

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MAY 11, 1882.

[No. 19.]

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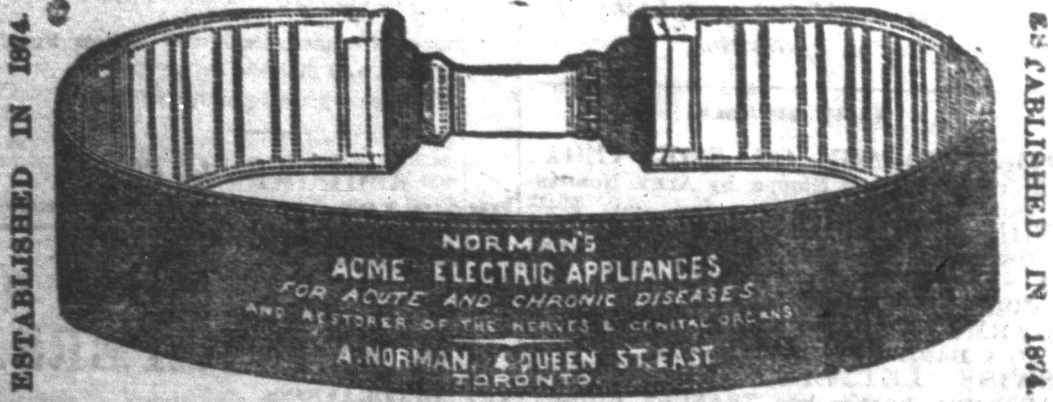
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The timber must be of the qualities described, and of the dimensions stated on a printed bill which will be supplied on application, personally or by letter, at this office where forms of Tender can also be obtained.

No payment will be made on the Timber until it has been delivered at the place required on the respective canals, nor until it has been examined and approved by an officer detailed to that service.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$500 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.
By order,
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Secretary.

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ABEL'S FRECKLE LOTION
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168 King-street East, TORONTO.
Sent free on receipt of one dollar.

The DOMINION Churchman will be departed their subscribers label on their The "Dom Church of En vertising—be tensively circ Frank W Office, No BRANK LESSON May 14...FIFT Mor Ev 18...THE Mo In Co Ev TI IN the s I city th Mormon fr firmed fro not long from Morr Rosita, jestic mo 9,000 abov growing carried on by a popu fying to l York Chu tion was Rev. Fra music wa chants, as assisted tastefully our's vic the worl Bishop the Amer Revision again to tion dim excellen Certain has not which tl Church seems a when h R. V. of Bisho Trevor, chief w its frien cesses many o am on turbed to a de

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

May 14...FIFTH SUNDAY AFTER EASTER:

Morning...Deut. 6. St. John 4 to v 31.

Evening...Deut. 9 or 10. 1 Tim. 3.

18...THE ASCENSION DAY.

Morning...Daniel 7, v 9 to v 15. St. Luke 24, v 44.

Proper Psalms 8, 15, 21. Athanasian Creed.

In Communion service, Proper Preface till 25th inclu.

Evening...2 Kings 2 to v 16. Hebrews 4.

Proper Psalms 24, 47, 108.

THURSDAY, MAY 11, 1882.

IN the schools of Bishop Tuttle at Salt Lake City there are about seven hundred pupils from Mormon families. Two hundred have been confirmed from these schools, and a clergyman was not long since ordained who had been rescued from Mormonism.

Rosita, Colorado, stands in the middle of majestic mountains, close to the Sierra range, and 9,000 above the level of the sea. Pine forests are growing all around, and mining is extensively carried on. St. Matthew's church is surrounded by a population of near two thousand. It is gratifying to learn from a correspondent of the New York Churchman that on Easter day the congregation was large and attentive. The missionary, the Rev. Francis Byrne conducted the services. The music was churchly, consisting of anthems and chants, and was well rendered by a voluntary choir, assisted by an organ. The floral decorations were tastefully arranged, and the great fact of the Saviour's victory over the grave was impressed upon the worshippers.

Bishop Doane, in an article in the last number of the American Church Review—"A last word on the Revision," says:—"I greatly dislike recurring again to the Revised Version. Longer examination diminishes and conceals its many and great excellencies, and makes its defects more offensive. Certainly condemnation—of which it gets much—has not yet produced the reaction in its favour which the Professor"—Professor Gardiner, in the Church Review—"shall I say?) fears. And it seems almost like the cowardice that strikes a man when he is down, to speak any more against the R. V., after it has suffered what it has at the hands of Bishop Wordsworth, and of Burgon, Cook, Espin, Trevor, my own Chancellor Dean, and others. Its chief wounding will be found to be in the house of its friends, Westcott and Hort, the peculiar processes of whose textual criticism have amazed many of the admirers of the Regius Professor. I am on the one hand glad that its Greek has disturbed scholars, and its English, 'the unlearned,' to a degree that seals its fate for authorized use. I

am sorry that the long labour of such learned men should have failed to produce what might have been, but for its wilful Greek and its woeful English, a valuable commentary upon the New Testament."

A recent number of *The Living Church* meets a remark in the *Advocate*, a Methodist paper, styling Episcopalians "a smallish Church," in this way: "Truth is not to be determined by majorities. Still since the question has been raised, it is just as well to know the truth of the matter. Statistics divide the English-speaking peoples of the earth as follows: Churchmen, 18,500,000; Methodists of all sorts, 14,500,000; Roman Catholics, 18,500,000; Presbyterians all sorts, 10,250,000; Baptists all sorts, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; Minor Sects, 8,500,000; Total, 81,750,000. So much for the English-speaking peoples of the world. And greater yet will be the proportion of the Episcopalians (to use the term of the *Advocate*) if the whole Christian world be brought into the estimate. There are in the world some four hundred millions of Christians, and of these three hundred millions are 'Episcopalians.' And yet Episcopalians are spoken of as 'a smallish Church.'"

At a recent meeting of the Old Catholics at Baden, Bishop Reinkens gave some interesting particulars of the Count di Campello, and it was decided to send him a letter, expressing much gratification at the decided course taken by him against the degenerate papacy. Resolutions were also passed affirming the adherence of the body to the Catholic Church, in accordance with the position taken at the first Old Catholic Congress at Munich. The Vatican definitions concerning the personal infallibility and absolute power of the pope were declared to be a violation of the constitution of the Church and subversive of the principles of the faith; and the acts of the Vatican Council relative thereto were pronounced illegal and unjust. Old Catholicism is essentially in harmony with the high vocation and the ideal task of the German people; while on the contrary, ultra-montanism as the caricature of the Church, is in its real nature both false and unpatriotic.

In renouncing Romanism Count di Campello has not renounced Christianity. In a definition he has recently given of his personal faith, he has the following:—"I accept whole and entire the faith of the Christian, Catholic, and Apostolic Church which was formally expressed in the ancient creed of Nicæa, and developed into conformity with the Divine revelation in the six Ecumenical Councils. I accept, in a word, that faith which the Catholic Church has always and everywhere taught, and which was by all received as Divine. In conformity with this catholic faith I hold the sacred hierarchy to be of Divine institution. This according to the evidence of Clemens Romanus and of St. Ignatius, martyrs, both disciples of the Apostles, and also by the witness of the Apostolical canons to the fact that it preserved to us the discipline of the first three centuries consisting of bishops, priests, and deacons, who are ordained by the laying on of hands, and are all called by St. Paul 'ministers of Christ, and stewards of the

mysteries of God.' . . . I hold the sacred Liturgy, or the public worship offered to the Divinity, to be of Apostolic and therefore Divine institution. . . . I hold the institution of confession to be wholesome and Divine, but it must be free and moral."

Darwin, the great naturalist, who recently passed away, perhaps did more than any other man of his time to stimulate inquiry into the phenomena of external nature. It has been well remarked that he reversed the teaching of St. Paul, and may be said to have taken for his motto:—"We look at the things which are seen, and not at the things which are unseen." And yet the system he advocated (not initiated) and which goes by the name of Darwinism lacks just that proof from observation of fact which a materialistic philosopher would be expected to place at the basis of his system. But no men are so credulous as sceptics, and extremes meet here as well as in churchmanship. Charles Robert Darwin was born in Shrewsbury, England, in 1809, and was son of a physician of that town. His grandfather was the celebrated Dr. Erasmus Darwin, F.R.S., the poetical and scientific physician of Lichfield. Mr. Darwin's mother was the daughter of Joseph Wedgwood, the founder of English pottery. He was educated at Shrewsbury Grammar school by Dr. Butler, and afterwards studied at Edinburgh and then at Cambridge. His great work on the Origin of Species was given to the world in 1859.

THE PEW SYSETM.

THE Church impresses upon her children that they assemble in the house of God as a "Royal priesthood," to honour and adore Almighty God. Their functions involve prayer, and praise; they are directed when to stand and when to kneel. They are called upon to listen to their Master's directions when the sacred lessons are read from the inspired Word, and when the Word is being explained. The rule is to stand to receive instruction. The Church has made no provision for "sitting." There is no canon or rubric on the subject. Pews, according to modern use and idea, were not known till long after the Reformation. With the introduction of pews a great many evils have been introduced into the Church, such as renting, selling, and leasing pews; and still worse the custom of drawing a sharp line of distinction between those that are able to pay rent, and those that are not, to stereotype so many distinct castes as different rents of the pews would involve. Personal pride spreading itself in the "uppermost seats" has put down the voice of prayer and praise, the idea of worship dies out; the ear has to be tickled with something new, and instead of the officiating minister leading his flock in offering prayer, praise, and the Holy Sacrifice, he must lay himself out to become popular by pleasing the people "with good words and fair speeches." And what an immense amount of ritualistic acrobaticism is involved in modern pews! A man has to sit at the head of a pew and at every arrival he is to jump up and move out to allow a passage for the new comer, which is very funny! How extremely ridiculous it becomes if the man happens, by a sort of chance, to be kneeling at the Confession, and proclaiming himself "a miserable sinner," to see him jump up,

smile, or scowl as the case may be, and then bow or gesticulate the fair arrival, dressed in the height of fashion, to her seat.

We recently read a short paragraph in the *New York Churchman* for March 25th, on the custom of a man taking the head of the pew. It is as follows: "The custom of men to occupy the head of the pew at Church often makes confusion, as they file out to let every one pass by them, and it might well be done away with now that the reason for it has ceased. In the early days of the country, congregations were subject to attacks by the Indians, and the men, who carried their guns with them to Church, sat nearest to the aisle that they might the sooner be ready for defence."

IRISH DISCONTENT.

LEAVING out of the question matters chiefly of local interest, there is not a more important practical question, or one which affects the civilized world more largely than the causes of that anomalous state of society in Ireland, we all so much deplore, which causes are working not only in Ireland, but also in many other parts of the world, and their tendency is to uproot the foundation of the entire social system. It must, however, be admitted that there is much that is peculiar to itself in Ireland; for while ordinary crimes, such as theft and forgery, for instance, are more easily and more readily punished in Ireland than even in England, it seems absolutely impossible to reach any cases whatever which have any connection with agrarian outrage. There is, as has been suggested, something worse in Ireland than a mere want of moral courage; there is a positive and a widely spread sympathy with any crime having for its object an ultimate increase in the income of tenant farmers. It seems incredible that a motive so base should attain such force among a population generally believed to be hospitable to a fault, religious to a superstition, and devoted to a creed which does limit the hunger for comfort, the greed which is the temptation of Protestant communities. Macaulay's celebrated charge in comparing the two great Creeds, was that Roman Catholics were not sufficiently worldly, that they set up an ideal injurious to civilization, because under it comfort and a desire to get on in the world are not considered marks of righteous living. Great Irish speakers disdain to answer allegations that Ireland is prosperous, because they maintain that their countrymen seek higher things than mere comfort. An Englishman will seek material well-being as an ideal, while an Irishman longs for a kind of dignity or respect in the eyes of the world. And yet with something like a strange inconsistency, every proposal tending to the confiscation of all debts that may be classed as arrears, is welcomed with approval; while every crime for which the criminal can argue that "it benefits the country side," that is makes the majority richer or more secure in their present holdings, receives from entire classes not only practical condonation, but absolute sympathy.

