



WELLAND CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 30th day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By Order,

F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 29 March, 1880.

LACHINE CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE next, for the construction of gates and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications and General Conditions can be seen at this office on and after THURSDAY the 30th day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.

JOHN W. STOCKWELL.

STEAM DYE WORKS, 268 YONGE ST A FEW DOORS BELOW WILTON AVENUE.

The only house in Canada that can do first-class work in every branch of the business.

Gentlemen's clothing cleaned or dyed to suit the most fastidious. Ostrich plumes a specialty.



Welland Canal.

Notice to Bridge-builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tenders for Bridges, Welland Canal," will be received at this office until the arrival of the Western mails on TUESDAY THE 16th DAY OF JUNE next, for the constructing of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, specifications and general conditions can be seen at this office on and after MONDAY THE 31st DAY OF MAY next, where Forms of Tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on terms stated in the offer submitted.

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By Order,

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DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.



WELLAND CANAL.

Notice to Contractors.

THE construction of Lock Gates advertised to be let on the 3rd or JUNE next, is unavoidably postponed to the following dates:—Tenders will be received until

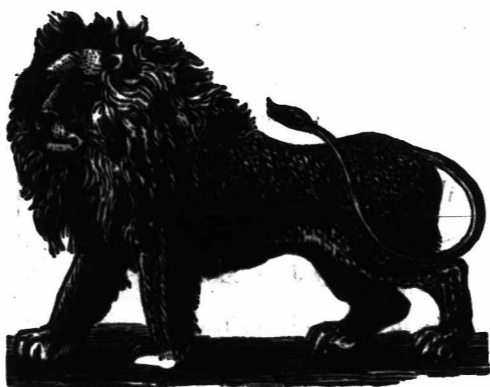
Tuesday, the 22nd day of June next, Plans, specifications, &c., will be ready for examination on and after

Tuesday, the 8th day of June.

By order,

F. BRAUN, Secretary.

Department of Railways & Canals, Ottawa, 18th May, 1880.



R. Walker & Sons THE CLOTHIERS,

Five First-class Cutters, And get up the garments satisfactorily

A superior stock of Woollens now opened to select from for

ORDERED CLOTHING.

- Gents' Tweed Suits to order, \$12 00
Gents' Worsted Suits to order, 15 00
Gents' Fine Black Cloth Suits to order, 15 00
Summer Cloth Suits, Ready Made.
Summer Dusters, Ready Made.

BOYS CLOTHING IN EVERY SIZE

The Golden Lion, King St., Toronto



CANADIAN PACIFIC RAILWAY.

Tenders for Fencing.

THE undersigned will receive Tenders for wire fencing to be erected, where required, on the line of Railway in Manitoba. Parties tendering will furnish specifications, drawings and samples of the fence, or different kinds of fence they propose to erect, and also of the Farm Gates and fastenings proposed to be employed. The prices must be for the work erected and in every respect completed.

Tenders addressed to the undersigned and endorsed "Tender for Fencing" will be received up to Noon on Tuesday, the 1st June next.

By Order,

F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, Ottawa, 26th April, 1880.

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870.

ONTARIO

—STAINED—

Glass Works.

I am now prepared to furnish Stained Glass in any quantity for

CHURCHES, DWELLINGS, PUBLIC DWELLINGS, &c., &c.,

In the Antique or Modern Style of work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont.

431167 GENUINE SINGER

Sewing Machines

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Being 74735 More

THAN IN ANY PREVIOUS YEAR.

Three-Fourths

Of all the Sewing Machines sold throughout the world were

GENUINE SINGERS.

All Genuine SINGER SEWING MACHINES HAVE THIS



TRADE MARK THE ARM OF THE MACHINE.

The SINGER Mfg. Co.

No. 66 KING STREET WEST, TORONTO.

CABINET ORGAN—SIX STOPS

—COST 150 DOLLARS—

May Be Purchased at Half Price

Apply

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Delegates to the Synod of Toronto will receive a

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Of 10 per cent. off all purchases of one dollar and upwards, at our

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THE PHILOSOPHY OF ART, being the Second Part of Hyla's Aesthetic, in which are unfolded historically the three great Fundamental phases of the world, by W. M. Bryant. 8vo cloth, \$2.00.

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BOOKSELLERS & STATIONERS,

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A. B. FLINT,

Wholesale Dry Goods.

35 COLBORNE ST.

The only Wholesale House in Canada where you can buy any length at the

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WHOLESALE PRICE.

I only sell for CASH and don't ask if you aren't the trade.

Call and see for yourself. A large

BANKRUPT STOCK

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A. B. FLINT,

85 COLBORNE STREET, CORNER LEADER LANE



LACHINE CANAL.

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Tuesday, the 8th day of JUNE.

By order,

F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 18th May, 1880.

Printed for the Pub. by R. G. Hart, 25, Adelaide St., Toronto.

Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a year. If paid strictly, that is, promptly in advance the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Weotten, Editor and Proprietor, P. O. Box 449. Office, 11 York Chambers, Toronto St., Toronto.

THURSDAY, JUNE 8, 1880.

HER Royal Highness the Princess Louise and the Governor-General, had a narrow escape from a fearful death a few days ago, on the North Shore Railway, between Ottawa and Quebec. The train in which they were, very nearly came to a collision with another train, in consequence of the difficulty of closing a switch. The train was proceeding at the rate of about forty miles an hour.

The General Synod of the Church in Ireland had a sitting, on the 24th of April. Discussions took place on the Synod Hall, on the salaries of officials, the claims of some minor incumbents and curates, the dedication of Churches, a Church Training College, and scholarships connected with the Dublin Divinity School, after which the Synod closed.

A great deal of controversy has been going on in England, as to the appropriateness and convenience of the choice of Rogation Tuesday, as the day of general intercession for Missions. The Epiphany is doubtless the most appropriate season; convenience depends very much on climate. Next to Epiphany, Whitsun-Tuesday has been suggested.

Bishop Tozer, of Jamaica, has been peremptorily ordered to give up all work. His constitution was impaired by previous residence in Africa.

On the Feast of S. S. Philip and James, at St. Paul's, Dr. Pearson was consecrated Bishop of Newcastle, in place of the late Bishop Tyrrell. The Archbishop of Canterbury was assisted by the Bishops of London, Winchester, and Hereford, and Bishop Perry.

The rural Deanery of Liverpool has sent an address to the Bishop of Chester, in which they express deep regret that the separation of the newly-constituted Diocese of Liverpool, from the See of Chester, involves, as a consequence, their removal from his kind and fatherly jurisdiction.

At the anniversary of St. Mark's Training College, the Dean of York said that next to good music he considered good reading most essential in the service of the Church. He knew of but few capable readers, but among them he would mention first an old pupil of that College, Canon Daymond, of Peterborough, next a member of Parliament, and next a young lady. He objected to day schools, for he thought the greatest hindrances to the teacher's work, was from the influences brought to bear upon the scholar out of school hours, at home and in the streets.

The Bishop-designate of Liverpool intends to appoint the Rev. Chancellor Espin and Mr. John

Gamon, to be respectively Chancellor and Registrar of the Diocese of Liverpool.

The sermons at the opening services at the Church Congress, to be held in Leicester, September 28th to October 1st, are to be preached by the Archbishop of York and the Dean of Llandaff.

The Bishop of New Westminster, who passed through Toronto last week, on his way to his new Diocese, has appointed the Rev. A. B. Thynne, Seends Vicarage, Wilts, as his commissary for the South of England.

The Speaker of the British House of Commons has appointed as his chaplain, the Hon. and Rev. E. C. Byng, Vicar of St. Peter's, South Kensington, and Chaplain in Ordinary to the Queen.

The restoration of Bangor Cathedral, from the late Gilbert Scott's designs, has been carried out so expeditiously that arrangements were perfected for the opening services to take place at once. The cost of the present work will be £7,000 stg.; towards which the Lord-Lieutenant of Caernarvonshire, and Mr. Assheton Smith, have given £2,000 each. The preachers at the opening services were arranged to be the Bishop of Derry, Canon Wilberforce, Archdeacon Griffith, the Revs. Dr. Forrest, G. Body, and D. Howell.

It is stated that the Council of the Persecution Company, having spent the whole of their £50,000 guarantee fund, in doing nothing but worrying two or three earnest-minded, but somewhat crotchety clergymen, intend to appeal to their brethren for £50,000 more, to be used in the same charitable, Christian, and patriotic manner.

On the 27th ult., the new Church of St. John the Evangelist, at Mold, was consecrated by the Bishop of St. Asaph. The Church is intended for the Welsh speaking inhabitants. The Vicar, the Rev. Rowland Ellis, believes that his commission extends to the whole population within the limits of his cure, and that it is his duty to supply the administrations of the Church to his people in their own language. Had this principle actuated the Church in Ireland, that Church would probably not have been disestablished and disendowed.

Curiosity is strong as to the course the present Government intends to pursue with regard to Afghanistan. An able article on the subject in the *Guardian*, concludes in this way:—"We do not affect to judge what is the best exit from existing embarrassments. But, judging from the best accessible evidence, we do express the opinion that these embarrassments are due to a most exaggerated estimate of Russian duplicity, and an unworthy distrust of our own power to repel, at the proper time, any hostile force, which Russian power or ingenuity might at the worst bring to bear on us; and also the hope that no unmanly tenor of this kind will deter us from abandoning an enterprise in which we have lost, and are likely to lose, so much. Such a course is happily facilitated by our recent victories in the field.

The Church Pastoral Aid Society, a thoroughly partizan organization, has fallen off to the extent of £10,776 in its annual income. The Additional Curates' Society, constructed on the broad principles of the Church, has increased this year by £9,721; its receipts being £84,054. The Church Missionary Society has expended £200,000 which is rather more than its income is able to meet.

The Bishop of Grahamstown, Dr. Macrorie, replying to a memorial from Dean Green's congregation, protesting against alleged ritualistic practices, deprecates their introduction, but counsels the petitioners to adopt a policy of conciliation and concession.

The expenses of the Afghan war will exceed the estimates by more than four million pounds sterling.

The Pope has required his Bishops to instruct their clergy that it is not permitted to them to institute or patronize any new forms or practices of religious observance towards the Madonna.

Bankruptcy is almost universal at Constantinople. In its embarrassment, the Porte has seized the pension fund of the employes of the Foreign Post and Telegraph Office.

The Kuldja Treaty has been rejected by the Chinese Government, which claims from Russia the unconditional retrocession of Ili. War is expected.

THE SECOND SUNDAY AFTER TRINITY.

