to have been fifty-one, of which twenty-six received aid from the Mission Fund. Now, in 1880, the missions are 49 in number, 88 receiving grants from the Mission Fund, and of these 22 belonging to the original 26; four, Sutton, Cowansville, Lacolle and Berthier having raised themselves to the dignity and privileges of rectories. Besides, of the original 51, five, viz., Knowlton, Waterloo, Bedford, Granby and Philipsburg, have also become rectories. These were served by stipendiaries of the S. P. G. I do not find, however, that they have in all cases complied with the terms laid down in our constitution for the formation of a rectory. But of this I will speak presently. The present system of Deanery Reports, while it appears to afford valuable statistics for the general information of the Church, does not give me exactly what I want to help in this matter of enquiry into self-support. The grant from the Synod to a mission precedes the statement from the mission as to what it has done in the past year, and what it can promise in the future; as no uniform habit of report has been obtained, no comparison of mission with mission can be instituted. I am unwilling of course to interfere with any part of existing routine which is of value for general purposes, but I am tempted to ask for an additional report to be furnished to myself, by every church or mission receiving aid from the Mission Fund. What I want to know is the amount of money raised in the mission, actually raised, not promised or subscribed only, between Easter to Easter of each year, and what proportion of that amount was paid to the missionary in charge. If I could have this information within a fortnight of each succeeding Easter Monday, I should know what to recommend as a suitable grant to be made at the meeting of the Synod in June, and I should like it further to be understood that any mission failing to make such report within the given time, will be at a disadvantage in the allotment of grants from the Mission Fund. Allow me also to call your attention to the state of the Widows' and Orphans' Fund. It is not receiving the regular support which is its due. Few of our clergy can do more than provide for the needs of the day. It is therefore incumbent upon us carefully to maintain this particular fund, in order that our widows and orphans may not be neglected in the day of their necessity.

RECTORIES.

The parish of Trinity Church in this city has been unable to overcome its financial difficulties. In fact that beautiful edifice in St. Denis street has ceased to be the property of the Church. I am much indebted to the Rev. Canon Henderson, who, at my request, sustained the services there for many months without remuneration of any kind. I hoped continually that a way would be found out of our embarrassment, but though many schemes for the payment of the debt have been set on foot, nothing has come to a satisfactory issue. While on the subject of rectories I am tempted to say that the Bishop too often finds himself called upon to assume responsibility in matters over which he has no control, until trouble or scandal draws him in. Nowhere, perhaps, in the diocese has he so little voice and so much anxiety, as in the conduct of a Synod Rectory. In the exercise of its rights, a congregation requiring a rector takes every one into its confidence, except the Bishop. It asks the Bishop—almost requires him—to induct a clergyman, of whom little is known by the people amongst whom he is to minister. After an intimate but short acquaintance there is some, too often, disappointment; then application is made. Nor is this the worst—a clergyman for whom the Bishop has no suitable employment, is adrift upon the diocese. It ought to be understood that when a parish calls a rector without the express approval of the Bishop—when the Bishop concurs only because by the letter of the law he cannot help himself—that parish must keep its rector and maintain him properly until he shall choose to leave of his own free will—unless under our canons he shall become disqualified. I wish we could arrive at some more satisfactory system for the protection and improvement of Church property than any which at present exists; perhaps centralisation might be a gain. Records of insurances, sales, and such like might be deposited in the Synod office and no changes effected without notice to the Secretary, who in his turn might notify the Bishop or other responsible authority, when any change affecting property is in contemplation, and in this connection I should like also to have united action in regard to the building of new churches and parsonages. It is desirable that all such edifices not erected without external aid should, as to size, value, design and locality, be subjected in some degree to the control of the Synod. Mistakes are too frequently made by zealous but inexperienced persons whereby good money is injudiciously expended, and opportunities for the acquisition of valuable property lost.

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upon the practical wisdom and disinterested legislation of this body. Every year should find us advanced in knowledge and power, in all things which touch the order and extension of the Church in this diocese. The Church, the living Church, must grow and prosper both in external and internal graces and virtues. These make up the strength and beauty of the bride of Christ, and prepare her to meet her Lord. I pray that the Spirit of God may rest upon you and upon me, and inspire our deliberations. To that end let us suitably prepare our hearts for His reception. I affectionately counsel you now to bear in mind the dignity and high calling of the Church we represent. Let us put away from among us all self-seeking, unholy rivalry, and unseemly disputation, and unite in Christian energy on behalf of the common welfare. Then may we, with assurance, plead the promise of the Saviour to send the Holy Ghost the Comforter to guide us into all truth.

ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

KINGSTON.—On the 18th inst., the annual confirmation service was held in St. George's Church. Matins took place at 8 a.m.; the confirmation was at 11. Forty-one persons were confirmed. His Lordship celebrated the Holy Communion to 172 persons, assisted by the Dean, Archdeacon, and Rev. H. Wilson. In the afternoon the Bishop attended Christ Church, Cataraugus. In the evening the Rev. W. J. Muckleston, of Edwardsburg, presented; the Bishop of Ontario, Rev. Mr. Garrett, and Rev. Mr. Wilson assisted in the service.

MEETING OF SYNOD.—Divine Service was held in St. George's Church, Kingston, on the 14th inst. The Rev. Canon Jones intoned Evensong, Archdeacon Lauder read the first Lesson, the Dean read the Second, and the Rev. J. J. Bogert preached on Acts xv. 80, 81. At ten o'clock on Tuesday morning the Eucharist was celebrated at St. George's. The Bishop officiated, being assisted by the Dean.

The Synod opened for business at 11.30 a.m., the Bishop in the chair. Canon Jones said prayers, after which the roll was called.

The election of Secretaries was postponed till after the reception of the Auditor's report, which was then read and ordered to be printed.

Rev. Dr. Whiting, of Central New York, Rev. R. V. Rogers, Diocese of Huron, and Mr. Findlay, of Albany, were invited to take seats on the floor of the house.

The Rev. Mr. Forrest presented a well prepared report of the Board of Missions. The debt has been diminished \$1,000, and it is hoped that the same amount will be paid off each year until the fund be cleared of incumbrance. The Board recommends a reduction of 10 per cent. upon the already low classification of mission grants, and that the \$200 grant to the clerical Secretary be withdrawn. The Sustentation Fund principal is \$81,812. And the debit balance \$848. A new mission was recommended at Farmersville.

A committee was appointed to consider the Widows' and Orphans' Fund.

After some discussion a committee consisting of the Revs. Messrs. Forrest, Lewin and Carroll, the Chancellor, Messrs. Walkem, Macdonald and Kirkpatrick, was appointed to report on the question of disfranchising both clergy and laity of those parishes which do not pay their assessment.

Archdeacon Lauder's Canon on Vestries which was presented in 1876, 1877, and 1879, was brought up for consideration. The first clause which was passed provided that no one could vote at a vestry who had been a member of the Church for less than six months. A motion was also carried qualifying those habitually attending a free Church.

On Wednesday morning a memorial from Frankford was presented, which was referred to a special Committee.

Revs. Farrar and Carey, and Mr. James Shannon were appointed scrutineers for the clerical vote for Provincial Synod representatives; and Revs. Nesbitt and Richie, and Mr. Collins, for the clerical vote for the Mission Board.

Rev. A. W. Cooke, Judge Macdonald and Dr. Wilson were elected scrutineers for the lay vote for representatives; and Rev. W. W. Wright and Messrs. A. J. Mathieson and J. B. McGuin for the lay delegate vote for Mission Board.

The voting then took place by ballot, and the Synod adjourned until three o'clock.

When the Synod resumed, the result of the election was:—

PROVINCIAL SYNOD.

Clerical—Archdeacon Lauder, J. W. Burke, J. J. Bogert, Archdeacon Parnell, Canon Pettit, W. Lewin, E. H. M. Baker, C. Forrest, Canon Bedford-Jones, F. W. Kirkpatrick, Dean Lyster, G. W. White. Substitutes—E. P. Crawford, A. C. Nesbitt, C. P. Emery, H. Pollard, A. Spencer, Hy. Wilson.

Lay—G. A. Kirkpatrick, R. T. Walkem, Dr. Henderson, Judge Macdonald, S. Keefer, A. J. Mathieson, D. Collins, J. Shannon, Dr. Wilson, R. V. Rogers, J. McGuin, Fennings Taylor. Substitutes—D. F. Jones, W. J. Benson, E. J. Sissons, Jas. Reynolds, Jas. Ellis, Jas. Hartney.

MISSION BOARD.

Clerical—E. H. M. Baker, G. W. White, J. W. Burke, C. B. Pettit, J. J. Bogert, E. P. Crawford, A. C. Nesbitt and A. Spencer.

Lay—G. A. Kirkpatrick, James Shannon, J. B. McGuin, S. Keefer, E. Rose, E. Elliott, James Reynolds, E. H. Smythe.

On Wednesday afternoon, after a full discussion of the whole matter, the Auditor's Report was passed without amendment.

The Rev. A. Spencer was elected Secretary.

The Bishop appointed the following standing committees of Synod:

Executive Committee—The Very Rev. the Dean, Archdeacon Lauder, Archdeacon Parnell, Revs. White, Canon Mulock, Burke, Canon Jones, Pettit Emery, Carroll and the Clerical Secretary; Dr. Henderson, E. Lewin, F. Taylor, Dr. Wilson, S. Keefer, R. T. Walkem, Judge Macdonald, G. A. Kirkpatrick, D. Ford Jones, the Lay Secretary and the Treasurer.

Clergy Trust Fund Committee—Arch. Lauder, Arch. Parnell, Revs. Lewin, White, Forrest, J. J. Bogert and the Clerical Secretary; Dr. Henderson, R. T. Walkem, G. A. Kirkpatrick, Judge McDonald, A. J. Mathieson, the Treasurer and the Lay Secretary.

Episcopal and General Endowment Fund Committee—Revs. Lewin, Kirkpatrick, Emery, White and Loucks; Dr. Henderson, D. Collins, D. F. Jones, the Treasurer, the Lay Secretary and the Clerical Secretary.

