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Vol. 5.]

TORONTO, THURSDAY, JULY 3, 1879.

[No. 27

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 5,000 tons by October 1st, 1879.
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By order,
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 Department of Railways and Canals,
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 Direct from the Manufacturers, and prior to
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 I remain, yours respectfully,
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 will, on and after Wednesday, 9th April, be re-
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 Tenders must be on the printed form, which
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 Pacific Railway Engineer's Offices, in Ottawa
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F. BRAUN,
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 Department of Railways and Canals,
 OTTAWA, 16th June, 1879.

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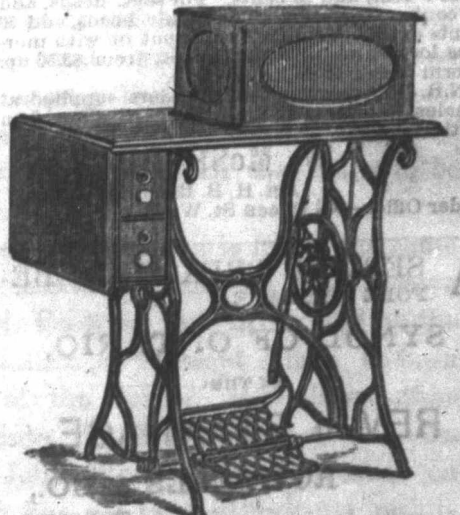
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THURSDAY, JULY 3, 1879.

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Subscribers paying in advance can receive the DOMINION CHURCHMAN and Scribner's Monthly for \$5.00; or the CHURCHMAN and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00

THE FOURTH SUNDAY AFTER TRINITY.

THE whole creation groaneth and travaileth together in pain." In the entire visible creation, pain is not the exception, it is the rule. It is not the misfortune of great cities, or of civilized communities, or of peculiar temperaments. Children and savages are its victims, just as certainly as grown people and philosophers. In some shape or other it is the unseparable attribute of human life. And pain is a punishment. It is not the worst evil, or the real evil. It tells us that a worse evil than itself lies beneath it. It is the shadow of sin; and itself is of a remedial character. It is a purification; it burns out evils, which if they remained would fester within and destroy our life. And it is also of a preventive character. It is the sensitiveness of a protective organ which guards the delicate sense whether of truth or of right. And it is of God's mercy alone if the suffering in time shall issue in the glory that is eternal. That mercy has been displayed, and is therefore commended to mankind, for our imitation. This appears to be the teaching the Church desires to bring before us to-day, and is of the highest as well as of the most practical character.

The mercy of God is not a mere abstract attribute. It is a living person. Jesus Christ Himself—God and Man—is the personification of mercy. He compassionates our distresses: He feels our pain: He washes us from the stains we contract in our passage through this wilderness, by the application of His own most precious blood. In each joy, in each pain and sorrow, in each opposition we meet with, He is eminently near; and beyond them all—beyond the horizon which our eye cannot now pass—He still awaits us to crown these years of care and love through which He has tended us, by receiving us at length with the arms of His mercy into our eternal home.

"SACRAMENTALISM AND SACERDOTALISM."

SACRAMENTALISM and Sacerdotalism are both of them absolutely essential principles of the Christian religion. As far as we know, there is no religion on the face of the earth but Christianity that can be said to have incorporated into its system the principles which should be understood by the term Sacramentalism. Sacerdotalism belongs to most religious systems that have yet appeared in the world—some few only being excepted. The Mosaic religion was unquestionably Sacerdotal. The principle is also, inseparable from any form of Christianity, unless we except Socinianism, which, indeed, has no right to be classed under so venerable and so holy a name as that derived from the name of "the Great Apostle and High Priest of our Pro-

fession." But, however that may be, Socinianism (including its various branches) is the only system claiming to be Christian that repudiates the principle of Sacerdotalism. Mohammedanism also discards it, as well as Confucianism and some other isms, of no consequence to the object of this article.

First, of *Sacramentalism*. The strict meaning of the word *Sacrament* may be said to be a solemn ceremony producing or recognizing an obligation. Among the Romans it meant a military oath, or at other times, a pledge made by plaintiff and defendant in certain law-suits. In our ecclesiastical use of the term, however, we are no more confined to the original meaning of it than in the case of the word *mystery*, or even in that of the word *priest*. Early Christian writers, although they evidently signalize Baptism and the Lord's Supper as occupying a different position from all other ordinances, yet they give to the word *sacrament* and its corresponding Greek term *mystery* a more extended application, as denoting *any sacred sign*. Our own Church, while giving a definite explanation of the term in the Catechism as confined to the forenamed two, furnishes in the Homilies a recognition of a wider use of it. In the first part of the *Sermon of Swearing* in the First Book of Homilies, she speaks of the "Sacrament of Matrimony." And in the Homily *Of Common Prayer and Sacraments* in the 2nd Book we find this paragraph:—"As for the number of of them, if they should be considered with regard to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, *whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ*, there be but two, namely, Baptism and the Supper of the Lord. For although *absolution hath the promise of the forgiveness of sin*, yet by the express word of the New Testament it has not the promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are:—and therefore Absolution is *no such sacrament* as Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of the remission of sin, *as all other sacraments*, besides the two above named do. Therefore neither it nor any other sacrament else, be such Sacraments as Baptism and the Communion are. But in a general acception, the name of a Sacrament may be attributed to anything, whereby an holy thing is signified."

We may remark in passing that, although it is most desirable to adopt such phraseology as shall indicate the paramount value and importance of the two Sacraments of the Gospel, yet from the authorized documents of the Church we see that we have no right to accuse of disloyalty to her those who may apply the term Sacrament in a lower sense to other institutions of Christianity beside those two. Our business just now, however, is to show how inseparable *Sacramentalism* is from every part of the teaching of our Church—*Sacramentalism*, that is which involves the use of the two great Sacraments in the Church, their supreme importance derived from their necessity to salvation (when they can be had), the grace inseparable from them (when

rightly administered and not unduly received). Nothing short of this teaching would satisfy any party in the Church of England, either in Cranmer and Ridley's time, at the close of the Reformation, and the final revision of the Prayer Book in 1662; certainly nothing short of it would satisfy any of the formularies of the Church which have the slightest bearing upon the subject.

In "the third part of the *Sermon of Salvation*," supposed to be the "Homily of Justification," referred to in our Eleventh Article, we read:—"Our office is not to pass the time of this present life unfaithfully and idly, *after that we are baptized or justified*." In "the first part of the *sermon of the worthy receiving the Sacrament*," it is stated: "Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof; but *thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent*." And, to be brief, thus much more the faithful see, hear and know the favorable mercies of God sealed, the satisfaction by Christ towards us confirmed, and the remission of sins established. Here they may feel wrought the tranquility of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God."

We find *Sacramentalism*—or the grace of the Sacraments, flowing from the use of them as the principal means of grace in the Church—just as explicitly taught in the Articles; which although never intended or understood to form a complete summary of our faith, would yet fall very far short of the object of their compilation if they contained no reference to so important a subject. The 25th Article states expressly:—"Sacraments ordained of Christ be . . . certain sure witnesses, and effectual signs of grace and God's good will towards us; by which He doth work invisibly in us." And again in the Catechism, intended to instil into children's minds the first principles of religion:—"What meanest thou by this word Sacrament? I mean an outward and visible sign of an inward and spiritual grace . . . as a means whereby we receive the same and a pledge to assure us thereof." Several subsequent questions and answers in the Catechism which we need not repeat, are equally explicit. Surely these passages from our authorized formularies must convince every honest man that the vulgar and ignorant outcry against *Sacramentalism* among those who *miscall* themselves churchmen indicates a radical and total disloyalty to the Church of which they claim to be members.

As for the New Testament it is full of the same principle; and this fact would lead us to believe that this Sacred Book is but little read by the Anti-Sacramentalists:—"Except a man be born of water and of the Spirit," said Christ, "he cannot enter into the Kingdom of God." On this passage, John Wesley, in his treatise on baptism, which has not been expurgated, pithily remarks: "What God hath joined together let not man put asunder." "Repent," said St. Peter, "and be baptized for the remission of sins." The same apostle tells us that "Baptism doth now save us," and that the effect of it is "not the putting away the filth of the flesh, but the answer of a good conscience towards God." And St. Paul,

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"The cup of blessing which we bless, is it not the communion of the blood of Christ: the bread which we break is it not the communion of the body of Christ?" A multitude of other passages would show that Sacramentalism runs through the whole of the New Testament—such as Rom. 6; 3, 4: Gal. 3; 27: Col. 2; 11, 12: Eph. 5; 26: Titus 3; 5: St. John 6; 32 58. These passages cannot be explained away, glossed over, or thrust out of the Bible, just to please the self-willed puritanic element, which in these last days has departed from the faith and therefore "cannot endure sound doctrine."

Enough has been adduced to show that those who oppose Sacramentalism are not only disloyal to the Church of England, but have set themselves in direct opposition to the fundamental principles of Christianity.

CHURCH THOUGHTS.

BY A LAYMAN.

No. 1.—Sunday Schools.

FEW phenomena of modern life afford such significant evidence of the progress of Christian civilization as the voluntary schools for religious instruction held under the roofs of the Churches of Christendom. One of the titles by which He who is supremely the object of Christian adoration and love is distinguished from all the Gods of history and idolatry is that noble one—Teacher; and no utterance of His shows a more profound knowledge of the needs of humanity in all time than the command, "Go, teach all nations." When to the breadth of this commission we add the height and depth of those special commands couched in Eastern imagery which may be modernised, "Teach my young followers," "Teach the mature members of my Church," we realize that He has created an all pervading atmosphere of instruction into which children should be born, and in which they are to live and move and have their being to their life's end.

