

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JULY 18, 1878.

[No. 29.]

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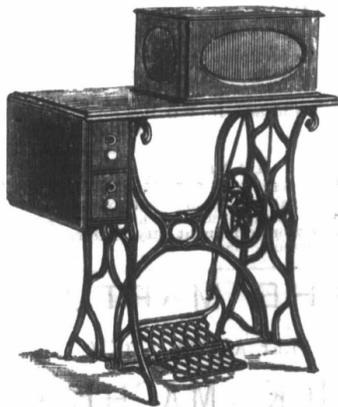
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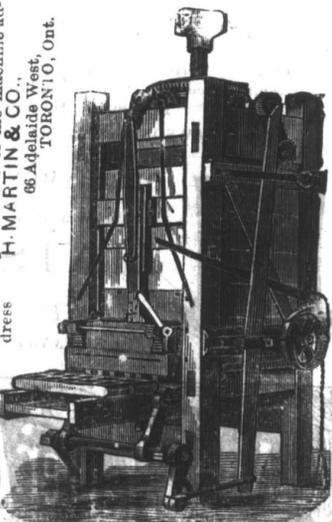
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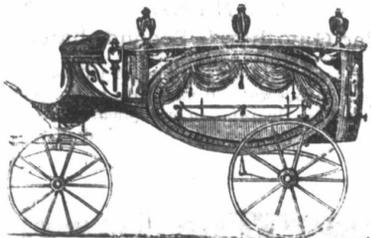
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THE WEEK.

THE consecration of the Bishops of Lichfield, Nassau, and North Queensland took place at St. Pauls' on the 24th ult., and excited a larger interest than any similar occasion since the consecration of the Bishops of Capetown, Newcastle, Melbourne and Adelaide, at Westminster Abbey, on St. Peter's Day, 1847. The Rev. W. D. Maclagan, as Vicar, first of St. Mary's, Newington, and afterwards of Kensington, was one of the most popular of the London clergy. The Rev. G. H. Stanton, the Bishop of the new Diocese of Queensland, had been Vicar of Holy Trinity, St. Giles's, since 1867. The Rev. F. A. R. Cramer Roberts, who has accepted the Diocese of Nassau, in succession to Bishop Venables, was Vicar of St. John's, Blindley Heath, Surrey. There were present the Archbishop of Canterbury, the Bishops of London, Winchester, Hereford, and Rochester; Guiana, Adelaide, Sydney, Christ Church and Ontario; Ohio, Pennsylvania, and North Carolina (Assistant); Bishop Piers Claughton; Archdeacon Hessey; Canon Gregory; besides a large attendance of clergy. The space under the dome was densely crowded long before the service began, and the congregation extended far down the nave. The prelates who were to take part in the consecration assembled in the apse, and walked in procession down the south aisle to the entrance of the choir, and were thence conducted to seats on either side of the altar. The Archbishop began the Communion service, aided by the Bishop of Winchester as Epistoler, and the Bishop of London as Gospeler. The service was Schubert in G, and was ably rendered by the large and efficient choir. The sermon was preached by the Rev. G. H. Wilkinson, Vicar of St. Peter's, Pimlico, from Ez. 16: 59, 60. The discourse was very eloquent and remarkable. He asked. What need there was that he should tell at length of the great evangelical quickening, or of the great Church movement by which that was succeeded, and by which the superstructure of sacramental teaching had been reared upon the deep laid foundation of a personal knowledge of a personal Saviour? and if, as some said, evangelical phrases seemed to have lost their old force and to have degenerated into mere shibboleths; if the Church movement, as others said, had been perverted by the reintroduction of mere forms—he knew not whether the fact was so—still he believed that the Holy One of God, our true Elisha, would pass by and once more kindle the fire of true godliness in His Church.

Proceeding to speak of what he termed the Evangel of the nineteenth century, he said it did not consist of mere high sounding words. It was new and yet old. It was the resurrection of that life which was first embodied in the Acts of the Apostles—it was the glad tidings of the kingdom, which we were told they went everywhere preaching, and organizing a system by which alone the world-power could be successfully withstood. It looked forward to no vague or shadowy future, for it recognized the fact that in the Incarnation of Jesus Christ the Kingdom of God had been established in our midst—that all we who were baptised had been baptized into a spiritual world, which was indwelt by a loving spirit, fed by sacraments, and impregnated by a supernatural life—a world where the visible and the invisible were blended together in one glorious kingdom which should take possession of the kingdoms of the earth; and all flesh must see it, for the mouth of the Lord had spoken it. In that kingdom the prayer of a child might shake the foundations of an empire; suffering and failure would be but promises of a victory, for our King had told us that the corn of wheat must die before much fruit could be brought forth.

After the sermon the new Bishops returned to the apse to put on their rochets, the choir singing, "How lovely are the messengers," (Mendelssohn). The consecration then took place. The whole service occupied about four hours.

Another Papal aggression must be recorded, says the *Catholic Review*, and the victim this time is—Russia; at least it is so reported. Russia, it is said, is about to adopt the Gregorian calendar. Hitherto the Russians, animated by a spirit similar to that of the inhabitants of the Celestial Empire, have regarded with contempt the custom of the Christian world outside of their own dominions. Russia has clung with pertinacity for the last 296 years to the old style of dates—those of the Julian calendar. She is consequently at present twelve days behind the rest of the barbarous Christian nations. She celebrates her 25th of December *i.e.*, Christmas Day, on our 6th of January. The *Review* thus proceeds: "It is now 296 years since Pope Gregory set the world right by directing that the system of computation prescribed by him should be adopted; and it has required 296 years for Russia to acquire wisdom enough to obey the suggestion of the Pope. She now proposes to submit to this papal decree, and to place herself—in this respect—in harmony with the rest of Christendom. We should rejoice if there was any reason to suppose that this very tardy recognition of the Papal authority were a prelude of a return of the Greek Church to her former allegiance to the See of Peter. But of this we at present see no evidence."

It appears to be a settled fact that Pope Leo regulates all the movements of the solar system!

The British Government appears busy with the details of the military and civil establishments in the Island of Cyprus. The papers announce the appointment of a postmaster and other officials for the island. It is reported that Sir Garnet Wolseley has already under consideration a scheme for introducing railways on the island. Arrangements are also being made for laying a new sub-marine cable to Alexandria, which will give a direct communication with England. Among the other schemes is that of the Euphrates Valley Railway. The Duke of Sutherland and others are in active communication with the Government on the subject. If within a reasonable time it appears that the Anglo-Turkish Convention is successful, it is possible the country will be asked to give a guarantee for the proposed railway.

The Warden of St. Augustine's College, Canterbury, with the assistance of the Dean and Chapter of Christ Church Cathedral, availed himself of the presence of a large number of Bishops in England to secure services of special stateliness in connection with the annual commemoration on St. Peter's Day and the following Sunday. Between thirty and forty Bishops took part in the services of the Cathedral on St. Peter's Day. The members of the Cathedral body and the principal inhabitants of Canterbury vied with each other in furnishing hospitality to the assembled prelates and other visitors. In this common cradle of Anglo-Saxon Christianity, the chief pastors of the Church assembled from India, Canada, the United States, Australia, New Zealand, the Southern Pacific, the West Indies and Africa. The commemoration service and high celebration were fixed for eleven o'clock. Bishop Cleveland Cox, of Western New York, preached from Hab. 3: 2. The commemoration service was then proceeded with. At three in the afternoon the thirty-three Bishops, having robed in the Chapter House, headed an immense procession of clergy, moving through the cloisters to the western entrance of the Cathedral and advanced up the nave, singing the Psalms *Letatus sum, Ecce quam bonum, and Deus Misereatur*. The Archbishop of Canterbury, having taken his seat in the ancient marble chair of the See, placed on the altar steps, the Bishops being seated on either side of him and the clergy below, proceeded to deliver an address of Welcome. At the conclusion of the service, the Dean and Mrs. Payne Smith received the assembled prelates and their friends, together with a large company from Canterbury and its neighbourhood, in the beautiful gardens attached to the Deanery, where a couple of hours were pleasantly spent.

In the evening, the annual meeting of the Society for the Propagation of the Gospel was held in St. George's Hall, when Mr. Beresford Hope received an enthusiastic greeting, which showed how much the Church throughout the world appreciated his

establishment of St. Augustine's Missionary College.

THE FIFTH SUNDAY AFTER TRINITY.

THE extension of the Church through the world, or the gathering out of the world those who are becoming the members of the Church, is aptly signified by the miracle (called a parabolic one), of the great multitude of fishes gathered into the net; and for the successful prosecution of this work it is most essential that the course of this world should be peaceably ordered by the Divine governance.

The sea is the world, the net is the Church, the Apostles of the Church are the fishers of men, and Christ is He Who, in the scriptural as well as in the material world, bids them let down the net, and Who also gathers into it the great multitude of fishes. The great significance therefore of the prayer is clearly seen, that He whose presence, on the occasion of the miracle, was the wealth and safety of the fishermen, will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and be enabled to gather souls into her nets with all godly quietness through the blessing of the Saviour's Presence, which He has promised to His Church "alway, even unto the end of the world." And without a Divine Power always at work in aiding the efforts of the ambassadors for Christ, all their efforts must be null and void. Human eloquence can only operate on principles already existing in the heart. It can create none which are not already there. When the Athenian orator, by his powerful eloquence, excited his countrymen to combat, he only called into action, by a skilful grouping of motives, and a masterly exercise of his genius, principles already existing, but which had lain dormant. He created nothing new; he made no new creatures; but only roused and stimulated the principles which have animated the bosoms of nations in resisting tyranny in every age. But in gathering souls into the Church, the Apostles enforced and demanded a state of things of which there had been no previous instance:—they proposed to make a change in the mind and heart of man, towards which there was no natural tendency; they required a creature dead in trespasses and sins, to awake to Christ; they proposed to convert him to a devoted servant, a subject most loyal, most affectionate, most ardent; and no mere human art or force could effect such changes as these. The presence of Christ with His Church and the continued influences of the Divine Spirit are therefore ever necessary in carrying on this work. For the presence of Christ by no means precludes the agency of the Holy Spirit, nor need we listen to the cavillings of ignorant pretenders to Theology who would have us lay aside the "influences" of the Blessed Comforter, which are absolutely essential to the success of His operations. Indeed, unless the Holy Spirit exert an "influence" upon the minds and hearts of Christ's people, it is difficult to imagine any work or any office at all that He can have in the Church of the Redeemer.

The miracle of the great multitude of fishes suggests also another principle which is likewise caviled at in the present day—the visibility of the Church. The sea is a visible object; the Apostles are visible men; the fishes are visible; and it would be extraordinary indeed if the net alone were to be invisible, having gathered into it visible fishes, and that too by visible agencies!

OUR CHURCH SCHOOLS.

AS the season has again returned for deciding where many of our young people are to go to school, we desire to say a few words of counsel to parents on the subject.

For weal or woe—and we think upon the whole, that it is for the advantage of the nation—the public, established system of schools must now be regarded as a part of our national polity, and must be the nursery of the bulk of our population.

But while we so far acquiesce in what has been done to promote the general welfare, as perhaps the only practicable solution of the educational problem in the sad chaos of heterogeneous creeds and opinions, it is patent to every observer, that this public system must be largely supplemented by private effort. There is scarcely any numerous "denomination" of Christians which has not experienced the demand and the necessity for providing schools for those whose parents desire for their children certain advantages which the public and high schools cannot afford, and where such influences and supervision are provided as the parents can approve. The Church of Rome in its far-seeing policy, always seeks not only to train her own children but those of other communions. This policy has been learned by more modern sects. The Church of England has, from the most remote period of its history, sedulously endeavoured to instruct the young minds of her children in the "faith once delivered to the Saints," while imparting sound learning in the more secular branches of study, believing that our spiritual nature deserves at least as much attention in its culture as the intellect. As civilization advances, we may confidently predict that the voluntary schools will perform an important function in moulding the character of influential positions of the Canadian community.

In Canada the efforts of the Church have so far resulted in the founding of a few institutions, which are doing an excellent work, although unaided by endowment. These schools are fully keeping pace with the advancement in efficiency which is being made by the high schools, while the buildings and grounds and general equipments are superior.

The accounts received of the close of the past scholastic year, afford gratifying evidence both of the excellence of the schools themselves and of the more just appreciation of their merits by the public; the numbers of scholars have largely increased, while the entire year is reported as one of thorough and general progress.

A prominent characteristic of these schools is the good health maintained by the scholars.

This result is not attained without study and care on the part of the authorities, but the maxim *mens sana in corpore sano* is kept steadily in view. By a due attention to the requirements of the physical, as well as of the mental and spiritual wants of the young nature—by the happy combination of judicious discipline and a true kindness—a sound tone both of health and of morals is maintained, as well as of scholarship.

From personal knowledge and experience, we can strongly advise our brethren to place their boys and girls in the care of our Church schools, assured that although the cost may be something which will require some temporary sacrifice, they will be amply repaid in the growth of their children under thorough, healthful influences, and where faith and learning go together. We cannot refrain from raising a warning voice against entrusting children to Roman Catholic convents; while, from a religious point of view, such a course must be condemned as dangerous, we are no less convinced that a true mental culture and a satisfactory formation of character can be better formed in our own schools; and what is true of convents is true of other establishments under various systems of religious teaching, recent instances having been brought to our knowledge where the attempt to pervert children from the faith of their fathers has been hardly disguised. Let churchmen be warned in time.

The hour is not far distant, we hope, when some one or more of our people, whom God may have blessed with wealth, will feel the duty of contributing to endowment funds, and thus widen the sphere in which the blessing of a sound training in useful learning and good principles may be dispersed.

IS CANADA A CHRISTIAN COUNTRY?