But we are further told that a change has come over the convictions of large sections of the Irish people. Large masses of that people are said to have caught the revolutionary mania, as it appears among the workmen of cities on the European Continent. Their religious faith is said to have become torpid, or has even disappeared; and the passionate desire for a larger share of the pleasant things of this life has mastered every intellectual and religious emotion. A new conception of the

requirements of life has been born among them; and the conditions necessary for the gratification of these requirements being unfavourable, there has followed a hatred of all obstacles, even if they be moral laws. Among the workmen of Berlin or Paris there is seen a fanatical hatred of suffering, leading to the strange dogma that pain is necessarily oppression, which has seized upon masses of men, tending in one place to denunciations of God for permitting misery, and in another to a chronic war with "society," and to an anger hardly distinguishable from insanity. In the United States of America we find this element at work in both of its phases, and as we in Canada are becoming more and more under its influence, it behoves us to take warning in time. The spirit we speak of has not gone so far in Ireland as on the Continent of Europe; but there is no doubt that it exists, and is spreading rapidly. A revival of religious feeling would no doubt produce an abundant change in the popular mind. Independent of religious influences, two remedies have been suggested. One is to interest as many of the people as possible in the laws which protect property, which is attempted to be done under Land Act; the other is steadily to enforce the laws enacted for the purpose.

Since writing the above, one of the most shocking and certainly one of the most daring assassinations has been committed in almost broad daylight in Dublin. About 7:30 p.m., on Saturday, May 6th, Mr. Thomas H. Burke, the under Secretary, and Lord Frederic Cavendish, the new chief Secretary, were in Phoenix Park, walking from the under Secretary's lodge to the chief Secretary's residence, when they were attacked by four men with slouched hats pulled over the forehead, and barbarously murdered on the spot. The murderers immediately jumped into a vehicle, drove off, and have not been discovered. The crime has, of course, been disowned by Irish agitators generally, who declare that no organization in the country could have plotted so wicked an outrage. This, however remains to be seen. The event must cause some change in the bearing of England towards Ireland, as no doubt the crime is a political one.

The *New York Times* says:—"There is in this horrible event one suggestion which Americans cannot regard without shame. It is that the brutal assassination which disgraces Ireland, and endangers the best interests of the Irish, is in harmony with the treachery of certain residents of this country who have steadily advocated it in order to fill their own pockets. If the men who directly plotted or executed the murder of Lord Frederic Cavendish should suffer the penalty of their crime the public of America will feel that there are those among ourselves more guilty because less daring, who, if justice were done, would share their fate." The *World* says:—"Mr. Gladstone has challenged Ireland and got his answer. He has staked his political fortunes on the assertion that the Land Bill has reconciled the Irish people to English rule. Swift and terrible comes the response he has provoked."

BOOK NOTICES.

COUNT SILVIUS: Published by G. W. Harlan, 19 Park Place, New York.

A copy of this charming book has been sent to us for notice. We have read it carefully and can recommend it to those who desire a pleasant picture of German life in its modern phases. The work is

by George Horn, translated by Mr. M. I. Safford. It deals with the question of woman's work, and its proper protection, very judiciously. The religious question is not entirely ignored, but treated *en passant* in a spirit of tolerance as between Roman Catholics and Protestants. The bug-bear of the story is the idol of money power, the hero an embodiment of philanthropic humanity, who suffers at the hands of the bug-bear, but rises above it at last triumphant. A group of heroines adorn the story, each one nobly rising to higher things by self discipline, and education of the heart. The story contains a well-put dissuasion from the use of those drugs which pretend to make ladies "beautiful for ever."

THE CHURCH OF ENGLAND.

THE above was the subject of a lecture delivered in All Saints' church, Shrewsbury, England, by the Rev. J. L. Spencer, curate of Wem, and it will be found well worthy of careful perusal and thought.

"Now, I want to teach you three things to-night. (1.) That the Church of England is the old Catholic Church of this country; that she is the representative and successor of the first Christian Church in our country. (2.) That the Church of England exists, and always has existed, independently of the State, and yet has always been in union with the State. (3.) I shall say a few words on Church endowments, their origin, and the Church's title to her property. There is a great deal of misunderstanding among otherwise well-informed people about the origin of tithes and Church lands, and from what source the incomes of the clergy are derived. Let us first of all be fully impressed with this one central fact—that the Church of England of to-day, with her three orders of bishops, priests, and deacons, is the original Church of this country founded, perchance, by one of the holy apostles themselves, namely, St. Paul. There is, indeed, no subject, with the exception of the origin of Church endowments, on which people are, as a rule, so little informed and make such sad mistakes as about this continuity of the Church. They have some vague idea that at some period of the Reformation, either in Henry VIII's time or Elizabeth's, a new Church was set up, that the old Church was abolished, and a new Church of England established by the King or the Queen, and that this Church was endowed by the Government out of the revenues of the old Church. I must confess that it is always difficult for me to speak patiently to such people, but they are so numerous that it is our duty, whether we like it or not, to enlighten them and put them on the right track. Now, before we go one step further, let me explain the meaning of the word Catholic, i.e., how was the term understood in ancient times? The Jewish Church was the Church of one nation. It was absolutely necessary that all who participated in her privileges should trace their genealogy up to Abraham; it was confined to Palestine, but the Church of the New Dispensation was not to be exclusive; it was not to be confined to one nation or people, but the Apostles were sent to baptize and make disciples of all nations. The Catholic Church, therefore, means the Church universal as distinguished from the Jewish, which was the Church of one chosen race. The Catholic Church of a certain country, as when we say the Catholic Church of England, is simply the branch of that Universal or Catholic Church in this country, and so when a man says he is a Catholic, he means he is a member of this Universal Church. Thus we all say in the Creed, 'I believe in one Catholic and Apostolic Church.' But then in ancient times, as now, there were numerous sects and parties, some denying the doctrines, others refusing to submit to the order and discipline of the Church, and these sects or parties were distinguished by the names of their founders, as the Calvinists of modern times are called after John Calvin, and the Lutherans after their founder, Martin Luther, and the Wesleyans after John Wesley. So in ancient times we find the Arians, so called after the celebrated Arius, a presbyter of the Alexandrian Church, and the Nestorians after Nestorius, and many others of the same kind;

whereas the that seemed or place, o word Catho only, but c ended with Apostles, h distinguish founder's n understand glorious her catholic, th Church, th tinguished the Roman the claim t to all who Christianit ment. To to allow Church; v as a matte has, if not just claim we were Church of of the Chu is thought but of o Gregory, I convert or the Catho priests, an differing i duly cons ceived fro Easterns, had been and not fi that beca of Rome, that he We say r in this co not the f episcopal when he wife of a tian, alt she was is a mat find peo the See and the Church t tively fr separate just as t celebrat Church, doubt t land to no less face wi than se believe like sex in regu from th Reform the R Englar of the party, pender See of format Churc depend out fr pende preach the ad sough in the to ass his se times existe by lay clear

whereas the true Church rejected any designation that seemed to confine it exclusively to one party, or place, or mere leader, and, consequently, the word Catholic came in time to mean, not universal only, but true, i.e., the true Church which had descended with regular succession of bishops from the Apostles, holding the pure Apostolic doctrines, to distinguish it from some sect called after its founder's name. Now, this is the way in which we understand the word catholic. It is, we believe, a glorious heritage of ours to be members of this catholic, this true, as distinguished from heretical, Church, this universal Gospel of love, as distinguished from the ancient law. We know that the Romanist most unjustly arrogates to himself the claim to the title of catholic (that name so dear to all who are imbued with the love of primitive Christianity), but this we will not allow for a moment. To do so would be suicidal. It would be to allow that he alone belonged to the true Church; whereas we know, as a matter of fact, and as a matter of history, that the Church of Rome has, if not entirely, narrowly escaped losing all just claim to the title of Catholic. Now to return; we were speaking about the continuity of the Church of England. The history of the planting of the Church in England is lost in antiquity. It is thought that St. Paul preached the Gospel here; but of one thing we are quite sure, that when Gregory, Bishop of Rome, sent St. Augustine to convert our Saxon forefathers he found a branch of the Catholic Church here already, with bishops, priests, and deacons, with a Liturgy of course, but differing from his own. He found here a Church duly consecrated, but with traditions chiefly received from the East, observing Easter with the Easterns, thereby showing clearly that Christianity had been planted by missionaries from the East, and not from the West. Now, the Romanists say that because Augustus was sent here by the Bishop of Rome, and because he evangelized the Saxons, that he was the founder of the Church of England. We say not all, for St. Augustine found a Church in this country when he came, and in truth he was not the first Bishop of Canterbury; there was an episcopal throne there before he was born! Why, when he came over to England Queen Bertha, the wife of a Saxon King Ethelbert, was herself a Christian, although her husband was a heathen, and she was a member of the British Church. All this is a matter of history, and yet again and again you find people who blindly admit the absurd claims of the See of Rome. These facts are well known, and they surely prove that the ancient Catholic Church in this country was at the very outset entirely free from all connection with Rome, with a separate line of bishops, tracing their succession just as the Church of Rome did up to the Apostles, celebrating Easter with the Greek or Eastern Church, and not with the Western. There is no doubt that we owe part of our Christianity of England to the zeal of the Roman Church; but it is no less true that the Church found itself face to face with a native British Church, with no fewer than seven bishops and one archbishop, and we believe that this old trunk of this British Church, like some old trunk of British oak, has descended in regular succession to the present day. And so from the time of St. Augustine to the period of the Reformation there were two parties in the Church—the Romish party, who wished the Church of England to be completely under the government of the Bishop of Rome, and a strong national party, whose object was to preserve the independence of the Church as it was at first, from the See of Rome—and so what was done at the Reformation was not to secede from the Roman Church, but simply to re-establish the original independence of our Church—it was not any coming out from Rome, but hands off; we were independent at first, and will be so again." The preacher then showed that although at early times the advice of the Bishop of Rome was constantly sought—he being bishop of the most important see in the country—yet to ask advice was one thing, to assume authority was another. Proceeding to his second point, Mr. Spencer said: "It is sometimes stated that ours is a Church which owes its existence to Acts of Parliament—that it exists by law and not by Divine sight. Now, I wish you clearly to understand that the Church exists inde-

pendently of the State. You have seen that long before the Saxons invaded England, when the country was divided into many little kingdoms, the Church of England existed, and has come down with its bishops, priests, and deacons to the present time. Well, then, as time went on, two things must have happened. 1. That this Church, of which all the people were members, existed under its archbishop and bishop, with its synods, and various machinery, should be often recognised and referred to in Acts of Parliament, and we find this to be the case long before the Reformation. 2. That as the Church, as a body corporate, held much property, and as the clergy were the only persons who could read or write, and that, as often happened, the King and Parliament found it difficult to preserve order in distant places, and the nobles were often as powerful as the sovereign, it was to the advantage of the King and his Parliament to be on the most friendly and intimate terms with the spiritual powers, i.e., with the bishops and archbishops and the heads of the Church, until at length they became so united, so dovetailed the one into the other, that, as time went on, the history of the Church is the history of the country, and everything belonging to it. But all along the Church, as a body corporate, was quite independent. She had her own laws, her own Parliament—what we call Convocation, and what the State did, in its relationship to the Church, was to ratify and confirm what the Church ruled. For instance, the Bishop and other clergy at the time of the Reformation replaced the old Latin Prayer Book with the Book of Common Prayer. The Parliament and the Crown ratified and confirmed this change, made it part of the statute law of the land, and therefore made it binding. The voice of Parliament is, so to speak, the voice of the laity of the Church. The clergy, in Convocation, making the law for the Church; the Parliament as the voice of the laity, ratifying the same; and so, if Parliament were to propose some alteration in the Prayer Book, it could not become law until Convocation had also passed it, and so again, on the other hand, it is quite clear that no changes can be made by Convocation without the consent of Parliament. Here even to day is a case in point. We read in the papers that the Bishop of Manchester is going to try and persuade the Convocation of the northern province to expunge what is called the Ornaments Rubric, and place another in its stead. Simultaneously, I dare say the same thing will be done in the Convocation of Canterbury. Well, if both Convocations pass this new rubric, the two Archbishops will go to Parliament and say, 'We want you now to ratify and confirm what we have proposed should be done.' So you see that the Church is independent and yet united; neither can act without the other. Now, let me say a word or two about the endowments. Constantly you hear people say that all the property, all the endowments of the Church, have been given by the State. First of all, what is the origin of tithes and glebe lands? The early bishops and clergy of our British and Saxon forefathers resided chiefly in monastic houses like Bangor Iscoed, and on Sundays and other days they went forth into the surrounding country to conduct services. Now the nobles and the large landowners as well as the people generally, were taught that those "who preach the Gospel should live of the Gospel, and those who serve the altar should live by the altar," and that it would only a right and reasonable thing if they made a stated provision for those clergy who went out every Sunday, and that it would be far better for them and for all if they were resident and fixed, and that they should give, like the Jewish priests received, a tithe of the produce of their lands. This was done. This is the origin of tithes and parishes. The parishes were co-extensive with the estates of the noble or other person who gave a tithe of his produce to support the parish priest. And so when he willed his land or property, or sold it, or exchanged, or otherwise parted with it, it was on the condition that a certain portion of the produce—the tithe—should go towards the support of the pastor. The original holder of the land made this a charge upon his estate. Sometimes the noble or landowner who did this retained the right of presentation, which is the origin of laymen and