Widows' and Orphans' Fund Committee—Arch. Parnell, Revs. J. J. Bogert, Forrest, White, Canon Jones and the Clerical Secretary; Judge McDonald, A. Code, D. F. Jones, J. Shannon, S. Keefer and the Lay Secretary.

Divinity Students' Fund Committee—Revs. Kirkpatrick, Wilson, J. J. Bogert, Baker and Lewin; J. Shannon, R. T. Walkem, D. F. Jones, G. A. Kirkpatrick, the Clerical and the Lay Secretary.

Book and Tract Committee—Revs. Carroll, J. J. Bogert, Canon Mulock, Forrest, the Clerical Secretary, Stanton, Wilson, Lewin, Kirkpatrick, Bousfield and the Lay Secretary.

Assessment Committee—Revs. White, Lewin, Jones and Mathieson; Judge McDonald, Dr. Wilson, the Lay Secretary, the Treasurer and the Clerical Secretary.

Land Committee—Rev. Kirkpatrick, R. T. Walkem, James Shannon, Dr. Henderson, E. Rose.

Mission Board—Ex-Officio Members—The Dean, the Clerical Secretary, Arch. Lauder and the Lay Secretary. Appointed by the Bishop—Revs. C. Forrest, Lewin, Canon Jones and Grout; Dr. Henderson, T. Bog, R. T. Walkem and Dr. Wilson.

Committee on Foreign Missions—Revs. Kirkpatrick, Canon Jones, K. L. Jones, Wilson, Emery and Lewin; J. Muckleston, D. F. Jones, D. Collins, R. V. Rogers, S. Keefer, E. H. Smythe.

Proposed Diocese of Ottawa—Arch. Lauder (Convener), Revs. Nesbitt, Canon Jones, Hannington, Pollard, Phillips; Dr. Wilson, Fennings Taylor, H. Hartney, J. Lowe, D. M. Macdonald and A. Lett.

TORONTO.

BOWMANVILLE—Re-opening of St. John's Church.—Sunday, the 20th of June, was a day of great gladness among the Church folk of this good old parish. On that day the church, which had been for some weeks undergoing a restoration and improvement, again opened its doors to the children of the Church, under circumstances which gave extreme satisfaction to every true lover of our Zion. St. John's Church is beautifully situated, commanding an enchanting view of a fine undulating country and the blue waters of Lake Ontario. On entering the sacred edifice, I hardly recognized it, so great a change had the alterations and additions made in its appearance. The ceiling had lost all its unsightly wrinkles, the walls were newly and beautifully tinted, while the chancel, with its frescoed wall and roof of light blue spangled with gold stars, was indeed a "fair place." On looking a little more closely, I perceived that the organ had been removed from its unsightly perch in the gallery and—enlarged—now had its place on the

north side of the nave, in a recess in front of the chancel. Choir seats have also been erected on either side of the church, just in front of the communion rail, leaving a large space vacant in the centre, thus giving a clear and unimpeded view of the chancel to the whole congregation. A new carpet had also, we observed, been laid upon the chancel floor. The church was filled by large and devout congregations in the morning and evening; in the afternoon the attendance was not so large, but still a goodly number of the parishioners were present. In the morning prayers were said by Rev. Rural Dean Allen, Mr. Cooper, of Trinity College School, Port Hope, reading the lessons. The ante-communion service was read by Mr. Cooper, Mr. Allen reading the Epistle. An admirable and most appropriate sermon was preached by Mr. Cooper, who took for his text part of the second verse of the 29th Psalm, "Worship the Lord in the beauty of holiness." The service was closed by saying the prayer for the Church Militant and benediction by the Rector. In the afternoon prayers were said by the Rev. Canon Brent, Mr. Cooper reading the lessons. The sermon was preached by Rural Dean Allen, from 2 Cor., iii, 1, 2 and 3. In the evening, the church was filled to its utmost capacity. Prayers and lessons were read by Rev. Mr. Cooper. Rural Dean Allen was again the preacher, taking his text from 1 Cor. xiii, 12. During all the services the congregation was most devout and attentive, manifesting the greatest interest, and responding heartily. The organ was presided over by Miss Rocke, grand-daughter of the Rector, who must have been much gratified with the success of the musical portion of the services. The Psalms were sung antiphonally, with beautiful effect; while the hymns and tunes were carefully chosen, manifesting judgment and taste in their selection. The singing was in excellent tune, brisk and churchly. All the parts were taken and exceedingly well sustained by a choir of sixteen persons, who threw themselves into their work with heartiness and devotion. We were glad to hear that the offertory was very liberal. Altogether it was a day long to be remembered by the members of our Church in this old and important parish. It must be most cheering to the venerable Rector to see his parish church in his declining days, "Shaking himself from the dust and putting on her beautiful garments."

Zeal for God's house, as manifested by the Rector and Church people of Bowmanville is worthy of imitation, and it is to be hoped they will have many followers elsewhere.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

THOROLD.—Rev. W. E. Grahame who has been in charge of this parish during the absence and since the demise of the late rector, Canon Roberts, has been appointed by the Bishop as rector.

SUNDAY SCHOOL CENTENARY CELEBRATION.—In compliance with a resolution passed at the late session of the Synod of this Diocese, and acting under instruction from the Lord Bishop, a committee of Rural Deans and other clergy and laity, the celebration was held in Hamilton on Wednesday, 28th inst., and Thursday, St. John the Baptist's day. The proceedings commenced with a special choral service in the Cathedral. There were present the Ven. Archdeacon McMurray (Bishop's commissary), and Revs. Rural Deans Oaler, Bull and Cordner, Revs. Canons Houston, Worroll, Read, Givins and Carmichael, Revs. Messrs. Ingles, Curran, Cook, Whitcombe, Spenser, Fessenden, Clark, Geoghegan, Sutherland, Mockridge and a number of others.

The proceedings commenced by all present joining in the hymn, "Onward, Christian Soldiers," after which prayers were said by the Rev. R. G. Sutherland.

Rev. C. H. Mockridge, the churchwardens of Christ Church Cathedral, and Mr. Robinson, choir master, secured a most hearty service. The choral portions being rendered by 86 surpliced choristers.

Rev. Canon Carmichael occupied the pulpit, and chose for his text 1st Ephesians, 1st chap. and 5th verse. The Canon preached a powerful, well adapted, and intensely practical sermon to a very large congregation.

He said as he had been appointed to address the teachers and scholars of the Church of England on Sunday-school work, he desired to make his words as plain as possible. Every Sunday-school teacher should realize the position of childhood in the great plan of redemption, and the teacher who did not realize that point would have a very meagre harvest. The Scriptures placed childhood in a pre-eminence. Christ laid the foundation of his plans upon the platform of childhood. The story of God commenced with God in the flesh. He poured out the benediction of His divine nature upon infancy. God never

consecrated old age. The second thought he wished to present was the light in which the Church looked on childhood. He was there to speak to them on Church of England Sunday-schools, and it was their bounden and honest duty to teach the doctrine characteristic of that church. The church had a method of approaching children altogether different from bodies outside of it. Its fundamental thought was that every baptized child was the property of God. Teachers should be careful in teaching sinful and rebellious childhood, and point out in God a loving Father instead of an angry judge. They should keep the baptismal doctrine ever before their minds, as it leads to confirmation. He implored them to look upon their tremendous responsibility. Their influence for good was more vast than that of the minister's. The preachers instructed the church that is; they were teaching the church that is to be. These two thoughts ought to be linked together by a still grander one, namely, the value of the souls committed to their charge. There was not one child that gathered around them on a Sunday afternoon that Christ had not died for. What wondrous love! O! the inestimable value of a single soul. It were better for us, Christ said, that millstones should be tied to our necks than that one of those little ones should be led astray by our thoughtlessness. He closed by asking them to be simple in their teaching and keep the love of Jesus constantly before them.

The offertory was large.

On Thursday evening the convention of Clergy, Lay Superintendents and Teachers of the Sunday-schools in the Diocese commenced with a celebration of the Holy Communion in the Cathedral, when 25 clergy and about 80 teachers were communicants. This gratifying commencement was followed by a very successful convention in the school house. The Ven. Archdeacon of Niagara, supported by Rural Dean Osler and Canon Read, in the chair, and Rev. C. E. Whitcombe, secretary.

We subjoin a list of the names of the teachers present at the opening of the convention.

Christ Church Cathedral—Mrs. Mockridge, Mrs. Ward, Miss Birkett, Miss Murton, Miss — Murton, Miss Baxter and Mr. Hobson.

Chippewa—Miss Emma Greenwood, Miss Jennie Amon, Miss Olive Hanna, Messrs. W. Mackenzie, John Kister and Samuel Greenwood.

Grimsey—Miss Prout, Mr. Kemp, Miss Maud Nelles, Miss Hattie Lewis.

Church of the Ascension—Miss Bickley, Miss Ada Bickley, Mrs. McGiverin, Mr. McLaren, Dr. Bates, Mr. Adam Brown, Mrs. Carmichael, Mrs. McLaren, Mrs. Burns, Miss Fisher, Miss Alma Brown, Miss G. Brown.

St. Thomas', Hamilton—Miss Robinson, Mr. C. Powis, Mr. G. Jones, Miss West, Miss Davis, Miss Wright, Mr. Ernest Rennie.

Dundas—Miss Woodhouse, Mrs. Lane, Miss Marsland, Miss Brooke, Miss Wright, Mrs. Williamson.

Drummondville—Miss Ingles.

West Flamboro—Mrs. Kenneth Wishart, Miss Wishart, Miss Green, Mrs. Jacob Cochenour, Mrs. Wm. Bullock, Miss Bullock, Miss Annie Morden, Miss S. Webster, Mr. Joseph Webster, Mrs. Joseph Webster, Miss Hore, Miss Annie Hore, Mrs. William Cochenour.

Barton and Glandford—Miss Bull, Mr. Geo. B. Bull, Miss Lawry, Mr. Henry Armstrong, Miss H. J. Bull, Mr. Edward N. Webber, Miss Leeming.

Ancaster—Miss Farmer, Mr. G. Farmer, Mr. A. Stevenson.

Oakville—Miss Lean, Miss Kimpton.