THE opinion has extensively prevailed that Church and State in this country being no longer identical or even united—neither of them professing to know anything of the other, therefore, Canada is in no sense a Christian country. To some people this opinion has been a source of much gratification, as implying a total freedom from all religious or moral restraint; while others have viewed the subject with no unfounded alarm—bearing in mind the command "Acknowledge Him in all thy ways," and the principle also laid down by Inspiration "Them that honor me I will honor, and they that despise me shall be lightly esteemed." It is believed by the latter class that a nation which acknowledges no God at all, can scarcely expect the Divine blessing upon it as a nation; while it must be no less a truth in any country practically Atheistic, than in any other, that, "Except the Lord keep the city, the watchman waketh but in vain."

We are glad to find, however, that if the National system of Education acknowledges no religion and no God; and if, likewise, the State has cast off the Church, mainly for the purpose of seizing the greatest part of her property, which as much belongs to her as the grants made to the U. E. Loyalists belong to them—there is nevertheless some little

recognition of the sanctions of religion left to the constitution of the country, which, in some instances at least, may assume a somewhat practical shape.

A case in point was tried on the 29th of June in the Court of Queen's Bench, which cannot fail to be of considerable interest—the case of *Pringle v. Napanee*. From the proceedings of the trial it would appear that the plaintiff had engaged the Town Hall in Napanee for the purpose of a Lecture to be delivered there by Mr. Underwood, the "free-thought" Lecturer. At the time of making the engagement the defendants did not know the real purpose of the plaintiff. On learning that it was for Mr. Underwood the defendants refused to allow the hall to be used by him, and the plaintiff engaged another hall in the town, for which he had to pay a very large amount. He then sued the defendants for breach of contract and to recover the difference between the price he was to pay them and the price he had to pay for the second hall engaged. The action was in the County Court, but was tried at the Assizes before Chief Justice Moss. The defendants recovered a verdict, and a rule *nisi* was taken out to enter a verdict for the plaintiff. The defendants contended that the contract was for an illegal purpose inasmuch as the lecture was for the purpose of bringing Christianity into disrepute, and to declare that the Bible was not inspired, and that the tendency of the lecture was immoral and profane. The learned Chief Justice of the Court of Queen's Bench in giving judgment summed up the English and American decisions on the subject, and came to the conclusion that Christianity was part of the common law of England, and as such was made a part of the law of this country in 1792. He held that the tendency of a lecture like the one in question was against the interests of Christianity, and as such illegal. The rule *nisi* was accordingly discharged. So that notwithstanding the almost godless character of both the education and the Legislation of Canada, many will be glad to learn that there is yet a small modicum of Christianity left in the constitution of the Dominion, which may, on occasion, be turned to practical and useful account.

THE BERLIN TREATY OF PEACE.

THANKS to a merciful Providence, we are at length able to record a pretty satisfactory termination to the labors of the Berlin Congress. It is, however, no more than we have all along anticipated, notwithstanding the croakings of those whose exuberant loyalty, and whose excessive prophetic ability have so often declared that war between England and Russia would be inevitable. Europe, and indeed the civilized world, cannot be sufficiently grateful for so favorable an approximation to a settlement of the Eastern Question. Indeed the arrangements now agreed upon by the European powers appear to the astute Bismarck to involve so few of the elements of discord that, in his opinion, the question will not again be opened in the present generation. In any ques-

tion that arises in the arena of politics, or of anything else, when so satisfactory a result is accomplished, the tendency of the human mind invariably is to pour its laudations upon some remarkable individual, whose transcendent genius is supposed to have piloted the whole affair to its termination. But, to whomsoever the conduct of it may be attributed, the result is the same; and we are equally bound to accept it with gratitude, whatever agencies or instruments may have led to so great a success. We adhere to the opinion we expressed from the beginning of the contest: and it must now be evident to every one, that had it not been for the war engaged in by Russia, the Christian provinces of Turkey would be as much as ever subject to the periodical ebullitions of Turkish savagery; the populations of these provinces would soon again revolt and give fresh excuse for repeated barbarities; the eyes of Russia would ever and anon be feasting in imagination upon the luxuries of the Golden Horn; and the "Eastern Question" would in a year or two at most, again become the problem of European diplomacy. A grand result has therefore been gained by the sole prowess of Russia—the independence or the autonomy of those Christian provinces of Turkey which were particularly in need of one or other of these privileges. But matters did not stop there. Had it not been for British interference, Russia, with many professions of disinterestedness, had so nearly gained all she wanted in connection with the Eastern Question, that the Christian provinces of European Turkey would have become a second Poland in less than three years from the present time, and in a few months the Russian Autocrat would command both shores of the Dardanelles. There is no doubt that the presence of the Earl of Beaconsfield, in person, at the Congress, had a decided influence in checkmating the schemes of Russia, although it is said that it was the French Plenipotentiaries who suggested the means ultimately adopted in solving the principal difficulties. The Earl of Beaconsfield will, however, return to England with more *eclat* than has been won by any other British statesman or diplomatist for many years past.

There is no question that the whole matter might but for England, have been arranged pretty much as it is at present, when the wonderful conference was held at Constantinople. The British Government was warned at the time, of what must be accomplished before the "Eastern Question" could ever be settled; and Lord Salisbury went to Constantinople with the supposed intention of insisting on something like justice being done to the down-trodden Christians. He was, however, so hampered by instructions from the Home Government, that all he could do was to listen, meekly and humbly, to the intentions of the Turkish Government, as it might be disposed to condescend to give them. After so much bungling, the wonder is that so good and satisfactory a result has been achieved. But the Earl of Beaconsfield has not fought his way, through a world of op-

position, to the lofty position he now occupies, without acquiring the ability to take in the necessities of the situation. At the Congress he has acted accordingly with a dogged firmness, and with a combined naval and military force at his back such as no two, perhaps three, powers in the world (outside the British Dominions) could raise. His Sovereign will no doubt convey to him some notable intimation of her satisfaction at the result of his efforts.

The text of the treaty forbids the election of any member of the reigning dynasties and great Powers as Prince of Bulgaria. Its first twelve articles are relative to Bulgaria, which is constituted an automatic territory, principally under the suzerainty of the Sultan, with a Christian Government and national militia. Articles 13 to 21, inclusively, relate to the new province called Eastern Roumelia, south of the Balkans, which is placed under the direct military and political authority of the Sultan, with, however, a Christian governor, and in conditions of autonomous administration. The Governor is to be appointed by the Porte, with the assent of the Powers, for five years. Article 22 fixes the Russian occupation at nine months from the signature of the Treaty of Berlin. Article 23 provides for the Austrian occupation and administration of Bosnia and the Herzegovina. Bulgaria is limited on the south by the Balkans; the Prince shall be elected by the population and confirmed by the Porte and the Powers; the provisional organization shall be directed by Russian Commissioners, assisted by the Consuls of the Powers: the provisional government shall not last over nine months; the tribute to the Porte shall be settled by the signatories at the end of the first year of the new organization; the Turkish Bulgarian Commission shall be engaged two years with the regulation of matters relative to the transfer of State properties and religious foundations. The Russian army in Bulgaria and Roumelia shall not exceed 50,000. The independence of Montenegro is recognized; Antivari is annexed to Montenegro; no fortifications shall be constructed except to protect Scutari; Montenegro shall have the right of free navigation of the Drina, but have no flag or ship of war; Antivari is closed to ships of war of all nations; Spizza is incorporated with Dalmatia; the consuls of Austria shall protect the merchant flag of Montenegro, the latter adopting the Dalmatian maritime code; the Montenegrins shall evacuate within twenty days the territory beyond the new limits of the principality. The Servians shall be allowed fifteen days to evacuate territory not in the new limits; the tribute to Servia shall be capitalized, the rate of capitalization to be arranged by the Powers with the Porte. The independence of Roumania is fixed; Roumania gives back to Russia that part of Bessarabia taken under the Treaty of Paris; Roumania receives the Dobruzscha, also the territory south as far as a line starting east of Silistria, joining the Black Sea south of Mongolia. The Danube is to be free to commercial ships of all nations; the fortifications are to be

dismantled on its banks, but ships of war shall not enter it; the Commission of the Danube, in which Roumania and Servia shall be represented, is maintained; the removal of the obstacles which the Iron Gates and the cataracts cause to the navigation of the Danube is entrusted to Austro-Hungary. The rectification of the Greek frontier is handed over to Turkey and Greece for settlement between themselves; if they cannot agree they may call upon the Great Powers to act as arbitrators. The Porte engages to apply in Crete the plan of Government of 1868; analogous regulations adopted to local requirements shall be introduced into other parts of Turkey. Perfect liberty of religious belief is accorded in all the provinces; the provinces are each to bear a proportional share of the Turkish public debt; all international arrangements concerning the provinces remain in force. The right of official protection is accorded to the agents of the Powers in Turkey and the Holy Places, with their religious and charitable establishments. The rights conceded to France are expressly reserved, it being understood that the *status quo* with respect to the Holy Places, shall not be seriously affected in any way.

FUTURE PUNISHMENT.

OF PROBATION IN HADES.

(Continued.)

WE will now turn to 1 St. Pet. iii. 18-20, one of two famous passages which are thought clearly to teach this doctrine; and upon the second, 1 St. Pet. iv. 6, which is similar, although more obscure Mr. Heavel quotes Lange, and notices the approval of Dean Alford. "Holy Scripture nowhere asserts the eternal condemnation of those who have died either as heathen or as not having heard the gospel. It rather implies in many passages that repentance is possible, even beyond the grave, and distinctly declares that the final decision is made, not at the moment of death, but at the last day." Acts xvii. 31, 2 Tim. i. 12-18, 1 St. John iv. 17 are quoted, but I see nothing, there or elsewhere, to support such an assertion, and I do not hesitate to declare my unqualified dissent from such a proposition, notwithstanding the great names of those who maintain it. With regard to the exegesis of these passages, as the second is the most obscure, and both are with relation to the same subject, I shall first examine 1 St. Pet. iii. 18-20. Mr. Heavel notices that various interpretations have been given of both those passages. It is not necessary to examine them all, but only as they stand related to the idea of probation of the *impenitent*. Abp. Leighton refers the passage in Ch. 3, to Noah's preaching by the Holy Spirit. Bishop Horsley, together with Bengel, Luther and others, refer it to those who repented upon Noah's preaching, but who, although they were not saved in the ark, were yet subjects of grace, and to them, as the large multitude of those who had perished under circumstances of doubt, our Lord delivered, or mention is specially made of His delivering to them, the tidings of His peace. The former refers to the Spirit's action by Noah, and does

but indirectly refer to our Saviour, not with regard to His Messiah's life, but with regard to His Divine Personality. When we consider the fact which Bishop Pearson has pointed out, we may well be surprised at the conflicting opinions of really great and good men upon this subject. That most sound Theologian has remarked that Christ's descent into Hades as held in the creed, and as it formed a part of the Catholic faith, was in His human soul, in accomplishment of a part of the Covenant of Redemption, in this respect, that He might undergo the condition of a dead man, as well as that of a living one. But it was as a *righteous* man that He did so; as a perfectly holy man; so as the grave could not retain His body, neither could Hades retain His soul. It is manifest that the "Spirit," referred to in St. Pet. 3, must mean the Holy Spirit, since St. Peter affirms by the same He was "quickened." Hence it is, I think, apparent, as Bishop Pearson says, (art. 2, p. 170) that this passage does not treat of the descent of Christ in His human soul into hell, and if it is held by any that He descended as to His *Deity* peculiarly, it must be something extraneous, and in addition, to the creed of the Catholic Church, and not as a part of the Covenant of Redemption, since, not the work of His human nature, not sustained by the general tenor of Holy Writ, nor by the doctrine of the Catholic and Primitive Church. As Bishop Pearson shows (art. 5, p. 360) the early Fathers used this argument against Apollinaris, who held that Christ had no intellectual *soul*, but His Divinity was to Him in place thereof, that it was in His *human nature* that He descended into hell. As to the *purpose* or end of His descent, there was no strictly Catholic doctrine held in the primitive Church. The various *conjectures*, then framed by individuals, without authority of Holy Scripture, were fruitful of evil then as they are now. It is, I think, apparent that their text does not teach that Christ preached in person, either to the righteous, or to the wicked dead, in Hades. It remains but to notice Ch. iv. 6, which I interpret with Archbishop Leighton as referring to the *believing* dead, who, although they appear to the eye of carnal men to be in no better a condition than others, inasmuch as they suffer the same universal penalty, of natural death, and connected with this also the cardinal idea of earthly *sorrow*; yet are they approved of God, and as such their souls live and are happy before Him. I have paraphrased it thus, and in so doing express not only my own view, but also that of the great and good Archbishop referred to. This rendering too is quite in keeping with the context. These are the only two passages of Holy Writ, having any real semblance of favoring the idea of probation after death or of Christ's preaching either to the righteous or to the wicked, after his suffering and death upon the cross. It may here be added that our Lord in the parable of the rich man and Lazarus, denies the *utility* of any one from the dead preaching to men living here upon earth; and of the converse, (*i.e.* of the living Christ preaching to men departed) the objection that this would make God's

dealings in the course of creation to be retrogressive, (which is contrary to all known facts) is both pertinent and valid. Thus, I consider, that enough evidence has been brought to show that Holy Scripture does not countenance the theory of a probation in Hades. The doctrinal issue arising out of such a theory I shall discuss hereafter. S.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The missionary at Loinsburg, C.B., acknowledges with thanks the following further donations to the new church in answer to his appeal: Rev. P. H. Brown, St. Margaret's, J. Forbes, Esq., Halifax; Anonymous, do; Miss De Wolfe, Kentville; Miss Pyke, do., \$1.00 each.

HALIFAX.—Entertainments of the Pic-nic order take place this week in connection with Trinity Church, and Bishop's Chapel.

DIGBY.—The Rector, Rev. J. Ambrose, has gone to England to seek aid in completing the new church here.

WINDSOR.—Our worthy Rector, Rev. P. Maynard took his D. D. degree at the last session: no man in the Diocese is better entitled to it.