THE chief feature of Christianity in its ethical aspect is a boundless charity, which works by love and purifies the heart. The fact that the subject is several times brought before us by the Church in immediate connection with the sublimest mysteries of our religion—the Resurrection, the Ascension, the descent of the Holy Ghost, the Trinity in Unity is sufficient of itself to suggest that the Love which is the end of the commandment is that Love to which St. John refers in the Epistle of the Communion Office and of which he emphatically speaks in his Second Epistle. The Love which this Apostle inculcates is not that charity which many people of the present day appear to consider the sum and substance of Christianity, and which consists in an extension of our religious sympathies to every form of Christianity, however degraded, and in acknowledging as brethren all self-constituted "sects" and all self-made "denominations," who undermine the foundations of the Christian faith and set at naught the Church Christ Himself established as the pillar and ground of the truth. When we see men zealously pursuing a course which we believe leads to destruction, to tell them they are all right, that they are good Christians and we have no doubt we shall meet them hereafter in the Kingdom of our Father, is the reverse of charity, although the world would stigmatise as bigotry a more honest and conscientious course. The Apostle John had none of this false liberalism: he loved the souls of men far too much for that. His love was not a soft sentiment, unregulated by principle. It was a love of all men,

but it was pre-eminently a love in each man of his immortal soul, and, therefore, in proportion to its sincerity and its intensity it was outspoken. The motive power of it is expressed by St. John himself to be, "For the truth's sake which dwelleth in us and shall be with us forever." What is here called "the truth" by the beloved Apostle, we should, in modern phraseology, term "the true faith;" and St. John would be the last man in the world to tell us that it matters but little what a man believes. No man ever lived who contended more earnestly, more uncompromisingly for "the truth" than he did. And by "the truth" he did not mean mere "views" about it; he meant a body of ascertained fact about God, about the soul, about the means of reaching God and of being blessed by Him, about the eternal future, the rule of human conduct, and the true secret of man's happiness and man's well-being.

HONEST CHURCHMANSHIP?

WE hear a great deal about the "excesses of ritualism," and the dishonesty of High Churchmen eating the bread of the Church, whose doctrines (it is said) they do not believe in or act up to; but how seldom one hears excesses on the other side commented upon in the same manner! We do not palliate or sympathize with excesses—where they really are excesses—in either direction; but if it is wrong to go beyond what the Church permits, it is surely quite as wrong, steadily and of set purpose, to ignore and despise what the Church enjoins. When stated broadly this seems an obvious truism; yet, as a matter of fact, public opinion, directed by secular newspapers, readily condones the gravest delinquencies, even the utmost dishonesty, on the one side, while it treats even vagaries on the other, with truly Daconian severity. Of the lengths to which the extreme Low Church party are going, and the contempt which they have for the Church to whose membership they cling, we have lately come across some notable and melancholy examples. Many of our readers are aware of the energetic and successful manner in which the late Rector of St. Mary-le-Strand worked that London parish, whose Church doors were rarely closed. Read the following from late English papers:—

"The Rev. L. Tugwell, who was appointed by Lord Cairns, the ex-Lord Chancellor, to succeed the late Dr. Evans, as Rector of St. Mary-le-Strand, observed the Feast of the Ascension by keeping his Church closed throughout the whole of the day!"

In a pamphlet, which we observe has supplied some quotations to the eminently learned pamphleteer, who has been engaged for some time in proving (to his own satisfaction) that the Cross is the sign of the Beast, the author laments over the growth of "incipient ritualism," prominent among the signs of which he puts down "the recognition and observance of Church seasons, by the institution of special Lenten and other services," and he bemoans the sad fact that he has actually "seen a circular letter signed by the clergy of a populous neighborhood, including reputed Evangelical names, urging their congregations to a more solemn observance of the sacred season of Lent." The author claims to be a Churchman, and, we believe, a clergyman.

The last "specimen brick" that we shall give, requires no comment. Regarded as an instance of the length of folly to which so-called Protestantism will go, it is a gem, and will no doubt be appreciated by the aforesaid learned writer, one of

whose gravest charges against the Churchmen of this Diocese was that—*infandum!*—they "made the offertory into an offering!" Here it is:—"We, the undersigned 487 members of the Manchester Protestant Parishioners' Association, in signing our names do most solemnly promise never to attend any Church in this or any other Diocese, nor to allow our wives and children to do so, where any of the following ritualistic practices are carried out—namely, surplice in pulpit, surpliced choirs, floral decorations, intoning, monotoning, eastward position, choral services, weekly offerings, eucharistic vestments, weekly communion, daily services, the idolatry of the Mass, and Confessions, or where the Churches are free and open. We also urge upon all true Protestants to imitate our example.—Signed this 28th day of April, 1880.—JOHN SYLVESTER, chairman."

THE NORTHAMPTON ELECTION.

THE Vicar of Northampton, the Rev. B. B. Hull, was announced to attend the annual meeting of the Northampton Band of Hope Union. The reverend gentleman did not attend and in a letter explaining his absence said:—"I am reminded by a note which I have received that I had promised to take part in the Band of Hope Union meeting. I am very sorry not to fulfil my engagement, but I feel now that I cannot possibly attend the meeting. Now that the Nonconformists of this town have declared that they put politics before religion in choosing such a man as Mr. Bradlaugh as their representative, I feel it impossible to join them any longer. To ally myself with those who have returned Mr. Bradlaugh would, in my eyes, be to make myself a partaker in the insult offered to Almighty God. I write this in no spirit of bitterness, but with all sorrow that our common Christianity should have been so disgraced, and that Nonconformity should have come down from the high religious position it once occupied and have identified itself with atheism and worse than atheism."

"ONE CATHOLIC AND APOSTOLIC CHURCH."

IT is a very common remark, with a certain class of people, that they are tired of hearing about the Church. If a clergyman ventures to preach on that subject, he is almost always sure to find some one among his hearers who will think the time misspent, and that it had better have been devoted to what is called "Evangelical Truth," as though this part of our Faith were no part of "Evangelical Truth."

Now, we confess, we are unable to sympathize with this class of people, because we believe there is no article of the Christian Faith, (and we must always remember it is an article of the Christian Faith) about which more hazy ideas prevail, than that in which we profess our belief in *one Catholic and Apostolic Church*—nor perhaps any in which more instruction is so urgently needed in the present day.

Those primitive Christians who formulated the ancient creeds, which we still profess to believe, evidently regarded the belief in the Church as a very material part of Christian doctrine, and if we are to regard as "Evangelical Truth," those truths which are taught in the New Testament, it must be admitted that they were right.

A great deal of this haziness of opinion and dislike of hearing about the Church, is due to the fact of the divided state of Christendom at the present day. People look around them and see multitudes

of Christians who have broken with the ancient historic Christian body, and set up new organizations and called them Churches, until at last they come to regard this as the normal state of things, instead of an altogether abnormal growth. And because it is impossible to speak of the Church without condemning these divisions, they prefer to hear nothing, rather than have their faith in the correctness of the present order of things disturbed.

Our Lord prayed that His followers might be one, so that the very spectacle of their unity might cause the world to believe that He had been sent by His Father.—(St. John, xvii., 21). How have Christians of the present day fulfilled that prayer? Is it not notorious everywhere that our divisions are one of the greatest hindrances to the spread of the Gospel?

Nowadays, if St. Paul and St. Peter disputed, instead of submitting their opinions to a council of the Church, they would, according to modern "Christian" practice, be justified in setting up each a sect of his own, and yet the only time this kind of thing is mentioned in the New Testament, it is denounced by St. Paul with abhorrence, as being a gross violation of Evangelical Truth. In these days, however, there are no more strenuous supporters of the principle which induced the Corinthians to say, "I am of Paul, and I of Apollos," than those who profess to govern their faith and their lives and actions by the New Testament. In this we think they are inconsistent, and instead of being the foremost to justify schisms, they should, if they would be truly Evangelical, be the loudest and most strenuous in their protestations against those who would "rend the Body of Christ."

But, unfortunately, not only do they justify schism, but they persistently try to evacuate this article of the creed to which we refer, of all meaning. They choose to say that the one Catholic and Apostolic Church is not necessarily a visible organization at all! but is an invisible body composed of all "believers." It is the old story of man first committing sin, and then looking out for excuses to justify it, and make it appear no sin at all. The fathers of Nicæa would have stood aghast at such a definition. If we would be honest, when we profess to believe in *one Catholic and Apostolic Church*, we should try and find out what was meant by it when the creed was framed, before we take up with new fangled theories devised to meet the schismatical spirit of the age, and if we do this we shall find that neither the theories of modern Romanists on the one hand, nor of Protestant sectarians on the other, can be made to square with the primitive belief of the Church.

According to the primitive idea, the Catholic Church was not an empire ruled over by a despot Pope, but rather a world-wide republic, more like in constitution our own Dominion—composed of many differing states, it is true, such as the national Churches of Italy, France, Spain, England, Africa, etc.—and yet being in the aggregate one body. The fact of many of these divisions being a part of the one Catholic and Apostolic Church, did not depend on whether the Bishop of Rome admitted the fact, but whether the organization possessed the Apostolic Ministry, and professed the Apostolic Faith—"the faith once delivered to the Saints,"—not that faith which, under Roman auspices, changes from age to age. The Church of England fulfils both these conditions, she has the Apostolic Ministry, and she professes the Apostolic Faith. Let us suppose the Province of Quebec to declare its Lieutenant-Governor infallible, and the supreme ruler of the Dominion, and to assume to

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declare that every part of the Dominion which refused to be governed by his decrees, should no longer be a part of the Dominion. Would the Province of Ontario, for refusing to comply with such an unconstitutional demand, cease to be a part of the Dominion? And yet that is precisely the attitude which Rome holds towards the Church of England. As Ontario, being part of the Dominion, does not depend on the recognition of its rights by Quebec, so neither does the fact of the Anglican Church being a part of the one Catholic and Apostolic Church, depend on its rights being recognized by any other part, but solely upon its own faithful adherence to the original constitution of the Church.

But let us suppose further, that certain citizens of Ontario should form themselves into an Orange Society, and should usurp some of the functions of the Government of the Province, and appoint sheriffs and bailiffs, would that society be the Province of Ontario, or the Dominion of Canada, or its officers Provincial or Dominion officers? Clearly not. The individuals who composed it would be citizens of the Dominion, but their organization would be in no sense any part of the Dominion.

Now let us apply this idea to Protestant sectarians. By baptism they are made members of the one Catholic and Apostolic Church, but instead of submitting themselves to the lawfully constituted ministry of that Church, they either set up a ministry of their own, or attach themselves to societies which have nothing but a ministry, either self-constituted, or constituted by individuals who had no power to constitute a ministry—societies which, though they may call themselves Churches, do not pretend to have any continuous historical connection with the Church of the Apostolic age, but whose existence dates from comparatively recent years. Whether such organizations can truly be said to be a part of the "One Catholic and Apostolic Church," must depend upon fact—and not upon our politeness and Christian courtesy, as it is called. If as a fact they are constituent parts of that Church, our courtesy, or want of courtesy, cannot alter their position. If, on the other hand, they are not parts of the one Catholic and Apostolic Church, no amount of Christian courtesy can make them so. It may be said, whether these Protestant sects are or are not properly to be considered integral parts of the one Catholic and Apostolic Church, is no concern of ours. If, however, we are convinced that these sects are really in a state of schism, even though we may think they err ignorantly, as no doubt many of them do, are we doing our duty to our neighbors if we content ourselves with an attitude of passive indifference, or what is worse, of active encouragement to persevere in what we believe to be a rending of the Body of Christ? We think not. Surely the dictates of the truest charity is to endeavor with all Christian love, manfully to uphold what we believe to be the Truth, in spite of having to endure misrepresentation and charges of arrogance and exclusiveness. If we would love our neighbor as ourselves, in proportion as we value our heritage as members of the one Catholic and Apostolic Church, so shall we earnestly long to make our neighbor a partaker with ourselves of those privileges.