It has been and is at times yet urged that the Sunday School is the scandal of Christianity, that it usurps parental responsibilities and thereby weakens the sense of home duty. The objection is better in sound than sense, for all non-parental tuition is open to it; yet the very placing of children under outside tutors is in secular things deemed the best evidence that parents are keenly alive to their children's welfare. But for the divisions of Christendom we freely admit that the ordinary day school should be a thoroughly efficient agent in imparting religious instruction, and every school is so where the guiding spirit of it is fit for so distinguished a task as the training of human minds and spirits and is not prohibited by the State from recognising Christ in His work—as are the teachers in the public schools of Canada. But as the ordinary parent is unable to educate his young in secular so is he in the vast majority of cases even more unfit to impart to children religious knowledge, and in yet rarer cases is he capable of stirring the young soul to the finer issues of spiritual life. To send a child then to a Sunday School is not to throw off responsibility but to recognize it, and every parent able and fit to instruct his own children in a Christian sense—to teach them in the name of Jesus—cannot help feeling that when so many young people are waiting to be taught it is an utterly unchristian act of private gratification and selfish isolation to spend over his own children the talents and influence which might in a school embrace with them the less fortunate children of his illiterate or care-less-lived neighbours. Every teacher must find

his experience parallel to that of the Rabbi, quoted in Stanley's Jewish Church, "I have learned much from my Masters, more from my companions, most of all from my scholars!"

There seems to be a very general mistake as to the history of the founding of Sunday Schools. The venerable Raikes is almost universally spoken of as the originator of this institution. The error is a slur upon all preceding ages of the Church, and an imputation upon the wisdom of the Divine economy. It is strange indeed to find so many who leave out of sight the schools of Judaism, although indeed they rest on the same foundation on which ours are built and their life was drawn from the roots from which all Christian teaching arises, the obligations of a covenant between God and man. The rules for the religious education of children laid down in Deuteronomy are part of the Divine order for the Government of the Church in all ages, they are part of the covenant between God and His people: "The Lord made a covenant with Jacob and gave Israel a law, which He commanded our forefathers to teach their children; that their posterity might know it and the children which were yet unborn; to the intent that when they came up they might show their children the same, that they might put their trust in God and not forget the works of the Lord, but keep his commandments."

"At five years of age let children begin the Scripture," says an old Jewish maxim, and how it was observed we find in the words, "From a child thou hast known the Scriptures." That this instruction was not only domestic but publicly associated with the Sabbath is manifest not merely from the necessity of the case from daily week day toil leaving few parents with the requisite leisure for this duty, but is most distinctly shown by the catechetical element in the Synagogue services in which even children shared by not only hearing but asking questions. We trace then the Sunday School at work from the earliest days. As the calm of the Sabbath fell on the hosts of Israel in the wilderness and the imaginations of the young wanderers who were carried from the land of bondage were fired by the marvels of the flight by the Red Sea, the pillar of cloud and of glory heralding and guiding their way homewards, the Sabbaths would see gatherings of the young for instruction, to hear of their forefathers sojourn and deliverance, and from the encampments would sound forth songs of thanksgiving and the voice of melody hymning Jehovah's praise.

How natural then for the early Church to carry on the catechetical instruction of the young as we know was done, and how strange a portent, how scandalous a departure from primitive usage; nay, more, how sinful a neglect of a Divine ordinance for the Church to overlook the charge given under the old covenant to teach the children diligently and in the new to feed the lambs of the flock. Yet how general even now is this neglect, in how indifferent, perfunctory a manner is the spiritual training of children yet performed in hosts of parishes so that it is a very unusual experience to find adults who have had in early life a thorough grounding in the principles of the Church, or efficient instruction in the historic bases of the Christian faith.

To us it seems a matter for no surprise that the youths and adults of the community are so devoid of religious life or knowledge. There has been a tacit consent given in act to the abominable modern notion that the spirit of God dwells not save in souls that have by some convulsion, some self-conscious, self-evolved action in mature

life become Christian. If that theory, the theory which is at this hour threatening in our Church to revolutionize the gospel method of salvation by grace, be sound, then the statement that John "was filled with the Holy Ghost from his mother's womb" is a falsehood, for the Spirit, according to this sectarian philosophy comes only as the product of spiritual conviction, comes only after the soul has invited His presence, comes not as a covenant gift to our children, as the promise was, but comes only in response to some intellectual desire, some effort of the will in mature life. Against that folly the Church is a living witness for God by her assuming after Baptism the duties of a spiritual mother to her spiritual offspring, duties the very essence and motive of which flow out of the recognition that the baptized ones are children of God, members of the family of Christ, heirs to the promise of the Spirit, and therefore claimants by imperious right to the freest privileges of fellowship in that work of education and edification which it is the function and glory of the Church, her labor alike and her reward, to carry on in the souls of men in the name of, for the sake of, by the direct guidance, inspiration and power of Jesus Christ. The child born and bred in a family wherein every influence is instinct with refinement and culture is a different being to one less happily circumstanced, it acquires a grace and calm dignity which cannot be acquired in mature life. Let the world teach the Church in this a lesson, into the noblest of all families, one which is the very fount and spring of all the beauty and purity of social life, every child is introduced by baptism, and it is the office of the Sunday School to so surround that young member of the family of Christ with holy influences, to afford it such spiritual culture, that it will grow up radiant with virtue and godliness, a speaking, living likeness of Him whose name it bears for honor or shame, according to the degree and fidelity shown by the Church in the discharge of her duty as a nursing spiritual mother.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

SPRING HILL.—The unwearied efforts of Rev. E. H. Ball appear likely to bring about the desired object of a church in Spring Hill. Mr. W. Black has given \$400 and the people are collecting another \$150 these sums united will go far to complete the fabric already begun.

DIGBY.—Return of the Rev. John Ambrose.—The parishioners of old Trinity Church, Digby, gave their rector—Rev. John Ambrose, M. A.—a magnificent reception on his return from England after an absence of eleven months. The welcome meeting was held on Wednesday night, when after ample justice had been done to the good things provided by the ladies, Mr. T. C. Shreve read a very flattering address signed by 125 parishioners and presented Mr. Ambrose with a purse containing \$45. The right rev. gentleman made an appropriate reply. He been in England collecting funds to build a new church at Digby.

MAITLAND.—Rev. A. D. Jamison lately delighted his parishioners with a vivid description of his travels through Canada by way of Metapedia the St. Lawrence and Niagara.

SHELburne.—The venerable and beloved Rector (Dr. White) and his excellent Curate, Rev. C. Wiggins, prepared work for the Bishop on his late visit to the parish.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

The following is the address presented to the Lord Bishop and referred to in our last issue:—

To the Right Reverend James W. Williams, D. D.,
Lord Bishop of Quebec.

We, the Clergy and Laity of the Diocese in Synod assembled, approach your Lordship with feelings of the greatest love to yourself in person and reverence for your sacred office. As each year passes by, we recognise more and more fully that you are not only our spiritual head and father in God but our warm and sympathetic friend—wise in council, skilful in administration, just and kind towards all men. It is because we feel so deep an interest in all your Lordship's welfare that we venture to ask you to take for a time a rest from those anxious labours of mind and spirit which are the necessary accompaniments of your high and sacred office. Occasional rest is necessary for every man that he may have time to recover the spent energies of life. Nature herself gives us the example in the healing powers of sleep, and nature's God has given us the Lord's day as a weekly rest from our bodily labours. We ask you, therefore, to take such a degree of absolute rest as will, under the providence of God, enable you to resume your labours with renewed strength and vigour of mind. The appointment of a commissary will relieve you from all care and anxiety during your absence. If we may do so without presumption, we would respectfully recommend a visit to Switzerland and Italy—the former displaying great scenes of nature, the latter replete with all that is dear to a scholar, combining the interest of both a great and a hopeful future. We feel sure that Mrs. Williams would also gain in health and strength by such a change of scene, and we take this opportunity of expressing to her through your Lordship the gratitude felt by the members of the Church for her kind hospitality on every occasion, and for the warm interest taken by her in all matters affecting the welfare of the Church. Hoping for a favorable answer, We remain your Lordship's loving followers in Christ.

On behalf and by order of the Synod, R. W. Heneker, Chairman of Committee; M. M. Fothergill, Clerical Secretary; James Patton, jr., Lay Secretary.

Quebec, June 13, 1879.

His Lordship was evidently very much moved by the affectionate nature of the address, and in a voice tremulous with emotion, replied as follows:

Mr. Heneker, and my very Dear Friends,—

I find it hard to put into words the feeling which your kindness calls up in my heart. For the considerate forbearance with which you tolerate and overlook my deficiencies, I have at all times, but especially upon occasions like this, a standing incitement to gratitude. I know that I need your forbearance often, and never more than when presiding in Synod; but my sole aim is so to conduct the course of business as to give every man his turn and opportunity for offering his arguments or his proposals for the judgment of the Synod. This I take to be a Chairman's paramount duty, and this he can only do by insisting upon a rigid adherence to the methods shown by experience to be conducive thereto. Something there was in that resolution which was read before I left the Hall, about my urbanity; I thank the mover for the mild way in which he puts the matter; though I am well aware that my anxiety, lest I should fail to give to every man his fair chance, makes my manner at times more curt than urbane. I am sorry for it; I do my best; you are kind enough to bear with me, and I thank you for so doing. All I ask of you is to go a little further in the same direction; and as you have indulgently seen urbanity shine through my abruptness, so in what seems imperious you will see only modesty. It really is the case. There is no anger; and if there is excitement, it is but the heat produced by the friction of an unwillingness to do a disagreeable thing against the determination to do what ought to be done. If I have hurt anybody's feelings I am sorry; and I most willingly and sincerely apologize for it. So much I have felt obliged to say in respect of our mutual relations in Synod. For the affectionate regard shown towards me and towards Mrs. Williams, in the too flattering terms of your address, and which has prompted the kind and generous proposal that we should seek recreation and rest, it would be too cold a thing to say that our thanks are

due. Due they are indeed; and most gladly we (I say we, because, though Mrs. Williams is not here to add her voice to mine, I know that her heart is with it, as it always is) most gladly we pay them—but still the debt remains, and always will remain. I did not know, indeed, until you told me, in how delicate state I am. I am not conscious of any particular ailment. True, I am getting old; and energies, once in constant flow, are now more slowly roused, and sooner flag; but I hope and believe, they are still there, and I trust that they may last for some little time yet. Nevertheless, I will endeavour to make such arrangements as may enable me, in accordance with your kind suggestions, to recruit them by change of scene, and remission of customary cares. After which I hope to return to you a more vigorous and a stronger man.