Waterdown—Miss Cleave, Miss Glascott.

Binbrook and Saltfleet—Mr. Simeon Wardle, Mr. John M. Gough.

Milton—Miss Patton.

Queenston—Miss Rolph.

St. Thomas', St. Catharines—Mrs. Thos. Merritt.

And a number of others whose names we did not obtain.

The Archdeacon having opened the meeting with prayer delivered a weighty address, which was received with much attention. A committee composed of Rev. Dr. Read, Rev. F. L. Osler (convener), R. S. Brookes, Adam Brown, Mrs. Merritt, Mrs. Williamson, was appointed to arrange an order of proceedings.

Letters of apology were read from the Rt. Rev. Bishop Harris, of Michigan, and Bishop Sweatman, of Toronto, and Rural Dean Holland, who were prevented from attendance by urgent Episcopal and parochial duties.

Rev. Rural Dean Osler, M.A., Dundas, then read a paper on "The aim and object of the Sunday school," and was followed by addresses from Canons Belt and Read, and Rev. E. J. Fessenden. The Rev. C. E. Thomson, M.A., late clerical secretary of the Synod and now of the Diocese of Toronto, was on resolution asked to occupy a seat in the convention. The discussion on the subject of

Rural Dean Osler's paper was resumed by Rev. C. J. Ingles, of Drummondville, Rev. W. B. Curran and Canon Carmichael, of Hamilton. The next paper on the programme was "The History of Sunday Schools." In the unavoidable absence of the proposed reader, Rev. P. W. Smith, and the miscarriage of his paper, which had been notified as mailed, the matter was laid over, and Rural Dean Holland's paper on "Devotional Exercises," was read by Rev. A. W. Macnab of St. Catharines. A very warm but quite harmonious discussion ensued, in which was argued with equal earnestness a plea for the introduction of hymns of an essentially popular character, such as many of Moody's and Sankey's, and on the other hand, for strict adherence to the hymns used in the services of the church.

All agreed in a desire for bright and cheerful hymnology for children. The speakers on this subject were Revs. C. H. Mockridge, Dr. Read, Fessenden, Canon Carmichael, T. Geoghegan, C. E. Whitcombe, A. Boulbee, G. Johnstone, and Mr. Adam Brown. This discussion brought to a close the morning session.

The afternoon session was occupied by papers on "The Bible class," by Rev. O. J. Booth, on which Revs. Mockridge, Read, Sutherland, and Graham spoke. A paper by Rev. W. B. Curran, most practical and well adapted to the nature of the convention on "The infant class," in which the reader specially combated the idea that "anybody would do to teach the infants," and expressing the conviction that teachers of little ones, like poets, were "born, not made." Canon Belt followed, and also Canon Givens, both giving much valuable and practical advice. A paper by a layman, Mr. Adam Brown, on "Reminiscences of Robert Raikes and his Sunday school work," was, though he exceeded the allotted time, very well received, for its careful preparation and plenitude of salient points. Several clergy, including the Archdeacon, endorsed the value of Mr. Brown's "Reminiscences." This closed the afternoon session.

The evening session commenced by the unanimous acceptance of the following resolution:—"That the Diocesan Sunday School Convention much regrets the absence of the Bishop at this time from our midst, and desires to express devout thankfulness to Almighty God in preserving the lives of our Bishop and Mrs. Fuller in a recent terrible disaster at sea, and fervently trusts that they may soon, by the same good Providence, be restored safely to this Diocese."

At the evening session the Lord Bishop of Saskatchewan entered, and was immediately solicited by the convention to be pleased to take a seat upon the platform. The Rev. E. J. Fessenden read a paper on "Sunday School Literature." The Rev. W. J. Mackenzie, Milton, followed by a paper on "Object Lessons," which had the happy advantage upon such an occasion of combining practical instruction with considerable amusement. The Rev. Canon Carmichael closed the programme in his usual felicitous manner, with an address on "The catechism, and how to teach it." He based his words, thereby making them doubly plain, on the following diagram on the blackboard, introducing it with the words, "The essential foundation of the Church catechism," is:—

Sonship: producing, The Good Life, Ten Commandments; based on Right Belief, the Apostles Creed; aided by Holy Scripture, Prayer, the Lord's Supper.

The following points in this address are well worthy of deep consideration. The Holy Scripture introduced by the Reformers into an "Instruction for the young," was the earliest of God's revelation. The basis of the Divine code of morality the ten commandments given among the thunders and lightnings of the mount, and expanded by the Blessed Lord. And that in giving a prayer for the guidance of the young, the Reformers to whose pens we owe so many of the beautiful compositions, compilations, and collects of the Prayer Book, obliterated themselves, and laid down for the young of the church of the Living God, for all time, the Divine model prayer of the Saviour, given first as a model of all prayer to the disciples. He ended in words to this effect:—"The teaching of the Church catechism is Sonship, be-

gun at Baptism, issuing in good conduct based on right belief aided by Holy Scripture, strengthened by prayer and preparing for participation in the great means of help, Sacrament of the Lord's Supper.

The Rev. R. G. Sutherland followed with ample endorsement, pressed home by some effective illustrations drawn from personal ministerial experience, of the principles of the Canon's address.

The Bishop of Saskatchewan, in earnest words, expressed his pleasure at being present, and congratulated the convention on its large and influential attendance, its earnest harmony, and said that he should go home with another practical experience in his heart of the unity of the Church—expressed in the use of the Church catechism here in the Diocese of Niagara, and away at a distance of two thousand miles along the banks of mighty rivers in the great North-West.

Resolutions were passed referring to the advisability of publishing in pamphlet form the papers and proceedings of the convention and expressive of the unanimous wish of the large gathering present—some 30 clergy and 150 Sunday School teachers, with a balance of say 100 others interested in the work, that the Synod be memorialized at the next session, to appoint a committee to arrange for a similar convention in the fall of next year. Votes of thanks were passed to the Archdeacon for his vigorous and impartial ruling in the chair, and to the secretary.

The evening hymn, "Son of my soul," was sung with great effect by the large assemblage. The Lord Bishop of Saskatchewan pronounced the benediction, and thus ended a convention, the first of its kind in the Diocese, and one which, under God's blessing, may be safely regarded as a great success. The hearts of very many teachers have been warmed, words of comfort will be carried to every parish and mission in the diocese, and the unity of the communion of the Saints in the Church of England, has been most happily again presented to the eyes of a distracted and divided Christendom. Glory be to God.

HURON.

(FROM OUR OWN CORRESPONDENT.)

The financial report of the Standing Committee for the year ending March 31, 1880:—The total income was shown to have been \$18,300.25, as follows:—General purposes fund, \$6,175.71; mission fund, \$3,619.87; day of thanksgiving, \$808.80; widows' and orphans' fund, \$1,305.94; foreign missions, \$597.98; and synod assessments, \$792. This represents a gratifying increase of \$1,490.79 over last year, and is the largest amount ever received since the foundation of the Diocese. The increases, as divided up among the several funds, were as follows:—General purposes, \$1,528.90; mission, \$597.89; and day of thanksgiving, \$32.88. The report referred in warm terms to the successful work of the missionary agent, Rev. W. F. Campbell, and the general activity and zeal that have been manifested in all departments of the Church.

Confirmations and missionary services will be held in the Counties of Grey and Bruce as follows:—

COUNTY OF GREY.—June 30, Clarksburg; July 1, Heathcote and Trinity, Collingwood; July 2, Duncan's and McCann's; July 3, St. James', Euphrasia; July 4, Meaford and outstations; July 5, Walter's Falls and St. Matthew's, Sydenham; July 6, Presque Isle; July 7, Bass Lake and Warton; July 8, 9, Indian Peninsula; July 11, Chatsworth and outstations; July 12, 13, 14, 15, 16, Markdale and several outstations; July 18, Durham and Egremont, Bishop Alford; July 18, Shelburne and outstations, Rev. W. F. Campbell.

COUNTY OF BRUCE.—August 19, Allan Park and Hanover; August 20, Grace Church, Sullivan and Chesley; August 22, Walkerton and West Brant; August 23, Port Elgin; August 24, Southampton; August 25, Lake Arran and Invermay; August 26, Paisley; August 27, Pinkerton; August 29, Bervie, Kinloss, and Kinlough; August 30, Kincardine; August 31, Pine River and Amberley; September 1, Ripley.

NOTE.—At all the above services, where confirmations are held, special collections will be made in aid of the Mission Fund of the Diocese, and where there is no confirmation, the regular annual missionary meeting will be held, and addresses on missionary work will be delivered by the Right Rev. Bishop Alford, and the Rev. W. F. Campbell, Diocesan missionary agent.

WARWICK AND WATFORD.—Confirmation of seventy-five candidates. His Lordship the Bishop of Huron visited the parish of Watford on the eve of June 6th, that he might hold confirmation services at Trinity and St. Mary's Churches, Warwick and Watford, on the following day. He was met at the G. W. R. station, on the arrival of the evening train, by the rector of the united parish, Rev. Mr. Hyland, and a deputation from the congregation. A short service was held in the Church, after which his Lordship was presented with an address, extending to him, a cordial welcome, and expressive of their appreciation of the honor conferred upon them by the visit. They desired to present to him the thanks of the congregations for the interest manifested by him in their behalf by sending to them so worthy and faithful a minister of the Christian faith, and so devout and earnest a laborer in the Lord's vineyard as Rev. Mr. Hyland has proved himself to be. They referred to the number of candidates prepared for confirmation, and to the prosperous and flourishing condition of the Sunday schools, as evidence of his zeal. His Lordship in reply expressed his appreciation of the kindness shewn him, praying for increased blessings upon the parish.

On Sunday, at morning service, Rev. Mr. Hyland had the pleasure to present to the Bishop for the laying on of hands, a class of forty carefully prepared candidates—forty additional communicants in that small congregation. He returned in the afternoon to Watford, and at evensong confirmed thirty-five candidates, presented also by Rev. Mr. Hyland. The Bishop at each service addressed the congregations, especially the lately confirmed, earnestly and affectionately. There is no other Church service that seems to make a deeper impression on the congregations than this Apostolic rite of the Old Church; and such was the impression on the large congregations of Trinity Church and St. Mary's.