IN MEMORIAM.

The departure from our midst of so eminent a servant of God as the late Reverend John Stannage calls for more than passing notice; and we have therefore obtained from reliable sources the following particulars of his life and work.

Born on May 31st, 1808, in the island of Jersey, the native language of which is French, Mr. Stannage had nearly reached maturity before he began the study of English. At the age of nineteen he went to Paris to complete his education. An incident, which occurred during his journey thither, shows how strong, even at that early period, was his zeal for God. Among the occupants of the stage coach, on the road to Paris, was a gentleman who was loud in proclaiming his infidel notions. Mr. Stannage bore his discourse as long as he could, but finally, though much younger than the other, he took up the argument warmly in behalf of religion, and soon silenced his antagonist. Space will not permit our dwelling on this earlier part of his career. We must hasten on to give a brief sketch of his missionary life and work, only premising that the sound Church principles which in after years he was so strenuous in maintaining, had their foundation well laid in his youth, and were greatly strengthened and deepened by a controversy which he witnessed between a clergyman and a Methodist preacher. It riveted his attention upon the broad distinction there is between the Church founded by Christ and His Apostles, and the countless man-made sects of mushroom growth, which convulse and disfigure so many Christian lands, and our own not the least.

Notwithstanding his strong feelings of attachment to his native country, and the friends and companions of his youth, which often find pathetic expression in his diary, his missionary zeal early prompted him to seek work among the heathen, or among the neglected colonists, who, in many instances, were little better cared for than the heathen themselves. It was not, however, till 1833 that he was able to carry his wishes into effect. In July he sailed from Jersey to Gaspe, intending to seek from the Bishop of Quebec for work among the French population of Lower Canada. After a prosperous voyage of four weeks he landed at Halifax, on August 26th, and as the ship remained there a few days, he made use of the opportunity to become acquainted with the Bishop and some of the clergy. In consequence of their representations, and considering that as good an opening for real missionary work offered itself in Nova Scotia as elsewhere, he decided to remain there, and spent the few months which elapsed before a definite field could be assigned him in charge of a school at Sackville, a village about twelve miles from Halifax. The following spring Bishop Inglis decided to form the settlements skirting the shore of St. Margaret's Bay into a distinct Mission, and offered it to Mr. Stannage. The only services which these settlements had ever received were such as a travelling missionary could furnish at long intervals. The inhabitants were principally the descendants of French Huguenots, with a sprinkling of Germans, English and Irish. The French and Germans had been settled there some seventy years, and having been left so much to themselves, had sunk into a state of ignorance and degradation. No field could be imagined more unpromising or uninviting to one less inflamed with zeal for God and the welfare of human souls than Mr. Stannage; but to him it seemed the very opening he had been so long in search of. To use his own words, he "had left his native country for the sole purpose of going abroad as a missionary, and this field of labor was much better than he expected or deserved." On the fourth Sunday after Trinity, June 22nd, 1834, he was admitted to the Holy Order of Deacons, by Bishop Inglis in a half-built Church (the only one in the whole Mission) standing near the head of the Bay on the south shore, and called after St. Paul; the Bishop thinking this "a good opportunity to show the people of that place the solemnity of an Episcopal ordination." The feelings with which he entered the sacred office are best described in his own words. They are taken from the entry in his diary on the day of his ordination, and are as follows:—"I have this day received that authority which I have so long desired. It is now that I feel the want of Divine assistance. I do not recollect to have ever felt my insufficiency more than at this moment, and yet the work which is before me is immense. A parish containing above 1,200 souls! A shore forty miles in length, without roads, to travel;

and a bay nine miles wide to cross often, in order to visit the souls under my care! What a task! What responsibility! Lord, have mercy upon me, and direct my steps, granting Thy blessing upon my labors among those committed to my care!" Thus began a missionary career which was destined to extend over a period of 46 years, and to be blessed with a degree of success almost unexampled in the history of any individual missionary below the rank of a Bishop. In glancing through this long period, we shall have to confine ourselves principally to a summary of the results of his labors in each of the four missions which successively fell to his charge. The kind of life he led while in charge of the Mission of St. Margaret's Bay, can be imagined from his own description of it:—"I spent my time in going from cove to cove, and from harbor to harbor, chiefly on foot and in boats, catechizing and preaching, visiting from house to house, and sleeping in rooms full of fish and nets, beds and cradles, and the parents and children often on the same floor. . . . and having during several months of each year to wade through deep snow. . . . Good bread and fresh meat were exceedingly scarce. Salt fish and potatoes, sauerkraut, and fishy pork, and 'doughboys,' were the principal dishes. . . . "The forbidding aspect of both men and things often made my hair stand on end, and my spirits sink within me. But I had made up my mind to be a missionary, and it pleased God to support me; and after laboring on those wild and inhospitable shores for 28 years (except when over-work forced me to go home to recruit) and resigning only when I could no longer do the work cut out by myself, I had the satisfaction of leaving behind me a population more than double what it was, 1,800 of whom I had baptized, five Churches built and well furnished (including St. Paul's), six school-houses on Church ground, two parsonage houses with outbuildings and seventy-two acres of land attached, four burial-grounds secured, a good wharf built in front of the house for the mission-boat, and £1,300 stg., gathered in England, towards the endowment of the Mission, left in the Bishop's hands, so that there are now three clergymen laboring where I was once alone. But the fact that instead of drinking 120 hogsheads of rum a year, which they used to do, they drank only twenty when I left them, is perhaps the best proof of God's blessing on my humble efforts. God be praised!" This extract is taken, not from his diary, but from an appeal which he put forth to his missionary friends in England, by whose contribution of funds he had been greatly aided in carrying on his work. Twenty-three years spent in the manner just described would tell upon any constitution, however vigorous. But Mr. Stannage was never very strong; and it is therefore not surprising, that at the close of this long period, he felt compelled to seek for a less laborious mission. This he expected to find, and doubtless many would have found, in the Mission of Welland, in what was then the Diocese of Toronto. But no mission could be otherwise than a laborious one to a person of Mr. Stannage's temperament. He found the "field white unto the harvest," and what could he do but labor therein with all his might? The Mission was a new one, without Churches, without a parsonage, without organization of any kind; and every thing had to be built up from the foundation. He took charge of the Mission in October, 1857; and when he resigned it at the end of 1862, he left three Churches, two burial-grounds, and a parsonage house with three acres of land attached, as the visible fruit of his labors. The spiritual improvement of the people was a result still more satisfactory, as evidenced by their better attendance at Church, and their warmer attachment to Church principles. Mr. Stannage was the last man in the world to seek popularity by disguising or withholding any part of the truth. His teaching was always bold, unflinching, and uncompromising; and it may be taken as an indication of the firm hold he had gained upon the minds and affections of the people, that eighteen months after he had left this Mission, he was presented by them with four valuable pieces of plate, accompanied by an address, in which they expressed their special thankfulness that during his

five years' ministry among them he had taught them "the whole counsel of God."

The same cause which forced Mr. Stannage to give up his old Mission of St. Margaret's Bay, forced him likewise to leave Welland, viz., ill-health, and remove to St. Catharines. But removal to a region thoroughly free from ague was the only remedy, and so he applied to the Bishop of Ontario for work. Meanwhile he made a trip to England, with the two-fold object of recovering his health and appealing for assistance in his work. Having engaged a *locum tenens* for the Welland Mission he spent ten months in England, and succeeded in raising some \$2,000 with which he purchased the parsonage house alluded to above. Soon after his return he was appointed to the Rectory of Elizabethtown (including North Augusta, in the Diocese of Ontario). Here he found two Churches, and a good house not quite finished, heavily in debt (about \$1,000), and still in the hands of the donor of the site. He remained in charge of this Mission about three years and a half; and when he left it, instead of two Churches there were five (one being a very beautiful and costly edifice at Lyn), the house was finished, made free of debt, and received as a parsonage by deed to the Synod, and in addition to the site five acres purchased for a glebe. Soon after leaving this Mission, he succeeded (at the Bishop's request) in getting it formed into two parishes, North Augusta being separated from Elizabethtown, the former containing three Churches, parsonage, and glebe; the latter two Churches and a small endowment in land, originally granted by the Crown. Mr. Stannage subsequently secured for this parish a small piece of land at Lyn, adjoining the Grand Railway, which has since proved quite valuable, and also by a liberal donation, formed the nucleus of a fund by which a beautiful house and grounds very near the Church at Lyn were secured as a parsonage.

In May, 1866, the parish of Kemptville in the same Diocese falling vacant, Mr. Stannage received the appointment. Here if he had been content to consider his own ease and comfort he might have spent the evening of his life in comparative inactivity. The proceeds of a small endowment in land (about \$400 a year) added to his private income, would have afforded him a comfortable maintenance. There was a comfortable parsonage with two acres of land attached, and a very good parish Church, considering the time it was built (1827), both of wood. This constituted the entire Church property of the parish, exclusive of the endowment, and was worth some \$8,000.

But Mr. Stannage soon found that Kemptville was surrounded with settlements containing large numbers of nominal Church people who seldom or never came to the parish Church. The young people in these settlements were growing up in total ignorance of the Church, and were in imminent danger of being absorbed by the various sects whose chapels, or meetings in school-houses, were to be found almost at every man's door. To counteract these adverse influences, and to provide for the proper instruction of these young people, he saw that it was necessary to establish services in almost every settlement. An opportune gift of £200 stg., from an unknown invalid lady in England, enabled him to employ a curate and carry his plan into execution. Services were established and congregations formed by degrees at five different points from three to nine miles distant from the parish Church. The first building taken in hand was St. James' Hall, in Kemptville, for Sunday school and other parochial uses, begun in May, 1868, and finished in about two years. The erection of St. John's Church, Oxford Mills, was begun in 1869, and it was consecrated by Bishop Lewis, in October, 1871. The corner-stone of St. Paul's Church, Marlborough, was laid by the Bishop during the same visit; and it was opened for Divine Service in May, 1873, but not consecrated until November, 1879. In a pastoral issued in the early part of 1872, Mr. Stannage called the attention of his Kemptville parishioners to the necessity of soon replacing St. James' Church with an edifice more substantial and more truly ecclesiastical. The time, however, was not yet ripe for such an undertaking, and it was not till 1874 that the project was seriously entertained. A new impetus was given to the movement by the unexpected and lamented death of Archdeacon Patton, on April 30th, of that year. It was then determined that the parish Church should be rebuilt as "The Archdeacon Patton Memorial Church." Space will not allow our dwelling on the details of the great design now conceived by Mr. Stannage. We must be content with saying that aided by the combined efforts of his parishioners, his English friends, the Patton family, and various Canadian

friends of the late Archdeacon, he has increased the value of Church property in the parish of Kemptville by at least \$80,000. This includes the Memorial Church, worth as it stands at least \$15,000; a beautiful parsonage house at Oxford Mills with five acres of land, worth at least \$7,000; St. Anne's Church, Oxford Station, and St. Augustine's Church, Acton's Corners, beautiful little stone structures, each worth at least \$1,000; besides the other buildings previously named, and an endowment of \$4,000 for the Oxford end of the parish. All this the result of 14 years' labor! Whereas at the beginning of this period from 100 to 150 persons only were reached by the ministrations of the Church each Lord's Day, from four to five times that number are now brought every week within the sound of the Gospel, and are learning to appreciate their great privileges as members of the One Body of Christ; and this notwithstanding that the general population of the parish has diminished rather than increased during the interval! "The field was truly white unto the harvest," and the Lord of the harvest "sent forth laborers into His harvest." We can only echo Mr. Stannage's own words, and say, "God be praised!"

