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"O GOD THE HOLY SPIRIT."

"As many as are led by the Spirit of God, they are the sons of God."—ROM. viii. 14.

O God the Holy Spirit,
If but of Thee possess,
I shall, through Christ, inherit
The Kingdom of the blest:
If, by Thine influence o'er me,
I am but "born again,"
An heir of grace and glory,
I shall with Jesus reign.

Thou art the Wind that bloweth;
With rustling of the bough
It cometh and it goeth,
We know not whence or how:
Yet one short prayer will stay Thee,
Mysterious, Heavenly breath;
To feel Thee and obey Thee,
Oh, this is life from death!

Thou art the Rain that falleth
Upon the rocky ground;
The thirsty desert calleth,
And timely dews abound:
Hear me, O Lord, addressing
Petitions to Thy throne;
Oh, send down "showers of blessing"—
Softening this heart of stone.

Thou art the Dove that glideth
Gently from Heaven above;
Wherever it abideth
Dwell peace and joy and love:
One earnest prayer will lure Thee,
Soft wing and tender voice:
Oh, let me now secure Thee;
Now make my heart rejoice.

Thou art the Fire that burneth
With bright and steady flame;
Upwards to Heaven it turneth,
Telling from whence it came:

Oh, may the holy fire
My sinful thoughts refine,
Still burning clearer, higher,
Till my whole heart be Thine.

Thou art the Well that springeth
From cisterns out of sight;
With murmur sweet it singeth,
Uprising day and night:
Oh, may the living Fountain
Make melody in me,
Till on God's "holy mountain"
Its sacred source I see.

Come, waft me to that glory,
Blest Wind, most holy Dove;
Come, shed Thine influence o'er me,
Fountain and Fire of love.
O God the Holy Spirit,
Come, dwell within my breast,
Till I, through Christ, inherit
The Kingdom of the blest!

Richard Wilton

ABIDE IN CHRIST, TRUSTING HIM TO KEEP YOU.

"I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus."—PHIL. iii. 12.

More than one admits that it is a sacred duty and a blessed privilege to abide in Christ, but shrinks back continually before the question: Is it possible, a life of unbroken fellowship with the Saviour? Eminent Christians, to whom special opportunities of cultivating this grace have been granted, may attain to it; for the large majority of disciples, whose life, by a Divine appointment, is so fully occupied with the affairs of this life, it can scarce be expected. The more they hear of this life, the deeper their sense of its glory and blessedness, and there is nothing they would not sacrifice to be made partakers of it. But they are too weak, too unfaithful,—they never can attain to it.

Dear souls! how little they know that the abiding in Christ is just meant for the weak, and so beautifully suited to their feebleness. It is not the doing of some great thing, and does not demand that we first lead a very holy and devoted life. No, it is simply weakness entrusting itself to a Mighty One to be kept,—the unfaithful one casting self on One who is altogether trustworthy and true. Abiding in Him is not a work that we have to do as the condition for enjoying His salvation, but a consenting to let Him do all for us, and in us, and through us. It is a work He does for us,—the fruit and the power of His redeeming love. Our part is simply to yield, to trust, and to wait for what He has engaged to perform.

It is this quiet expectation and confidence, resting on the word of Christ that in Him there is an abiding place prepared, which is so sadly wanting among Christians. They scarce take the time or the trouble to realize that when He says "Abide in me," He offers Himself, the Keeper of Israel that slumbers not nor sleeps, with all His power and love, as the living home of the soul, where the mighty influences of His grace will be stronger to keep than all their feebleness to lead astray. The idea they have of grace is this,—that their conversion and pardon are God's work, but that now, in gratitude to God, it is their work to live as Christians, and follow Jesus. There is always the thought of a work that has to be done, and even though they pray for help, still the work

is theirs. They fail continually, and become hopeless; and the despondency only increases the helplessness. No, wandering one; as it was Jesus who drew thee when He spake, "Come," so it is Jesus who keeps thee, when He says "Abide." The grace to come and the grace to abide are alike from Him alone. That word *Come*, heard, meditated on, accepted, was the cord of love that drew thee nigh; that word *Abide* is even so the band with which He holds thee fast and binds thee to Himself. Let the soul but take time to listen to the voice of Jesus. "In me," He says, "is thy place,—in my almighty arms. It is I who love thee so, who speak *Abide in me*; surely thou canst trust me." The voice of Jesus entering and dwelling in the soul cannot but call for the response: "Yes, Saviour, in Thee I can, I will abide."

Abide in me: These words are no law of Moses, demanding from the sinful what they cannot perform. They are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope: it is for me, I know I shall enjoy it. You are not under the law, with its inexorable *Do*, but under grace, with its blessed *Believe* what Christ will do for you. And if the question be asked, "But surely there is something for us to do?" the answer is, "Our doing and working are but the fruit of Christ's work in us." It is when the soul becomes utterly passive, looking and resting on what Christ is to do, that its energies are stirred to their highest activity, and that we work most effectually because we know that He works in us. It is as we see in that word *IN ME* the mighty energies of love reaching out after us to have us and to hold us, that all the strength of our will is roused to abide in Him.

This connection between Christ's work and our work is beautifully expressed in the words of Paul: "I follow after, if that I may apprehend that whereunto I also am apprehended of Christ Jesus." It was because he knew that the mighty and the faithful One had grasped him with the glorious purpose of making him one with Himself, that he did his utmost to grasp the glorious prize. The faith, the experience, the full assurance, "Christ hath apprehended me," gave him the courage and the strength to press on and apprehend that whereunto he was apprehended. Each new insight of the great end for which Christ had apprehended and was holding him, roused him afresh to aim at nothing less.

Paul's expression, and its application to the Christian life, can be best understood if we think of a father helping his child to mount the side of some steep precipice. The father stands above, and has taken the son by the hand to help him on. He points him to the spot on which he will help him to plant his feet, as he leaps upward. The leap would be too high and dangerous for the child alone; but the father's hand is his trust, and he leaps to get hold of the point for which his father has taken hold of him. It is the father's strength that secures him and lifts him up, and so urges him to use his utmost strength.

Such is the relation between Christ and thee, O weak and trembling believer! Fix first thine eyes on the whereunto for which He hath apprehended thee. It is nothing less than a life of abiding, unbroken fellowship with Himself of

which He is seeking to lift thee up. All that thou hast already received—pardon and peace, the Spirit and His grace—are but preliminary to this. And all that thou seest promised to thee in the future—holiness and fruitfulness and glory everlasting—are but its natural outcome. Union with Himself, and so with the Father, is His highest object. Fix thine eye on this, and gaze until it stand out before thee clear and unmistakable: Christ's aim is to have me abiding in Him.

And then let the second thought enter thy heart: *Unto this I am apprehended of Christ.* His almighty power hath laid hold on me, and offers now to lift me up to where He would have me. Fix thine eyes on Christ. Gaze on the love that beams in those eyes, and that asks whether thou canst not trust Him, who sought and found and brought thee nigh, now to keep thee. Gaze on that arm of power, and say whether thou hast not reason to be assured that He is indeed able to keep thee abiding in Him.

And as thou thinkest of the spot whither He points,—the blessed *whereunto* for which He apprehended thee,—and keepest thy gaze fixed on Himself, holding thee and waiting to lift thee up, O say, couldst thou not this very day take the upward step, and rise to enter upon this blessed life of abiding in Christ? Yes, begin at once, and say, "O my Jesus, if Thou biddest me, and if Thou engagest to lift and keep me there, I will venture. Trembling, but trusting, I will say: Jesus, I do abide in Thee."

My beloved fellow-believer, go, and take time alone with Jesus, and say this to Him. I dare not speak to you about abiding in Him for the mere sake of calling forth a pleasing religious sentiment. God's truth must at once be acted on. O yield yourself this very day to the blessed Saviour in the surrender of the one thing He asks of you: give up yourself to abide in Him. He Himself will work it in you. You can trust Him to keep you trusting and abiding.

And if ever doubts again arise, or the bitter experience of failure tempt you to despair, just remember where Paul found His strength: "I am apprehended of Jesus Christ." In that assurance you have a fountain of strength. From that you can look up to the whereunto on which He has set His heart, and set yours there too. From that you gather confidence that the good work He hath begun He will also perform. And in that confidence you will gather courage, day by day, afresh to say, "I follow on, that I may also apprehend that for which I am apprehended of Christ Jesus." It is because Jesus has taken hold of me, and because Jesus keeps me, that I dare to say: Saviour, I abide in Thee.

THE TORONTO SYNOD.

The annual meeting of the Synod of the Diocese of Toronto commenced 10th inst. The meeting was preceded by a choral service in St. James' cathedral in the morning at ten o'clock. The choir was made up of the surpliced choirs of Holy Trinity, St. Matthias, St. George's and St. Luke's churches. The choir, the bishop, the archdeacons, rural deans, and several of the clergy entered the cathedral by the western door, and marched up the centre aisle to their places in the chancel, singing the processional hymn, "Onward, Christian Soldiers." Rev. J. D. Cayley, precentor of the diocese, intoned the prayers.

Rev. Professor Clarke, of Trinity College, preached the sermon from Philippians ii., 4.

After the service the Bishop celebrated the Holy Communion. At half-past two o'clock the synod assembled for business in All Saints' school house. The Bishop took the chair. The Ven. Archdeacon of Peterboro' read the appointed prayers.

Rev. Septimus Jones presented the report of the committee appointed to examine the certificates of lay representatives.

The report was referred to the Court on Contested Seats, on motion of Dr. Snelling.

The Revs. Messrs. Mackenzie, of the Diocese of Huron; C. L. Ingles, of Niagara, and Edward Owen, late of Jamaica, were on motion invited to seats on the floor of the house.

BISHOP'S CHARGE.

The Bishop then read his charge as follows:—

REVEREND BRETHREN AND BRETHREN OF THE LAITY:

Permitted again to meet you in synod assembled, I greet you in the name of the Father, and of the Son, and of the Holy Ghost, to whom, as the Triune God of our Salvation, be consecrated, with all devotion and reverence, our deliberations for the welfare of His Church. May the fear and love of God animate us, the grace of our Lord Jesus Christ possess our souls, and the inspiration of the Holy Ghost guide our judgments whilst we address ourselves, with the earnestness of Christian zeal and in the temper of brotherly kindness and mutual forbearance, to the responsible duties committed to us.

OBITUARY.

Since we last met our clerical ranks have been spared by the mercy of God almost intact from the hand of death, only one of our number having been removed from us.

The Rev. Thomas P. Hodge, coming to this country after many years of service, both in Church and State in the West Indies, had attained to a seniority of nearly thirty years in this diocese, into which he was admitted on the 1st June, 1855. After holding for some years the parish of York Mills, Mr. Hodge went on the retired list in 1873, but returned to active duty in 1878, when he was appointed to the parish of Holland Landing. Compelled by failing health to give up this, his last regular charge, some two years ago, he took up his residence in Collingwood, but, active to the last in the Master's service, assumed the voluntary and gratuitous charge of the missions of Batteau, then vacant, and, thus employed, received the call to his rest and reward somewhat suddenly, though at advanced age, on the 24th July last year. He was an earnest Churchman, and was much respected and beloved in a large circle of friends among clergy and laity.

Amongst the lay members of the Church who for many years have been accustomed to take a prominent and most useful part in the affairs of the synod, no one was held in more universal and deserved respect than the late Chief Justice of Ontario, the Hon. John Godfrey Spragge. We miss him from our midst and unfeignedly deplore his loss. Raised by his talents and learning as a lawyer, his high intellectual gifts, and his character of unimpeachable high-minded integrity, to the most exalted position open to his profession in Ontario, he not only adorned our assembly by the dignity of his official and social rank, but was at all times ready to contribute to the service of the Church's advancement the weight of his mature experienced judgment and the powers of his trained mind, whether in open session or on committee.

On Easter Sunday last he partook of the Holy Communion in his parish church of St. John's, and on the following Sunday passed away quietly from this life to the life eternal.

A notice is on the paper of a resolution of condolence, in which all who knew him as a member of our synod will heartily concur.

The presence of death has recently invaded a more august circle of earthly greatness and happiness. Our gracious and beloved Queen has again been called to pass through the bitter anguish of bereavement in the early loss of her youngest beloved son.

Prince Leopold, Duke of Albany, though of delicate constitution, was possessed of gifts which gave great promise of extensive usefulness in his position of high influence. With a cultured mind, scholarly tastes, and an earnest religious spirit, he had already endeared himself by the interest with which he entered into and supported every scheme of benevolence, and had won the reputation of an accomplished and graceful speaker by his advocacy on public platforms of causes of charity and philanthropy. The people of England had come to speak of him, with affection and pride, as "our scholar Prince."

When he passed through Toronto, two years ago, I had the pleasure of a half-hour's conversation with him, and was much struck with the warm and intelligent interest which his enquiries manifested in all that concerned the work and welfare of our clergy.

I would suggest whether it would not be an act becoming us as a loyal legislature of the Church, and grateful, as we might hope, to our Queen, for this synod to adopt a dutiful address of sympathy with her Majesty and the bereaved young royal widow.

CHANGES IN THE CLERICAL STAFF.

During the past year I regret to state we have lost eight of our clergy by removal from the diocese, three having resigned the charge of missions, viz., Revs. Samuel Mills, of Penetanguishene; E. Sibbald, of Rosemont; and Ogilvy G. Dobbs, of Wyebridge; the remaining five were acting as assistant curates, viz.,

Revs. J. McCarroll, at Grace Church, Toronto, appointed to the important rectory of Grace church, Detroit; R. L. Brydges, at St. James' cathedral; J. B. Mead, at Woodbridge, J. W. Foster in the parish of Caven, and J. O. Crisp at Orillia. Of these eight, however, three had been for some time on leave of absence. Our losses thus sustained are numerically compensated by an addition of eleven new fellow-workers, though not all in directly pastoral work. I have ordained four deacons: the Revs. John Gibson, of Trinity College, to the Notwood and Westwood; Geo. Natrass, of Trinity College, to the curacy of the Holy Trinity, Toronto; Henry Softley, a literate to the mission of Coboconk, under the missionary of Cambray, and the Rev. G. M. Wrong, of Wycliffe College, who has no clerical charge, being appointed tutor of his college. The gains by admission from other dioceses are the Rev. Geo. Love, appointed to supply Beaverton; Henry Heaton, acting as *locum tenens* for the Rev. O. P. Ford, at Woodbridge; E. J. Harper, ordained by me to the priesthood, curate at Grafton; Geo. Malcolm Kingston, curate at St. George's, Toronto; J. A. Thompson, sent out and paid by the Colonial and Continental Church Society, to succeed the late Rev. J. Gander in the mission of Cardiff, Reginald Heber Starr, licensed to assist at Grace Church, Toronto, and W. F. Campbell, appointed missionary agent of the diocese.

Other changes have occurred in the location of the clergy in the missions, which, according to custom, I will briefly enumerate:—

The Rev. W. W. Bates has been appointed to the rectory of Thornhill and Richmond Hill, the Rev. Wm. Farncomb to the mission of Bobcaygeon, the Rev. C. E. Sill has been removed from Shanty Bay to North Essa, the Rev. F. J. White from the curacy of St. George's, Toronto, to Shanty Bay, the Rev. J. W. McCleary from Norwood to Batteau, the Rev. C. R. Bell from Bradford to Keswick, and the Rev. B. Bryan from Sunderland to Bradford. The Rev. C. E. Thomson has resigned the parish of Weston to take charge of the separate parish at Carlton, the Rev. F. W. Squire has left Gore's Landing, and the Rev. W. C. Allen has returned from England to assist his father, Rural Dean Allen, in the parish of Cavan.