The numbers confirmed during the past year have been very great. Will they all be regular Church communicants? If so, there must be in every parish a marked increase of those who regularly partake of the Holy Communion. Would it not be well that a return be made at the annual meeting of the Synod of the number of communicants? This could be easily done by the incumbent and churchwardens. Something besides the financial position of the Church is interesting to Churchmen.

SIMCOE.—The young ladies of Trinity Church had an interesting sale of useful and fancy articles in Black's Hall, in this town, on Tuesday, 22nd inst. Refreshments suitable to the season were furnished. The proceeds must have been satisfactory to all interested. The will be applied for the benefit of some work in the parish.

The Rev. W. Brethour, M.A., requests all letters and papers addressed to him, Paisley, Ont.

CHAPTER HOUSE OF THE HOLY TRINITY.—Tuesday, June 18. The service in connection with the Annual Meeting of the Synod was held in the Chapter at 9 o'clock a.m. Right Rev. Dr. Harris, Bishop of Michigan, preached an excellent discourse from the text, St. John x., 2. His Lordship the Bishop of Huron held ordination service at 11 o'clock, assisted by Bishop Alford, late of Hong Kong, now commissary to the Bishop of Huron, Bishop McLean, of Saskatchewan, Bishop Harris, of Michigan, and the Dean of Huron. The following deacons were ordained priests: Revs. R. McCosh, Bayfield; E. S. Jones, Port Rowan; E. N. English, Kirkton; A. A. W. Hastings, Chatham North; W. A. Graham, Teeswater; and R. F. Dixon, Highgate. The only one ordained deacon was Mr. N. H. Gairdner, student of Huron College.

Though the meeting cannot be said to have been harmonious, they got through a great deal of important business. Their action on the Sunday School gives special satisfaction. It was certainly much needed. We hope the committee appointed will not postpone their action till a more convenient season, as committees are wont to do frequently.

MEETING OF SYNOD.—Bishop's Address (Continued).

bility attended to the duties of his office, but he has, under God, been most successful in his efforts to awaken a deeper interest in our Diocesan and Foreign Mission cause. His report shows fully and satisfactorily the extent of his labors, &c. I am thoroughly convinced that the Synod and Standing Committee, in adopting such an agency, have taken a step in the right direction. Mr. Campbell is eminently fitted for this work; his heart is in it, and the success which has thus far attended his efforts is, I trust, an earnest and pledge of greater things yet to come.

DIOCESAN INCOME.

It is with gratitude to God, and with unspeakable pleasure, that I am able to give you the cheering news, that our income this year exceeds that of every preceding one since the formation of this Diocese.

The income has reached this year the sum of \$18,800.25, being an increase of \$1,490.79 over that of last year. Need I say that to God, and to Him alone, is due all the praise and all the glory, Who so graciously inclined His people to devise liberal things, and Who causes us to triumph over every obstacle and perplexing difficulty.

MISSION FUND.

The receipts from voluntary contributions, directly available for missionary purposes, show an increase of \$1,626.79 as compared with last year. In view of this increase, I recommended to the Standing Committee to carry out *at once*, for the past year, the provision made in Canon XXIX., viz.: that "a priest over five years' standing should in their discretion receive at least \$800 per annum, if the funds of the Synod will admit of it." With this recommendation; I am glad to say, the Committee unhesitatingly complied. And here I would say, beloved brethren of the clergy and laity, that I can see no difficulty in securing to every Missionary Clergyman a stipend of not less than \$1,000 per annum, if you will only put forth unitedly your prayerful and working efforts to increase the income of our Mission Fund. It rests entirely with you, under God, to bring about this desirable end.

DIOCESAN WORK.

Nearly ten years have now elapsed since, in the providence of God, I was called to the charge and oversight of this Diocese, and it is but natural that you should expect from me an account of my stewardship during that period; and how can I do this better than by furnishing you with a more detailed and full statement of the past and present condition of our Diocese.

First and above all, we desire to acknowledge with thankfulness the goodness of our God, Whose blessing upon our united efforts and labors has enabled us to carry forward and onward the work of God, so happily inaugurated by my revered and excellent predecessor, Bishop Cronyn.

It is my pleasing duty at this time, to offer for your information and that of our Church members in general, a statistical statement of the present condition of the Diocese, as compared with that furnished by the printed returns in 1871, the year in which I assumed the charge of the Diocese.

	1871.	1880.
Parishes.....	88	108
Churches.....	142	216
Parsonages.....	24	61
Mission Stations.....	27	43
Number of Clergy (doing parochial duties).....	88	106
Superannuated.....	3	11
On Leave.....	1	3

SYNODICAL RECTORIES.

Twelve Parishes formerly dependent upon Mission Fund aid have been constituted Synodical Rectories.

This comparison gives an increase of 15 Parishes; 74 Churches; 87 Parsonages; 16 Mission Stations; 18 Clergymen, and 91 additional localities supplied with ministrations of the Church.

The number of Clergy employed in parochial work has been increased by 18, notwithstanding that we have had to deplore the loss of 17 by death; and we have at the present time 11 Clergymen on the Superannuation List, who, but for the aid they receive from our surplus Commutation Fund, would be left without any provision to meet their wants in their declining years. During my Episcopate I have ordained 58 Deacons and 58 Presbyters. I have received from other Dioceses 41 Clergymen, and 48 have left the Diocese, in which number are included the Bishops of Algoma and Toronto.

FINANCIAL POSITION.

Our financial position is equally encouraging. The income of our Diocese is partly derived from the interest of certain invested funds, and partly from voluntary contributions. The returns from the former source depend largely upon the care with which these trust funds are managed by the Standing Committee and its responsible officers. The receipts from voluntary sources are not controllable in the same way by legislation, but depend upon the personal and active interest of the Clergy and Laity; being subject also to fluctuation on account of the weather, crops, prices, commercial prosperity and many other contingencies which influence the general prosperity of the country from year to year.

It must afford unfeigned satisfaction, and call forth our humble and hearty thanks to our Heavenly Father, that both our income from invested funds and also the voluntary contributions from the members of the Church show a decided increase over previous years.

Turning first to our voluntary Diocesan income, we find the comparison as follows:

1871.	1872.
\$10,022.91.	\$18,800.25.

Giving thus an increase of \$8,277.34. There can be no doubt, had the country enjoyed general prosperity during the whole of this period, the increase would have been much larger than it is. During 1872 and 1873—years of great prosperity in the country—the Diocesan income steadily grew to a larger amount than ever before, the increase in 1873 being \$3,194.20 over that of 1871.

No reverend predecessor on several occasions felt constrained to draw the attention of the Synod to the unsatisfactory state of the Mission Fund. In 1869 he addressed the Synod in the following language:

"I regret to find that the Missionary Fund is not in a satisfactory state. I have felt it necessary at my last ordination to warn the gentlemen who were ordained, that in consequence of the state of the Mission Fund, I could not promise them any support from the Church Society, and that they should enter upon their missions at their own risk. I intend to adopt the same plan with all whom I ordain, until our Mission Fund is in such a state that I shall feel myself warranted in holding out to Missionaries some certain prospect of remuneration from the funds of the Society."

As soon as I took charge of the Diocese and ascertained the unsatisfactory condition of our Diocesan funds, I felt constrained to issue an appeal to the Clergy and Laity of the Diocese, urging upon them the necessity for immediate action to place our funds upon a better basis, in the following words:

"I take this opportunity of further addressing you on a subject that I feel sure you will consider with me to be of vital importance to the very life and progress of the Church in this vast Diocese. For some time past we have all felt that the income of the Church Society is inadequate to maintain, as it ought, even the existing Missionary staff; much less are we able—owing to the heavy debt on the Mission Fund—to answer the increasing demands and wants of this rapidly growing Diocese. The salaries of the Clergy generally, and of the Missionary staff in particular, are so small, and in many instances so irregularly paid and unreliable, that there is just cause for uneasiness on this head also. While the expense of living has largely increased in every way, it is much to be deplored that the income of the Clergy has not been increased commensurate with their position, wants, and demands upon them. The claims upon the Widows' and Orphans' Fund have increased to such an extent that unless some speedy measures are taken to augment the same, there will be a very sad prospect for the widows and orphans of our Clergy. My mind has been much exercised how to remedy this state of things, and what measures and plans ought to be adopted to meet the emergencies before us.

"Of one thing I am certain, if our treasury is to be replenished and increased, by which the machinery of the Church Society can be set into active and successful operation, we must adopt a more systematic plan of working than is at present in use, by which to enlist the prayerful, active interest and co-operation of every individual member of the Church, and not rest satisfied until all, young and old, have been secured as regular quarterly or annual subscribers to the funds of the Church Society." (Vide Pastoral, November, 1871.)

This appeal was met, I am thankful to say, with a liberal response, as shown by the figures given above, viz., an increase from 1871 to 1873 of \$3,194.20. But, notwithstanding this increase, we found ourselves going every year more deeply into debt. Even in 1873—up to that time, the most prosperous year since the existence of the Diocese—we closed the books with a debt against our Mission Fund of \$3,952.58, which caused the late Secretary of the Church Society to wind up the Annual Report (1873) with the following remarks upon the state of the Mission Fund:—"The Committee regret being obliged to report a deficiency in the amount received for this, the most important branch of the Society's work. Compared with the previous year, the deficiency is over \$500; while the comparative expenditure of the same period shows an excess of nearly \$3,000. The Committee are, therefore, again compelled to bring before the Society the necessity of greater exertions being made to place the Mission Fund in a better position, otherwise the scale of grants made from this Fund must be reduced." (Vide Church Society Report, 1873.)

And but for the fact that the "Surplus Commutation" was ultimately thrown again into its legitimate channel, the Mission Fund, for the benefit of the Missionary Clergy, we would by this time have been hopelessly in debt, if not in a bankrupt condition; many missionary parishes would have been deprived of the ministrations of the Church, which are now in the enjoyment of faithful Pastors, and the stipend of the Missionary Clergy—then inadequate for their support—would indeed have had to suffer a further reduction, or many of the missions to be closed.