PUGWASH.—July 11th, A deputation of the parishioners waited upon the Rev. D. C. Moore, (late Rector of St. George's parish) and presented him with an address numerously refined by persons of all classes and creeds, expressive of love and esteem and regret at his removal. Mr. Moore replied, regretting that the climate was so unsuited to the health of his wife as to render removal compulsory, reciprocating all good wishes and praying God's blessing on the place and people.

FREDERICTON.

MEETING OF SYNOD.—The Diocesan Synod of Fredericton met this morning in the school room of St. John's Church. The chair was taken by the Rev. G. M. Armstrong, Ecclesiastical Commissary of the Diocese, during the absence of His Lordship, the Bishop. The usual prayers to be used by the Synod during its session were said by the Commissary. The Secretary, the Rev. F. Partridge, Rector of Rothesay, called the roll of the clerical and lay members of the Synod, when a large number of gentlemen answered to their names. Of the clergy, all were present save five or six, and of ninety-nine lay delegates, sixty were present.

The Secretary read the following letter which had been addressed to the Synod, by His Lordship, Bishop Medley:—

To the Clergy and Lay Members of the Synod of the Diocese:—My dear Brethren, I greatly regret to be absent at the meeting of the Synod, where I have so often enjoyed your kind co-operation and support. Having been requested by His Grace the Archbishop of Canterbury to be present at the Lambeth Conference, which is to be held early in July, my absence is unavoidable. I shall, however, be very thankful to return to my work as soon as circumstances will permit. I have to inform you with much regret, that our Metropolitan, the Most Rev. Ashton Oxenden, has signified to me his desire to resign his See, and the office of Metropolitan in August next. This will render a double election necessary, the election of a Bishop to the Diocese of Montreal, and the election of a Metropolitan by the Bishops of the Province, according to the express provisions of a canon passed in 1877, and printed in the journal. According to the constitution of our Diocesan Synod, page 6, section 14, it is provided that, in the absence of the Bishop, his commissary shall preside. As the Synod will probably meet in the school room of St. Marks, which has been kindly offered us by the Rector, and it is not unlikely that his church will be open to us for some of our services, I have thought it only an act of due

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courtesy to request the Rector to act as my commissary in my absence; and I solicit for him the same kind and courteous support in the chair which you have always extended to myself. It is my desire that the services, as a whole, should be held as on former occasions and should conclude with evening prayers and a sermon in St. Paul's Church, the Rector of which places his church at our disposal for that occasion. Your secretary will inform you that the sum of \$150 was required to be paid to Mr. Brydges, the treasurer of the Provincial Synod, by each Diocese, and as we only voted \$50 for the purpose of the Provincial Synod, supposing that this would be sufficient, the sum of \$75 additional was required to be paid, for which I have advanced \$60, and I now request an order for payment, if there are funds sufficient for this purpose. It is my duty also to apprise you that I was informed in Montreal that each Diocese was expected to contribute annually \$200 to the salary of the Bishop of Algoma, and that our Diocese was the only one which had not so contributed. I had never heard of such an agreement before, nor do I know how the sum can be provided. But if the Synod should think fit to pass a resolution on the subject, I can only say that I will readily co-operate in any practical measure to accomplish the end proposed. The sums hitherto collected in this Diocese have been given to Missionary objects in the Diocese of Algoma not to the salary of the Bishop. I must trouble you with a reference to one other subject of considerable importance. You will, I presume, have before you a report on the desirableness of making the college at Windsor, the Theological School for this Diocese, on which I make no remark as I have no right to anticipate the suggestions of the committee. I think it however desirable, that it may be expected of me that I should express my sentiments on the matter, leaving it to the Synod to decide what course they deem most desirable. That Windsor College is a most valuable institution I do not for a moment doubt, but I cannot shut my eyes to the fact that a large number of our clergy have been trained elsewhere, and are not inferior in learning, zeal and orthodoxy to those who have enjoyed the advantages of Windsor. Every diocese I take to be an integral whole. As it has but one Bishop, it either has, or ought to have, means of training its own candidates for the ministry, by some competent divine under the eye of the Bishop, and in connection, more or less close, with the Cathedral Church of the diocese. Something of this kind has been put into execution amongst us. Divinity students, holding the scholarships liberally provided by the S. P. G., are required by me to attend diligently many of the services in our Cathedral, to read the lessons on appointed days, to act as lay readers in the neighboring hamlets, and in conjunction with several of the clergy, I have given them instruction in Hebrew, in the Greek Testament, in Church history and other theological studies, as well as in the composition of sermons. That this has been done as thoroughly and systematically as if I had no other work to perform I do not for a moment assert; but I cannot suppose that no benefit has resulted, and I hope it is not too much to say, that I think the younger clergy would acknowledge it. I have moreover, seen some advantages from a close and intimate acquaintance with such candidates. I have learned to estimate their powers and to know what they are capable of doing, and they do not present themselves for ordination as entire strangers whose qualifications I must take on the word of other instructors. It has been evident to me that they have gained good and have done good by conducting occasional services during the week, and they have discharged this duty punctually and cheerfully. What I should desire is not that such advantages should now be wholly required, but that what has been done, should be better done than I have been able to do it—that some one person should give himself entirely to this work, as soon as each candidate has taken his degree in Arts or even before the degree is obtained if that could be allowed. I do not propose nor do I think it would be an acceptable proposition to establish a theological chair in the New Brunswick University. This might lead to complications which we should all wish to avoid. But I see no reason why a Diocesan Theological chair should not be provided

for the benefit of our own Divinity students, who might have the superintendence of an experienced clergyman, while they avail themselves of the secular learning which the University professors are well able to impart, and if we evidently hold our own under the present system of University education, which is not what we should have framed, surely we should not be less steadfast in the faith, by additional assistance being granted to us. The two principal difficulties which would have to be met, are the selection of a well qualified instructor and the means of his support. Could we secure the necessary means there might not be much difficulty in finding a suitable instructor. Our valued friend and brother whose loss we all deplore, the Rev Frederick Carr, who took a very deep interest in the matter, suggested the following plan for securing the means of support. If the Theological Chair were connected with the Cathedral the Bishop would guarantee \$300 for five years, if his life was preserved. It was supposed that \$100 would be furnished from the parish of Fredericton. It was hoped that twenty persons would guarantee \$20 each for five years. It was expected that 60 parishes would on an average give \$5 a year for five years, and it was hoped that the D. C. S. would contribute from the Education fund for the sons of the clergy. An appeal would also be made to the S. P. C. K. and an effort made to provide an endowment at the expiration of the five years. Whether this plan can be carried out is a matter of grave consideration, and I lay the whole matter before the Synod as they may be desirous of knowing my opinion, and of thinking over the matter among themselves.

May 6th, 1878. JOHN FREDERICTON.

The Commissary said that he was pleased that the Bishop had addressed this letter to the Synod, as it had relieved him from making any opening remarks. He referred to the various important meetings which were being held in other parts of the world, more especially to the meeting of Bishops at Lambeth. He then named the committee of lay members of the Board of Discipline. It was also moved that the address of the Lord Bishop appear on the minutes of the meeting.

The Synod then proceeded to the election of the Standing Committee of the Diocese, which resulted as follows: Rev. Messrs. G. M. Armstrong, Canon Ketchum, Canon Medley, Canon Brigstocke and Chief Justice Allen, Mr. Jarvis, Lieut. Col. Maunsell, Mr. Carman.

The following were elected as the Board of Foreign Missions: Rev. Messrs. Canon Brigstocke, G. M. Armstrong, T. E. Dowling, and E. S. W. Pentreath, with Messrs. Whitney, Wetmore, Lee and Jarvis.

The report of the Board of Foreign Missions was read by the Rev. T. E. Dowling, detailing the proceedings of the Board for the past year, and giving the names of those who had been active in the work. An interesting account of the Algoma mission was embodied in the report, and a warm tribute paid to the memory of the late Rev. J. F. Carr. The report was received and ordered to be printed in the journal of the Synod.

The rules were suspended in order to permit the Rev. Canon Ketchum to move a resolution expressing the regret of the Synod because of the early death of the Rev. J. F. Carr, and directing the secretary to convey an expression of the sympathy of the Synod to the family of the deceased, which was passed unanimously.

Canon Medley, in the absence of the chairman, Canon Brigstocke, presented the report of the Committee on the subject of King's College, Windsor, detailing the conditions on which King's College would act as the Theological School for the diocese of Fredericton. The report recommended that such action be taken as will secure the use of King's College, Windsor, as a divinity school for this diocese, and moved a resolution in connexion therewith that the report be received.

The Rev. G. G. Roberts presented the report of the committee on the Theological chair in connection with the University of New Brunswick, presenting a scheme for the establishment of a Divinity Professorship in connection with the Cathedral. The report was objected to, as not being confined to the subject matter upon which the committee was appointed, but the objection was ruled out of order. The report was received

and laid upon the table for further consideration of the Synod.

Mr. W. M. Jarvis, in the absence of Chief Justice Allen, presented a report of the Committee on Codification of Statutes, submitting a bill for the codification of all the Statutes referring to the Church of England. Mr. Jarvis gave notice that he would move a canon defining the powers of the Standing Committee.

A MOTION FOR A DIOCESAN C. OF E. TEMPERANCE SOCIETY.

The Rev. Mr. Almon moved a resolution, of which notice had been given previously, that under certain conditions the Synod organize a Diocesan Church of England Temperance Society, and supported his resolution by an earnest speech. The motion was seconded by the Rev. Mr. Pentreath, and supported in a firm and argumentative speech. The Rev. Mr. Hoyt thought that the Church had within herself the means of reformation and suppression of vice, without the aid of Standing Committees or new collateral societies. Canon Medley did not thank outsiders to think that the Church was not temperance men. He would like to know to what the Synod was going to commit itself. The temperance cause had been recognized by the Synod. He traced the course of the Synod in the matter, and his own action in connection with the committee which had reported upon the matter. Mr. D. L. Hanington did not deem the answer of Canon Medley to the previous arguments as being decisive. He thought that a great evil existed, and it was the duty of the Church to reclaim the drunkard. The amendment was accepted by Mr. Almon.

Mr. Schofield moved an amendment to the amendment that

Whereas, There is much diversity of opinion as to the working of Church of England Temperance Societies in this diocese, it is not desirable to increase the number of these organizations.

He advocated his amendment in a brief and pointed speech. He said that the working of these societies had not proved their necessity. If a missionary in his parish felt the necessity of these societies, he was at liberty to organize them. The liberty of action of each rector should not be interfered with, nor should any parish be condemned for not establishing such a society. The other societies of the church allow a communicant to join without any further pledge than his baptismal vow, but it is not so with these temperance societies. It is not the duty of the church to call in the ministers of other denominations to teach church people their duty. Politicians have used temperance societies, and a diocesan temperance society would not be exempt. The Synod, or societies under its control, should not get mixed up with politics in any manner.

The Rev. Canon Medley seconded the amendment, heartily agreeing with what had been said.

The Rev. Canon Brigstocke said he had always felt an interest in the temperance movement, but it was not advisable that a matter in which the bishop was interested should be decided in his absence. He moved in amendment, therefore, that in the absence of the bishop it is inadvisable to appoint a committee for forming a Diocesan Church of England Temperance Society. Mr. Schofield withdrew his amendment.

Rev. Mr. Almon made a few remarks in explanation, and added that his opening argument had not been in the least shaken. (Here several gentlemen rose to order, but Mr. A. was allowed to proceed.) He said that it was unfair to say that the English bishops had become presidents of temperance societies through fear or cowardice. The amendment of Canon Brigstocke was put and carried by a vote of 54 to 40.

The Rev. Canon Brigstocke read again the report of the committee on the subject of King's College, Windsor:

To the Right Reverend the Lord Bishop of Fredericton and the Diocesan Synod of N. B.:—The committee on the subject of King's College, Windsor, after careful consideration, beg to report: That having had the opportunity of a conference with the Lord Bishop of Nova Scotia, and Canon Dart, president of King's College, Windsor, both being governors of that college, they are in a position to state the conditions upon which the

said college might be recognized as the Theological college of the diocese of Fredericton, which are as follows:—1. That the governors of King's college, Windsor, are still willing and desirous that King's College should be the Theological school for the diocese of Fredericton. 2. That so long as the Bishop of Fredericton shall desire to avail himself of King's College for the instruction of his Theological students, the governors will be happy to receive and will carefully consider any suggestions made by him with reference to such students, and will be ready to leave to him the sole management and control of any Divinity Scholarships allotted by him, and will enforce the conditions on which they may be held by any of such students. 3. That in the event of the adoption of King's College as the Theological School for the Diocese of Fredericton any compact entered into would not be considered as binding upon the Diocese of Fredericton for all time, but for so long a time as it should be thought desirable on the part of that diocese to send students to King's College, Windsor. 4. That the Diocese of Fredericton would have the additional privilege of establishing a Divinity Professorship at King's College, Windsor, provided the funds could be realized in the Diocese of Fredericton. It appears from these conditions, (1) that the Governors of King's College, Windsor, are still willing that their Collegiate institution should be recognized as the Theological School of the Diocese of Fredericton; (2), that the Bishop of Fredericton would be entitled to the sole management and control of his own Divinity Scholarships; (3), that any compact entered into by the two dioceses would not be for all time; and, (4), that the Diocese of Fredericton would have the additional advantage of establishing a Divinity chair at Windsor. Your committee are of opinion that the requirements of a Theological School for the Diocese are thus likely to be found at King's College, Windsor, and they would further remind the Synod of the Diocese that the advantages above mentioned can be obtained without the necessity of raising funds, and are immediately available. Your committee would therefore recommend that such action be taken by the Synod as will secure to the Diocese of Fredericton such benefits as may be derived from King's College, Windsor.

Respectfully submitted.