Our clergy list thus numbers at the present moment 136, classified as follows:—

Engaged in parochial work.....	116
" tuition	9
Retired and on leave	10
Missionary agent	1
	136

You will have remarked, in the above statement, how few of the recent accessions to our clerical roll are available for work in our missions; and I feel constrained to dwell, with concern and disappointment, upon the fact that, while financial prosperity has returned to our diocese, an alarming want has unexpectedly developed itself in the falling off, almost cessation, in the supply of candidates for the ministry. I had apprehended three years ago some difficulty in finding work for the number of men who might be expected to come forward for ordination from our two theological colleges, but the reverse proves to be the case. There are now three missions vacant and several new fields ready to be set apart at once; so that I could employ eight or ten men of the right stamp, if they were forthcoming; but unhappily there is scarcely one. At this year's general ordination, which will presently be held, I understand that four men will present themselves from Trinity, of whom, however, one has been elected a resident fellow, a second will probably be required for a curacy, and of the remaining two I fear only one may be expected to seek a mission, while the single candidate from Wycliffe College has been already engaged to fill the curacy of St. James', Orillia. Including this year's ordination, the supply of missionaries from the two colleges for three years will have summed up to probably four—from Trinity three, from Wycliffe College one. It is not my purpose to suggest reasons to explain this state of things, but the friends and supporters of the two institutions, when they become alive to it, must feel that, so far as this diocese is concerned, there is a great failure of result from very costly machinery.—The friends of the mission cause will feel that it is time to betake them to the Master's own prescribed remedy, and earnestly pray to the Lord of the Harvest that He will send forth labourers into His harvest. The situation is serious. If the opportunities now open to us are not soon filled, they will be taken possession of by others, and members of the Church will be lost to us. I know that this statement, when made public, will bring me numerous applications such as I am continually receiving, but I must repeat that these do not satisfy the case. Men who have been unsuccessful in

other diocesan pioneer missions young, strong endure hardship. A large number of births are coming with a result us. Many sons of clergy such young men in the cultivation provided of so that the premium to a farm a course of preparation disposed to accept feasibility where

The only one of me is to appoint supply of suit not to the credit necessary willing to do his universities are and most hoped to be a

During the present number of and 787 female addresses, ad times, consecrated 8 priests, baptised over a large number

I invite your of the Mission income and exp ing only with th the diocese, I an increase over t was largely due of Parochial M have been appr new scheme w fall off. I am t a still further ne to the extent of count a special in last year's to \$1,402.66. The office during the exclusive of all 533.83 last year. the three great d lows:—
Diocesan.....
Domestic, (inclu stipend, \$1.7
Foreign.....

The increase of spectively heads be
Diocesan.....
Domestic.....
Foreign.....

This large incre reduction of the b \$169.58.

Some parishes P.M.A. scheme menced to adopt i found a comparat crease of \$515.61 produced \$337.59. The further work in the conviction if it were generally Still only a minorit many cases it is or my protest that it i measure to be ado animity and to be the majority of the

GENERAL The report of the tant action taken sion last year in fo clesiastical Provin tic and Foreign M management on wh its bishop and two

other dioceses are not the class who will suit for pioneer missionary work in a rough country, but young, strong, active men unencumbered, prepared to endure hardship, ardent with the zeal of evangelists. A large number of young men of good education and birth are coming out to this country to learn farming, with a result which is only too well known to most of us. Many such come to me with letters, chiefly the sons of clergymen. It has been suggested to me that such young men would find a more satisfactory vocation in the cultivation of the mission field than the soil, provided of course they were spiritually qualified, and that the premium paid for their so-called apprenticeship to a farmer would be more profitably expended in a course of preparation at a theological college. I am disposed to act upon this suggestion so far as to try its feasibility when an opportunity presents itself.

The only other alternative that seems to lie open to me is to appoint a commissary in England, and seek a supply of suitable men through that channel. It is not to the credit of the Church in Canada that it should be necessary to go out of the country to find men willing to do her home missionary work, when our own universities are filled with men to whom the highest and most honorable of all professions might be expected to be a worthy inducement.

EPISCOPAL ACTS.

During the past year I have held 68 confirmations, the number of candidates being 1,260, viz., 473 male and 787 female; I have delivered 116 sermons and addresses, administered the Holy Communion 30 times, consecrated 2 churches, ordained 5 deacons and 8 priests, baptized 6 infants and 1 adult, and presided over a large number of meetings.

DIOCESAN MISSION FUND.

I invite your careful attention to the annual report of the Mission Board, and the analysis it presents of the income and expenditure of this fund for the year. Dealing only with the funds contributed voluntarily from the diocese, I announced in my last year's address an increase over the previous year of \$2,976.17. This was largely due to the operation of the new scheme of Parochial Missionary Associations; and it might have been apprehended that when the novelty of this new scheme was worn out the results would begin to fall off. I am thankful, however, to be able to report a still further net increase of voluntary contributions to the extent of \$902.66, which, if we leave out of account a special anonymous donation of \$500 included in last year's total, represents a virtual increase of \$1,402.66. The amount actually disbursed out of the office during the years just closed for mission work, exclusive of all expenses, is \$15,357.39, against \$12,533.83 last year. This sum has been divided between the three great departments of the mission field as follows:—

Diocesan.....	\$10,324 16
Domestic, (including Algoma Episcopal stipend, \$1,750.....)	3,316 95
Foreign.....	1,716 28
	\$15,357 39

The increase of grants or donations under their respective heads being:—

Diocesan.....	\$ 647 51
Domestic.....	1,692 87
Foreign.....	483 18
	\$2,823 56

This large increase of expenditure accounts for the reduction of the balance in hand to the small sum of \$169.58.

Some parishes which worked last year on the P.M.A. scheme have dropped off; others have commenced to adopt it. Appended to this address will be found a comparative statement which shows an increase of \$515.61 received. The mission boxes have produced \$337.59 this year, against \$308.34 last year. The further working of the scheme only confirms me in the conviction of the great possibilities latent in it if it were generally and diligently put into execution. Still only a minority of parishes have tried it, and in many cases it is only feebly worked. I must repeat my protest that it is inconsistent and unbecoming for a measure to be adopted by the synod with apparent unanimity and to be ignored or repudiated in practice by the majority of those responsible for it.

GENERAL BOARD OF MISSIONS.

The report of the Mission Board records the important action taken by the Provincial Synod at its session last year in forming the whole Church of the Ecclesiastical Province of Canada into one vast Domestic and Foreign Missionary Society, with a board of management on which each diocese is represented by its bishop and two clerical and two lay delegates, un-

der the presidency of the Metropolitan. The VIIth article of the new canon (xix.) provides that "in connection with the Board of Management there shall be in each diocese of the province a corresponding committee or board of missions, to be constituted as such diocese may determine, who shall report all statistics and other information relating to the general purposes for which the society is organized." It will therefore devolve upon you at this session either to appoint a corresponding committee, as above provided, or to commit its functions to the Mission Board of the Diocese.

At a time when it has become too much the custom to level at our Church synods the reproach that they fritter away their time, and expend their learned and dignified labour in the trivial secular task of making canons only to mend, alter, or annul them, the members of the Church will hail with genuine satisfaction a step that will roll away this reproach by constituting our representative assembly a general board of missions as well as a Church legislature, who will henceforth devote one day of their session to the promotion of the highest, most truly spiritual work which Christ has committed to his Church, the cause of universal missions. It is indeed one of the most significant and momentous measures that could mark the history of Christian missions. With the exception of the Protestant Episcopal Church in the United States, whose action in this matter we have followed, I know of no other instance in which a Church has, in its corporate capacity, constituted itself into a missionary organization. The Roman propaganda is hardly a parallel case. After the extraordinary success of the Jesuit missions under Francois Xavier and his followers in the sixteenth century the missionary system of the Roman Church received a more complete development and organization. Gregory XIII. originated the scheme by which a committee of cardinals, under the name of the "Congregatio de propaganda fide," was entrusted with the entire management of the mission under the superintendence of the Pope. Gregory XV., in 1622, gave this committee plenary authority by a bull, and his successor Urban VIII. founded in connection with it the celebrated Propaganda College, with its wondrous and unrivalled missionary library, and thus the Roman Church took its aggressive mission work into its own control, and gave it the sanction of its imprimatur. But this was not going so far, in principle, as the American and Canadian Churches have gone. In the Church of England, missionary work is undertaken and controlled entirely by voluntary associations, though the bishops, giving them the support of their names and for the most part active co-operation, lend them a quasi-ecclesiastical authority. Under our new regulations the Church herself becomes, what she ought to be, the Missionary Society; and now, in Canada, to belong to the Church means to every member—man, woman, or child—to be enrolled on the effective strength of the great army of missionaries of Christ.

The sublime idea thus affirmed cannot be too forcibly presented to our people, and if it is acted up to as well as realized by her individual members, our Church in Canada will become a power that will make itself felt in the evangelization of the world, and will speedily rise to the position of honor, prosperity, and spiritual strength and excellency that becomes the Church of Christ, loyally and lovingly fulfilling His command and enjoying his presence and approval.

With regard to the regulation adopted by the Board of Management, that there shall be annually made, throughout the ecclesiastical province, an appeal and a collection in behalf of foreign missions at Epiphany and domestic missions at Ascension-tide, the question may arise whether any alteration is thereby rendered desirable in the times appointed for the stated diocesan collections for the mission fund. It may be remarked that, this year, while the Epiphany collection amounted to \$592.51, the ordinary January collection still realized \$1,299.15, the total, \$1,891.66, being considerably in excess of the sum usually realized. The produce of the Ascension-tide appeal not being brought into the accounts presented at this synod, the appropriations to the North-West missions appear less than we trust they will be another year.

MISSIONARY SECRETARY.

The appointment of the Rev. W. F. Campbell to this post by the Mission Board is a matter of great personal satisfaction to me, and, I believe, of sincere congratulation to the diocese. I have known Mr. Campbell for many years, and have every confidence in his special fitness for the work he has undertaken, of which, indeed, his acknowledged success in a similar capacity in the Diocese of Huron gives ample evidence. It is a strong corroboration of the wisdom of the choice made by the board that the Board of Management of the D. and F. Missionary Society have selected Mr. Campbell for the general secretary

for Canada. I commend him, in his office, to the cordial reception of my brethren of the clergy and laity.

JEW'S SOCIETY.

The important and interesting work of promoting Christianity among the Jews is steadily advancing in favor among the members of our Church, under the earnest advocacy of the London Society's faithful agent. The Rev. Johnstone Vicars' statement for the year is appended to the Mission Board report.

CHURCHWOMEN'S MISSION AID.

The operations of this useful society, which by ministering to the more personal needs of missionaries and their families, supplying such accessories to the decent performance of Divine worship as the hands of ladies can fashion, and furnishing articles to provide the Sunday school children with Christmas treats, steps in as a welcome auxiliary to the more perfunctory help that is given by the grants of the Mission Board, have been continued throughout the year. The missionaries in our own back country and in the Diocese of Algoma, who are called upon to suffer many privations, appreciate most gratefully the sympathy of their Christian sisters so tenderly and delicately ministered. It is greatly to be wished that in every congregation of the city ladies could be found willing to devote a few hours' time each week, or at least twenty minutes each day, to work for this truly pious object for Christ and His ministers, in conjunction with Mrs. O'Reilly and her devoted associates.

DIOCESAN AND PAROCHIAL STATISTICS.

The returns sent into me through the annual reports to the rural deans are not so complete this year as last; and I have once more to complain both of the tardiness with which these reports come in, and of the imperfect manner in which they are in many cases filled up. I would point out to the clergy that as the same simple questions are asked from year to year, it would be quite easy to be prepared with the information when Easter comes round, and that if the Parochial Register adopted by the synod were provided and kept fully posted it would only be the task of a few minutes to transcribe the totals from it into the schedule.

I append a summary of the statistics derived from the returns received, arranged by rural deaneries.

From the totals there is reason to draw the conclusion that a marked progress has been made in the work of the Church throughout the diocese generally that is highly encouraging.

CHURCHES.

The number of churches has been increased from 180 to 186 by the erection of the following:—In West Simcoe, St. Alban's, Camilla, of brick; cost \$1,500; seating 100, and St. Luke's, Mono, of wood; cost \$500; seating 100. In East Simcoe a frame church at Midhurst, cost \$500; seating 70, and one at Elmvalle, cost \$800; seating 150. In Durham, St. John's, Cambury, of brick, cost \$900; seating 90, and in Northumberland, St. James', Kinmount, of wood; cost \$500; seating 100. In addition to these, two new churches have replaced old ones, St. Philips', Toronto, of brick and stone, costing \$16,000; seating 800, and Trinity church, Aurora, also of brick and stone, cost \$8,000; seating 300. St. Matthias', Toronto, has had a brick addition, costing \$1,500, and giving an increased accommodation of 125; the stone Church of Christ at Cambellford has been enlarged to the extent of 60 additional sittings, at a cost of \$1,500; and a school church has been built in Cobourg of frame, costing \$1,500, and seating 175. There have thus been added during the year to our property, 8 new churches, 2 additions, and a school church, at an aggregate expenditure of \$33,200, and furnishing increased accommodation for 2,070 worshippers.

ATTENDANCE.

The average attendance at each service throughout the diocese is returned as 20,515 against 20,616 last year; but there are no less than 26 blank returns under this head this year against 8 last year.

COMMUNICANTS.

The number of communicants is also very imperfectly returned, the blanks being 22; but the total given is 10,498 against 9,151 given last year, when only 5 failed to report.

BAPTISMS, MARRIAGES, AND BURIALS.

The returns of baptisms, marriages, and burials were almost complete last year. This year there are 6 blanks, notwithstanding a fair increase is exhibited, the numbers being:—Baptisms, 3,240, against 2,946; marriages, 824, against 750; burials, 1,780, against 1,421.

SUNDAY SCHOOLS.

Scarcely any item of the diocesan statistics is of greater interest, as indicating healthy growth and happy promise or the reverse, than that which registers the condition of our Sunday schools. With the same

greater lack of information furnished as before noticed, there are still returned 9 more schools, 39 more teachers, nearly 1,000 more scholars, and an increased attendance of 1,206.

VOLUNTARY CONTRIBUTIONS.

Another important pulse in the body ecclesiastical, to be felt in diagnosing its vital condition, is undoubtedly to be found in the voluntary contributions of its members for its support. But here, again all efforts to arrive at a reliable decision are baffled by the defectiveness of the returns. Five clergymen failed last year to state the sums contributed by their congregations to their support; this year the number of defaulters is increased to nine, and the aggregate sum reported is less by \$130. The amount contributed towards parochial objects, which was given last year as \$74,249.27, only reaches this year \$59,192.27, a falling off of \$15,056; but then ten have sent in no returns against two last year. On the other hand the sum contributed for extra diocesan and parochial church objects shows an advance from \$8,197.81 to \$17,163.80, notwithstanding the disadvantage at which this year's record stands.