Thank God, from such a calamity we have been saved; and God, even our own God, has blessed us and prospered our handiwork upon us.

For although this country since 1878 has passed through a period of unparalleled commercial depression, it is our privileged task, with gratitude to God, to record the steady growth and prosperity of our Diocesan work, as illustrated by the facts and figures which I have already mentioned, showing an increase in the number of Clergy; the extension of the Church's ministrations into many new fields; the erection of a large number of beautiful and costly churches and parsonages; the annually increasing contributions in aid of Foreign Missions; the growth of many mission fields into self-sustaining parishes; and, best of all, since 1874, we have not only kept our expenditure within the limits of our annual income, but have been able to wipe out the greater portion of that heavy debt which had been incurred during previous years.

To show the progress the Church in this Diocese has made during my administration, I have caused tables to be prepared, giving the details of the voluntary Diocesan income during the last eighteen years (these tables will be found in the Appendix), which show an aggregate increase in voluntary contributions of \$34,547.51, for the period during which, in the providence of God, I have been at the head of this Diocese. While deeply conscious that we could and ought to have done more in this way to extend the Redeemer's Kingdom, I yet cannot consider this steady and liberal support of our Diocesan work, during a protracted period of financial stringency, otherwise than as a sign of active life amongst us, and a great cause of thankfulness to the Head of the Church, Who has so graciously inclined His people thus to show their sympathy with His cause. Nor am I insensible, beloved brethren of the clergy and laity, how much your hearty and zealous co-operation has accomplished in bringing about so cheerful a result.

INVESTED FUNDS.

The total cash capital of the Synod Trust and Diocesan Funds in 1871 was \$522,465.60. The capital has since been largely increased, partly owing, of course, to the sale of lands which had been for many years totally unproductive, and this year I find it has reached the sum of \$665,898.57, being an increase of \$143,432.97.

It is only proper to state that in this amount are included various Trust Funds (as, for instance, the Episcopal, Rectorial, and Endowment Funds), which are by law limited to their specific objects, and therefore are not available for any other purposes. We have, I am thankful to say, the strongest and most incontestible evidence of the judicious manner in which our funds have been administered, as well as of the prosperity of our Diocese, in the fact, that the interest derived from all invested funds, both Trust and Diocesan, in 1871, was only \$27,418.84; whereas, our books, this year, show returns from these sources of \$44,418.18, being an increase in our income from invested capital of over \$17,000!

In connection with this fact, I have great pleasure in hearing my public testimony to the efficiency of our excellent Secretary-Treasurer, Mr. Reed, whose untiring energy, zeal and devoted ability in the discharge of his arduous duties have not a little contributed to secure such a gratifying result.

WIDOWS' AND ORPHANS' FUND.

On my accession to the Episcopate, the condition of the Widows' and Orphans' Fund was to me a source of great anxiety, although there were at that time only eight pensioners upon the fund. In the Pastoral, which I then felt it my duty to issue, I made the urgent appeal on its behalf which I have already quoted. I rejoice now to inform the Synod that the capital of this fund has nearly doubled during the last nine years—the increase being \$25,864.89! The importance of this augmented capital will be the more evident when we consider how the claims upon this fund have been increasing from year to year. At the present time twenty widows are receiving assistance from this fund, and it is truly gratifying to learn from the Standing Committee's report of this year, that we have not only paid their several claims in full, according to the provisions of the Canon, but have also been able to add \$1200 to the capital for investment, making a total invested capital of \$55,279.75. I sincerely trust that the object to which this is devoted will still command for it the generous and deserved support of all the members of the Church. I trust, the day is not far distant, when, for the comfort of our Clergy, we may be enabled to make larger provision for the wants of their widows and orphans.

SUSTENTATION FUND.

This fund had its origin at our Synod in 1868, upon the suggestion of F. W. Thomas, Esq., a prominent and influential member of Synod, whilst he resided in this Diocese, and one who always took a deep interest in promoting the welfare of the Church. This suggestion met with the hearty approval and active support of our dear late Bishop, who spoke of the establishment of this fund, as "a work, the value of

which cannot be over-estimated, and the beneficial effect of which upon the Church will be felt for all time to come."

I rejoice to say, that this fund has now reached the amount of \$49,117.98, all of which has been most judiciously invested; and the interest is applied from year to year towards the support of our Missionary Clergy. The value of such a reliable and permanent source for missionary purposes must be evident to all, and most gladly would I see it very largely increased for the benefit of our faithful and self-denying Missionaries.

STANDING COMMITTEE.

This detailed statement of our financial prosperity bears the best testimony to the faithful and judicious manner in which our Diocesan affairs have been managed by the "Standing Committee" of the Diocese, both before and since the Church Society was by Act of our Provincial Legislature "united to and incorporated with" the Synod under its present title of "The Incorporated Synod of the Diocese of Huron," a step by means of which all our congregations are now enabled, through their duly elected representatives, to share in the government and management of our Diocesan affairs.

So much, indeed, under God, does our prosperity as a Diocese depend upon the Standing Committee, elected annually by ballot at the meeting of Synod, that I do not hesitate to say, that the Synod merely exercises a due precaution in selecting for so responsible a position only those of its members who are not only qualified by their practical ability to deal with the various important matters which from time to time demand their most careful consideration, but who are also known to be loyal in their attachment to all that concerns the peace and prosperity of our beloved Church in this rapidly growing Diocese.

In the retrospect which we have thus taken of our Diocesan affairs, during my Episcopate from 1871 up to this period, we can gratefully re-echo the words addressed by the Apostle to the brethren he met at Appii Forum: "Thank God, and take courage." And although the difficulties attending our operations have at times been perplexing and very trying, yet having looked upward for that wisdom from above which is promised to the prayer of faith, we have fully realized the precious promises: "Lo, I am with you always, even unto the end of the world;" and again, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn;" and again, "If God be for us, who can be against us?"

We, therefore, implicitly trust for a continuance of every needed blessing from the Great Head of the Church, the entire glory of which we would still ascribe to Him, with whom alone is all counsel and sound wisdom and understanding and strength.

But while thus thankfully acknowledging the goodness of God in prospering our work in the past, yet I must here express my conviction that all our efforts yet made are inexpressibly feeble, when compared with the object, and with the means possessed by our people.

The members of the Church have to be awakened to a more enlarged view of the blessed privilege of extending the Gospel of our Lord and Saviour Jesus Christ. The prophetic direction to the Church is:—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes."

There is no time to be lost; our own lives are swiftly passing away. The season of unparalleled advantage which we now enjoy is likewise rapidly passing away. Let, therefore, every true follower of Christ adopt the spirit of the Master's declaration:—"I must work the works of Him that sent me while it is day, the night cometh when no man can work."

PRAYER.

Need I say to this Christian assembly that prayer is our great resource and strength in the prosecution of the trust reposed in us. The Lord Jesus Christ Himself taught us to say continually, "Thy Kingdom come." He Himself commands us to pray to the Lord of the harvest to "send forth laborers into the harvest," and the encouragements to prayer are very great, of which we have many illustrations in God's Word, "The effectual fervent prayer of the righteous man availeth much." Oh that my voice might reach the most distant Christian people to pour forth their unceasing supplication to Him who heareth and answereth prayers for the outpouring of His Spirit on them and on the Church throughout the world. At this time, while we are assembled to legislate how best to advantage the Kingdom of our Lord, let us resolve that we will fervently and constantly pray for His great blessing. To the end of life let us pray on in faith; with an unwearied perseverance let us pray till the Spirit of God be poured upon us in the plentitude of His richest grace. Thus praying to God in

downright earnest, we shall yet see all that we desire accomplished, and God, even our own God, "shall bless us and prosper the word of our hands, yes, prosper our handy work upon us."

WALTON.—The ceremony of laying the corner stone of St. George's Church took place on Friday, June 11th. It was witnessed by about 600 people, and was laid by Major James Bennet, Orange Grand Master of Western Ontario, who was the guest of the Incumbent, Rev. F. Ryan, during his stay. A procession of Orange and Young Briton Lodges was formed near the Post Office and marched to the site of the church, a beautiful elevation on Mr. Hewett's property, the band playing. The lodges and spectators formed a semi-circle to the south of the foundation. St. John's Church choir, Brussels, with organ, was placed on the platform near the corner stone. The Incumbent, the Grand Master, and Rev. Messrs. Matthew and Henderson took up the positions assigned them for the ceremony, when the Rev. Mr. Ryan announced to the officers and Building Committee their duties. He briefly addressed those assembled, stating the object and importance of the ceremony, and that while the materials of the building were perishable, the purposes for which it was erected were eternal and reached beyond the flood. He then called on the choir to sing the anthem, "Lord of Hosts," after which the Rev. C. R. Matthew offered a fervent and appropriate prayer, which elicited a hearty "Amen" from all. The usual document was read by the Incumbent and was placed by Mr. C. R. Cooper with copies of the DOMINION CHURCHMAN with other papers, and several gold, silver and copper coins of the realm in a tin box in the cavity of the stone.

Rev. Mr. Ryan, in a few appropriate words, presented Grand Master Bennet with a beautiful silver trowel with an inscription. The Grand Master, bowing, replied, after which he laid the stone with the usual ceremonies:—

"REVEREND SIR,—I accept this beautiful silver trowel with the most sincere pleasure, and shall ever regard its brightness as an emblem of Faith, its point of Hope, and its guard of Charity. It will now be used in spreading the mortar upon which this stone is to rest, in the hope that the building about to be raised may be one in which the truth of the Gospel may be ever held sacred; and may it contain large congregations of regular and devout worshippers. May it long resist the encroachments of time, and remain as a monument of the Christian liberality of the good people of Walton."

Striking the stone three times, he continued:—"In the name of the holy and undivided Trinity, I lay this corner stone of St. George's Church, Walton, and may the pure doctrines of the Church of England be preached within it, the Sacraments administered according to the will of Christ, and the discipline of the Church fully maintained. Amen."

"Other foundation can no man lay than that which is laid, even Jesus Christ who is God over all, blessed for evermore; and in whom we have redemption through His Blood, even the forgiveness of sins. Amen."