others having the right to present to benefices. Sometimes he ceded it to the Bishop of the diocese, or to a favourite monastery, or to some other person. And the reason why, in England, the Crown has the appointment to the bishoprics is this, that all the episcopal sees were originally of royal foundation; that is, as the nobles gave the tithe to the clergy for their support, so the sovereign bestowed upon the Bishops their temporalities. The Crown does not make the bishop. Consecration only does that. What the Crown does is to nominate a certain presbyter or priest, and he is then consecrated by the imposition of a bishop's hands. The Crown nominate, but he is no bishop until after he is consecrated. The Bishop receives his spiritual commission from Christ, but his position in a particular diocese, in order to exercise an episcopate over a certain portion of the realm, that proceeds from the Crown. Thus you see how the Church of England, this branch of Christ's universal Church, has grown up with the English nation. She has many enemies on every side. Many who profess and call themselves Christians, join in the unhalloved warfare; but we have Christ's own promise that the gates of hell shall not prevail against her, and no weapon formed hath so far prospered. Her connection with the State, the growth of centuries, is but an accident; it is no essential element of her life. She lived without it in the past; she may be called upon to do so in the future. Her adversaries may spoil her of her rightful heritage and the gold and land which, in the ages of faith, her pious sons and daughters gave her, their best friend, in the hour of need. What then? Priests will still prefer to live on a crust, picked off her altars, than wear purple and fine linen and fare sumptuously every day in some secular calling. Poor they may be, yet, like the Apostle who, perhaps, founded her, making many rich. But let us trust in God, and not in princes or any child of man. When storm clouds are gathering in the horizon let us believe that "God is in the midst of her, therefore shall she not be moved, God shall help her, and that right early."

"O, Father, in the hour of fear,
The Church of England keep
Thy altar to the last to rear
And feed thy fainting sheep.
May she the holy truths attest
Apostles taught of yore,
Nor quit the faith by saints confessed
Though tempted ere so sore."

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

BURY.—A very pleasant and interesting day was spent by the Sunday-school children at Robinson Village upon Thursday after Easter. It was the occasion of the Sunday-school children's annual concert entertainment. In spite of the disagreeable weather which prevailed at the time the Town Hall was comfortably filled with people not only from the village, but also from the surrounding country. We were glad to notice that even some of the Church people from far away Lingwick and Canterbury, came to swell our ranks. We cannot begin a notice of the concert without first passing a remark upon the decoration of the hall. The stage was most carefully prepared, and presented a very pretty and chaste appearance. On either side of the drop curtain an Irish and English motto in red letters upon a white ground looked well. Upon each wall were two texts, "God bless our School," "God bless our Home." The Sunday-school teachers who devoted so much of their time and energy to the carrying out of the entertainment deserve great credit for their labours, and no doubt they derived much gratification from the success which so signally crowned their noble efforts. The concert and entertainment consisted of songs, choruses, tableau, and dialogues, etc. The tableaux were a great success. The choice of subjects was charmingly varied. The horrors of Blue Beard's Chamber were dispelled from the minds of the audience by the production of the pretty tableaux entitled "Flowers." When the curtain rose it discovered two barrels marked respectively "Graham Flour," and "Flour." Upon the raising of these barrels, instead of dark Graham flour pouring out upon the ground, a charming, bright, dark-eyed little girl was found sitting in the place where the barrel had been standing. From the white flour barrel

emerged a dear little fair-haired, blue-eyed, child looking the picture of pure innocence. We cannot stop now to describe the other tableaux, which were all good. They were "Execution of Mary Queen of Scots," "Jack Spratt," etc., etc. The perfect way in which the little ones recited their dialogues was the subject of general comment. "The Little Philosopher" was particularly well acted, the two little girls who took part in it captivating the hearts of all. A very amusing little play was given in "Playing School." Each child took up his or her part promptly and decidedly. During the play the schoolboys' dodge of asking "Please may I go out?" was so naturally rendered as to bring down the house. Nothing during the evening's performance gave greater delight to the children than the dancing of an imported bear (for the occasion), "Jim Digley" was his *nom de plume*. The admirable manner in which old grizzly went through with his numerous feats reflected very highly upon the training powers of the bear's keeper. We must not omit to mention the singing of the children, who in spite of bad colds executed their choruses and solos very prettily. The selection of songs was taken from different composers, and included two songs and chorus from one of Sullivan's unmentionable operas. The singing of the whole audience and performers of "God Save the Queen" brought a most successful evening's entertainment to a close. We must reiterate that without the ever kind and energetic help of the ladies nothing could have been achieved. Always ready, always cheerful and willing, they render everything which they undertake delightfully successful. Well might the male portion of the congregation emulate their zeal for the furtherance of the interests of the Church in this mission. They will have an opportunity for so doing so soon as the ground about the new parsonage is ready to be laid out. Then, again, a well has to be dug before the parsonage can be considered complete—fit for a permanent habitation. Proceeds of concert, after paying expenses, \$25.

ONTARIO.

From Our Own Correspondent.

KINGSTON.—The regular meeting of the Mission Board of the diocese of Ontario was held at the Secretary's office, St. George's Hall on Wednesday morning at ten o'clock. Owing to this being the meeting at which the classification and re-arrangement of the missions for the year were made, considerable interest was manifested in the proceedings, and a number of clergymen (not members of the board) were present. The following members of the Board were present, viz: The Lord Bishop of Ontario, the Very Rev. Dean Lyster, Ven. Archdeacon Jones, Rev. H. Pollard, Rev. Rural-dean Lewin, Dr. Wilson, Rev. Rural-dean Grout, Lyn; Rev. J. W. Burke, Rev. Rural-dean Baker, Rev. Canon White, Rev. Canon Pettit, Rev. E. P. Crawford, Rev. Rural-dean Kirkpatrick, Dr. Henderson, c.c., S. Keefer, R. T. Walkem, c.c., James Reynolds, James Shannon, J. B. McGuin, Dr. E. H. Smythe, A. J. Matheson, Edwin Rose, and H. Hartney.

The Rev. Canon White was elected chairman, and opened the meeting with prayer. The minutes of the previous meeting were read and approved. The Secretary read the following financial statement of the Mission Fund for the year —

Financial statement From December 1, 1881, to April 30, 1882:

Balance due Bank of Montreal, \$4,902.42; Paid grants to missions \$8,259.80; pensions \$250.00; balance due late Bishop of Algoma \$100.00; expenses of collection \$144.12; expenses of management \$270.00; total \$8,926.34.

To received on account Whitsunday collection \$9.43; Advent collection \$500.91; missionary meetings \$1,824.85; parochial \$4,122.42; Algoma Bishopric Fund \$164.73; transferred from Sustentation Fund \$1,968.62, total 8,590.96, leaving balance due Bank of Montreal \$335.38.

Numerous questions were asked concerning the statement, which were satisfactorily answered by the secretary.

The following resolution was adopted:—Resolved, that in consideration of the fact that \$5,000 of the Clergy Trust Fund has been lying uninvested in the Bank of Montreal, in consequence whereof interest has not been charged on the balance due by the Mission Fund to the bank, the secretary be instructed to pay out of the Mission Fund to the Clergy Trust Fund interest upon the average debtor balance to be ascertained by him, for the past year at the rate of 5 per cent. per annum.

Classification of Missions. The chairman presented the report of the Classification Committee. In connection with the report a warm discussion arose relative to the appointment of a paid agent to attend missionary meetings as convener, and the following resolution was passed:—"That the Rev. G. W. White, F. W. Kirkpatrick, E. P. Crawford, H. Pellard, the Chancellor and Mr. Reynolds be a committee to report to the next meeting of the board upon the ad-

visability of appointing a missionary agent to attend the annual meetings on behalf of the Mission Fund."

That the Chancellor and the Secretaries be a sub-committee to revise the resolutions of the Mission Board.

The board adjourned at one o'clock, resumed business at two, and continued until four o'clock, again adjourning for an hour in order to make way for the Clergy Trust Fund Committee, which sat for about an hour when the consideration of the classification scheme was resumed and concluded, the classification scheme as finally adopted is \$8,750 divided as follows:—

Class I.—\$100 per annum. Huntley, North Gower and Oxford Mills, \$600. Class II.—\$150 per annum. Amherst Island, Lansdowne Rear, Leeds Rear, Merrickville, Nepear, Newboro, Vankleek Hill (the missionary to obtain \$250 on relinquishing Caledonia), Pakenham. Class III.—\$200 per annum. Arnprior, Camden East, Cumberland, Edwardsburgh, Fitzroy Harbour, Madoc, Marmora, Moulinette, Mountain, North Augusta, North Frontenac, Osgoode, Pembroke, Selby, Stirling, Shannonville. Class IV.—\$250 per annum. Finch, Franktown, Gloucester, Kitley, Lansdowne Front, Loboro, Stafford, Tamworth, Plantagenet. Class V.—\$300 per annum. Eganville, Lanark, Pittsburg, Beachburg. Class VI.—\$600 per annum. Mission of Mattawa and Chalk River.

\$400 was voted to the Bishop for the support of a missionary at Rockingham Mission, County Renfrew, and \$300 for a missionary to do duty in the townships of Clarendon, Miller, Palmerston and South Canoto.

Resolved that those missions in Class I. be notified by the secretary that at the close of the present financial year they will be liable to be struck off the list of missions so that funds may be freed for the purpose of opening missions. The board adjourned at six p.m. The meeting of the Divinity Students, Fund Committee was held at nine o'clock last evening. Present: Rev. Rural-dean Baker, Rev. Dr. Wilson, Rev. Rural-dean Kirkpatrick, the Clerical Secretary, and Mr. James Shannon.

The meeting was opened with prayer. The minutes of the previous meeting were read and adopted. The Rev. Rural-dean Baker was elected chairman. The secretary read the financial statement as follows: 1881, Dec. 1st. Balance in hand \$714.63; 1882, April 29: collection \$20.17; interest \$84.00; and cash from Rev. W. R. Clark \$10.10, total on hand \$828.80.

Payments:—1882, April 29, Exhibitions W. Moore and R. N. Jones \$66.67 each; expenses \$42.12; leaving on 1st May balance in Bank of Montreal \$659.84.

Applications for new grants were made on behalf of Mr. Chas. P. Anderson, of Oxford Mills, who intends studying for the church. The secretary was directed to assure Mr. Anderson that at the proper time his case would be favourably considered. An application was made on behalf of Mr. John G. Hooper for the usual grant. A grant of \$150 per annum was made. Application was made on behalf of Mr. J. A. Shaw, of Ottawa, who is studying at Bishop's College, Lennoxville, for a grant. A grant of \$150 was made. The above grants were made on the usual conditions.

The board then adjourned.

PEMBROKE.—The long delayed appointment to this important field of labour, has at last been accomplished, the missionary, the Rev. Forster Bliss, having entered upon his work immediately after Easter. The Rev. Rural Dean Nesbitt accompanied the missionary, introducing him at each point where services, by previous announcement, were held. Great pleasure was expressed on every side at the prospect of having once more regular Church services, and after each service held on the way up, the missionary felt that he was not undertaking a very unpromising sphere of labour, notwithstanding that the extent of territory over which he would have to travel, was so great. The first service was held on Tuesday the 19th, at Chalk River, about twenty miles west of Pembroke, in a school-house, the scholars having a holiday given them in order that the room might be used for service. The attendance was all that could be expected, the service being on a week-day and in the morning. One old man had walked ten miles the previous day in order to be present, and had the prospect before him of walking the return journey after the service. Morning Prayer was said and earnest addresses delivered by the Rural-dean and the missionary. In the afternoon a second service, with baptisms, was held at the house of Mr. Wm. Feild, a staunch Churchman and an old friend of the Rural-dean's. A goodly number assembled at this service. Evensong was said throughout by the Rev. Mr. Bliss, and the Holy Sacrament of Baptism was solemnly and impressively administered by the Rev. Mr. Nesbitt. Two little girls aged respectively six years, and nineteen months, daughters of Mr. Feild, very tastefully dressed in pure white, were presented by their sponsors, the elder child receiving the sacred rite kneeling. The ceremony, impressively performed as it was, could not fail in its effect upon those who witnessed it. The proper performance of our Baptis-

mal Office would be far more instructive than many an ordinary sermon on Baptism.