But all too soon for us who survive, though none too soon for him, the end came. Though much of his great design remained still unaccomplished, yet his Lord had need of him, and called him hence. On Wednesday in Easter week, the vestry meetings of the different churches being over, he came to Toronto on a visit to his family, and for over three weeks seemed in his usual health. But about the end of April, his old enemy, *neuralgia*, seized him and caused him much suffering, and this was followed by gastric fever. He seemed, however, to be recovering from this, and, though constantly taking medicine and under the doctor's care, was able to move about. On Wednesday evening, May 12th, he retired at his usual hour with every appearance of speedy restoration to his usual state of health; but about five o'clock on Thursday morning his breathing became difficult, and at nine o'clock in the evening, having retained perfect consciousness to the last, he passed away to his rest, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world." May he rest in peace, and may our lot be with his in the end of days!

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THIS is the title of a small volume, written by the widely-known Dr. Littledale, and now published by the Society for the Propagation of the Gospel, for general public and for practical purposes it is, in our judgment, the best treatise on the Roman controversy that has ever been written.

For the benefit of our readers who may not be able to purchase the book for themselves, we intend to publish its brief articles in consecutive numbers of the DOMINION CHURCHMAN. We have been led to adopt this course from a growing conviction that it is very important that all our Church members shall be able to confute the specious arguments, or rather statements, which the Romanists, with increasing boldness, are putting forth; and, in the hope that it may tend to allay the stupid prejudices that have been stirred up throughout the country against those who are called High Churchmen. This book, though written by an extreme man, defines the general attitude of the great mass of moderate High Churchmen with reference to the Roman schism.

ON CHANGE OF RELIGION IN GENERAL.

To change one's religion, or even one's communion, is a very serious and solemn, nay, a very awful, step to take, whatever that religion may be. On the face of things, it at least looks like a revolt against God's will, since we were born and reared in our first creed without any act or choice of our own, and just as he was pleased to ordain for us. Nothing, therefore, can really justify a change of religion except a reasonable belief, based on sufficient evidence, that we shall be certainly obeying God's will better than formerly, and that by knowing more truth about Him and His laws than we did before. If, for some reason or other, a man found that he could not make a living in England, because his trade has fallen off, or there were too many hands engaged in it, he would probably cast

about to see if he could better himself by emigration. He would be a very foolish person, however, if he were to break up his old home, and put himself to all the great cost, inconvenience, and delay of a long voyage, and subsequent settling-down in an unknown country, on the mere chance that he might do better in Australia, or Colorado, or Brazil. He would be bound to inquire about a great many things first, such as whether there were any demand for his kind of work, whether the climate would suit his constitution, what the rate of wages, and the cost of provisions and other necessities, might be, whether the laws of government were such as could be trusted to protect his life and property. It has very often happened to unfortunate emigrants to be lured to ruin and death, by trusting, without examination, to the golden pictures of interested emigration agents; yet, on the whole, some pains to inquire into such important details are usually taken by intending voyagers. But the reverse is the case too often in the far more weighty concern of changing one's religion, which is far too rarely the result of careful thought, devout prayer, and serious inquiry.

ONLY VALID GROUNDS FOR A CHANGE.

Whenever any one, therefore, is solicited by others, or inclined for himself, to leave the Church of England for the Church of Rome, he is bound first, as his plain duty towards Almighty God, who placed him where he now is, and to his own conscience, to ask these questions before deciding to make the change:

1. Shall I know more about God's will and Word than I now do?
2. Shall I be more likely to obey that will as He has been pleased to declare it?
3. Shall I have a surer warrant than now that I shall have access to those means of grace which God has ordained for the spiritual profit of His people?

These are the really cardinal points in the inquiry; for the question is not one of liking, but of duty. All appeal to any matters besides, however they may strike our taste, our imagination, or our fancy, is out of court. For example, it is of no use to employ the greatly superior numbers of Roman Catholics as an argument, for Buddhists are twice as numerous, and some centuries older. And we have to remember that our responsibility for evils in a communion which we choose for ourselves differs both in kind and degree from that for evils in one where God has placed us.

BOOK NOTICES.

ROUGE ET NOIR.—Toronto, May, 1880. We have received another number of this lively little brochure with considerable pleasure. It contains a good, smart article on "Confusion of Terms." The proposal to amalgamate the new "Divinity" with "Trinity," is even more ludicrous and contemptible than would be a similar proposal to amalgamate Nashota with Oxford. For them to "unite" would be just as absurd. We are much puzzled to know how it happens, however, that the conductors of "Rouge et Noir" display no more courtesy to their friends than to their opponents. Surely a more courteous mode of putting forth their little grievances would answer their purpose just as well. In the latter half of the article on "University Questions," especially, there are an amount and a species of assumption which, if persevered in, will infallibly lead to *bumptiousness* and flippancy. Nor can we understand that the corporation "Trinity" is the "servant of the University," in such a sense as merely to "reflect their feelings." What about carrying out the principles embodied in the charter, the statutes, with the intentions of the founders?

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

HALIFAX—The Lord Bishop held his general ordination in his own chapel in Halifax, on Trinity Sunday, when the following were ordained:

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Prists—Rev. V. E. Harris, of Londonderry Mines; Rev. T. B. Reagh, of New London, P. E. I.
Deacons—Messrs. G. H. Butler and J. Partridge, Kings' College, Windsor; H. Ogle, Lichfield, Great Britain.

HALIFAX.—The Rev. R. Bambrick, of St. Peter's Church, Charlottetown, preached in St. Luke's Cathedral on Trinity Sunday.

MONTREAL.

FROM OUR OWN CORRESPONDENT

EVANGELICAL ASSOCIATION.—At a meeting held in the Chapter House of the Cathedral, in this city, on Wednesday, 12th inst., the Evangelical Clerical Association of the Diocese of Montreal, which has been in existence for the past three years, was dissolved. This would not be a graceful opportunity for rehearsing the serious evils which partizan associations, high or low, inflict upon the Church of God.

We are very thankful to our brethren, the members of the Association, for the truly generous and Catholic spirit they displayed in thus voluntarily putting an end to their society, and so removing the very last shadow of party organization from our Diocese. The death of this Association is no victory for high Churchmen—(would that these adjectives had never come into so detestable a use). If any persons have won a victory, the victory belongs to those who, of their own mere motion, and out of their own true love to our Lord Jesus Christ and His Church, have resolved to bury the unhappy memories of the past, and like affectionate brethren, work for the future.

We are sure we are not astray in stating that "words of peace" have been spoken by our large-hearted Bishop, and we are equally sure that his Lordship's ideas were fully shared by the great majority of the members of the Association, both in city and country. Truly "a soft answer turneth away wrath;" so long as the Association was in being,—in being as a one-sided and actively partizan undertaking, our thoughts respecting its members were, we fear, sometimes a little uncharitable; but now that the private league is dissolved, we shall, with all our hearts, assist (D. V.) to vote them into every office and upon every committee and delegation connected with the Diocese.

The death of the Evangelical Association was, for good, the most powerful act of its existence. It has taught us all a lesson, which, we trust, may not soon be forgotten—a lesson of moderation and of gentleness; taught us also the wisdom, bearing and forbearance with one another in love.

Before the Church in this Diocese there lies an enormous work. The whole land is ours for the Lord and His Church, if we only work shoulder to shoulder, without suspicion and without jealousy. In the Deanery of St. Andrew's, and that of Bedford, we have room enough and work for twenty Missionaries, in addition to the present staff; these will surely come if we are prayerful, and patient, and diligent at our several posts. Only keep united, brethren, and the God of peace shall bruise Satan's head under your feet shortly.

REV. ROBERT KER.—This gentleman, at present at Mansonville, has accepted the offer of Trinity Church, Quebec (\$1,200). He enters upon his duties next month.

We trust some young and very hard-working young man may succeed Mr. Ker, at Mansonville. It is a splendid field for a *Missionary*. There is a brick Church, an excellent parsonage, close by, and the village is very pretty (\$650).

ST. JOHN'S, P. Q.—Rev. W. L. Mills is quite poorly at present. The Bishop preached for him on Trinity Sunday.

FRELIGHSBURGH.—The Free Masons are going to lay the foundation stone of the Stewart Memorial Church, on the 8th of June. Special trains will be run from Montreal on the occasion. The Bishop will be present. During the Bishop's visit to Frelighsburg the clergy will hold "a Quiet day."

TO THE CLERGY.—The new Mission Church at West Potton will be consecrated (D. V.) at 11 o'clock, a. m., on Friday, June 4th. After the consecration there will be a confirmation, followed by an administration of the Holy Communion. On the evening of the same day the Bishop will preach in Mansonville. The clergy are invited to the consecration and after services. Bring surplices.

DEANERY OF BEDFORD.—The meeting of this Deanery will be held at Waterloo, P. Q., on Tuesday, June 1st. Service at 9.30 a. m. The Bishop will preside.

The old proposal looking to a division of the Deanery will come up again for discussion.

COWANSVILLE.—The Bishop preached at Sweetburgh on the morning of Friday, May 21st, and in the afternoon was present at the funeral of Sheriff Cowan. Mr. Cowan's death is universally regretted. Rev. T. W. Fyles preached a most admirable sermon from the words, "And now, Lord, what is my hope, truly my hope is even in Thee." (Psalm 89: 7). The funeral was one of the largest ever held in Cowansville.

In the evening a meeting in aid of Foreign Missions was held in Trinity Church. Addresses were delivered by the Bishop, the Rector, Rev. W. H. Nye, M. A., Bedford, Rev. Wm. Ross Brown, Iron Hill, and Frederick Robinson, M. A., Abbotsford. Prayers were said by Mr. Fyles and the Rev. Mr. Kilner, of Adamsville. To Mr. Fyles belongs the credit of having held the first Missionary Meeting, (in this part of the Diocese) in aid exclusively of Foreign, i. e., extra-Canadian Missions. The collection amounted to nearly seven dollars.