In the case of contributions to the various diocesan funds I have been able to supply the blanks in the returns from the synod books, and can report with some confidence of accuracy a fair improvement of \$1,436.87. The total amount voluntarily contributed from the whole diocese for all Church purposes, as thus returned, is \$156,113.32, against \$160,634.72 last year.

I have more than once had occasion to avert with feelings of shame and indignation to the unworthy pecuniary support rendered to the clergy by the prosperous commercial and agricultural classes, forming the country congregations of this wealthy diocese. There is no apparent improvement in this respect, and exhortation on the subject seems to be in vain. When the claim which is so commonly set up by the laity to the right to select their own clergymen, to command his services, to be the censors of his qualifications, his doctrines, his discharge of his office, is considered in connection with the fact of such constant occurrence, that a whole congregation will not deem themselves called upon to remunerate him with what any one of their number would have to pay a hired labourer, I do not think it is using too strong language to characterize such a state of things as a scandal and reproach to the Church. It evidences a wholly wrong estimate of the value of religious privileges, and is a direct contradiction of the letter of the Gospel law which, on this very subject, lays down the axiom, that the labourer is worthy of his hire. I trust that the synod will take the matter earnestly in hand, and devise some such scheme as has been found necessary by the Presbyterian Church, for rescuing our ministers from falling into that condition of disrepute that it will be found impossible to recruit from the ranks of our educated, respectable, and socially qualified young men.

RETROSPECT. In reviewing the condition of the diocese, I am reminded that I have been permitted by the gracious will of God to preside over its administration for five years. It is natural that I should feel some anxiety to ascertain what has been the progress made in that time, and need not say how the retrospect fills me with a deep and humbled sense of my personal shortcomings and insufficiency; how conscious I am that with worthy gifts and a more complete consecration much more fruit might have been abundant to the glory of God and the advancement of His Church; but I feel thankful for His undeserved blessing and encouragement to greater faithfulness by the comparison which is made to make in one or two particulars, which is amenable to the diocese today and when I first addressed you as your bishop in 1879. The number of active clergy has increased from 105 to 179. The number of mission churches built is 25. In 1879 the ordinary voluntary contributions to the Mission Fund amounted to \$7,924.63; in 1884 to \$14,757.72, though in the former year special donations of \$3,886.02 were given in liquidation of the then heavy debt which has now ceased to exist. In 1879, the only grants made from the fund were to our own diocesan missionaries, and amounted to \$8,934.48. In 1884, these diocesan grants were increased to \$10,324.16, and the fund has paid, in addition, to domestic missions \$3,316.95 and to foreign \$1,716.28, a total of \$15,357.39, or an increase of \$6,422.91.

But I hope I may point to even more satisfactory evidence of progress than is borne by mere figures—progress towards unity, concord, and peace among brethren in the Church; and increased measure of confidence on the part of the laity towards the clergy; and more earnest devotion to the work of the Church, and intensifying of the spiritual life manifesting itself in quickened activities of service. There is, I feel sure, an earnest work for the salvation of souls being done by our faithful pastors and devoted missionaries with very blessed results. In the city parishes the heart-

ing of divisions is felt; the access of vital energy and renewal of strength is marked; the prosperity that is sure to follow is rejoicing us; and the Church is rising in estimation, growing in honor and affection in the Christian community.

For these tokens of His blessing let us humbly and devoutly thank God and take courage.

TEMPERANCE.

In my address to you last year it was my unpleasing duty to make complaint of the very general neglect of the various parishes throughout the diocese to fulfil their pledge to organize branches of the Church of England Temperance Society. During the year, through the active measures adopted by the Executive Committee, the subject has not been allowed to be overlooked, and considerable progress has been made in the work of establishing parochial branches.

From the returns made to me, I extract the following facts for the information of the Synod.

There are now in operation 52 branches in 48 parishes or missions. You will not grudge the few moments it will occupy you to read the list of these parishes. In Toronto, 17, viz., St. James', St. George's, St. John's, St. Stephen's, St. Ann's, St. Peter's, St. Luke's, the Redeemer, All Saints', St. Matthias', Grace Church, St. Bartholemew's (Band of Hope only), St. Matthew's, St. Philip's, Ascension, Christ church, Deer Park, and St. Mark's, Parkdale. In Peel, 1, Brampton. In West York, 1, Carlton. In East York, 5, Atherley, Brooklin, Cannington, Uxbridge, Whitby. In West Simcoe, 3, Mulmur West, Stayner and Creemore, Rosemont. In East Simcoe, 4, Barrie, Orillia, Wau-baushe, Wyebridge and Waverley. In Durham, 9, Bobcaygone, Bowmanville, Millbrook, Lindsay, Manners, Omeme, Perrytown (I am not sure if there is a distinct branch here; the report simply says "five temperate members"), Port Hope, St. John's; Port Hope, St. Mark's. In Northumberland, 6, Ashburnham, Otonabee, Brighton, Cobourg, Lakefield, Peterborough. In Haliburton, 2, Haliburton and Minden. The total membership of these branches is returned as 5,615, of whom 107 less than 4,445 are abstaining, and 1,170 temperate members.

There are also reported 24 Bands of Hope, with an aggregate membership of 2,629. The reports from 52 remaining parishes may be classified thus: 8 branches in contemplation, 8 not yet formed, 2 tried, but failed, 21 Sons of Temperance in village, 4 no place to hold meeting, 1 no branch, 13 no answer returned, 21 and two highly favoured parishes are distinguished with the blameless record, "all temperate."

The effect of the Church of England temperance movement in the city of Toronto has been such as to more than justify the most sanguine expectations formed of it. It has been welcomed eagerly, enthusiastically by the members of the Church; it has drawn towards her the grateful attachment of the people; it has won the admiration of the other Christian bodies who readily acknowledge the wisdom and beauty of the constitution she has adopted, enlightened and liberal, based on religious principles and following the line of church order. Experience, so far, goes to show what may be hoped from the extensive diffusion of C. E. T. S. principles amongst us; not only the reclamation of the intemperate, but the formation of correct views on the subject of drinking, and a reform in the habits of drinking amongst that large class who form our respectable society, and while not being subjects for a temperance crusade themselves, have yet been accustomed to treat lightly both in their estimation and in their practice, this tremendously grave question. To resist these seriously, intelligently, and actively in the cause of sober morality, and temperance against the demerit of excess; in drink as a national duty, as a part of that holy war against a deadly spiritual foe to which they are pledged as soldiers of Christ, would indeed be an incalculable strength gained.

On two memorable occasions during the year the C. E. T. S. of Toronto has come prominently before the public in the advocacy of the cause. In February a movement against the granting of shop licenses for the sale of liquor was undertaken, when a deputation of the various temperance societies to the City Council was headed by the C. E. T. S., and the passage of the by-law, submitted to the ratepayers, for the withdrawal of process licenses, was attributed very largely to the active efforts and influence of its members. On Monday evening, 24th March, the Society convened a large temperance meeting in the pavilion of the Horticultural Gardens with a view of demonstrating the strength of the cause and giving voice and expression to the public sentiment on this great question. It was a magnificent triumph not easily to be forgotten, and eloquent with a significance not lightly to be regarded. The spacious building was densely packed with an enthusiastic audience, on the platform a

the gratification of welcoming representative Temperance workers of various organizations and of every denomination, ministers and laymen; and two most powerful and impassioned addresses were delivered by the Hon. the Minister of Education and the Right Rev. the Bishop of Huron.

In accordance with the wish expressed by you at the last Synod, I have appointed the first Sunday in Lent to be observed annually, throughout the diocese, as "Temperance Sunday," when I hope all our clergy will bring this subject before their congregations.

The Diocesan C.E.T.S. is now fully organized according to the constitution adopted by the synod. Its headquarters and depositary are established in the synod rooms, from whence a large amount of temperance literature and material is circulated by the indefatigable secretary, Mr. G. Merser, who will gladly give all information and assistance to intending branches. It only remains for every parish and mission, which has not done so, to organize its branch.

Most pleasing has it been to me in my official visits to hear from one clergyman after another what an unexpected source of strength to him in his work has been the C.E.T.S.; how the people have hailed it with joy and thankfulness as a right hand of help held out to them—most gratifying in travelling from place to place; to receive as I do, from strangers working under other temperance methods in other communions ready and strong testimony to the excellence of the Church's method and the lead her members are taking, the felt power they are exercising in every phase of the agitation for temperance reform.

I trust that by another year our strength may be doubled, to the yet greater honor and usefulness of our Church.

It is now time that I dismiss you to your duties. In the programme of work provided for you there are two most attentive consideration—the consolidation of these sections of the constitution which regulate the election of lay representatives, prepared with great care by the chancellor-registrar of the diocese—and a canon for the organization of vestries in free churches; but I am happy to think that there is no subject for determination that is likely to give rise to strife and bitterness of feeling, or to set at variance brethren who, contending for the same blessed ends and serving the same blessed Master, should be like-minded one towards another.

May we have grace to recognize the Great Head of the Church present in our midst, graciously overruling all, and to seek humbly the guidance of His Spirit that we may be kept in brotherly charity and peace, endowed with wisdom, inflamed with holy zeal, and made the honored means of carrying to greater perfection the work entrusted to us for the glory of God and the advancement of His Church.

On motion of Rev. J. D. Cayley, seconded by Rev. A. J. Broughall, Rev. John Pearson was re-elected honorary clerical secretary.

On motion of his Honor Judge Benson, Dr. J. G. Hodgins was chosen honorary lay secretary.

Dr. Hodgins returned his sincere thanks to the synod for his election whilst absent in England last year and for his election on the present occasion.

Dr. Snelling proposed the re-election of Mr. W. P. Atkinson as secretary-treasurer.

Mr. G. B. Kirkpatrick seconded the motion, which was carried.

CONFIRMATION OF CANONS. Rev. Wm. Logan moved, seconded by Rev. Septimus Jones, the confirmation of the canon regarding investments passed last year. The canon gives power to the Land and Investment Committee to invest in debentures of the loan and investment companies in Ontario.

The motion was carried.

On motion of Rev. C. R. Bell, the amendment to the constitution abolishing the Church Music Committee passed last year was confirmed.

QUALIFICATIONS OF DELEGATES. Rev. C. E. Thomson moved, seconded by Rev. Rural Dean Beck, the confirmation of the addition to article 2 of the constitution made last year, after the words "and who shall have communicated at least three times during the year previous to the election," the words "in the church or place of worship of the congregation which they represent, or if they be non-resident, then in their own church or usual place of worship."

Mr. N. W. Hoyle called for a vote by orders of note. After considerable discussion, the mover proposed to withdraw the motion because of the long time a vote by orders would take, and Mr. Hoyle withdrew his demand for a vote by orders, as it was necessary, how-

ever, that a vote or rejection in favour of the motion was de-

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ever, that a vote should be taken upon the confirmation or rejection of the legislation of last year. Those in favour of the motion agreed not to vote, and the motion was declared lost.

SUSTENATION FUND.

Rev. John Vicars moved, "That the proceeds of the sustention fund be now distributed according to the tenor of the original resolution."

After consider discussion the decision of the question was deferred, and the synod adjourned until this morning, after the Bishop had pronounced the benediction.

THE BISHOP'S RECEPTION.

In the evening the Bishop of Toronto and Mrs. Sweatman held a reception of the members of the synod and their families and members generally of the Church of England. A large number accepted the Bishop's invitation. During the evening a small orchestra stationed on the platform discoursed music. Refreshments were provided in one of the adjoining class-rooms. A pleasant time was spent by the company in social intercourse.

SECOND DAY.

The second day's session commenced at ten o'clock.

COURTESIES.

Revs. R. Hicks, assistant minister of Holy Trinity parish, Winnipeg, Hartley Carmichael, of Hamilton, and E. W. Sibbald, were invited to a seat on the floor of the house.

SYMPATHY WITH THE QUEEN.

Dr. Snelling moved, seconded by Archdeacon Boddy, that the synod present an address of condolence to her Majesty the Queen on the death of the Duke of Albany. Carried.

EXECUTIVE COMMITTEE'S REPORT.

The Bishop presented the report of the Executive Committee. After laying the reports of the other committees before the synod the report proceeds:—

"Four several matters were referred by the last synod to the Executive Committee, on which they beg to report as follows:—

(1) To appoint a committee to obtain one or more townships from the Government on the colonization plan.

In this connection a sub-committee was appointed, but no definite action has as yet been taken in the matter.

(2) To devise ways and means for creating and sustaining a general purposes fund.

This matter has engaged the attention of your committee, but they are not prepared with any plan for recommendation to the synod.

(3) To appoint a committee to revise and consolidate the canons and resolutions of the synod.

In view of the probable enactment of some important amendments to the existing canons, it has been deemed advisable to postpone the consolidation for another year.

(4) To devise a method for enforcing the punctual payment of the synod assessment.

The motion for the adoption of the report was carried.

CLERGY TRUST.

Mr. W. Ince, in the absence of Mr. A. H. Campbell, presented the report of the Clergy Commutation Trust Committee. The receipts for the year on account of income were \$23,621.38, a balance of \$723.52 remaining on hand. The amount in debentures was \$349,911.53, a balance of \$3,495.91 on account of capital remaining in bank.

Mr. Radenhurst asked what the rule was in putting clergymen on the list. He referred to the case of Rev. Canon Morgan, who had applied to be placed upon the list of beneficiaries, and he wished to know why that gentleman had not been placed on it.

Mr. Wm. Ince said that Canon Morgan had not complied with the canon.

Rev. Canon Morgan made a statement of his case. He said that he had served for 29 years in the diocese laboriously and faithfully. Barrie was at one time a wealthy place. Trinity was at one time a wealthy congregation, but a large secession had taken place because of his exceedingly High Church principles and actions. (Laughter.) Then there had been a depreciation in the value of property in Barrie, and the congregation was not in a position to give him \$400 and \$800 for an assistant. If Barrie was to be sustained something must be done and it was impossible for him to do the work alone except at the risk of his life. He was 78 years of age. It was true that there was a large congregation, but that nine-tenths of the people were poor. He went on to make a statement of the work done by him, a great deal of it being done gratuitously.

The parish was a large one. He asked to be put on the fund as a right, and not as a favour.

The Bishop stated that if Canon Morgan could certify that he was only in receipt of \$800 a year the committee would put him on, in fact they would be obliged to put him on.

Canon Morgan said he had done that. He explained that he made the statement that he relinquished \$400 for the payment of an assistant.

The Bishop said the committee could not receive a statement like that. The certificate must state that the congregation did not and could not contribute.

The report was then adopted.

RECTORY LANDS REPORT.

Rev. Wm. Logan presented and read the report of the Committee on the Endowment of See, Rectory Lands, and Land and Investment Committee. With regard to the suit of the Diocese of Niagara, the committee referred to the report of the Clergy Trust Committee. A special case was being prepared for the courts in regard to the right of the township of York rectors to share in the St. James' endowment. The committee would deal with the distribution of the St. James' endowment as soon as the case was settled. In the meantime a receiver of the revenue had been appointed—Mr. H. L. Hime. The committee submitted a copy of the Synod and Rectory sales Act, passed by the Legislature at its last session, as well as a copy of the judgment of the court in the Langtry v. Dumoulin suit.

MISSION BOARD.

The Bishop presented the Report of the Mission Board. The report says:—

The income for the year ending 30 April, 1883, so far exceeded that of any previous year that it was thought by many that it would be difficult to reach the same amount again: but the Mission Board have to express their thankfulness that the income this year is considerably beyond last year's.