The next point for service was at Bissetts Creek, where upon arrival it was found there was no place in which service could be held, and but poor, if any, accommodation for the night. However, forewarned is forearmed, and having the lumbering depot of Levi Young, Esq., pointed out to them, the deputation walked over, leaving their valises in charge of the station agent in Waggoner, a good Churchman and former parishioner of the Rev. Mr. Nesbitt. Arriving at Capt. Young's depot, the missionary presented a letter of introduction with which he had been kindly favoured by Mr. Gordon, one of the firm in Ottawa, and which ensured most hospitable treatment at the hands of Mr. Stewart, the foreman at this depot, and Mr. Carmack. One can form but little idea of the extent of our lumbering operations unless first paying a visit to the regions where these labours are carried on. A lumbering depot is the headquarters of operations for a certain section, generally speaking it comprises a farm with its necessary appendages in the way of stock, &c., for the purpose of raising supplies for the shanties; but as the demand exceeds the supply, large importations have to be made from other parts of the country. The buildings at this depot give one an idea of an almost model farm, and certainly Mr. Stewart is a model foreman, for he seems to be everywhere at all times, directing and superintending the large concern under his charge. After a very pleasant evening, a refreshing night's rest, and a capital breakfast (which, by the way, had to serve till six o'clock in the evening) the rev. gentlemen bade adieu to their kind entertainers, and wended their way back to the station. Here the Rural-dean had engaged to administer Baptism to the infant daughter of Mr. Samuel King, after which the train was again taken en route for the Mattawa, the headquarters of the mission. After a journey of some six hours—delay having been occasioned by the track being under water in some places—Mattawa was reached in time for tea, which latter was enjoyed to its fullest extent, a not surprising fact considering that there had been no possibility of obtaining anything since breakfast at 9 a.m., at Mr. Young's depot: Tea disposed of, the hour for service arrived, which according to prior arrangement was held in the then only available place in the village, a union meeting house—the joint property of the Presbyterians and Methodists. Not feeling disposed to intrude into the elegantly upholstered rostrum which occupied a prominent place in the meeting house, the clergy took up their position on either side thereof, and for the first time in the village of Mattawa the service of the Church of England was performed, the Rev. Mr. Nesbitt taking the first part, and the Rev. Mr. Bliss the lessons and concluding prayers. The place was well filled with a well conducted and attentive audience, a few being observed to follow the service in their Prayer Books. The Rural-dean introduced the missionary in a very warm and kindly spoken address. The Rev. Mr. Bliss in his address told the people why he had come among them, by whom he was sent, and what he wished to do and accomplish, the extent of his field of labour, and bespoke their encouragement, their support, and their prayers. He announced that a building had been placed at his disposal for temporary use as a place of worship, and that he would hold the first service the following Sunday, calling upon all Churchmen and well-wishers of the Church, to give encouragement to his work. The Rural-dean followed with an earnest and stirring address, clearly and forcibly setting forth the mission and character of the Church, defining and defending her position in the midst of so much heresy and schism, as a true branch of the Holy Catholic and Apostolic Church. Mr. Nesbitt was most happy in his address, outspoken as it was, and however much it may for the time perhaps shock the Puritanic ear to have to listen to such "pernicious" teaching within their sacred walls, yet there were present true-hearted Churchmen who would appreciate and endorse all that was claimed. A little more leaven of this sort might be advantageously worked in when our clergy have the opportunity of addressing mixed assemblies (e.g., missionary meetings might thereby be made a little more interesting, and in one sense much more profitable).

At the conclusion of the service the Rural-dean met several old friends, whom he introduced to the missionary. He was also called upon to go and marry a couple, the young woman having been a former parishioner; but the licence not having been procured, it had to be delayed till next afternoon, when the ceremony was performed by the Rev. Mr. Bliss. The morning after the meeting the Rural-dean had to take the first train for home, in order to arrive there before Sunday. Thus ended the first missionary trip of the Church of England into the regions of the Mattawa, and it had been well for her had she sent missionaries here earlier. There are two agents of dissenting bodies ahead of us, and though they have not won over more than three or four Churchmen, and they, I trust, not irreclaimable, yet they make Church work

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more difficult of accomplishment. As to the progress of the work here, its extent, &c., &c., I shall leave for a future communication.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 28th, 1882.

MISSION FUND.—Parochial Collections:—Holy Trinity Toronto, on account, \$388.31; Tecumseth, additional 34.00; Seymour and Percy, on account, 20.00; Lakefield, 15.63; Cookstown, balance, 35.00; Credit, balance, 18.00; Batteau, 27.80; Nottawa, 6.35; Duntroon, 10.00; Singhampton, 7.00; Cavan, St. Thomas', 74.00; St. John's, 50.75; Christ's, 49.90; Trinity, 35.33; Albion and Caledon, St. James's, 23.60; Palgrave, 18.65; Charleston, 3.15; Campbell's Cross, 4.90; Sunderland and West Brock, 60.42; Cobocok, additional 4.00; Perrytown, additional 3.25; Barrie, 89.25; North Essa, Ivy, 37.30; St. Jude's, Thornton, 26.05; Lindsay, 118.11; North Orillia and Medonte, 19.92; Cartwright, additional 2.00; St. Mark's, Parkdale, on account, 5.50. St. Luke's, Ashburnham, 153.81; St. Mark's, Otenabee, 34.46, to be applied as follows: For diocesan missions, 141.49; for domestic missions, 26.28; for foreign missions, \$20. January Collection:—Church of the Ascension, Toronto, additional 40.00; St. Luke's, Ashburnham, 7.60. Missionary Meetings:—Scarborough, Christ Church, 8.87; St. Paul's, 4.03; St. Jude's, 3.16; Albion and Caledon, St. James's, 5.55; Palgrave, 1.34; Charleston, 88 cents; Sunderland, 3.34; West Brock, 1.28; Perrytown, 5.00. Annual Subscription:—Rev. C. J. S. Bethune, 10.00.

WIDOWS' AND ORPHANS' FUND.—Annual payments under New Canon:—Rev. C. J. S. Bethune, (2nd) 7.20; Rev. W. E. Cooper (2nd) 7.20; Rev. J. Creighton (1st) 8.25. October Collection:—Lindsay, additional 2.00; Cambay, 91 cents; St. George's, 34 cents; Head Lake, 1.16; Cobocok, 80 cents; Rosedale, 1.04; Moreland, 70 cents; Retties', 50 cents; Cartwright, balance of assessment, 11.26; Lloydtown, balance of assessment, 13.99. Parochial Collections:—Barrie, 2.00. For the Widow of a deceased Clergyman:—St. Peter's, Toronto, additional 1.00; Cardiff and Monmouth, 2.25.

DIVINITY STUDENTS' FUND.—April Collection:—Whitby, 6.34; Aurora, 1.11; Oakridges, 1.56; Cookstown, 2.61; Pinkerton, 1.15; Trinity College School Chapel, Port Hope, 10.00; St. Mark's, Parkdale, 7.19; North Douro, Lakefield, 8.48; Warsaw, 1.13; Credit, St. Peter's, 3.75; Dixie, 1.50; Port Credit, 1.00; Batteau, 4.18; Duntroon, 1.00; Cavan, St. Thomas's, 3.00; Christ's, 2.00; St. John's 1.00; Trinity, 75 cents; St. Philip's, Weston, 2.50; Fenelon Falls, 2.85; St. Stephen's, Toronto, 2.00; North, Essa, Ivy, 1.24; Thornton, 1.10; Lindsay, 3.75; St. Luke's, Ashburnham, 3.00.

ALGOMA FUND.—Annual Subscription:—Rev. C. J. S. Bethune, 5.00. Collection:—St. Paul's, Lindsay, Sunday-school, 25.00.

GENERAL PURPOSES FUND.—Bequest of Miss Margaret Donnell, of Georgina, 25.00.

COLBORNE.—The children's service on the afternoon of Sunday, the 23rd ult., was interesting and unique. The regular evening service was used, the children furnishing an efficient choir, chanting the responses, etc. The Rev. Dr. Hodgkin, the incumbent, delivered an appropriate sermon in a style of affection and simplicity which captivated the children. He is to be congratulated on the results of his efforts in reviving the Sunday-school, and on his ability in securing a practical illustration of the interest manifested in it. The service will be repeated quarterly, and will doubtless prove an important aid in making the Sunday-school exceedingly attractive.

NEWMARKET.—One of those delicate compliments which must always be very gratifying to any clergyman so fortunate as to be thus favoured, fell to the lot of the Rev. H. B. Owen, F.R.S.L., on the occasion of his leaving this parish to undertake the incumbency of Scarborough. The Rev. gentleman with his family had been accepting the generous hospitality of Mr. Samuel Sykes by spending the last few days of their stay in the parish at his residence. On Saturday evening a large number of his parishioners assembled to bid him "a last good-bye," and marked the event by presenting him with a substantial memento of their appreciation and kind regards in the form of a "Pocket Communion Service." The set is of solid silver, in morocco case, very pretty and very good, having been made to order for the occasion. Around the rim of the plate, in old English characters, runs the inscription: "To the Rev. Henry B. Owen, F.R.S.L., a little good-bye souvenir from St. Paul's parish, Newmarket, April 29th, 1882." In making the presentation the following address was read by Mr. A. W. Wilkie:—"To the Rev. Henry B. Owen, F.R.S.L. Beloved Pastor and Dear Friend:—We have come this evening to bid you our last good-bye as members of your flock. And now that we are

called upon to sever this happy connection so long enjoyed, we cannot permit the occasion to pass without expressing in some slight degree our appreciation of the constant fidelity and self-denial with which you have directed those talents which God has so abundantly endowed you with, and of which you have proved yourself so worthy a steward, to the duties of your incumbency and the welfare and happiness of the people of your charge. With heartfelt gratitude we shall ever remember the many courtesies and kindnesses received at your hands, and we hope it may be a source of some pleasure to you to know that in future years as we look upon the landscape of the past with all its changeful scenes of sunshine and shadow, we shall see many of its sunniest spots to be those over which retrospection throws the bright and hallowed memories of the many happy hours in which we have enjoyed the entertainment and instruction of your discourses, or the merrier hours of your social companionship. Through the sadness of parting we now look forward to a happier meeting in that heavenly home towards which you have tried so earnestly and well to direct all those who have come within the influence of either your precept or example. Even now as we contemplate that happier sphere beyond the sadness and pain of these parting scenes, with all its infinity of incomprehensible felicities, we know that among the strongest of its allurements and fondest of its anticipations, will be that of meeting there the many good friends whom in God's providence we are compelled to part with here. Till then, if we meet not again before, we bid you good-bye. Now please accept this little souvenir which we hope may sometimes recall to memory the many true friends who can never forget you, and whose affections and prayers will ever follow you into whatever field of noble toil it may please God to call you. Signed on behalf of the parish, W. H. Bouden, A. R. Watson.

Mr. Owen's reply was sympathetic and appropriate yet withal a happy, pleasant evening was enjoyed till the approaching Sunday morning gave warning for separation.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office from March 1st to the close of financial year.

MISSION FUND.—Offerory Collections:—Hamilton, Ascension \$430.50, All Saints' 51.97, St. Mark's 17.29, Port Dalhousie 4.85; Amaranth West 6.00; Port Maitland 2.00; South Cayuga 3.22; Stewarttown 15.00; Nelson 2.15; Cayuga 4.47; Thorold 12.00; Port Robinson 4.12; Queenston 90 cents; Drummondville, additional 1.00. Parochial Collections:—Guelph 339.40; Port Dalhousie 122.70; Hamilton, Christ Church Cathedral 516.61; St. Mark's 79.10; St. Thomas 305.10; Grimsby 142.70; Stoney Creek 19.60; Bartonville 12.60; The Beach 12.05; Milton 60.55; Niagara Falls 64.40; Burlington and Nelson 123.60; Beverley and West Flamboro' 19.00; Ancaster 140.16; Elora and Alma 57.00; Erin and Garafraxa 36.00; St. Catharines, St. George's 138.55, Christ Church and St. Thomas's 81.35, St. Barnabas' 34.55; Norval 18.35; Caledonia 35.15; York 42.00; Mount Forest 42.65; Cayuga 66.00; Dunnville 33.75; Barton and Glanford 75.00; Chippawa 50.39; Merriton, Homer, and Grantham 60.00; Fort Erie 98.02; Thorold 121.25; Port Robinson 15.96; Saltfleet, Binbrook, and Barton East 42.55; Hornby 64.75; Moorefield 22.75; Rothsay 24.00; Drayton 17.25; Harriston 20.50; Clifford 3.50; Aldershot 12.10; Arthur 48.50; Lowville, Nassagaweya, and Carlisle 56.00; Walpole South 20.00; Palmerston 12.00; Port Colborne and Marshville 80.00; Oakville 100.97. On Guarantee Account:—Rothsay 60.00; Moorefield 37.50; Drayton 16.00; Barton East 29.50; Omagh 45.00; Reading 43.00; Luther 34.00; Port Colborne 100.00; Marshville 50.00; West Flamboro' 100.00; Rockton 28.00; Stoney Creek 25.00; Bartonville 20.00; York 108.34; Nanticoke 57.50; Cheapside 32.50; Saltfleet 33.50.