GLEN SUTTON.—Over one hundred copies of 'Hymns Ancient and Modern' have been presented, and sent direct from the publishing house in England, to Mr. Ker, for use in this parish. The gift is most acceptable and timely.

FRELIGHSBURGH.—Corner stone of the Bishop Stewart Memorial Church—Important Proceedings—Providence permitting, and weather favoring, the 8th of June will be a red letter day in the history of this village and parish. The ladies of the parish have been most energetic in preparing to supply the "inner man" with all substantial refreshments at moderate charge, and in addition have a display of useful and fancy articles of a very attractive kind. The special ceremony of laying the corner stone and under stone will begin at 2 p. m. The Lord Bishop of Montreal will perform the ceremony preceded by the laying of the stone with cavity for the deposit of records &c., by the Grand Master of the A. F. & A. M. of the Grand Lodge of the Province of Quebec. Beside the Bishop and his clergy in large numbers, the Grand Master of the Masonic body will, it is expected, be attended by a large number of the ancient craft from various parts of the Province and beyond. A cheap trip from Montreal, via the South Eastern R. R., will be afforded, and perhaps from other quarters by other lines of railroad. The programme promises exercises not often witnessed, and in every way befitting the very interesting occasion. The clergy of the Diocese (with their robes) and friends of the Church are specially invited.

BIBLES.—The great Bible Society of our Church is the Society for Promoting Christian Knowledge.

Cannot some arrangements be made in the various Dioceses, by which we may have in each Mission and Parish throughout the whole of Canada, a local depository in connection with the S. P. C. K.?

As matters now stand, the smallest assertion of Church of England principles, if made in connection with some of the meetings of the British and Foreign Bible Society in Canada, is sure to cause trouble; and some of us think the time has come to end these troubles for good and all.

Our Dissenting brethren deny some of the claims and some of the doctrines which we profess, as members of the Catholic and Apostolic Church; therefore, to meet on a common platform, and make nice, fraternal speeches at one another, is to do something that must be very distasteful, no less to the conscientious Dissenter than to the conscientious Churchman. Before all things it is necessary to preserve *charity*, and this can best be done by Churchmen doing their own work (Bible distributing included), strictly in connection with their own Church, and permitting their Methodist, Presbyterian, Congregational, and Baptist friends to do things in whatever way they please.

As the Prayer Book now stands, between Dissent and the Church of England there is a great gulf fixed—a gulf just as wide and deep to-day as it ever has been at any time during the last three centuries. If our Dissenting brethren were only true to their own convictions and to their own history they would not invite Churchmen to their meetings, good or bad; for, should the invitation be accepted, it will be with the implied if—not expressed, understanding that the persons issuing it are simply schismatics;—it may be, very pious and worthy men—still schismatics. "Schismatics" is a hard name, which we do not use with any kind of pleasure, indeed, rather otherwise; would there were no such thing as schism in the Holy Body of our Lord.

If Churchmen organize their own Bible Society they can do a great work here in Canada, and they need never come into collision with any "denom-

ination." The Christian Knowledge Society is ready to make most reasonable terms with us, so that every missionary and pastor may have an abundant and cheap supply, both of Bibles and Prayer Books, in their own parishes.

GRANBY.—No service in the church here on Trinity Sunday. The late rector, Mr. Haslam, is now taking temporary duty at St. Johns, P. Q., during the illness of the rector, Mr. Mills.

MONTREAL—Trinity.—A strong appeal has been issued by the Minister and Wardens of this Church; the Bishop warmly supports it. About thirty thousand dollars are wanted to redeem the building from the Trust and Loan Company, and if this sum be not soon raised, the property will pass into the hands of the Romanists. To avert this catastrophe and disgrace we hope no stone will be left unturned. Ten or fifteen years ago, Trinity was the great stronghold of Evangelicalism in this Diocese; indeed, it has never been under any kind of influence than that of the most Protestant and Evangelical sort. Strong, or pronounced Churchmanship is not responsible, therefore, for the present sad state of debilitation in which that once-powerful congregation now finds itself. But, no matter. Let a combined effort be made to save the church from falling into the hands of the Jesuits. Here is a chance for us all, and especially our wealthy and Evangelical lay members of Synod. If thirty of them would put their heads together and agree to contribute, say \$1,000 each, Trinity would be free again. Whatever is to be done ought to be done at once.

ONTARIO.

FROM OUR OWN CORRESPONDENT.

OTTAWA—St. John's.—The Annual Confirmation was held by the Bishop of Ontario, on the morning of Whitsunday. A very large congregation was present, and the Rector presented thirty-four candidates, many of whom were middle-aged and two had been baptised a short time before. The Bishop addressed them strongly on the necessity of using the means of grace and prayerfully reading the Bible. All the newly-confirmed remained to receive the Holy Communion, together with a large number of the congregation.

PICTON.—A very successful meeting of the Bay of Quinte Clerical Union was on the 18th and 19th of this month. The following clergy were present:—The Rev'ds J. J. Bogert, J. W. Burke, W. B. Carey, A. F. Echlin, A. Elliott, E. Loucks, W. Roberts and B. B. Smith. The first meeting was held on the afternoon of the 18th, at the Rectory. The Rector (Rev. D. Loucks) in the chair. After the opening of the meeting with prayer, and reading of the minutes of previous meeting, the following questions were discussed:—1 "How to cultivate close social relationship among Church people;" 2 "The aggressive duty of the Church."

At 7:30 p. m., there was evening service at the parish church, and addresses were delivered by the Rev. J. W. Burke on, "The Intelligent Use of the Church Services," and by the Rev. J. J. Bogert, on "The Spiritual Life."

At 7:30 the next morning, there was a celebration of the Holy Communion, and after Litany, service at 10 a. m., the Union again met at the Rectory, and the following passages of Scripture were considered: 1 Kings ii, 8-9; Acts xiii, 2-8.

The Rev. J. W. Burke, having been appointed to draft a resolution, expressive of the Union's regret at the loss of the Rev. J. Stannage, and of its high appreciation of the great services which he had rendered to the Church, presented the following, which was seconded by the Rev. J. J. Bogert, and carried unanimously:—

"Resolved, that we receive with sincere regret the intelligence of the death of the late Rev. John Stannage, Rector of Kemptonville, and desire to express our sense of the loss the Church has sustained by his decease. His constant labors and successful exertions in the cause of the Church, call for our grateful remembrance, and we feel that our sentiments of sorrow are shared throughout the Diocese, and by all members of the Church to whom he was known.

"While we can humbly thank God that He has taken to Himself the soul of our dear brother, we still mourn his loss to the Church, and pray that Almighty God may grant such a sense of his worth, that we may be able to follow his example of zeal and earnest work to the glory of God and the advancement of His Kingdom.

"And be it further resolved, that the Secretary be requested to forward a copy of this resolution to Mrs. Stannage, with an expression of our sincere condolence with the family in their bereavement."

At 7:30 p.m., evening prayer was said and addresses delivered on the following subjects:—"The use of the Psalms and the Prayers of the Church," and "Church Music." There were very fair congregations at both of the evening services. The next meeting of the Union will be held sometime during the month of August at the Rectory of Bath, due notice of which will be sent to the members.

Next morning the worthy Rector provided a carriage and drove those of the clergy who remained, to the Sand-Banks, returning in time to catch the boat for Belleville, Napanee, &c. The drive was charming, the day was fine, and everything, in fact, contributed to make the trip most enjoyable. The hospitality of the good people of Picton, the kindness of the Rector, the harmony and usefulness of the discussions, the good attendance at the services, all tended to make the gathering quite a success. We trust the Association will prosper, and we are confident that it meets a want long felt—the want of mutual counsel and religious intercourse of the clergy with one another.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending 22nd May 1890.

ALGOMA FUND.—Day of Intercession Collection.—St. Matthias', Toronto, 1.72; Allister and West Essa, 2.60; Credit, St. Peter's, 5.85; Dixie, 1.68; Port Credit, 1.52; Perrytown, 4.00; Hastings and Alnwick, 1.00; Georgina, St. George's, 5.08; St. James', 2.51; Newcastle, 19.00; Batteau, 2.50; Duntroon, 1.59; Church of the Ascension, Toronto, 4.60; Whitby, 4.27; Craighurst, 1.77; Midhurst, 55 cents; Christ Church, 50 cents; St. James', 87 cents; St. Stephen's, Vaughan, 2.00; Galway, Kinmount, 86 cents; Swamp Lake Road Chapel, 28 cents; Trinity College School Chapel, Port Hope, 20.00; Grafton, 4.86; Barrie, 7.00; Bobcaygeon, 2.88.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Oshawa, assessment in full, 27.88; Woodbridge and Vaughan, do., 6.90; North Duro, do., 6.38; Charleston and Cataract, do., 2.91; Albion and Mono, do., 6.71. Annual Subscription.—Rev. A. B. Chafee, 5.00.

MISSION FUND.—Parochial Collections.—Credit, additional, 1.50; St. Stephen's, Vaughan, additional, 50 cents; Coulson's Corners (Bradford), 8.00. January Collection.—St. Luke's, Asburnham, 2.87.

DIVINITY STUDENTS' FUND.—April Collection.—Christ Church, Stouffville, 2.45; Albion and Mono, St. James', 79 cents; Mono Mills, 56 cents; St. John's, 94 cents; St. George's, 77 cents.

ASBURNHAM.—In expectation of the departure of the Rev. W. C. Bradshaw, Incumbent of St. Luke's, for a visit to England, a committee appointed at a special Vestry waited upon him on the 18th inst., and presented him with a purse and an address, read by Dr. W. H. Burritt, in which it was stated,—

"We cannot allow this, we trust, only temporary parting, to take place without expressing our admiration of and bearing testimony to the zeal with which you have labored in your Master's cause, your worth as a citizen, the kindness manifested and unvaried attention you have always given to the sick and afflicted, the distinguished ability which you have brought to the performance of your duties in the pulpit, the soundness of the church doctrine you have enunciated therefrom and inculcated amongst us. The seed has been sown and if we have not profited thereby, ours, not yours, the blame; for you have not hesitated to declare to us the whole counsel of God."

Mr. Bradshaw replied in suitable terms.