After discussion of the question the Rev. Canon moved the following resolution, which was seconded by the Rev. Stanley Boyd:—*Whereas*, it is desirable that there should be a Theological College wherein candidates for the ministry in this diocese may be duly trained; and *Whereas*, such an institution is to be found in King's College, Windsor, and is immediately available for that purpose, therefore, *Resolved*, that a committee be appointed to wait upon the Bishop, and lay the report of the committee on the subject of King's College, Windsor, before him, and, with his sanction confer with the governors of the said college, with a view of making it the Theological School of the Diocese of Fredericton.

In seconding the resolution, Mr. Boyd said that he occupied a difficult position. King's College, Windsor, was his *Alma Mater*. For the time being, it was the duty of the Synod to adopt this resolution. In the first place there are there the scholarships of various kinds, which are open to all competitors. A question arose as to whether these prizes could come to this diocese, but the rev. gentleman continued the relation of the various prizes offered to college competitors, which were some of the advantages offered by the College. The diocese had now a number of King's College students as priests.

Rev. Mr. Roberts offered as an amendment to Canon Brigstocke's resolution the following:—*Whereas* it is not advisable to make King's College, Windsor, N.S., the Theological School of this Diocese; *Therefore Resolved*, that a committee be appointed in conjunction with the Lord Bishop to take such steps as may be necessary for the establishment of a Divinity School at Fredericton in connection with the Cathedral, the students at which school may, if required, take their arts course at the University of New Brunswick. He advocated his amendment in a vigorous speech. He did not propose having a college at Fredericton until we could have a good one. The chances now offered are not great. We do not want to

go into any arrangements with King's College to back out at any time. He criticized the speech of Mr. Boyd, and said that under any circumstances a student going to King's College could compete for the prizes. Continuing, the rev. gentleman advocated his own scheme, and said that the Bishop had put the point as powerfully as possible. He regretted the absence of the Chief Justice, who could have so ably seconded his scheme. He felt the vital interests at stake, and would not allow personal feelings to influence him. He felt strongly that the Cathedral system should be carried out, as had been suggested by Canon Medley. The Cathedral should be the centre of spiritual life and vitality in the Diocese. The amendment was seconded by Mr. Hannington.

SECOND DAY.

A brief discussion arose as to the method of electing the foreign Mission Board, but yesterday's election was confirmed. Mr. Justice Ritchie called attention to a statement in the Bishop's letter, and said as a member of the general synod he did not know that if any arrangement made by which this Synod was to pay \$20 to the Bishop of Algoma. He objected to any such assessment. Mr. Campbell arose to explain, but was called to order.

The debate on King's College was then resumed. Mr. Hannington said he seconded Mr. Robert's resolution with much pleasure. He agreed with Canon Brigstocke's premises. An interest had been created, which must lead to the establishment of a Divinity-school. The experience of churchmen must confirm the statements of His Lordship. But the labors of the Bishop should be lessened. The question is where shall the school be established. We should assimilate our students to our own Province and people. We have no prejudice against clergy from abroad. We have, however, to educate our people to the necessity of educating native talent for the ministry. Our youth must not be sent away from the associations which would benefit them in their work. Even Mr. Boyd would love his Province none the less had he been educated here. We do not get any larger institution, or greater advantages for education by going to Kings College. The influences for obtaining ministerial education are greater at Fredericton than at Windsor. The scholarships at Fredericton are as great as at Windsor. If the natives of the Province are to be encouraged, then let it be within the Province. At Fredericton, too, there are in all sixteen scholarships open to students from the various counties, which would not be available in Nova Scotia. The students would not have these advantages, but would be obliged to support themselves wholly. We thus give premiums against our own institution. It is no advantage that a temporary arrangement may be made. Windsor would deprive us of much of the means we now have. He also proceeded to show that His Lordship the Bishop had never failed in a financial aspect, and he has shown that he has approved of the scheme presented in the report of the committee on a theological School in connexion with the cathedral. He said that the law prevented the establishment of a Theological Professorship in the University of New Brunswick. By concession of the Senate, they could take their arts course while studying theology in connexion with the cathedral Theological school. He would therefore give His Lordship control of this school and its students by establishing at Fredericton the Theological School. He trusted the day was not far distant when our children could be educated under church training and surrounded by church influence, and to this end we must encourage the higher education within the Province.

Mr. Schofield had an amendment to the amendment to move as follows:

To amend Canon Brigstocke's resolution by adding the words "and that the same committee have authority to adopt such measures as may appear to them and to His Lordship most likely to secure an endowment fund for a divinity school in this diocese." This was seconded by Dr. Jarvis. He had no desire to inculcate party feeling—his feelings were Catholic or church. The people of the United States had thought it best to unite dioceses in establishing divinity

schools for ten or twelve dioceses and the same would be advantageous to these dioceses. We were confederated Provinces, and it is almost as easy to get to Windsor as to Fredericton. He also discussed the merits of King College, and the condition of its college building; and said the latter would compare favorably with those of other colleges. He spoke, also, of the scattered libraries of Fredericton, and their nature. He discussed also the other aspects of the question with much ability, and occasional sparkling wit, which we regret not being able to report at length. The doctor's speech was one of the best of the interesting debate. He presented the case of King's College in an attractive and forcible manner.

Dr. Ketchum had changed his mind with reference to this question, because our Bishop had expressed himself strongly in favour of Mr. Robert's proposition. He thought that the University of New Brunswick had presented very favorable propositions to this Synod. He had got the opinion of various clergymen of the United States especially one Bishop to whom he had stated the whole question, and he had advised him to accept the informal offer of the New Brunswick University and have their students educated under the direction of their Bishop. Dr. Ritchie, an educationalist of the United States of the highest position, had also advised the same course, and wished he was able to undertake the work. He went on to argue in favour of establishing the Divinity school in connection with the Cathedral, and presented several other reasons in support of his mission. He said that the feeling of the United States was undoubtedly in favour of large institutions, but the great work in the United States in educating their ministry is done in their Diocesan Theological schools.

After a long discussion the resolution, amendment, and amendment to amendment, were read by suggestion of Mr. Jarvis, and the vote taken in reverse order. The amendment to the amendment was lost. The amendment of Mr. Roberts was then put and carried by a *viva voce* vote.

Rev. F. Partridge moved that the second meeting of the Synod be held in the Madras school, Fredericton, on the Wednesday before the first Thursday in July. Carried.

Mr. G. Schofield moved that a committee be appointed to confer with His Lordship the Bishop and report to the Synod at its next session a plan whereby a re-arrangement of the missionary work of the diocese may be effected.

This was seconded by Mr. Chandler. The motion was carried and the committee named.

The Rev. F. Partridge, the secretary, moved as follows:—*Whereas* by vote of the last Session of the Provincial Synod, the triennial assessment on each diocese towards the expenses of Provincial Synod was increased from \$50 to \$125; and whereas of the balance \$60 was advanced by the Lord Bishop. *Therefore Resolved*, that the secretary be authorized to refund the same to his Lordship out of the contingent fund.

This was carried, and also the following resolution:—*Whereas* the assessment of this Diocese towards the expenses of the Provincial Synod has been more than doubled:—*Therefore Resolved*, that section 2 of that portion of Canon II, of this Diocese, headed "Contingent Fund," be amended by altering the words "one dollar each" to "two dollars each."

Mr. Blair moved in amendment that one dollar be added to all the parishes. The amendment was lost, and the original motion was carried.

Mr. Almon gave notice that at the next Synod he would move for a Diocesan Church of England Temperance Society.

The Commissary announced the following committee on Mr. Robert's motion:—Rev. G. G. Roberts, T. E. Dowling and G. M. Armstrong, and Messrs. G. D. Street, D. L. Hannington, J. Travis, G. A. Parkin and T. B. Robinson. Mr. J. Travis gave notice that he would move next Synod for a committee to revise the Constitution.

Mr. Jarvis moved that a draft of a bill for the codification of the laws relating to the church be received and printed with the proceedings of the Synod, which was seconded by Mr. Travis, and carried after some discussion. He gave notice that he would move next Session that the Synod consider the draft of bill above mentioned. Mr.

Jarvis moved for a committee to consider and define the powers and duties of the Standing Committee, which was carried. The Lord Bishop was appointed the Committee.

Mr. E. V. S. Pentreath moved that a committee be appointed to report on the Sunday schools of the Diocese and their organization, and make such suggestions as will increase their efficiency. The following were named as the committee: Canon Medley, Canon Brigstocke, and Rev. E. Pentreath and Messrs. Jarvis, Parkin and Arthur Cogswell.

The cordial thanks of the Synod were, on motion of Dr. Ketchum, seconded by Mr. Cameron, tendered to the rector, wardens and vestry of St. John's Church for the use of their room.

Mr. Roberts moved that the thanks of the Synod be tendered to the citizens of St. John for their hospitalities to the clergy.

Mr. Hoyt moved that the thanks of the Synod be tendered to the proprietors of railways and steamboats who have extended courtesies to the members of the Synod. He said that he could move this motion because neither he nor his lay delegates had received any such courtesies, although they had come further than any others. All these motions were carried.

Mr. Travis presented the report of the auditors of the contingent accounts of the Synods.

Rev. Canon Ketchum moved, seconded by Mr. G. D. Street, that the cordial thanks of the Synod be tendered to the Commissary for his able conduct in the chair, which was passed unanimously. The Ecclesiastical Commissary responded in a few feeling words.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

LENOXVILLE.—*Ordination.*—The Lord Bishop of Quebec recently held an ordination when he admitted to the Diaconate Mr. George Radlay Waters and Mr. Arthur St. John Brennan, both Licentiates in Theology of Bishop College.

Mr. Walters has been licensed to the cure of Malbai St. Peter's, in the deanery of Gaspé; and Mr. Brennan to the Curacy of St. Matthews, Quebec City.

The Lord Bishop of Quebec held his Biennial Visitation here on the 2nd, 3rd and 4th inst. All the Clergy from the Deaneries of St. Francis and Quebec, with one or two exceptions, were present. The Clergy from the Deanery of Gaspé were unable to attend in consequence of their being engaged in preparing candidates for confirmation to present to his Lordship on his visit to the coast at the end of the month.

The order of proceedings, as given on the programme forwarded last week, was strictly carried out, with the exception of the papers from the Reverends Thomas Richardson and George Hamilton, they being absent, the latter unfortunately in consequence of ill health.

The meeting was a most successful one and well calculated to deepen the spiritual life of the clergy. It would be difficult to single out the best of the essays, all were so good, suffice to say that the accompanying paper by the Rev. Principal Lobley, seemed to strike all hearts and there was a general desire for its publication in the columns of your very valuable paper.

My Lord and Brethren of the Clergy.—I feel that there is great necessity at the outset that I should throw myself upon your indulgence in respect of the very small measure both of time and of thought that I am able to give to the preparation of this paper. When your Lordship asked me to write a paper for this Conference I knew that my own proper work in college would occupy my attention and energies to the full until within a very short time of the opening of the Conference. But yet I felt that I could not decline at least the endeavor to fulfil the first duty you had laid upon me. I undertook it; therefore, and have to ask you now to accept my contribution to this present discussion as springing from a good intent and to excuse its manifold imperfections, remembering that my mind has been occupied almost entirely by very different subjects from that on which I am now to address you, and that the experience from which I speak, so far as I speak from experience, is by nearly five years a bygone experience.

My subject is, "How to deepen the religious life of our people," and I think it well to lay down clearly at the beginning in what sense I consider these words to be used. I do not attach to the phrase "religious life," any partial or special meaning. It does not denote for me the life of prayer, or the life of meditation, the life of self-denial, the life of beneficence, or any other single aspect of the life of the Christian. But it embraces and includes all these. It is the life of goodness, purity, truth, reverence, love, which is lived inwardly and outwardly by those in whom God has wrought and is inviting His good pleasure. It is, as we Christians know and acknowledge, the life that is in Christ Jesus, springing from the union and fellowship with him, and ever reaching after a true and complete likeness to Him. St. Paul has described it in Gal. ii. 20, "It is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." This life then being what it is, a growing into an entire likeness to and oneness with the Lord Jesus, cannot effect one part of the being or of the conduct only, must spread through all, must influence all. When, therefore, we speak of deepening the religious life of our brethren, we mean making them, or rather helping them to become more thoroughly, closely, living by conjoined with Christ, more constantly, truly, intensely animated with His spirit. We regard them as already received by His grace into union and fellowship with Him; we want to see how we can lead and aid them to realise that union, to enjoy that fellowship more and more.

And now (1) we have the obvious means of a multiplication of the ordinary religious services of the Church. Common prayer and praise are universally regarded as partly the expression, partly the instrument, of the religious life, and as such we of the Church of Christ have received them from our Divine Founder and His apostles. On this I need not enlarge. But while all admit the general truth it is not universally acknowledged that the multiplication of the Church's services is good for men's souls. The rule of our own Church, which requires daily prayers to be said in all parishes, is generally neglected, and that neglect is justified not only upon grounds of special inexpediency, or impracticability, (I do not quarrel with these reasons, provided they be real and well proven) but upon the ground of a supposed danger of over familiarity with the services and a deadness of spirit to their meaning. Now I am fully conscious that to every privilege which God has granted to us there is attached by the malignant devices of Satan, or by the depravity and frailness of our own nature, the risk of a chilling and deadly abuse. But that we are thereby justified in withholding those privileges from the people dependent upon us, or in refusing them ourselves, surely no one will assert as a general rule. The knowledge of the danger should forearm us against it; but if on account of the danger we are to abandon the privilege, we may on the same principle remove every single ordinance of grace that the Church affords. The faithful pastor, therefore, who sees his way to the establishment of frequent services, whether on Sunday or during the week, in his church, while he rejoices in being able to deal out more frequent supplies of food to his flock, will be all the more on the watch against the poison which the great enemy seeks to mingle with it. And here I must not pass over a danger which in this matter besets the pastor himself—the danger of falling into an irreverent manner in the reading of the service. A danger for him, a danger also through him for his people. For if there is a sure way of destroying, at least in part, the benefits of a participation in frequent services of prayer and praise, a certainly means of making that participation indeed positively injurious, it is this. Habits of languid inattention or hasty irreverence are in no way more easily formed than by the contagion of the manner of a careless or slovenly clergyman. You remember Geo. Herbert's rule—to compose oneself to all possible reverence—and his reasons:—"This he does, first, as being truly touched and amazed with the majesty of God, before whom he presents himself; and secondly, that being affected himself, he may affect

also his people, knowing that no sermon moves them so much to reverence as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable and slow; yet not so slow neither as to let the fervency of the supplicant hang and die between speaking, but with a grave liveliness between fear and zeal, pausing yet pressing, he performs his duty."