WIDOWS' AND ORPHANS' FUND.—Offerory Collections:—Hamilton, Ascension 200.00; Chippawa 20.58; Burlington 15.73; Amaranth W. 7.00; Nelson 3.50; Dundas 7.00; Erin and Garafraxa 5.25; Harriston 3.25; Cayuga 7.18; Clifford 1.30.

ALGOMA AND N. W. MISSION FUND.—Offerory Collections:—Hamilton, Ascension \$200; Port Dalhousie 6.78; Amaranth West 4.00; Grimsby 11.00; Barton and Glanford 2.00; Stewarttown 17.00; Harriston 6.00; Cayuga 4.87; Burlington 4.00; Nelson 2.00; Chippawa 24.87; Oakville 5.05. Intercessory Collections:—Dunnville 1.50; Burlington 5.75. Thanksgiving Collection:—Harriston 1.75. For Port Carling Church:—Hamilton, Ascension 94.50.

DIVINITY STUDENTS' FUND.—Stewarttown 1.00; Cayuga 2.32.

ST. CATHARINES.—St. Thomas's.—Wardens: Thomas R. Merrit, George Parkins, (Christ Church); George P. M. Ball, J. A. Grobb (St. Thomas's). Lay dele-

gates: Charles Ball, W. D. Magee. The new wardens begin the year with a cash surplus of over \$150.

A meeting of the organ committee was held in the schoolroom on Friday, April 24, the rector, Rev. O. J. Booth presiding. On motion of Mr. T. R. Merritt, seconded by Mr. G. B. Towers, it was unanimously agreed to give an order to Messrs. S. R. Warren and Son, of Toronto, for an organ to cost \$2,150.

There is some talk of the probable removal of the Rev. George Fornent, assistant minister of this parish, to the town of Dundas, to take the position of assistant in charge, at a salary of \$1,000. Should Mr. Fornent go to Dundas, he will, no doubt, do a good work in building up the Church there in the most holy faith.

HURON.

From Our Own Correspondent.

THE REV. E. M. Bland, rector of St. James's, has been appointed Rural-dean of the county of Oxford vice the Rev. Mr. Young, who has been appointed rector of St. Jude's church, Brantford.

LONDON.—His Lordship the Bishop held Confirmation service in Christ Church on the second Sunday after Easter. Previous to the laying on of hands, the Bishop delivered a very earnest address to the candidates. The Bishop of Niagara took part in the services, and afterwards preached an earnest practical sermon.

The adjourned vestry meetings were held as announced a fortnight from Easter Monday. At St. Paul's, London, Rev. A. Brown in the absence of the rector took the chair. The receipts from the congregation during the year—pew-rents, offertories, &c., amounted to nearly \$4,500. Nevertheless the disbursements are greatly in excess of the receipts; and another vestry meeting is to be held on the 15th prox., to take into consideration the financial condition of the church, and prepare a scheme for the reduction of the debt.

HELMUTH COLLEGE.—The regular missionary meeting of the College was held on Sunday p.m., in St. Ann's chapel. After singing and prayer, his Lordship the Bishop announced the amount of collections since the last meeting to be \$45.02. He then briefly addressed the meeting, and gave an interesting account of a meeting of the Walpole Indians. The Bishop of Niagara also gave an excellent address referring to the good work done by the College, and the valuable training therein for future usefulness; and gave an instance of the good accomplished by a pupil of the College. After short addresses by Rev. J. W. P. Smith and Rev. G. O. Troop the Bishop pronounced the benediction.

LONDON EAST.—The missionary churches in the suburbs of the Forest City are doing good service, in gathering into the fold the scattered members who were wont to plead that as they were not sought after by the shepherd, they were blameless in straying into other tempting pastures. The church of St. Matthew, under the care of the Rev. Mr. Fletcher, bids fair to be a valuable outpost of the Church. The little church has already as large a congregation as it can accommodate. At the adjourned meeting, April 24th, the churchwardens' report was very satisfactory, showing that the financial affairs of the mission are in a prosperous condition. The envelope system has been adopted, and several additional members have resolved to pursue this method for the ensuing year.

BRANTFORD.—A number of the members of St. Jude's recently assembled at the residence of Canon Salter to bid adieu to their esteemed pastor, the Rev. T. R. Davis, who could not possibly be more beloved by his flock. The following address was presented:—To the Rev. T. R. Davis and Mrs. Davis:

The congregation of St. Jude's church beg your acceptance of the accompanying tokens of their esteem and affection, and heartily pray that the blessings of our Heavenly Father may ever rest upon you and your children, and that in the parish to which you are about to move, you may have a happy home.

Signed, in behalf of the congregation of St. Jude's church: J. T. Gilkinson, Alex. Fair, churchwardens; Emmeline Dewe, Prest. Ladies' Aid Society.

Mr. Davis was very much taken by surprise with the appropriate and beautiful gifts, and said their great kindness to him had been their only fault. Kindness had characterized all their actions towards himself and Mrs. Davis, and he could never forget the kind hearts in the congregation of St. Jude's. He hoped they would rally round their new pastor, and

help him as they knew so well how to do. His heart would often turn to St. Jude's, and his best wishes would always be with them. During the feeling reply "the unbidden tear" dimmed the eyes of many present.

Mr. J. T. Gilkinson then presented the new incumbent, the Rev. Mr. Young, who addressed a few words to those present, trusting he would receive as warm a place in their hearts as Mr. Davis had done. The gifts were then shown, and consisted of a handsome walnut secretary, a bronze clock bearing the monogram T. R. D., and a silver pocket Communion service in a beautiful casket, upon which a silver plate bore the inscription, "Presented to the Rev. T. R. Davis by the members of St. Jude's Church, Brantford, in token of their high esteem for his Christian character and heartfelt appreciation of his faithful labours amongst them. April 27th, 1882."

The rev. gentleman was also the recipient of a handsome silk autograph tablecover, wrought by Mrs. Gilkinson and presented by her. It bore the name of every member of St. Jude's, about 560; and in the centre a drawing of St. Jude's church, very cleverly executed. It will be valuable as a souvenir. Mrs. Davis was presented with an elegant gold locket, the gift of the congregation, which contained the photos of her two children, and upon which was an appropriate inscription.

WATFORD.—The annual Easter festival of Trinity church Sunday-school was held on Wednesday evening, the 12th ult. About 150 Sunday-school children were present, who, with their friends, filled the body of the church. The proceedings were of a pleasant, and interesting character. The scholars in sections bore aloft banners with the following inscriptions, "Little Gleaners," "Little Pilgrims," "Lambs of Jesus," "Gospel Volunteers," "Our Hope," "Our Friend," "Our Guide," &c. Each section was examined in the subjects specified on the banners, and appropriate hymns were sung accompanying each. The exercises should be seen and heard to be appreciated. All was worth hearing; but especially the singing by the children. The drill of the little ones showed that much time and trouble had been bestowed on them. Near the close of the services a valuable photograph album was presented to the superintendent with the following address:—

To Geo. Howard, Esq.: My dear Sir,—I am instructed by the teachers, and Sunday-school scholars, to present to you this photograph album, as a small token of the regard, and a kind remembrance of the many years which you have served in the capacity of superintendent. This, my dear Sir, is your tenth year of service, and I am happy that your co-labourers have thought fit to mark the event in this way. We hope that you will be long spared to do service for your Master in the sphere in which you have labored patiently, faithfully, and successfully. Signed on behalf of the teachers and Sunday-school scholars of Trinity church, P. Edward Hyland, rector.

Mr. Howard was quite taken by surprise, and in a few appropriate words, expressed his appreciation of the kind feeling which prompted the testimonial. At the close of the exercises a collection was made for the Sunday-school. After the benediction had been pronounced, a large number of very prettily decorated Easter eggs were distributed among the children and the audience. The Rev. Mr. Hyland and Mrs. Hyland, and the teachers of the school, are to be congratulated on their evident success in their work, as well as for the arrangements which made the festival so pleasant an occasion.

A deputation of ladies called at the rectory on Saturday evening last, and presented the following:—Dear Mrs. Hyland,—We have been appointed to call and make known to you the estimation in which you and your husband are held by the members of the congregation of Trinity church. Your zeal and self-denial for the common cause of your Master, both in the church and Sunday-school are highly appreciated. We all recognize and are much pleased with the prosperity of the church, and the good work that has been done, since the advent of your husband among us. We know that you have been a great help to him and to us in carrying on the many improvements which have been made for the last three years. Will you accept this purse of forty-five dollars, as a small token of the regard which the parishioners have for your many labours of love. Charlotte Petherbridge, Elizabeth Bullard, committee.

The expression of goodwill was received with great delicacy of feeling by Mrs. Hyland, who thanked the ladies and all who interested themselves in the matter.

FEAR NOT.—All kidney and urinary complaints, especially Bright's Disease, Diabetes and liver troubles Hop Bitters will surely and lastingly cure. Cases exactly like your own have been cured in your own neighbourhood, and you can find reliable proof at home of what Hop Bitters has and can do.

ALGOMA.

From Our Own Correspondent.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of \$20 from "the Muskoka Relief Fund," for Mr. G. Martin, per J. W. Dill, Esq., Bracebridge; also \$5 from Mr. F. Langton, for the parsonage fund.

BRITISH COLUMBIA.

From Our Own Correspondent.

THE Rev. W. Hoyes Clarke's address is Nanaimo, British Columbia.

LADNER'S LANDING.—The Rev. W. Bell, missionary in charge of Ladner's Landing and Mud Bay, B.C., wishes to heartily thank the kind people in Hamilton and its vicinity who contributed the sum of \$17.30 towards the erection of a church in the distant and isolated parish of Trenant, B.C., and also John Ball, of Goderich, Ont., for a subscription of \$5.00 towards same object. He humbly trusts that the Church people in Ontario will not entirely overlook this new and weak diocese, giving of their substance for the support of the Church in needy places.

I HAVE just received a copy of the DOMINION CHURCHMAN, and delighted I was to see it once more. It seemed like an old friend dropping unexpectedly upon me, and the enjoyment was enhanced by its remarkably healthy appearance, having gained in form and substance since last I saw it. I was much pleased by a splendid article again by "A Layman." He deserves more than ordinary gratitude from loyal Churchmen, and men who have gained their university degrees by "laborious years of systematic study." But to the duty I promised to perform when some weeks ago I turned my back upon the door of your sanctum, having said my last farewell, and the thought "it may be for years or it may be forever." It was with pleasant anticipations, and a hope that I was obeying a call of duty, that I commenced the journey that was to bring me to the shores of the Pacific. Yet it was with a heart full of regret. It is not an easy thing to leave behind one those beloved, to break away from old friendships, and snap the ties which bind one to those with whom "we have walked in the house of God as friends," or with these who engaged in the same spiritual labour have become brothers indeed. And it was with a sense of relief we found ourselves, the last good-bye having been said, moving away out of the station of the Great Western railroad, and really having made a start of the journey before us. The journey gave all the satisfaction I had anticipated, and it was made with remarkable ease and comfort. Every reasonable want was supplied, and politeness and kindness met one everywhere. As we approached the American frontier, a few uneasy thoughts troubled me, as I thought of my three large trunks and smaller traps. About midnight of the first day's journey I found myself with a crowd of others, some considerably excited, in the presence of the Custom House officer. My experience was pleasanter than on a former occasion, when there was very much less excuse for trouble. This gentleman politely asked my destination, and said he would open one of the trunks. This was done, and then my anxiety was over. I must say this of the American officials and employees that I found them invariably civil and obliging. The example might be followed by some troublesome individuals, with a most wholesome effect upon their own reputation, and the convenience of travellers. The first place of importance after Detroit that we came to was Chicago. Immediately upon entering the city, in large letters, I saw the words on a building, "St. Luke's Hospital." I understand it is a Church institution, and it reminded me of the charitable venture, which Mrs. Broughall and other ladies associated with her, are about entering upon. This work of mercy, and memorial of the Beloved Physician, produced a sort of home feeling. It was an evidence of tender, compassionate, and faithful hearts about one. I wonder if those earnest ladies in Toronto will meet with the encouragement they deserve. May we not all hope and pray that they may? The Divine One, with the same tender heart for the suffering ones of earth, through His members still works His deeds of healing. Those who by self-denying endeavours do most, are most like Him, and become to a greater degree the happy instruments through which He brings alleviation of pain to those who suffer. I was much struck by the many institutions of the kind in the United States kept up by the Roman Catholics. Of this we may be sure, that that Church which shows itself richest in good works, is most likely to commend itself to men in this practical age. Men may talk of faith much, but they observe and appreciate the fruits of faith more. This was forcibly brought out in a conversation with a gentleman on the way. He told me of an American General