The receipts from ordinary subscriptions and collections amount to \$14,964.50, being \$1,457.44 in excess of last year.

An analysis of these receipts shows the following interesting particulars:—

The Thanksgiving collection amounted to \$1,574.01 being \$434.01 less than last year.

This falling off is accounted for by the fact that one special thank-offering of \$500 was included in the collection of last year.

The other sources of Missionary income stand as follows:—

	1883	1884.
Missionary meetings.....	\$ 626 31	\$ 950 89
January collections.....	1,583 52	2,387 20
July ".....	808 43	744 20
Parochial and P. M. A. Subs.	8,286 29	8,930 13

The following apportionments have been paid out of the Mission Fund:—

To Diocesan Missions.....	\$9,949 82
" Foreign Missions.....	1,081 81
" Rupert's Land.....	1,000 00
" Algoma:—	
Episcopal stipend 1 year and	
9 months.....	\$1,750 00
Missionaries.....	1,187 82
	3,037 82

Total missionary appropriations..... \$15,069 45

The Rev. Johnstone Vicars has continued to act as agent for the London Society for the promotion of Christianity among the Jews, and the board are happy in being able to state that he has succeeded in raising for the society \$973.64, being \$193.65 more than he raised last year. Collections for the society were again taken up throughout the diocese on Good Friday. Mr. Vicars' financial statement will be found at the end of the present report.

Your board again desires to recognize gratefully the excellent work accomplished by the Churchman's Mission Aid Society through timely donations to missionaries and congregations in our own diocese, and also in Algoma, and to bespeak for that society the cordial and liberal support of all members of our Church."

The report was adopted.

WIDOWS AND ORPHANS.

Rev. Canon Tremayne presented the report of the Widows' and Orphans' Fund and Theological Students' Fund Committee, as follows:—

The income of the Widows' and Orphans' Fund was \$4,694.62. The income of the previous year was \$5,418.82 or \$724.20 more than that of the year just past.

The expenditure of the past year has been \$4,701.69, viz:—Pensions to twenty-one widows, \$4,066.96; to orphans, \$400; assessment for share of synod expenses, \$234.73, and \$31 premium on purchase of debentures,

leaving a balance of \$283.08 at the credit of the income account on the 30th April 1884. Received on account of capital, \$50. Since the last meeting of the synod, one widow, Mrs. Hodge, has been added to the list of annuitants, and six orphans have been removed therefrom.

There are now twenty-one widows and six orphans receiving pensions from the fund: to meet which your committee will require (counting synod expenses the same as last year) \$4,763.48, and to this amount should be added \$985, which were deducted from the pensions due to the widows in 1878, and which your committee feel should be paid to them. An urgent appeal to perform, if possible, this act of justice was made to the committee at their last meeting by one of the widows.

The income of the Theological Students' Fund, including balance in hand of \$771.05 on 30th April 1883, was \$1,232.75, and the expenditure \$265.83, leaving a balance of \$966.92, at the credit of the fund.

DIVINITY STUDENTS.

Rev. Canon Tremayne moved the following:—That the canon on the Divinity Students' Fund, section 4, be amended by the omission of the words "of the value of £30 per annum," and that the following be inserted, "Not exceeding \$200 per annum." He explained that the matter was brought before the committee by Provost Body, who stated that the grant of \$120 was insufficient for the young men studying at college.

After a brief discussion the motion was adopted.

GENERAL PURPOSES.

Rev. John Vicars presented the report of the General Purposes Committee.

The report showed the income to be \$5,383.01, and expenditure \$5,780.92—of which \$222.60 is the net cost of furnishing the new synod offices, \$114.75 cost of special legislation, and \$70 cost of engrossing the minutes of the synod for the past nine years, making \$408.35 extraordinary expenditure.

During the past year the sum of \$23.88 has been expended in grants of books through the agency of the Book and Tract Committee.

Grants from the proceeds of the Burnside bequest have been made during the past year as follows:—

To Camillia (West Mono).....	\$50 00
" Kinmount.....	50 00
" Cambray.....	50 00
	\$150 00

all in the diocese of Toronto.

To the overdrawn balance of April, 1883, referred to in last year's report, there should be added \$568, being the amount then on hand of the Burnside bequest, which is now, in accordance with resolution of synod passed last year, carried to a separate account. This shows the deficit balance on the 30th April, 1883, to have been \$953.38, and this amount now stands at \$1,399.19, of which \$408.35 is for extraordinary expenditure above stated, and against which a considerable sum has since been received on account of synod assessment.

The report was adopted.

SUNDAY SCHOOLS

Rev. J. D. Cayley presented the report of the Sunday School Committee. The following is the report:—

The Sunday School Committee have to report the increasing adoption of the Institute leaflet by the Sunday schools of the Church, the weekly issue being now 10,000. This increase is due partly to the recommendation of the leaflet by the synod, but chiefly to a growing sense of the value of the principle adopted in its preparation, viz., the building up of our Sunday School teaching upon the publications of the Church of England Sunday School Institute.

During the past three years the course of study has embraced the following publications of the institute: for Scriptural Lessons, the Life of our Lord, in two volumes, and the Acts of the Apostles; both by Eugene Stock; for Prayer Book Lessons, Macpherson on the Catechism, Kyle on the Collects, and Macpherson on the Prayer Book.

As the course of Scripture lessons would not be complete without the study of a portion of the Old Testament, the committee have chosen for the fourth year the valuable Lesson Notes of Dr. Saumaren Smith on Genesis. For the Prayer Book lessons the Church catechism has again been selected on account of the importance of thoroughly grounding our Sunday scholars in the principles of the one instruction laid down by the Church as indispensable for all her children between baptism and confirmation.

Your committee have also to report upon another matter of some interest to our Sunday schools. They have so frequently been urged to take steps for the formation of a diocesan depository, that they felt bound to make enquiry during the past year as to the management and success of such depositories in other dioceses. It appears that Toronto stands almost

alone in having no depositary. The result of their enquiries has been so satisfactory that the committee have thought it well to open communication with two book societies at home, and hope to be able to report progress before the close of the synod.

During the past year grants of books (and tracts) were made to the following parishes and missions:—Whitfield (Mulmur West), Campbellford, St. Luke's (West Mono), St. John's (Norway), Duntroon (Batteau), and St. Luke's, Ashburnham.

Rev. A. J. Broughall moved that the committee be requested to take steps towards the formation of a depositary.

Mr. Gillespie objected strongly to any expense being incurred on the part of the synod.

Mr. Broughall agreed to add a clause that no liability should be incurred.

The Bishop said he did a great deal of office-work, and did a great deal of importing books in connection with the mission scheme, and he was willing to work the whole scheme, and take the whole responsibility if the matter fell through.

Rev. N. F. Campbell then moved that the Sunday School Committee be authorized to order Sunday school publications to the extent of \$500.

The motion was carried.

ADDRESS TO HER MAJESTY.

Hon. G. W. Allan, on behalf of the committee, reported the following address of condolence to the Queen:—

To the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY,—We, your Majesty's faithful subjects, the bishop, clergy, and lay representatives of the Diocese of Toronto, in synod assembled, humbly approach your Majesty with the expression of our loyalty and affection to your throne and person.

We would desire to assure your Majesty of our most heartfelt sympathy in the grievous sorrow which has so lately overtaken your Majesty in the sudden death of H.R.H. Prince Leopold, Duke of Albany.

We would express our deep sense of the loss sustained both by your Majesty and the Empire in the removal of one who, though so young in years, had already given such abundant proofs of having largely inherited his royal father's genius and virtues, and his patriotic zeal for the welfare of your Majesty's subjects in all parts of your Majesty's dominions.

We would also desire to offer the assurance of our respectful sympathy with her Royal Highness the Duchess of Albany in the irreparable loss which she has sustained in the death of her beloved husband.

We unite in fervent prayer to Almighty God that He would be pleased to comfort your Majesty in this your great sorrow, and to strengthen and bless your Majesty in all your endeavours to promote the religious and temporal welfare and happiness of your subjects throughout your Majesty's dominions.

The Bishop was requested to forward the address to the Governor-General for transmission to the Queen.

AUDIT.

Rev. H. B. Owen presented the report of the Audit Committee. The report stated that the indebtedness of Messrs. Hope and Temple, amounting to \$3,700, less \$600 due them by the Synod, had been paid. He moved the adoption of the report. Carried.

BIBLE IN SCHOOLS.

Rev. John Langtry, in the absence of Rev. Provost Boddy, presented the report of the committee on the Bible in the Schools. The Committee regretted that they could only report what had not been done. The letter of Hon. Oliver Mowat to Mr. McMullen said that owing to the Minister of Education having been so short a time in office, Mr. Ross had not had an opportunity of taking action, but would do so as soon as opportunity had arisen. He moved the adoption of the report.

Mr. Hoyles seconded the motion. Perhaps after the holidays the Minister of Education would be familiar with the duties of his office.

Col. O'Brien thought that nine-tenths of the crime committed was due to the present irreligious education. He made a thrilling speech, urging the members of the synod to impress upon the members of the church the importance of this matter.

THE SEE HOUSE

Rev. John Pearson, in the absence of Mr. A. H. Campbell, presented the report of the See House Committee.

The Archdeacon of Peterboro' then took the chair and the Bishop retired.

The report stated that the committee hoped soon to have the subject before them accomplished. The sum of \$13,000 had been subscribed and \$4,051.38 paid in. The committee regretted that only a few replies had

been received from the country parishes to this appeal.

On motion of Rev. Septimus Jones, the committee was re-appointed and instructed to call in all subscriptions when due, solicit new ones, and proceed with the erection of a suitable building in a central locality.

On motion of Rev. John Langtry, it was decided to instruct the committee to appoint a collector for each rural deanery, with instructions to report in October.

The synod then adjourned.

MISSIONARY MEETING.

At eight o'clock in the evening the annual diocesan missionary meeting was held in St. James' school house, the Bishop presiding.

The Bishop of Toronto expressed his pleasure at the large attendance, which showed there was no falling off in the renewed missionary spirit with which they had been blessed. He referred to the last action taken by the Provincial Synod by resolution, every member of the Church of England in Canada being made a member of the Missionary Society. This was the most significant action, as far as he knew, which had ever been taken by any Church. It had been decided that two appeals should be made annually, one for domestic missions, and one for foreign missions. The action taken by the board in apportioning the money received in answer to the first appeal was objected to by a gentleman attending St. Peter's Church, Toronto. He made an explanation which was satisfactory, but sufficient publicity had not been given to it. He therefore referred to it. The first objection was that the board in counting in their distribution those sums which had been specially designated by the donors discriminated against the Church Missionary Society. That society actually received \$300 more by the action of the board than would have been given to it otherwise. Then an objection had been made that

THERE WAS A DISTINCTION

in the division in favour of one of the societies, the S. P. G. In reply to this he pointed out that this society gave \$92,000 to missions in British North America in the same year in which objection was taken. To the domestic missions of Canada \$48,580 was given. The Church Missionary Society did not contribute anything except to the homes in Algoma. The Church Missionary Society did not recognize Canada as a part of its field. They had therefore made the gift to the S. P. G. in gratitude. He did not, however, say this as a complaint against the Church Missionary Society.

Mr. N. W. Hoyles contended that the liberty taken with them by the Provincial Synod was merely a reaffirmation of the old position, the great work that was given to the Church to do by their master. He regarded their duty to the domestic missions as similar to what they owed to their brothers and sisters in their own family, therefore, he thought foreign missions the proper topic of a meeting of that kind. In reply to the objection that their efforts should be confined to the home field, he likened it to the plea of a criminal who had killed his father, for a light sentence that he was an orphan. (Laughter.) Then it was said there were no results. He cited the answer of the Iron Duke to a young clergyman who complained of the lack of results from Indian missions—"What is that to you? You have your marching orders, 'Go' into all the world." "Ours not to reason why, ours not to make reply." They had no right to look for results. But there were results. In India there was a great desire for reading, and for reading Christian literature. Again at the present time there were half a million of Christians in Hindostan. That, he thought, was a grand thing. Referring to the number of heathen in the world, he pointed out that there was but one missionary to every four hundred heathen. All were not able to go forth as missionaries, but they were able to do so by deputy, by supporting the great societies. As to the financial aspect, they were criminally culpable if they, after feeling a little enthusiasm, went away and did not put it into practical effect. He then referred

TO THE ZENANA MISSIONS,

and stated that there are in Bengal 48,000 widows under ten years of age. This ought to stir them up to greater interest in the work.

Rev. Hartly Carmichael addressed himself to missions generally. Why should they be asked to interest themselves about the heathen when they had their own work to do? They were bound to do it, because Christ was the Saviour of the whole race. They were bound to that race in bonds of love. There were people beyond the mountains, and they should have wide sympathies for these people. When they went to the heathen they should give them the simple baptismal formula. They should not teach them views, necessary as views were, showing a healthy life and growth. He then dealt with the question of the method of bringing the Gospel to the heathen. They should present it as a religion

applicable to the whole world. It was remarkable that Christianity, an eastern religion, had made its conquests in the west. He believed if they presented the Gospel in the East as an Eastern religion it would soon conquer the East too. In presenting the Gospel to the heathen they should have more adaptability to the circumstances of all men. The Church of Rome was remarkable in her adaptability to circumstances, and they could take a good lesson from that Church in this respect. Then they wanted men, and the best men. It was abominable to think of sending the worst men out for their missions, and if they did that they could not expect God's blessing. He pointed to the Bishop of Algoma as a noble example of a man who had gone in the true Apostolic fashion to do this work. The harvest was certain, and if they would only put their hearts into it they would be doing double what was being done at present. (Loud applause.)

BISHOP OF ALGOMA'S ADDRESS.

The Bishop of Algoma was enthusiastically received on coming forward. His Lordship said that when he went to England he did so with fear and trembling, and he had come back the physical wreck they saw he was. Those who passed by Algoma to give their sympathy to far off fields violated the laws of nature. His Lordship said that the Church of England was in a transition state. It was thought by some the tendency of events were pointing to disestablishment, but however that was it was certain that the Church of England was shaking off the last remnants of feebleness and apathy, and buckling on her armour as she never had before in all her past history, and grappling with the variety of problems that were confronting her at the present moment, and the solution of which were so essential to her life. (Applause.) And she was developing the wealth of energy to be found in the godly men and women to be found within her pale. (Applause.) One matter agitating her at present was the reform of convocation by the introduction of an element not found there now, in which action the mother Church would be following the example of the daughter Church of Canada. She was using laymen under correct restrictions for the conduct of services. Then the women were being banded together in sisterhoods and orders of deaconesses for nursing and other work. In the temperance work she was rooting herself in the affections of the people, and showing herself to be now, as in the past, the Church of the nation at large. He referred to the strength of the temperance society in England. His Lordship then spoke of the warm heart which the mother Church had to the daughter in Canada. The people of England were beginning to look upon the colonies in a different light. They were now coming to the opinion that the colonies were given to England to assist in the regeneration of humanity, and that the Anglo-Saxon race was destined to be in God's hand the instrument of doing this. The Bishop then spoke of the activity on behalf of

IMMIGRATION TO CANADA,

and mentioned the work which is being done by the late Governor-General, Lord Lorne, and alluded to the care which the Church is taking of the immigrants when leaving and on arrival in Quebec. Their ignorance of his diocese did not chill their hearts. How was he received by the grand old S.P.G.? Not a question was asked but "What do you want?" He then spoke of the aid for his diocese which he had received, and which has already appeared in *The Mail*. His diocese would thus have the nucleus of an endowment, amounting to \$25,000. He regretted that the Church Missionary Society had not seen fit to assist Algoma. He also received tracts from the Tract Society, and Bibles and Testaments from the Bible Society—that queen of all voluntary societies. (Applause.) Then referring to the action of the Provincial Synod, which had been spoken of, he said he was glad the new Missionary Board had been organized. It was true it was a venture. But many of the steps taken in the Church in this new country were tentative. The Church had not in this age the inspiration of the first century. This new movement only needed that the clergy and laity should take it up and give it its first impulse, and continue to give it the impulse of their living energy and

HE VENTURED TO SAY

that the results would make them stand and wonder. His experience showed him that individual responsibility was more realized by the poorer members of the Church. He here mentioned many gifts for Algoma which he had received in England from poor persons. In this connection he mentioned the fact that a few of the boys of the Newsboys' Home in this city had out of their savings some time ago given him six dollars for his work. (Applause.) Among the articles he had received for Algoma he mentioned a rifle as having been given him by the wife of a clergyman in England.