2. Such experience as I have had as a parish priest goes to confirm the conclusion that I should gather from finding the *weekly communion* to have been the custom of apostolic times. What those who were taught of the Holy Ghost judged to be best for the disciples committed to their charge, in a matter which cannot be greatly affected by changes of time, place and circumstances, I should have imagined to be clearly the best for all Christians in all times. And it seems to me, looking back over five years, that it has been true without any exception in my experience, that whilst the most earnest minded of the people (except in some cases where deep-seated prejudices prevented it) of their own accord came to communion every Sunday, those young people who were urged to come to weekly communion, and came, were the most steadfast, the most devout and the most useful. Here again, every soul that knows anything of its own perversity knows full well that there is danger,—danger of a careless approach, of a sinful indifference in the participation—of the consequent weakness and sickliness of the spirit, and the "sleep" of which St. Paul speaks. But surely if to those who seek "He giveth more grace," if "greater is He that is with us than he that is against us," it is only needful to urge upon those who come thus frequently to Holy Communion increased watchfulness and prayer, so that they may obtain the Divine gift and escape from the snare of the devil.

3. Shall I speak of our sermons? How shall one who has preached just long enough to be deeply conscious of the "foolishness of preaching," give advice or exhortation on that subject? Of one thing I am very sure that apart from the power to attract hearers who may afterwards be influenced for good—a power which is given to but few; and apart from the readiness to instruct in matters of difficulty or to clear up questions of perplexity in religious truth and practice, which is only of occasional use in our pastoral life, our sermons for good or for evil are what the state of our own hearts and the aspect of our own lives make them. Let the preacher be an earnest, holy and devout man, "let him shew out of a good conversation, his works with meekness of wisdom," and his sermons will not fail to be profitable to his people, to be means of deepening their religious life. And if the preacher be other than this—if he be known among his people for a careless, unspiritual, formal, worldly-minded person—even he has failed to make it clear by the quiet, unostentatious testimony of his life, that his heart is the abode of love and faith and zeal divine, and that he has for his chief aim to be more and more filled with and governed by these, then I question whether the most carefully composed sermons, though they be full of high and noble thoughts, and be delivered with all the grace and energy of an orator, will have much effect, any lasting effect indeed, in the particular way which we are considering. Sometimes it may be given to such an one to arouse or startle careless slumbrous souls into momentary excitement or activity; what is popularly known as conversion has been often, I believe, the result of the preaching of men who had little or no religion in themselves; but the deepening of the religious life in one's hearers is a more difficult, I suppose because it is a more real and important work, and no preaching will affect that but such as springs out of a religious living and spiritually growing soul. "Depend upon it," said the late Bishop of Winchester in one of his addresses to the candidates for ordination, "as the most certain truth in spiritual ethics, that you can only raise other men's devotion, by being, not by seeming, to be devout; you can only quicken their zeal by winning from God a life which bursts forth into natural and real acts of love to Him. Secret self-denial must deepen your character; hidden communication with God, tarryings on the Mount, hours of secret prayer; these must make your face to shine so that

though you know not of it, men shall read its brightness. You must for yourself have wept for sin; for yourself have laid down its burden at the foot of your Master's cross; for yourself have stooped to His yoke, as if there were none but He and you upon all this widespread world; you must for yourself have learned His lesson, and rejoiced in His salvation, and carried His cross," before you can quicken and raise others.

4. And now what other instrumentalities are there that we may use for the great purpose in question, outside the range of the sacraments and ordinary means of grace, to which we have hitherto confined our attention? Extraordinary means of grace—are there any such that we can use for the common good of our people? I have found or thought that I found, great usefulness in the institution of Monthly Communicants' Meetings, wherein some of the more spiritually-minded of the people came into conference and special united prayer with their pastor; conference as to the needs and aims of the religious life, and the means of satisfying and promoting them; conference as to the state of the parish and the measures that might be adopted for the advancement of religion in it; special united prayer for themselves, for their fellow-parishioners and for the church and the world at large. True it is that such meetings are not very largely attended, and the direct effects produced by them are confined therefore to a few. But the effects in the case of those few seemed to be far more than worth the time and care given to the meetings. Moreover, there was a reflex influence upon the pastor himself, a sharpening of the face of the spirit, and a bracing of its energies, so that he went forth with more energy and power to minister to others; and there was besides this an indirect influence, through those who attended the meetings, upon their friends and families, that one could trace a little way, but how much farther it extended one knew not.

5. Another way in which the religious life of our people may be quickened, another way, too, in which we may hope to work not upon individuals only, but on the mass of the more religious, is by intrusting them in an work for others. From the time when a young man or woman becomes a teacher in the Sunday School, or perhaps a visitor of the sick and poor in a certain neighborhood, the pastor has a certain hold upon that soul in spiritual matters. There is a better fulcrum for the lever wherewith he may try to elevate it. It may be that the pastor may neglect to use his vantage, it may be that other influences will be still too strong for him, and the soul of the church-worker may remain earth-bound, its works may be done for a little while from lower motives and then cease. That life may remain barren and unfruitful, often has this happened. But on the whole, it remains true, that if only an active interest can be aroused in such works, the soul itself is likely—more likely than otherwise—to live and be in health. And what is true of such home works as I have mentioned, in which the people committed to our care are encouraged and induced to undertake a personal ministry, is true also in its measure (and that a great measure) of more distant efforts of Christian charity. Let our people be persuaded to contribute *systematically and regularly*—not by fits and starts upon occasion of some extraordinary appeal—to the great missionary work of the church at home and abroad, to add to their daily petitions intercessions for the Church and the Church's heroes and workers, and for those whom they are seeking to draw into the fold; let them become, in short, members of your missionary unions, and I am confident that a great step will have been made towards the opening of their hearts to the good influences of Him who abideth with us, "that they who thus water shall be watered also themselves."

Undoubtedly, in the application of this method, as in that of the others of which I have spoken we shall experience frequent disappointment. I think we shall perhaps as often seem to have to mourn over a continued want of intenseness in the religious life, even in those who use our multiplied services, come often to Holy Communion, are most attentive to preaching, join willingly and regularly in communicants' meetings, engage in Sunday School teaching or other such work, as we shall be able to rejoice over any great and

manifest advance of such. But if only one or two shall profit and grow more Christlike through our means, we may sincerely thank God with astonishment, and we may further hope that there may be under currents of love which as yet stir not the surface.

6. There is yet another way, pertaining to our dealings with our people *as a whole*, in which I think we may hope to deepen their religious life, viz.: by paying more attention ourselves, and teaching them to pay more attention to the Church's seasons. I need not stay to point out to you how the various lessons of doctrine and practice are made, in our Church's system of Sundays and Holydays, Feasts and Festivals, Vigils and Octaves, to follow one another and to hinge upon one another. I believe that there is profit for the people's souls to be brought out of each of these special days, as it comes, and that their great advantage is the fixing of our attention upon a single point of the great panorama of the faith, the holding up before us a particular illustration of the working of God's grace, and its triumph over human weakness. But, without insisting further upon this, I would simply say that I do not think that we clergy, as a rule, make half the use that might be made of the abstinence and self-humiliation of Lent, the rejoicing of Easter, the awed expectancy of Advent, the sacred, loving intercession of the Ember weeks. I know that I did not when I had a parish, and I often think that if God were to set me again in such a position I would try to do more and better in that way, as well as in every other. In Lent, for instance, ought we not to insist more strongly upon the necessity of some kind of abstinence and self-restraint always, but especially then? Ought we not to make our services more decidedly solemn and penitential? Ought we not to strive to fix our people's thoughts upon some special topic closely touching their daily life, in which they might all find occasion for contrition and self-amendment? And how blest the Ember Weeks may be made to the Christian who rightly and fully uses them; how blest they may be made to a parish at large, I think every one can bear witness who has ever set himself duly to obey the Church's direction in this matter.

7. It would be right now, having spoken of those means of deepening the religious life which are applicable to the people as a congregation of Christians, that one should go on to speak of methods that may be adopted in our private dealings with individual souls. But I feel that I have already occupied so much of your time as to make it desirable to leave the discussion of these methods to others. There is, however, one point on which I should like to say a word or two. I think that the clergy often cut themselves off from opportunities of leading persons Christward by a certain shrinking which is natural to us all from hearing of confessions. There may be matters, I believe there are, with respect to which it is far better for the soul that is conscious of them to be utterly silent, to speak to no one of them save to God. Occasionally there are matters causing distress or difficulty to a Christian soul that cannot be spoken of at all without pollution. I do not refer to such matters. But even with respect to subjects less painful and less shameful, we, with our human sympathies all alive and sensitive, do often shrink from hearing to the end the tale of temptation, doubt, trouble, perhaps sin, which some disturbed soul has perhaps after much conflict brought itself to be willing to tell. And thus we grope and probe in the dark, and administer clumsy remedies; and when we might take the heart, yet tender with its trouble or contrition, and bend it towards the Saviour, so that henceforth it would grow and cling about Him and have its life bound up with His, our ignorant fingers nip the delicate bud of faith and love, or turn it away from Him to whom it might have clung. Let us remember that though the church does not order or even recommend confession to a priest as a normal and ordinary means of grace, she does put it forward as a means to be used in case of need, and that it is part of our duty to be at all times ready to hear such confessions, to hear them publicly, to hear them lovingly, to hear them to the end (unless they seem to be growing dangerous); that it is our duty and privilege in such cases to give not only absolution—that may not be the thing that

is needed—and ought not to be regarded as the sole end and object of confession—but also ghostly comfort and counsel—and that we may haply find,—that indeed we are almost sure to find—there are occasions for the furtherance of our great work of helping souls to become Christlike.

But when all the rest is said we must come back to the force of a Christly life. This, of all the means that can be used for our great aim is the most unfailing. Men, women, and children are to be *drawn*, not *pushed*, heavenward. We must be on a higher level ourselves if we would lift them higher. Let us then seek to have our own life hidden with Christ in God, see this even more and more earnestly, and we shall be taking the truest and most effectual means for deepening the religious life of our people.

If I have not dwelt upon the necessity of prayer with a view to the great work of which I have been speaking, it is because that is so trite and obvious a subject that it seemed scarcely necessary to mention it. No one, I take it, will suppose that any of the means that I have spoken of are understood to have any promise of success, apart from the continued, earnest intercessions of the pastor for the flock which has been committed to him.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

BUCKINGHAM.—The parsonage here was the scene of a very pleasing and interesting gathering on Wednesday evening, June 3rd. The Rev. Mr. Ker, recently appointed to the incumbency of Buckingham, and his good lady, evidently believe that the parsonage ought to be a centre of attraction to their people, and especially to the younger members of the congregation. Miss Higginson, the organist, being about to leave for a holiday season, Mr. and Mrs. Ker thought the opportunity a favorable one to bring the members of the choir together, and although the time was limited for making anything like extensive preparations, the result was in every sense highly gratifying. About five o'clock quite a number had assembled. Among others, Miss B. Higginson, (Organist), Miss Jennie Higginson, Mr. James Strickland (Churchwarden), Miss Maggie Robb, Miss Lizzie Robb, Miss McFall, Mr. Brown, Miss Strickland, Miss Sillas, M. James McFall, (Churchwarden), Mr. Thomas Higginson, Miss Davis, Miss Palmer, Mrs. Ker, Mrs. Wilkin, Daisy Ker, Rev. Mr. Ker, &c., &c. Shortly after six Mrs. Ker summoned the exhausted croquet players to tea, after which the Rev. Mr. Ker said that he had been asked to perform the most agreeable duty of the evening, and he proceeded to read the following address: To Miss Bessie Higginson, Organist, St. Stephen's Church, Buckingham.:

DEAR MISS HIGGINSON.—Before you leave for your summer vacation we thought it well to avail ourselves of this opportunity—the first gathering of the members of the choir at the parsonage—to express to you our thanks for, and appreciation of, the services which you have so very kindly rendered as organist of St. Stephen's Church. We sincerely hope our present very agreeable intercourse will be long continued, and that we shall all endeavor to aid you in rendering our "service of song" in that earnest and hearty manner which ought to characterize congregational worship. We wish yourself and sister a very pleasant holiday time and we at the same time beg your acceptance of the accompanying envelope, in which you will find a small token of our wishes and regards. On behalf of the choir and friends—Robert Kerr, Minister St. Stephen's Church. James Strickland, James McFall, Church Wardens.

Miss Higginson, who felt very much surprised, made a suitable reply, after which playing was resumed, and continued until Mrs. Ker again made her appearance with cake and some cooling ice drinks, and thus the parsonage, which has not been in the occupancy of the resident minister for some two or three years, has as it were, been restored to its legitimate use, and we sincerely hope that the Rev. Mr. and Mrs. Kerr will have great success in their quiet, but none the less effectual efforts in promoting peace, fellowship, and good will among those with whom their lot has been cast.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

PEMBROKE.—The Ladies of Holy Trinity Church, Pembroke (on the 23rd ult.) held, on the beautiful grounds of Mrs. Supple, of this town, a strawberry festival and apron sale, which was largely attended. In addition to the refreshments provided, the band of the Orange Young Britons was a great source of enjoyment to the numbers of people who availed themselves of the opportunity provided for them of spending a happy evening, and at the same time assisting the church work in the town of Pembroke. From the appearance of "unity" which seems to exist amongst the members of the Church and others, it is greatly to be desired that the present social gathering shall be only the commencement of a series of many such in the days to come, and that at all times the spirit of love and good will may stimulate the masses of the people to all good works. The gross amount realized was \$90, which is to be applied to the reseating of the chancel, and to some improvements in connection with the parsonage.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 13th, 1878.