who has a great reputation. He is, I was told, a Protestant, but has a son in the priesthood of the Roman Church. Upon one occasion he was comparing Protestantism and Romanism; he said, "Well, the Protestants may have the faith," but, and he emphasized his opinion with a very strong expression, "give me the works." I fancy most reasonable men incline to the same opinion. It is a standing wonder to many faithful sons of the Church, how it is that with a pure faith, with wealth and intelligence, we do so little. That the Romanists can erect so many and such fine buildings, and draw upon the piety of her members for their maintenance, and supply of all necessary nursing, labour, etc., and we cannot. Is it because we will not? Or is it that piety and self-sacrifice only want encouraging and systematizing. Such a state of things is not only painful and humiliating, but it is disgraceful. We spent only a few hours in Chicago. After leaving Chicago our next stopping place was Omaha. Here I spent three happy days with my old friend Canon Doherty. The visit gave me unmingled satisfaction. It was not only the genial welcome, and the efforts made to make my stay an enjoyable one, but the earnest, vigorous life that one had fallen upon. It came to me like some deep, refreshing draught. The State of Nebraska, I was told, is filling up at a "rate unknown in the history of nations," and the whole labour is one vigorous effort to keep up with it, in supplying the spiritual needs of the people, and in establishing the new diocese. The clergy are as busy as men can be, and seemed filled with a generous excitement that nerves them to the splendid task. I met, I think, all the city clergy as well as several others. They are most of them young men, in fact I felt almost a feeling of amusement when introduced to dignitaries almost boys by the side of those I had been accustomed to. But it is so in everything. In the Pacific railroad offices I observed the same thing. In answer to a remark I made upon the subject, I was told that only young men "go West." And it is true, on the streets almost every man you meet is young and active. Here they are building a cathedral, not very large, but really handsome, a splendid pile of stone, and which would be an ornament to any city. I had not the pleasure of seeing Bishop Clarkson, but from the estimation in which he is held by the clergy, he must not only be an active and eloquent prelate, but a most lovable man. One church I visited gave me great delight with its beauty and order. The altar was handsomely adorned, and I was told the services were very successful. The clergyman took me through a schoolroom where a day school is being carried on, into a new house into which he was preparing to move. The house was large and commodious, elegantly fitted up with every conceivable convenience, the only thing not yet put in was a telephone. The floors were carpeted, though laid in different coloured woods, and scarcely needing it. In short it was the most elegant house I was ever in, of its size. Now I come to the special point of interest. It was the gift of one member of the congregation, price \$16,000. I wonder if that long talked about See House is built in Toronto yet? I was especially interested in the work carried on under the rectorship of the Rev. Canon Doherty. The necessity of a sound education in matters of faith as in other matters, seems to be thoroughly appreciated in this diocese. One of the institutions for this purpose is Brownell Hall, a ladies' school. It has a large attendance of pupils, and boasts of a staff of teachers second to none in the United States. The rector has bestowed the greatest labour, and every expense in securing the best teaching ability to be procured. The lady who holds the highest position amongst the ladies connected with the school is Mrs. Windsor, the "Head of the Home," and I could imagine no one better adapted for the position. Among the ladies who give instruction I was pleased to meet one Canadian, Miss Lyman, who stands very high in her profession. It was with pride I remembered that both Canon Doherty and his lady were Canadians. In the afternoon of the first day I was there the pupils were all assembled to listen to a lecture by the Rev. Mr. O'Connell. The speaker was earnest and practical. He eloquently dwelt upon the influence woman may wield, and insisted upon the duty of woman to fulfil her mission in home life, not neglecting to cultivate knowledge in its humblest details, which go to make the life of husband and family contented and happy. If any complaint was to be made of the lecture, it was that it was rather above his hearers. Afterwards, at the request of the rector, I said a few words. In the evening, for a short time, exercises were gone through intended to promote bodily development. The girls thought it great fun. Altogether, cheerfulness reigned supreme, and everything seemed to be done to cultivate both mental and physical strength. At present the school is carried on in a building temporarily used for the purpose. But plans are prepared, and an immediate beginning is to be made of a splendid structure fitted for and worthy of its intended use. Canon Doherty has a noble work going on under his supervision. Every

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young lady educated there goes out to shed an influence around her for the Church's good, and often, he said, a clergyman who goes out to some as yet untouched field of labour, meets with one of them, and in her finds ready and valuable assistance in conducting the services and in starting a congregation. Oh, that the Church everywhere could rise to the importance of education, not only of the sons and daughters of gentlemen, but of all her children. Again, it is perfectly startling to see what the Roman Catholics are doing. They, one may almost say, are getting an influence over the people of this continent we seem to be blind to. They educate multitudes of Protestant children. Everywhere their schools abound, and particularly in the United States. Well, the children of to-day are to be the men and women of a not far distant day. And those who get the children now are getting the future men and women. Is the Church ever going to awaken from her indifference? If she does not, you may depend upon it, that in this country where nations are but being born, the Church having lost her opportunity will languish and live a crippled life, and have cause for deep self-reproach when it is too late. The constant excuse is that the Roman Catholics can supply teaching power so cheaply. Why in the name of common-sense can't we? The answer again is, we don't encourage self-sacrifice and religious enthusiasm. We try to train the tree, old and weather-beaten, with twisted stem and gnarled, knot-blemished branches, and pass by the tender saplings, which might be bent to any form. We waste our time, I had almost said, trying to accomplish the nearly impossible task of converting aged, hardened sinners, and let the young ones grow untaught and unchecked. For what does the boasted Sunday-school amount to after all, the brief hour of a whole week? Speak we not truly when we say a day of retribution is sure to come. Three days passed happily away, all too quickly, in Omaha.

(To be Continued.)

S. S. Teacher's Assistant
TO THE INSTITUTE LEAFLETS.

Fifth Sunday after Easter.—No. 23.
THE COLLECT, ETC.

THE fifth Sunday after Easter is distinguished by the title of "Rogation" or Asking Sunday, because the subject of Christian prayer is made very prominent not only on Sunday but during the next few days of the week. The Gospel is very express on this subject, very significant—in the words of our Lord—in its opening sentence, of the nature of Christian prayer. First, note that we are to "ask" the Father; second, we are to do this in the name of our Lord Jesus Christ; third, we are to expect to receive what we thus rightly ask from the Father; fourth, the result to us will be that our "joy will be full;" fifth, we are specially to remember that the Father Himself (as well as the Son) loves us; sixth, that this love of the Father for us grows upon the basis of our love for the Son. Such is the happy chain of love and prayer which the Gospel sets before us for guidance and encouragement: truly, in our Lord Jesus Christ, thus teaching us, we "have peace;" though, meantime, in the world we have troubles.

The Epistle furnishes us with a kind of sequel to all this: it speaks of practical religion in the words of St. James—a religion which arises from the contemplation of the "perfect law of liberty" which receives a blessing in the deed, which has its purest exemplification of practical worship in (1) visiting the fatherless and widows in their affliction, and (2) keeping oneself unspotted from the world.

What, then, is the Church's prayer to God, rising from the soil of these Scriptures? It is introduced by the acknowledgment of Him as the Source of all good things, and contains an aspiration that we shall be inspired by Him (1) to "think those things that be good," and (2) guided also "to perform the same." Thus will our religion not be that of hearers only, but continuing in the perfect law of liberty, we shall be blessed in our deeds. Good things are the subject of the season's thoughts: good things from God to us, good things from us to God, good thoughts, good deeds.

Closely suited to this line of thought, and to the season of the natural year, is the observance of what are called "Rogation" or Asking days; Monday, Tuesday, and Wednesday before Ascension day. In the prefatory part of your Prayer Book you will find these three days among the number of the "Days of Fasting or Abstinence." It is "seed-time," and the Church does well to remind us of Him from whom all good things do come, by calling us aside in fasting and abstinence, in humble and contrite prayer for the blessings of the coming year. Only in thinking and performing those things that be good, can we expect to have our rogation for the blessings of nature and country favourably received.

There is attached to Rogation-tide a very interesting episode of the history of the French Church in the Fifth century. The city and environs of Vienne were visited by a combination of evils: earthquake, fire, wild beasts. The Bishop of that diocese, Marcellus, ordered solemn litanies to be sung in procession throughout that region as a special supplication to God on the Rogation days. Such practice seems to have begun very early in the English Church also, and to have survived in part to the present time. In England it has been the custom on these days to perambulate the various parishes in procession, singing the 103rd and 104th Psalms at different points marked by wayside crosses, where also the minister of the parish exhorted and taught his people the lessons of the season. In modern days, the second of these Rogation days, Tuesday, has been appointed by the Lambeth Conference as a day of intercession for missions.

This week also occurs, though now much neglected, the great "Farewell Festival" of our Lord's life in the Church, Ascension day. Though the world smothereth the observance of this day, the Church honours it as on the same grade of dignity with Christmas, Easter, and Whitsunday. Proper Lessons, Psalms, and Preface are provided for it.

On Friday also, occurs the minor festival of St. Dunstan, one of our early Bishops, in the 10th century; a man remarkable for his courage as a Reformer in the Church, according to his light and knowledge. His memory is associated with Glastonbury.

THE CATECHISM.

Q. What is the sixth petition of the Lord's Prayer?
A. LEAD US NOT INTO TEMPTATION.

Q. Is this a prayer that we may never be tempted or tried?

A. No: as long as we are in this world we are on our own trial.

Q. What then do we mean?

A. That temptation may not prevail against us—that we may be sustained under every trial.

Q. What is temptation?

A. Being drawn away towards sin.

Q. Can God lead men into temptation?

A. Yes; when by His providence men are exposed to it.

Q. But does He tempt to sin?

A. No: God cannot be tempted with evil, neither tempteth He any man. James i. 13.

Q. Why does God permit us to be tempted?

A. To test our obedience, and to make our religion more robust; as trees are more firmly rooted when exposed to winds.

Q. Whence come our temptation?

A. From within: original sin leads to anger, lust, sloth, covetousness, pride, vain-glory. From without: from evil spirits. St. Matt. xv. 19, Eph. vi. 12.

Q. Are we ever safe from the suggestions of these evil spirits?

A. No: Adam and Eve were tempted in a state of innocence, and even our Blessed Lord was assailed by Satan.

Q. Are "believers" in danger from temptation?

A. Assuredly: St. Paul recalls the example of the Israelites falling from God as a warning to baptized believers. 1 Cor. x. 1-10; and our Lord speaks of those who "for a time believe, and in time of temptation fall away." St. Luke viii. 13.

Q. Does the Catechism show that we do not pray to be exempted from trial, but upheld under it?

A. Yes: we pray God to save and defend us not from all danger, but, in all dangers, ghostly and bodily.

Q. Give an example of being saved not from, but in, a ghostly danger?

A. Joseph, Gen. xxxix. By God's providence he was exposed to temptation, but by God's grace he was preserved from sin.

Q. Give an example of being saved not from but in bodily danger?

A. St. Paul, 2 Cor. xi. 23-27. He was shipwrecked, beaten with rods, stoned, persecuted, and yet upheld under all.

Q. Would it have been better if these men had escaped these trials?

A. No: their own perfection would have less, and the Church would have lost their bright example. 2 Cor. xii. 9.

Q. What other protection than prayer have we?

A. Watchfulness: we must guard against the first thoughts of evil, and keep away from the external occasions of it. St. Matt. xxvi. 41.

Q. What great encouragement have we?

A. 1 Cor. x. 13.

Q. What else?

A. That we are redeemed by the Blood of Christ, and are His. "They overcame (satan) by the Blood of the Lamb," Rev. xii. 11. "That sin shall not have dominion over us." Romans vi. 14.

Q. What is a great protection from the power of temptation?

A. The constant remembrance of an all-seeing God.

Correspondence.

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

CHRISTIANS IN HURON DIOCESE.