BRADFORD.—The Bishop paid a visit to the Mission of Bradford and West Gwillimbury on Monday, the 17th inst. During the day His Lordship was driven out by the Rev. A. W. Spragge, the Incumbent, to the stations of Middleton and Coulson's Corners, where he was enabled to make the acquaintance of several of his parishioners. In the evening, service was held in Trinity Church, Bradford, when the Incumbent presented to the Bishop for Confirmation candidates from the three congregations to the number of thirty-eight—nine males and twenty-nine females. Previous to the "laying on of hands," the Bishop delivered an earnest and impressive address, which was listened to with great attention, not only by the candidates, but by the very large congregation which crowded the church. After the Confirmation, the Holy Communion was administered to eighty communicants, including all the newly-confirmed, some of whom were visibly affected. Besides the Bishop and the Incumbent, the Rev'ds Messrs. Hodge, Fletcher, C. W. Patterson and Ball assisted in the services. On this occasion the choirs of Aurora, Newmarket and Holland Landing, which with that of Bradford, have recently formed a

Choir Union, were present and assisted in the Services. The united choir numbered about 60, and the singing was very good. The hymns were sung with tunes in A. & M., and the Canticles, Ter Sanctus, &c., were from the Synod Chant Book. We might add that the church was most appropriately and prettily decorated with flowers, banners and texts of a suitable character.

The Rev. J. E. Cooper, Travelling Missionary, begs to acknowledge the receipt of a box of clothes from the C. W. M. A. for the poor settlers in the back Missions.

The Bishop of Toronto has made the following engagements for the month of June:

Tuesday, June 1, Lloydtown, Nobleton and Kettleby; Wednesday, 2nd, Tullamore and Castlemore; Sunday, 6th, 11 a.m., Ordination; 8 p.m., St. Philip's, Toronto; 7 p.m., Church of the Ascension, Toronto; 8th, 9th, 10th, 11th, Synod; Sunday, 13th, Aurora and Oakridges; Wednesday, 16th, Lakefield and Warsaw; Sunday, 20th, Unionville, Markham and Stouffville; Monday, 21st, Goodwood, Greenbank and Uxbridge; Tuesday, 22nd, Sunderland and West Brock; Wednesday, 23rd, Cannington and Beaverton; Thursday, 24th, Port Perry, Columbus and Brooklin; Friday, 25th, Oshawa and Whitby; Saturday, 26th, Port Whitby and Pickering; Sunday, 27th, Scarborough, Christ Church, St. Paul's, and St. Jude's.

TULLAMORE.—Lay Representatives:—I. M. Chafee, James Craven, Isaac Blain.

NOTICE TO MEMBERS OF SYNOD.—Members of the Synod are requested to take notice that the votes for the elective members of the Executive Committee, will be taken on Wednesday, the 9th inst., during the hours of 1 to 8. Also that on the same day, and during the same hours, the election of the delegates to the Provincial Synod will be proceeded with, the time for this latter election having been erroneously stated in the Order of proceedings issued to the members of the Synod.

During the period occupied in these elections (1 to 8 on Wednesday) no other business will be transacted. Synod Office, Toronto, June 1, 1890.

We had the pleasure of receiving a call from the Rev. Mr. Crompton, Travelling Clergyman, of the Diocese of Algoma, on Saturday last. The reverend gentleman is looking remarkably well, notwithstanding his arduous labors. As usual, he only made a flying visit, being on his way to a neighboring parish in which he had been promised some substantial assistance towards the object he has set himself to accomplish, viz.: the erection of small places of worship in the backwoods, where at present there is nothing of the kind. And we hope God's blessing will rest upon his efforts.

We call attention to an advertisement in another column of a reception to be given on Tuesday, June 8th, by the Lord Bishop of the Diocese, to members of Synod and their friends.

We are requested to state that a card of invitation has been sent to every clerical member of Synod, and to all those lay members whose names appear in the published "Order of Proceedings." Lay members who may not receive a card, in consequence of their names not appearing in the list, are requested to excuse the unavoidable neglect, and kindly to accept the general invitation which our advertisement announces.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

WELLAND.—Pursuant to notice by the Rev. R. C. Caswall, M. A., Incumbent of the Church of the Holy Trinity, a meeting of members of the congregation of that Church was held after evening service on Trinity Sunday, the reverend Incumbent in the chair, when it was unanimously resolved,—That, having learned of the death of the Rev. John Stannage, late Rector of Kemptonville, who was the first settled clergyman of our Church in this parish, and to whose exertions we are indebted for our first Church building and parsonage, and for the organization of regular services in our Church here and in this neighborhood, we desire to record our grateful and affectionate remembrance of him as a devoted minister of God, and kind and faithful friend, and to express our heartfelt sympathy with his widow and daughter, Mrs. A. M. Patton, and family in their deep affliction.

Resolved also, That a copy of the above be sent to Mrs. Stannage, and copies to the DOMINION CHURCHMAN and the town papers for publication.

H. T. Ross, Sec. Welland, May 28, 1890.

The Rev. R. C. Caswall, M. A., having been appointed by the Lord Bishop to the Mission of Welland and Fonthill, requests that letters may be addressed to him at Welland P.O., Ont.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GORRIE.—Rev. George H. Racey, Incumbent of St. Stephen's Church, Gorrie, has resigned this Mission, having been appointed by the Lord Bishop of the Diocese to take charge of the parish of Florence and Aughrim, in Lambton County. The departure of Mr. Racey for another field of labor is much regretted by the Church members of the extensive mission connected with St. Stephen's.

On Monday last, we have had a visit from the Rev. W. F. Campbell, the energetic Missionary Secretary of this Diocese. We are glad to be able to report a flourishing state of Mission work under his auspices.

WALKERTON.—Rev. W. Brethour, Incumbent of St. Matthias', Florence, and St. John's, Aughrim, has been appointed to the Parish of St. Thomas, Walkerton, County of Bruce. Mr. Brethour is able to resume duty after a severe attack of bronchitis.

Correspondence.

All Letters will appear with the names of the writers in full

DAILY CELEBRATION OF THE HOLY COMMUNION.

DEAR SIR,—Will you permit me, in answer to various enquiries, to state that our daily celebration has been resumed, after having been necessarily interrupted during the cold weather. The interruption is necessitated on account of the inability of the Churchwardens of so poor a parish to pay the \$2 or \$3 per week required to defray expenses. Those who are really interested in the maintenance of celebrations of the Holy Communion regularly on week days throughout the year, could easily evince their interest by contributions towards such a privilege. This has, indeed, sometimes happened, and enabled us, for the time being, to keep up our daily services even in cold weather. A larger proportion of such donations for this "Daily Eucharist Fund" might easily enable us to continue the celebrations without interruption throughout the year.

Our practice, for some time past, has been to arrange the services by alternative hours—6:30 or 9 a.m., and 2 or 8 p.m. I propose for the present, on the advice of a venerable and experienced priest, to arrange the services in future at different hours on each day, and in consecutive order:—beginning with Matins at 5 a.m., and Evensong at 8:30 p.m., on Monday; Matins at 5:30 a.m., and Evensong at 4 p.m., on Tuesday; 6 a.m., and 4:30 p.m., on Wednesday; 6:30 p.m., and 5 p.m., on Thursday; 7 a.m., and 5:30 p.m., on Friday. On Saturday this consecutive order at intervals of half an hour, will be broken by having the service on that day at 9 a.m., and 8 p.m. The Holy Communion will, as heretofore, follow Matins at the succeeding half-hour: 5:30 on Monday, 6 on Tuesday, &c., 9:30 a.m., on Saturday. It is hoped that, in this way, all classes of working people may be able to attend the services on one or more days each week. The Rubrical notice of each service will be given as usual by the half-hour bell being rung.

Yours sincerely,

RICHARD HARRISON.
St. Matthias' Parish, Toronto, May 31, 1890.

MR. COWAN'S OFFER.

DEAR SIR,—In reference to Mr. Cowan's offer will you allow me to state that he proposes to extend the church some 40 feet, including a chancel; thoroughly overhaul and renovate the present nave and also fence the grounds. The congregation have, on their part, purchased a site for the new school, adjoining the parsonage, for \$300, and have secured a subscription about, if not quite sufficient, when added to the sum collected by the ladies, to erect the school. We hope, therefore, that in three months we shall have a churchly edifice with ample accommodation for our congregation, and a Sunday School House in every way suited to the growing needs of our large school.

I am, yours truly,

I. MIDDLETON.
Oshawa, May 21, 1890.

Diocesan Intelligence.

QUEBEC.

[FROM OUR OWN CORRESPONDENT.]

CHURCH SOCIETY.—At a large and influential meeting of the Central Board of the Church Society held in the National School, on Wednesday Afternoon, the 19th, the following resolutions were adopted:—

Moved by W. G. Wurtele, Esq., seconded by Rev. William King,—We, the members of the Board, desire to take this the earliest opportunity of welcoming your Lordship back to your Diocese, and to express the fervent hope that the improvement in your health may continue for many years, enabling you to render to the Church those valuable services which we have so long learned to appreciate and value.—Carried unanimously, all standing.

Moved by Henry S. Scott, Esq., seconded by Rev. Geo. Vernon Housman,—“That this meeting, while gladly hailing the return amongst them of their President, the Bishop of Quebec in renewed health, desires to put on record its thankful acknowledgments of the important services rendered by the Rev. Charles Hamilton, M. A., who has acted as Commissary during his Lordship's absence. His watchful care over the interests of the Church in the Diocese generally, as well as the patience, urbanity and perfect impartiality, with which he has presided over the meetings of the Central and Diocesan Boards, have acquired for him the gratitude and esteem of the members of these bodies, and they congratulate His Lordship and the Diocese on the fact that both have been so ably represented during the last nine months.”—Carried unanimously.

Moved by R. H. Smith, Esq., seconded by Rev. M. M. Fothergill,—“That the members of the Central Board have learnt with heartfelt regret of the removal from amongst us by death of the late Rev. George Hamilton, M. A., beg to express their deepest sympathy with Mr. and Mrs. Hamilton and their family on the sad and irreparable loss which they have sustained (and not they only, but the whole Diocese) in the death of one, who, though young, has proved himself by his earnestness and zeal a true soldier and servant of his Master. And while deeply sensible, as the Board is, that no words of sympathy of theirs can comfort hearts so sadly bereaved, yet they cannot forbear expressing at this time, their respect and esteem for him, who in health was devoted to his high calling, and who in sickness—although possessing so much in this life that is high and attractive—yet could bow his will to the Divine will, and was ready for life or death at his Master's bidding. May that Divine Master, who has bidden his servant to come up higher, help us to pray that our last end may be like his.”—Carried unanimously, all standing.

QUEBEC.—The Lord Bishop of Quebec held a confirmation service in St. Michael's Church, on Trinity Sunday, when the Rev. A. A. Von Iffland presented fourteen candidates. In the afternoon of the same day his Lordship confirmed eighteen candidates in St. Peter's Church, and on Tuesday evening, the 25th, the Rev. T. Richardson presented seven young people for the same holy rite in St. Paul's Church.

Holy Trinity.—The Rev. R. Ker, of Mansonville, Diocese of Montreal, has accepted the curacy of Holy Trinity Church. He will enter upon his duties on Sunday the 6th of June. Mr. Ker will have full charge of the Parish, as the Rector, the Rev. S. W. Sewell, seldom officiates.

St. Paul's.—The Rev. T. Richardson takes charge of the Quarantine Station, Grouse Isle, for the season. He leaves at once for his duties, and during his temporary absence, St. Paul's Church

will be under the charge of the Rev. Ernest Wood.