The Grand Master, then, turning to contractors Lang & Hawkshaw, said,—"Gentlemen, the foundation stone of this church having been laid, I now present you with the plans and specifications, in full confidence that as faithful workmen, you will follow them in such a manner that the building may rise in order, harmony and beauty, so that, when completed, it may establish your reputation as skillful builders, and give entire satisfaction to those who entrusted the work to you for its due fulfilment."

Excellent addresses, for which we have not space, were presented, and suitable replies were given. The company then adjourned to Mr. John Hewett's orchard, where a splendid dinner was served by the ladies of the congregation. The tables were bountifully provided with all the delicacies and substantialities of the season. The extent, variety, and excellence of the preparation being creditable in the extreme to the ladies who provided it. Dinner was partaken of by about 600; admission, 25 cents.

Mr. Hewett is entitled to special notice for the labor he gave, with others of the congregation in preparing his orchard so comfortably for the accommodation of the visitors, and his genuine welcome and kindness to all. After all had partaken to their entire satisfaction, the genial pastor, Rev. Mr. Ryan, repaired to the platform which had been erected for the speakers and choir. He invited them to the platform. After a few selections from the choir, he opened the afternoon's proceedings by a neat and appropriate speech. He then introduced Mr. Henderson, of Blyth, who dwelt chiefly upon the extent and labors of the English Church, both in Canada and the Old World. The resident neighboring ministers were present and made good addresses. They spoke in the most friendly terms and eulogized the zeal and industry of Rev. Mr. Ryan. The Grand Master was the next speaker, and made

an interesting address. Rev. Mr. Matthew, a great favorite with the "Church people, made a very excellent address. It gave him great pleasure to know that the children were to be cared for, and that a neat and comfortable room would be provided for Sunday School purposes. He commended the Sunday School to the special care and attention of the new congregation, as being one of the most important and interesting branches of Church work. He was followed by Messrs. B. Gerry and J. H. Caldwell, Lay Reader, Brussels, Andrew Morrison, of McKillop, and M. Y. McLean, editor of the *Huron Expositor*, Seaforth, each of whom delivered short, but appropriate addresses.

The speeches were interspersed by choice selections of music by the choir, which were rendered in such a manner as drew from many of the speakers well-deserved compliments and praise. Mr. Abraham Drew sang a solo which showed much taste and a good voice. Miss Ella Stretton also sang a solo. Votes of thanks were passed to the Incumbent, the ladies for the dinner, and the choir for the good music which they supplied.

The new congregation and their esteemed pastor are to be especially congratulated on the commencement they have made, and upon the marked success of their initiatory celebration. The weather was favorable, the attendance was large, and all seemed to enjoy themselves to the fullest extent. The children of the village had a festival on the following afternoon, when a very pleasant time was spent.

The new church will have a basement conveniently arranged for Sunday School purposes. The furnace will be placed in transept of basement, and will be of the most approved modern plan. The design of the church is very pretty and ecclesiastical, indeed. The chancel will be towards the east. The entrance on the side, and over the entrance will be a neat belfry in which will be placed a first-class bell, 250 lbs. The windows in church, chancel, vestry, etc., will be triplets in stained glass with a very pretty border. The ceiling will be open to the roof, finished in black ash, put on diagonally, light and dark colored alternately. The principals will be ash, of a very pretty design. The pews will be ash, light and dark, to agree with the ceiling, and are very pretty and comfortable. The prayer desk, pulpit and communion table are very pretty designs in ash. The cost will be about \$1800, the full amount of which is already secured. It is confidently expected that the church will be free of debt on the day of opening, which will be about the middle of September next.

the rays of a bright and cheerful sun, to the church of St. Matthew. This church is built of logs, but as we entered, it looked like a church. It was clean and bore the tokens of care. A large Turkey red curtain was over the window above the altar, and extended on each of it, forming a sort of dossal, and making the altar conspicuous as the chief article of furniture in the church. There was a large congregation—every seat was occupied. The service was not so hearty as it might have been, but this arose, perhaps, from the fact that many of the present habitual worshippers had not yet got used to their Prayer Books. However, the singing was hearty, good, old-fashioned hymn tunes which carried us back years and years ago. The congregation was well-behaved and reverent. Here there were fifteen communicants.

After this, we drove eight miles more, to the Church of the Herald Angel. This is a pretty little brick church, built largely through the energy and liberality of Mr. Jackson. My friend Mr. Swallow was the architect, and he has succeeded admirably in making a church both handsome and well adapted to the wants of a country congregation. In this church, again, the sacrament of our Lord's Body and Blood was brought prominently before the mind by the large altar and its appropriate surroundings. Here there was a full congregation, the conduct of the people reverent, the service hearty, and the singing inspiring. At this service three children were baptized, and there were eighteen communicants.

We then drove four miles to St. George's, a neat, clean church. This church was once a Methodist meeting house, but that society not being successful, the building was sold for—I think I was told—\$100. Indeed, this sum of money secured the congregation as well, for many clung to the old building. Here, again, we had a hearty, reverent service. The number of communicants was thirteen.

This is a back country parish, worked up by a pious layman, and I ask you to observe the state of it. Methodism is, as I was told, almost *non est*. The Presbyterians have a student from Toronto for six months of the year, and for the rest of it depend upon the Church; their sick are visited, and sometimes their dead buried by us.

But, while Methodism and Presbyterianism languish, the Church is prospering.

I administered the Holy Communion to forty-six persons, and baptized three children. I saw everywhere full congregations, with not a seat to spare. But more than this, and it is an astonishing fact, there are in this parish one hundred and seventy Sunday School scholars. This parish has been worked for some time back by Mr. Morley. He obtains no aid from the Mission Fund, being a layman, but has been assisted by the Church Woman's Aid Society. I hope this account may encourage them, and lead them to give further assistance.

In the evening, having no service to take myself, we drove into Orangeville. We were, unfortunately, late, but I was delighted both by what I saw and heard. The large church was full, the chancel well and handsomely furnished, the walls of both nave and chancel neatly colored, and a handsome reredos was at the back of the altar. A fine new organ accompanied the singing of a well trained choir. The service was heartily rendered, the people joining well, especially in the hymns.

I felt well repaid for my rapid drive. This was one day's church visiting. I had seen four churches. I found them full of worshippers, the services were well rendered, and I saw none of that irreverent conduct that a few years back shocked the minds of Churchmen.

I believe this experience may be gained in many parts of Canada, and it convinces me more and more of this, viz.: That whenever Church doctrine and Bible truth are faithfully taught, and the services reverently conducted, the people are ready to throw away the husks of dissent and receive the Church's food, and to change the irreverent sermon-hearing of the meeting-house for the simple, stately worship of "The Church of our Fathers;" yes, I may say of their Fathers, too.

Yours truly,
W. HOVES CLARK.

CHURCH WORK IN THE EASTERN SECTION OF THE DIOCESE OF ALGOMA.

DEAR SIR,—It has occurred to me that a few words of passing comment, from an English incumbent, on the present aspect of Church work in Muskoka, might interest your readers. Acting on this assumption, and without further preface, I dash at once *in medias res*.

I reached Gravenhurst about a fortnight ago, and, after a short detention, left for Bracebridge, where we (that is, I include my friend, Rev. W. L. Leeman, Rector of Seaforth, near Liverpool, Eng.) had the pleasure of making the acquaintance of Rev. T. S. Cole, who has charge of the important missionary circle of which Bracebridge is the centre. His office is no sinecure, as in addition to his village duties he has much laborious travelling to perform, to various outlying stations at distances from the aforesaid centre, varying from 6 to 80 miles, at some of which stations I preached. Mr. Cole's certainly an energetic man, and is doing a great work in this district, which is hardly appreciated at its true value. From Bracebridge I pushed on to Baysville, where Mr. Walker, the lay reader, holds service regularly on Sundays, having gathered about him a congregation of some 20 persons. There is no place of worship at all in Baysville (100 inhabitants), but a Church Hall is in course of erection, or rather preparation, and the site purchased. I also was delighted with my visits to Falkenburg and Stoneleigh. From Baysville I went to Seguin Falls, where I held a meeting and found considerable interest existing in Church matters. The Bishop of Algoma seems to have won the hearts of the people in these woodland regions, by whom his name is treasured as a household word, and when his annual return is a joyously expected epoch in the domestic calendar of the isolated settler. The grand project on the *tapis* at present in Bracebridge is the fostering and enlargement of the parsonage fund. The present system, by which the clergyman has to shift his quarters annually or biennially, from house to house, introduces a very undesirable kind of domestic itinerancy into the Church, and the Anglicans of Bracebridge are straining a point financially, in the attempt to provide their pastor with a permanent home; an effort which will not be looked upon with frigid indifference, I should hope, by the wealthy Churchmen of your Canadian cities. I was much pleased generally with the decorum, singing, &c., of the Muskoka congregations. With regard to my friend and myself, I may say that we both take so lively an interest in the work here that we were most happy to promise to aid, as far as lies in our power, on our return, and earnestly recommend the incumbent to pay a speedy visit to England. I must not omit to mention a very enjoyable visit to Rosseau, at which place we met Rev. A. Chowne.

I should be glad, were I not reluctant to trespass on your space, to give an account of a very interesting parochial meeting in the St. Thomas' Church School house (one of the regular monthly meetings), at which the parsonage fund was inaugurated, after an address by Mr. W. E. Hamilton, and a subsequent discussion on the distinctive stand of the Church as compared with other Protestant bodies.

I must, however, now conclude.

I remain, yours truly,
LEWIS LEWIS,
Rector of Ockbrook,
County Derby, England.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, LONDON, ENGLAND.

SIR,—Permit me in your next issue, as Local Secretary of the above for the Diocese of Niagara, to remind the Clergy, Sunday School Superintendents and Teachers, and members of Bible Classes, that prizes and diplomas are yearly offered by the Institute for proficiency in the knowledge of the Scriptures and the Prayer Book.

The next examination will be held (D. V.) in the month of May next, 1881, and the subjects of examination will be:—

Scripture—Genesis xxxvii. to Exodus xiii.

Prayer Book—The Litany, together with Articles 15, 16, 17, and 18.