MONTREAL.

THE TWENTIETH SYNOD.—On the 17th instant at 10.30 a.m. the members of the Synod, with many others met in Christ Church Cathedral for divine service. The service was conducted and the Holy Communion administered by the Bishop, his Archdeacons, and Canons, in the usual way on such occasions. The sermon was preached by Canon Ellegood, rector of the church of St. James the Apostle, Montreal. It was able and very appropriate to the time. The preacher dwelt earnestly on the internal harmony and unity that should exist between the children of one family, and compared the Church as God's family to the earthly household. He claimed that there should be no parties named in the Church, whatever they had been in the past, they should in the future let all party spirit die out, and work together for one end and aim, viz. the salvation of souls and the coming Kingdom of Christ. That there should be no divisions in the Body of Christ for the world could not be converted to God till Christians were united. In answer to our Lord's words "That they all may be one as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The advice seemed doubly good, coming from the aged, hoary headed, clergyman, stooping under the weight of years, who could lay claim to the wisdom of experience, with undisputed right. His past life and teaching showed a firm stand—not extreme but very decidedly churchly—but as he nears the end of his journey homeward, he can lift his voice for unity—unity even at the expense of certain opinions and notions that have kept the members of Christ apart.

The following is the address of his Lordship the Bishop to the Synod:

DEAR BRETHREN OF THE CLERGY AND LAITY.—I am conscious that the first words I speak from this position, to the assembly now before me, ought to have personal allusion to my honorable predecessor as well as to myself. Bear with me for a few moments while I try to acquit myself of my duty in this respect. The task is a difficult one and I approach it with diffidence. I am called in the providence of God by your voice to build on other men's foundations, and a consideration of the work already done, must naturally precede the place and promise of my own Episcopate. The wise administration of the right Rev. Francis Fulford, Lord Bishop of Montreal afterwards Metropolitan of Canada laid the first stone of the structure with precision and forethought. By him and by the church under his guidance, our Synodical action and Missionary organization were inaugurated. When you review the work accomplished in the first ten years of the existence of our Synod, which were also the last ten years of the life of that venerable Bishop, you must be struck with the clearness and simplicity of the outline, the forethought evinced by the laws and regulations laid down for the government of its members, and the elasticity and expansiveness of their structure. I desire at the outset of my work to take advantage of these last characteristics, and aim at progress rather than change. It seems to me that we have nearly all we need for careful and exact administration in things pertaining to the temporalities of our Church. It chiefly remains for us to ascertain the true spirit of those early canons and by-laws, and expand and advance as occasion may require, and experience

dictate. In so doing I shall but carry on, one step further the action of our late bishop, the most Rev. Ashton Oxenden, Metropolitan of Canada whose piety and learning and devotion to the interests of the Church are fresh in the memory of all here present—under his watchful administration we made great progress in method and order. His long service in the mother Church, both in parish work and as a member of Convocation, enabled him to speak and act with authority, even while a stranger to our local peculiarities and circumstances. We learned from him the habit of carrying on our deliberations with Christian dignity and forbearance, and under his fostering care, our missions, specially our charitable institutions generally, grew luxuriantly to proportions beyond the most sanguine expectations of those who had seen the initiation of Synodical existence. Our beloved Bishop came to us in the year 1869, about the time when a wave of prosperity, such as periodically visits our city and country, began to rise, affecting favorably the business and fortunes of our citizens—and consequently the resources of our Church. The Bishop took advantage of this Providential circumstance, and by his personal exertion, aided by some here present added materially to a fund which bids fair to be the mainstay of our Mission Work, "The Diocesan Sustentation Fund." He also stimulated by his personal labor and liberality the growth and progress of our city congregations, as well as the institution and maintenance of a variety of beneficial projects, calculated to strengthen and adorn the Church at large. But the fluctuating character of our prosperity has brought us in the present to comparatively evil days. The tide has receded, leaving bare and unsightly some places which so lately were smiling and fair to look upon. Has time therefore been lost or the labor of sowing on the waters bestowed in vain? Surely not; even where the receding waters have left little or no visible life, there surely is hidden seed waiting only favorable conditions to generate and grow. Besides true wisdom and Christian philosophy is to do what we can to-day, according to the will of God.

Still such hasty survey as I have been able to make since my consecration has disclosed a state of affairs which calls for immediate attention. My desire is on the one hand to lose none of the ground already occupied, and on the other to keep within our income. These objects are continually pressing on my thoughts, and are somewhat complicated by the knowledge that the stipends of several of our clergy are sadly below the standard we have adopted.

I shall offer such suggestions as have occurred to me, trusting that you will either assist me to carry into effect, or after discussion, to modify and amend them. I will state as briefly as possible what I think may be done to alleviate the present uncertainty and instability of our mission work considered in its financial aspect. It seems to me, first, that our missions should be classified, say into new or tentative missions—progressive missions and permanent missions. Tentative missions would be those planted on new ground and would require assurance of help for a term of years, that is, three or four years. At the end of the term they should be inspected, and continued or closed, as results might warrant. Progressive missions would be those going steadily onward towards self-sustentation, and permanent missions would be those which, from local circumstances must always be dependant upon the general fund. There are districts in the country less fertile and of necessity poorer than others, these are occupied by our lay brethren, doing good and useful work, but never becoming rich. They have as much need of church services as the more wealthy, and are at least as likely to profit by them.

And then I would recommend a classification of funds at our disposal, and they might be divided into fluctuating and permanent. In the fluctuating I would include the grant from the S. P. G., and the annual subscriptions to the Mission Fund. In the permanent, the Diocesan Sustentation Fund, and the progressive and exceptional missions, on our uncertain resources.

It is a trial to me at the outset of my Episcopate to find attention so entirely engrossed by finance, but since that seems to be the pressing

need of the moment, I give it attention, and hope from it to proceed, in due time, to the more congenial duties of my office. I know that our clergy must be properly provided for, or they cannot retain their cures. It is not uncommon to instance Henry Martyn, Patterson and others, whose names are found among the noble army of martyrs, and to argue that as they endure hardness as good soldiers of Christ, amongst the heathen, we may not unreasonably expect our missionaries to fulfil their calling and bear the lesser evils of poverty in a civilized and Christian country. Our clergy do not complain of poverty, their difficulty is a moral one, they cannot live free from debt. In a large number of cases their stipends are insufficient to secure them the necessities of life, debt is therefore inevitable if they remain at their posts. The good men whom I have just named were not obliged to move from place to place in the hope of raising in new quarters the money which failed them in the old. They were free from such sordid cares; had it been otherwise they could not have devoted themselves to the preaching of the Gospel. The human mind cannot bear so much of pressure, and our clergy, if the ways and means for procuring food and clothing is made to occupy them continually, must find that it is to the detriment of their work. Already some of our older and experienced clergy have thought of leaving the Diocese from sheer inability to live honestly on the scanty income provided. We must make an effort to retain our most efficient clergy, and to do so we must place them in a position of respectability and peace of mind. In certain of our mission-fields a re-distribution of work may be necessary. In the Ottawa Valley, depression in the lumber business has caused a considerable emigration, and in all the country parts of the Diocese, low prices for commodities produced has brought about a scarcity for money—for a while at least. The clergy working in such districts will need liberal support from the Mission Fund. What we need most to assist us in doing our best in all this matter is more exact reports from the clergy and church wardens than are now rendered—just where accurate statistics are wanted most, there we fail to receive them. It may be that our printed forms require to be revised. What we want to know especially is, the number of families really adhering to the Church, and the whole sum raised in each mission for church purposes. The returns made at the Easter Vestries should coincide with the report furnished to the officers of the Synod; at present the returns are almost useless, and the great expense of printing them wasted.