MISSION FUND.—*July Collection*—Weston, \$9.06; Toronto—St. Thomas', \$1.91; St. Matthew's, \$1.00; St. Anne's, \$26.21; St. Matthias', \$4.50; St. Paul's, \$10.50; St. Philip's, Unionville, \$1.50; Berkeley, \$11.00; Barrie, \$8.00; Lakefield, \$4.63; Grace Church, Markham, \$5.61; Christ Church, York Township, \$19.16; Bolton and Sandhill, \$2.79; Scarborough, Christ Church, \$5.44; St. Paul's, \$5.86; St. Jude's, \$2.48; Carleton, \$3.85; Manvers, St. Paul's, \$1.75; St. Mary's, \$1.00; Whitfield, \$2.00; Pickering, 60 cents; Port Whitby, \$1.10; Collingwood, \$16.00; North Essa, Christ's Church, \$2.47; St. Jude's, 85 cents; Cookstown, \$5.00; Trinity College School Chapel, Port Hope, \$14.00; York Mills, \$5.00; Norwood, \$1.74; Westwood, \$1.26. *Special Collection, July 2nd*—Weston, \$1.35; St. Anne's, Toronto, \$5.00; Grace Church, Markham, \$1.80; Scarborough, Christ Church, \$1.00; Whitfield, \$1.00; North Essa, Christ's Church, 50 cents; St. Matthias, Toronto, \$2.04. *January Collection*—Bolton and Sand Hill, additional, 60 cents.

WIDOWS' AND ORPHANS' FUND. *For the widow of a deceased clergyman.*—Scarborough, Christ's Church, \$2.02; St. Paul's, \$1.77.

DIVINITY STUDENTS' FUND.—*April Collection*—Bolton and Sandhill, additional, \$1.13.

SHINGWUOK HOME.—Infant Class, St. Paul's Sunday School, Newmarket, \$1.00.

PORT HOPE: Trinity College—School Speech Day.—To all those who feel a deep interest in the future of our Church in this Diocese, the condition and work of Trinity College School, Port Hope, must be subjects of the greatest concern. To all these the annual closing of the schools for the summer vacation, which takes place on what is called "Speech Day," possesses considerable attractions: it is then, after the searching examinations of the various forms, that the results of the year's work are seen. On Wednesday, July 10th, the proceedings were those usual on this occasion, viz., celebration of the Holy Communion in the school chapel at 7:30 a.m., the head master being celebrant. Morning prayer at 10:30. Prayers being said by Rev. W. E. Cooper M. A., one of the masters of the school. The first lesson was read by the Very Rev. Dean Lyster, of Ontario; the second, by Ven. Archdeacon Wilson of Grafton. The sermon, which was a most eloquent, earnest and appropriate one, was delivered by Rev. J. Pearson, M.A., of Toronto. The text was St. Matt. xviii. 10. It was one that would certainly do good to every parent to read and act upon. He urged the Incarnation as the great ground of our Christian training: the union with the Incarnate God enabling us to become more and more partakers of the Divine nature: having therefore to look forward to an immortality in body, soul, and spirit, all must be trained for their eternal life. Any system of education which would neglect any one

of these constituents of our nature must prove not only a miserable failure, but worse still, do positive mischief. Let the training be of the body only, and the result is to make a splendid animal; if the training concern the soul alone, with its powers of intelligence chiefly exercised, the result is self-conceit and infidelity; if the spirit alone be exercised in things of religion, the result is a dreamy, unpractical pietism or superstitious fanaticism. In Trinity College School no such mistake was made, excellence in field sports, in the school-room, and in the chapel had, each its recognised, and well determined estimate. All its pupils were cared for as the baptised children of that Heavenly Father in whose loving care they are, and whose face their angels always behold in Heaven.

After service the company assembled in the large school hall in the western wing, to witness the distribution of prizes. The Ven. the Provost of Trinity College Toronto, now in the Bishop's absence, the official representative of the Diocesan, occupied the chair. Among the many strangers and friends of the school present may be mentioned the Very Rev. Dean of Ontario, Archdeacon of Peterborough, Canon Stennett, Professor Jones of Trinity College, Revd. Messrs. Pearson, Davidson, Carry, Harrison, Rolph, Hanna and Stone. Of laity: Hon. G. W. Allan, Chancellor of Trinity College, A. Irving, M.P., Geo. Kirkpatrick, M.P., T. Davidson (Montreal), R. H. Bethune, (Dom. Bank) Dr. Langstaff (King), Col. A. and Capt. Williams of Port Hope.

After prayers the Head Master read a very respectable list of University honours, obtained during the past year, by former pupils of the school. The reports of the examiners were next read. These were: 1. Divinity, the Head Master; 2. Classics and Mathematics, Professors of Trinity College; 3. French and German, C. G. Delabrey; (B. A. Oxon) one of the masters of Lennoxville College School. 4. History and Geography (ancient and modern,) Rev. W. E. Cooper, M.A. The reports contained a very impartial quantum of praise and blame, but were on the whole, gratifying, as affording satisfactory evidence that the year's work had been steady and had borne good fruit. The chairman then distributed the prizes to the successful competitors, adding a word or two of kindly congratulation to each. The following is the prize list:

I.—CHRISTMAS EXAMINATION, 1877.

General Proficiency—4th Form, Lampman; 3rd, Hague S.; Upper 2nd, Fidler, J.; Lower 2nd, Hugel; Upper 1, Robin; Lower 1, Griffin.

MIDSUMMER EXAMINATION, 1878.

The Chancellor's prize (head boy of the school)—Lampman.

General Proficiency.—3rd Form, Hague, S.; Modern Form, not awarded; Upper 2nd, Fidler, J.; Lower 2nd, Ambery, C.; Upper 1st, Moody, H.; Lower 1st, Ogilby (special prize for this form given by the Provost—Sowden.)

Divinity—1st, the Bishop's prize, Lampman; extra prize, Jones, R.; 2nd, Jones, W. B.; 3rd, Boulton; 4th, Ambery, C.; 5th, Moody, H.; 6th, Worsley.

Mathematics.—1st, (Mr. Wadsworth's prize) Davidson, J. C.; 2nd, (Prof. Jones' prize) Bell; 3rd, Fidler, J.; 4th, Prof. Jones' arithmetic prize, Tremayne.

Grammar—1st, Greek, (Rev. A. J. Broughall's prize) Lampman; 2nd, McInnes, D. 2nd Latin, 1st, Lampman; 2nd, Fidler, J. (Cooper being only one mark behind); 3rd (Lyttleton prize) Griffin.

French.—1st, Lampman; 2nd, Campbell; 3rd, Straubenzee.

German.—Clarke, H.

History and Geography.—1st, Lampman; 2nd, Hague, S.; 3rd, Boulton.

English.—1st, Fessenden; 2nd, Griffin.

Natural Science.—Boulton.

Bookkeeping.—Saunders.

Writing.—Murray, J. G.

Music.—Christie, J. G.

Drawing.—(Mr. Sutherland Macklem's prizes) 1st, Thompson, C. H.; 2nd, Hewett, E.

Rev. W. E. Cooper's prize for best examination on Book of Common Prayer—Davidson, J.

Rev. W. C. Allen's prize for best Sunday Lessons—La Batt.

Drill (one for each company)—1st, Bradfield; 2nd, Stennett; 3rd, Worsley.

The bronze medal, presented annually by Mrs. Gaviller and Mrs. Perram, to be awarded by vote of the masters to the boy who has chiefly distinguished himself during the year by "steady perseverance in industry, integrity and courtesy," was given unanimously to Saunders.

The Head Master, in the name of the school, presented Fidler, A., with a beautiful quarto edition of hymns, ancient and modern, in recognition of his valuable services as organist at the daily prayers in chapel.

After the prizes had been all distributed the Ven. the Provost stood up and spoke in warm terms of the efficiency of the school, which he believed to be due to the skilful management and untiring exertions of the head master. He alluded to the large increase in its numbers, remarking that it used to be said that if the school ever increased to 100 boys it might be looked upon as fairly established. It had now 180 as compared with 97 last msdsummer. But it was not for its material prosperity as possessing extensive grounds, or fine buildings, nor yet merely for the high character of its secular learning that it should be valued, but he knew that in Trinity College School, as well as in the sister institution in Toronto for the other sex, the Church enjoyed the opportunity of having her children trained to be loyal and true to the Church of England, neither adding to nor diminishing her recognized standards. In concluding a very impressive speech the Provost expressed his gratification that the Head Master was about to take a trip to England, and hoped that he would thoroughly enjoy his well-earned holiday.

Speeches were also made, to much the same effect, by Hon. G. W. Allan, A. Irving, M.P., and G. Kirkpatrick, M.P., the latter of whom gave some excellent advice to the boys, urging them to follow all their lives the advice they had had given them in the excellent sermon of the morning.

The proceedings were from time to time enlivened by songs from a portion of the school choir, under the direction of the music master, H. C. Gilmore, Esq. The benediction having been pronounced by the Provost, and cheers being given for the Queen, the Head Master, the ladies, &c., the assemblage broke up.

The following is the list of "honourable mentions," i.e. names of boys who obtained 66 per cent. of marks in the various subjects.

1. **General Proficiency, form 4,** Davidson J.; 3rd, Jones W. Campbell; 2nd A, Cameron, Boulton; 2nd B, Kirkpatrick; 1st A, Griffin, Fessenden, Cole T., Holland, Mackay, Marling, Aldwell, Allan A., Moody A., Macdonald, Macdonell; 1st B, Sowden, Tremayne, Worsley, Gamon, Cayley A., Bayly E., Schofield J. H.

2. **Divinity, form 4,** Davidson, Howard, Ross, Saunders, Ingersoll; 3rd, Campbell, Hague S., Clarke, Hinds, Schofield H.; Modern Form, Nichol; 2nd A Form, Topp, Fidler J.; 2nd B, Kirkpatrick, Marling, Jarvis P., Fessenden; 1st A Form, Mackay & Lewis, sq., Holland, Tremayne, Allan A., Henderson, Cole P., Bayly E., Macdougall, Allan C., Adamson, McInnes H., Woodward, Moody A., and Gooch W.; 1st B, Hewett, Ogilby, Rowan, Sowden, Cayley A., Schofield J., Thompson C., Gamon, Fuller S., Thompson P.

3. **Classics, 4th,** Lampman, Davidson, Free; 3rd, Campbell, Hague S., Hinds; 2nd A, Cameron, Dumble, Fidler J., Lavin, McInnes, D., Cooper, Topp; 2nd B, Ambery C., Boulton, Kirkpatrick, Thompson C., Fauquier; 1st A, Griffin, Moody H., Fessenden, Holland, Marling, Aldwell, Cole P., Moody A., Mackay, Macdonald, Macdonell, Allan A., Allan C.; 1st B, Cayley, Ogilby, Gamon, Worsley, Sowden.

4. **Mathematics—Trigonometry,** Davidson, J. **Euclid, 4th,** Davidson J., Lampman Thomas; 3rd, Murray, Hague S., Jones W., Bell, Bradfield; 2nd A, Cayley E., Fidler J.; 2nd B, Macdonald. **Algebra—4th,** Davidson, Jones B.; 3rd, Bell, Hinds, Murray and Jones D., sq.; 2nd A, Cameron, Fidler; 2nd B, Smith, Dumble, Clarke, Cooper, Pettit, Irving, Ambery C., Nichol, Douglas, Hugel, Aldwell, Macdonald, Fauquier, Langstaff, Wilson, Blake, Franklin, Macdonell. **Arithmetic—4th,** Jones B., Davidson, Saunders, Fidler,

A: 3rd, Bell; 2nd A. Boulton, Fidler, Thompson C. H., Straubenzee, Cayley E., Cameron; 2nd B. Cole P., Blake; 1st A, Tremayne, Schofield, Fessenden, Langstaff, Moody H.; 1st B. Sowden, Griffin, Read.

5. French, 4th, Ross Thomas; 3rd, Perry F., Godfrey, Clarke, Jones W., Perry C.; Modern Form, Simpson, Bradfield, Gaudrie; 2nd A, Topp, Fidler, Cooper; 2nd B, Ambery C., Hugel, Jarvis P., Boulton; 1st A, Griffin, Holland, Cole P., Ogilby.

6. German—Smith; 7th, History and Geography; 4th, Noble, Jones R., Davidson, J.; 3rd, Campbell, Murray; 2nd A, Hague F., Cameron, Fidler J.

7. English—1st A, Kirkpatrick, æq., Moody H., Holland, Tremayne, Allan A. and Ogilby, æq., Cole P., Schofield J., æq., Sowden, Bayley E.

8. Natural Science—Hugel.

9. Writing—Thompson, C. H.

10. Drawing—Murray, Thompson P.

11. Prayer Book—Lampman.

12. Music—Ross, Simpson, Perry C.

N.B.—In the above, 2nd A stands for "upper second form;" 2nd B, for "lower second form;" 1st A, for "upper first form;" 1st B, for "lower first form."

AURORA.—On Tuesday evening, the 2nd inst., the Churchwardens of the three parishes met at the parsonage, and presented Rev. Mr. Fidler with the following address, on the occasion of his leaving for Whitby:

AURORA, July 1st, 1878.