Lesson—To be selected from Genesis xxxvii. to Exodus xiii.

The examinations will be conducted by means of papers of questions, previously sent out to the Local Secretary, who transmits the answers to the Secretary of the Institute.

Besides the money prizes, there were awarded in 1878, certificates of the first class, 185; of the second class, 365.

Further particulars on application to
WILLIAM BELT,
Rector, Burlington, Ont.

Correspondence.

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

PROGRESS OF THE CHURCH.

DEAR SIR,—There are people who desire constantly to force upon us a fallacy, viz., that the Church is getting on very badly, and that the sects are prospering everywhere. We are told how their congregations are growing, how many converts they are making out of the Church, how much money they are raising, and one would think that our branch of the Church was going to destruction, while the sects are each of them prosperous, happy, and doing a world of good.

For my part, I do not believe a word of it. I believe they are not prosperous, and that they are getting worse and worse every day, that, as a matter of fact, they are making no converts worth mentioning, that they are going deeper into debt, and that many of their followers are becoming practical atheists.

This has been forced upon my mind, by a journey I have lately made into one of our back parishes, in the north.

I left the Synod room with its debates, and warmth, and excitement, and my journey led me into the township of Mono, where I was most hospitably entertained by a dear old Churchman, Robert Jackson, Esq., and his good lady. This township, though rough in many parts, is considered a good township. Its scenery is picturesque, and a drive through it brings before the eye many a "bit" of pretty landscape. We see many houses of log, dating back to the time when the last generation, with indomitable courage and strong arms, went to cut out for themselves a home in the wilderness; though, besides these, we find many substantial buildings of brick and stone, testifying to the wealth of the soil, and the comfortable circumstances of those who own it.

On Sunday, seated by the side of the energetic laymissionary, Mr. Morley, we drove eight miles through a beautiful country, green as emerald, and joyous in

Family Reading.

SHADOWS.

A little word—soon spoken,
In petulance and pain—
A golden link once broken
And never whole again.

Upon the brow a shadow,
Upon the lip a play,
The wealth of El Dorado
Can never buy away.

A shaft of sin and sorrow,
From heart to heart of love—
And O, the sad to-morrow
And the one heaven above!

O why should the true-hearted
Be to its own unkind,
Why should sweet love be parted
And scattered to the wind?

O why to all so smiling
Save to the one alone—
And other hearts beguiling,
But that we call our own?

O mystery of loving—
O wilful, tearful way,
That lingers in the shadow
And trifles with the day!

BISHOP HACKET.

DIED 1870. AGED 78.

Dr. John Hackett was Bishop of Lichfield and Coventry. The incomparable Bishop Andrews, who was at one time Dean of Westminster, in the necessary absence of the master, would sometimes come into Westminster school and teach the boys. There that learned and pious bishop first took notice of this young scholar, for his great diligence, modesty, and strong inclination to learning and virtue, which he afterwards constantly cherished at school and university to his death.

Whatever our endowments of mind may be, "it is appointed for all men once to die." "There is one event to the righteous, and the wicked; and wise men must also die, as well as the ignorant and foolish;" and the time was now come that this wise, good bishop must die. Having at a great labor and expense restored Lichfield Cathedral, which had been laid most deplorably in ruins during the war, the last of his lordship's cares for that church was for the bells. Three only of the six were cast before his death, and only one (the tenor) put up, which indeed would not have been hung so soon, but that his lordship called upon the workmen to do it. The first time it was rung his lordship was very weak, but he went out of his own bedchamber into the next room to hear it, and seemed very well pleased with the sound, and blessed God that had favored him with life to hear it; but withal concluded it would be his own passing-bell, and so retired to his chamber, and never came out till he was carried to his grave. He had done his work, and he must depart to the Church triumphant.

Within a fortnight before his death, he remitted nothing of his former studies: when he was first taken ill, he did not conceive it to be mortal, and therefore sent the week before he died to a friend in London, to send him down the new books from abroad or at home; but being ever upon his watch-tower, when he perceived God beckoned him to come away, then he laid aside his books, and all communion or thoughts concerning any temporal matter; his heart was fixed, and not to be removed from the great object of eternal life. He would say to his visitants, he was a decaying old man, and desire them to avoid the room; where, in confession, he was ever most humble; in godly sorrow most contrite; in prayer most assiduous; in faith most steadfast; in suffering his sickness most patient; in desiring to be unclothed of the body most joyful and content. He showed no fear of

death; but rather rejoiced that the day of the Lord was come, which he had so often desired, and soon after departed with as gentle a transmigration to happiness, as I think was ever heard of.

OUR NEW NEIGHBOR.

CHAPTER VIII.

"So she is the heroine of that little romance," said Sir Walter Harcourt to himself, as, seated in his aunt's wagonette, he whipped up her horses, a serviceable though not handsome pair of greys. "I nearly put my foot in it! But how was a fellow to know? Lady Egerton's companion was poor, must have been, for she was wholly dependent upon her. Mrs. Rosebay is not poor—seems tolerably well off, in fact; but, after all, I may be running away with an idea. The Greek statue-woman Egerton raves about is possibly her friend; and yet why should she have blushed as she did, and turned the subject so sharply? If a friend, she had no reason to be anything but proud of her. Besides, Lady Egerton couldn't have two such acquaintances. It isn't in the nature of things."

This last consideration appeared to be conclusive, for, without any further effort at reasoning, Sir Walter Harcourt made up his mind that Mrs. Rosebay and the lady of whom he had lately heard as having created a sensation up in the North by her beauty, and as having acted with admirable tact and judgment when there was danger that this beauty would interfere with the plans of her benefactress, were one and the same person.

But he was anxious for some further proof; for the fact of Mrs. Rosebay's present independence was, upon his theory, a puzzling one, which needed explanation.

When his aunt and her parcels were comfortably settled in the wagonette, having first observed that there was more friendliness in her expression than when they parted, he said, with some carelessness, looking back at her—

"By-the-bye, Aunt Caroline, you know Lady Egerton?"

There was full half a minute's pause, which betrayed to Sir Walter the displeasing fact that his uncomfortably gifted relation knew his question had been made with intention, before she answered—

"What in the world has put Lady Egerton into your head just now?"

"Oh!" he answered, lightly, "nothing particular—a little incident I heard the other day."

"You know she is a friend of Mrs. Rosebay's."

This kind of inquisition was irritating. Sir Walter answered, with some sharpness, "I know it now, at least, upon your admission."

With perfect serenity Caroline Harcourt returned, "You may perhaps like to know a little more. Adeline Rosebay—I may tell you that she is living under a feigned name—was Lady Egerton's companion for some time after her widowhood. Her husband was notorious; there is no need to mention his name. She married him for his wealth, which was supposed to be prodigious. His death left her penniless—that is to say, the world believed that she was penniless. She ought to have been penniless, but you know what these people are. Something was saved out of the wreck. How? Well," shrugging her shoulders, "you must ask those who have experience in such matters. I am told there are a thousand ways of evading the law. None the less," she said with judicial severity, "it is dishonest; every unprejudiced person must call it so."

Sir Walter did not answer. He was busy removing with his long whip a colony of flies that had taken a fancy to the ears of one of the greys.

"You agree with me, Walter?" said Miss Harcourt. Her tone was that of one who intends to be answered.

He said, "Of course I agree with

you. Every one must agree with such a truism. To live on other people's money is dishonest. That is what you said, is it not?"

"That is what I implied," she answered, with an increased geniality of manner. "And now, my dear Walter—"

"Wait a bit," he interrupted. "General truths are very fine things in their way, Aunt Caroline, but before you can apply them to any particular instance you must look at it all round. I know I am not brilliant in expressing myself"—she had put on a politely bewildered expression—"but you must see what I mean."

She answered, "Yes, you are a little metaphysical. I am not sure," shaking her head, "that you are not Jesuitical, too."

"Now, in the name of all that is sensible, Aunt Caroline—"

"Will you kindly control yourself, Walter, and attend to your horses? You are on the wrong side of the road, and the coach will be on us at once."

Muttering an apology, he gave his attention to his horses.

Presently they turned off the high road into a comparatively retired lane, overhung on both sides by trees.

Miss Harcourt touched her nephew on the arm.

"Drive slowly," she said. "It is pleasant here, and there is no hurry."

Not being able to find any pretext for refusal, he obeyed her wish, and, after they had driven some moments in silence, Miss Harcourt said, with her bland smile—

"Since there is no fear of coaches here, I can listen to what you wanted to say just now."

"Oh," he answered, "it was of no consequence."

"May I be allowed to be partly the judge of that? It is of consequence to me to know your state of feeling, Walter, and I can only hope to know it through your words."

"The fact is, I forget what I was going to say. It is no loss. Ten to one it was something foolish."

"Well, then," she said, "I must open our former subject again. I intend to be perfectly frank with you, and you, I hope, will take my frankness as a proof of my interest. There is a lady in this neighborhood with whom I do not want you to become intimate. When she first came I distrusted her. That feeling was instinctive, but facts which came to my knowledge curiously, have confirmed it. I have reason to believe that, to begin with, she was a heartless coquette, who married for money and position; and that, when the position slipped from her, she was unprincipled enough to cling to some of her ill-gotten gains, and make a new effort, by dropping her old name, and surrounding herself with vulgar mystery, to force her way into society. If you think such a woman is to be admired, all I can say is, I am sorry for you."

So Caroline Harcourt spoke; but once again passion had led her astray. She had miscalculated. In her sweeping condemnation she had been too strong, and quite other feelings than those she had hoped to awaken were roused in her companion's mind. He sat for a few moments, perfectly silent. She did not see his face. She believed she had convinced him. "No young people like to acknowledge that they have been mistaken," she said to herself, stroking her lace trimmings, and feeling really benevolent towards his silence. But he undecieved her presently. He turned his face towards her, and she saw there was something new in it, which ennobled him. And, in very truth, indignation, sorrow, noble anger, and certain passionate yearnings, which he himself could not have explained, were busy in this young man's mind, as he answered, with some scorn—

"And you think I can believe that the woman you describe is identical with the lady of whom Sir Henry Egerton and his mother speak with such frank

enthusiasm, and with the Mrs. Rosebay I met to-day? Aunt Caroline, I am afraid you have a low opinion of my intelligence."