DEAR SIR,—I saw in your paper that it was stated in England that more Christians were being made in Huron diocese than in any other; was it meant to imply that this country were nearly all Indians, and their conversion to Christianity. It would be interesting to know if High Church dioceses were equally numerous in the number of Chancery suits; as I believe this diocese has had in the last two years as many as all the rest put together, and that certainly does not indicate a Christian feeling that can boast itself over others.

Yours truly,
D. BROWN.

"CONVERSION."

SIR,—In response to the request preferred by "J. C." in your last issue, respecting the Bible use of the term Conversion, I beg to submit the following brief notes. The substantive itself, according to the concordance, is met with only on one occasion, Acts xv. 3, and in that passage does not refer to the conversion of any private individual such as the "High Church vicar of nine years' standing," for the privilege of perusing whose touching "story" I take this opportunity of thanking the Rev. W. S. Rainsford, but to the Gentiles at large, for we read that St. Paul and Barnabas "passed through Phenice and Samaria, declaring the conversion of the Gentiles." In the nineteenth verse of the same chapter the participle *turning* is made use of in the same connection. The words "conversion" and "turning" being, in the original Greek, convertible terms.

But although the substantive 'conversion' only occurs once in the Bible, and then with reference to a number of persons and not to an individual, the verb 'convert,' or 'to turn,' or 'be turned,' is frequently found both in the Old and New Testaments; but these instances are scarcely such as refer to what is now popularly styled 'conversion,' e.g., Psalm xix. 7, Isaiah lx. 5, etc. Perhaps, however, the strongest text that can be brought forward by those who favour *personal conversion*, is St. Matthew xviii. 3, but it should be borne in mind that this expression of our Saviour's was employed in rebuke of the aspiring and self-sufficient cravings entertained by the disciples who ventured to inquire of Him, "Who is the greatest in the kingdom of heaven?" From such a sentiment of vain-glory they were to be *turned* or *converted*. St. James says, v. 19, 20, that "he who converteth a sinner from the evil of his way shall save a soul from death, and shall hide a multitude of sins;" but this conversion is not attributable to the operation of the Holy Spirit but to the influence of merely human agency. I think, then, that the term 'conversion' is used in Holy Scripture chiefly, at all events, with respect to a nation, or to a large number of people who have been *turned*, say from heathenism to Christianity, but I regard it as presumptuous to the last degree, not to say as dangerous in respect of timid and humble-minded souls, to draw the rubicon-line implied in the sermon to which I have previously alluded, and to affirm that no one who does not experience in his own heart, the palpable evidence of the conversion there spoken of can be saved.

Yours,
VINCENT CLEMENTI.

Peterboro', April 27, 1892.

WORTH MENTIONING.—When anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Camden P. O., Lincoln Co., Ontario. Mr. Haist says:—"With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits."

Children's Department.

THE FOUR ANCHORS.

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor Patience out,
And wish but wait for day.

Fierce drives the storm, but winds and waves
Within His hand are held,
And trusting in Omnipotence,
My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp,
I'll trust Him though He slay;
So letting go the anchor Faith,
I'll wish but wait for day.

Still seem the moments dreary, long
I rest upon the Lord;
I muse on His "eternal years,"
And feast upon His word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor Hope ahead,
And wish, but wait, for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt,
In hands so dear as Thine?
I'll lean on Thee, my best Beloved,
My heart on Thy heart lay;
And casting out the anchor Love,
I'll wish, and wait, for day.

THE MIGHT OF PRAYER.

TO-DAY was once called Rogation Sunday, or the Sunday of prayer, and its Gospel contains words of the greatest encouragement to prayer. "Whatsoever ye ask the Father in My Name, He will give it you. . . Ask, and ye shall receive; that your joy may be full." Powerful indeed is the weapon thus offered to our hands to-day. Abraham interceding for Lot, the woman of Caanan for her stricken daughter, Elijah on Mount Carmel, Cornelius in his secret chamber—all testify to the power of prayer. Nor need we look back to those early days alone. "God's hand is not shortened that it cannot save, nor His ear heavy that it cannot hear:" now, as of old, He shows Himself to us a prayer-hearing, prayer-answering God. Thus it was in answer to twenty years of daily earnest prayer that the first missionary to the Pongas set foot in that benighted country.

On the west coast of Africa, more than one hundred miles north of Sierra Leone, lies the country of the Pongas, a rich and fertile district, thickly peopled by natives, though unhealthy to Europeans. It was once well known to slave traders, who collected their large cargoes of wretched Africans and carried them across the Atlantic to slavery. Now its inhabitants live peacefully in villages, each governed by its chief; but they are idolaters, grossly superstitious and immoral in their lives. The chief of the village of Fallangia, however, had been brought to England in his youth had received some Christian teaching and learnt to read and write English. On returning to his native land, though retaining the English name of Richard

Wilkinson, he fell back into practical heathenism, till in the year 1835, at the age of forty, he was visited by a dangerous illness. Conscience then awoke and accused him of many sins against God. Forgotten truths crowded on his mind, and he longed for more instruction and for means of grace. He vowed, should his life be spared, to pray daily that God would send a missionary to him and his people. He recovered and he kept his vow.

Meanwhile there lived on the other side of the Atlantic an active, pious clergyman, of the name of Leacock. He was of the same age with the chief Richard Wilkinson, and had laboured partly in America, partly in the West Indies. In 1854 he was in his native island of Barbadoes, interesting himself for Western Africa, the country which had so long supplied the West Indies with slaves. While raising money to support a mission there, the cholera broke out in Mr. Leacock's parish. He and his wife devoted themselves to the sick and dying, then the disease attacked her, and she was taken from him. When the first sorrow was over the good man saw in the blow a call to a yet more devoted life, and he offered himself to the bishop as first missionary from the West Indies to Western Africa. He was gladly accepted, and with a young negro (Mr. Dupont) as his assistant, sailed the next year for Africa by way of England.

He went in faith, doubtful on what part of the vast coast-line of Africa to set up the standard of the Cross, knowing nothing yet of Fallangia and its chief. So he placed himself at the disposal of the Bishop of Sierra Leone, and worked with him at Freetown for a short time. He then heard of the Pongas as a country wholly given to idolatry and grievously wronged by the slave trade. His heart burned to go there: the Bishop bade him God-speed; the captain of an English man-of-war offered to convey him to the very place, and without delay he and Mr. Dupont set sail, and were landed on the shores of the river Pongas, whence the country takes its name.

In the presence of the English captain the missionaries were cordially welcomed by Matthias Katty, king of the Pongas, and the chief Kennyback Ali, who promised them a house and garden and their protection if they would remain and teach their children. Accordingly they settled themselves in a hut in the village of Tintama, and prepared to open a school. But when the captain had sailed all was changed; the children were kept back, and they were neglected and even plundered by the natives. Though discouraged, Mr. Leacock was still waiting and hoping, when one day he was surprised by a visit from a young black man, who with a respectful manner and in good English said, "Sir, my name is Lewis Wilkinson, and I am a son of Mr. Wilkinson, the chief of Fallangia. I bring an invitation from my father, and an apology for his not having called to see you before. He is now very sick, but wishes to know when it will suit you to come to him that he may send for you." Seeing, however, that Mr. Leacock was suffering dreadfully from the wretchedness of his accommodation, he went on, "My father had desired a day or two to make preparations for receiving you, but I cannot leave you in this state. You must return with me to Fallangia this evening." Surprised, but full of thankfulness, Mr. Leacock accepted the invitation. At Fallangia he was warmly received by its aged chief, who met him saying, "Welcome, dear sir, thou servant of the Most High, you are welcome to my humble roof;" and then, other words failing to express what he felt at seeing a Christian minister in his house, he broke out into the Church's great song of praise, the "Te Deum," and repeated it with great solemnity. A short silence followed, then the chief gave a brief sketch of his past life: he went on to say, "You are, sir, an answer to my prayers for twenty

years. And now I know that God hears prayer, and that a blessing is come to my house. Here you are welcome. There is much work here to be done. In Fallangia there are over thirty children, which will be the beginning of a school for you. You can use my house; and next fall I will assist in putting up a house for you and a church. In the meantime I will divide my house with you; you can have a private table if you prefer it, and if you should be sick I will help nurse you." Well might Mr. Leacock say to himself, "Surely the Lord must have sent me here, and I have nothing to do but to remain."

For five months only was Mr. Leacock permitted to work at Fallangia. Fever attacked him soon after his arrival there, but he struggled against it. He passed what time he could with his host, whom he soon received into the Church by Baptism, together with his son Lewis. Every evening he prayed with the assembled family and those who joined them, making a short address. On Sundays larger congregations assembled, and when he had preached to them the chief would explain what they had not understood. The school was well attended by children, and even by some grown men. All this was done with failing strength. Then Mr. Leacock's health gave way entirely, he was obliged to leave all in Mr. Dupont's hands, and go to Sierra Leone. Then he rallied a little, and would have returned to his work, but fresh illness seized him, and he fell asleep August 20, 1856, in his sixty-first year.

Others have entered into his labours. Mr. Dupont, now an ordained minister, waters the goodly plants he planted. But when we hear of the Pongas we must needs think of its first missionary so wonderfully sent there in answer to the unwearied prayers of that African chief.

THE CHIPMUNK.

THE chipmunk likes to dig his hole in the dry banks, and you may often hear a rustling in the thick beds of dry leaves loud enough to attract your notice from a distance of fifteen or twenty rods. A cautious approach to the spot will show you a couple of chipmunks chasing each other round and round through the leaves. They will cease their sports as you come near, but, if you sit down quietly, they will soon conclude that you are not dangerous, and commence again. They often include the trunk of a fallen tree in their circuit, running along its whole length; then, plunging like divers into the leaves, they rush headlong through them, seeming greatly to enjoy the noise and stir which they make. They play in this way for hours; if one stops, the other turns back to look for him, and away they go again. The chipmunk can climb as well as any squirrel, and frequently does so when the coast is clear, but if danger threatens he makes haste to descend. He never can realize that a tree affords him the least safety. If you get so near before he sees you that he dares not come down, he plainly considers the situation to be very serious. Sometimes he makes a desperate rush for the ground within reach of your hand, and as soon as you withdraw he comes down and scampers away, evidently feeling that he has got well out of a bad scrape. Let his larger cousin, red, black, or grey, depend on trees for safety if they choose; his trust is stone walls and brush heaps, not to mention his burrow. Within reach of these, his easy impudence is in striking contrast with his panic-stricken condition when treed.

HAPPY is he who endeth the business of his life before his death; who, when the hour of death cometh, hath nothing to do but to die.

OFFERINGS.

My hands, and lips, and heart impure,
I offer up to Thee,
Whose offering did from God procure
Atoning grace for me.

My brethren, depart not with the notion that you have heard nothing of Christ this morning. It is a deep-rooted error that, under the law, men were commanded to do, but under the Gospel they are forbidden; that then salvation was a work, but now it is only a contemplation. The contrary is the truth. Men might contemplate, and wait idly and dreamily before their Redeemer came; they must be up and doing, now that He has laid His hand upon them, and given them a life-long, arduous, self-sacrificing work to do.

It is because Christ has purchased you wholly, body, and soul, and spirit, thoughts, words, and deeds, talents and substance, to be an entire and constant sacrifice unto Him; it is because He is watching over you, and working for and in you, to make you that sacrifice; it is because presently He will judge and deal with you, according as you have been or have not been what He required, that I have enforced on you the pre-eminently Christian lesson of taking solemn, anxious heed that you offer not unto the Lord your God of that which doth cost you nothing.

PROGRESS OF SIN.

THE trees of the forest held a solemn Parliament, wherein they consulted of the wrongs the axe had done them. Therefore they enacted, That no tree should hereafter lend the axe wood for a handle, on pain of being cut down. The axe travels up and down the forest, begs wood of the cedar, ash, oak, elm, even to the poplar. Not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes, alleging that these shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly trees. Hereon they were content to give him so much; but when he had got the handle he cut down themselves too. These are the subtle reaches of sin. Give it but a little advantage, on the fair promise to remove thy troubles, and it will cut down thy soul also. Therefore resist beginnings. Trust it not in the least.

Or him that hopes to be forgiven, it is indispensably required that he forgive.

The mind is never so sensibly disposed to pity the sufferings of others, as when it is itself subdued and softened by calamity.

Nothing short of that uniform, stable principle, that fixedness in religion which directs a man in all his actions, aims, and pursuits, to God as his ultimate end, can give consistency to his conduct, or tranquility to his soul.

We should be careful how we create enemies; it being one of the hardest things in the Christian religion to behave ourselves as we ought towards them.

We often loose the benefit of the blessings in our possession, by hunting after those which are out of our reach.

LIVER, KIDNEY AND BRIGHT'S DISEASE.—A medicine that destroys the germ or cause of Bright's Disease, Diabetes, Kidney and Liver Complaints, and has power to root them out of the system, is above all price. Such a medicine is Hop Bitters, and positive proof of this can be found by one trial, or by asking your neighbours who have been cured by it.

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THE MILL TO THE STREAM.

"I notice," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."

THE SECRET OF BEAUTY.—No cosmetic in the world can impart beauty to a face that is disfigured by unsightly blotches arising from impure blood.

PETER the Great, Emperor of Russia, was one day in a sailing boat, when he became so angry with one of his companions that he seized him with the intention of throwing him overboard.

A CURE FOR HEADACHE.—What physician has ever discovered a cure for headache? Echo answers none. But Burdock Blood Bitters by their purifying, invigorating, nervine properties afford a cure in nearly every case.

BIRTHS, MARRIAGES & DEATHS.

Death. MOUNTAIN.—At Yarmbridge, Brading, Isle of Wight, on April 5th, 1882, Annie, wife of the Rev. J. J. S. Mountain, D.C.L., formerly of the diocese of Montreal.

PRODUCE MARKET.

Table with columns for item name and price. Includes items like Wheat, Do. Spring, Barley, Oats, Peas, Flour, Beef, Mutton, Lamb, Hogs, Potatoes, Carrots, Beets, Turnips, Onions, Cabbage, Beans, Wool, Cauliflower, Apples, Chickens, Fowls, Ducks, Eggs, Turkeys, Butter, Hay, Geese, Parsnips, Parsley.

H. STONE, SENR. UNDERTAKER 239 YONGE ST. NO CONNECTION WITH ANY FIRM OF SAME NAME

ST. JACOBS OIL



THE GREAT GERMAN REMEDY FOR RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Foot and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

CONFEDERATION Life Association.

THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers: Policy No. 618, issued in 1872, at age 30, for \$1,500 on the All-life plan. Annual premium \$20.89.

CANCER CURED

without the use of the knife. The only Permanent Cure in the world. For particulars enclose two 3-cent stamps to S. C. SMITH, COATCOOK, P.Q. Ca. ada.

TORONTO STAINED GLASS WORKS. William Elliott, 12 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE. Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

Alexis Cyr, of Grant Isle, Aroostook Co., Maine, writes: "Having used Northrop & Lyman's valuable Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, and derive great benefit from it, I take the liberty of asking you for quotations, and whether you would be willing to give me the agency for this place, as I am confident there would be a large sale for it in this vicinity when its merits were made known."

The North American Mutual Life Insurance Co.

Guarantee Fund, \$100,000. Deposited with Dom. Gov., \$50,000. Hon. ALEX. MACKENZIE, M.P., President. Hon. ALEX. MORRIS, M.P.P., Vice-President.

THE TONTINE INVESTMENT POLICY

The extra benefits of this are conditioned only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself. Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life.

HENRY WALTON, MERCHANT TAILOR, 39 King Street West, TORONTO, Ont. Special attention to Clergymen.

OPIUM MORPHINE HABIT.

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

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

REFRIGERATORS, ICE CREAM FREEZERS. WATER FILTERS. WATER COOLERS. AT THE Housekeeper's Emporium, HARRY A. COLLINS, 0 YONGE STREET, WEST SIDE.

New Merchant Tailoring Establishment. A. MACDONALD. MERCHANT TAILOR, 353 1/2 Yonge-street Toronto, (OPPOSITE ELM) Choice New Goods. Fit Guaranteed. Custom Work a specialty.

D. FLACK AND SON. 388 Gerrard-st. East, Toronto. DEALERS IN GENERAL GROCERIES, PROVISIONS, ETC.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform. For sale by Grocers. D. S. WILTZBERGER, Proprietor, 23 North Second Street, Philadelphia, Pa.

CONSUMPTION CAN BE CURED.

Ontario Pulmonary Institute,

No. 135 CHURCH-ST., Opposite the Metropolitan Church, Toronto, Ont. M. HILTON WILLIAMS, M.D., Graduate of Victoria College, Toronto, and Member of the College of Physicians and Surgeons of Ontario.

PROPRIETOR. The only Institute of the kind in the Dominion of Canada. Permanently Established for the cure of all the various diseases of the Head, Throat, and Chest, viz.: Catarrh, Throat Diseases, Bronchitis, Asthma, Consumption, Catarrhal Ophthalmia, (Sore Eyes), and Catarrhal Deafness. Also Diseases of the Heart.

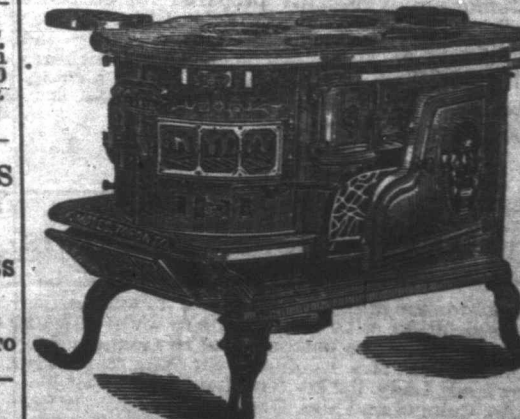
HEAD, THROAT, AND CHEST, (during which time we have treated over 33,000 cases), we are therefore enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of all these troublesome afflictions. By the system of

MEDICATED INHALATIONS, Head, Throat, and Lung affections have become as curable as any other class of diseases that afflict humanity.

It is especially desirable that all who have need of medical aid, either from catarrh, asthma, bronchitis, or consumption, should make early application. The patient at a distance, who cannot come here for treatment, can, after examination, return home and pursue the treatment with success. But if impossible to call personally for an examination, write for a "List of Questions" and "Medical Treatise." Address, ONTARIO PULMONARY INSTITUTE, 135 Church-st., Toronto, Ont.

Mention DOMINION CHURCHMAN.

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical, WHY? Because it has five holes, three being directly over the fire, and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials: Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out. 243 Yonge-street, Mrs. CHAS. HOW January 24, 1881. Medal awarded at Toronto, 1880. F. MOSES, 301 YONGE STREET, TORONTO. Patent rights for sale.

\$200-00 REWARD!

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation HOP BITTERS, especially Bitters or preparations with the word Hop or Hops in their name or connected therewith, that is intended to mislead and cheat the public, or for any preparation put in any form, pretending to be the same as HOP BITTERS. The genuine have a cluster of GREEN HOPS (notice this) printed on the white label, and are the purest and best medicine on earth, especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of HOP BITTERS published in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine will be prosecuted.

HOP BITTERS MFG. Co., Rochester, N.Y.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO. Affords the highest Education in every department. PATRONESS,--H R. H. PRINCESS LOUISE. Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron. French is the language spoken in the College. Music a Speciality. A limited number of the daughters of Clergymen received at half charges. For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario Canada.

BISHOP'S COLLEGE SCHOOL.

Lennoxville, Province of Quebec. Next term will commence SEPTEMBER 3rd. For admittance and particulars apply to the Rev. P. C. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

BOARDING AND DAY SCHOOL, For Young Ladies and Children, 119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on Tuesday, Jan. 11th, 1882. To sisters and clergymen's daughters a liberal reduction is made. References kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School. In addition to the usual studies, a most interesting and useful course of "Practical and Experimental Chemistry" is now going on; a rare advantage, to which attention is invited. 157 CIRCULARS ON APPLICATION.

TORONTO CHURCH SCHOOL FOR BOYS. Classes for Private Tuition AT "THE POPLARS,"

36 Grosvenor St., Queen's Park. EASTER TERM begins (D.V.) 6 February, 1882. Junior pupils specially prepared for entrance at Trinity College Boarding School (Port Hope); Seniors, for Law, Medicine, Arts, Divinity and other Examinations. All such pupils hitherto successful without exception. Pupils also instructed singly after hours, at special rates. Applications to RICHARD HARRISON, M.A.

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.

School for the higher education of Young Ladies in association with The Toronto College of Music. Under the patronage of His Honor the Lt. Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York,) assisted by efficient teachers. Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value. Michaelmas Term will begin Thursday, September 5th. A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address The Reverend A. LAMPMAN, or Mrs. LAMPMAN, Lady Principal.

Hypophospherin. THE GREAT ENGLISH REMEDY FOR THE CURE OF

Neuralgia, Severe Nerve pains, Nervous Debility, Lassitude, Loss of Appetite, Deficient Energy, Mental Depression, Seminal Weakness, and all Debilitating Diseases. All who suffer in any form with the above Complaints, should procure a bottle AT ONCE and obtain relief, for IT NEVER FAILS. Price 50 cents and \$1.

D. L. THOMPSON & Co., Homopathic Chemists, Toronto.

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

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,--The Lord Bishop of Toronto. This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Calligraphy and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition. The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept. The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women. TRINITY TERM BEGINS April 22. FEES, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged. Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall Toronto.

TRINITY COLLEGE SCHOOL, Port Hope.

TRINITY TERM WILL BEGIN On Monday, April 17th. Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A. HEAD MASTER.

MR. SPARHAM SHELDRAKE Receives a limited number of pupils, of from eight to thirteen years of age FOR BOARD AND TUITION. Address:--"THE GROVE," Lakefield, Ontario.

KNABE PIANOFORTES, UNEQUALLED IN Tone, Touch, Workmanship & Durability, WILLIAM KNABE & Co., Nos. 204 & 206 West Baltimore-street, Baltimore. No. 112 Fifth Avenue New York.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS. Sample Bottles 10c; Regular size \$1. For sale by all dealers. T. HILBURN & CO., Proprietors, Toronto

ONTARIO Steam Dye Works,

334 YONGE ST., opposite Gould. THOMAS SQUIRE, Proprietor. N.B.--The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

What physician was ever known to possess an infallible cure for headache? Burdock Blood Bitters do more than the doctors. If you are skeptical try it and be convinced. Trial bottle only 10 cents.

Special Notice.

Housekeepers, Hotel-keepers, and others, Furnishing, will save fully twenty to thirty per cent. by purchasing their Carpets, Oilcloths, Linoleums, Matting, &c., during the Great Clearing Sale now going on at the Golden Griffin. None but first class goods kept in Stock. TAPESTRY CARPETS from 35c. per yd.

N.B.--Persons from a distance of from one to two hundred miles can save more than their Railway Fare and Expenses on a purchase of \$25 to \$50.

NOTE THE ADDRESS, Petley & Comp'y, Golden Griffin, 128, 130 & 132 King-st., E. TORONTO.

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

ESTERBROOK'S STANDARD AND RELIABLE STEEL PENS. FOR SALE By All Stationers. ROBERT MILLER, Agt., Montreal.

I. J. COOPER. Manufacturers of COLLARS, SHIRTS, CUFFS, &c., Importers of MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c. Clerical Collars, &c., in Stock and to Order 109 YONGE ST., TORONTO.

EGGLESTON'S ELASTIC TRUSS Has a Pad differing from all others, in cup-shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body, while the BALL in the cup PRESSES BACK the INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure obtained. It is easy, durable and cheap. Sent by mail. Circulars free. Eggleston Truss Co., Chicago, Ill.

THE SECRET OF BEAUTY.--No cosmetic in the world can impart beauty to a face that is disfigured by unsightly blotches arising from impure blood. Burdock Blood Bitters is the grand purifying medicine for all humors of the blood. It makes good blood and imparts the bloom of health to the most sallow complexion.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.

ONTARIO STAINED Glass Works I am now prepared to furnish Stained Glass in any quantity for CHURCHES, DWELLINGS, Public Dwellings, &c., &c., In the antique or Modern Style of Work. Also Memorial Windows, Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition. Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont

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



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION. --THEY HAVE NOW ON HAND-- One Organ, 2 Manuals. Price, \$2,300. " " " " " " 600. " " " " " " 450. Second hand Organs at \$200, \$300, \$500, \$800, respectively. The very highest order of workmanship and tone. Quality always guaranteed.

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

CHINA HALL.

The undersigned would direct the attention of hotelkeepers to his large and well assorted stock of Cutlery, Bar Glass, and Hotel Goods Of Every Description. An assortment of Haviland's French China has been received, comprising Dinner, Dessert, Tea Sets, and Combination Sets, which display entirely new designs in colouring, decoration, and shapes. These Goods afford opportunities of making selections which cannot be obtained at any other establishment in this Dominion, and being imported direct from the Manufacturers are presented at prices as low as at wholesale.

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Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me."

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