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Rev. A. J appointed to obtaining th children of towns, and course of ac nite religiou able results preaching, teaching. this might t substantial It not more

—(laughter)—he having previously said that he would take anything.

The Bishop's address throughout was most attentively listened to, and was a most interesting one.

The Chairman announced that he had received an appeal from the Bishop of Rupert's Land for \$1,000 before the end of June. The cause of this was that the S.P.G. had cut down the grant to his diocese on hearing of the organization of the Mission Board in Canada.

After the taking up of the collection the Bishop of Toronto pronounced the benediction, and the most successful of the diocesan missionary meetings came to a close.

THIRD DAY.

The minutes of the previous day's session were read and confirmed.

Hon. E. Blake, Chancellor of the diocese, was present for the first time, and took his seat on the platform.

EXECUTIVE COMMITTEE.

The Bishop announced that he appointed the following gentlemen to be members of the Executive Committee:—Clerical—Ven. Archdeacon Boddy, Rev. Rural Dean Allen, Rev. John Pearson, Rev. Septimus Jones, Rev. Canon O'Meara. Lay—Mr. A. H. Campbell, Dr. J. G. Hodgins, Hon. Edward Blake, Dr. Snelling, and Mr. N. W. Hoyles.

FREE CHURCHES.

Mr. J. A. Worrell presented the report of the Committee on Vestries in Free Churches. The Committee stated that they had petitioned the Provincial Synod to pass a canon on the matter. The Synod had doubts as to their power to pass a canon, and recommended an application to the Provincial Legislatures. This course was followed, and an Act incorporating the churchwardens in free churches was procured. The Act only incorporating the wardens, it remained for the Synod to provide a constitution for these bodies. They applied for as little legislation as possible. A canon in the matter was also submitted. It provided a constitution where vestries were already in existence, and also for vestries to be hereafter formed. Clauses of the Church Temporalities Act were adopted and incorporated in the canon. The Committee had considerable discussion on the point whether the vestry should be composed of males only, or of females also. The Committee decided that the vestry should be composed of male members. A money qualification of members had also been discussed. The decision arrived at was that the vestries might lay down the contribution of such a sum as they thought proper as a qualification. He moved the adoption of the report of the Committee.

Canon O'Meara thought there would be confusion from two lists of voters.

The Bishop thought the whole matter might be much simplified. He did not see why they should have one system governing free churches, and another governing churches under the old system.

The report was adopted.

AFTERNOON SESSION.

The synod resumed at half past two o'clock.

ADDRESS TO LORD LANSDOWNE.

An address to His Excellency the Governor-General was moved and carried.

SUSTENATION FUND.

Rev. John Vicars again brought up his motion for the distribution of the proceeds of the Sustenation Fund according to the tenor of the original resolution. The original resolution was that the income of the fund should be used to augment the salaries of such clergymen as have laboured continuously in the diocese for fifteen years, and whose incomes do not reach \$1,000 a year. He alluded to the case of Langtry v. Dumoulin. The case he was bringing before them was also to give an opportunity for a division of funds.

The Bishop of Algoma entered the house at this stage, and was received by the synod standing. His Lordship took his seat on the right of the president.

ANGLICAN SEPARATE SCHOOLS.

Rev. A. J. Fidler moved:—"That a committee be appointed to examine the question of the possibility of obtaining the power to obtain separate schools for the children of Church of England families in cities and towns, and to report next year, and recommend a course of action in the matter." The absence of definite religious teaching had produced the most deplorable results. He granted that there was enough preaching, but there was an absence of sufficient teaching. The present age was a sensational one, and this might be accounted for by the fact that a good substantial basis of religious education was not laid in not more than one in fifty of the homes was a pro-

per effort made to impart religious instruction. Then in the schools and in the colleges there was assuredly no religious training, and the young men were turned out without a substantial basis of religious knowledge. This was not being felt by the Church of England alone, but by other religious bodies as well. In giving instances of ignorance of religious matters he mentioned the case of a young man who had been educated at Upper Canada College. This young man thought there were ten sacraments, and he called himself an evangelical. (Oh, oh.) He quoted an article from the N. Y. *Churchman*, which spoke in strong language of the godless young men turned out by the schools of the United States, where there was no religious teaching. The one hour in Sunday-school in the week was not sufficient to counteract the evil of the rest of the week. With regard to a proposal to teach children in the daily schools one hour during the week, that would be impracticable.

Rev. Dr. Carry seconded the motion, in the absence of Rev. A. P. Ford. Very wisely the resolution confined its application to towns and cities, the chief hostile influences to religion being there found.

Hon. G. W. Allan very much doubted the practicability of carrying out what was suggested. He thought they should devote themselves to making the Common schools Christian schools. (Applause.)

Ven. Archdeacon Boddy thought if they were to gain anything they ought to act with tolerable unanimity. Separate schools, he thought, would never be given to the Church of England in Ontario. Some years ago he obtained leave, and for some time he went to one of the schools and gave religious instruction for one hour on every Friday, but afterwards he was told that he would have to confine himself to the children of his own Church, and give the instruction outside the regular school hours. The latter condition he refused to comply with, and discontinued his work. He thought the synod might obtain the permission which he had obtained.

Mr. John Gillespie did not favour the resolution, although he was strongly in favour of religious instruction. He would reverse the present order of things and give five days to religious instruction and one day to secular learning. With regard to the statement made by the mover of the resolution as to the knowledge possessed by a young man, an evangelical, of the number of the sacraments, he asked the mover how many sacraments he told the young man there are. (Applause.)

Rev. A. J. Fidler was understood to reply that he did not tell the young man how many sacraments there are. (Loud laughter.)

Hon. Edward Blake said he thought it would be an unfortunate thing if the resolution were adopted—(hear, hear)—because there was a good hope that if they acted with the other religious bodies, they might greatly ameliorate the condition of the Public schools. He was strongly impressed with the views of Mr. Allan and Mr. Marling. He believed the denominations and the clergy were largely responsible for that apathetic condition of public opinion which had resulted in there being less instead of more of such religious instruction as may be possible in the Common school system. He went farther than Mr. Allan. As he had the opportunity of stating, in another place, he maintained that the first thing to be considered with reference to the Public schools of the country in this connection is whether they could not get the various Christian denominations, Catholic and Protestant, to agree upon a collection of passages of Scripture, which should not be merely read but should be learned by the children in the schools, and should be repeated there. (Applause.) A large portion of the voluntary work of the Sunday schools was necessarily memorizing of Scripture, and it ought to be, as long as they did not have that done daily in the Common schools. He thought the denominations would come together and act together, as he believed they were in accord on this matter. Reading of Holy Scripture, whether by the teacher or scholar, or responsively, was a good thing, but it was not enough. What was wanted was that while the child was young and the memory retentive the mind should be stored with the most appropriate passages of Holy Writ, there to remain as a precious possession for all time to come. (Applause.) If the denominations could agree on passages fitting to be read, there would be no difficulty in agreeing that they shall be learned and repeated there. He agreed that they could not expect useful religious training after the ordinary school hours. He believed the school hours were too long now. (Hear, hear.) He suggested that school trustees should be allowed to shorten the school hours on one or two days in the week to allow of religious instruction, and that the children should not be detained longer than the regular school hours. The scheme proposed was impracticable. If they would frankly, and freely, and gener-

ously, and with an open hand and heart, meet the other denominations with a view to reaching a common solution, he believed they would remove the difficulty. They talked of pressing the Government. Did they suppose that any Government in existence would not be glad to carry it out if they could; the difficulty was in the unhappy divisions of the Christian world. (Applause.)

Hon. G. W. Allan stated that such a scheme of lessons as Mr. Blake suggested was being considered by the Committee on the Bible in the Schools.

EVENING SESSION.

The synod resumed at eight o'clock.

Rev. A. J. Fidler said that, as there was a desire that his motion should be withdrawn, he would withdraw it with the permission of the synod.

The synod consenting, the motion was withdrawn.

THE LATE CHIEF JUSTICE.

Mr. Blake moved, seconded by Rev. Septimus Jones, the following:—

"Whereas, through the dispensation of an all-wise Providence, we are called upon to mourn the loss of the Honourable John Godfrey Spragge, Chief Justice of Ontario, and for many years a member of the Church Society, and subsequently of the synod of this diocese, who after a short illness, the breaking up of age, died on the 20th day of April, 1884, in his seventy-eighth year:

"And whereas, the late Chief Justice had always taken a deep interest in the work of our synods, and in the welfare of our Church in this province;

"Resolved,—That we place on record a grateful remembrance of the valuable services he rendered for so many years in the cause of our Church in this diocese. A lawyer of high attainments—a scholar perfect in the science of jurisprudence—a judge not inferior to any of his eminent predecessors—we shall cherish his memory and lament the calamity that has fallen upon us by the loss of so distinguished and valued a member of our synod."

The motion was carried unanimously.

FRATERNAL GREETINGS.

The Bishop called the attention of the synod to the fact that the business was being pushed through rapidly. Mr. Langtry had a motion for a conference with the Presbyterian Assembly regarding religious instruction. It would be a matter of regret if the majority of the members were gone when the conference took place. His Lordship added that he would regret if the synod did not take the opportunity of sending some fraternal greeting to that august body. (Applause.) It would be a graceful act if they could in some such way offer their recognition of them. (Applause.)

It was moved and seconded, "That a deputation be appointed to convey to the Presbyterian Assembly of the Presbyterian Church in Canada, now in session in this city, the most cordial and fraternal greetings of this synod."

The motion was carried unanimously.

It was also moved and seconded, "That a message be sent to the Presbyterian Assembly and to the Methodist Conference now sitting in this city, informing them of the appointment by the synod of a committee to urge upon the Government the question of religious instruction in the public schools, and requesting them to appoint committees to confer and co-operate with the committees of this synod", and,

"That a deputation, to be named by the Lord Bishop, be appointed to convey to the first United Conference of the Methodist Church, at its meeting in this city on the 19th instant, and following days, the fraternal greetings of this synod on the recent union so happily effected between the various branches of the great Methodist family in this country. The synod hails with devout gratitude to God this evidence of Christian unity as one of the most hopeful signs of the times, and as an auspicious harbinger of that closer union amongst the members of Christ's flock everywhere for which the Church universal has so long and so earnestly prayed."

Rev. John Pearson said the Methodist, so far as he knew, was the only departure of importance which had ever taken place from the Church of England. Although he had met with opposition from members of that body, when he came to speak with Methodists he found that their faith was substantially his own. (Applause.) The last day's proceedings will appear in our next issue.

NOTICE.

The Publishing Office of the EVANGELICAL CHURCHMAN is now in Room 18 Corn Exchange, Imperial Bank Buildings, Wellington Street East. Entrance at rear of Bank on Leader Lane.

Subscriptions and Advertisements are to be addressed to the Business Manager, P.O. Box 2502. All Correspondence to the Editor, P. O. Box 2502.

NOTICE.

Subscribers will please to consult the pink label on their papers, and if the subscription is due they will confer a favor upon the publishers by prompt remittances.

CALENDAR.

SECOND SUNDAY AFTER TRINITY, JUNE 22, 1884.
MORNING LESSONS. | EVENING LESSONS.
Judges iv. | Judges v. or vi. v. 11.
Acts v. v. 17. | 2 Peter ii.

The Evangelical Churchman,

TORONTO, THURSDAY, JUNE 19, 1884.

EDITORIAL NOTES.

The Wycliffe celebration in England has proved most enthusiastic and successful. Bishop Ryle preached a special sermon in London. The conference held in the Mansion House was addressed by the Rev. Canon Taylor, and Professor Burrows of Oxford, who said no one had been more misrepresented than the proto-reformer. Canon Pennington showed how Wycliffe's writings had prepared the way for Luther. The eminent non-conformist historian Stoughton pointed out that the views of Wycliffe upon the Lord's Supper approximated closely to those of English Protestants. Rev. Canon Girdlestone, Principal of Wycliffe Hall, Oxford, and Rev. H. C. G. Moule, Principal of Ridley Place, Cambridge, also addressed the meeting. We shall in our next issue give additional particulars of this and other gatherings.

The Ritualistic press is as strongly opposed to the Wycliffe celebration, as it is grossly abusive of the man himself. The Upper House of the Convocation of Canterbury passed a resolution recommending the Bishops to promote the observance. It is curious to read the comments of the *Church Times*, which, moreover, help us to understand the milk-and-water terms in which the resolution was expressed. The *Church Times* says:—

"The Wycliffe commemoration has already commenced; and the Upper House of Convocation, we regret to say, is friendly, more or less, to the scheme. The Archbishop stated that he had written to the Northern Primate, who had returned an answer to the effect that his comprovincials were entirely in favor of the proposal. The Bishop of Lincoln, who unfortunately loses his head whenever there is any question of attacking the Pope, proposed a resolution declaring that it was 'desirable not to allow the year to pass without some expression of thankfulness to Almighty God for the work done by John Wycliffe in the diffusion of the truth, and also with enlightening the Church of England with regard to the doctrines of Christianity.' Fortunately, however, the Bishop of Oxford intervened with the following amendment, which was adopted:—'The President, having called the attention of the House to the fact that on the last day of the year 1884 five centuries will have passed since the death of John Wycliffe, recommended the Bishops to pro-

mote the observance in their dioceses of some commemoration at that time of the earliest translator of the whole Bible into the English tongue.' This is a very different matter; only, as we have already shown, Wycliffe's share in the matter is not so important as many persons think."

After very interesting debates in both houses of the Convocation of Canterbury, the following resolution on the subject of the Day of Intercession for Missions was adopted:—"That this House recommends the adoption as a day of Intercession of any day either in the week next before Advent, or in the first week of Advent, with preference for the eve of St. Andrew's Day."

We earnestly trust that there will be every where manifested a hearty concurrence in this resolution. Its observance will tend to develop a spirit of intercession, as well as to deepen a living interest in missionary work. Above all, we can confidently expect the blessings promised to united prayer both in the sending forth of many more laborers into the harvest field, and in the success which will follow their labors and sacrifices in the extension of Christ's Kingdom. May God stir up the hearts of His people to more persistent and earnest prayer.