We must not lose sight of the important distinction between missions and rectories. In the report of the Committee on this subject, adopted at the fourth meeting of Synod (p. 25), I find the following, "That the ministrations of a mission should extend as much as possible over an extent of country; that as the different stations prosper and are able to increase their help, an assistant should be added, and then it should gradually be formed into a parish and a mission. All missionaries should feel it their duty to distribute their services as much as possible, subservient to the best interests of the Church in their respective localities." Our missionaries certainly have not lost sight of this duty. During the past year they have worked with extraordinary zeal, patience and self-denial, covering an immense extent of ground by their labours, but the occasional service is never graciously received by a neighborhood which has at any former time enjoyed the privilege of a resident pastor. The withdrawal of extraneous aid resented and the clergyman naturally suffers. In such cases his services are but poorly, if at all, remunerated, and the people amongst whom he resides necessarily regard frequent absence as so much time of which they are deprived, and contract any former liberality they may have shown. Thus it happens that the more work a missionary undertakes under present regulations, the greater straits he is likely to fall into. Our rectories require your gravest attention both in the country and city. The power of the Bishop is here very limited, and such powers as he actually possesses have fallen practically into disuse from, I think, misapprehension of our canons and other causes about to

be mentioned—some of the rectories, for example, have attached only nominal stipends, dependent in a great measure on the popularity of the incumbent. When a rectory is vacant, and pending the election of a rector, it often happens that a passing clergyman takes charge of the parish; he serves at first, perhaps, without any definite position, but, invited by the people to work up the church, a license is sought from the Bishop. In due time his name comes in formally as elected to the cure—he has some show of claim, and is moreover willing to accept the indefinite terms offered him, but is a stranger to the place, and its ultimate capabilities. The hoped-for monetary improvement never comes, and after two or three years he leaves, only to make room for another to repeat the experiment. This competition, on the ground of stipend, with our regular clergy seems to me to work badly. The rectories should be amongst our most-desirable cures, the rewards of evident merit and long service, and not places where the clerical office is cheapened and the Bishop embarrassed. In the Canons (A.D. 1603) of the Church of England it stands "that every person admitted, either deacon or priest, must first have some certain place where he might use his function." And further, "if any Bishop shall admit any person into the ministry that hath none of these titles as aforesaid, then he shall keep and maintain him with all things necessary till he do prefer him to some ecclesiastical living." I am aware that we are not bound by the canons of the mother Church, but the spirit of so just a provision commends itself to the judgment of all, and confirms me in my determination to admit none to the ministry who have not a reasonable expectation of respectable maintenance, and to receive none so far as depends upon me who are likely to burden the already crippled resources of the Church, or to interfere with the promotion and well-being of the clergy now serving in the diocese. The Church Temporalities Act, s. xix requires that the Bishop shall be satisfied, that in every rectory due provision is made for the maintenance of a suitable place of worship, and for an incumbent. The canon "on states of parishes, etc." further requires that an endowment of not less than \$4,000 shall be raised before a parish or mission can claim the right of choice in the appointment of a pastor, and that clergyman must be in priests' orders. These provisions seem quite reasonable; and without enquiring too closely why they have not hitherto been acted upon, it seems advisable to work towards that end without delay.

The case of Trinity Church in this city is causing us great anxiety because of the threatened loss of the present building, and with it the magnificent gift to the church of the late Major Christie. I shall be glad of your advice in this matter, which is very urgent, as the 2nd of July has been appointed for the sale of the building.

In order to do all within my power to improve the condition of the existing staff of clergy, I have hitherto refused ordination to candidates for the diaconate, and have encouraged our own deacons to come forward for priests' orders. Where our clergy undertake larger fields of duty than those originally committed to them, either because the services are distributed or the population has decreased in number, a substantial recognition of such work ought to be made. The Rural Dean of St. Andrews, for example, calls my attention to extra service given in the Upper Ottawa district for a period of more than nine months by the Rev. W. H. Naylor, whereby congregations have been kept together, and the sick visited as occasion required. It might be better of course to send another clergyman, and we may look for some improvement by means of redistribution of work, but at least some of the cures must be enlarged because the funds at our disposal do not admit of the support of more clergy than those now labouring amongst us.

I am sure that you all unite with me in gratitude to Almighty God—for, that in answer to our prayers, He has so blessed our efforts to relieve the Mission Fund of debt, that a small balance now stands to its credit, and I would here acknowledge our obligation to those gentlemen who, at much sacrifice of most valuable time, succeeded in obtaining such large contributions to the fund. Still, before we are at liberty to enlarge our

charities, we must do justly and pay those debts due to the missionary clergy who have been serving for less than a maintenance. I have cited Mr. Naylor's case because perhaps it is one of the most striking, but it is by no means singular. A great deal of such work has been done during the past winter to my own knowledge, and very little if any of it, has been paid for. One thing is clear to me, there must be no further Church extension until our resources show the prospect of a sufficient surplus: we must not administer a fund which has only a prospective existence, nor leave debts for future years to pay. The Church in Montreal is supported on the voluntary system, that is, by the gifts of the people. Year by year, in times of commercial depression, of general sickness, of scarcity or famine, these gifts of necessity fall short. In time of prosperity or even of freedom from calamity, constant additions should be made to the Sustentation Fund, which seems to me to be, of all our institutions, the one best calculated to support us in emergencies. Parochial endowments are valuable, but as they are local in their application, and liable to local contingencies, they should be raised locally and not by contributions from Church members at large.

And besides, if we wish to keep up the efficiency of our staff of clergy, we must have a superannuation fund which will enable the Church to permit clergymen who are incapacitated for further toil to retire from active duty, with a suitable provision for their support. The Theological College in this city has been conducted by the Rev. Canon Henderson, the Principal, with marked success. There are now ten students; and several of the clergy and professors of the city have consented to give lectures to the students, on various subjects, during the coming session. I earnestly hope that this college, which furnished the Church with so many missionaries to the satisfaction of my beloved predecessor, Bishop Oxenden, will receive adequate support in the time to come.

Since my consecration in January, I have used all diligence in the visitation of the diocese. I hope in the future to be able to send such notice of my coming, that incumbents will be able duly to prepare candidates for confirmation, and be otherwise in such readiness that there shall be no loss of time or other hindrances. If God should continue to me the blessing of health and strength, I shall endeavour to go throughout the diocese every year, but in order to effect this, I must avoid travelling twice over the same ground. It is not too much to ask a Church to receive the Bishop in its appointed turn; there is no reason why such a visit should interrupt the usual course of events. It is even desirable that the Chief Pastor should see the flock under its ordinary conditions.

I have been able so far to visit 56 parishes; I have held 28 confirmations and confirmed 387 persons. One church and two burial grounds have been consecrated. Four deacons have been admitted to the priesthood, and I have presided at a number of missionary meetings in the country and in the city. There is one subject yet on my mind to which I must refer before closing. I feel constantly the great need on the part of the clergy for opportunities of regular intercourse and of confidence on matters pertaining to the spiritual functions of their office. It will be an evil day for the Church when secular work supersedes in the minds of the clergy the legitimate occupations of "prayer and the ministry of the word." It is necessary specially that our younger clergy, too frequently sent to distant and isolated cures, should return from time to time, to the centres of Church life, and by conference and companionship receive the advice and encouragement, that stimulates to exertion and improvement which will make them in time, valuable and experienced servants of Christ. It was thought necessary that Paul and Barnabas should return to the Church which had sent them forth, and rehearse all that God had done with them, and in after years when St. Paul had become a father and leader amongst the apostles he did not fail to report himself to St. James and the elders at Jerusalem, and the topics under discussion on the occasion of such meetings, were the triumphs of the Gospel and matters of doctrine and discipline. Legislation is most necessary, but it is not the life and the heart of the Church. The spirit of

God abiding in us is our life, and communion and intercourse in religious matters are to the clergy most essential means of grace. An annual meeting of the clergy for one week in the year in this city would, I believe, tend to advance their spiritual health and well-being, and I am inclined to think that week should include one Sunday. The loss to the country churches would be more than compensated by the freshness of the pastor on his return. I now commend you to the guidance of the Great Head of the Church, without His spirit assisting, our wisdom is but vanity, "Except the Lord build the house the labor is but lost that built it: Except the Lord keep the city the watchman waketh but in vain."

The Reception at Bishop's Court.—On the evening of the 17th the Lord Bishop gave a reception to the members of the Synod and their wives &c. The evening was enjoyed by all in a most agreeable manner. But the happiest feature seemed to be, the marked way that old grievances were healed. Parties met that had not met in the same manner for some years past. Thus at once beginning to work that spirit of unity that had been so ably preached in the morning.

Death of Mrs. Bond.—Mrs. Bond had been unwell for some time. On the evening of the reception she had to retire once or twice. Her death on the 20th cast a gloom over a large circle of friends. Pneumonia was [the fatal disease that took her away. During her life she endeared herself to all who knew her. Many will miss her acts of kindness and charity.

ONTARIO.

(FROM OUR SPECIAL CORRESPONDENT.)

MEETING OF SYNOD.—In the forenoon of Tuesday, June 17th, the opening services were held in St. George's Cathedral. The Rev. John Stanage officiated as special preacher. His discourse from St. Matt. xviii., 7, and 1 Cor. xi., 19, was a thoughtful consideration of the "offences," religious and philosophical, against the truth, which marked the present day, and how best to meet and deal with them. His recommendations were backed by an experience of forty-five years, during which he had never lost one of his people by secessaries.

The business session commenced in the afternoon of the same day at 3 o'clock, the Lord Bishop being escorted to his chair by a number of dignitaries of the Diocese, Canon Jones bearing the Pastoral staff. Before calling the rolls, the question of assessment arose as no session was held last year. The Chancellor decided that as no assessment had been fixed for 1879 that of 1878 would have to be the qualification. The rolls being then called, 67 clerical and 58 lay delegates answered to their names. The first order of business was the election of the officers of the Synod for the ensuing year. Archdeacon Parnell, R. V. Rogers, Sr., and R. M. Moor were re-elected Clerical and Lay Secretaries and Treasurer, respectively. The next business, the election of auditors, gave rise to a slight breeze, when Mr. Walkem asked for a committee of Synod to examine into the auditing system and report, and when on motion the rules of order were suspended that the auditors might present their report, and they declared that the accounts were not yet ready for audit. Mr. Walkem defended the Clerical Secretary against the charges which had been made in anonymous letters against his management, and Mr. T. Muckleston, the Record Auditor, defended the auditors. Rev. Mr. Tighe brought the Clerical Secretary to his feet by declaring that in the purchase and sale of securities the committee was never consulted. Dr. Parnell denied this, and said they were always consulted as to investments and sales. Finally, Dr. Henderson's motion was carried to refer the report and audit question to a special committee of Revs. Forest, Bogert, Crawford, Lewis and Tighe, Messrs. Walkem, Macdonald, Mucklestone, Mathieson and Dr. Wilson. After a committee had been appointed to draft an address to the Governor General and some land petitions had been presented, the unfinished business of last session was resumed. The question of "The Frankford Endowment" came up first. This has been a