We regret to learn that the Rev. C. Chetwood Hamilton has been compelled to leave for England in consequence of severe illness in his family. We sincerely hope that under the skilful treatment of his London physician he may soon be enabled to bring his son back again in renewed health.

The Lord Bishop and Mrs. Williams left Quebec on Thursday for Lennoxville. His Lordship held a confirmation on Sunday, the 30th, at Sherbrooke, and returned to Quebec early in the week.

Family Reading.

BISHOP HALL.

DIED 1656. AGED 81.

As we have no particular account of the last words which he addressed to his attendants, let us present the reader with the following soliloquy extracted from one of his latest writings, “The soul's farewell to earth.”

“And what remains, O my soul, but that thou do humbly and faithfully wait at the gate of Heaven, for a happy entrance, at the good pleasure of thy God, into those everlasting mansions?”

“I confess, should my merits be weighed in the balance of a rigorous justice, another place, which I cannot mention without horror, were more fit for thee, more due to thee; for, alas! thou hast been above measure sinful; and thou knowest the wages of sin—death. But the God of my mercy hath prevented thee, with infinite compassion (Ps. lix. 10); and in the multitude of His tender mercies, hath not only delivered thee from the nethermost hell, (Ps. lxxxvi. 18,) but hath also vouchsafed to translate thee to the kingdom of His dear Son. (Col. i. 18.) In Him thou hast boldness of access to the throne of grace; thou who in thyself art worthy to be a child of wrath, art in Him adopted to be a co-heir of glory, and hast the livery and seizin given thee beforehand of a blessed possession, the full estate whereon I do in all awfulness attend. All the days, therefore, of my appointed time, will I wait at the threshold of grace, until my changing come, with a trembling joy, with a longing patience, with a comfortable hope.”

“Only, Lord, I know there is something to be done, ere I can enter. I must die ere I can be capable to enjoy that blessed life with Thee; one stroke of Thine angel must be endured in my passage into Thy paradise. And lo, here am I before Thee, ready to embrace the condition; even when Thou pleasest, let me bleed once, to be ever happy. Thou hast, after a weary walk, through this roaring wilderness, vouchsafed to call up Thy servant to Mount Nebo, and from thence, afar off, to show me the land of promise, a land that flows with milk and honey. Do Thou but say, ‘Die thou on this hill,’ with this prospect in mine eye; and do Thou mercifully take my soul from me, who gavest it to me, and dispose of it where Thou wilt, in that region of immortality. Amen, Amen. Come, Lord Jesus, come quickly.”

“Behold, Lord, I have, by Thy providence, dwelt in this house of clay more than double the time, wherein Thou wast pleased to sojourn upon earth; yet I may well say, with Thy holy patriarch, ‘Few and evil have been the years of my pilgrimage,’ few in number, evil in condition. Few in themselves, but none at all to Thee, with whom a few years are but as one day. But had they been double to the age of Methuselah, could they have been so much as one minute to eternity? yea, what are they to me, now that they are past, but as a tale that is told and forgotten?”

“Neither yet have they been so few, as evil. O Lord, what troubles and sorrows hast Thou let me see, both of my own and others. What vicissitudes of sickness and health! What ebbs and flows of condition! How many successions and changes of condition, both at home and abroad! What turnings of times! What alterations of governments! What shiftings and downfalls of favorites! What ruins and desolations of kingdoms! What sacking of cities! What havocs of war! What frenzies of rebellion! What underminings of treachery! What cruelties and barbarisms in revenges! What anguish in the oppressed and tormented! What agonies in temptations! What pangs in dying! These I have seen, and in these I have suffered. And now, Lord, how willing I am to change time for eternity; the evils of earth for the joys of Heaven; misery for happiness; a dying life for immortality. Even so, Lord Jesus; take what Thou hast bought; receive my soul to Thy mercy, and crown it with Thy glory. Amen, Amen, Amen.”

It is said that he punctually foretold the night of his death, and accordingly gave orders for the time and manner of his funeral; he was gathered to his fathers in a good old age. By his will he desired to be buried without any funeral pomp, at the discretion of his executors, with this only monition, that he did not hold God's house a meet repository for the dead bodies of the greatest saints.

On occasion of his wife's death, he wrote his treatise entitled, “Songs in the Night, or Cheerfulness under Affliction.” In the letter addressed to a dear and worthy friend, prefixed to his treatise, the bishop observes, “Indeed it pleased my God lately to exercise me with a double affliction at once; pain of body, and grief of mind for the sickness and death of my dear consort. I struggled with them both as I might; and by God's mercy attained to a meek and humble submission to that just and gracious hand, and a quiet composedness of thoughts; but yet, methought I found myself wanting in that comfortable disposition of heart, and lively elevation of spirit, which some holy souls have professed to feel in their lowest depression, fetching that inward consolation from Heaven, which can more than counterpoise their heaviest crosses. Upon this occasion you see here how I held fit to busy my thoughts, laboring, by their holy agitation, to work myself, through the blessing of the Almighty, to such a temper as might give an obedient welcome to so smarting an affliction; and that even while I weep, I might yet smile upon the face of my heavenly Father, whose stripes I do so tenderly suffer. If in some other discourses I have endeavored to instruct others, in this I mean to teach myself, and to win my heart to a willing and contented acquiescence in the good pleasure of my God, how harsh soever it seems to rebellious nature.”

In one part of this excellent treatise, speaking of his heavy afflictions and losses, the pious and aged bishop says, “Come then, all ye earthly crosses, and muster up all your forces against me. Here is that which is able to make me more than conqueror over you all.” (He had spoken before of that blessed eternity which he wished to keep in view.) “Have I lost my goods, and foregone a fair estate? Had all the earth been mine, what is it to Heaven? Had I been lord of all the world, what were this to a kingdom of glory? Have I parted with a dear consort, the partner of my sorrows for these forty-eight years? She is but stepped a little before me to happy rest, which I am panting for; and therein I shall speedily overtake her. In the mean time and ever, my soul is espoused to that glorious and immortal Husband, from whom it shall never be parted. Am I bereaved of some of my dear children, whose hopes promised me comfort in my declining age? Why am I not rather thankful it hath pleased my God out of my loins to furnish Heaven with some hap-

py guests? Why do I not, instead of mourning for their loss, sing praises to God for preferring them to that eternal blessedness? Am I afflicted with bodily pain and sickness, which banisheth all sleep from my eyes, and exercises me with a lingering torture? Ere long this momentary distemper shall end in an everlasting rest. Am I threatened by the sword of an enemy? Suppose that man to be one of the guardians of Paradise, and that sword as flaming as it is sharp, that one stroke shall let me into that place of inconceivable pleasure, and admit me to feed on the tree of life for ever.

“Cheer up then, O my soul; and upon the fixed apprehension of the glory to be revealed, while thy weak partner, my body, droops and languishes under the sad load of years and infirmities, sing thou to thy God even in the midnight of thy sorrows, and in deepest darkness of death itself, songs of confidence, songs of spiritual joy, songs of praise and thanksgiving; saying, with all the glorified ones, ‘Blessing, honor, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.’”

Of Bishop Hall, Dr. Whitefoot thus observes: “He is now silent, and so must I be, for the time will not allow me to protract my speech. An angel from Heaven hath translated the soul of this angel of the Church, and placed it among the twenty-four elders which St. John saw about the throne of God, attired with a white robe of glory instead of his earthly rchet; and instead of his crosier, he hath a branch of the peaceful and victorious palm put into his hands; and for his mitre, which fell with the royal crown, he hath a crown of glory set upon his head.”

NIGHT LIFE OF YOUNG M.E.S.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps, like a file of soldiers with torch in hand, stretch away in long lines on either sidewalk; the gay-colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment; the gay company begin to gather to the haunts and houses of pleasure; the gambling dens are aflame with palatial splendor; the theatres are wide open; the mills of destruction are grinding health, honor, happiness, and hope, out of thousands of lives. The city under the gaslight is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose depths and abysses and whirlpools make us start back with horror. All night long tears are falling, blood is streaming.

Young men, tell me how and where you spend your evenings, and I will write out the chart of your character and future destiny, with blanks to insert your names. It seems to me an appropriate text would be, “Watchman, what of the night?” Policemen, pacing thy beat, what of the night? What are the young men of the city doing at night? Where do they spend their evenings? Who are their associates? What are their habits? Where do they go in, and what time do you see them come out? Policemen, would the night life of young men commend them to the confidence of their employers? Would it be to their credit?

Make a record of the nights of one week. Put in the morning paper the names of all the young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare to go to their places of business; some would leave the city; some would commit suicide.

WORK AT HOME,

IF YOU CAN.

There is something for you to do just where you are if you can find out what it is, and it is much better to work surrounded by the help that friends can give you, among people that have known and loved you, than to go out into the world among strangers—be looked at askance, fight suspicions and distrust as well as poverty, and only succeed in accomplishing a livelihood after years of such labor and struggle as would have accomplished twice as much by your own hearthstone.

Distance always lends enchantment, and the young imagine that where the great streams of activity lie, there the many and great chances are to be found; but they forget the crowding and competition which exist—they forget how unequal is the conflict single-handed against those who are armed and equipped with experience, means, and influence.

Possibly more opportunities may exist in large cities for cheap and ordinary workers, who can afford to bide their time and drop into the vacant places as others drop out; but the more real and substantial opportunities for energetic girls and women of small capital, are to be found in the country, in small towns and enterprising villages. It is these that are waiting for the advent of new ideas, for the incoming of the women that shall deal in real estate, who shall work a market-garden, who shall open ladies' furnishing stores, who shall preserve fruit on new principles, who shall apply modern taste and modern ideas to simple methods, and show how waste can be avoided and good things put to their best use.

If girls must come to cities let them come to learn some art or some industry which they can apply at home; let them come and study the Kindergarten methods, and open schools for little children; let them learn dressmaking and millinery, and combine the two so as to be able to supply a modern costume, with hat or bonnet to match, at such a price as women of taste with modern incomes can pay.

If they are willing to stay at home, let them study the very best methods of doing such work as they can find at home, be it cooking, sewing, planting the door-yard, taking care of children, or any other service. All work is ennobled by the spirit in which it is done, by the determination to put one's best efforts into it. Industry in this way is elevated into the regions of Art, and the foundation is laid for excellence in more than one department.

It is a great advantage, if to the regular routine of a working life we can add a study which we love; and in this way, by taking up one thing at a time, as a language, or some decorative art, like embroidery, or painting on pottery, or wood-carving, we can, in time, put immeasurable satisfaction into our own lives, and beauty into the lives of others.

OUR NEW NEIGHBOR.

CHAPTER VI.

Almost at the same moment the groom came up.

"What is to be done?" said James Darrent.

The man looked uneasy.

"Not the slightest use following of the Witch," he answered. "It 'ud make her mad."

"But something must be done. If any accident happened! Why, man, what is the use of you?"

Sibyl was almost lost from sight on the common.

The man made no answer.

"Give me your horse," cried James Darrent; "I can do nothing on foot."

"Beg pardon, sir," the man replied, "you'd do no good, only 'arm, take my word for 't. When a young lady like Miss White's on a 'oss such as the Witch

"But she was taken ill, I tell you."
"She ain't ill now, sir, asking your pardon. There! I said as they'd do it."

Touching his hat respectfully, but with a look on his face in which pride in his young lady and her horse was subtly blended with contempt for the gentleman who had first done the mischief, and then trying to improve upon it, the groom cantered off in pursuit of his mistress, who had certainly had a narrow escape.

The continued restraint, the hand upon her bridle-rein, and the passage on the road which they were then nearing of a huge yellow and red furniture-wagon, had caused the Witch to lose her temper, and for a few moments Sibyl had entirely lost control over her.

But the rapid movement, the sense of danger, and the innate consciousness that her fate was in her own hands, and that now or never she must practice the presence of mind and courage on which she was wont to pride herself, stimulated the bold girl. Letting the Witch have her head, she kept her seat firmly. She knew her country. There was a wide gully in advance of them. She had never yet put the Witch to it, but in her present state of excitement she would she believed, clear it easily. Afterwards she might be able gradually to resume her control and return by the road to Mr. James Darrent, the suspicion of whose uneasiness at the misadventure formed a distinct element in Sibyl's consciousness.

What she proposed to herself, she accomplished with success. The Witch took the leap, alighted safely, and then, being somewhat frightened at her own daring, permitted herself to be guided into the road.

"Thank God!" said James Darrent, in a deep, earnest voice, which made it sound what it was—a prayer—when the young girl rejoined him. He was surrounded by his nieces and nephews; Maggie, who had been smiling quietly at his uneasiness about Sibyl, and assuring him that he did not half know her; Hugh and Beatrice; Charlie and little Alice. They were all clamorous that Sibyl should return home with them, and James Darrent, who thought the young girl looked unfit for the ride home, added his entreaties to theirs. There was a special kindness in his manner, a gentle tenderness, which to Sibyl, who had no male relatives, was new and very pleasant. She allowed herself to be persuaded.

They were now close to the white gates of Forest House—the Darrents' home. It was so-called because it had been built on a small tract of forest-ground. The garden was actually surrounded on three sides by a wood of straight-stemmed pines; and very lovely the smooth-shaven lawns, the gay borders, and warm-toned red-brick house looked against the dark background of the trees.

"I don't think there is any other place in the world like Forest Home," said Sibyl, who was in an expansive mood, as she walked the Witch up the avenue.

Yes, it was pleasant, this dear old quiet home, pleasant in itself, pleasant in all its associations; where children had been born, had grown up, had learned and loved, and not seldom, rebelled and quarrelled, but, even in the rebellion and strife, gained lessons of life worth the learning; where love was the law of action, and wisdom prevented love's weakness from harmful yielding. It was pleasant. Sibyl had always found it so, and here a large part of her education, and a part more important, probably, than that which had specially to do with literature and art, had been carried on. For Mrs. Darrent, who now stood at the door, with smiling welcome in her gentle face, had, from the beginning, loved and befriended the solitary child.

When James Darrent said, "I think you had better get Miss White for an hour or two, Eleanor; she has had a fright," a look of anxious protest came into Mrs. Darrent's face.

But before she could utter her warning, Maggie said, laughing, "Uncle James means that Sibyl gave him a fright. She is never frightened."

A desire—it was a new one, and to herself inexplicable—to appear womanly, caused Sibyl to say, "I think I must have lost my nerve for a few moments to-day. But don't look so reproachful, dear Mrs. Darrent. I found it again as soon as there was any real necessity for it, and the pleasure of being on the back of such a horse as the Witch when her blood is up, is cheaply purchased by a few moments of danger."

"Child, child! you are far too reckless, said Mrs. Darrent; "and you look pale. Come in and rest. Have you any engagement for to-night? No? Then let me send the groom back with a note asking your mother to join us. We have such pleasant evenings now in the garden."

The whole family chimed in with entreaties that Sibyl would consent to this arrangement; and since she was only too ready to agree, the note was sent off.

Then, after a general tea in the nursery with the children, James Darrent went to his books: Mrs. Darrent, with her eldest boy Hugh, started to meet her husband at the station—John Darrent was a barrister, and went to town daily; and Maggie and Sibyl, with arms intertwined, wandered about the garden and pine woods.

There was a certain monotony about the talk and the confidences they interchanged. Since neither of them had reached the age when life becomes dramatic, they were given to dramatising the lives of others. The period is a more dangerous one than parents and guardians think, for as the myths of a nation's youth are apt, after the lapse of time, to crystallize into creeds—monstrous, too often, and impure—so these youthful adorations, which, if they pass away with the clearer vision of maturity, rather help than hinder development, may also form a prison to the young soul, preventing its growing up into the perfect light.

We are all aware that, at this myth-forming period, young men and women have been known to idealize a broomstick, dressing it up with unimaginable beauty and virtue; which is all very well so long as they do not, when, from the nature of things, the ideal garments drop away, obstinately worship the bare and ugly stick, or fall sick of despair and horror when their dear illusion with regard to it dies a natural death.

And since few young people are so fortunate as were Sibyl and Maggie at this critical period, in having close at hand materials worthy to be wrought into the tissue of real romance, it is perhaps as well that the objects of youth's ecstatic worship should be creatures really of the imagination rather than flesh and blood personages, clothed by fancy in a dress purely ideal.

For the lady, whose face, placid now, betrayed the hidden memory of lived-down woes, whose manners were so quiet and dignified, and whose life had certainly a mystery in it—Maggie's heroine—and the grave, middle-aged gentleman, fresh from heroic wanderings, who was fast becoming Sibyl's hero, had about them some true elements of romance, if by romance we understand that in life which is novel, rare, or stimulating.

So much given, we can easily imagine the nature of that talk under the trees. On the one hand, recurring with the certainty of a particular motive in some musical structure, such phrases as "How good he is! How much he must know! What a noble life he has led!" (young people, on these occasions, abound in notes of exclamation), and on the other, "Is she not lovely? Her face haunts me; and then her manner—how exquisite it is! She makes me think of Mozart's sweetest melodies."

Thus they rang the changes, until the arrival of Mrs. White, with a box con-

(To be continued.)

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Children's Department.

THE CHILD AND THE FLOWERS.

ERS.

A PARABLE.

The storm was raging with unusual force. The wind had risen so high as to threaten to blow down the cottage where little Margaret lived. And as she lay in her little cot and listened to the blasts which shook the casement near which it stood, it seemed to her as if the trees were moaning in their despair at being unable to stand against such a terrible power. She heard them creaking as they bent before the gale, and every now and then a large branch would fall off with a startling crash.

"Oh, my poor flowers!" the child said to herself. "What will they do? They will all be killed."

She was so fond of flowers. She took great care of them, and only the day before she had been amongst them and put her little garden in order—though it scarcely needed it—because papa was coming home, and she wanted him to see it at its best.

It did seem very hard to her that the pitiless storm should come, and the wind and the rain sweep over those pretty little fuchsias and geraniums and roses just as they were looking so gay, and papa was coming home.

She was just falling asleep when she heard the garden gate open, and her father's step upon the gravel.

Presently he came up-stairs to see his little girl.

He had no other children now. Four little green mounds in the churchyard told where the others were. So little Margaret, or Daisy, as he called her, was especially dear to him.

"What! Daisy, not asleep yet? darling, how is this? and crying too! Why, what is the matter with my pet?" and so saying, he kissed the tears away as she bent over the cot.

"Oh, papa, papa!" sobbed the child, as she threw her arms around his neck, and returned his kisses, sobbing as she did it, "my poor, poor flowers! they will all be spoiled. I did want them to look nice for you, and now this naughty wind and rain will kill them all, and I shall never see them again;" and she cried still more bitterly at the thought of her favorite roses exposed to the rain which came in torrents against the window.

"Don't cry about it, dear," said Mr. Grant; "the wind and the rain do not come of themselves, they are sent by One who knows much better than we do what is good for us and for our flowers too. Don't you remember what we were reading about last Sunday, the lilies and how they grow, and God cares for even the little sparrows which hop about the garden? Go to sleep, my little Daisy, and in the morning you will see that your flowers are not dead; God will take care of them."

And so he left her, and the little maid sank into a quiet sleep which lasted till the storm had passed over, and all was still again.

After breakfast Mr. Grant said, "Come along, Daisy; let us go and look at your garden. I want to see how nice

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you have made it look since I have been away this time."

Little Margaret put on her garden-hat and they went out into the pleasant old-fashioned garden of Rose Cottage.

Every here and there they came across traces of the night before—branches of trees lying across the path; fruit, still unripe, shaken from its hold, and some of the taller flowers bending very low, from the force of the wind, or the weight of the rain beating upon them.

But when they came to the sheltered nook where Margaret's garden was, you would scarcely have known there had been a storm at all.

True, a few of the heavy fuchsia blossoms were splashed with the wet soil; some of the largest rose blossoms had been knocked off; one or two scarlet geraniums looked rather weather-beaten; and there were deep marks in the ground where the heavy rain-drops had fallen.

But when Mr. Grant had put a stick to support this plant, lightly brushed the leaves of that splashed plant, cut off a dead blossom or leaf here, and put a few skilful touches with the rake there, you would have said the little garden looked all the better for the rain—it was so fresh and green and bright.

And so Margaret thought, as she stood watching her father removing all the traces of the storm which had alarmed her so much the night before as she thought of her dear flowers all exposed to it outside.

"Why, papa," she said, smiling, "my dear darling flowers are not much the worse, after all; I think they look all the fresher for the rain. I was going to water them yesterday, only John said we should have rain before night. Oh, thank you, papa! It does look so nice now, and my pretties aren't dead, after all."

"Daisy, my darling," said her father, as they moved down on one of the side-walks, "you must try and trust the great Gardener, my child, who sends the rain and the wind as well as the sunshine. There was a time when four other little flowers besides my precious Daisy grew in my cottage garden, and were a daily and hourly pleasure to me as I watched their growth, and took care of them—my poor motherless darlings. But one day a great storm came, such blinding hail, such roaring raging wind and tempest, as I pray you may never see, my child—when no sun nor stars for days appeared. And my little flowers—tended with such love and care, watched over day and night with prayers, my little flowers were taken from me, and for a while I cried, dear—as you cried last night—in my darkness and in my fear, for it seemed as if I had lost them, as if they had been wrecked by that cruel storm which took them all away. But in the morning my weeping changed to joy. God had spared me my little Daisy, and as I clasped you to my arms, dear, your little baby lips asked me where brothers and sisters were, and I could only say, 'In heaven.' You taught me then, my child, what I am teaching you—to trust. And now I know my little darlings are transplanted to a better soil than this, where everlasting spring abides, and never-withering flowers—where no storms come, but all is calm and rest and peace. May little Daisy and I go there too!"

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