In the Upper House of the Convocation of Canterbury, objection was taken to the wording of the total abstinence pledge of the C. E. T. S. The Archbishop said he thought that the word "intoxicating" in the words of the pledge, "I will abstain from intoxicating liquor except in the Holy Communion," was a very improper expression in that connection. The Bishop of Lincoln said he hoped some expression would go from the House on the subject, because the words seem to characterise the wine of the Holy Communion as intoxicating. It was taking a liberty with the words of the Lord's command which seemed to him unjustifiable. It was almost putting Him in the light of instituting the Sacrament in that which tended to do mischief to the physical man. He was willing, if necessary, to move that the Church of England Temperance Society should be asked to reconsider the language of the pledge.

The Archbishop said that the resolution from the Lower House asked him to direct the Committee on Intemperance to confer with the council and executive committee of the Church of England Temperance Society, and he asked if that would not be sufficient. The resolutions of the Lower House were then approved.

MODERN ROMANISM.

Many fondly hope that modern Romanism has changed for the better, and that it has been, at least in some measure, purged from the gross superstitions and impious assumptions that of old moved the indignation of our fathers, and made the Papal yoke a crushing and soul-destroying bondage. But we fear that Rome is unchanged. Prudence may restrain her utterances: the thousand influences of freedom of thought and Gospel truth, which cannot be completely shut out, may modify her practices and influence her policy; but she has retracted no error, and confesses no wrong. Her dogmas and principles have undergone no revision. Her proud assumption of infallibility makes repentance and improvement alike impossible.

We have before us accounts of two sermons by

dignitaries of the Roman Church. One was preached by the well-known ecclesiastic Capel in Washington last autumn. He affirmed that "God Almighty has given His vicar (the Pope) the power of God." Speaking of the Lord's Supper, he said:—

"So then, my brethren, when the priest of God Almighty will in some three-quarters of an hour take the bread into his hands and bless and break, and when he will take that chalice and repeat, after a blessing, those words of Jesus Christ, then there will be performed a wonder the like of which is not known upon God's earth.—We look with wonder upon the discoveries of science, we behold with astonishment the power of electricity or the transmission of sound; but what are these wonders of science in comparison with that wonder in the presence of which each one of us will be awed? Jesus Christ, the Son of God, will exercise the priesthood which He possesses, and in order to help us—for as the words come from the lips of the priest, the omnipotence of God will be brought into play, and that which is bread will by that same power be changed into the sacred body, into the sacred blood of Jesus Christ. There will yet be to eye what there was before; there will yet be to taste what there was before the consecration took place. There will be the form, there will be the colour, there will be the taste of bread as before, but the omnipotence of God Almighty will have been exercised on the substance of that bread, and the substance will become the very body of our blessed Lord, will become his blessed blood; and there will be shown forth on that altar that death which he endured on Calvary's height."

Such is this tremendous miracle in which Rome claims our senses are deceived. Compare with it the relation of what Jesus wrought at Cana. The water-pots were filled to the brim with water; but as they drew it forth and as the guests lifted the cups to their lips, what they tasted and beheld was wine. The miracle attested itself. It was not announced until the senses themselves discovered the marvellous transformation the Lord had wrought. At one moment they drew water, what they beheld and tasted was water. The next moment they taste and the colour, the fragrance, the flavour all attest the reality of the change, the verity of the miracle. But Rome in her absurd and monstrous claim lays the foundation of an universal scepticism, undermines the very ground upon which all testimony depends, makes the reality of the Incarnation itself the subject of uncertainty and doubt. The humanity of Christ is dishonoured; and the sacrifice of Christ is accounted insufficient. That which has to be repeated has lost its power. Yet this is what Capel affirms:—

"At the very moment there is presented to God on high that pure oblation which in itself is perfect satisfaction for sin. It is at once a true thanksgiving to God Almighty for the graces and blessings which He has bestowed upon us. In that moment there will ascend from the altar to God Himself that one act of adoration embodied in the person of the Second Person of the most Holy Trinity, clothed in human flesh, and who is there as our brother, and will offer to God Almighty a true and pure sacrifice. God will look down from on high on us who are here assembled, and there upon that altar will see a spotless and stainless sacrifice, His own Son presenting once more that suffering which He endured for the sins of men. Then will the countenance of God Almighty be turned toward us, and the sins of our daily life, and the wrongs which rise from earth as a stagnant pool in His sight will be lost in the completeness of that sacrifice which is offered by Jesus Christ in this wondrous mode. This is what Christ fulfils here on earth, and, therefore, verily may we say, This is indeed the house of God!"

One was stic Capel in 1 that "God e) the power r, he said:— riest of God of an hour s and break, id repeat, af Christ, then ke of which ool with ;, we behold ricity or the : these won- t wonder in ill be awed? exercise the in order to e lips of the be brought y that same dy, into the ill yet be to l yet be to ration took ill be the l as before, y will have bread, and ody of our blood; and that death

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How utterly subversive of Scripture is such teaching. Hear its declarations:—"Christ being raised from the dead dieth no more." "We are sanctified by the offering of the body of Jesus Christ once for all." "This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." "There is no more offering for sin."

The other sermon was preached in Naples, and reported by one who was present. Said the preacher:—

"My poor brethren, you think, perhaps, that purgatory is supportable; you err. I will undeceive you, by recounting facts told me by a holy priest. Fifteen days ago a nun was praying in a monastery of the Basilicata near the altar of the Most Holy Virgin. Suddenly one who had been her companion, but had lately died, appears before her. This inhabitant of the region of darkness placed a hand that burned as a red-hot iron upon the arm of her friend, and said with a sorrowful voice, 'If you only knew what it is to suffer in purgatory!' Then, raising a terrible cry, she disappears. Now, you may judge from the sufferings of that holy child what those of your deceased parents are. The Church can lighten them, and she will do so in proportion to what you give at the collection this evening. Father, your son beseeches you from the midst of the flames—woman, your deceased husband beseeches you. Moved to pity, it is for you to diminish their torments."

No wonder that, as a witness relates, all the people sobbed, and the money rained into the purses of the alms collectors. Upon another occasion a Franciscan, mounting the pulpit, commenced by saying that Mary was co-Redeemer; Adam and Eve having sinned, a second Adam and a second Eve were needed to repair and expiate their sin. The life of Mary was one of continual suffering. No woman ever suffered what Mary did, and to-day, near the sepulchre of Jesus, worn with sorrow, she says to you, "See how much I love you, and to what tortures my affection for you has condemned me. To save you I have been transfixed with seven wounds."

Such is Rome as she appears in her own place, where her developments and her utterances are unrestrained and unmodified.

LAUD AND SACERDOTALISM.

Laud enjoys the unenviable pre-eminence of being the father of sacerdotalism in the English Church. In 1664, in his thesis for the degree of B.D., at Oxford, he maintained that there could be no true Church without a bishop, for which novel and heretical view, he was severely reprov'd by the authorities. And when a bishop he taught and rigidly enforced the dogma of a divine and exclusive right of episcopacy. Bancroft is said to have previously made the same claim, but this is questioned by Hallam. And it is well known that Bancroft admitted the validity of Presbyterian ordination; for when it was suggested in 1610 that the Scotch bishops elect should be ordained presbyters, he opposed it on the ground that ordination by presbyters was valid. Laud made no such concessions. He carried his tenets to the most extreme point; unchurching non-episcopal communions, and asserting the absolute indispensability of the episcopacy, not as a form of polity, but as the only channel for the transmission of the grace of God. The clergy

became a sacrificing priesthood, and the bishops the propagators of grace and the ground of union with Christ, who transmitted through them not merely authority, but power, and made them the vehicles for the transmission of His Spirit.

Germens of the sacerdotal theory may be found earlier; but the system itself was introduced by the school of Laud. From that time it has been present in our Church, sometimes sinking into obscurity and at other times boldly asserting its claims, in which it is opposed alike to Scripture, history, and reason. Most unhappy consequences have resulted from its pernicious influences. Whenever and wherever it has prevailed, it has obscured the truth and corrupted the simplicity of the Gospel. Opposed by its very nature to all true liberty, not only has it sought to substitute in the Church an ecclesiastical despotism for a constitutional episcopacy; but it has always proved the ready and effective ally of tyranny in the State. James I. accepted the co-operation of Laud, not because he had any theological or conscientious convictions in favour of episcopacy as opposed to presbytery, but because he found in the narrow intolerance and absolutism of the archbishop's sacerdotalism his most natural and effective ally. And the dogma of a divine right of bishops imparted a quasi-sacred sanction to its counterpart theory of the divine right of kings.

Sacerdotalism has been the most prolific source of disunion in the Church of England, as it has been wherever it has prevailed. It sets up and endeavours to enforce a false idea of Christian unity, which consists in an external uniformity and conformity to ecclesiastical regulations. It is mainly responsible for the existence of English non-conformity, and if its developments proceed as they are now doing will ultimately prove the destruction of the Establishment. On three occasions at least, it frustrated the efforts which looked towards a larger comprehension. There is but little hope that the golden opportunities then cast away will ever return; not at all events until the nation and the Church have reaped the bitter fruits of the evil which has been so abundantly sowed by the Tractarians. The first of these opportunities was at the accession of James I., when the millenary petition was offered, and when at the Hampton Court Conference that pedantic monarch worried the Puritans. The second was at the accession of Charles II., when he violated his most solemn pledges, and when the narrow and intolerant faction triumphed over wiser and more liberal counsels at the Savoy Conference. The third was at the glorious Revolution of 1688, when the king, the court, and all the noblest and wisest of the clergy and laity formed a new measure of comprehension. Archbishop Tillotson led the van in a proposal, "that for the future those who have been ordained in any of the foreign reformed Churches, be not required to be ordained here, to render them capable of preferment in this Church." But again the narrow faction, aided by political fears and complications, gained another costly victory. Archbishop Whately observes, in language as just as it is caustic, how curious it is that the very persons who most loudly reprobate schism are "those who are not only the immediate authors of schism, but the advocates of principles tending to generate and perpetuate schisms without end."

The Sunday School.

SUNDAY SCHOOL LESSON.

3rd SUNDAY AFTER TRINITY, JUNE 29th 1884.

BIBLE LESSON

This Sunday is directed to review. Therefore we do not think it necessary to give any notes.

CATECHISM LESSON.

Thou shalt have none other gods but Me.

What is it to have a God?—God is the name given to the great being who made and governs the world; and to have a God, means that we have a ruling sense of such a sovereign Being, and that our minds and conduct are influenced by it: Ps. xxxi. 14; lxxiii. 25; contrast Ps. xiv. 1; x. 4. To have other gods before the true God is to have false or mistaken notions of the Supreme Being, which makes us act on some other principle than the fear of God, and the account He has given of Himself in the Bible: Ps. xxxvi. 1; Heb. xii. 28, 29. To have the true God is to have such a conviction of the character and truth of God as revealed in His Word, that it produces a reasonable fear of offending Him, and a reasonable desire of serving Him: Ps. lxxxvi. 6-9. God, we must remember, has made Himself known to us in His works: Ps. xix. 1, and in His Word: Heb. i. 1-3; so that there is no excuse for our being in ignorance concerning Him: Rom. i. 19, 20; Acts xiv. 15-17; xvii. 23-29.

Our duty to God, then, as taught us in the first commandment, is that we are required to give our whole heart to Him, and this we shall do—

1. By believing in Him.—"For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. xi. 6; Acts xiv. 15. And this is something more than a mere assent to Bible truth: Jas. ii. 19. The heart is involved in true belief in God: Rom. x. 10. How was the belief of Simon proved to be unreal? Acts. viii. 13. What was the test by Philip for the baptism of the professing convert? Acts viii. 37.

2. By fearing Him.—"I will give them one heart and one way, that they may fear me for ever, (or, for all days:)" Jer. xxxii. 39, 40 (margin). The heart is thus involved in the true fear of God: Ps. lxxxvi. 11. Not the fear of terror and the dread of His wrath: Luke xii. 4, 5; from such wrath the child of God is delivered: 1 Thess. i. 10. He has not received the spirit of bondage again to fear: Rom. viii. 15. He loves: John xxi. 16; and there is no fear or terror in love: 1 John iv. 18; but the proof of his love, of his heart being given to God, in his filial reverence: Mal. i. 6. He fears lest by the commission of the least sin God's name should be dishonored, and His Spirit grieved: Jer. x. 7; Eph. iv. 30.

3. By loving Him.—"The Lord directs your hearts into the love of God:" 2 Thess. iii. 5. He claims the first place in our affections: Ps. cxvi. 1; Mark xii. 30. Other lords have had dominion over us: Isa. xxvi. 13. "Lovers of pleasure more than lovers of God:" 2 Tim. iii. 4. "Who love the praise of man more than the praise of God:" John xii. 43. "Whose god is their belly:" Phil. iii. 19. "Lovers of their own selves:" 2 Tim. iii. 2. All these virtually reject God: Ps. xii. 4. The heart that loves Him supremely will say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee:" Ps. lxxxiii. 25.

4. By putting our whole trust in Him.—"They that know Thy name will put their trust in Thee:" Ps. ix. 10. They will know that He is directing, controlling, suggesting all for the good of His children: Rom. viii. 28. He is the God of all grace: 2 Cor. ix. 8; 1 Pet. v. 10. Thus the wise man says, "Trust in the Lord with all thine heart?" Prov. iii. 5.

It is in these ways that we give our whole heart to God, and thus follow out the precept of the first commandment—"Thou shalt have none other gods but me:" Mark xii. 30. The Lord says, "I am the Almighty God; walk before Me, and be thou perfect:" Gen. xvii. 1. Oh that He may give us all grace with one heart to reply, "The Lord our God will we serve, and His voice will we obey:" Josh. xxiv. 24.

NOTICE

Subscribers desiring the address of their papers changed must give both the old and new address.

Home News.

DIOCESE OF TORONTO.

SYNOD OFFICE.—Collections, &c., received during the three weeks ending June 5th, 1884.

DOMESTIC MISSIONS.

Ascensiontide Collection.—York Mills, \$3.67; St. Anne's, Toronto, \$12; St. Philip's, Unionville, \$1.20; Christ Church, York Township, \$4.50; St. Matthias, Toronto, \$6.65; Hastings and Alnwick, \$2.25; Newcastle, \$18.65; Cobourg, \$27.68; Grafton, \$7; Centreton, \$3; Bowmanville, \$13.87; Tecumseth, St. John, \$1.65; Christ 41 cents; St. Paul \$1.96; Trinity 57 cents; Wyebridge \$4.80; Battean \$1.25; Duntroon 75 cents; Singhampton 50 cents; St. Mark's, Carleton \$1.50; Etobicoke, St. George's \$2.20; Christ Church \$5.48; Scarborough, Christ Church \$5.74; St. Paul's \$2.76; St. Jude's 83 cents; Church of the Ascension, Toronto \$32.25; West Dysart 83 cents; All Saints, Toronto \$79.22; (including \$10 for W. and O. Fund Algoma) Trinity College chapel, Toronto \$77.85 (including Rev. Prof. Boys Sub. for Nepigon Mission \$50); Longford \$1; Mulmur, St. Luke \$6; Trinity \$3; Everett, St. David \$5; Aurora \$3.41; Oakridges \$1.10; Richmond Hill Home Missions 50 cents; Algoma fund 50 cents; St. George's, Haliburton \$2.17; Grace Church, Markham \$9.45; St. Mark's, Parkdale \$12.25. For Rev. W. Crompton's Mission \$1; Perrytown \$4; Orono 60 cents; St. John's, Port Hope \$18.26; St. John's, Norway \$2; St. Barnabas, Chester \$4; St. James' Cathedral, Toronto \$66; Campbellford \$6.50; Georgina, St. James' \$5.25; St. George's \$2.02; St. John's, Atherley \$2; Moon's School House 33 cents.