bone of contention for several sessions. The original endowment consisted of 200 acres of "Dorchester Glebe" land in the township of Sydney. The Church, however, not claiming the property it had lapsed to the Crown, but subsequently the Commissioner of Crown Lands receiving \$1,000 from the settlers upon it when giving them their patents, handed this sum to the Bishop of the Diocese to apply as he thought fit. The Bishop considering the Church in Frankford in the township of Sydney had a prior claim to it, gave it in trust to the Synod as the "Frankford endowment." This settlement the congregation of Stirling which is partly in Sydney, sought by petition to the Synod to disturb. The matter being referred to a special committee they had reported last session that the request of the Stirling Church people should be granted, to apply the \$1,000 to the erection of a parsonage in the village of Stirling. This report had been referred back to the committee who now in their present report recommended that the interests of said endowment should be divided between Stirling and Frankford. This report with a slight amendment giving the \$180 interest to Rev. F. L. Stevenson, late missionary of Frankford and Stirling, the body of the Synod adopted, but the Bishop declined to concur, and adjourned the Synod till next morning. Upon its re-assembling Wednesday at 10 o'clock a.m., the whole morning was occupied with the balloting for members of the Mission Board and Delegates to the Provincial Synod, which had to be performed twice, owing to an oversight by which the ballots of the last election remained in the boxes. To regain some of the lost time the Synod resumed its sitting an hour earlier than usual, at 2 o'clock p.m., when after the announcement of the results of the ballot the Bishop delivered his charge, which we published last week.

After the address, the Rev. Mr. Forest presented the report of the committee appointed to consider the auditors' report and the manner of keeping the accounts. The first clause of the report explained why the Secretary's accounts were not ready for audit, viz., that as Archdeacon and Bishop's commissary during his Lordship's absence he had too much work apart from his duties as Clerical Secretary. This gave rise to a lively discussion, in which the Secretary was assailed on the one side for neglect of duty and ably defended on the other as having furnished a true and reasonable ground for the indulgence of the Synod. The Secretary stated that in future he would devote himself to the management of the accounts as a first and paramount duty, until he should resign the office, which he desired to do when he had something else to replace it. The Bishop thought the first clause should pass as giving a true reason why the accounts were not ready for audit. The second clause which recommended, upon the resignation of the Clerical Secretary the appointment of a competent layman, led to one of the most heated discussions of the Session. Finally, as the meaning of the committee was not clear and was variously interpreted by the members, the report was referred back to the committee to clear up the obscurities of expression. The Bishop adjourned the Synod till the afternoon, having first severely denounced the anonymous scribblers in the *Evangelical Churchman*, who had produced a feeling of distrust and led to the present controversy which was taking up all the time of the Synod.

Thursday Morning.—The Committee appointed to examine into the manner in which the books and accounts of the Clerical Secretary were kept, brought in a full report which was read and adopted amid general applause. The document is too long for our space, but the comments of the *Daily News* will sufficiently explain its nature. It says: "The reports of the Special Committee asked for by the Clerical Secretary of the Diocese of Ontario, and appointed to investigate his books and accounts presented to the Synod this morning, completely exonerates that gentleman from blame, as those who knew him fully expected. There is no doubt that some things in the published report of the Synod required explanation, which, however, could have been had on application to the Secretary. We congratulate the Ven. Archdeacon Parnell on the complete refutation of the rumours circulated concerning him."

In the afternoon, business opened with the consideration of the latest report of the "Frankford Endowment" Committee, dividing the endowment between Stirling and Frankford. Canon Blaesdell contended that it would be a great injustice and a pernicious breach of trust to appropriate it otherwise than as the Frankford Endowment. The Rev. T. Staunton endorsed these views and pronounced the report faulty and blundering. After amendments had been proposed by Mr. Shea and the Rev. J. Halliwell, the Bishop advised the amendment of the report. Rev. R. T. Stevenson, Messrs. Walker and Kirkpatrick defended the report. A portion of Stirling and Stirling's Church people were in Sydney as well as in Frankford and were entitled to an interest in the Township's glebe. Finally it was agreed to give the interest of the endowment to the clergyman doing duty at Frankford who should also serve Stirling. Until the union neither place should benefit by it. But the Rev. Mr. Stevenson's claim of \$80 should be paid.

Rev. Mr. Forest now presented the report referred back to them in the morning to clear up its meaning. It recommended that a canon should be passed to allow a financial secretary, clerical or lay, to be elected annually by the Synod to keep the accounts, while the clerical secretary's office should be honorary. The financial secretary to be subject to the Executive Committee. The discussion of this clause occupied all the remainder of the afternoon and the evening sessions. There were many speakers on both sides. Canon Jones, Rev. J. Carroll, Mr. D. F. Jones and others urged the appointment of an assistant to the Secretary. Judge Macdonald explained that the lay and clerical secretaries would be still elected by their separate orders, but that both orders would elect the financial secretary, who might be a clergyman or layman. At present the clergy alone elected the manager of the finances of the diocese.

In the evening session the Rev. Mr. Carey open the debate in a long and able speech. He characterized the report as radical and revolutionary. The Rev. Mr. Spencer moved to defer the consideration of the 2nd clause till next Synod. The Rev. Mr. Low thought the Synod not ripe for a change. Dr. Clarke saw no reason for it. The Bishop said he could not assent to a Canon changing the whole system which had worked well for 18 years, upon such a brief consideration especially as no sound reason had been advanced for it. Messrs. Kirkpatrick and Walkem offered on behalf of the committee to delay the canon till next session if the clause passed. The Bishop thereupon accepted the report and it was finally adopted by about three fifths vote, and upon motion of Judge Macdonald a committee was named to draft a canon carrying out the design of the clause and to report next session.

Friday Morning.—On the introduction of the D. Student Fund report by the Rev. Mr. Baker, it was moved by the Rev. E. P. Crawford, that as none of the amounts of the Committees were closed and audited the financial statements of all the Committees be not adopted but be referred with the Auditors report to a special meeting of the Executive Committee called by the Bishop. Several recommendations and resolutions were made on the unaudited accounts. Some favored leaving their adoption to the Executive Committee while others urged the calling of a special meeting of Synod for the purpose. Rev. Mr. Tighe's amendment for a special meeting being lost, Mr. Crawford's was carried, the Bishop promising that if the Executive Committee recommended a special session he would call it.

The Rev. Mr. Baker having asked a suspension of the rules of order, resolutions of sympathy were passed with the Rev. Dr. Boswell in his illness, and of condolence with the families of the late Rev. Canon Preston and Rev. Mr. Early, and the families of the late Judge Jarvis and Mr. McAnany.

Assessment.—The committee's report adding 50 per cent. to the assessment of 1877 was discussed. Dr. Henderson stated that the assessment fund was \$900 in debt. Some steps should be taken to make the defaulting parishes pay up. Dr. Wilson and Rev. P. Emery advocated the disfranchisement of the clerical as well as the lay representatives. To this several of the clergy objected, as then the assessment would have to come

out of the pockets of the clergy. Rev. R. Lewis thought that some of the charges laid on the assessment fund should come out of the various other funds *pro rata*. Finally, the report was referred back to the committee, who reported in the afternoon. In the new report the assessment in several instances was increased, and the parishes in arrears were to be invited to lay a statement of their cases severally before the executive committee with a view to some compromise. The report was adopted.

After several miscellaneous matters had been disposed of, the Rev. Mr. Carey moved a resolution expressing regret at the debt against the mission fund, and directing the mission board to devise some scheme for its liquidation. The chancellor said the mission board would do their duty without such a resolution. Rev. Mr. Forrest stated that the finances of the mission board were flourishing. Rev. Messrs. Emery and Nesbit corroborated Mr. Forest's statement. Several speakers deprecated misrepresentation. Rev. Mr. Cruden complained of not receiving the usual outfit. Rev. H. B. Patton disapproved of the recent action of the mission board in reducing his stipend. His parish was new and weak.

Rev. Mr. Forrest defended the Mission Board. They had nothing to do with the division of missions. The board had tried to do the best they could with their means. The Bishop said that if the young clergymen would not have so many blanks after their parishes in the *Synod Journal* the debt might be paid off. The discussion ended by the Rev. Mr. Carey withdrawing his motion.

A motion of the Rev. Mr. Lewis to pay \$100 instead of \$200 rent per annum for the Secretary's office was referred to the Executive Committee.

A resolution by the Rev. H. Pollard that the parochial contribution to the stipends of missionaries should be sent to the Treasurer of the Synod, by whom the missionaries should be paid, was laid over to the next meeting of Synod.

Reports carried:—The Foreign Mission Committee, the Committee on Insurance, the Address to the Governor General.

Rev. Mr. Lewis moved the thanks of the Synod to the people of Kingston.

This having concluded the business of the Synod, the Doxology was sung, and the benediction being pronounced by the Bishop, the Synod adjourned.

Upon reading the reports of the Synod of the Diocese of Ontario thus closed, it might be supposed at a cursory view that the valuable time of the session had been consumed in fruitless discussion, and that there was little actual work done. But this conclusion would be erroneous. The session, though not a brilliant one, was eminently useful and satisfactory. The importance, for example, of the report of the special committee to examine the books and accounts of the Clerical Secretary, cannot be over-rated. The uneasiness created by the anonymous letters in regard to the funds referred to in the debate had been deep and widely diffused. Few of the members had not gone up to the Synod with their minds filled with apprehension. A lengthened debate, or rather several debates took place. Misapprehensions were corrected, charges were shewn to be groundless. The alarm unnecessary. The report of the committee lifted a load off the mind of the Synod and of the Ven. Secretary who had been so wrongly accused. The hearty applause which accompanied its adoption showed what a relief it gave to the feelings of all present and would give to the Church at large. The auditors report also containing recommendations for the more thorough auditing and keeping of the accounts and management thereof, was well worth all the time spent in discussing it. Here again dissatisfied parties had the opportunity of uttering their complaints and having their mistakes rectified. The good temper of the Synod throughout the exciting discussions, and the disposition to concede as much as possible for the settlement of the questions in dispute upon a satisfactory basis was most noticeable. The Canon on Vestries and Parochial disputes and other important business had to stand over for another session. But nevertheless we can congratulate the Synod on the result of its labors.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending June 28th, 1879:

PERMANENT MISSION FUND.—J. Martland, third quarterly payment on account of subscription, \$10.00.

