

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JULY 6, 1882

[No. 27.]

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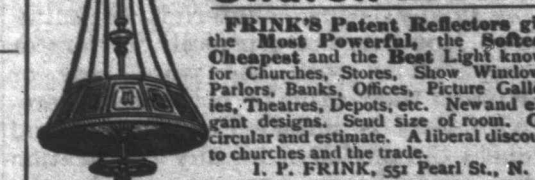
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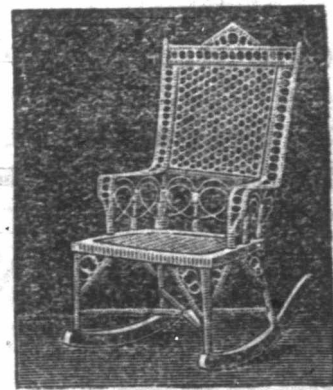
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WELLAND CANAL. Notice To Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY "the eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY "the twenty-seventh day of June next," where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not however bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 22nd May, 1882.

TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN, and BURLEIGH CANALS, advertised to take place on the fifth day of July next, is unavoidably postponed to the following dates:—

Tenders will be received until "WEDNESDAY, the second day of AUGUST next."

Plans, specifications, &c., will be ready for examination (at the places previously mentioned) on "Saturday, the fifteenth day of July next."

By Order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 20th June, 1882.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Post Office, Hamilton, Ont.," will be received at this Office until THURSDAY, the 6th day of JULY next, inclusively, for the erection of

POST OFFICE, &c., AT HAMILTON, ONT.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after Thursday, the 15th day of June.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, the blanks properly filled in, and signed with their actual signatures.

Each tender must be accompanied by an "accepted" bank cheque, made payable to the order of the Honorable the Minister of Public Works, "equal to five per cent." of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender. By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, 24th May, 1882.

NOTICE.

Time for receiving tenders for the above works is hereby EXTENDED until MONDAY, 31st JULY next, and the time for seeing the plans and specifications to Monday, 17th July next.

By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, 24th June, 1882.

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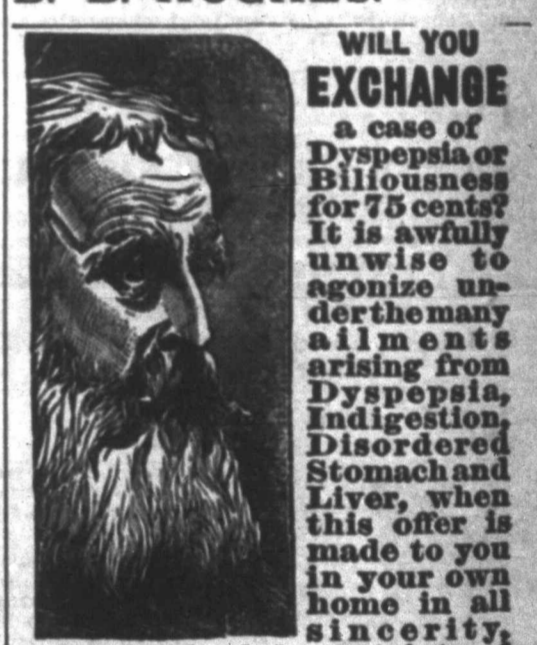
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LESSONS for SUNDAYS and HOLY-DAYS.

July 9...FIFTH SUNDAY AFTER TRINITY.—

Morning...1 Samuel 13, to 21. Acts 15 to 30.
Evening...1 Samuel 16, or 17. St. Matt. 4, to 23.

THURSDAY, JULY 6, 1882.

THE meeting of the Northern Convocation has been adjourned to the 9th of July.

Some expectation is indulged in that the new Revision of the Old Testament will appear in the year 1883.

The death is announced of Miss De Lancey, sister of Bishop De Lancey, late of Western New York, and the last of her generation. Age 80.

The Ecclesiastical Courts Commissioners have concluded the examination of witnesses, and will be occupied for some time in considering the evidence brought before them.

On the 29th ult. the Bishop of Gloucester and Bristol consecrated the church of St. Saviour's, Woolcott Park, Bristol, which has been built in the early French style, and cost £5,000.

Twenty years ago the duty on alcoholic beverages in England was in the proportion of fifty-one per cent.: it is now forty-seven per cent., with an increase in population of two millions.

The great bell at St. Paul's has reached its destination in safety, has been successfully swung, and solemnly dedicated to its sacred uses. "Great Paul" measures nine feet six inches in diameter at the base, weighs about seventeen tons, and requires a dozen men to ring it.

The annual meeting of the Royal Naval Scripture Readers' Society was held at the United Service Institution, Whitehall, on the 25th ult. Admiral Fanshawe in the chair. It appears that 141 of Her Majesty's ships carry no chaplain, and the mercantile marine, which employs 358,158 sailors, is for the most part in the same condition.

The Dean of Peterborough (Dr. J. J. S. Perowne), one of the Old Testament Company of revisers, was asked whether he thought the new revision in its present form would ever be accepted as the authorized version of the Church. He replied that he did not think it would be accepted without many touches of the file: the revisers had written for the study and not for the Church.

The first part of a new church which is to cost several thousand pounds was opened at Southbourne-on-Sea, Bournemouth, on Whitsun-Tuesday.

At a meeting held in Truro on Whitsun-Tuesday, it was stated that the subscriptions towards the new Cornish cathedral amount to more than £50,000.

The Bishop of Honolulu preached at St. Sidwell's church, Exeter, on the 28th ult., and gave an interesting account of his mission. A collection was made for his cathedral building fund.

The income of the Church Missionary Society, for the past year was £212,910; that of the Society for the Propagation of the Gospel, £134,978; Colonial and Continental Church Society £41,599; Society for Promoting Christianity among the Jews £37,055; Church of England Zenana Mission £15,614.

The Church Missionary Society reports a better year in Japan than its mission there has hitherto enjoyed. The past year there were ninety-nine baptisms, of which forty-four were of children, indicating an increasing number of Christian families under its influence. The fifty-five adult converts include a Shinto priest and some men of position and influence.

At a Blue Ribbon Army concert at the central hall, Newcastle, on the 3rd ult., Mr. Lambart touched upon the recent appointment of the first Bishop of Newcastle. He was glad that we were to have a "teetotal Bishop," one who appeared to be worthy of the distinguished name he bore, and who had the temperance cause and the good of the working classes generally at heart. They had much to be thankful for in having the promise of a Bishop who was a good and earnest worker.

The Board of managers of the Church Society in the United States for Promoting Christianity among the Jews met in New York on the 18th ult. Provision was made for the appointment of four additional missionaries, and the establishment of two new missionary schools in the South and West. The Society's appeal for offerings on Good Friday, supported by almost all the Bishops, received substantial response from every diocese. The demands of the work however are greater than the present state of the funds can meet.

On Sunday evening, the 4th ult., the annual temperance sermon was preached at Westminster Abbey, in the presence of a congregation which completely filled the nave. The prayers were intoned by the Rev. S. Flood Jones, and the anthem was "As pants the hart" (Mendelssohn's). The Dean of Bangor preached on the words, "Thine eyes have seen the king;" Isaiah vi. 5. After an exposition of the passage, the very reverend gentleman showed how the vice of intemperance interposed between man and the vision of the king, and made an earnest appeal to his hearers to help to emancipate the thousands who were slaves to the evil habit of drunkenness.

The Vice-Principalship of Newnham College, Cambridge, with the charge of the northern hall has been accepted by Miss Helen Gladstone, daughter of the Prime Minister.

A movement is on foot in the House of Commons to place a monument to Lord Frederic Cavendish in St. Margaret's church. It is proposed that the contributions should be limited to one guinea.

The panic in Egypt has increased. Hundreds have been massacred and some interference on the part of the European governments is considered absolutely necessary. It is expected that England will seize both ends of the Suez canal.

We may often commit the greatest mistakes in uniformly connecting the same meaning with the use of a particular word or phrase with which we may happen to be in sympathy. In Prussia, the term "Evangelical," means one who does not believe in the Divinity of our Lord, or in the inspiration of the Bible, but one who has gone off, Protestant-wise, in the direction of rationalism and neology.

Dr. Tristram has given an opinion that the Bishop of Hereford may lawfully consecrate a burial ground, situated in the parish of Barrow, with a view of excluding it from the operation of the Burial Law Amendment Act. The land in question has been conveyed to three trustees, of which the vicar of the parish must be one, as a burial ground, and by the terms of the conveyance burial in the ground is required to be in accordance with the rites of the Church. The ground may be consecrated as a non-parochial burial place with the consent of the clergyman of the parish.

The Bishop of Melbourne, Dr. Moorhouse, was lately asked to draw up a special form of prayer for rain in his diocese; but this he refused to do, because he considers the colony has taken up a pig headed attitude, on "the water question." He advocates a grand national system of irrigation, and as there is no inclination to carry this out, the bishop holds that it would be an idle mockery to go and to appeal to God to alter the course of the seasons when men refuse to adopt means placed within their reach. As to prayers for material wants in general, the right reverend prelate observes that all the lower wants of men are supplied by an all-comprehensive rule, just as the ravens are fed and the lilies are clothed more splendidly than Solomon.

At a meeting of the Society for Church building, the Archbishop of Canterbury remarked: "He perfectly agreed with Earl Nelson that if churches were to be really useful they must be accessible. Into the intricacies of the difficult question respecting pew rents he would not enter, but churches certainly ought to be accessible to the poor, and there should be a readiness on the part of officials to admit them to seats in the churches. He knew that a certain race of persons who were very useful, in their generation, and who had become historical through works of fiction—he meant especially beadles—considered in former times that a church was polluted by the presence of what they regarded as a low set of fellows; but there were only a few

such officials in the present day, and he trusted that what he referred to had to a large extent ceased."

A crowded congregation assembled at St. Paul's on the 1st ult. for the annual service of the "Army Guild of the Holy Standard." The preacher was Canon Knox-Little. The confraternity was formed in June, 1873, with the approval of the Chaplain-general to Her Majesty's forces (Bishop Piers Claughton). Its object is to promote religion in the army, by teaching obedience to the Church, and by inculcating the principle that fear of their comrades, which often deters men religiously disposed from an outward profession of their faith, is cowardice and unworthy of a soldier. The numbers comprise—Bishops, eleven; priests, 192; deacons, two; officers, 217: non-commissioned officers and men, 855; schoolmasters, eighty-eight; lay-associates, forty-nine. There are forty-nine branch secretaries for foreign, as against twenty-two for the home sphere of action.

BUSINESS PRINCIPLES AND THE CHURCH.

WHETHER, as the Brooklyn *Eagle* asserts, there is a constantly growing commercial spirit in connection with the progress of religious bodies generally, is somewhat doubtful when we consider that some of these communities started and have steadily grown upon strict commercial principles. The Wesleyan body, for instance, as an organization, started with and by the adoption of the penny a week system. Our contemporary says that in reference to the various "denominations" their crown of rejoicing nowadays is to succeed financially upon business principles. There is no doubt that when a religious body is hampered with financial difficulty, it must be very much cramped in its various operations, and yet it must be affirmed that many of the schemes resorted to are highly objectionable. Among these are mentioned selling pews by auction and the raffles sanctioned by some religious bodies for replenishing their treasury; while it is doubtful whether the concerts, tea-fights, and a number of other expedients frequently adopted, can claim to be of a much better character. Investments in real estate are triumphantly advanced as having proved most highly profitable to many religious bodies. The Roman Catholic Church both in Canada and the United States, owns an immense amount of real estate. Trinity church, New York, supports seven or eight subordinate churches in its original and extensive parish, and is also the landlord of banks and stores where every kind of business is carried on. Trinity church itself is a magnificent display of wealth, and much of Wall-street and adjacent property belongs to the endowment. Restaurants and other places of a similar character cast their big mites into its treasury, and the rector of Trinity receives a princely revenue, to which it would appear that he can prefer a better legal claim than the late rector of St. James's, Toronto, could to the large endowment he received. The latter includes too some of the most valuable property in the city of Toronto, as well as some of the lowest and most disgraceful dens. And now that the rectory is vacant and other arrangements have to be made about the distribution of its revenue, surely something could be done in the way of either improving some of the most discreditable portions of the property, or of selling to those who would improve it, investing the proceeds in some other security, and so removing

one of the greatest scandals connected with the Church in Toronto.