REV. AND DEAR SIR,—We, the members of the Aurora Mission, take this opportunity of expressing our deep regret that, owing to the extent of this parish, you have found it necessary to resign it; as it is evident to us all you cannot continue the work in so large a field, so systematically and well as you have done heretofore. During the few years it has pleased God, in His Providence, to place you amongst us, we are sensible great good has been wrought; not merely the restoring, remodeling and beautifying of our church edifices—but the building up of our members in sound Church doctrines and Bible truths—matters so necessary to the establishment of unity, peace and concord in the Church of Christ. Your labors in the parish have been systematic and untiring, your teaching scriptural, and preaching evangelical: ever urging upon your people reverence, devotedness and holiness in all things pertaining to God and His Church. We trust your faithful work here will have a lasting influence for good. We now in parting with you, wish yourself, Mrs. Fidler and family many long years of happiness, and that you may have strength of mind and body long to continue your work of love on behalf of the Church of God in your future field of labor; trusting that when we have done with the Church militant upon earth, we may join the Church triumphant above, there to unite with the blessed in the praises of Him who has washed our robes and made them white in the blood of the Lamb. We remain, sir, on behalf of the parishioners, yours sincerely, Geo. F. Pepper and Wm. A. Cartis, Churchwardens; Stephen Fry, Delegate, Trinity Church, Aurora; L. Langstaff, H. B. Garden, Churchwardens; L. Langstaff, Delegate, All Saints', King; Geo. F. Legge and Peter Routledge, Churchwardens, St. John's Church, Oakridges.

REPLY.

AURORA, July 4th, 1878.

MY DEAR FRIENDS,—For your kind address, I heartily thank you. I have now spent nearly seven very, very happy years in your midst, and I deeply deplore the necessity of a separation. The long drives to which I have been subject in the past, have been of late too much for me. It has pleased our Heavenly Father to make an opening for me, which promises to be all that I require. Your generous willingness to forward every good work on behalf of God's Church has oft gladdened my heart. To part with our dear little churches, now so beautiful and chaste, grieves me sadly. And what shall I say with regard to you, my friends, with whom I have often taken sweet counsel? Alas! I cannot bear to think of it. I pray God that the holy things in which we have so much delighted may become more and more dear to us all as we near the end of our course here.

I thank you, beloved brethren, for your kind wishes to me and mine. Brethren, be true and faithful to God and His Holy Church. "Hold fast the form of sound words." May we all be reunited as members of the Church triumphant—where there can be no more partings—is my fervent prayer. I now commend you all to the love of the ever-blessed Trinity; praying that God's choicest blessings in time and in eternity may be yours, for Christ's sake, our Master. Believe me, your loving pastor, A. J. FIDLER.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LUCAN.—Another of the clergymen of the Diocese has been called to his rest after a few years of ministerial labor. The Rev. W. Logan, Rector of the united parish of Lucan and Irishtown, died on Wednesday, the 10th inst., at the early age of 33 years. Deceased was one of the first students of Huron College, and was ordained about seven years ago by his Lordship the Bishop of the Diocese. He had been ailing for a long time; even before leaving college he showed unmistakable symptoms of the malady that has now proved fatal. He was very much beloved by his parishioners, and when, on his appointment to be secretary and travelling agent for the Western University, a minister was appointed to take charge of the parish, the appointment was, in accordance with their wish, only for a year, that he might again take his place as their parish minister. He has been for some time unable to perform any duty whatever. He was earnest and faithful in the discharge of his onerous duties as Rector of Trinity Church and as Rural Dean of North Middlesex.

SARNIA.—The Indian Grand Council met June 27th. There were present ninety delegates, representing fourteen reservations. Rev. H. P. Chase occupied the chair, and Rev. J. Jacobs was grand secretary. After discussing the Indian Act of 1876, a proposition was submitted to the Council by Rev. Mr. Wilson, of Sault Ste. Marie, to establish a newspaper there, to be printed in the Indian language, providing the project met the approbation of the Council, and was properly encouraged. The Council decided to take 300 copies of the paper. It is to be called "The Pipe of Peace," and will be issued about the 1st of October next. After the business was ended the Doxology was sung, the Rev. J. Jacobs pronounced the Benediction, and the Council closed.

NORWICH.—Re-opening of Trinity Church.—At a vestry meeting of Trinity Church, last Wednesday, at which the Very Rev. Archdeacon Sweatman, Rector of Woodstock, and Rev. Rural Dean Daunt were present, the misunderstanding that had existed between the late Incumbent, Rev. E. Sanders and the congregation, was, through the mutual forbearance shown, satisfactorily disposed of; and the church that has been closed for the past, will be re-opened for Divine Service.

OTTERVILLE.—The annual festival of the school attached to St. John's Church, Otterville, came off on Wednesday, the 10th inst. The school, numbering 70 children, with teachers and incumbent, marched from place of meeting to the Church, with banners and flags waving in the breezy air. The Church reached, pews filled, and the choir, formed from the ranks of the pupils, surrounded the organ, it being occupied by the organist proper, on the entrance of the clergy, sang a Processional. Rev. T. E. Sanders said Morning Prayer, using proper Psalms and Lessons. The Rev. A. Fisher, Incumbent of Tilsonburg, was the preacher, taking for his text St. Luke xvi. 25, "Remember," a very excellent discourse, suited to the capacities of minds before him; children most attentive to the good news and advice delivered to them from the talented preacher. The choir of young people acquitted themselves with their usual success in chaut and holy song. After the service the children were formed two deep, with the village band heading them, marched to a delightful pine grove, where tables had been erected by willing hands, groaning under a burden of the good things on them. At five o'clock many were preparing for

another enjoyment, consisting of a concert, readings, and tableaux. Through the kindness of the Tilsonburg church choir, who came over to assist in the concert, and whose talent for rendering sacred and secular song is known far and near, the concert, aided by our own choir, was a great success. The readings were excellent; the tableaux were magnificent, consisting of "Coming through the Rye," "Evil tempting Innocence, and Good's Victory," "Trial and Death of Mary Queen of Scots," "The capture of a white girl, and the burning at the stake," an Indian scene. Three of these were in three parts; in the last, the wild and fierce Indian and squaw were truly depicted, costume in every particular correct, and the poor captive pale-face was immolated in the midst of fire and faggot. The band being again present, played some very chaste pieces prepared for the occasion. The whole day's festival was truly a grand success, and with the proceeds a large increase to the Sunday School library will be made.

ALGOMA.

Amount received by John Beard, Sec. Treas. Huron Diocese quarter ending June 1878.

DIOCESAN.—Chapter House, London, envelope per St. L. Church, Esq., 50 cents; Grace Church Brantford, Rev. R. H. Starr, \$16.35; St Paul's Woodstock, envelopes, \$3.25; do do 1st July collection, \$17.00. Total, \$37.00. For Indian Institutions.—Building Fund Wawanosh Home, J. Y. \$1.00; St. Paul's Woodstock envelopes, 10 cents do do S. S. ½ year support boy \$12.50; Grace Church, Brantford, per Rev. R. H. Starr, \$1.00; Trinity Church, Galt, S. S. Rev. Canon Hincks, \$25.00; St. James' S. S. Ingersoll, per W. N. Eakins, Esq., \$10.00. Total \$49.60. Grand Total, \$86.70.

GRAVENHURST.—The Rev. Thomas Lloyd, acknowledges with thanks, the receipt of \$10.00; from Mr. Blong, All Saints, per Rev. A. H. Baldwin; also a parcel of books from Messrs. Rowsell & Hutchison.

MUSKOKA, OR THE FREE GRANT LANDS.

BY REV. W. CROMPTON.

WRITTEN FOR THE DOMINION CHURCHMAN.

(Continued.)

We are certain of a catch when we sow grass seed, which, I am told, is more than can be positively asserted of other parts of Canada. Even the rocky land is not useless, as it yields abundance of nutritious grass during the Spring and Summer. Oats, barley, rye and peas do well, are certain crops and yield excellent returns. Potatoes; well we can carry the palm for them both for size, quality and quantity. Last year at one of my Harvest Festivals several bushels of potatoes were presented (which had not been picked), every potato weighing one pound. Some three bushels of onions (Giant Roca), were given, grown from seed, each onion weighing three quarters of a pound. Turnips succeed admirably; in fact all sorts of root crops do exceedingly well if cultivated. I have been on many farms and to many agricultural shows in England, but I never saw finer mangold wurtzels, Swedes, Beets or carrots than I have seen grown in many parts of this despised Muskoka.

With our abundance of grass, easily raised fodder, superior bush feed, and unlimited, both as to quality and quantity of root crops, it can be easily concluded that this is to be a stock-raising country.

When travelling in the Front, I must honestly say, if the stock I saw on my route were any criterion of the stock generally, we, in Muskoka, would, as a rule, be positively ashamed of them. Why, within a circle of forty miles of where I am writing I can mention four thorough bred bulls. Pigs are easily kept and thrive well, and much attention is paid to the breeding. Poultry do excellently, whether fowls, turkeys, geese or ducks. But our great point will, eventually, be sheep. For these, few countries could be better adapted; they seem to thrive and get on with scarce any trouble on the owners' part. One man tells me his sheep yield him from 5 lbs to 7 lbs, another

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from 7 lbs to 11 lbs, and another from 7 lbs to 12 lbs of wool from each sheep. These men live many miles apart, and the last has the next location to the one which belonged to the man I have alluded to as now writing down Muskoka. It is a common saying here "No settler need look back when once he has got some sheep."

The Free Grants will be the most producing country of Canada, and any one coming on to those lands must come with his mind previously made up to go into stock-raising, and make stock his study, if he would prosper; or keep away. In every part where I have been "hops" do well; but I can only speak for a part of the Free Grant Lands on that point. In our gardens we grow superior peas, beans, lettuces, squashes, tomatoes, citrons, melons, in short all or any of the Gourd tribe. Raspberries, plums and cherries are indigenous. The wild plum, when once transplanted and cultivated, is a beautiful fruit, a prolific bearer and the tree free from black-knot. Gooseberries, red and white currants and the crab apple do first rate. Apples and pears have not yet been sufficiently tried and acclimatized to enable us to form any judgment. In most places superior crops of Indian corn can be grown. For the ladies, I may say, there is no limit as to what they may grow in their lawns and flower gardens, if they have the time and inclination to work them.

Muskoka is so high above the sea level, and so far removed from the sea-board that the atmosphere is dry and very bracing. We have good water in abundance; and the whole country is so dotted over with small lakes, that sufficient humidity is given to let us have constantly green fields when free from snow. It is a remarkably healthy country. Ague and fever are unknown, unless brought in or contracted by people's own imprudence—by non-attention to sanitary laws. If the disease is not too far gone, a residence in Muskoka is certain cure for pulmonary complaints. In short, we may say, we have only one disorder indigenous to the country, and that is, the hungry fever. A short residence here and you "stand not on the order" of your eating, but you eat; and we can get it to eat, plain, true it may be, but plenty of it.

Our lakes contain abundance of fish, such as maskinonge, salmon-trout, white-fish, pickerel, herring and bass. Of course every lake does not contain all these, but they are to be found in our lakes. I feel compelled to be particular in this, because some wise acre will say, "I went so and so and I could not get so and so; and therefore, there are not these sort of fish." "Nay, I do not believe there are any fish at all." I have heard men at Rosseau and Bracebridge say this, when I have known my friends were catching by the barrel's full. Of game we have very little, and I do not feel sorry, because a man who would succeed on a stock-raising, or any other farm, ought to have something else to do than go rambling the bush with a gun over his shoulder. There may be bears—nay, they are found by the hunters, and there may be wolves, too. That there are deer I can assert, for I have eaten of my friend's venison, which he certainly had to catch before he could cook it. But the largest wild animal that has crossed my path has been a porcupine now and then.

I may briefly summarize Muskoka thus:—It is Switzerland (hills and snow); Westmoreland (hills and lakes); Cheshire (rolling country and pasture); and Wales (rocky hills and sheep) combined. And in saying this I do not think I am speaking one bit too favorably about it.

Our winters are long; generally snow sets in about the middle of November and remains over April. But the severity of our winters is greatly exaggerated. The snow, as a rule, is from two to three feet deep, making good sleighing (of course at times, though not often, and in drifts, it is deeper), but so far as we can discover our crops are quite as good and as well got in as those are who have not so much snow. Anyone who understands the working of crops will see that the brevity of our sowing season is no hindrance to our getting in the kind of crops I have shown we ought and can cultivate. Fodder being so easily raised, and root crops being so good, if sound stables are provided, our cattle can be as well wintered and managed as in places apparently more favorably situated. At any rate the men

tell me they consider themselves well paid for a beast if they can get 5 cents per lb. live weight. The usual price of beef varies from 6 cents to 11 cents per lb., according to the season.

There is a glorious prospect in the future—and not so far off either—for the Free Grant Lands. Government has done much and done well in opening up colonization roads; but our great want already is a Railway. There will be there can be no real development of the country until we can have ready access to the world's markets. Home consumption is not sufficiently remunerating; but even if it were we can produce much more than we have call for at home, and we want the ready means of conveying our beef, or mutton, or wool, or pork, &c., into the markets. It is this want which is hindering our progress and preventing many starting who are anxious to increase their production. But a Railway is only a work of time, and, in the meantime, I am not sure whether the country is not the better for the delay, because men, because of it, will be able to prepare, and therefore the more ready to obey and fulfil the call for beef, mutton, wool, or anything we can raise, when it comes.

Now comes the question "Who do you think can succeed in Muskoka?" In one sense, I can say, anyone may succeed who has pluck, determination and sobriety. Much depends upon the man himself. I know a man, who, nine years ago, was a common cabman in London, England, and who landed in Muskoka then, with wife and two sons (aged 14 and 12 respectively) without a cent in his pocket. Many and many a time has that man and his family gone to bed hungry, and one whole winter they lived on turnips! But now, in this year 1878 he has sixty acres of land under crop, upwards of sixteen head of stock, a horse, and "Yes, sir," he will say, "a dollar in his pocket, too, for a friend in need." His clover (amongst the rocks!) last year stood over three feet high. And I could name more like him. I know another man, who, five years ago, landed on his location with over \$1,000 in his pocket. He also had a wife and family, with two sons able and willing to help him. That man has not twenty acres under crop, his place has the stamp of the unsettled about it, his boys are out in situations, whilst he is now working at odd jobs, and as a day laborer in a village; and I know so many like him.