DIVINITY STUDENTS' FUND.—April Collection.—Dysart, Guildford, 20 cents; West Dysart, 20 cents.

RECEPTION FUND.—Subscription.—Gooderham & Worts, \$10.00.

ALGOMA FUND.—Day of Intercession Collection.—Omemece, Christ Church, \$3.27. *Missionary Box*.—Collected by little Grace and Collinette Harris, \$3.00.

BRADFORD.—On Monday evening, the 23rd inst., the Rev. Mr. Spragge, Mr. J. W. H. Wilson, and other of her friends, waited upon Miss L. Sterling, who has played the instrument in Trinity Church, Bradford, for some time, at the residence of J. W. Barry, Esq., and presented her with the following address, and a very handsome and chased Gold Cross:

ADDRESS.—Bradford, Ont., June 24th, 1879. Dear Lizzie.—On behalf of the members of Trinity Church, Bradford, and of the Sunday School in connection therewith, we are requested to acknowledge the great value of your services as organist during the past fifteen months. Although aware that with you it was a labor of love, and performed as a matter of pleasure and duty, the members of the congregation and school could not with justice to themselves suffer your kindness to be passed over without recognition. We tender you their best thanks and warmest wishes for your happiness and welfare in the future, and ask you to accept as a "keepsake" from them the accompanying emblem. We are, dear Lizzie, A. W. SPRAGGE, Incumbent." Yours very truly J. W. H. WILSON, Supt. S.S.

The Rev. W. M. C. Clarke is leaving* the Diocese for a year, and requests those who may wish to communicate with him to send, Care of Major General W. C. Clarke "Alliston," Highland Road, Upper Norwood, Surrey, England.

LUTHER.—Received for the Church:—Rev. A. W. Radcliffe, England, \$5.00; Miss Radcliffe, \$2.50; Mr. R. D. Radcliffe, \$2.50; James Giddings, 25 cents; Jane T. Giddings, 50 cents; Offertory at St. James, 8 a.m., \$1.00. If all of those asked would do as some have, *i. e.*, send what they can, my Church building fund would succeed even more than it has. Let us keep up our own missions, and by so doing our Church will grow in grace and in the knowledge of Christ.—R. S. RADCLIFFE, Deacon in charge.

ARCHDEACON WHITAKER.

Presentation of Farewell Address at Trinity College.—A large gathering of ladies and gentlemen assembled at Trinity College on the 27th, the occasion being the presentation of farewell addresses to the Ven. Archdeacon Whitaker on the eve of his departure for England, where he will sojourn during vacation. Among the gentlemen present were:—The Bishop of Toronto, the Bishop of Ontario, Hon. G. W. Allan, Chief Justice Wilson, Archdeacon Parnell (Kingston), Archdeacon Lauder (Ottawa), Rev. Professor Jones, Mr. S. J. Vankoughnet, Dr. Snelling, Rev. John Langtry, Rev. W. S. Rainsford, Ald. Boswell, Hon. Wm. Cayley, Dr. W. T. O'Reilly, Rev. Canon Tremayne, Mr. Marcellus Crombie, Rev. John Pearson, Rev. S. J. Boddy, Rev. Richard Harrison, Mr. Alex. Marling, Mr. C. J. Campbell, Rev. J. D. Cayley, Mr. S. G. Wood, Mr. James Henderson, Frank Wootten, Proprietor *Dominion Churchman*; John Catto, J. D. Smith, Rev. Geo. Hallen, Edgar Hallen, Wm. Ince, Mr. Featherstonehaugh, B. Haldane, Geo. A. McKenzie, Rev. E. H. Mussen, Wm. Plummer, Thos. Beatty, J. W. Selby, John B. Read, James Young, Rev. C. H. Mockridge, Rev. C. Inglis, W. R. Strickland, Harry Moody, Henry Rowsell, John Haldane, Rev. C. E. Thompson, John Carter, S. W. Farrell, Herbert Mortimer, John Hague, Alderman Boswell, A. Mc L. Howard, E. H. Kertland, W. P. Atkinson, Hon. C. I. Douglass, E. F. Oates, H. W. M. Murray, Rev. T. W. Paterson, Captain

Blain, Rev. C. J. S. Bethune, Rev. T. H. M. Bartlett, Mr. W. Wedd, Mr. J. C. Chadwick, (Guelph), Rev. G. J. Taylor, Mons. Emile Pernet, Rev. Canon Bleasdel (Kingston), Mr. J. B. Read, Rev. P. Tocque, Rev. C. W. Paterson, Mr. George Buckland, Rev. J. H. McCollum, Rev. J. McLean Ballard, Rev. Alex. Williams, Mr. J. D. Barwick, Dr. Baldwin, Rev. R. W. E. Greene, Mr. L. Moffatt, and many others.

The meeting took place in the beautiful Convocation Hall, which was brilliantly lighted up and thronged with interested spectators.

Mr. Chas. L. Inglis read the following address on behalf of the students:—

To the Rev. the Provost of Trinity College and Archdeacon of York:

SIR,—We, the present students of Trinity College, avail ourselves of the opportunity afforded by your departure from among us for a brief space, to express to you the very great esteem and affection in which you are held by us.

For the long period of twenty-seven years during which you have presided over the College as its Provost, the important trust thus committed to your charge has ever been the occasion of the most self-denying labour, and the cause of the deepest solicitude on your part. The heavy duties were necessarily greatly increased by your appointment, in the year 1875, to the Archdeaconry of York.

While your friends rejoiced in this appointment as showing the appreciation of your character and services entertained by the authorities of the Diocese, and as placing at the disposal of the Church your great experience and valuable counsels, it was yet a matter of regret that the interests of the Church required the laying of this additional tax upon one already so heavily burdened.

But we doubt not that these burdens, heavy as they have been, have been cheerfully borne by you, and would indeed have seemed but light in the cause of Christ and His Church, had they not been aggravated by the cruel and unfounded charges made and persisted in for so many years against the Church teaching of the College.

We trust that it may not seem presumptuous on our part, and that it may be a source of comfort to you under these circumstances, for us to assert that while different Church views prevail among us, we yet, one and all, join in the assurance that your teaching, both in the College chapel and in your lecture room, has always, in our experience, been characterized by a strict accordance with Holy Scripture and the Book of Common Prayer. It is a cause of great pleasure to us to learn that there is every prospect, when the College re-assembles in October, of such an increase in the professional staff as will not only be most agreeable to your own feelings, but a relief from the excessive duties heretofore necessarily imposed upon you, and a source of satisfaction to all sound and loyal Churchmen throughout the Province of Ontario.

In conclusion, allow us to wish you and Mrs. Whitaker a pleasant and safe voyage, and a happy sojourn among your English friends, and to express the hope that the Almighty Ruler of the world will restore you to us greatly invigorated by the change of scene and complete rest you will enjoy, and ready to enter upon another academical year with new hope and confidence in the prosperity and welfare of this University.

The address was signed by all the students.

The Provost replied as follows:—
Mr. Inglis, and my friends, the Students of Trinity College:

I thank you most sincerely for your warm-hearted address. Your assurance that I enjoy your esteem and affection cannot but be most grateful to my feelings, while I consider that I owe your good opinion, to a very large extent, to your own kind and generous interpretation of my conduct.

I observe, with great satisfaction, the statement which you make, that while you hold different Church views, you can unite in the assurance that my teaching has been, as you all alike apprehend it, in strict accordance with Holy Scripture and with the Book of Common Prayer.

I conceive that it is my duty to inform your minds, to communicate to you necessary or useful knowledge, rather than attempt to drill you into

Rev. T. H. M. J. C. Chadwick, or, Mons. Emile Kingston), Mr. J. C. W. Paterson, L. McCollum, Rev. Williams, Mr. J. D. W. E. Greene,

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the adoption of the tenets of any special school. I hold it to be alike a folly and a crime to abridge the liberty which our Church accords to all her members, by seeking to force the inexperienced mind and the immature judgment into some mould of thought and belief narrower than that which is prescribed in her formularies.

It has often been a satisfaction to me to ascertain that I have not been aware of the special religious opinions of students during their residence amongst us; for, while I desire to act the part of a faithful and honest instructor, I am little disposed to assume the role of an inquisitor.

I am very thankful, for your sake and for my own, to tell you that there is a prospect of a speedy addition to our staff of professors.

With many thanks for your kind wishes for my wife and myself in view of our proposed visit to England, I bid you a hearty farewell, looking forward to a pleasant meeting when the College shall again assemble.

Hon. G. W. Allan then said that it was his pleasant duty to present to Archdeacon Whitaker an address from a large number of warm and attached friends, not only of the College but throughout the Province. He read the address as follows:—

To the Ven. George Whitaker, M. A., Provost of Trinity College, Toronto, and Archdeacon of York:

"We, the undersigned, have learned with much satisfaction that you have been able so to arrange your important duties as to secure for yourself that change, rest, and relaxation which will result from a visit to England.