Miss Harcourt protested that she knew what she asserted to be true; she had certain proof; but she did not produce her proof, and her nephew thought her protestations feeble; and the fact was that Caroline had spoken a little untimely. Her chain of evidence was wanting in one link. Circumstantially it was so strong as to leave her no reasonable doubt that she had hit upon the truth; but she still wanted the evidence of eyes and ears. Even this, she believed, could be procured; but it would require some diplomacy to obtain it.

There was one person in Melbury, she was told, who had met Mrs. Cockburn, the dishonored bankrupt's widow, shortly after her husband's death. That person would be able to tell if Mrs. Cockburn and Mrs. Rosebay were, as Miss Harcourt and her legal adviser believed them to be, one and the same.

Unfortunately, from Miss Harcourt's point of view, the person in question had enigmatical characteristics about him, which might render him difficult to deal with, if taken directly. She had heard that he was quixotic; she knew he was peculiar; but quixotic and peculiar people, in common with those who are neither the one nor the other, may be approached indirectly.

As, in silence, she and her nephew completed their drive, she determined to cultivate James Darrent.

(To be continued.)

AFRAID TO SWEAR ALONE.

The wicked practice of swearing which is so common as to offend the ear in every hotel, and almost in every street, is often mere bravado. Boys think it sounds manly to be profane, and men think it gives force and character to their sayings. Unlike most other vices, it is done openly, and is intended by the swearer for other people's ears. It is a public sin against God, and a public insult to all good men. The boldest blasphemers are often the greatest cowards.

"I will give you ten dollars," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night and swear the same oaths you have uttered, when you are alone with God."

"Agreed!" said the man; "an easy way to make ten dollars."

"Well, come to-morrow and say you have done it, and you shall have the money."

Midnight came. It was a night of great darkness. As he entered the cemetery not a sound was heard; all was still as death. Then came the gentleman's words to his mind. "Alone with God!" rang in his ears. He did not dare to utter an oath, but fled from the place, crying, "God be merciful to me, a sinner!"

A TRUE GENTLEMAN.

Wildness is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can restore the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

The world is wide, these things are small,

They may be nothing, but they are all. Nothing? It is the first duty of a woman to be gentle. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be conquered and not banish men and women from the amenities of their kind. But self-possessed, unshrinking and aggressive coarseness of demeanor may be reckoned as a State's Prison offence, and certainly merits that mild form restraint called imprisonment for life. It is a bitter shame that they need it. Women

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are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince or peasant, alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with Prince unsought or feel indifferently. Be sure you confer honor. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of man towards woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she would be found wanting, he receives an inward hurt.

"SAY IT AGAIN."

A lady called upon a young man wasting away in consumption. The shadows of death were already darkening his face. He was not a Christian. Like a poor wanderer, he was about journeying into eternity with no House of Refuge for his soul.

The lady sat kindly down by his side and talked of heaven, the bright, beautiful home beyond. He felt that he was not fit for that home. Then she comforted him with the assurance that though our sins be as scarlet they shall be as white as snow.

"Say it again," he said. It was the cry of a soul in its fever-thirst that eagerly clutches at the cool and cold water offered him. The lady repeated Calvary's sweet, sweet invitation and assurance. That night, while the death shadow was creeping nearer and nearer, covering him at last, he repeatedly referred to the subject, saying, "The lady told me so," dying in peace and hope.

I have thought of these words, "Say it again!" They come to me and stay with me, echoing repeatedly in my ears as a ringing motto of duty, as a stirring battle-cry, with which God's hosts may fittingly go into the fight against sin.

"Say it again"—in the pulpit. It is an old truth with a constantly new power. No doctrine so wins men as that of Calvary. No Gospel so comforts and cheers as this Gospel of the Cross. It is the string of a harp that rests the weary with its gentle music, and yet a bugle, whose clear, ringing blast stirs the flagging columns again to battle. Let it come out clear, distinct, strong, this blessed truth that Jesus Christ died as the Saviour of sinners.

"Say it again"—in the Sunday school. There is nothing that comes so close to children's hearts as that crimson cross. "The man on the cross," as a little one said to me when looking at a picture of the crucifixion. How he wins the children. How their young hearts go out like tender vines feeling for the support of a trellis.

"Say it again"—in your work, on the street, in the shop, from house to house. Tell it to that man at the saloon door, trying to break his chains. Whisper it to the youth wavering before temptation, and stay him up with the cross behind his back. Let it fall on the despairing ears of the aged.

"Say it again"—in that room of sickness, by that bedside of death. "We have the blood of Christ," said the dying Schleiermacher, and into the gloom of eternity he went, as into a night radiant with stars. Said an estimable officer of the church during his last sickness: "My sufferings are now so great I can think of little else. I can only lie and trust. I have been a poor, sinful, unworthy servant of God, and have nothing to look to but the blood of Christ." A friend repeated these words, "His blood can wash us white as snow." He said: "Yes, if it were not for that what could I do now? 'Tis wonderful, wonderful grace that saves a sinner like me."

The salary of the Czar is \$17.40 per minute. It seems good pay, when one does not remember that his principal occupation is that of being shot at by some of his beloved subjects

MOTHER.

How little do we appreciate a mother's tenderness while living! How heedless we are of all her anxieties! But when she is dead and gone—when the cares and coldness of the world come withering to our hearts—when we experience how hard it is to find true sympathy, how few love us for ourselves, how few will befriend us in our misfortunes, then it is that we think of the mother that we have lost.

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him, give him the same impression of Christian discipleship—that it consists chiefly in giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weaknesses—these are the main things to be sacrificed. It is true that one has the living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished no doubt. And so there are certain sacrifices to be made by him who enters upon Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.

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.

SELFISHNESS AND RUDENESS AT THE TABLE.

Among the small things which, if unchecked, would prove life-long annoyances, none are more conspicuous or more disagreeable than the rude, boorish habits so frequently developed in the conduct of children at the table. Here, as in all that is connected with the early training and education of children, parents should realize that they will be held accountable in a large measure if those committed to their care and guidance grow up with careless and reprehensible table manners.

If parents commence in season it is hard to teach any child old enough to be brought to the table (and that should be as soon as they can be taught to feed themselves, if only with a spoon, we think) to be quiet, and wait patiently till the older ones are served, instead of allowing the child to call for its portion the moment it is seated, and, if delayed, demand something vociferously, emphasizing the wishes with loud screams and violent blows on the table and dishes. If this mode of gaining its own way is attempted, and the parent removes the little tyrant from the table for a short season of private admonition, the discipline will be found efficacious, and will not require repeating often. Of course, this will interrupt for a few moments the pleasant harmony which should be the crowning pleasure of each meal, but it will not recur often, and is a small price to pay for the comfort and honor of having our children become well-

mannered, pleasant table companions. Neither would advocate bringing very young children to the table when one has company. That would not be courteous or respectful to guests. But when only the family are present we think the earlier children are taught to sit at the table with parents, brothers and sisters, and behave properly, the more surely will they secure good, refined table manners.

It is not difficult to teach a very young child to make its wants quietly known to the proper person and at the proper time. But what can be more uncomfortable and annoying than to sit at a table where the children, from the oldest to the youngest, are the dominant power, never waiting patiently for their turn to be helped, but calling loudly for whatever they desire; impatient if it is not brought to them on the instant? If attention is not given as soon as the words are out of his mouth, how unpleasant to see a child standing on the rounds of the chair, or reaching over other plates to himself to whatever he desires! Parents can, with very little trouble to themselves, save their guests from witnessing such rudeness if they begin when every habit is yet unformed.

As soon as a child can speak he can be taught to ask for what he needs in a gentle, respectful manner, when requiring service of the nurses, or the waiter, as well as of his parents and superiors. "Please push my chair up closer." "Please give me some water." "Please pass the bread." And when the request is complied with, accept it and say, "Thank you." What hardship is there in requiring this from children just beginning to talk as well as from older lads and lasses? It will require but a very few repetitions of the lesson for the youngest to understand that it is the only way by which their wishes will be complied with; and it is surprising to see how soon this mode of calling attention to their wants becomes as easy and natural as breathing. Parents are culpable who do not give their children the advantage of such instruction and enforce it until they have no idea of asking in any other way.

And yet how many give no heed to this duty. How many hear their young charges calling impatiently or arrogantly, "Give me the butter, Jane." "Pass the bread this way." "Can't you hear, Jane? I've told you two or three times to give me some water." Or some may soften their imperious demands a little by saying, "I'll take the bread, please;" or "reach me the salt, Jane, please;" but the "please" is too far off to be very pleasant. It seems an after-thought.

Whispering, loud talking, abrupt calls for any article on the table, beginning to eat calling to be helped the moment seated, before the oldest are served, is, in the highest degree, rude and vulgar, yet by far too common. Some natural feeling of restraint or diffidence may keep the young more quiet when at a friend's table, for part of the meal at least; but they can lay no claim to refinement or good manners if they use politeness only when among strangers—keep it laid away, like a new garment, to be put on occasionally, and to be thrown off as speedily as possible, because not being in habitual use it becomes irksome.

Many other habits creep in and find permanent lodgment if the parents are not watchful of their children's behavior at the table. Picking the teeth; handling the hair; carrying food to the mouth while leaning back in the chair; rocking, or tilting the chair back and forth while eating; filling the mouth too full; eating rapidly and with much noise from the mouth; sitting with elbows on the table—all these, and a multitude equally vulgar, can be met by a careful mother's vigilance before they have time to take deep root, but if neglected will stamp a child with coarseness and vulgarity, no matter how exalted the station he was born into.

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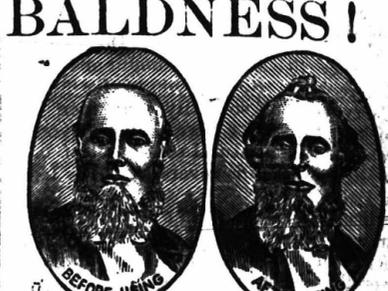
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