A man may succeed here who has no means whatever (many have done so), but it is very, very hard work, and success is only gained by much patient endurance, steady perseverance and suffering. Very much depends upon what is looked upon as success. If you ask me "Can a man come into Muskoka, take up a lot, live and feed his family on it, and make money, that is, get rich?" I say "No, not at present." But if you ask me "Can a man make a comfortable home in Muskoka—clothe himself and family—keep a good table and be happy?" I say emphatically, "Yes."

(To be continued.)

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

FREE GRANT LANDS.

SIR,—The statement of the Rev. Mr. Crompton about Muskoka is but the repetition of the experience of several clergymen of this Diocese. The northern parts of the Counties of Peterboro' and Victoria are in the Diocese of Toronto, which are Free Grant Lands, and where settlers are constantly going in and locating in the woods. Here are several townships without churches, schools or clergymen. What few clergymen are there have to endure great privations, and probably have to suffer more than in the Diocese of Algoma. I could, without the slightest coloring, to dress up a case, draw a sad picture of the moral condition of this part of the Diocese of Toronto. PHILIP TOCQUE.

Toronto, July 12th.

GRACELESS BAPTISM.

DEAR SIR,—In reference to the controversies that have lately been going on, it appears necessary to remember that the Church of England thinks no less of her Faith than of her Ritual. No: Her Faith, embodied in the three symbols, pure as the Divine source from which it comes, is far above her Ritual. Shall, then, an officer of the Church, in the face of his most solemn declaration, to hold, teach, and defend the Christian Faith, deny this article of it—"I acknowledge one Baptism for the remission of sins"—and not be suspended? Shall his belonging to a school of thought shield him in "bringing in this damnable heresy" to the ruin of souls? Shall the Church any longer tolerate any of her ministers to withhold from their flocks the knowledge of their spiritual birth-right, those priceless privileges purchased for them by Christ, and freely bestowed on them in baptism. His own appointed means of conveying them to us; and to teach instead, that all that was bestowed on them in Baptism was water only and a name?

Graceless Baptism is the curse of the present age. It is one of the most destructive, in its effects, of all heresies. It makes Christian education impracticable. For the spiritual vitality of the members of every branch of the Catholic Church is, was, and ever shall be, in direct proportion to their knowledge of the privileges bestowed on them in Baptism—their knowledge of their correlative Christian duties—and their acting by God's help in accordance with those privileges and duties.

July 9, 1878.

A. SLEMMONT.

INSTRUCTIONS FOR CONFIRMATION CLASSES.

LESSON IV.—THE CHRISTIAN SACRAMENTS.

How many Sacraments hath Christ ordained in His Church?

A. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

The words generally necessary mean, according to our present use of the words, that generally speaking, he that would be saved must be baptized and partake of the Holy Eucharist. When the Catechism was written, the word generally had a generic signification and meant universally.

Q. Who appointed these Sacraments? A. God.

Q. Then God can do without them? A. Yes, if He pleases.

Q. But can we do without them just as we please?

A. Certainly not, because they are ways appointed by God.

If we would be saved we must have Faith, i.e., Belief in God and His Word. We must follow God's ways and not invent new ways of our own.

Q. When man deliberately refuses to do what God commands, can he reasonably hope for salvation? A. No.

Read St. John iii. 5; Acts xi. 14, 15, 16; 1 Peter iii. 21; also St. Mark xvi. 16, and St. Matt. vii. 21.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof.

Q. By whom are both the outward sign and the inward grace given? A. By Christ Himself.

Q. By whom is the outward sign ordained? A. By Christ Himself.

Q. When you drink a glass of water, name the means by which you receive it to the mouth? A. The glass.

Q. By what means then do you receive the grace in a Sacrament from Christ? A. The outward and visible sign or form.

The outward part in the Sacrament is the pledge or assurance, visible to our natural senses—eyes, taste, &c.—of the inward and promised spiritual grace.

For example, Water in Holy Baptism, is not only that which when we look upon it reminds us of the promised grace, but is a pledge which makes us confident (because we believe Jesus' word), that the spiritual grace is actually bestowed.

Q. What is the outward and visible sign or form

in baptism? A. Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Jesus' command. St. Matt. xxviii. 19, 20.

Types of Baptism. 1. The salvation of Noah and his family by water. 1 Peter iii. 21. 2. The salvation of the Israelites by the water of the Red Sea. 1 Cor. x. 1, 2.

Q. What is the inward and spiritual grace (in baptism.) A. A death unto sin and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

"By nature born in sin," i.e., original sin. Read Psalm li. 5; Rom. iii. 23.

"We are hereby made the children of grace," i.e., the new or second birth. Rom. vi. 3-5.

Q. What is the meaning of Regeneration?

A. Re (again), genesis (birth), or born again. Illustrate this by meaning of the title of the first book in the Bible—Genesis.

Q. What then is Baptismal Regeneration. Born again in Baptism, i.e., born again of water and the Holy Spirit. Acts ii. 38.

Also read St. John iii. 5, and Titus iii. 5.

Q. At whose hand is Baptism of water received?

A. At the hand of Christ's minister. St. Matt. iii. 11; Acts viii. 38.

Q. From whom is Baptism of the Spirit received? A. From God. Acts ii. 38.

Q. Do you know how God gives the Spirit in Baptism? A. No.

Q. How then do you know that God does give the Spirit in Baptism? A. Because God has promised. Acts ii. 37.

Q. What is required of persons to be baptized? A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

When people believed in the Gospel, they were baptized, being called upon to Repent and Believe. See St. John iv. 1, 2; Acts ix. 18 (St Paul); x. 47, 48; xvi. 15 (Lydia and her household), xviii. 8; xix. 3, 5; xxii. 16, and in over fifty other places wherein Holy Scripture speaks of Baptism.

Repentance and Faith are the necessary prerequisites in the case of those capable of exercising them, for thereby they become as little children. St. Matt. 18: 3; St. Mark 10: 15; Acts 2: 38.

Q. Why then are infants baptized when by reason of their tender age they cannot perform them (repentance and faith)?

A. Because they promise them both (repentance and faith) by their sureties; which promise, when they come of age, themselves are bound to perform—

Show that it is wrong to keep children from Jesus.—S. Mark x. 13. Note the analogy of circumcision.—St. Luke ii. 21.

The Church's care in providing sureties or sponsors may be illustrated by the case of a rich man, who should leave gifts to a child on certain conditions, to provide sponsors, who shall promise for the infant when he comes of age.

Family Reading.

DO NOT WAIT FOR FEELING.—Whilst you cannot feel too keenly do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine may come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may, "Father, I have sinned, and am no more worthy to be called Thy son;" "Take away mine iniquity, and receive me graciously"—whatever the world may be, let it be a true one, and swifter than your return will be the footsteps of forthcoming mercy; and great as may be your own joy in rescuing and restoring grace, no less will be the joy in heaven over your repentance.

CHRIST THE SUN OF OUR SOULS.—Christ is to the souls of men what the sun is to the world. He is the centre and source of all spiritual light, warmth,

life, health, growth, beauty and fertility. Like the sun He shines for the common benefit of all mankind—for high and for low, for rich and for poor, for Jew and for Greek. Like the sun, He is free to all. All may look at Him, and drink health out of His light. If millions of mankind were mad enough to dwell in caves under ground, or to bandage their eyes, their darkness would be their own fault, and not the fault of the sun. So, likewise, if millions of men and women love spiritual "darkness rather than light," the blame must be laid on their blind hearts, and not on Christ. "The foolish heart is darkened." (St. John iii. 19; Rom. i. 21.) But whether men will see or not, Christ is the true sun, and the light of the world. There is no light for sinners except in the Lord Jesus.—Ryle.

DO YOUR DUTY.—We heard a man ask the other day, "When will this incessant begging for money (he meant for church purposes) cease? It is call upon call, now for this, now for that, and I am sick and weary of it."

The answer is as easy as the question. It will never cease. It is a part of the law of the situation. While there remains a heathen on earth, an unfaithful Christian, a sick man—soul-sick or body-sick—an orphan child, a cripple, an outcast, a wretched creature anywhere with any wretchedness, the demands will still be made, and they will still be answered worse or better.

When all men on earth are blessed, when the sun-light of heaven gilds the hills and valleys of the world, and wraps the blue seas in eternal calm, then may men rest from their working and giving—not before. Till then let the demands be made, and made boldly. The situation is plain. God owns a man and all he has, and is, and will be. Ask him to give for one of God's purposes. You only ask him to accept the situation, to acknowledge the facts. There is no call for timidity. Let the applicant do his duty. It rests with him to whom he applies whether he will do his. He should at all events be furnished with frequent and favorable opportunities.

POMPEII.—In the excavations carried out in the presence of Prince Leopold at Pompeii, the following objects were found:—Gold—an armlet, a ring with engraved agate; and another plain ring. Bronze—a candelabrum; two vases in the form of a *lagena*; a pastry-cook's "shape;" a ring; some bosses; a large vase in fragments. Glass—a blue vase with one handle, a bottle, two *ampullae*, one small square vase. Terra cotta—a lamp, two small pots, two olive flasks, a porringer. Iron—a candelabrum. Lead—three weights.

ST. JAMES, APOSTLE AND MART.—July 25—This Apostle, the brother of St. John the Evangelist, shared with his brother the title of "Sons of Thunder;" a title probably given them for that zeal and energy which, if at first wrongly directed, was later on consecrated entirely to the service of their Master, and in the gentle, peaceful manner He preferred. Salome, their mother, was ambitious for her sons, and they for themselves, but Christ taught them that their highest ambition should be to be what He was—"meek and lowly among men, as one who ministers."

"Be thine the care,
Soldier of Christ, that nobler strife to dare,
Which the rash spirit of the world controls,
And makes ambition virtue!—Mant.

"The great privilege of God's people is said to be this, "They shall walk, O Lord, in the light of Thy countenance," and this is what every believer desires above all things. My readers let us ask ourselves, Has God begun a good work in our hearts? Do we hate what we once loved, and love what we once hated? Are old things passed away and all things become new? If this be so, we may be sure that God's Spirit has been at work in our hearts, and will dwell in us as the Comforter. This is what our Saviour promised, and what is described as the privilege of every child of God. "God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ." Well may the Christian re-

joice in such free, unmerited favor as this! A favor that exalts the vile, needy, outcast sinner to sit among princes! Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God! This is something to be known and realized. At the same time, where this blessing of assurance is enjoyed, it does not exempt its possessors from the occasional hidings of God's countenance, for the most eminent saints have been exercised in this way. David complains, "how long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me?" And Job exclaims, "Oh, that I knew where I might find Him!" "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." But with Job the Christian can say also, "He knoweth the way that I take; when He hath tried me, I shall come forth as gold."

"I have exalted one chosen out of the people This is a precious assurance for the people of God. Jesus is not a being far off, not a stranger to their feelings and experiences, but one of themselves, and therefore able to feel with them, and for them. He is said to be 'touched by our infirmities.' The miseries, calamities and sufferings to which human nature is subject, are not to him a mere matter of hearsay and indifference; He has an experimental knowledge of them all. On earth He was tempted like as we are; He endured every variety of want, and pain, and sorrow; and now in heaven he exercises a tender compassion towards his servants here below. He is interested in them, for they are his own, bought with his own precious blood; He is concerned for them as one closely related to them, for he is truly a brother born for adversity; nay more, He is one with them, for his words to Saul the persecutor were not 'Why persecutest thou my people?' Why persecutest thou me? "This sympathy of Christ with and towards his suffering people is an extensive sympathy—it reaches to all their infirmities; a proportionable sympathy—answerable to every occasion; a perpetual sympathy—as long as he continues High Priest and we remain subject to infirmities, so long will he be touched with the feeling of them."

CONGREGATIONAL MUSIC.—Some one in England speaking on this subject lately, said: "The real curse of the English congregational service was the ultra respectability of the worshippers and their utter lack of personal interest in the service or the music; and the reason why people with strong views, whether they were Ritualists, or Romanists, or Congregationalists, accomplished so much more than ordinary Church congregations, was because they were thoroughly in earnest. As long as people merely went to Church for respectability's sake there would be no congregational music worthy of the name. As an illustration of what may be done, Dr. Stainer spoke of the great congregational 'Sanctus' in the Cologne cathedral, where, without books or music, the people who came into the mother-church from the country round produced a magnificent body of sound which even the grand organ, welling out at the end of the transept, only supported, and could not overpower."

BE HUMBLE.—If thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows, the more humility he requires. Those mines that are richest are deepest; those stars that are highest are the smallest; the goodliest buildings have the lowest foundations. The more God honoreth men, the more they should humble themselves; the more fruit, the lower the branch on which it grows. Pride is ever the companion of emptiness.

—Christian parents should not allow others to give their children all their religious instruction. It is easier to send children to Sunday School than to spend an hour with them in faithful study of God's Word, helped by hymns and catechisms. But as God has made parents responsible for the religious education of their children, perhaps they had better see about it.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M. A., Curate.

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

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.

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

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B. A., Rector.

ST. LUKE'S.—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M. A., Rector. On leave. Rev. T. W. Paterson, M. A., Acting Rector.

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

ST. BARTHOLOMEW.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Matins), & 2.30 p. m. Rev. R. Harrison, M. A., Incumbent.

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M. A., Incumbent

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Maddoc, M. A.

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ENGLISH MAGNETIC

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We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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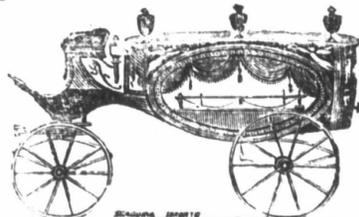
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