We need hardly assure you how deeply we appreciate the toil and anxiety which for so many years you have undergone, and the zeal and ability which you have displayed in striving to further the cause of true religion in the Diocese; and here we cannot fail to allude to a disquieting rumour which has become current through the newspapers, that your return to England may possibly prove a permanent one. It would be difficult to express to you our strong sense of the personal loss which such a step would be to each of us individually, as well as to the Church in Canada in these trying and anxious days. We are thankful to be assured that this report is without foundation, and that we shall soon be permitted to welcome you back to that position in Trinity College, which you have honoured by your acquirements and abilities, and adorned by a Christian spirit and blameless life.

We feel assured that as in past years of painful misrepresentation you have never shrunk from upholding, in the institution over which you have so worthily presided, "the faith once delivered to the Saints," so in the future you will be found firmly maintaining within its walls the doctrines of the Church of England as set forth in her formularies, and we beg to assure you of our hearty sympathy and support in the discharge of your important duties.

There has often been expressed the desire (with which you have cordially concurred) that steps might be taken as soon as circumstances would justify them, by which the influence of Trinity College might be extended, and the facilities for the instruction of its students increased; and we earnestly hope that the authorities will take advantage of your visit to England to accomplish this much desired end.

We sincerely trust that both Mrs. Whitaker and yourself may derive every possible pleasure and benefit from your proposed visit, and we pray that our Heavenly Father will take you into His holy keeping, and in His own good time restore you to us with renewed health and strength."

Appended to this address were the signatures of many clergymen and laymen in this and other dioceses.

Archdeacon Whitaker, responded in the following words:—

Mr. Chancellor and Gentlemen,—I receive with lively satisfaction your affectionate address, recognizing in it alike an ample recompense for all past exertions, and a most cheering augury for the future. I have, with you, observed with much surprise the rumors, so widely and industriously circulated, respecting the state of my health, the lamentable causes which have induced it, and the

consequences which it may probably involve. It was somewhat startling at first to discern this spectral projection of myself upon the columns of a newspaper: but I am happy to assure you that I recognize no identity between the melancholy image and myself; while the strange interest which has been discovered by the authors of these rumors, in matters which are strictly of a personal and domestic character, leads me to infer that they would, not unwillingly, address me in the valedictory language of the poet:—

"Fare thee well, and, if forever,
Still forever fare thee well."

It cannot but be to me a matter of deep thankfulness and great encouragement that so large a number of tried and faithful friends earnestly desire that I should continue to serve in my present office. I can assure you that I do not fail to recognize in this desire a strong indication of my duty, while that duty seems also to rest, independently of your kind wishes, on very grave considerations, suggested by the existing condition of our Church. Were the times calm and hopeful, and could my work be assumed by a successor in whom you could repose full confidence, I might, not unreasonably, desire a release from onerous duties. But, as matters now stand, I must keep before my eyes a wholesome dread of the designation frequently given, even to clergymen of eminence, on retiring from the Colonies; and at all events, refuse to class myself among the "returned," till you are fully prepared to furnish me with an honest certificate as an "empty."

You refer in very kind terms to the character of my past teaching. I can assure you that what it has been it shall be, by God's help, to the end. I see, indeed, in the times in which our lot is now cast—in the strange and mournful departure from old beliefs and old standards of action—I see in the appalling chaos of opinion and of practice, more reason than ever for holding fast to the form of sound words which God has so graciously given us in the formularies of the Church of England; I see more reason than ever for admonishing young men who are seeking holy orders in that Church by no means to assume the responsibility, except they can assent, with all their heart and soul, to the professions to which they will be compelled, in the exercise of their holy office, to pledge both themselves and the people committed to their charge, in solemn prayers and thanksgivings addressed to Almighty God, and in exhortations and declarations no less solemn, since they are made in His name, and on the authority of His Word. I cannot doubt that our Church would have been far stronger at this moment, far more at unity with herself, had all her ministers without exception hitherto faithfully and fearlessly instructed the people to understand, and to embrace with a loving faith, the teaching of her services.

You speak in terms far too flattering of the ability which I have displayed in the discharge of my duties. It is a matter of deep satisfaction to me that in entering on those duties more than 27 years ago I used these words:—"If I look to those ancient institutions of the Mother Country, after the model of which we desire to form our own, and observe how the duties which belong to my office are there distributed among many teachers of the highest attainments in their respective departments; I cannot refrain from feeling and expressing the conviction that the necessity of the case alone justifies an individual in the attempt to labour in so wide a field; and I trust that the time may not be very far distant when an addition to the number of those who bear office in our body may enable each instructor, not to labour less, or more to consult his own ease, but to labour with greater profit and success, in a department suited to his peculiar capabilities, and more nearly commensurate with his powers." What I felt and expressed then, I feel yet more strongly now, conscious as advancing years have made me, not of less interest in my work, but of less ability to sustain the burden of it; conscious, however, that the deficiency in our staff which I deplored at the first, is subjecting us to most unfriendly criticism, and is exposing us to the imputation of estimating far too lightly the important work of preparing young men for the ministry of the Church. I most cordially respond then, for my own sake, and yet more for the sake of the College, to the

expression of your earnest hope that steps may be taken, with all promptitude, to associate with me in my work some man whose abilities, acquirements, and personal character may infuse fresh vigour into our system, and stimulate those who are committed to our care to devote themselves with increased interest and earnestness to the great work of preparation for the life-long service of their Lord. I am most thankful to be able to assure you that at a meeting of the Corporation of Trinity College, held this day, such steps were taken, with the unanimous approval of the large number of members present.

It would, however, ill become me, in thus confessing the disabilities under which the College has laboured, to abstain from making also a grateful confession of the results which, by the blessing of Almighty God, have followed upon the past endeavours of those to whom the work of instruction has been here entrusted. There are very many who, I am assured, look back with deep thankfulness to the days which they spent here; there are very many of our former students, both among the clergy and laity, on whose course we may look, thank God, with unmingled satisfaction and gratitude. The warm acknowledgements which I have not unfrequently received from those who have pursued their studies here, while I feel that I individually have most imperfectly deserved those acknowledgements, are yet a most valuable testimony to work which has been done, to lasting impressions which have been made on honest and good hearts. For myself, I find in these an over-payment for all past exertions and anxieties, and I will venture to say that the College may also discern in them an ample recompense for all the liberality and fostering care which have been discovered by its founders, and by those who have succeeded them in its government. I would not forget, standing where I now do, that I am very largely indebted for this most gratifying assemblage of the friends of the College to many who cannot formally share in the address which you have so kindly presented to me. While, then, I most gratefully acknowledge your brotherly love, I must also be allowed to express my deep sense of the warm unselfish kindness of those whom I must venture to designate as my sisters in Christ. We were informed in the public prints some months ago that I was "the most phlegmatic man in Canada." I by no means venture to impugn the dictum of one who seems to know me far better than I know myself, but I will venture to say to those many Christian women who have so frequently, and in so marked a manner, discovered their lively heartfelt sympathy with this "phlegmatic man," that he has, contrary though it may be to all appearances, a heart most keenly to appreciate and most gratefully to reciprocate the affectionate interest which they have so often discovered in his welfare. A modern poet has been so presumptuous as to describe women as "that unreasoning sex." Their retort, I think, might very justly be, that they have something far better than mere "reasoning"—an intuitive perception of what is noble, just, and generous; and that, while we men are spelling out the right word for the occasion, or "reasoning," very wisely no doubt, as to what the right word may be, they speak it courageously and lovingly with decisive and most happy effect.

I thank you most heartily, my dear friends, in my wife's name, and my own, for your good wishes and prayers for us on the journey which lies before us. We trust that, through God's good providence, we may return to you in health and peace, and we pray that His rich blessing may rest on you and yours, not only while we are absent from one another, but from henceforth and for evermore.

The presentation of the addresses having been concluded, the company spent two pleasant hours in conversation and in saying good-bye to the Provost. The entertainment of the evening was varied by vocal and instrumental music, kindly contributed by several ladies, and by the choir of Holy Trinity Church and All Saints Church Glee Club. Refreshments in the shape of ice cream, strawberries and cake were served in abundance during the evening. The company dispersed about eleven o'clock.

THE BISHOP STRACHAN SCHOOL.—The work of the year at this excellent school for girls was brought to a close on the 26th instant. On former occasions the closing exercises were held on one evening, which resulted in the building being rather inconveniently crowded, although a pleasing evidence of the warm interest taken in the school was thus afforded. In order to ensure the comfort of the guests, and at the same time to bring the programme within suitable hours, the Lady Principal issued her invitations for two evenings, so that some 300 guests were present on each night. For Wednesday the 25th the following programme of classical music was admirably rendered:—1. Chorus by the class, (Rossini); 2. Piano solo, "Funeral March" (Chopin); 3. Piano solo, Miss K. Garden; 4. Song, "When the Tide comes in," (Millard) Miss F. Ince; 5. Piano Solo, "Brilliant Fantasia on Irish Melodies," (J. W. Netherwood), Miss M. Inches; 6. Piano Solo, "Scherzo in B Flat Minor," (Chopin), Miss M. Cassels; 7. Song, "Des Etoiles," (Blumenthal), Miss F. Ince; 8. Piano Solo, "Rigoletto," *Paraphrase de Concert*, (Franz Liszt), Miss S. W. Jones; 9. Piano. (16 hands) "Hymn of Praise," (Mendelssohn), the Misses Perry, Robb, Gilbert, Foster, Pirie, Inches, Brock and M. Gale. This was followed, after a brief interval, by a series of tableaux, beautifully arranged, and by a French play which exhibited effectually the thoroughness and purity of style in which the pupils had been instructed under the supervision of Monsieur Pernet. It was entitled "Le Testament de Madame Patural." Madame Patural, a peasant woman, who had married above her station, dies; leaving all her large property, in default of heirs from her own family, to her husband's. Two claimants appear, Madame de Lorieux, a sentimental literary Parisienne, and La Marquise de Rocencoeff, who, though despising their low-born connection, do not hesitate to claim her wealth. The terms of her will are—"that each shall assume a peasant's dress and dance a peasant's dance." Each refuses the conditions with scorn, though intending to comply with them in the absence of the other. Wearing the costumes, they appear, and, after fulfilling all requirements, are informed by the executrix that a relative of Madame Patural's own has been discovered in the person of a little turkey-keeper, God-daughter of Madame Patural's old servant, Gertrude.—Madame Robin, Executrix, Miss L. McVity; Marquise de Rocencoeff, Miss M. Robb; Madame de Lorieux, Miss L. Williams; Jeanneton, the Turkey-keeper, Miss E. Cassels; Gertrude, Miss M. Cassels. Then came a little comedy in English, called "The Serenade," by the Misses Grace Williams and Julia VanKirk.