North-west Missions.—Trinity College school chapel, Port Hope \$17.76.

Home Missions.—St. John's, Weston \$2.50; St. Stephen's, Toronto \$8.40; Credit, St. Peter's \$7.66; Dixie \$1.53; Port Credit \$1.55; East Oro \$4.33; St. Philip's, Weston \$3.45.

Missions, Algoma and North-west.—Church of the Redeemer, Toronto \$41.41. **Algoma Diocese.**—Orillia \$5. **North-west Diocese.**—Orillia \$25.6c.

DIVINITY STUDENTS FUND.

April Collection.—St. Thomas, Shanty Bay \$4; St. John's, Port Hope \$5.20; St. Mark's, East Oro \$2; St. George's, Toronto \$19.35.

MISSION FUND.

Parochial Collections.—Innisfil \$103; East Oro \$25.25; Hastings, additional, 50 cents; St. James', Penegishene, additional, \$1.50; Mono Mills, St. John's \$16.30; St. John's, Mono \$29.60; St. Paul's, Mono \$31.10.

FOREIGN MISSIONS.

Collection at joint service of St. Mark's, Parkdale, and St. Anne's, Toronto Sunday Schools, \$5.62.

PAROCHIAL MISSIONARY FUND.

Mission Fund.—Toronto, St. Luke's \$16.40; Barrie \$14.15; York Mills \$5; Etobicoke, St. George's \$4.50; Christ Church \$9.20; Church of the Ascension, Toronto \$22.35; St. Thomas, Cavan \$6.10; Brighton \$3; Wyebridge, and Waverley \$8.33; Stouffville \$2.20; Midland \$1.85; Mission Boxes \$1.52; Cobourg \$16.25; Brooklin and Columbus \$1.45; Christ Church, York Township \$2; Thornhill \$7; St. John's, Port Hope \$31.85; St. Peter's, Toronto, for Rev. Thos. Lloyd \$30.00.

GOOD FRIDAY COLLECTION FOR THE JEWS Uxbridge \$9; Church of the Redeemer, Toronto \$30.50.

WIDOWS AND ORPHAN'S FUND.

Annual Payment.—Rev. J. Davidson \$7.82; Rev. James Roy \$14.94; Rev. S. W. Jones \$8.93.

October Collection.—Batteau 30 cents, Duntroon 50 cents, Singhampton 20 cents, Craighurst and Vespra \$3.96.

TORONTO.—At St. Peter's, on Sunday last a special sermon was preached at the morning service by Rev. W. F. Campbell, missionary secretary of the Church of England. The needs of Algoma and Rupert's land were pointed out, and a description given of the new dioceses of Assiniboia and Southern Athabasca. A liberal collection was made on behalf of domestic missions, including those in Algoma diocese.

TORONTO.—The weekly meetings of the Church Women's Mission Aid will be discontinued until the beginning of September. The managing committee earnestly desire all the members not to forget that they are expected to work at home during the summer, and to bring whatever they have been able to make to the rooms at the first meeting. Knitted or flannel goods are most needed, or articles for Christmas trees.

MARKHAM.—On Thursday, June 5th, a large number of the congregations of Christ Church, Stouffville, and Grace Church, Markham, met at the Rev. Mr. Hart's house and presented him with the following address, accompanied with a purse \$112.56:—

"Rev. Mr. Hart, Incumbent Grace Church, Markham.

"REV. AND DEAR SIR,—We have met this evening desiring to express our warm appreciation of your association amongst us, and to wish you and your estimable wife a very happy and safe journey to your dear friends in England. Hoping you may soon return to us, feeling assured that though you have met many worthy of your affection and regard none can hold you more dearly in their hearts than your flocks in Markham and Stouffville.

"Our sorrow at parting with you is very much lessened by the reflection that the separation is to be only temporary, and that the voyage will doubtless prove highly beneficial and pleasant both to Mrs. Hart and yourself, and we are further cheered by the prospect of soon extending to you both as hearty a welcome as we now bid you an affectionate farewell. Please accept this purse, our only regret being that it is not ten times heavier."

WAVERLEY.—Rev. Mr. Dobbs, before leaving was presented with the following address from the St. John's Church congregation:—

"REV. AND DEAR SIR,—In view of your early removal from among us, we have met this evening to express our warm attachment and affection towards you, and our deep regret at parting with one for whom we cherish so much respect. By your kind, courteous and affable manner, you have endeared yourself not only to our own church, but also to the community at large, and by your fidelity and earnestness as a Christian minister, you have enshrined yourself in many a heart, and in your removal we as a Church and as a community, suffer an irreparable loss; but, sir, while we feel sad at parting, we are in some degree comforted by the consideration that you leave behind you in many a home and in many a heart, as the result of your patient and painstaking teaching, impressions which we hope and believe will remain with us through our whole future life.

"And now, sir, we ask you to accept this purse not for its intrinsic value, but as a slight token of our esteem and regard in view of the many services you have rendered us, and while we seek to accompany you with our best wishes to your new field of labor, we would at the same time pray that you and your partner in life may be long spared to labor in that cause, the noblest of all causes, to which you have consecrated your life, and in which you have ministered to us with so much acceptance.

"Signed on behalf of St. John's Church."

"JOHN BANNISTER, "THOS. MORRISON,
"JOHN GRIGG, "JAMES SIMPSON,
"J. H. PARKER, "MOSES MOSES,
"M. DRANS."

DIOCESE OF NIAGARA.

HAMILTON.—The Lord Bishop held a confirmation in the Church of Ascension on the morning of Whit-Sunday, when thirty-four candidates were presented. His lordship's address was very clear and forcible, full of sound, practical, advice to those who had just been admitted into full membership of the Church. One hundred and thirty-three persons partook of the Holy Communion, which was administered at the close of the address. In the evening the Rector, Rev. Hartly Carmichael, preached from Philippians iii. 13, 14. The sermon, which was addressed chiefly to those who had been confirmed in the morning, was a powerful exposition of the above verses, and well calculated to strengthen the good resolutions of the newly confirmed.

DIOCESE OF HURON

LONDON.—Divine service in St. George's Church on Sunday morning was conducted by Rev. F. Checkley, principal of the High School. It is several years since Mr. Checkley occupied the pulpit, which he was obliged to forsake on account of his weak voice.

LONDON.—On Sunday, the 8th inst., a very large audience assembled in the Memorial Church upon the occasion of the first Trinity ordination held by His Lordship, Bishop Baldwin, the building being thronged in every part. The candidates advanced were Rev. W. T. Cluff and Rev. J. F. Park to the Order of Priesthood, and Messrs. J. R. Newell, John W. Armstrong, Chas. Miles, Edward Hutchinson and John H. Fairlee to the Order of Deacon. The service throughout partook of a most solemn and impressive character, producing a strong feeling in the minds of the large con-

gregation. The ceremony of Ordination was performed by the Bishop in a most solemn manner, after which the Sacrament of the Holy Communion was administered, the Bishop and several clergymen taking part therein. The offertory collection taken upon the occasion will be devoted to the cause of missions in the diocese of Algoma and the North-west. In the evening Rev. W. T. Cluff, of Walkerville, preached, and other newly ordained clergymen participated in the service. In the evening the Bishop of Huron administered the rite of confirmation to seventeen persons, the church being packed to overflowing. Rev. J. Parke, of Blyth, and the Rector, Canon Smith, assisted in the service, which was very impressive. His Lordship addressed the candidates before the confirmation, the address being interesting and eloquent, and marked by deep feeling and earnestness.

The Rev. A. Grasett Smith acknowledges with thanks the following sums collected by Mrs. Francis Smith in Toronto for St. John's Church, Leamington; Mrs. Alexander Cameron, \$25.00; Mrs. Grasett, \$5.00; Mr. Beatty, \$5.00; Mr. Robert Baldwin, \$5.00; Mrs. Grantham, \$3.00; Mrs. Mulholland, \$2.00; Mrs. E. Baldwin, \$2.00; Mrs. Mitchell McDonald, \$2.00; Mr. Chas. E. Hooper, \$1.00; Miss E. Dixon, \$1.00; Mr. Thos. Woodhouse, \$1.00; Mrs. Nord, \$1.00; Mrs. Jos. Dixon, \$1.00; Mr. H. Dixon, \$1.00; Mr. Bacon, \$1.00; Miss Joseph, \$1.00; A Friend, 50c.; A Friend, 50c.; A Widows' mite, 25c.

DIOCESE OF MONTREAL.

The Rev. W. Weaver has been appointed to the charge of the Mission of Hemmingford.

We understand that the Rev. F. H. Duvernet will occupy the pulpit of Trinity Church during the summer months, in the absence of the Rector, the Rev. Canon Mills, who intends visiting England.

The Bishop preached in the Cathedral at the morning service, on Sunday the 15th inst.

The Rev. S. Moore will take charge of St. Thomas' Church during the absence in England of the rector, Rev. Robert Lindsay, Rural Dean.

The closing meeting for the season of St. George's Young Men's Christian Association was held in the school house on Thursday evening, the 12th inst.

A meeting of the executive committee of the Synod of the diocese was held on Wednesday, the 11th inst., in the Synod Hall. A meeting of the Committee on Grants was also held the same day, as well as the Committee on Deaconesses' Work.

A meeting of the clergy of the city was held in the Synod Hall on Monday morning, the 16th, at 10 a.m., to receive the report of the City Missionary, and to consider other points connected with church work brought before them by the Bishop.

Rev. G. Norton, rector of Christ Church Cathedral, has had presented to him a petition requesting that the services be altered to partake of more of the nature of the usual Cathedral service. The petition is signed by some of the most influential members of the congregation, including Mr. Buchanan, of the Bank of Montreal, Messrs. F. W. Thomas, Hector Mackenzie, Geo. Drummond, Hooper, and many others. The changes asked in the petition are the introduction of a surplined choir and the intonation of the services. One of the leading members of the congregation in conversation with a *Star* reporter this morning, stated that a majority of the congregation is in favour of the change. In this age of progress, he considered it necessary that religion should keep pace with the times, and the change was suggested with a view to meet the tastes of the young people. Experience had taught him that without a change in the direction indicated, the church would be the loser; as art and music are becoming more essential in religious services than ever, more especially as regards the young.—*The Star*.

A meeting of the ladies of the congregation of St. George's Church was held on Thursday, the 12th inst., at 4 p.m., to receive the annual reports of the various branches of work carried on by the ladies of that congregation, viz., the Dorcas, Mother's Meeting, Young Ladies' Missionary Society, Children's Sewing Class. All these have been successfully carried on during the past winter, and the state of the funds was reported as having a balance in favour of each society. There was a very large attendance at this meeting, nearly one hundred ladies being present.

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The special services at Christ Church Cathedral, at the opening of Synod on Tuesday, the 17th, commenced with morning prayer (choral) at 9.30, and the installation of the Dean and induction of the rector, followed by the Holy Communion at 10.30. The choral portion of the services was taken by the Revs. C. J. Machin and W. B. Longhurst. The procession of the Bishop and clergy entered by the west door, chanting the 84th Psalm. After the singing, the Bishop read his presentation to the Dean, and led him to his stall, after which the Chancellor, Strachan Bethune, Esq., read the Bishop's presentation of the Rev. J. G. Norton to the Rectory of Christ Church Cathedral, who was then addressed by the Bishop. The usual ceremonies of presenting the rector with the keys by the churchwardens, and the church books by the Bishop then took place, after which the hymn, "Come Holy Ghost, our souls inspire," was sung, followed by prayer, and another hymn, "The Church's one foundation." Before the sermon, which was preached by Rev. Canon Norman, Rector of St. Matthias, Cote St. Antoine, the hymn, "My God, and is Thy table spread," was sung

The Women's Christian Temperance Union held their last meeting for the season on Monday, the 2nd inst., when there were about 40 members present. A report was read on the subject of statistics from Sunday-schools, with regard to Bands of Hope, etc., connected with them. The members of the W.C.T.U. were requested whilst away from home during the summer to remember the good cause and to endeavour to circulate temperance literature, and always to wear their blue ribbon. Delegates were chosen to attend the Convention of the Provincial Union to be held at Stanstead in October. The Ladies of the Flower Mission had promised to co-operate with the W.C.T.U., by sending their bouquets to the hospitals and other institutions tied with blue ribbon, once a month, and placing on each bouquet a *Temperance* text card. The approaching Exhibition in September was mentioned, and propositions made as to the work to be carried on in the grounds. A suggestion had been made to the ladies that a temperance lunch room would be a great boon to the men employed, and keep them from the places where liquor is sold. A list of the temperance grocers in the city was given, so that the members of the association might give them their support. Miss Allan, who works amongst the sailors, gave an interesting account of her labours at the tea given to the sailors at the Sailors' Institute, on Saturday evening. Often 10 or 12 would sign the pledge. The Association had arranged for the sale of cheap and good temperance literature, and a depository of books had been placed under the care of Mrs. Gales, where the ladies could always procure them. The meeting closed with the Doxology.

DIocese OF ONTARIO.

BROCKVILLE.—Owing to the resignation of Rev. Canon Mulock, St. Peter's Church has been vacant for the past few weeks. The Rev. G. J. Low, of Carleton Place, has been appointed to the vacancy by the Bishop for six months.

MABERLY.—The Bishop of Ontario has licensed Mr. P. T. Mignot to act in the capacity of lay reader in this mission, under the direction and guidance of the missionary in charge.

U. E. LOYALISTS' CENTENNIAL CELEBRATION.—The U.E. Loyalists' Centennial Committee respectfully request all clergymen throughout the Province of Ontario to preach a sermon on Sunday, June 29th, with special reference to the settlement of this Province 100 years ago by the U. E. Loyalists. The celebration takes place in Toronto on July 3rd, and it was thought that a sermon on the preceding Sunday, on above subject, would be an important feature in commemorating this anniversary. The volunteer corps have been requested to hold a church parade on the Sunday referred to.

DIocese OF NOVA SCOTIA.

OBITUARY.—It becomes our duty to record the demise of Rev. Henry L. Owen, for nearly thirty-two years rector of the parish of Lunenburg. Henry Lambirth Owen was born at Halifax, N.S., on the 24th December, 1809, and was baptized in the church of Castle Hedington, Essex, G.B., and confirmed at Halstead, Essex, by the then Bishop of London, afterwards Archbishop of Canterbury. The deceased was educated at Christ's Hospital, London, England, more familiarly known as the Blue Coat School of King Edward the Sixth, which institution he left bearing high testimonials as to character and attainments. Preparations had been made for his entering Cambridge University,

but at the desire of his relatives he returned to this Province and matriculated at King's College, Windsor, in 1829, graduating in 1833. During his college course he earned the reputation of being a sound classical and theological student. He was ordained Deacon in 1832, and Priest, 1834, at St. Paul's church, Halifax, by the late Bishop Inglis. After his ordination he was instituted Rector of the Parish of Aylesford, Kings Co., N. S., and has held the rectorship of this parish since 1852. Dr. Owen leaves a wife and three children, to whom we extend our deep and heartfelt sympathy in this their irreparable affliction.

DIocese OF ALGOMA.

GRAVENHURST.—On the evening of May 31st, the Right Rev. the Bishop of Algoma arrived in this village, and on the following day—Whit-Sunday—an ordination service was held in St. James' Church, when Mr. W. B. Mangan was admitted to the diaconate. Morning prayer ended the Rev. Canon Dumoulin—who accompanied the Bishop—preached from Acts xvi. 17, a most appropriate and impressive sermon on the duties and responsibilities of the Christian ministry. The presbyters present assisted the Bishop in the Holy Communion, at which fifty communicated. A large number of friends came by special boat from Bracebridge. In the evening a confirmation service was held in St. Thomas' Church, Bracebridge, at which eleven candidates were presented by Rev. S. E. Knight. On Monday the Bishop met the Church members in the Sunday-school, immediately after which he left for the Huntsville Mission, accompanied by the Revs. Canon Dumoulin, Crompton and Lloyd. A most hearty and enjoyable service was held in the Huntsville Church Hall on Tuesday evening, and a magnificent sermon was preached by Rev. Canon Dumoulin on "The bruised reed shall He not break, the smoking flax shall He not quench." The service ended the Bishop addressed the Church members on the duty of supporting and rallying round their clergyman, and made the necessary arrangements for the settlement of the Rev. Mr. George, who accompanied the Bishop from England to be their missionary. On Wednesday morning the Rev. T. Lloyd—at the request of the Bishop—journeyed to the Burk's Falls Mission to arrange matters for the settlement of the Rev. W. B. Mangan as missionary there, and to hold services in the three churches of the mission. By early boat the Bishop returned to Gravenhurst for evening service, and on Thursday went to Port Carling for confirmation, and returned to Toronto on Friday.

PORT SYDNEY.—The Rev. R. W. Plante gratefully acknowledges the receipt of a valuable lot of books and papers, for distribution in his missions of Port Sydney and Brunel, from various friends in Waterloo, Que., through the Rector, the Ven. Archdeacon Lindsay.

British & Foreign News.

ENGLAND.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—The Seventy-sixth Annual Meeting of this Society was held at Exeter Hall, the President, the Earl of Shaftesbury, K.G., in the chair. From the Report the total income was £44,616 6s. 4d. The special contributions have yielded more than the average. The practical Christian sympathy evoked during the previous year on behalf of the Jewish Refugees has been well sustained by special contributions amounting to £3,193 11s. 2d., although the expenditure has greatly exceeded the same. The apparent decrease in the receipts from the Associations, which compare unfavourably with those of previous years, is chiefly accounted for by the collections on Good Friday, now so generally recognized, not happening within the past financial year. The Committee thankfully acknowledge the unabated zeal and warmheartedness of their friends in Ireland. The aggregate expenditure for the year has been £41,544 9s. 10d. 5,156 Bibles, whole or in part; 2,659 New Testaments, whole or in part; 42,416 Missionary Books and Tracts; 306,728 Periodicals; and 28,808 Home Tracts and Appeals, have been issued from the Society's depot during the year.

SCOTLAND.

THE LATE DEAN MACGEORGE.—We regret to announce the death of this much respected clergyman, which took place at his residence in Rothesay, on Wednesday. He had been in failing health for some time. According to the *Scottish Episcopal Church Directory* we find that Dean MacGeorge was ordained

deacon in 1835, and priest in 1840, both by the Bishop of Glasgow. Soon after his ordination he went out to Canada, where he ministered (in Streetsville and Toronto) for several years. On his return to this country he was appointed by Bishop Ewing, of Argyll, to the charge of the Episcopal congregation at Oban (1851), and succeeded, with the assistance of a few gentlemen in the town and neighborhood, in raising funds with which were erected the present church of St. John the Evangelist and the parsonage; he held the incumbency of this church up till the year 1880, when owing to advancing years, he retired into private life.

In 1861 he was appointed Synod Clerk of the Diocese of Argyll and the Isles, Dean in 1872, and Hon. Canon of Cumbrae Cathedral in 1881. While in Canada Dean MacGeorge was editor of *The Church, Anglo American Magazine*, and the *Canadian Christian*. He also edited a volume of sacred poetry by various writers, and wrote several sermons, tracts, and contributions to magazines, &c., from time to time. It will be remembered that on his retirement from ministerial work, the clergy of the Diocese of Argyll and the Isles presented an address to Dean MacGeorge, as an expression of their appreciation of the services which he had rendered to the Church in Scotland and Canada. Being the contemporary of and intimately acquainted with such men as Dr. Norman Macleod, Russell, Caruthers, and the "literati," the late Dean's reminiscences of them, and his brilliant conversational powers, made him a charming companion to those privileged to know him.—*Scottish Guardian*, May 16th, 1884.

UNITED STATES.

DEATH OF THE PRESIDING BISHOP.—Saturday, May 31, there died in New York a venerable and remarkable man, Benjamin Bosworth Smith, of Kentucky, the oldest and therefore the presiding bishop in the Protestant Episcopal Church in the United States. He was born in Bristol, R. I., on June 13, 1794, and attended Providence College, now Brown University, taking the degree of B. A. He entered the ministry, being ordained deacon in St. Michael's church, Bristol, on April 27, 1817, and presbyter in St. Michael's, Marblehead, Mass., on June 24, 1881, by Bishop Griswold. After being rector of Marblehead for two years, he became rector of St. George's church, Accomack, Va. Two years later he was rector of Zion's church, Charlestown, Va., with charge of Trinity church in Shepherdstown. In 1823 he removed to Vermont, and became rector of St. Stephen's church, Middlebury. While there he edited the *Episcopal Register*. He remained in Vermont until 1828, when he became rector of Grace Church Mission in Philadelphia, and editor of the *Episcopal Recorder*. He was a vigorous writer and a frequent contributor to the press of New York. In 1832 he was rector of Christ church, Lexington, Ky. On October 30, 1832, he was consecrated first bishop of the Diocese of Kentucky, from which position he retired and came to spend his remaining days in New York with his daughter, the wife of Charles H. Christian.

His great age—he lived to the age of ninety—may be attributed in part, at least, to the simplicity and regularity of his habits of life. He made no use of alcohol or tobacco. He was gentle and easy to be entreated, of affectionate disposition, with a heart open to charity. In his theological opinions he was exceedingly evangelical; and was filled with broad catholic sympathies towards Christians of every communion. His friend, Dr. Prime, the well-known Presbyterian divine and editor of the *N. Y. Observer* writes:—All the virtues which adorn humanity were displayed in the walk and conversation of this man of God, and he has left to the church an example of holy living and dying which is a more precious legacy than silver and gold.

Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

**CHAPTER I.
ON SHIPBOARD.**

A great ocean steamer had been for several weeks ploughing its way, swiftly and surely, across the trackless seas, bearing its freight of passengers away from the fierce heat of the Indian sun, to the soft breezes and cool, bright skies of the English clime. And now the shores of the old country were almost in sight, and before the day was over—this last day of April—the passengers, who had learned to know each other well during these past weeks, would disperse themselves hither and thither,

and perhaps never meet each other again in the busy whirl of life.

Amongst that homeward-bound company upon the "Lord Clive"—such was the name of the steamer—perhaps no passengers had received more notice and attention than had two little children, who were making the voyage alone, under the care of their dark-colored ayah. Dolly and Duke had been the pets and playthings of every one on board. They had been especially placed under the protection of the Captain, and from him the whole company soon learned that the little ones were the only children of Sir Marmaduke Temple, who held a high position under Government, in the North-West Provinces, and that they were now on their way home, to live under the care of their grandmother, the dowager Lady Temple.

This was about the sum of knowledge which the Captain possessed; but some amongst the passengers, who had grown interested in them, learned more particulars at different times from the children themselves, particularly from the elder one, the little girl, who seemed to possess unusual capacity for diving into family secrets.

Dolly was a grave, sedate little maiden of ten years. She had a round, childish face, a pair of large, dark grey eyes, with very long lashes, eyes that looked gravely and almost wonderingly out from under the overhanging brows, and seemed always full of thought. The expression of the little rosy mouth was sweet and trustful, though the lips smiled less readily than do most children's. The fair hair, which looked almost golden when the sun shone upon it, was brushed smoothly over the forehead and cut across it in a thick fringe, which almost concealed the high, broad brow; behind, it hung down in a neat plait, rather thick than long, and was tied up with ribbon to match whatever frock the little one wore. People called Dolly a "quaint, picturesque" child as far as outward appearances went, and those upon whom she bestowed her confidence asserted that beyond this she had a very "original mind." Dolly sometimes heard herself discussed in terms such as these; but as she did not know what the words meant, she could not tell whether they were spoken in praise or disparagement, and did not trouble her wise little head over the matter.

The six-year-old Duke was a beautiful boy, there was only one opinion as to that; a high-spirited precocious child, who had been sadly spoiled, partly on account of his beauty and engaging ways, partly on account of his delicate health. It was on his account, not on Dolly's, that the parents were at last sending the children to England. The little girl had stood the climate remarkably well, but the boy had never been robust, and now Sir Marmaduke and Lady Temple, fearing for him the effects of another hot season in India, had made up their minds to part with both, and send the little ones home to England.

"Are you pleased we are so near the journey's end, my child?" asked a lady of Dolly, as the great ship steamed on its way into port. She had little children of her own on board, and Dolly had seemed to cling to her, and to be attracted by her gentle, motherly ways.

"I don't know," answered the child slowly.

"It will be strange at first; but I think you will soon like England better than India. I think it is much prettier. Will your grandmother meet you at Southampton?"

"No, not grandmother; some of her servants will."

"And take you and Duke and the ayah home to grandmother?"

"No, not the ayah; grandmother won't have her; she won't have anybody from India at her house. The ayah will stay at Southampton and go back with the next ship."

"Shall you be sorry?"

"I don't know that I shall mind very much. Mamma said I was to try not to fret over little things; but Duke says she shall not go, he will have her with him. He is fond of her. I think he will get into a passion if they send her away."

Master Duke's passions were sufficiently well-known on board to make the listener think this highly probable.

"Where does your grandmother live, dear?"

"Somewhere not very far away from London, but I don't quite know where. Papa says it is a pretty place."

"I hope you will be very happy there."

"I am not expecting to be," answered the child, with great gravity.

"Why not, dear?"

"Because I shall miss my mamma and papa so very much, especially mamma, for I do love her so very, very dearly."

"But you will soon learn to love grandmother, and that will help you to be happy."

"I do not think," answered the child slowly, "that I shall love grandmother."

Dolly had thrown out hints to this effect before; but the lady had always refrained from questioning the child, lest she might betray more of the family history than strangers had any right to know; but now upon this occasion of a last talk together, Dolly seemed disposed to be more communicative than usual.

"The reason why I don't believe I shall love grandmother," continued she, in the same sedate way, "is that I am quite sure she does not love my mamma."

"Indeed!"

"I hear a good deal one way and another. Sometimes I think people must think children are deaf." Dolly spoke now in her quaint, old-fashioned way. "They say all kinds of things before them, and then seem so surprised that they hear. I hear a great deal; and I know quite well that grandmother was very angry when papa married mamma, and that she would not see mamma. That made papa very angry—of course you know it was sure to—and I think there was a quarrel, and then papa went to India. You know, he has never been home on furlough yet. People wonder why. I think it is because he doesn't wish to see grandmother."

"Hush, dear child! there may be other reasons that you know nothing of."

"I hear a good deal," persisted Dolly gently.

"I think papa is angrier than mamma, because it is she that always makes him write to grandmother when mail-day comes, and she who says all the kind things and never seems to get angry. It is papa who looks stern, and who says words in a hard voice, as though he were very much displeased. He thinks there is nobody like mamma; and I am sure—oh, quite sure—that there isn't—not in the whole world." And the little face grew so wistful, as the child turned it eastward to look over the tossing waves, that the lady stooped to kiss her, and the kiss was a very tender one.

"Poor little child!" she said softly.

"Don't!" cried Dolly, quickly, and the little lips quivered. "That makes me want to cry, and I musn't cry. I promised mamma I would be very brave. And if I cry, Duke will roar, and that would never do. Let me go on talking to you instead. May I?"

"Yes, dear, if you find it a comfort."

"I think I do. It makes me not think too much about other things. I was telling you about papa and mamma, wasn't I? When grandfather died—that was about three years ago—I was a little girl then, but I remember it quite well—people left off calling papa Mr. Temple and called him Sir Marmaduke, and they seemed surprised he did not go to England. I think mamma wanted him to,

if it was only for a little while, but papa would not. 'Not until she writes to you,' he would say sometimes, 'not until she asks pardon for all the slights put upon you.' Mamma seemed sorry and said a good deal; but when papa's mind is made up he is very, very hard to move. I think Duke is very like him for that."

The lady smiled. Duke's immovable obstinacy was well known on board the "Lord Clive" by this time. The gentle little sister had no chance beside him.

"And when it was settled that we were to come to England," continued Dolly, "papa meant us to go to a kind of school, where they take children like us, and where Duke and I could be together; but then letters kept coming from grandmother, and mamma pleaded very hard, and papa said 'no' for a good while; but by and by he gave way, and now we are to go to grandmother's instead of going to school."

"Are you glad, dear?"

"I don't know for myself; but I am glad to do what mamma likes."

"That is right, my child; and, Dolly, I would not say anything of this to Duke. He is too young to be told things like it, and besides, you may be quite mistaken about the quarrel. It may not have been one after all."

"I shall not say a word to Duke," replied Dolly, sagely, "he is much too little; and besides he would talk about it to every one, and ask questions of grandmother and the servants, and that would never do, would it?"

"No, certainly not."

"But there has been a quarrel, I know," pursued Dolly, "because the very last time I had a talk with mamma she said I must try and be the 'little dove with the olive branch,' and when I asked her what she meant, she said, 'The olive branch is a sign of peace, my darling.' And you know people do not have to make peace unless they have quarrelled first."

(To be continued.)

Dr. Pierce's "Pellets"—little liver pills (sugar-coated)—purify the blood, speedily correct all disorders of the liver, stomach and bowels. By druggists.

KITCHEN ECONOMY.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Love, the Analytical Chemist for the U.S. Government, has made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of the Baking Powders.	Strength: Cubic Inches Gas per each ounce of Powder.
"Royal" (absolutely pure).....	127.4
"Patapco" (alum powder).....	125.2
"Rumford's" (phosphate) fresh.....	122.5
"Rumford's" (phosphate) old.....	32.7
"Hanford's None Such," fresh.....	121.6
"Hanford's None Such," old.....	84.35
"Redhead's".....	117.0
"Charm" (alum powder).....	116.9
"Amazon" (alum powder).....	111.9
"Cleveland" (short weight 3/4 oz.).....	110.8
"Sea Foam".....	107.9
"Czar".....	106.8
"Dr. Price's".....	102.6
"Snow Flake" (Gross, St. Paul).....	101.88
"Lewis's" Condensed.....	98.2
"Congress" yeast.....	97.5
"C. E. Andrews & Co's" (contains alum).....	78.17
"Hecker's".....	92.5
"Gillets".....	84.2
"Bulk".....	80.5

In his report, the Government Chemist says: "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal Brand.

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