In former times the Christian Church was very zealous in converting profane and secular buildings into churches. St. Paul's Cathedral and Westminster Abbey are said to have been built upon the sites of former heathen temples, and in Rome, the eternal city, the heathen temples were seized to a very large extent, and converted into buildings for divine worship. We now find the sects in some places converting their buildings into places recognized as devoted to amusement. In Brooklyn the Elm-street Congregational meeting-house in which the prophet Wild raved wildly about the seals, vials, and numbers of Daniel, has been changed, says our contemporary, into a much more rational place of amusement, the Grand Opera House; and the Lee Avenue Baptist meeting-house is to be altered into a theatre, to be called an Academy of Music, the estimated cost of preparing the edifice for the purpose being \$15,000. And as an illustration of the business proclivities of the Methodist body, it appears that the Asbury Methodist meeting-house will in a short time be getting ten per cent. interest upon a recent twenty-one thousand dollar investment; while the preacher's residence is to be converted into a French flat apartment house.

THE LATE DR. CRAIK.

THE Church of the United States has lost an excellent man in the death of the Rev. Dr. CRAIK, rector of Christ church, Louisville, where he has been pastor for thirty-eight years. His worth was well known and universally recognized over the continent. He was a prominent advocate of the truth of revealed religion, and successfully opposed the fallacies which go under the name of science. Much of the fruit of his labours has been gathered into a better world. A generation advanced in years attests his diligent fidelity, while their children have learned to love and regard him as a pure father and guide. He was a learned and philosophical preacher, and few labourers in the vineyard have greater cause for thankfulness on account of their success in the work of the ministry. He was called to preside over the House of Deputies of the General Convention which met in New York in 1862. In that stormy period of civil war it required all moderation to prevent the passing of political resolutions calculated to intensify the already excited condition of the public mind. When, however, the General Convention met again in 1866, Dr. CRAIK being again chosen president, there had been nothing done (says the *Southern Churchman*, from which this account is taken) that needed to be undone, and the North and the South again became one. The great conservative men of the General Convention, from 1862 to 1874, gave a large portion of the honour of preserving the unity of the Church in those perilous times to the calm and gentle course pursued by their honoured president, Dr. CRAIK. He practised what he preached, making his daily life a sermon which none could misunderstand and all must agree to honour. He finished his course in the Catholic faith, full of hope, in peace with God and man, and has now gone to his reward. His last hours were spent in speaking words of love, in pronouncing blessings over his visiting friends and on his absent congregation. As the final moment approached, the rector of Grace church offered the commendatory prayer, and the absolution, to which the dying minister responded "Amen," say-

ing, "I am happy," and in a few moments breathed his last.

CHANCELLORS AND REGISTRARS, ETC.

IN the case of prolonged, or indeed any vacancy in an incumbency in England, the rule used to be that the Rural-dean of the district should assume charge of and administer the emoluments. Afterwards the functions of Rural-dean being abridged or falling into disuse, it has been the custom for the bishop to appoint a person called "sequestrator" to administer the funds during the vacancy. Chancellors, archdeacons, ordinaries in general might be clothed with this function; but the first-named, the chancellor, seems to be and has usually been the person most fitted for the position. In those parts of the Church where customs have not had time to crystallize, and where diocesan or episcopal officers are appointed to titles without any definite functions, it is well to find some useful occupation, such as this, to attach to the position of chancellor. So in the case of "registrars," another (to many otherwise well-instructed Churchmen) mysterious functionary, one duty clearly connected with their office in the old Church from which their titles and dignity are derived, is that of holding in custody in their "registry office" the deeds and other legal documents relating to incumbencies, endowments of rectories, etc. A committee of Synod might find useful occupation in defining the duties of the various diocesan officers.

STOPPED HIS PAPER.

NOW-A-DAYS, when a subscriber gets so angry because an editor differs from him on some trivial question that he discontinues his subscription and "stops his paper," we remind him of a good anecdote of the late Horace Greeley, the well-known editor of the *New York Tribune*. Passing down Newspaper Row, in New York city, one morning he met one of his readers, who exclaimed:

"Mr. Greeley, after the article you published this morning, I intend to stop your paper!"

"Oh, no," said Mr. Greeley, "don't do that."

"Yes, sir, my mind is made up. I shall stop the paper."

But the angry subscriber was not to be appeased, and they separated. Late in the afternoon the two met again, when Mr. Greeley remarked:

"Mr. Thompson, I am very glad you did not carry out your threat this morning."

"What do you mean?"

"Why, you said you were going to stop my paper."

"And so I did; I went to the office and had my paper stopped."

"You are surely mistaken; I have just come from there, and the press was running and business was booming."

"Sir," said Thompson, very pompously, "I meant I intended to stop my subscription to your paper."

"Oh!" rejoined Greeley; "I thought you were going to stop the running of my paper, and knock me out of a living. My friend, let me tell you something: One man is just one drop of water in the ocean. You didn't set the machinery of this world in motion, and you can't stop it; and when you are underneath the ground things upon the surface will wag on the same as ever."

PREPARATION FOR CONFIRMATION OR LAYING ON OF HANDS.

No I.—Examine carefully the following Scriptures:—Acts viii. 5-25, xix. 1-7; Hebrews vi. 1, 2.

Pray: Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark,

Diocesan Intelligence.

NOVA SCOTIA.

From Our Own Correspondent.

CANON PARTRIDGE was recently removed from Rothesay, New Brunswick, to St. George's, Halifax. On last Whitsun-day there were about forty new communicants, a speaking monument of the rector's earnestness and zeal. A new chancel is to be put in the old church, and under the care of so sound a Churchman, the parish is certain to become a centre of active work.

THE new rector of St. Luke's, Mr. Murray, has already become extremely popular in the city.

THE Eucornia celebrations at King's College, Windsor, take place this week. The cricket match is to be played between the college team and a team selected from the old graduates. The order of the exercises is as follows:—Cricket match on Wednesday, Conversazione in the library on Wednesday evening, choral Eucharist in college chapel at eight o'clock on Thursday morning. Procession and service at parish church at eleven. Eucornia exercises and alumni dinner at one o'clock. A large gathering of the friends of this old and honourable institution is anticipated.

THE Synod of the diocese met at Halifax on Tuesday, July 4th. Matins and celebration at St. Luke's cathedral at 10 o'clock. Business commenced at 2:30 p.m. same day.

MONTREAL.

From Our Own Correspondent.

CONSECRATION.—The Rev. Dr. Sullivan, rector of St. George's church, Montreal, was consecrated on Thursday, last, Feast of St. Peter, as Bishop of the missionary diocese of Algoma, in the room of the Right Rev. Dr. Fauquier, first Bishop, deceased. The ceremony took place in the morning in St. George's church, and was witnessed by a crowded assemblage. The consecrating prelate was the Bishop of Ontario, with delegated functions from the Bishop of Fredericton, Metropolitan of Canada, assisted by the Bishops of Huron, Toronto, Quebec, Montreal, and Western New York. The last-named Bishop preached an eloquent sermon on the occasion from the words, "The everlasting gospel." He said the new Bishop was at once to be sympathized with and envied. As man's lust for wealth had penetrated into every part of the Dominion of Canada, why should not the shepherd of Christ's sheep do the same in search of goodly pearls, the souls of men. He congratulated his brother on his being able to follow in the steps of the Holy Apostles, who went forth into all the world, none knew where at the time, leaning only on their Lord and His promises. The names of their successors had in many cases perished, but it was a grand privilege to be the bearers of the light, and to be forgotten in the end so far as this world's memory went. He prayed that on the head of the new Bishop might light the fiery Pentecostal tongue to strengthen and guide him. Bishop Coxie concluded by an eloquent tribute to the memory of the late Bishop, at whose consecration also he had assisted. The presentation of the new Bishop, habited in his rochet, was made by the Bishops of Huron and Quebec, and after the reading of the record of election by the Rev. Canon Norman, and the administration of the oath of canonical obedience to the Metropolitan by the consecrating Bishop, the Litany was said by the Ven. Archdeacon Jones, and the usual questions put to and answered by the Bishop-elect, after which he retired, and came back in the full robes of his office. The "Veni Creator Spiritus" having been said, the Bishop of Ontario, assisted by the other prelates, consecrated the candidate Bishop by the laying on of hands and with the accustomed form of words. Holy Communion was then celebrated by the Bishop of Ontario, assisted by his Episcopal brethren, and after the singing of the "Nunc Dimittis" in procession, the function came to an end. The offertory was devoted to the diocese of Algoma. In the evening a reception was tendered Bishop Sullivan by his congregation. At the Synod of the diocese, on motion of the Dean of Montreal, the following resolution was carried unanimously:—"That the Synod, while rejoicing at the honour conferred on Dr. Sullivan by his election to the bishopric of Algoma, cannot permit him to depart without first expressing its high appreciation of his character and eminent work, and putting on record its sense of the great loss the whole diocese must suffer by his departure from our midst. It desires also particularly to make known its admiration of his self-denying zeal for the cause of Christ in accepting the bishopric under the circumstances in which he was placed." The consecration was attended by delegates from other Canadian dioceses, those from Toronto being the Rev. John Pearson (Holy Trinity), Hon. Clerical Secretary to the Diocesan Synod; Dr. J. G. Hodgins, Hon. Lay-secretary to the same body; and Mr. A. H. Campbell.

ONTARIO.

From Our Own Correspondent.

OXFORD MILLS, Friday, June 28th.—In anticipation of the Bishop's arrival, some of the parishioners determined that although it was impossible to complete the parish church at present, still that the interior should be well cared for. So by means of an autograph quilt, funds were procured so that the temporary chancel was newly carpeted and the west window filled with stained glass, and sanctuary chains are to be placed the sacarium. Sometime ago a young Churchman gave a small font to be used until replaced by a better one. This has now made way for a beautiful large one of Caen stone, with a pillar of polished granite. The bowl is octagonal, four of the sides being carved and picked out with gold, while around the lip runs the inscription, "One Lord, one faith, one baptism." The base is rather smaller than the bowl, and on the face looking east is the legend, "In memory of Rev. John Stannage, founder of this parish, 1880." The donors of this beautiful memorial are Mr. and Mrs. Foster-Melliard, of North Aston Park, England, for many years friends of the late lamented rector of Kemptonville. We need hardly say that it is placed in its proper position near the west door, nor that the Altar was festally vested and adorned with cut flowers. Long before the time of service the church was crammed. Immediately after the processional hymn was ended the Bishop confirmed a class of forty-one persons, mainly adults, over a third of whom had been brought up under influences other than that of the Church. His lordship gave a beautiful address, the people seemed to hang upon every word, and many have expressed regret that it was not longer. The Holy Communion was then celebrated, and over one hundred received, including nearly all the newly confirmed, and a most hearty service was concluded by the singing of the Old Hundredth as the Bishop and about a dozen clergy passed out of the church. In the evening a special Temperance service was held, when an admirable address was given by Rev. E. P. Crawford, of Brockville. At the conclusion there was an after meeting, when it was unanimously determined to found a branch of the Church of England Temperance Society, and seventeen men gave in their names to form a nucleus. *Laus Deo.*

MARMORA.—On 15th June a very interesting service was held in this village. The visit of the Bishop had been long expected and looked forward to. From various causes his lordship had been hindered from coming, and ten years had gone by since a Confirmation had been held in Marmora, and at that time the difficulty of travelling over wretched roads, and the crowd and confusion, attending a Confirmation held in a Town-hall had much interfered with the pleasure of his visit. Now, however, matters have wonderfully changed for the better. A beautiful little church has been erected in the village (during the incumbency of the Rev. J. Halliwell, in whose time Marmora was only an out-station of Stirling mission). The present incumbent, Rev. C. M. Harris is resident in the village, and has been for some years carrying on a faithful and successful work as incumbent of this mission, which on his appointment was made a separate charge. On the evening of Wednesday, 14th June, the Bishop arrived and was hospitably entertained at the house of D. Bentley, Esq. Next morning a Confirmation was held in the church. A large and attentive congregation assembled about ten o'clock a.m., and about half-past the service commenced. Rev. C. M. Harris presented sixty-two candidates for the reception of the holy rite of Confirmation, twenty-six males and thirty-six females. The Bishop as usual was seated in his chair at the chancel steps, and the whole scene was impressive and edifying. The Bishop then gave one of his excellent addresses to those who had been confirmed, and afterwards there was a celebration of Holy Communion at which more than half the candidates received their first Communion. The orderly and reverent conduct of the candidates was very striking, and indeed they and the whole congregation testified by their reverent demeanor both their own sense of Christian duty and the careful labours of the worthy incumbent. The amount of the offertory was also encouraging. The service lasted about two hours, but all present were pleased and thankful at the fulfilment of their expectations. Rev. Messrs. Godden, Nears, and Burke assisted at the services. The day was one long to be remembered, and we heartily congratulate the Rev. C. M. Harris and his people on the result of their faithful labours in the cause of Christ, and trust that a continued blessing may give them increasing success.

learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

No II. Our understanding, piety, or righteousness are the fruits by which we are personally assured that we have God's grace. Our Faith is the means by which we obtain increase of grace. Faith, in the case of Confirmation, consists of this:—I believe that God is as ready to bless me in this holy rite with His Holy Spirit, as He was to give the same Spirit to those who received this rite in the Apostolic times, (see Acts viii. 5 25, xix. 1-7, and read St. Matthew xxviii. 19, 20; and Hebrews xiii. 8.

God's blessing is not to depend upon the worthiness of His minister, but is to be sought:—(1) in the ways that He has appointed, (Heb. vi. 1, 2); (2), in faith on Him alone, (2 Cor. iv. 7.)

I must measure my faith, not by the nature of my feelings, but by my humble confidence in Christ's promises.

Pray: Almighty and everlasting God, give unto me the increase of faith, hope, and charity; and, that I may obtain that which Thou dost promise, make me to love that which Thou dost command; through Jesus Christ our Lord. Amen.

No. III. I must realize that it is Christ who blesses me; I must remember that God's blessings are offered to the evil and the good (St. Matt. v. 45), but that it depends upon myself whether I benefit by them, (St. John iii. 19).

I must therefore pray that God will accept my heart, and bless me. But I must pray with faith, believing that God hears and will answer me, (St. Luke xi. 10).

Unless I expect and desire God's grace in Confirmation, I shall be like those persons who receive no benefit from going to church, from praying, from reading the Bible, because they do these things without repentance for past sin, or faith in God's promises.

Pray: Defend me, O Lord, with Thy heavenly grace, that I may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until I come unto Thy everlasting kingdom, through Jesus Christ our Lord. Amen.

No. IV. In faithful obedience to this Apostolic rite, I hope, in God's mercy, and because I believe His promises, that He will therein grant me His Holy Spirit. Also I come forward to ratify and confirm my baptismal obligations.

My life as a Christian soldier is: (1) To renounce, i. e., to disown the devil and all his works, pride, anger, hatred, lust, &c., &c., all things that will draw me away from God and His service. Because "No man can serve two masters," (St. Matt. vi. 24). (2) To believe the Faith of Jesus Christ.—St. Mark xvi. 16. (3) To keep God's holy Will and Commandments.—St. Matt. vii. 21-27.

Living thus, my reward is great now, and will be, by God's mercy, perfected hereafter.

Pray: Defend me, O Lord, with Thy heavenly grace, that I may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until I come to Thy everlasting kingdom; through Jesus Christ our Lord. Amen.

No. V. Not only should I strive to live obediently, but I should also believe rightly.—St. Mark xvi. 16.

The Christian Sacraments are God's appointed means of grace in and to His Church.—See St. Matt. xviii. 18, 19 (Baptism); St. Luke xxii. 19, 20, and St. John vi. 53, 54 (Holy Communion). God, who appointed these means of grace, can certainly do without them, if and when He please; but can I do without them if and when I please? for they are my Saviour's appointment.—St. John xiv. 15.

It is then right that I should embrace the opportunity given me in Confirmation: 1. To complete my baptismal signature, (Acts viii. 12-17, xix. 5, 6, Hebrews vi. 1, 2); 2. To confess Christ, (St. Matt. x. 32).

(To be continued.)

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending June 24th, 1882.

PAROCHIAL MISSIONARY ASSOCIATION.—St. John's, Port Hope, for Mission Fund, \$51.16, for Algoma Fund 7.00; West Mono, St. Matthew's for Mission Fund 8.45, Day of Intercession 81 cents; Galway for Mission Fund 2.11; Church of the Ascension, Toronto, for Mission Fund 22.95; St. Mark's, Parkdale, 16.65.

MISSION FUND.—Collection at Synod service, June 18th, 1882, 18.00. *Special Appeal*:—George S. C. Bethune, Toronto, subscription 10.00.

ALGOMA FUND.—Collection at Missionary Meeting, June 15th, 1882, 128.00; Church of the Ascension, Toronto, 5.00. *Tecumseth Endowment*:—Amount received under bequest of Robert Cleary, of the township of Tecumseth, the interest to be applied towards the support of an assistant minister in said township, \$211.42.

SYNOD OFFICE.—Collections, etc., received during the week ending July 1st, 1882.

MISSION FUND.—*July Collection*:—Trinity College chapel, Toronto, \$31.18. *Parochial Collections*:—Tecumseth, balance 9.90; West Mono, St. Matthew's 25.64, Herald Angel 12.85, Camilla 10.42.

ALGOMA FUND.—*Whitsun-day Collection*:—Tecumseth, St. John's 1.22, Trinity 64 cents, St. Paul's 1.15, Christ 35 cents; Georgina, St. James's 2.86, St. George's 1.73.

NORTH-WEST MISSIONS.—St. Mark's Bible Class, Otenabee, \$1.56.

PAROCHIAL MISSIONARY ASSOCIATION.—St. John's, Harwood, 2.60; St. John's, Swamp Lake Road, 1.40.

YORK MILLS.—The congregation of St. John's church held their annual Sunday-school and parish festival on Saturday, June 24th, when the ladies had also a sale of aprons and pinafores. The sum of \$113.50 was realized, after paying expenses, which more than covers the debt before existing on the rectory house. The Rev. Canon Tremayne, of Mimico, addressed the children in the church.

AURORA.—*Trinity Church S. S. Festival*.—Thursday last was a bright, glorious day, and one long to be remembered by the children of Trinity church Sunday-school. Punctually at the hour of 8.30 a.m., the children assembled for divine worship in the church, and after a brief service of prayer and praise, marched in procession along with their teachers to the Northern Railway station. Here they were joined by a host of friends intent on an "outing" with the children. Every attention was shown by the railway employees to the comfort and safety of their charge during the somewhat tedious journey to Couchiching Park—a distance of about seventy miles. Here refreshments without limit were furnished by the ladies of the congregation. After about four hours' recreation in this beautiful park, situated on the shores of one of Canada's most charming lakes the "assembly" was sounded, and in a short time all were steaming away homeward, happy and content with the day's amusement. Great credit is due to Mr. Joseph Smith, the indefatigable superintendent, and the teachers of the school, as well as to the ladies of the congregation, for the unsparing attention and interest shown by them in the welfare and encouragement of the scholars of the school. Indeed few Sunday-schools in the diocese can furnish a more devoted and painstaking staff of teachers than that of Trinity church.

GALWAY.—An appeal to the clergy and faithful laity of the Church of England:—Your aid is respectfully and urgently solicited on behalf of one of the poorest missions of the diocese. The rocky and sterile character of this section of the country preclude the possibility of the settler gaining anything beyond a bare subsistence, and there is not one person of anything like ample means in the whole mission. \$400 is allowed by the Mission Board, and there is little prospect of raising more than \$150 at the utmost from the people for the support of a missionary. There is no church but a rude log building, about three miles from Kinmount, with the most rough and miserable fittings up conceivable, and no Communion table. At Kinmount our small congregation have to meet in a union meeting house which we can only use on Sunday evenings. The Sunday-school that has just been started has to be held in the parsonage. In many parts of the back country the Church people have been left for a considerable time without the ministrations of the Church, and dissenting preachers have come in and have gained a firm footing, so that many have become lost to the Church of England. Here, however, dissent has made little or no effort even to provide for its own adherents. The Presbyterians are stagnant and stationary, and have no resident preacher. The Episcopal Methodists have a

weak, spiritless congregation, and there is a rumour that in consequence the preacher is to be withdrawn. The Baptists have only a student preacher, who holds service only during the summer. At Swamp Lake and Snowden Mines no minister at all attends except myself. At Silver Lake the Methodist preacher attends once a fortnight. All my meetings are well attended, and there is an evident good feeling towards the English Church. Add to this also, smelting works are about to be set on foot at the Snowden Mines, six miles from Kinmount, that will employ 200 men. There is, therefore, a splendid opening for our Church if we are enabled to be first in the field with a decent and seemly sanctuary of our own with bright, hearty, and attractive services. Well educated and right thinking Churchmen will easily understand how difficult, if not impossible, it is to inculcate right ideas of worship and reverence according to the teaching of our Church, either in a shabby and gloomy school-house or in a meeting-house such as the one here, where the pulpit is the most conspicuous object, and that which is supposed to represent the Communion-table being the meanest piece of furniture conceivable, perched on the narrowest platform imaginable, with no rail round, and used for all sorts of purposes. My first object, then, is to raise a church of our own here without delay. We shall probably get some aid from the S. P. C. K., but the form of application we have to fill up, inquires how much towards this object can be raised in the locality and neighbourhood. It is only proposed to raise a small neat frame church, not of an expensive character, but constructed in all its details strictly according to ecclesiastical style, after designs by a competent architect. Only give us a fair start here, and there is every probability that the people will take hold and carry on the good work. You are therefore earnestly solicited to forward, if it be only a small sum for this object. E. Seward, Missionary, Kinmount.

PARKDALE.—An entertainment was held on Monday evening, 26th ult., in St. Mark's school-house, to welcome home the newly married incumbent and his bride. The programme was composed of songs and instrumental pieces contributed by the children, with the exception of the opening piano-solo by Miss Wilson, one of the teachers. The operetta, "Grandpa's Birthday," was well rendered by some of the children assisted by their energetic superintendent, Mr. Taylor, who well filled the role of "Grandpa." When the programme was exhausted, Mr. Taylor in a few well chosen remarks congratulated the incumbent on behalf of the teachers and scholars of the Sunday-school, presenting him with the following address beautifully illuminated by Miss Shaw (one of the teachers):

To the Rev. C. L. Ingles, jr., B.A., Incumbent St. Mark's Parkdale:—Rev. and Dear Sir,—The teachers and scholars of the Sunday-school desire to congratulate you upon the occasion of your marriage, and welcome you and your wife home, with the warmest wishes for your welfare and happiness. As a memento of the happy occasion we beg the acceptance of the offering which is now presented to you, in token of the affection and esteem in which you are held by the Sunday-school of St. Mark's.

Signed on behalf of the teachers and scholars: W. H. Taylor (supt.), Adelaide Maynard, Edith E. Shaw (teachers).

During the reading of the address, the offering, consisting of a silver tea service, was presented by two of the members of the Bible-class. No sooner had Mr. Ingles acknowledged this handsome gift and the kindly wording of the address, than Mr. Walker, the junior churchwarden stepped upon the platform and on behalf of the older members of the congregation welcomed the incumbent and his bride in appropriate terms, and wishing them a long and happy life, presented Mr. Ingles with a purse containing the sum of \$100. After Mr. Ingles had thanked the congregation for this munificent present, the evening was brought to a close by the singing of the National Anthem and the doxology.

NIAGARA.

From Our Own Correspondent.

GEORGETOWN.—Another of your correspondents wishes to know about the large and wealthy church in New York which was so graciously sacrificed. I fear it was only a blind.

HURON.

From Our Own Correspondent.

WOODSTOCK.—By resolution of the vestry of the new St. Paul's church, the pew rents have been reduced twenty-five per cent.; the reduction to come into operation from Easter, 1882.

BURFORD.—His lordship the Bishop of the diocese has appointed Rev. D. H. Hind, late of the University of King's College, Nova Scotia, to the mission in Brant county, embracing Trinity, Burford, All Saints', Mt. Pleasant, and St. John's, Cathcart. The congregation of Trinity have purchased a house for a rectory.

ANNUAL MISSIONARY MEETINGS.—Blenheim, Aug. 9; Raleigh, 10; Merlin, 11; Tilbury, Comber, Essex Centre, North Ridge, Leamington, 13 (Sunday); Kingsville, 14; Colchester, 15; Pelee Island, 16; Walpole Island, 18; Port Lambton, North Branch, Wallaceburg, 20 (Sunday); Paisley, 31, Pinkerton, town line, Sept. 1; Durham, Egremont, 3 (Sunday); West Brant, 4; Chesley, 5; Grace church, Sullivan, 6; Lake Arran, Invermay, 7; Southampton, 8; Walkerton, Hanover, Allan Park, Sept. 10 (Sunday); Wias-ton, Lion's Head, Bass Lake, Presque Isle, etc., from Monday the 11th to Friday the 15th; Owen Sound, Derby, 17th; Chatsworth, 18; Sullivan, 19; Holland, 20; Dundalk, 21; Shelburne, 22; Markdale, Engenia, Maxwell, 24.

ALGOMA.

From Our Own Correspondent.

SEGUIN FALLS.—On the 21st of June, the Rev. W. Crompton, travelling clergyman, held divine service at St. Paul's church. So many people assembled that extra seats were obliged to be erected. It was indeed a treat, it being twelve months since the word of God was preached to us, although there is an incumbent living within fourteen miles of us. There was one baptism, and several more are to be baptized. The people in general were much pleased to hear their beloved old parson, who came many miles out of his way to give them a service, and requested him to soon come again, which he promised to do.

Biblical Notes and Queries.

Answer.

The position of the clergyman during Matins and Evensong. In such a matter as this the rubrics should be followed, not sundry vague answers of bishops, which are after all mere expressions of opinion, neither preceptive nor directive, certainly not of obligation. Mr. Harrison must remember that the arrangement of all the English, continental, Irish and Scotch cathedrals, and old churches is that the prayers shall be said by the officiant from his stall, however and wherever it may be situated; that the members of the choir all face north and south; that the Eastward position is taken only at the Altar and during the recital of the Creeds; that in the ordinary screenless parish churches, where the three-decker arrangement did not prevail, the reading-pew always faced north or south, only the Litany desk or fald-stool facing east. The rubric prescribes that the "Morning and Evening Prayer shall be used in the accustomed place in the church, chapel, or chancel; except it shall be otherwise determined by the ordinary of the place," nothing being said as to the priest's or minister's position, which, of course, remains as it has "done in times past." But the pre-Reformation rule was that the prayers should be said, as at present. With this rule the Roman rule happens to fall in, proving that antiquity and custom are on the side of the present use. R. Flack disposes of the question summarily. As far as the rubrics go there is certainly nothing to prevent the clergy during Matins and Evensong from kneeling or standing "in any direction they may choose." This would equally sanction the use at St. James's cathedral of preaching the Prayers to the people from a huge erection so constructed as to force the priest or minister to turn his back to the Altar. Something more than the mere fancy of the officiant must rule in all matters pertaining to the Liturgy and the right celebration of divine worship. A. P.

LAY-SERVERS AND THEIR DUTIES.—R. Flack and "Catholicus" deal in generalities—the latter displays downright ignorance. He forgets that the word "clerks" refers in ecclesiastical language to the clergy only, "lay-clerks," like "lay-readers," being modern anomalies. If "Catholicus" understood what he was writing about, he would know that the word "clerks" in the places alluded to by him means all the clergy present (under the rank of bishop) not the actual celebrant or officiant. Time was when all the choirmen in the cathedrals were clergymen, as is still the case in Hereford cathedral, and all the music was rendered by them alone. In monastic and collegiate churches the novices, generally quite young boys, joined in the singing—always plain chant; these generally had the ecclesiastical first tonsure, as opposed to the monastic tonsure, and so were clerics

(clerks). The abolition of the Tonsure and Minor Orders ensued at the Reformation; but the boys were continued to sing the chant of the Church, the men being still clerics. R. Flack is wrong in saying that besides the celebrant, no assistant or other minister is mentioned in the Communion Office "except for the Confession." A reference to the rubrics at the end will show him that, in addition to the celebrant, other priests, deacons are also mentioned, and that when the bishop is present and is assisting at the Altar, he shall pronounce the Absolution after one of the ministers shall have said the Confession. This minister, R. Flack says, "may or may not be in Holy Orders." That is to say, R. Flack begs the whole question in dispute; gives no authority save R. Flack, and is as utterly wrong in his previous assertion as he is in a third that a "lay-server is just as lawful as a clerical one, neither being mentioned in the Prayer Book." But, as it happens, a clerical server is mentioned in the rubric expressly as "one of the ministers." "Catholicus" virtually agrees with what was said before that a lay-server is an monstrosity, illegal, and un-Catholic, inasmuch as he admits that the "custom of having lay assistants was grounded on the pre-Reformation use of acolytes who assisted especially at the Holy Communion." But acolytes were not laymen, they were clerics; their duties were not to bring the alms to the priest, that was the deacon's duty, but to light the candles at the Altar, to carry a lighted candle during the Mass and when the Holy Communion was taken to the sick, and to furnish the wine for the Eucharist. The duties of "Catholicus," assisting the priest by bringing the alms and oblations, and the wine and water for the ablutions, belonged to the class of fancy ritual—the bane of the whole movement; were a usurpation of the deacon's office with respect to the offerings, and so far as regarded the "ablutions," the performance of certain acts not set down in the rubrics, and for which there is no authority in the Prayer Book or the Anglican Liturgy. M.

C. F. W.—It makes no matter whether or not the dying father desired his nonconforming and unconfirmed daughters to communicate with him on his death-bed. In such matters sentiment must not override the express commands of the Church that "there shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed. The two unconfirmed were not desirous of being confirmed; the other two by conforming to heresy and schism had cut themselves off from the Church and the right to her privileges, and being excommunicated could not receive Holy Communion. Parents should be better instructed on this subject—in fact the lay people altogether have very lax notions in the matter. D. L.

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

THE COLLECT, ETC.

Fifth Sunday after Trinity.—No. 82.

THE Gospel for this day represents the world under the type of the sea, and the Church as a fishing-net, the clergy as fishermen, the souls of men as fish in the sea. The first incident of the story is our Lord's choice of one of the fishing boats found at the Lake of Genneseret as a pulpit from which to teach the people on the shore. Next, we have a narrative, brief and pointed, of the "Miraculous Draught" of fishes. Connected with St. Peter's ready obedience, notwithstanding their recent weary disappointments, to his Lord's injunction in the use of the net. The owners of the fishing boats were Peter together with James and John, his partners in the business. From a contemplation of the miracle wrought, and the immense addition to their stock of fish, these disciples at once turn—at our Lord's words to Simon, "Henceforth thou shalt catch men"—from their business, "forsake all and follow Him."

The Epistle for the day, after various precepts of mutual, kindly dealing, careful restraint of the human tongue, pursuit of peace and goodness, closes with comforting assurances as to the divine protection: "the eyes of the Lord are over the righteous, and His ears are open unto their prayers," be not afraid while ye suffer for righteousness' sake (as we sometimes may), but "sanctify the Lord God in your hearts."

Turning from this to the Collect, we find a very brief petition for God's ordering of "the course of this world" in such a manner that His Church may joyfully serve Him in all godly quietness. The sentiment and spirit are beautifully woven and condensed in this aspiration.

The world is a sea, God rules its waves, our souls are like fish swimming therein, His Church is as a net in the hands of ministerial fishermen, whose official

positions are as the boats that enable them to perform their duties. Christ teaches from these positions of ministerial authority and usefulness, directs his officers, gathers the fish into the net when and where He wills to do so. We pray to this dear and potent Lord that we may be permitted to carry on our duties and pass our lives in His service joyfully and peacefully with godliness; implying that if He judges other conditions at times to be better for us or His purposes, we shall be prepared to trust Him, and "sanctify the Lord God in our hearts," fearing not even to suffer for righteousness' sake. Historically, it is said that the arrangement of these Scriptures and prayer emanated from a period of unrest and suffering in the world and the Church; hence they had more real meaning and force for that time, more interest for this.

Bishop Swithun, whose name occurs on the 15th July, carries us back to the ninth century in the West Saxon Church, diocese of Winchester. It is related that he was buried by his own request, in an exposed position (not within his own cathedral), where the rain might water his grave, which accounts for the curious notion connected with the day.

THE CATECHISM.

Q. WHAT IS REQUIRED OF THEM WHO COME TO THE LORD'S SUPPER?

A. TO EXAMINE . . . IN CHARITY WITH ALL MEN.

Q. CAN YOU SAY IN ONE WORD WHAT IS REQUIRED?

A. YES: SELF-EXAMINATION.

Q. WHY IS THIS ONE REQUIREMENT LAID DOWN?

A. BECAUSE IT IS THE ONLY DIRECTION GIVEN BY ST. PAUL—"Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. xi. 28.

Q. UPON WHAT POINTS MUST WE EXAMINE OURSELVES?

A. REPENTANCE, FAITH, LOVE.

Q. WHAT IS REPENTANCE?

A. IT IS A CHANGE OF HEART AND MIND WITH REGARD TO SIN, EMBRACING GODLY SORROW, EARNEST DESIRES FOR ITS PARDON, AND DELIVERANCE FROM IT.

Q. WHAT IS A NECESSARY PART OF TRUE REPENTANCE?

A. "STEADFASTLY PURPOSING TO LEAD A NEW LIFE."

Q. WHY IS SUCH REPENTANCE NECESSARY BEFORE RECEIVING THE HOLY COMMUNION?

A. BECAUSE THE GRACE OF THE HOLY COMMUNION IS DESIGNED TO RECOVER US FROM SIN, AND CONFORM US TO THE HOLINESS OF GOD; AND IT WOULD BE ABSURD TO PROFESS TO SEEK THAT GRACE WHILE YET HOLDING TO OUR SINS.

Q. ON WHAT NEXT MUST WE EXAMINE OURSELVES?

A. WHETHER WE HAVE "A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH."

Q. WHAT IS TO BE BELIEVED RESPECTING GOD'S MERCY IN CHRIST?

A. THAT "HE HATH GIVEN HIS SON, OUR SAVIOUR, JESUS CHRIST, NOT ONLY TO DIE FOR US, BUT ALSO TO BE OUR SPIRITUAL FOOD AND SUSTENANCE IN THIS HOLY SACRAMENT."

Q. WHY IS THIS FAITH INSISTED ON AS A PREPARATION FOR HOLY COMMUNION?

A. THE HOLY COMMUNION IS A REMEMBRANCE OR SHOWING FORTH OF THE INFINITE MERCY OF GOD TO MANKIND IN THE ATONING DEATH OF CHRIST; AND WE CANNOT JOIN IN SHOWING FORTH BEFORE GOD THE MEMORIAL OF HIS SON'S DEATH UNLESS WE BELIEVE IN THE GRACE AND LOVE WHICH IT EXHIBIT.

Q. WHY ARE WE SPECIALLY TO REMEMBER "GOD'S" MERCIES; I.E. THE MERCIES OF GOD THE FATHER?

A. BECAUSE IT WAS GOD WHO GAVE HIS ONLY BEGOTTEN SON, AND WHO SENT HIS SON INTO THE WORLD, AND IT IS GOD WHO GIVES US THE TRUE BREAD FROM HEAVEN, AND IT IS GOD THE FATHER BEFORE WHOM ESPECIALLY WE MAKE THE SACRAMENTAL MEMORIAL.

Q. IN WHAT ESPECIAL MERCIES OF GOD SHOULD WE HAVE A LIVELY FAITH?

A. IN THE MERCIES ESPECIALLY JOINED WITH THE DEVOUT RECEPTION OF HOLY COMMUNION, SUCH AS THE PARTAKING OF THE BODY AND BLOOD OF CHRIST TO ETERNAL LIFE OF BODY AND SOUL, AND THE ASSURANCE THAT "THEREBY WE ARE VERY MEMBERS INCORPORATE IN THE MYSTICAL BODY OF GOD'S SON."

Q. IT IS NOT ENOUGH THEN TO BELIEVE IN CHRIST AS OUR ATONEMENT OR OUR RIGHTEOUSNESS?

A. NO: WE MUST ALSO BELIEVE IN CHRIST AS HE OFFERS HIMSELF IN THIS SACRAMENT; VIZ. AS OUR "LIVING BREAD;" FOR IF WE WOULD RECEIVE HIM AS SUCH, WE MUST BELIEVE IN HIM AS SUCH IN THIS SACRAMENT.

Q. WHAT IS THE THIRD AND LAST POINT ON WHICH WE MUST EXAMINE OURSELVES?

A. WHETHER WE ARE "IN CHARITY WITH ALL MEN."

Q. WHY?

A. BECAUSE IF AT ENMITY, WE MUST SEEK RECONCILIATION; IF WE HAVE WRONGED ANY ONE, WE MUST MAKE RESTITUTION, OR SUCH AMENDS AS WE CAN; AND THIS SPIRIT OF LOVE TO MAN IS INDISPENSABLE AS A PREPARATION FOR THE SACRAMENT AS GOD'S LOVE TO HIS REDEEMED.

Q. IS THERE ANY OTHER REASON?

A. YES: 1 Cor. x. 17; AND WE CANNOT HAVE ANY TRUE FAITH IN HOLY COMMUNION AS THE MEANS OF KEEPING US ALL "ONE IN CHRIST," IF WE DO NOT DESIRE TO BE OF ONE SPIRIT WITH OUR BRETHREN. SEE ALSO 1 Cor. v. 7.

WIDOW OF NAIN.

Nain—now a squalid and miserable village, is about twenty-five miles from Capernaum, and lies on the north-west slope of little Hermon. The name means fair, and its situation near Endor, nestling picturesquely on the hill slopes of the graceful mountain, and full in view of Tabor and the heights of Zebulun, justifies the title.

At this bright period of His ministry our Lord was usually accompanied, not only by His disciples, but also by rejoicing and adoring crowds. As this glad procession was entering the gate of Nain, they were met by another and sad procession, issuing through it to bury a dead young man outside the city walls. It was a heart-rending spectacle. "He was the only son of his mother, and she was a widow." It is not possible to measure the depth of sorrow expressed by these words. It had touched the hearts of that emotional race, who in deep sympathy had gathered around the hapless mourner, and it is probable that a wail wilder and sincerer than the ordinary lamentation as it broke upon the joyous procession entering the city revealed to Him who saw all the desolation of that lonely woman from whom the last earthly stay had been taken away. The sight of her terrible sorrow appealed irresistibly to the Saviour's loving and gentle heart.

The words "Weep not," with which He accosted her, were not, we may be sure, intended to rebuke or forbid her tears,—for Jesus Himself wept for His dead friend—but only to express His sympathy and tell her that the cause for tears would soon be gone. Heedless of mere ceremonial observances, He touched the bier, or rather the open coffin in which the dead youth lay, unbidden; but filled with an undefinable awe the bearers of the bier stood still, and then through the hearts of the stricken mourners, through the hearts of the silent throng there thrilled the calm utterance: "Young man, I say unto thee, arise." It thrilled, too, through the impenetrable darkness of the world beyond the grave, and in an instant the departed soul came back, and the dead man, to the amazement of all, arose and began to speak, and He delivered him to his mother. No wonder that a great fear fell upon all. They might have thought of Elijah and the widow of Sarepta; of Elisha and her of the not far distant Shunem. They, too, the greatest of the prophets, had restored to lonely women their dead and only sons. But they had done it with agonies and energies of supplication, wrestling in prayer and lying outstretched upon the dead, showing that the power came not from themselves but from on high; whereas Jesus had wrought that miracle before their eyes calmly, instantaneously, in His own name, by His own authority, with a single word. Could they judge otherwise than that God had visited His people; could they fail to be filled with fear as they realized that they were standing in the presence of Him who has the keys of death and hell, who was Himself the Almighty, the fountain of life and joy to all.

Correspondence.

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

PROCEEDINGS IN HURON.

SIR,—Your issue of the 22nd ult., has a short letter from Rev. Freeman Harding. He writes, by way of explanation, "I ought to have said, 'the subject was referred to a committee,' but unfortunately said 'It was referred, etc,' and Mr. Wright inferred at once that the pronoun 'it' referred to the canon which had been discussed but did not meet the views of the Standing Committee." In the official statement of the proceedings of the Standing Committee, of March 3rd, 1882, the following minute appears;—"Proposed canon on Discipline."—"In the absence of the Chancellor, Mr. Cronyn, Secretary-Treasurer, read the canon that Mr. Cronyn had prepared in accordance with the request of the Standing Committee at its last meeting. The canon was read clause by clause, and after a lengthy discussion it was finally resolved that the canon be referred to a special committee composed of Mr. V. Cronyn, Judge Davis, Mr. R. Bayly, Revs. R. S. Cooper, and J. W. P. Smith, with instructions to incorporate the provisions in Mr. Cronyn's canon as an amendment to the existing canon on discipline (No. 9) and to be presented at the evening (ensuing) session of Synod." Also in the Synod circular of May 25th, 1882, the said canon does appear as "referred by the Standing Committee." Here then it is clear that the canon, and not the subject, was referred to a committee. What then are we to understand from the explanation?

So far as the proposed canon itself is concerned, it is so iniquitous that every true Churchman will be both indignant and ashamed. Your readers of June 22nd

issue will have seen it. I hope some Anglican laymen will analyse it.

Yours truly,
The Parsonage,
St. Mary's, June 24th, 1882. J. T. WRIGHT.

THE SUNDAY SCHOOL LESSONS.

Sir,—In the Synod of the diocese of Toronto, reference was made to the Sunday-School Lessons. The subject, fraught with importance to the welfare of the Church, is second to none other; as on the character of the teaching given, greatly depends the healthy growth of the Church, or the reverse.

The retrogression of the Church of England in Canada, as shown by the late census, I unhesitatingly declare, is chiefly attributable to the non-intelligence of the Prayer Book by the majority of Churchmen. If any one doubts this statement, let him converse with the Methodists who once belonged to us, and his doubts will vanish. As a book of devotion, and at one and the same time of sound teaching in the Word of God, the Prayer Book is matchless, and so acknowledged; would it not be well then to adopt the "Catechisms for the Young," issued by the Church of England Sunday-School Institute, in five parts, which are so admirably adapted to train up a child in the way he should go, from his first prayer to his first Communion. In my humble opinion the Provincial Synod, as the Synod in the North-West has done, might adopt the whole system of the Church of England Sunday-School Institute, as it would secure a uniform system of teaching and training the lambs of the flock. Are we, in systematic teaching, to remain behind all other bodies, secular and religious, in educating the young?

I respectfully request any cleric or laic to point out any comprehensive system of S. S. lessons, which equals that of the C. of E. S. S. Institute, which knows no party, neither High nor Low, and is doing great good in England and in her colonies.

Yours, &c.,
A. SLEMMONT.
Arnow, June 26th, 1882.

HURON SYNOD.

Sir,—In your account of the annual meeting of Synod in this diocese, it is stated "The Rev. J. T. Wright and Mr. John Wright also essayed to speak against the motion, but the Bishop ruled that a motion for adjournment was always in order, and that upon such motion no debate was allowable." What I essayed to do, I did, and that was after the motion was declared carried, to protest against the action, as there was not a quorum present. The (p. 12) "Order of Proceedings" states "(1) Calling the Rolls," which was not done, to see how many were present, and if they were members of the Synod. The Ven. Archdeacon Marsh called attention to this, but in vain. In the "Rules for the Preservation of Order" it states (p. 13, Sec. 5, 6), "When a question is under consideration, no other motion shall be received, unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide on it, and motions for any of these purposes shall have precedence in the order here named. (6) Motions to adjourn, or to lay on the table, shall be decided without debate." It is very evident that this applies, when another question is under debate, and is for the purpose of adjourning for dinner, or till the next day. It cannot mean that no discussion was allowable, when it was the main question as to whether it should adjourn at all, or whether it should be for one week, one month, or three months.

By the Constitution (Sec. 11, p. 7), it states that "a quorum of the Synod shall consist of the Bishop, or his deputy, and not less than one-fourth of the whole number of both clergy and lay representatives respectively." I am not simple enough to suppose that so clear and decisive a rule was not understood; and that the meeting could not be opened without a quorum certainly must have been intelligible to any one; in fact, an official stated to members of the Synod that a quorum was not wanted. I think, the tremulous fear that the hurry-scurry could not get through fast enough, was very convincing proof that a quorum was not wanted.

It has always been the custom to have a financial statement ready for members of Synod, and as the books close on March the 31st, there can be no justifiable reason why it should not have been ready this year, as three months surely should be sufficient, and the Dominion elections or consecration of Bishop Sullivan could make no difference in that respect.

The effect of the "admirable Constitution of the diocese of Huron" has left us without a Standing Committee, for the whole affair is a most apparent nullity. The Constitution (p. 8, Sec. 16) states "There shall be a Standing Committee presided over

by the Bishop, ten of whom shall form a quorum, consisting of thirty clergymen and thirty laymen, who shall be elected annually by ballot, out of the members of the Synod be each order respectively." Some of the Standing Committee of last year, are not members of the Synod this year; and how can it act—by its own law?

It is very evident that this system in this diocese has come to a dead-lock, what confidence can be expected towards a government that seems determined to place official power as superior and above all law. The Mission Fund is \$1,800 behind this year, and with such action it will naturally get more behind.

It is a pity that our Church papers are so ready to discuss the traditions about vestments, &c., &c., but apparently fight shy about the weightier matters of the law, truth and justice. I defy truth to contradict the assertion, that the Synod in this diocese by its votes, have, instead of upholding law, truth, and justice, been upholding lawlessness, malignity and falsehood; and the sooner there is a spirit in the Church to stop a course that has been followed here during years of misrule, the better for it; and the sooner our papers take hold of the question of reform in our general system, we may hope for a better state of things to dawn upon the Church, and enable it at least to hold its own with others.

Yours truly,
JOHN WRIGHT,
Lay Delegate.
London, June 29th, 1882.

ALL OUR DAYS.

"I ALWAYS think of religion when I am sick." So said a man in answer to a friend's pleading. He looked on religion as something like physic, useful in case of sickness, but to be done without as long as possible. This "thinking" did him no good, it led to no change. As soon as he got well, thoughts of other things filled his mind, and religion was put aside on the shelf till it was wanted when he was sick again.

This man was like many others: he was unlike them in knowing the truth, and owning it frankly. Perhaps most people have a sort of feeling that religion is less daily food, than medicine for special cases and times. They think it necessary and easy to be more religious in sickness than in health. They do not live as they would like to be found in the hour of death. They count upon the work of their sick bed, and the prayers and thoughts of their last days, to make them ready to meet God. This is a mistake even to many who call themselves religious. It is a dreadful mistake, by which souls lose holiness and joy, and bring on themselves much sorrow and shame. It is a mistake by which many souls are lost.

God claims our full love and work all our days. He bids us serve Him while our hearts are fresh, and our minds clear, and our bodies strong. He does not ask us to give Him half our power while we are at our best, and only to be all His when we are worn out with life's cares. Besides, we need the good and comfort of religion from the first to the last. It is meant to make our cares lighter and our joys truer, and help us to live always with the blessing of a divine Father, who is well pleased with us.

But if we have not religion before sickness comes, it may be too late to seek it. Sickness and old age are not times for making provision either for this world or the next. Old habits cannot be got rid of at will; new habits cannot be gained at once when we want them. If a man has been all his life growing to be one kind of person, it is folly to think of becoming another sort of person in the few last hours of life. A shoemaker and a navy would be thought mad if they tried in old age or sickness to take one another's places and do one another's work. It is no more wise for a man to go on hardening his heart, and training himself to the ways of worldliness and sin, while he counts on taking his place among God's children when the world has no place for him, and sin holds out to him death as wages. Many kinds of sickness make it hard for a sufferer to think at all. Great pain, or drowsiness, or unconsciousness, comes often without warning, and the man lies crushed in body and mind by a sudden blow, so that as illness found him he must pass out of life to meet God.

Even where this is not the case, prayers and vows made on what seems to be a deathbed are little to be trusted. Most men will call on God when they think they are going to meet Him. They are humble while they feel helpless in God's hands. They dislike their sins while they feel the smart of them, and dread the punishment. It is easy to resolve against sin when temptations are away, and alone with God the soul learns what a solemn thing life is. But no one can be quite sure of the truth of his feelings and words till he is again free to choose between God and sin, between the vanities of the world and the great realities of which faith only knows.

The man whose heart is true will be afraid when he finds himself putting off anything in his power to do. He will ask himself whether he is, after all, as true as he desires to be. For he thinks of the love of God and the life of Christ on earth, and the death, and

risen life. He knows that he is called to follow the example of his Saviour and use His grace, as well as trust in His atonement. He prays for more love for God, and more longing after holiness, that he may do and be, all his days, what God wills, that he may glorify Him on earth as well as enjoy Him in heaven.

NO EXCUSE AT ALL.

PEOPLE have many excuses for neglecting religious duties. Some are clever, some are stupid. The time spent in thinking them out and pleading them would, if rightly used, make the world a great deal better. The excuse that seems to give most comfort is that those who attend to religion do not at once become perfect, or at least look faultless. Talk to a man about Church-going, or any other religious duty,—he will very often say, "Look at so-and-so; he goes to church, and he does not seem much different; I don't hold with that sort of religion: if a man professes religion he ought to act up to it." There is sometimes a good deal of honesty in this sort of defence, but in most cases there is none at all. There is never either charity or good sense. As an excuse it is quite worthless, as anyone can know for himself by asking whether he would dare to say it in plain words on his knees before Almighty God.

Those who name the name of Christ, and call themselves His followers, must beware lest by their inconsistency they dishonour their Master as well as themselves, and harm the souls of others as well as their own. But on the other hand, ungodly people must beware lest they add to their sins by harshly judging and by "offending" the weak ones in Christ's flock. How can they read the hearts of those whose lives they watch, eager to find them slipping? What do they know of the inward struggle, of the shame at failure, of the trembling earnest prayers for help? Men do not change at once. He who in heart leaves all to go after Christ is not safe from outbreaks of his old habits. He must fear lest he even deny his Lord. Perhaps while the hard scuffer glories in his downfall and what looks like the exposure of his religion as a sham, Christ welcomes his penitence and gives pardon lovingly. Perhaps while Christ bids him rise and go on hopefully, a jeering journeyman of Satan tells him that he "is found out, and he need not try to seem better than his neighbours." What would the men who settle themselves comfortably in ungodliness, because Christians are not faultless, have said of St. Peter, when he went out of the judgment hall with the Lord's look of appealing love melting his heart?

It seems to be forgotten too, that if it be sin not to follow Christ well, it is also sin not to follow Him at all. Men are not safe because they neglect religion altogether. God will judge them one by one. He will not ask whether their neighbours have only half acted up to their profession. He will ask them on what ground they have denied Him both in profession and in life. God is not a Master whom we can work for or not as we choose, and will only call us to account for not doing what we undertake to do. We are his, and we are bound to serve Him whether we like it or not.

Our Creator, to Whom we owe all, now and for ever, declares that He has something to teach us; and something to give us, which are needful for our well-being. Those who listen to Divine truth, and learn it, sin if they fail to act upon it. Those who come for divine grace, and receive it through the appointed means, sin if they do not use it to make their lives and themselves holy. They need their own prayers, and the prayers of all who love God and souls. But what right has that man to look down on them and censure their failings, who by his life says to God, "I do not care for the wisdom that cometh from above; I do not want the grace provided for weak, dying souls; I will not read; I will not hear and learn; I will not humble and exert myself to seek Thy grace in the means by which it is bestowed?" Those who make a profession of religion may be wrong, all they do and speak may be unreal; but is not for us to judge them; before God they stand or fall. Those who openly live without seeking knowledge or grace or grace from God, or owning Him before the world, must be wrong. The proclaim it themselves.

Children's Department.

OUR DARLING.

BOUNDING like a foot-ball,
Kicking at the door,
Falling from the table top,
Sprawling on the floor;
Smashing cups and saucers,
Splitting dolly's head;
Putting little pussy cat
Into baby's bed.

Building shops and houses,
Spoiling father's hat;
Hiding mother's precious keys
Underneath the mat.
Jumping on the fender,
Poking at the fire,
Dancing on those little legs—
Legs that never tire;
Making mother's heart leap
Fifty times a day;
Aping everything we do,
Everything we say.

Shouting, laughing, tumbling,
Roaring with a will;
Anywhere and everywhere,
Never, never still.
Present—bringing sunshine;
Absent—leaving night;
That's our precious darling,
That's our heart's delight.

THE CASTING OF THE GOSPEL NET.

TODAY'S Gospel carries our thoughts to the Galilean lake, and fixes them on the wonderous scene which took place there eighteen hundred years ago, when our Lord Jesus bade the fisher, spent with fruitless toil, cast his net once more into the waters, and then rewarded his faith and obedience by a miracle. That miracle brought the fisherman to his Saviour's feet. He forsook his boat and net, and went forth to sweep a holier tide. The world was the wide sea in which he was now to ply his craft, from whose depths he was to draw souls to Christ in the Gospel net.

And thus from that day onward Christ's ministers have ever toiled beside all waters, if haply they might catch some souls in their net and gather them in their drag; not for their own honour or profit, but their Lord's. Listen how the Gospel net was first spread at Abbeokuta on the coast of Africa.

Abbeokuta seems to have been a sort of camp of fugitives from slave-hunters. Little do we realize the miseries which the slave trade has brought upon Africa. All along its western coast, kingdoms, formerly living in peace with each other, have been goaded by it into ceaseless warfare. Prince has risen against prince, and chief against chief, not from any offence given or taken, but simply that they might make prisoners of one another's subjects, and sell them to the white men. The heathen kings of Dahomey, horrible tyrants, with their guards of brutalized women, more cruel and bloodthirsty than ever men were, and the Mohammedan Fellatahs, the scourge of western Africa, took the lead in these wars. The devastation which followed was terrible. About forty years ago, while things were at their worst, a few poor hundred creatures, natives of Yoruba, a district to the east of the Niger, took refuge in a remote cavern which had once been a den of robbers. It was very deep and

wide, and many fugitives flocked there till they outgrew their place of shelter, and ventured out among the hills around. The little colony increased: they began to build themselves huts, and to cultivate the land. Fresh parties of wanderers joined them, till the remnants of one hundred and thirty towns had collected together. They settled down in small but separate communities, giving to each the name of their former towns, while they joined in calling the whole colony Abbeokuta. They seemed to have lived at peace among themselves, and they multiplied so, that within thirty years they numbered 80,000 souls. All were of the Egha tribe of Yorubans, the most intelligent and industrious of the Western Africans; but all, alas! were idolaters. They believed in one great spirit, and in many lesser divinities. To these last they offered sacrifices of sheep and goats sometimes of human beings, and their images defiled every house in Abbeokuta.

Meanwhile news of this thriving colony reached Sierra Leone, where many Yorubans, rescued from Spanish and Portuguese slave ships by English cruisers, and converted to the Christian faith by English missionaries, were living in freedom and peace. Some among them felt a yearning for their native land. They first established a system of trade between Sierra Leone and Badagry, a port on the Yoruban coast, and then began to emigrate back to their own country. Before the end of the year 1842, nearly three hundred of them had returned to it, most of them going straight to Abbeokuta. On reaching it they spoke of the kindness they had received from the English, and of the excellence of their religion, till they kindled a desire in the place for Christian teaching, and they sent message after message back to Sierra Leone, praying that missionaries might be sent to them. Their petitions were not unheeded. Mr. Townsend, a catechist of the Church Missionary Society, set out at once to inquire into the state of the country, and make arrangements for the establishment of a regular mission. Some Christian negroes gave him a free passage in the little merchant ship they were just freighting for its first voyage to Yoruba, and his welcome at Abbeokuta was most cordial. A party of horsemen came out to meet him, and escort him into the town, whose streets were crowded with people shouting out "Akee, Akee," while a few who were able to say the same thing in English, cried out, "How do you do, white man? How do you do, You that are coming?"

Mr. Townsend's report was so favourable that it was arranged to open a mission at Abbeokuta, to spread the Gospel net there without delay. Mr. Townsend was sent to England for ordination, and on his return to Africa he started for Yoruba with two other clergymen, Mr. Gollman and Mr. Crowther, besides catechists and an interpreter. The disturbed state of the country detained them nearly two years at the port of Badagry. It was the rainy season, so their journey was tedious and difficult, but all was forgotten when they approached Abbeokuta, and were met by a number of its citizens with a most affectionate greeting.

Missionary work began at once. The chiefs all met in council to confer about the strangers, and the clergyman appeared before them and explained for what purpose they had come, till their hearers broke out with a cry of joy and satisfaction. They then promised to send their children to the Christian teachers, perhaps to come themselves; to allow free liberty of preaching, to give a grant of land for a church and mission house, and to assist in building them. It proved afterwards that the only difficulty in the building was from the number of workpeople, who came together to help in such crowds that the chiefs had at last to disperse them. Meanwhile a rude piazza was given to the missionaries for a place of worship.

There they prayed and preached the word of God, and not there alone. In the open streets, in the market-place, in the houses of the chiefs, did they proclaim their Master's name. Mr. Townsend spoke through an interpreter, but Mr. Crowther had no need of one. He could speak to the people in their own language, for it was his native tongue also. He was a Yoruban too, though he had long been a Christian, and was now a clergyman.

The rest of the history of Abbeokuta is exceedingly interesting, but we have not time now to tell how again and again the Gospel net was cast into their waters, and brought many souls to Christ. We will therefore only speak of one who laboured there as a fisher of men.

Mr. Muller was only spared to Abbeokuta for two years. The climate of Western Africa, though healthy to the natives, is often fatal to Englishmen. Mr. Muller's ministry began with his wife's death, and ended with his own. He proved a faithful pastor to the Christian flock placed under his charge, but his delight was to go forth among the heathen and proclaim his Master's name where it had never been heard before. Thus day by day he used to preach to hundreds and thousands of poor heathen, and God's blessing plainly attended his words. Once after he had been speaking to them for some time he was stopped by their crying out, as with one voice, "Yes, we will serve Him whom you preach to us." On another occasion a woman who was going by, laden with an image of the devil, stopped to listen, and after a time it was observed that she threw her horrid idol to the ground. Another woman listened to him very earnestly: when the sermon was over he went to her as she was standing deep in thought, and she broke out with the question, "How can I pray to God?" Once a young man came to see him with twenty of his companions, and said, "I hear that God's messenger lives here, and I am come to inquire the will of God." They conversed together for some time, and then the young man put the very question of the Philippian jailor, "What must I do to be saved?"

Mr. Muller had the happiness of baptizing many of these converts; but overwork and exposure to heavy rains in the discharge of his duty broke down his health. During the spring of 1850 he watched the building of his new mission-house, and church. He was spared to take possession of the house, and died there on the 16th of June, 1850. The church was opened on the following Sunday.

Christ's servant is at rest, but others have entered into his labours. Day by day, and year by year, is the Gospel net spread at Abbeokuta. May He at whose word St. Peter let down his net grant the fishers success!

SUDDENLY SEIZED.—Mr. A. Fisher of the Toronto *Globe* observes; "On my last trip to the States, I caught a very bad cold from a severe wetting I received one night in the city of Philadelphia, which settled into a very bad case of rheumatism, and made me most miserable. I did not know what to do for it, and could not think for a long time, until I bethought me, that on previous visits to that side, I had always bought for Mr. Gay, of our paper, a couple of bottles of St. Jacobs Oil. I remembered also, fortunately, that the last two bottles had cured that gentleman of the rheumatism, and so I resolved to purchase St. Jacobs Oil for my own use. I went at once to a drug store and made the purchase; that very night I began applying the Oil, and in two weeks' time I was as well as ever."

A GREAT ENTERPRISE.—The Hop Bitters Manufacturing Company is one of Rochester's greatest enterprises. Their Hop Bitters have reached a sale beyond all precedent, having from their intrinsic value found their way into almost every household in the land.—*Graphic*.

"I CAN AND I WILL."

THE difference between I "can't," and "I can and will," is just the difference between victory and defeat in all the great conflicts of life. "Boys, adopt for your motto, 'I can and I will, and victory will be yours in all life's battles. 'I can and I will' nerves the arms of the world's heroes to-day, in whatever department of labour they are engaged. 'I can and I will' has fought and won all the great battles of life of the world.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying Trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?" "No, sir; I can and will do it if you give me time." I said, "I will give you all the time you wish." The next day he came into my room to recite another lesson in the same study. "Well, Simon, have you worked that example?" "No, sir," he answered, "but I can and will do it if you will give me a little more time." "Certainly, you shall all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men too. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labour. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians in our country.

My young friends, let your motto ever be, "If I can, I will."

The Publisher of this Paper

Is authorized to make good any loss his readers may incur through misrepresentation in the advertisement of "Dr. Scott's Electric Brush," and one of these brushes has been supplied to him, that it may be exhibited in the office of the paper, where all who desire may see its beauty and try its merits. Furthermore, he has been requested to test it in every case of Headache and Neuralgia he may chance to meet, and if it fails of cure, within a few minutes, nine sufferers out of every ten, the advertisement will not be allowed to continue in this paper. We submit that this is fair advertising, and every person reading this may have a brush on trial, as is explained in the advertisement.

The following is a sample of one of the many flattering letters from clergymen and Laymen, which Dr. Scott daily receives:

121 Walnut St. Evansville, Ind.
Dear Sir: I am much pleased with your Dr. Scott's Electric Hair Brush. I have been a great sufferer from headache for many years. Nothing that I have ever tried has given me the relief I find from this brush, and I feel that it has already paid for itself handsomely.
(REV.) J. QUINCY ADAMS,
Pastor Walnut St., Presbyterian Church.

GRACIE AND JENNIE.

THIS is a true story about two sisters who live in a certain city, not far from my home. These two sisters, whom I will call Jennie and Gracie, are very dear to each other. Not long since, the class at school of which Jennie is a member, was about to be examined for admission to the high school, and she spent many anxious hours, and shed many tears over the possibility of a failure.

But little Gracie was always confident of her sister's success. She would say, "Why, Jennie, you can't miss; I asked Jesus not to let you, and He will not." At last the dreaded examination was over. Jesus did help nervous Jennie to collect her thoughts and answer her questions correctly, and the certificate of admission to the high school was hers.

But, not long after this, little Gracie's class had an examination before passing into a higher division, and Gracie made a sorry failure. All the family were surprised, and her papa said: "Why, little one, how is this? Didn't you ask Jesus to help you answer the question?" Gracie hung her head and answered, "No." Upon being asked the reason, she said, "Oh, I knew He would help Jennie—she had done her best; but it was no use asking Him to help me, cause I hadn't half studied."

I think, children that Gracie was quite right in believing that Jesus would not be pleased with an idle, careless child, not willing to help such a one. The Bible tells us that faith without works is dead; that is, if we are not willing to do our best, it is useless to believe that Jesus will give us success in what we are trying to do.

But when we do our best, oh! how pleased He is to help us; and even if we are idle and careless and naughty, He will gladly cure us of our evil ways, if we are really sorry for them, and ask Him to cure us and make us good. And then, when He has given us new hearts, lessons and work are so much easier, and play is so much pleasanter. I know this, dear children, because I tried it myself when I was a little girl. Won't you try it, too?

THE MOTHER'S GREATNESS.

MEN carve in marble and paint in glowing colours on canvass their noble ideals of man and win glory and fame. But all through the quiet ways and by-ways of life are artists doing a grander work—the men and women, parents and teachers, who with love and patient care and wisdom are developing in beauty and strength the little ones committed to them. No genius with chisel or brush has ever undertaken or produced a work of so great responsibility or such honour, as that given to the humblest mother in her quiet home, in the little, helpless, undeveloped child committed to her hands.

The capacities of a human soul are marvellous. The men and women who have left their impress on the world's thought and activity were once in their cradles; faithful mothers and careful teachers, day by day, with patient care, developed the faculties of mind and heart, until in their grand proportions and splendid abilities, they became the admiration of the world, and the leaders of its forces.

It was the hope and ambition of Jewish mothers that to them might be given the honour of the motherhood of the Messiah; to one only, the pure and humble Mary, did this glory come. But every mother may remember that in the child whose first sustenance comes from her, she has been entrusted with a work in which angels in heaven rejoice to be known as sharing.

The daily and unremitting care is wearing, and sometimes the hasty word and the angry frown are quite ready to come; but keep them back—a single false careless stroke of the chisel in such delicate work must be avoided; its scar will be there through all eternity. Whatever the mother must neglect, let it not be the child, whose future of happiness and usefulness depends on her faithfulness. If she is sometimes tempted to think her life useless, and her place of little worth, let her remember that in the daily care of her little ones she is an artist with work committed to her, surpassing that before a Raphael or Angelo, and that in its success there will sooner or later come to her greater and more enduring reward.

DR. SCOTT'S ELECTRIC HAIR BRUSH.
An Honest Remedy

PRESCRIBED AND USED BY OUR BEST PHYSICIANS.
Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, is now brought to the notice of the American Public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Handle is made of a new odorless composition resembling ebony, a combination of substances producing a PERMANENT ELECTRIC MAGNETIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.

**Not a Wire Brush
But Pure Bristles.**

IT IS WARRANTED TO CURE
Nervous Headache in 5 minutes! Bilious Headache in 5 minutes! Neuralgia in 5 minutes! Dandruff and Diseases of the Scalp! Prevent Falling Hair and Baldness! Promptly Arrest Premature Graying! Make the Hair Grow Long and Glossy! The continued use of Pills, etc., works irreparable injury. Ask any Physician.

Will positively produce a rapid growth of hair on bald heads, where the glands and follicles are not totally destroyed.

Proprietors: The Pall Mall Electric Association of London.
New York Branch: 842 Broadway.

SARATOGA.
"I cheerfully testify to the merits of Dr. Scott's Electric Hair Brush. It cures my headaches within a few minutes. It is an excellent Hair Brush, well worth the price asked from its curative powers."
J. H. Chapman, Mayor.

ALL DEALERS WILL REFUND THE PRICE IF NOT AS REPRESENTED.
Many thousand similar Testimonials can be seen at our office.

Ask for DR. SCOTT'S. TAKE NO OTHER. See that name is on the box. Avoid those WIRE Brushes which injure the Scalp and promote Baldness.

A BEAUTIFUL BRUSH, LASTING FOR YEARS.
We will send it on trial, postpaid, on receipt of \$3.00, which will be returned if not as represented. Enclose 10 cents extra and we guarantee safe delivery into your hands; or will send it by express, C. O. D., at your expense, with privilege of opening and examining. But express adds considerably to your cost. Or request your nearest Druggist or Fancy Store to obtain one for you, and be sure Dr. Scott's name is on the Box.

MONEY RETURNED IF NOT AS REPRESENTED.
As soon as you receive the Brush, if not well satisfied with your bargain, write us, and we will return the money. What can be fairer? A Brush has been placed in the hands of the Mayor and Postmaster of New York, as a guarantee of good faith. Remittances should be made payable to Lyman, Sons & Co., 384 St. Paul St., Montreal, Canada. They can be made in Checks, Drafts, Post Office Orders, Currency or Stamp. LIBERAL DISCOUNT TO THE TRADE. Agents Wanted in every Town. Send for a Circular of Dr. Scott's Electric Hair Brush and Electric Corsets, for Ladies and Gents.

No HOSPITAL NEEDED.—No palatial hospital needed for Hop Bitters' patients, nor large salaried talented puffers to tell what Hop Bitters will do or cure, as they tell their own story by their certain and absolute cure at home. *New York Independent.*

Among the most prevalent fatal and sudden attacks of diseases, are those incident to the Summer and Fall, such as cholera morbus, bilious colic, diarrhoea, dysentery, etc., that often prove fatal in a few hours. That ever reliable remedy Dr. Fowler's Extract of Wild Strawberry, should be at hand, for use in emergency.

PRODUCE MARKET.
TORONTO July 4, 1892.

Wheat, Fall, bush.....	1 29 to 1 31
Do. Spring.....	1 34 to 1 36
Barley.....	77 to 91
Oats.....	48 to 50
Peas.....	83 to 88
Rye.....	82 to 85
Flour, brl.....	5 85 to 5 90
Beef, hind quarters.....	8 50 to 10 00
Do. fore quarters.....	7 00 to 8 00
Eggs, fresh.....	22 to 28
Turkeys.....	1 00 to 2 00
Butter, lb rolls.....	23 to 27
Hay, 3 ton.....	9 00 to 13 00
Geese.....	0 80 to 1 10
Parsnips bag.....	65 to 70
Parsley, doz.....	1 to 20
Mutton.....	11 00 to 12 00
Hogs, 100lb.....	9 50 to 10 00
Potatoes, new bag.....	1 40 to 1 50
Wool, 1 lb.....	23 to 24

If mothers and nurses would cease giving opiates in the guise of Paregoric, and cordials, and for children teething and subject to bowel complaints, give instead Dr. Fowler's Extract of Wild Strawberry, the lives of many infants might be saved that are sacrificed to deadly drugs.

MURRAY CANAL.
NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the MURRAY CANAL," will be received at this office until the arrival of the eastern and western mails on "Tuesday the Twent-seventh day of June next," for the formation of a Canal to connect the head waters of the Bay of Quinte with Presqu'ile harbour, Lake Ontario. A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after "Thursday the Eighth day of June next," where printed forms of tender can be obtained. Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$3,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 22nd May, 1892.

—FOR—
BOOTS & SHOES
Be sure and go to
H. & C. BLACHFORD
87 & 89 KING EAST.
They have the
Largest & Best Assortment
—IN—
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TIMMS, MOOR & Co.,
PRINTERS,
7 & 9 King-street East, Toronto.
Office over Willing and Williamson's store.
Every description of Church, Professional and Commercial work promptly executed at lowest rates. Orders left at the DOMINION CHURCHMAN Office will receive our best attention.

TO ORGANISTS—BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.
These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano. They are Self-Regulating and never over-blowing. Numbers have been tested for the last four years, and are now proved to be a most decided success. For an equal balanced pressure production an even pitch of tone, while for durability, safety of operation and economy, they cannot be surpassed. Reliable references given to some of the most eminent Organists and Organ Builders. Estimates furnished by direct application. Patentee and Manufacturer, WM. BERRY, 111 N. Corners, Que.

THE GREAT PAPER.

MANY pieces of old paper are worth their weight in gold. I will tell you of one that you could not buy for even so high a price as that. It is now in the British Museum in London. It is old and worn. It is more than six hundred and sixty-six years old.

A king wrote his name on this old paper, and though he had written his name on many other pieces of paper, and they are lost, this one was very carefully kept from harm, though once it fell into the hands of a tailor, who was about to cut it up for patterns, and at another time it was almost destroyed by fire.

Visitors go to look at it with interest. They find it a shrivelled piece of paper, but they know it stands for English liberty, and means that "Britons never shall be slaves." It is called the "Magna Charta," which means simply the "Great Paper." There have been other great papers, and other papers that have been called "charters," but this one is known the world over as the "Great Paper."

We draw the attention of the readers of the CHURCHMAN to the Messrs. Petley & Co's sale now going on at the Golden Griffin—large reductions upon the original prices of goods, are offered.

We call the attention of our readers to Messrs. H. L. Raymond & Co's., advertisement, 4 Pine street, New York. Those who have business in stocks will note this.

The elegant saloon-steamer, "Chicora," is sailing between Toronto, Lewiston, and Niagara, making close connection with the N. Y. Central, and Canada Southern Railways. This fine steamer commenced her double trips on Saturday last, many of our readers will doubtless avail themselves of this pleasant excursion.

BIRTHS, MARRIAGES & DEATHS.
Not exceeding Four lines, Twenty-five cents.

Marriage.

BEVAN-BIGGER.—At Indianapolis, Ind., on 14th June, by the Very Rev. T. Taylor, Dean of St. Paul's; the Rev. Wm. Bevan, incumbent of Lowville, Ont., to Anna, eldest daughter of R. H. Bigger, Esq., M.D.

A. B. FLINT,

35 COLBORNE ST., TORONTO,
Has just returned from New York, where he purchased a large lot of PHILADELPHIA CARPETS for cash—good patterns—for 37½c. per yard. TURKISH RUGS, \$1.75c., \$2.75c., \$3.75c., \$4.75c., worth \$1 more, and still we give ten per cent. discount off our wholesale prices. A. B. Flint has bought all the velvets of Alexander & Ried's wholesale stock. Velveteens, all colours at 40c. per yard. Close 2 p.m. Saturdays.

A. B. FLINT,
35 Colborne Street,
TORONTO.

St. Matthew's Depository of Church Literature Quebec.

THE QUEBEC CHURCH CATECHISM; Questions and Answers on the Catechism, the rite of Confirmation, and the History of the Church of England. Price 10c.

THE QUEBEC CATECHISM; for the younger classes of Sunday Schools. Price 5c. These Books have been prepared by several clergymen of the diocese of Quebec, and are recommended to the clergy and Sunday School teachers, supplying as they do, a want which has hitherto been felt by many. They have already circulated largely in the Provinces of Quebec and Ontario.

A liberal discount to the clergy and Sunday Schools. Specimen copies mailed to any address on receipt of price. Apply to—

C. JUDGE, Hon.-Sec. & Treas.
Quebec, 3rd March, 1882. P.O. Box 1058, Quebec

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TRADE MARK.



THE GREAT GERMAN REMEDY FOR RHEUMATISM,
Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

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

Directions in Eleven Languages.
SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
Baltimore, Md., U. S. A.

THE **Crawford Estate**

The most Beautiful and Convenient Section of Toronto is now **In the MARKET for SALE**

THIS SPLENDID PROPERTY, embracing Choice Building Lots and very **Attractive Villa Sites,**

IS NOW offered for sale by THE **ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY,**

at **LOW RATES** and on very Favourable Terms. The southern portion of the property adjoins the charming grounds of **TRINITY COLLEGE** and that picturesque plot known as

SHAW'S GROVE, which is likely to be dedicated to the city for a **PUBLIC PARK,**

Is also on the estate. The healthfulness of the locality and the attractiveness of its surroundings render it one of the most desirable spots in the city for private residences; while the rapid advance in the value of real estate in the west is ample security that investments made here cannot be otherwise than very profitable. Already several lots have been disposed of to parties who are about to erect

Handsome Suburban Residences THEREON.

The College-street line of Cars will accommodate the northern section, while the projected Dundas-street extension tract will pass through the southern portion.

SPECIAL ADVANTAGES Will be offered to Purchasers intending to Build Immediately, as well as to those who wish to Secure Several Lots.

Plans of the property may be seen, and every information obtained, at the Office of the Company.

VICTORIA CHAMBERS, No. 9, VICTORIA STREET,

JAMES GORMLEY, MANAGING DIRECTOR.
Toronto, June 1, 1882.

CHEAPEST BIBLES, furnished Agents in Terms and Low Prices. **CASH PREMIUMS**

NIAGARA NAVIGATION COMPANY.
PALACE STEAMER **'CHICORA.'**

The steamer Chicora will leave Yonge-street wharf daily at a.m. and 2 p.m. for Niagara and Lewiston, making close connection with Canada Southern and New York Central Railways. Shortest route to Niagara Falls, Buffalo, New York, and all points east, west, and south-west. For tickets and all information apply at R. ARNOLD, Corner Yonge and King streets, W. R. CALLAWAY'S, 20 King-street West, and 25 York street, or BARLOW CUMBERLAND'S, 35 Yonge-street 24 York street.

TORONTO, HAMILTON, & OAKVILLE.
STR. SOUTHERN BELLE and GREAT WESTERN RAILWAY.

On and after MONDAY, the 19th instant, tickets will be issued (subject to conditions on same) to and from Toronto and Hamilton by ALL TRAINS on the G. W. R., returning by steamer, and by steamer returning by any train. Rates as follows:

Toronto to Hamilton and return, or "vice versa," good one day, \$1.25; good three days, \$1.50; Saturday excursion, good by boat Saturday to return by train Monday a.m., \$1; single fare by steamer, 7c.

Steamer will leave Movat's Wharf daily (weather permitting) at 11 o'clock a.m. and 5.30 p.m. For departure and arrival of trains see G. W. R. time table. Season trip tickets and bi-weekly excursions "Saturday and Wednesday" by boat as formerly.
WM EDGAR, A & G KEITH,
G. W. R. Str. "Southern Belle."

A RARE OFFER

\$1 Worth of SHEET MUSIC FREE

Buy fifteen bars of Dobbins' Electric Soap of any grocer; cut from each wrapper the picture of Mrs. Foggy and Mrs. Enterprise, and mail to us, with full name and address, and we will send you free of all expense, your own selection from the following list of Sheet Music, to the value of One Dollar. We absolutely GUARANTEE that the music is unaltered, and sold by first-class music houses at the following prices:

INSTRUMENTAL.			Price
Artist's Life Waltzes, (Kunster Leben), op. 316, Strauss			75
Ever or Never Waltzes, (Tenjours ou Jamais), Waldteufel			75
Chasse Infernale, Grand Galop, Brilliant, op. 23, Kolling			75
Turkish Patrol Revue, D'Albeny			50
Pirates of Penance, (Lanciers), Waldteufel			75
Sirens Waltzes, Suppe			1 00
Fantasia, Polpourri, Audran			1 00
Marche, Polpourri, Vercel			75
Trotatore, Polpourri, op. 65, Wilson			60
Night on the Water, Idyl, op. 65, Wilson			60
Rustling Leaves, op. 65, Lange			60
VOCAL.			Price
Patience, (The Magnet and the Chain), Sullivan			25
Olivette, (Corpedo and the Whale), Audran			40
When I am Near Thee, (English and German words), Abt			40
Where at my Window, Osborn			35
Lost Chord, Sullivan			40
My Dearest Heart, Sullivan			35
Life's Best Hope, Meininger			40
Requited Love, (4 part Song), Archer			25
Sleep while the Soft Evening Breeze, (4 part Song), Bishop			25
In the Gloom, Harrison			20
Only be True, Vickers			25
Under the Eaves, Winner			25
Free Lunch Castle, Sousa			25

If the music selected amounts to just \$1, send only the 15 pictures, your name and address. If in excess of \$1, postage stamps may be enclosed for such excess.

We make this liberal offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trial long enough to know just how good it is. If, after trial, they continue to use the soap for years, we shall be repaid. If they only use the fifteen bars, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper. Name the paper, and a box of this Soap contains sixty cuts of Mrs. Foggy, can select music to the amount of \$4.50. This Soap improves with age, and you are not asked to buy a useless article, less than you use every week. **L. L. CRAIGIN & CO.,** 116 S. Fourth St., Philadelphia.

BIG PAY to sell our "Rubber Printing Stamps" Samples free. TAYLOR BROS. & CO Cleveland, O.

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Permanently Established for the cure of all the various diseases of the Head, Throat, and Chest, viz.:—Catarrh, Throat Diseases, Bronchitis, Asthma, Consumption, Catarrhal Ophthalmia, (Sore Eyes), and Catarrhal Deafness. Also Diseases of the Heart.

Our System of Practice consists of the most improved Medicated Inhalations, combined with proper Constitutional Treatment. Having devoted all our time, energy, and skill for the past fifteen years to the treatment of the various diseases of the

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

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

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

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Mention DOMINION CHURCHMAN.

TRENT NAVIGATION.
Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on "Wednesday, the Fifth Day of July next," for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after "Wednesday, the Twenty-first Day of June next," where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

- For the Fenelon Falls work... \$1,000
- Do Buckhorn Rapids work... 500
- Do Burleigh Falls work... 1,500

And these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
F. BRAUN, Secretary.
Department of Railways and Canals,
Ottawa, 22nd May, 1882.

J. & R. LAMB, BANNERS.
Silk and Gold Banners, \$5.00 Each.
Larger Banners, \$10, \$25, \$50
Silk and Gold S. S. Banners, \$5.00 each
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\$66 a week in your own town. Terms and \$5 outfit free. Address **H. HALLETT & Co** Portland, Maine.

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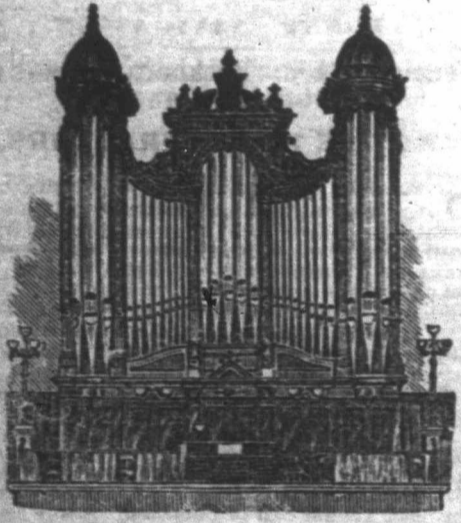
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I am now prepared to furnish Stained Glass in any quantity for CHURCHES, DWELLINGS, Public Dwellings, &c., &c., In the antique or Modern Style of Work. Also Memorial Windows, Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

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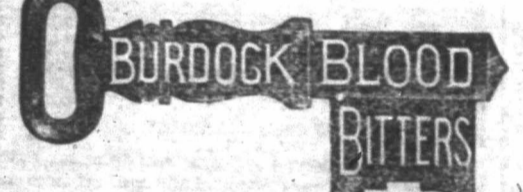
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THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers: Policy No. 618 issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$29.69. At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of **TEMPORARY REDUCTION** of Premium, and has had the benefit of the same. This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a **TEMPORARY REDUCTION** for the ensuing five years \$9.78, EQUAL to 46.81 per cent. of the annual premium. The cash profits for the five years are \$47.83, equal to 41 per cent. of the premiums paid during that period. The cash profits if used as a **PERMANENT REDUCTION** would reduce all future premiums by \$26.5, equal to 12.68 per cent. of the annual premium. The above unsurpassed results are the profits for the **SECOND FIVE YEARS** of the policy. The next Quinquennial Division takes place as early as possible after close 1881. President, **HON. SIR W. P. HOWLAND, C.B. E.C.M.G. J. K. MACDONALD, Managing Director.**

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Service in the Chapel at 10-30 a.m., with sermon by the Right Reverend C. T. QUINTARD, DCL, Bishop of Tennessee (offertory in aid of the Chapel Organ Fund); distribution of Prizes in the Speech Room at 12 o'clock. The parents and friends of the boys, the "Old Boys," the clergy and the friends of the school are cordially invited to be present. **REV. C. J. S. BETTUNE, M. A. HEAD MASTER.**

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Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on **Tuesday, Jan. 11th, 1892.** To sisters and clergymen's daughters a liberal reduction is made. **References** kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School. In addition to the usual studies, a most interesting and useful course of "Practical and Experimental Chemistry" is now going on; a rare advantage, to which attention is invited. **SEE CIRCULARS ON APPLICATION.**

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President,—The Lord Bishop of Toronto. This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German), the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition. The Building possesses great advantages in site and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept. The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

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FEES, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged. Apply for admission and information to **MISS GRIER, LADY PRINCIPAL, Wykeham Hall Toronto.**

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