For Thursday the 26th the following musical programme was performed:—Part 1.—1. Class Chorus, "Hunter's Song," (Kucken.); 2. Piano Solo, "Mon Reve," (P. de Vos Op. 61.) Miss J. VanKirk; 3. "Martha: Fantaisie Brillante, pour deux Pianos, (H. Alberti, Op. 20.) The Misses Williams; 4. "Felice Donzella," Nocturne for three voices, (Bottoldi) the Misses Russell, Booth and Campbell; 5. Piano Solo, "Last Rose of Summer," (Thalberg, Op. 73) Miss G. Cooper; 6. Song, "La Primavera" Valse Aria, (Torry) Miss Russell; 7. Overture, "L'Italiana in Algeri," (Rossini) The Misses McVity, E. Cassels, M. Howland, Beck, McNabb, Orde, Bogert and Campbell; 8. Class Chorus, "Cheerfulness," (Gumbert.)

At the conclusion of the concert the prizes were distributed by the Bishop of Toronto, who is the President of the school. They consisted for the most part of specially bound books, and in part of medals. The following is the Prize List:—*First, or Elementary Class*: General Proficiency, Miss Laura Ireland; Catechism and Religious Instruction, Miss Edith Marling; Scripture History, Miss Blanche Hubertus. Honorable mention for Catechism, Miss Laura Ireland; for Reading, Miss Helen Patton. *Second, or Junior Class*: General Proficiency, Miss Fanny Lyon; English Subjects, Miss Norah Langtry; Catechism and Religious Instruction, Miss Lucy Howard; Scripture History, Miss Norah Langtry. Honorable mention: for Church Catechism, Miss Fanny Lyon; for Scripture History, Miss Fanny Lyon; for English History, Miss Emily Phillips; for Geography, Miss May Smith; for Arithmetic, Miss Violet

Seymour; for Composition, Miss Emily Phillips; for Writing, Miss Mary G. Thompson. *Third, or Lower Intermediate Class*: General Proficiency, Miss Mary Morton; English Subjects, Miss Lila Vankirk; Catechism and Religious Instruction, Miss Lila Vankirk; Scripture History, Miss Harriet Cassels. Honorable mention: for Reading, Miss Ellen O'Reilly; for Scripture History, Miss Emily Stennett. *Fourth or Upper Intermediate Class*: First General Proficiency, (silver cross presented by the Lady Principal) Miss M. Ince; Second General Proficiency, Miss Maria Campbell; English Subjects, Miss Sarah Gilbert; Church Catechism, Miss Emily Williams; Scripture History, Miss Ethel Langtry. *Fifth, or Lower Senior Class*: First General Proficiency, (silver medal, presented by Alex. Manning, Esq.) Miss J. S. Marling; Second General Proficiency, Miss G. A. Cooper; Third General Proficiency, Miss M. Pirie; English Subjects, Miss J. Vankirk; English Composition, Miss M. Robb; Religious Subjects—including Scripture, first, Miss G. A. Cooper; second, Miss M. Pirie; third, Miss J. Vankirk; fourth, Miss E. Bogert; *Sixth or Upper Senior Class*: General Proficiency, first, (gold medal) Miss L. McVity; English Literature, first, Miss M. Cassels; second, Miss E. Cassels; General Proficiency, second, Miss M. Cassels; third, Miss E. Cassels; Religious Subjects, first, (presented by the Lord Bishop of Toronto) Miss E. Cassels; second, Miss M. Cassels. *French*: first class, Miss M. Nightingale and Miss M. Cassels; second class, Miss E. Mackenzie; third class, Miss E. Bogert; fourth, not awarded; fifth, Miss M. Foster. Honorable mention, Miss G. Mercer. *German*: first class, Miss E. Mackenzie; second class, Miss E. Cassels. *Music*: Misses M. Robb, M. Cassels, G. Cooper, E. Jones, M. Inches, (Extra prize, presented by John Carter, Esq.) Honorable Mention: Misses M. Howland, N. Dafeo, S. I. Jones, and M. G. Thompson. *Drawing*: First class—Casts, Miss G. Cooper; Natural Objects, (sketch presented by M. Matthews, Esq.) Miss E. Mackenzie; Flat Copies, first class, Miss M. Pirie; second class, Miss M. Howland.

The Bishop in presenting the prizes said a few words of congratulation to each of the happy recipients; and the distribution having been completed, he expressed his deep satisfaction with the work of the school and the performances of the scholars. Addressing the large assemblage of ladies and gentlemen, he urged upon them the importance of fostering such a school as this, and said that the day was gone by when education of a more partial character was regarded as sufficient for girls than for boys. We must now be prepared to give them the same advantages for intellectual culture as are enjoyed by their brothers and where this has been done, they have proved themselves capable and desirous of fully enjoying such opportunities. But it is not enough that the mind should be stimulated and improved by human knowledge, for while we encourage the utmost thoroughness in such training, it is necessary to provide also that higher and abiding learning which concerns the soul. It is the inestimable value of such a school as this that this beneficent union is effected, and that here the scholars are thoroughly instructed in the principles of the Church of England. He had himself had the opportunity of reading the examination papers in the subjects of his own prize, and which embraced Scripture history, Church history, and the Liturgy in the fifth and sixth classes; and he could say without the slightest exaggeration, and with the experience of several years as an examiner of candidates for Holy Orders, that the answers of many of the pupils would have been regarded as of higher merit than the average work of such candidates, and would have been accepted by him as entirely satisfactory. The efficient character of the work in this department of the school, might be taken as an indication of thoroughness in the other branches, as to which they had reports of the examiners. It was with great pleasure that he congratulated the Lady Principal and her assistants on these excellent results, and it was happy for the church that her members need no longer look to the convents of another communion for the training of their children; for however highly they might estimate what the convent schools have accomplished for education in the past, there

was now no doubt that the preference must be given to our own schools, where our own principles are instilled, and which are now established in nearly every diocese. To the scholars, whose glowing faces showed that here they enjoyed a happy christian home, he wished a pleasant holiday and reunion with their relatives, and exhorted them to remember their school, where they would be warmly welcomed on their return, when he hoped that each would be accompanied by some sister, or cousin or friend, who would be a partaker of the same advantages with themselves. And to those who were now to bid farewell to the school, he would wish holy and happy lives, and that they might always regard themselves as pledged to be servants of their Lord and active workers in His Church.

The second part of this evening's entertainment consisted of recitations of selected English pieces, viz:—1. The Sleep, Miss Marling; 2. The Changed Cross, Miss G. Williams; 3. Dialogue from "As you like it," Misses M. Robb and E. Wise; 4. The Well of St. Keyne, Miss M. Cassels; 5. "The Rhyme Rail," Miss G. Williams. A daily paper gives the following opinion: "These young ladies recited their respective pieces with a purity of style and truth of expression that set speculation busy as to the name of their instructress, but when it transpired that they had been trained by Mrs. Charlotte Morrison, the unusual merit of the recitations was explained." The national anthem terminated the entertainment. Thus was closed one of the most successful years of Wykeham Hall, and we congratulate Miss Grier on her skilful management.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GORRIE.—*St. Stephen's Church*.—A most successful Sunday-school picnic under the auspices of the Church came off on the 11th instant, which was one of the most enjoyable affairs that has ever taken place in this village. About 1.30 p.m. the scholars assembled in the Church, with the addition of a few from the Sunday-school of St. James Church, Wroxeter, and that of Trinity Church, Fordwich, who had accepted the invitation to be present. On the arrival of the Incumbent, the Rev. George Racy, a hymn was sung by the school choir and scholars, after which prayer was offered by the incumbent, and after another hymn had been sung, the scholars, numbering 107, were formed into procession by their respective teachers, Mrs. Racey, Miss Croskery, Miss Days, Mr. James Young, Mr. Jas. Perkins, Mr. Jas. Waters, and Mr. Henry Perkins, and walked two and two through the streets of the village headed by the Incumbent and the Superintendent, Captain Kaine.

The place chosen by the Committee of Management was that beautiful spot on the banks of the Maitland River known as Leech's Island, and a more romantic place could not be found around here. The scholars employed their time in swinging and in participating in the various games that were played, and as several boats had been kindly lent for the occasion, they, as well as others, had every opportunity given them of showing what they could do in that line.

Nothing could exceed the way in which the Rev. Mr. Racey tried to make this picnic pass off successfully, and the very active part which Mrs. Racey took to make the children enjoy themselves was a perfect treat to look at.

On the ground several hundred persons had assembled, not only from the village but also from Fordwich and Wroxeter, and the scholars, whose number had increased to 200, after having enjoyed themselves to their heart's content, were all placed in order, and grace having been said, they were seated on the ground and were treated to a most bountiful supply of refreshments which had been furnished by the ladies of the congregation, after which they all amused themselves till about 8 o'clock, when all went home well pleased with the afternoon's enjoyment.

—This seems to me a great truth, in my exile, or chaos whatsoever, that sorrow was not given us for sorrow's sake, but always, and infallibly, as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow.