

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

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LESSONS for SUNDAYS and HOLY-DAYS.

June 11...FIRST SUNDAY AFTER TRINITY.—

Morning...Joshua 3, 7 to 4, 15.

Evening...Joshua 5 13 to 6, 21, or 24.

ST. BARNABAS, Apostle and Martyr:—

Morning...Deut. 32 to 12.

Evening...Nahum 1.

Acts 4, 31.

Acts 14, 8.

THURSDAY, JUNE 8, 1882.

THE superior of the community of St. John the Baptist has been again solicited to send more sisters to India to nurse in the hospitals of Calcutta and to take charge of an old established native school in the same diocese. In addition to those previously sent, two sisters are now on their way to India.

It is a very striking illustration of the way old bigotry and narrow prejudice are yielding to Catholic truth to find his Grace the Archbishop of Canterbury and his suffragan bishops adopting the fundamental principle of one of the Church societies, whose members throughout the world are expected to send up a daily petition for the restoration of unity amongst all those who profess and call themselves Christians. The Bishop of London, addressing, as chaplain to his Grace of Canterbury, the suffragan bishops and their clergy, calls their attention to the season selected by the Lambeth conference for the purpose of special intercession for unity—the Tuesday before Ascension-day, or any of the seven days after that Tuesday.

The imprisonment of Mr. Green has drawn attention to the origin of the church at Miles Platting. It appears that some forty or fifty years ago the Manchester branch of the family of Heywood left Unitarianism and joined the Church, chiefly through Canon Stowell and Dr. Arnold's writings. They have since then given continued support to Church progress. They built the church at Miles Platting. The first incumbent, from 1855 to 1869 was an "Evangelical"—a very worthy man, but not a success in his parish, although much liked by those who rented pews in his church. In 1869 he was succeeded by the Rev. S. F. Green. The church was made free and open, the interior rehabilitated, the choir surpliced, the services increased and made congregational, and legal customs introduced. These offences against Low Church tradition were laid to the charge of Mr. Heywood, the new rector having been assistant curate to one brother, another being patron of the church, and another being supposed to have supplied the funds. One of the brothers having taken orders was appointed to Swinton, and did not rest

until he built a handsome church. Another brother built the church of St. Augustine in one of the poorest parts of the district at the cost of £35,000; services of an advanced type were introduced, and the church made free and open.

The report of the representative body of the Irish Church states that the sum to the credit of the Commutation Fund on January 1st, 1882, was £2,522,784 subject to annuities amounting to £182,878. The capital sum to the credit of the Parochial Sustentation account at the same date was £3,856,553, of which £26,000 are appropriated to superannuation. There is therefore a sum of nearly three and a half millions of pounds sterling appropriated to parochial sustentation, mainly to paying the parish clergy. The Episcopal Sustentation Fund was reported as £334,868, being an increase of £11,839 over last year's returns.

One of the finest and most interesting specimens of Norman ecclesiastical architecture now existing is the church of St. Michael's, Melbourne, Derbyshire. After having been in a somewhat delapidated condition for a number of years, it was restored a short time ago, by the esteemed vicar, the Rev. Joseph Deans, M.A. On the 27th of April services were held in the church for the opening of a new clock and chimes, and for the dedication of a new peal of bells. A sermon was preached on the occasion by the Very Rev. Edward Bickersteth, D.D., Dean of Lichfield, and another in the evening by the Rev. C. L. Alexander, rector of Stanton-bridge. John Naylor, Esq., Mus. Doc., organist of All Saints', Scarborough, presided at the organ, and gave a recital after each service.

The Rev. S. F. Green. The religious world will eventually acknowledge, with gratitude, the faithfulness of the Rev. S. F. Green to the cause of truth. People are beginning to open their eyes, more and more to the fact, that it is in vindication of the Gospel truth that Mr. Green is kept in prison, just as St. Paul of old was for the same reason. The Bishop of Salisbury is not Ritualistic acrobat, nor young enthusiast, and see what he declares at his diocesan Synod held in Salisbury when there were about 250 of the leading clergy and laity of Wilts and Dorset present, including Lords Nelson, Eldon, Ailesbury, and Ashley, and the Archdeacons of Sarum, Wilts, and Dorset. The Bishop presided, and in his opening address alluded to the imprisonment of Mr. Green. He said there was no doubt that what was wanted was a much greater thing than the opening of the prison door, namely, the reform of the ecclesiastical courts. The Bishop said he should like a careful revision of these courts, but he was always opposed to the Public Worship Regulation Act, and anything that would undo it he would most gladly accept.

Some few years ago certain ladies named Walker residing in Edinburgh, Scotland, left a large amount of property to the Church. Amongst other good works a magnificent cathedral was built. The general impression was that this work was accomplished by the capital, but it seems from a statement of the senior chaplain to this cathedral that such was not the case. He writes thus:—'Edinburgh cathedral has not been built out of the capital, but out of the interest, and the sum

which had accrued. More was expended on the cathedral than had been originally intended, and this was raised by borrowing, and met by a sinking fund, paid out of the yearly interest, which interest will be in full (as the fees come in) upwards of £6,000 a year. Of this £1,000 a year goes towards the cathedral finances; £300 a year for theological students; £100 a year for the poor; and the remainder of the annual income is for the good of the Church at large.

About two-thirds of the landed proprietors of Scotland are said to belong to the old Church of Scotland that was banished from its possession less than two centuries ago by the Presbyterian sect now mis-called by the title of the Church of Scotland. It is gratifying to find others of the great Scotch families becoming reconciled the good old mother Church. The *Church Review* speaks of another member of the family of the Great Argyle being engaged to be married to a Churchman; in this instance it is to the Vicar of Kensington, a brother to Lord Wolverton, the Rev. Carr Glynn.

An English contemporary, in commenting on the instigators of the Phoenix Park murders, remarks:—"To our thinking there are a good many people who are approximately responsible for these assassinations. First and foremost, the conductors of those 'dynamite' newspapers which, published under the protection of the American flag, openly advocate violence and bloodshed, and which are eagerly read in Ireland. Secondly, all those Irish orators and patriots, from Mr. Parnell downwards, who, in some form or other, have counseled resistance to the law of the land. . . . Lastly, Mr. Gladstone and his colleagues, though their intentions, unlike those persons referred to above, were beyond reproach. They really desired, we may honestly believe, to make Ireland contented, and yet to preserve it as an integral portion of the British Empire. But they have blundered egregiously. By their own admission, they found Ireland comparatively tranquil when they assumed office; but by their reckless assertions, their disquieting legislation, and their apathetic attitude towards the Land League, they allowed the island to get into such a state of turbulence that they were obliged to sue Parliament for the re-enactment of coercive measures which they had before scornfully abandoned. No previous government of the present century has ever succeeded so completely, by the see-saw policy which has been pursued, in at once discouraging and alienating the Haves, and irritating and infuriating the Have-Nots."

The first annual meeting of the "South American Missionary Society" was held at Lambeth Palace on the 27th ult. As the Archbishop of Canterbury was detained at Windsor, the Bishop of Derry presided. He said the society was carrying on a most wonderful and extensive work for the vast tracts of South America. Indeed, it was the only missionary society of the English Church which could be said to have a local habitation and a name on that continent, except one, connected with Guiana, which is worked by the Society for the Propagation of the Gospel. The Society addresses itself more or less to twenty-one millions of the human race, and it carries on its work along a

seaboard of eleven or twelve thousand miles. A great religious crisis has come over the Church generally, and especially upon the Roman Catholic section of it. They must all have heard with deep interest about the confirmation at Rosario in the Argentine Republic. Several adult Spaniards were confirmed by Bishop Stirling on that occasion. Bishop Alexander said that many years ago, when Mr. Darwin's attention was first seriously drawn to the study of anthropology he had a conversation with a naval officer, who was a man of great Christian faith and piety, on the subject of the Fuegian savages. On that occasion Mr. Darwin said it appeared to him that those savages had no single element of elevation or of civilization, and that they must be abandoned as incapable of progress. Christianity was an element of progress, and that Christian missionaries would in the end raise their minds as well as reach their hearts. About thirty years after that conversation took place the work of this very Society was brought before Mr. Darwin, and with that simple candor and true nobility for which he was always distinguished, he acknowledged that a great and marvellous work had been done by the missionaries, and he became a contributor to the society.

The Roman Church has many ways of urging her claims; she considers that she has a right to control England because of the mission of St. Augustine to that country in the sixth century. What Pope gave orders for a church to be built more than three centuries before St. Augustine was heard of, on the very spot where stands the present St. Martin's. As will be seen from the following statement:—

A very interesting discovery has been made in St. Martin's church, Canterbury. We have the testimony of Beda that there was on this spot a "church built while the Romans inhabited Britain." The present outside walls abound in Roman bricks, but it has not hitherto been supposed that any of the original church was left *in situ*, with the exception, perhaps, of a few fragments on the south side of the chancel. When, however, a few weeks ago, a portion of the wood-work at the south-east side of the nave was being taken down (for the purpose of better uncovering the Norman *piscina*), the whitewash was scraped off underneath, and parts of an old wall were exposed to view. This wall was built of stone and rubble, with regular bonding courses of Roman brick at intervals, and it was found to be faced with Roman plaster. The Roman wall has been traced five feet from the ground, and most probably goes a great deal higher. It may, therefore, be concluded that the congregation is now actually worshipping in the original Roman church, within the very same walls which were sanctified afterwards by the preaching of St. Augustine and by the prayers of the devout Queen Bertha. Supposing these surmises to be thoroughly established, is there any other church existing in the world built by Roman Christians in the first four centuries as a church? The earlier churches were generally basilicas adapted to Christian worship.

CHURCH THOUGHTS BY A LAYMAN.

No. 40.

OPEN LETTER TO THE CHANCELLOR OF QUEEN'S COLLEGE.

I PROCEED to expose still further the hollowness of the reasons given by you for the action of Queen's College in granting unasked the degree of D.D. to one of our clergy. You affirm that Mr. Sheraton "is forming the theologians of the future." May God forbid! Theologians so formed would be a nuisance to the Church, and drive cultured laymen into total neglect of divine worship,

or the habit of attendance where they would be able to worship God without a shock to their sensibilities. Theologians trained by themselves as in the Roman Catholic Church and P. E. D. S. are inevitably narrow-minded, as isolation warps and cramps the mind and breeds caste prejudices of a baneful kind. The school of Mr. Sheraton does not pretend however to teach theology, it will not accept any student who is not already in sympathy with the clique who run that School, and the course of study is especially designed to harden the mind and confine its range and knowledge within the narrow pale of that sect. The brains of the unfortunate and misguided students are treated as so much metal which has to be cast into the bullet mould, not even of the Principal's mind, but run into the mould of his master's prejudices. To speak of the P. E. D. S. forming theologians is a similar error to speaking of students being made astronomers who are being taught the Copernicon system, or made physicians who are only schooled in the notions of some popular quack. Theology is a science not a party system, and most of all not a system which has been exploded, and as the *London Times* recently said, "drowned by the flood of scholarship which has risen so high this century as to have covered over such narrow theories as the stones of lost cities are covered by the seas which have overwhelmed them forever."

The true object of the P. E. D. S. is not to make theologians but mental slaves, to train a set of clergy to be at the beck and call of certain party leaders, to educate the students into such servitude that they will not be men of free minds, free souls, but when ordained will be at the control of Mr. Blake, who will use their votes to help him to secure control of the Synod and to bulldoze the thinking, independent clergy, and what few educated laymen act as delegates in the Toronto diocese. The Principal of the P. E. D. S. is simply the fetcher and carrier of Mr. Blake's ideas, and the hewer and drawer of Mr. A. H. Campbell's mental wood and water. He, no doubt, has his quiet laughs in his sleeve at their pompous illiteracy, an enjoyment overshadowed however by the consciousness of the merciless rigour with which they would stamp him out if he ever dared to lift his faintest breath in a manly appeal for such freedom as a high-minded theologian would demand in the exercise of his vocation as a trainer of theologians. The Principal of the P. E. D. S. must *ex officio* fit a very small edition of the bed of Procrustes, if his soul expanded a hair's breadth beyond the limits set by his master, his occupation would be gone and your eminent D.D. would be thrown into some obscure corner where he could spend his leisure in studying the development of Popish principles as seen in the repression of mental freedom amongst the extreme fanatics of Protestantism.

The P. E. D. S. is a public scandal, it was born of personal spite and nurtured by personal malevolence. The inextinguishable hatred of the Blake family to Trinity College arising from the woful defeat of the late Dr. Cronyn by Provost Whitaker in controversy, is the sole cause of the existence of the P. E. D. S. Against Trinity College Mr. Blake and a few of his satellites have cast every form of reproach, they have subjected not the College only but every person who showed any signs of friendship to it, to the virulence of their pens and tongues. I, over my own name, have challenged the accusers of Trinity to set out specifically their charges against that College, to formulate them so that they could be understood and answered. But to this hour those challenges

and all like challenges remain without a reply beyond the senseless iteration of bigoted clap-trap generalities, inuendos, and insinuations which are the scorn of honourable men. You have made Mr. Sheraton a D.D. for his official association with these cowardly assailants of Trinity College. You speak of his desire to live in peace with all Christians. How is that reconcileable with the fact that week in and week out he lent his paper and pen to the work of insulting and seeking to blast the honourable name of Provost Whitaker, his brother in Christ, his brother in the ministry, his senior by a generation in years, who was not only immeasurably his superior in scholarship, but one eminently worthy to be his model in manners and piety. What Mr. Sheraton was thinking of when he came a thousand miles from home to engage in the persistent slandering of Trinity College is best known to himself, but he was not thinking of either the claims of his priestly vows, his obligations as a Christian to promote peace and to maintain brotherly love, or of the interests of the Church of England or the precepts of his Saviour. And Queen's College in giving a D.D. degree to Mr. Sheraton was not thinking of the respect due to another university in selecting for its honour one who owes all the position he has which brings him into prominence to his antagonism to a College against which to this day he has failed to even state a single definite charge. What, sir, would you think if Principal Grant's teachings became Methodistic and he were to organize an attack upon Knox College, because of its adherence to Presbyterian teaching, and Victoria Wesleyan College, Cobourg, were to confer upon him a D.D. degree as a recognition of his services to Methodism and the injury done to a rival body, which rival body he still retained an official connection with, what I ask, would you say of such an act? You would condemn the authorities of Victoria College, I believe, in even more severe terms than I can command to condemn Queen's College honouring Mr. Sheraton for his official antagonism to a Church College like Trinity, against which he has never formulated anything more serious than an impalpable slander which every honourable man of education, be he Churchman, Dissenter, or Nonconformist, must consider to be a cowardly appeal to the bigoted ignorance and passions of a class to whom it is his duty to set an example of moderation, reasonableness, and truthfulness in speech and conduct. It is a very grave portent for the cause of Christianity that the religious world is becoming more and more indifferent to the sacredness of truth. To confer a degree of learning without full justification, for such inadequate, irrelevant reasons as you state to have moved Queen's College to make the P. E. D. S. Principal a D.D. is to disregard the sacredness of truth, it is not defensible morally. The stamp of the Queen's coin may be put upon common metal, but the imprint does not make the coin. You have conferred upon Mr. Sheraton the degree of D.D. but, for all that he is not a Doctor of Divinity, and as such will not be recognized.

FATHER HYACINTHE.

RECENT events have once more brought M. LOYSON—the celebrated PERE HYACINTHE—prominently before the public. One of his successors in the pulpit of Notre Dame, the Dominican Father MONSABRE, having ventured to defend the Inquisition and its abominations, was challenged by Father HYACINTHE to a discussion on the subject. This challenge the Dominican prudently but not uncontentiously refused, though he volunteered instead to talk the matter over with him in private; and on this offer not being accepted, promised to pray for his challenger as a *pis aller*.

In the eyes of the people of Paris Father MONSIEUR's cowardice was taken as a concession of the weakness of his cause, and was the subject of no little ridicule and remarks such as are freely indulged in by professional would-be wits, whose life is spent in sceptical mockery of the pretensions of all religious systems. There is no doubt, however, that the Dominican preacher acted according to the directions of his ecclesiastical superiors, whose experience in the line of public religious discussions has of late years been disastrous rather than advantageous to their cause. This cause, it may be noticed, has already been somewhat roughly handled by Father HYACINTHE in France, Bishop HERZOG in Switzerland, and Bishop REINKENS in Germany. Still objectors urge, if their cause is suffering, that of Pere HYACINTHE does not advance. To this is the answer: That if M. LORSON is not making more rapid progress in France, it is due to various hindrances. Not the least of these is the father's own impracticability. In the earlier part of his career he was so long kept under by the despotic rule of his ecclesiastical superiors both "religious" and secular, that he has well nigh become impatient of any superiors or any restraint whatever. He has arrived at the pitch when he must be CÆSAR or nothing. Hence the fears entertained as to his indisposition to submit even to the modified oversight of the Bishop of Edinburgh. Yet some such oversight is essential; for as he is at present the sole priest, the sole minister in his Church, if Church it may be called, which consists of but two congregations, to consecrate him a bishop would be a manifest absurdity, and would expose the movement in its very infancy to the ridicule of a people only too ready as all times to jibe at whatever they fancy exposes itself to being jibed at. Another difficulty lies in the unwillingness of Frenchmen to accept the Christian faith in any shape outside that of Rome. With all their hatred of religion, and their attractions towards infidelity, they are not so unreasoning as not to understand that a Church without a bishop, without a head, without a fixed standard of doctrine and discipline, is an anomaly, and inconsistent with the idea of the Church as founded by CHRIST—the only ideal a Frenchman has ever had placed before him. Wherefore, till the new society has been constituted in accordance with that pattern, and till it shows itself in communion with, and under the jurisdiction of one of the branches of the Catholic Church other than the Roman, the average Frenchman will look upon it simply as another Protestant sect, without any pretensions to Catholicity, and destined either to degenerate into a mere nest of fanaticism, or to die away with its author after an existence more or less brilliant. Another hindrance undoubtedly is that mighty wave of infidelity which is once more sweeping over France under the auspices of her present rulers, the opposition to whose godlessness, as well in the schools as in politics, offered, and rightly offered by the authorities of the Roman Church, is drawing a sharp line of demarcation between the religious and the irreligious of the country. With the latter class unhappily must be joined for this turn, all not professing *ex animo* the most Ultramontane doctrines. That is to say, lukewarm and self-seeking political religionists of the Roman Church, infidels, and the most of the so-called French Protestants, have made common cause in favour of a nearly utterly godless system of instruction—as bad as that with which this Dominion is afflicted—as opposed to an education in which dogmatic principles of religion enter definitely as a part of the every-day teaching in the

schools. Against this flood of unfaith, an isolated congregation or two, such as those of Father HYACINTHE, must clearly be well nigh powerless; and it is to be feared that many of the adherents of what rather boastfully claims to be the Gallican National Church are drawn together from a desire to listen to the wondrous eloquence of a man who occupies an anomalous, almost a nondescript position in the religious world, rather than from any real zeal for the Catholic faith. Their sole bond of union at present seems to be antagonism to the hard yoke that Vaticanism lays upon men's shoulders, and to the spirit of forbidding all free enquiry which is one of the differentiating marks between the Roman Church and Catholicism. At the same time, however, it must not be forgotten that all great religious movements and reformations take time. The Church of England, with all the aid that kings and queens could give her, was not cleared of error in a day. The Old Catholics of Germany are only just beginning to make head against the combined evils of infidelity under the guise of Lutheranism, prejudice and bigotry in the dress of Vaticanism, and open unfaith as presented by the disciples of STRAUSS and the Rationalists. In Switzerland Bishop HERZOG's strength of character, and his well organized system, are only just able slowly but surely to fight against the Unitarian Calvinists, and the furious Vaticanists, who are opposing him on either side. It would, therefore, be manifestly unfair to look for any rapid developments from the preaching and ministry of Father HYACINTHE. It is a matter for congratulation and hopeful prayer for the future to see that in spite of fierce opposition, and what is worse, the treachery of false friends in the priesthood, his community has been able not only to hold its own but also to become "two bands;" one, numbering 1,200 souls, worshipping in a church on the right bank of the Seine, in the Quartier Latin, the haunt of the students and the frequenters of the Sorbonne; the other, a much smaller building, on the left bank of the same river. Each of these chapels is crowded when the ex-friar officiates. This can easily be accounted for. Besides the charm of his eloquence, his theological education enables him to speak in terms the best fitted to reach an audience already imbued with religious sentiments. His imagination is as vivid as of old; his powers of describing Scriptural scenes as vigorous as before; while his conceptions are as harmonious in their utterances and as fervid in their colouring as when they swayed thousands in the cathedral of Notre Dame. His protests against the usurpations of the Papacy have lost none of their force, nor his arguments anything of their logic. His reverence for the Holy Scriptures as the paramount authority in matters of faith has deepened in proportion as his revolt from the un-Catholic dogma of the Infallibility has become more pronounced. His recognition of the authority of the early Councils, whose infallibility, however, he denies, is warm and grateful; and while he does not undervalue the great doctrine of Justification of Faith, he is careful not to involve himself in the errors of LUTHER and CALVIN by dissociating from that salient dogma its other half that works must enter into a man's religious life. As regards the Holy Eucharist Father HYACINTHE holds the Catholic faith as taught in the Catechism of the Church of England, that of the spiritual presence of CHRIST'S Body and Blood on the Altar after the words of consecration have been pronounced by the priest, and where, to the central truth of a commemorative sacrifice being offered at every Celebration. His Liturgy, with some alterations, is

that of the old Gallican Church, and is in French, not in Latin. Like COUNT CAMPELLO, he advocates voluntary confession; he vindicates with all his accustomed vigour the claims of the priesthood to the powers of the Keys; and insists, as an essential mark of the Church, on the doctrine of Apostolical Succession. Hence arises his strong desire to be formally affiliated to one of the recognized branches of the Catholic Church, and his determination, as soon as possible, to be adopted by the Scottish Church, under whose protection he has already placed himself. For all these reasons, therefore, it would seem a positive misfortune to the Church Catholic, if the movement he has so happily inaugurated should prove abortive. A general upheaval at present rules in France and separation between Church and State is imminent. With that separation must come the downfall of Ultramontanism. What shall take its place? The true French Christians are longing for a Gallican National Church. These aspirations are indulged in by many priests and laymen who dare not avow them, but yet would fain break those present galling fetters which enslave their intellects and hamper their desires for a spiritual freedom, and give them instead a Church which shall combine Catholicity with liberty of thought, speech, and action. This Father HYACINTHE is prepared to offer them, and those who have accepted his teaching, though in many cases rather sympathetic proselytes than decided Christians, form a nucleus, round which the faithful in France will be able to cluster, on the arrival of that day when they must choose between the despotism of "free thought" and Vaticanism combined, or the baldness of the Protestant sects whose modicum of truth, in most instances, not untainted with gross error, can never satisfy the Catholic minded. To these the nascent Gallican Church of which Father HYACINTHE is the coryphæus, will offer itself as the golden mean—none the less golden because self-seeking priests who have professed to join him have abandoned him in his hour of need, and calumniated him in public journals, which, like the *Figaro*, aim at serving their own interests by pandering to the worldling and playing the tuft-hunter to high ecclesiastical dignitaries, who would fain shut their eyes to the fact that the truth and beauty of the reformed Gallican Church are becoming known beyond the limits of Paris. Father HYACINTHE aims at the dissemination of light, and, therefore, does not confine himself solely to the metropolis, but occasionally makes tours in the provinces, delivering lectures and winning over influential proselytes to the cause he holds most sacred. It will thus be seen that in the development of the movement thus begun greater completeness must result. The end would doubtless be the coalescing of the Old Catholic Church of Germany and Switzerland, the Jansenist Church of Holland, and the Gallican Church of France—all of which would be in communion with the Churches of England, Scotland, Ireland, and America. To this coalition the Italian National Church, of which Count CAMPELLO is the pioneer, would aggregate itself; and thus we should see a new phase of the Reformation, four Churches arising out of the present unreformed Roman Church, and their junction with five others, their elder sisters in the faith. Given that position, the reunion of Christendom—the central point of so many a longing gaze, would not be the utopian project that so many of the faithful at present believe it to be. *Adsit fausta dies!*

CATHOLIC CATECHISM.

No. XXIII.

Q. What is Ritual?

(a). Ritual should be founded on common sense and Catholic usage. (b). Ritual is "The order for the administration of the Sacraments and other rites and ceremonies of the Church, and the forms of making, ordaining, and consecrating bishops, priests, and deacons. (c). Ritual in the Church of England is the Book of Common Prayer in its integrity.

But "Ritualism" now popularly used, is a term which with the terms "Real presence," "High Church," "Sacredotalism," etc., etc., have been invented for no other purpose than as sbibboleths for polemical warfare; and are quite harmless when brought to the test of a dictionary and common sense.

Q. What are the practices now chiefly called "Ritualistic?"

(a). The use of certain vestments at the celebration of the Holy Communion. (b). The position of the celebrant at the same Holy Sacrament with relation to the position of the Lord's Table. (c). The use of lights upon the Lord's Table, during the celebration of the Holy Communion. (d). The use of incense during Divine service.

Q. Explain further.

(a). The vestments for those who celebrate the Holy Communion are:—The *alb*, the *chasuble* or *vestment*, the *amice*, the *stole*, the *tunicle*, the *girdle*. The *alb* is a close fitting surplice with tight sleeves, for convenience is consecrating and administering. The *chasuble*, or the *vestment*, is the special and distinct 'robe' of the priest as celebrant. It originated among the early Christians from the "best garment," or "toga." As the surplice has changed its shape somewhat from that of the garment ordinarily worn by the Lord and His Apostles in Eastern lands, so the *chasuble* has somewhat changed its shape, being now less voluminous than the "over garment" of the Eastern; but the surplice, *alb*, *chasuble*, etc., etc., are so many links in the chain which connects the Church of to-day with that of apostolic and primitive times. Worldly fashions change, but the Church *semper eadem* remained and yet retains this dress. The *amice* is a primitive vestment used in early days to cover the neck and shoulders, it afterwards received the addition of a hood to cover the head until the priest came before the altar, when the hood was thrown back. We have the remains of this in the present *hood* and *bands*. (Hook's Dictionary of Church terms). The *stole* now used by a priest at all services in the Church of England is in reality only a Eucharistic vestment, and its use can only be justified upon the same rubrical law as that which orders the *chasuble*, *cope*, etc., etc. The *tunicle* is a garment worn over the *alb* by those who assist the celebrating priest. The *girdle* is the ancient band for girding the dress of those who move about in the administration of the Lord's Supper.

(b). The position of the celebrating priest is defined in the Rubrics of the Prayer Book as twofold. (1). At the north side (not end) and before the altar, which is also before the people. (2). And turned towards the people, each position as common sense would naturally dictate, *i.e.*, when offering or ministering for the people—at their head—and when offering or ministering to the people—turned towards them.

(c). Lights upon the altar. Among the ornaments of the Church in use in the second year of Edward VI. were two lights upon the altar. These were retained by the Injunctions issued in the second year of Edward VI. in the following words: "But only two lights upon the high altar before the Sacrament which for the signification that Christ is the very true light of the world they shall suffer to remain still."

(1). The use of lights was an ancient and universal custom of the Church. (2). Was not abrogated by our Reformers. (3). Was distinctly and definitely recognized in Archbishop Cranmer's Visitation Articles in 1547. (4). The chief reviser of our present Prayer Book, (Bishop Cosin) states that he understands the Ornaments Rubric to include them. (5). The altar candlesticks are retained by unbroken tradition to this day, in many cathedrals, college chapels, and parish churches in England. That they were not needed for necessary light is evident from I., there was no

late evening service until the close of the last century, and none in cathedrals until the last few years. And II., no part of evening service is proscribed to be said at the altar. And III., evening Communion had not been heard of.

(d). *Incense*. An ancient and universal custom. The last authoritative voice on this custom is that of the Report of the Committee of the Lower House of Convocation, adopted by the Lower House, and received by the bishops in 1866, *vis*:—"The Committee are of opinion that the censuring of ministers or ornaments is inadmissible. With regard to the simpler use of the incense above described (*i.e.*, in a standing vessel), the Committee think it sufficient to remark that it should not be introduced without the sanction of competent ecclesiastical authority."

FINIS.

Diocesan Intelligence.

NOVA SCOTIA.

From Our Own Correspondent.

WINDSOR.—A new church has been begun in this place, and promises to be the handsomest in the Province. The money has been nearly all raised by subscription, and through the industry of the ladies. The plans were drawn by a well-known American church architect. Windsor enjoyed a mission conducted by Father Hall, of the Church of the Advent, Boston, last autumn, and his earnest counsels have been the means of making the people more earnest. Canon Maynard, the venerable rector, may well feel rejoiced at the bright prospect before his parish.

HORTON.—Church work is progressing in this parish. The church of St. James, Kentville, has been moved to a better site, and a handsome dew chancel is to be put on. The plans for the improvements were gratuitously furnished by Hurd Peters, Esq., of St. John, the architect of the mission chapel in that city. The change for the better in Kentville has been brought about through the indefatigable exertions of the rector, the Rev. J. O. Ruggles. The lower end of the parish, Wolfville and Grand Pre, is in charge of the curate, the Rev. G. J. D. Peters. Two services are held in the church of St. John the Divine, Wolfville, each Sunday, and an afternoon one in the Grangers' hall, Grand Pre. There is always a large congregation at the latter place, which is a new station; and the people have bought a good organ for the services. The services of the church are very hearty. The chancel has been fitted of late with rich hangings and dorsal "wings." A handsome carved altar was given last year by the Sewing Society. The legal ornaments are upon the retable. A large class is in preparation for Confirmation.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The Bishop closes his eastern township tour by holding a general ordination at Bascobel. There are three gentlemen in deacon's orders who are open to present themselves for priest's orders on Trinity Sunday. The Rev. Mr. Bridge, of St. Phillip's-burg, Rev. P. W. Chambers, B.A., of Aylwin, and Rev. Mr. Saunders, of West Shefford.

The annual deanery meeting for the Bedford district will be held in Waterloo on the 6th, and that of St. Andrew's at Aylmer on the 8th. The Bishop will preside at both.

A MORTUARY chapel attached to the church of Stanbridge East, and built at the expense of Rev. F. Constantine, the incumbent, was duly consecrated lately, and set apart to its sacred purposes.

The sympathies of the clergy of the diocese go out to the Rev. C. P. Abbott and his family in the great bereavement they have been called upon to undergo in the death from typhoid fever of their eldest son, a promising youth in his eighteenth year. He was just entering upon his studies, with the view ultimately of entering the ministry. May it be that he has entered a higher ministry. He rests in peace.

The Synod of the diocese is to be adjourned for a week, or until St. Peter's Day, so as to allow its members the privilege of witnessing the consecration of one of its distinguished members, Dr. Sullivan, as Bishop of Algoma. We hope the largest and clearest church

will be used. The choice lies between Trinity and St. George. The latter has the more ample chancel, and a large chancel is necessary to lend dignity to the scene.

TRINITY church in the city, we are given to understand, has by the joint and persevering efforts of Bishop Bond and Canon Evans, and the hearty assistance of Mr. Gault and others, at last emerged from its monetary difficulties, and may be pronounced saved to the diocese. It is probable it will become a parish in the gift of the Bishop. Unfortunately, in some respects, he cannot make it his cathedral, as that dignity is by Letters Patent attached to Christ Church of the parish of Montreal.

The corner-stone of the new church of St. John in West Shefford was laid with the combined ceremonies of the Church and the Freemasons. We believe that a hint was taken from the similar ceremonies that were enacted at the laying of the corner-stone of the Bishop Stewart Memorial Church, and more prominence given to the religious ceremonies. A large crowd gathered, and the ceremonies were devoutly and harmoniously performed. We notice that among the Church papers put in the cavity of the corner-stone, no place was found for the DOMINION CHURCHMAN.

The Bishop's tour this year has been a most interesting and profitable one. A larger number of candidates were presented than was expected, some adults were baptized, converts from Rome and the sects received. A church at Adamsville was consecrated, this the gift of one individual, built at his expense and furnished completely from the bell in turret to the altar in chancel and stained windows in the walls. The gentleman, George Adams, Esq., is the giver. Would that more of our rich men would follow his example in the country, and the rich men of our cities follow the example of H. F. Gault. When our men of wealth begin to show an interest thus in the general welfare of the Church then we may expect our Church to make more progress and able to rise above the constant and worrying attention to the ways and means for raising diocesan funds.

IMMEDIATELY after Synod the Bishop goes westward in his diocese.

MONTREAL this summer wears quite a cosmopolitan character. We have Jews from various quarters and Germans and Swiss, and these with the influx of French Yankee element from the line, or from across it, fill our streets with varying features and tongues.

BISHOP LAFLECHE, of the Roman communion, and Bishop of Three Rivers, has at last arrived from Rome; and notwithstanding all the tactics shown by the Jesuits, it cannot be disguised that his mission to Rome as against the Liberal University of Laval having a footing in Montreal diocese, has been a failure.

BISHOP FABRE, though called a *brouge*, or in other words, a Liberal in politics, is evidently the opposite in religion. He has issued a pastoral (not having any immediate impelling cause therefor just now, that we are aware of) in which he orders all under his control to do their utmost in keeping from contact with Protestants. They must have no dealings with them socially, and above all keep from going to funerals, etc., etc. Quite ultramontane such a command, is it not?

AYLWIN.—This mission is in vigorous life under its energetic incumbent, Rev. P. W. Chambers, B.A. A large number of young people are being prepared for Confirmation, and when the Bishop goes up in July a little church in an outlying portion of the extensive mission is to be consecrated and the corner-stone of one in Wright to be laid. Several of the clergy are invited up, but being on a Sunday will prevent some of them from going. The railroad that is taking shape and reality is giving new life and energy to the place.

ONTARIO.

From Our Own Correspondent.

KEMPTVILLE.—His Lordship the Bishop of Ontario has appointed Thursday, 22nd June, for dedicating the Patton Memorial Church in this place. A large number of friends are expected from all parts to assist on the occasion. All will receive a hearty welcome from the rector and his people. A very handsome Brussels carpet has been presented to the rector for the chancel and sanctuary by George Keating, Esq., an earnest Churchman and good working parishioner.

A magnificent Archdeacon sometime Patton, Esq.

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CAMERON visited the church the clergy money ago, is d with sidd led at th ing servi half that church, ter the apostolic Sunday, held for ship of Cooper. Mr. Tho tive to t from fri on the I the surr by Mrs. dred pe vestry. It is ex and rea about t

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A magnificent window to the memory of the late Archdeacon Patton, is to be placed in the east end sometime in the beginning of June by his son, A. M. Patton, Esq.

TORONTO.

LITHOGRAPHERS' Portraits of the late Dean Grassett can be procured through Rowsell and Hutchison, and are considered to be the most striking picture taken of the late Dean, only a limited number are for sale.

WEST DYSART.—The Church of the Ascension caught fire from a burning fallow, on the 20th ult., and was totally consumed. It is not likely that it will be rebuilt, as no less than eight families who were connected with it have removed to Manitoba.

CAMERON.—On Friday, the 26th of May, the Bishop visited this mission for the purpose of consecrating the church in that village: several of the neighbouring clergy were present and took part in the ceremony. The church, which was erected a few years ago, is dedicated to St. George. It is a frame building with sittings for 150 people, and is generally well filled at the fortnightly evening service; at the morning service on the alternate Sunday there is about half that number. A Sunday-school is held in the church, with an average attendance of sixteen. After the consecration the Bishop administered the apostolic rite of Confirmation to a class of eight. On Sunday, May 28th, being Whitsun-day, service was held for the first time in the new church in the township of Bexley, by the missionary, the Rev. J. E. Cooper. The building erected by the exertions of Mr. Thos. Winter, churchwarden and lay representative to the Synod, with funds collected by Mrs. Winter from friends in England, is situated on rising ground on the Portage road, commanding an extensive view of the surrounding country, on a site generously given by Mrs. Scott, of Toronto. It is seated for one hundred people, and consists of nave, chancel, porch, and vestry. The shell is of frame to be faced with brick. It is expected that the church will be fully complete and ready, with the churchyard, for consecration, about the first of September.

SYNOD OF NIAGARA.

From Our Special Correspondent.

THE annual meeting of the Synod of Niagara was convened for Whit-Tuesday, 30th ult. Matins was said and the Holy Communion celebrated in the Christ Church pro cathedral. The Bishop was celebrant, assisted by Revs. Rural-dean Holland and Canon Worrell. The sermon was preached by the Rev. P. W. Smith, of Dunnville. The Synod was called to order, the Lord Bishop in the chair, at 11:45, in the school-house of the cathedral. There was a very full attendance of the clergy, but the lay-representatives were but few in attendance. Rev. Provost Body, of Trinity College, was requested to take a seat on the dais, and Revs. — Dawson, of Ireland, and C. Crompton, of Algoma, on the floor of the house. Rev. C. H. Mockridge was re-elected hon. clerical-secretary, and J. J. Mason, Esq., hon. lay-secretary and secretary-treasurer to the diocese. The Bishop read his annual address. A resolution from the Provincial Synod apportioning \$500 as the share of Niagara for Algoma was read.

REPORTS.—The Executive Committee proposed the addition above named of \$500. No progress has been made during the past year in the settlement of the claim of this diocese upon the diocese of Toronto in reference to the Episcopal Endowment Fund. A long and exceedingly interesting conversation occurred on the subject of the diocesan appointment. The Synod refuse to endorse a request for reduction of the apportionment on the parish of Niagara Falls and Queenston.

Report of Mission Board.—There are now sixteen missionaries. Missions have been opened during the year at Fonthill, where Rev. A. C. Jones is appointed, and at Ridgeway, and at Stovensville, where Rev. A. C. E. Westmacott is placed.

Report of the Corresponding Committee of the Central Board of Domestic Missions of the Provincial Synod for the diocese of Niagara:—It was pointed out that it would be advisable that all offerings to Algoma, the North-west, etc., should pass through the hands of the sec. treas. of the diocese.

Delegates to Provincial Synod, in alphabetical order:—Revs. Belt, Bull, Carmichael, Caswall, Dixon, Fessenden, Holland, Houston, McMurray, Mockridge, Read, Worrell, and the following substitutes in order of their election:—Revs. Whitcombe, Mackenzie, Curran, Sutherland, Ingles, Gible, Geoghagan.

Lay Delegates:—Adam Brown, W. Burkett, Geo. Elliott, J. Gates, F. E. Kilvert, F. Lampman, J. J. Mason, E. Martin, H. McLaren, B. R. Nelles, W. Y.

Pettit, J. B. Plumb, and substitutes: A. H. Pettit, C. Donaldson, A. P. Farrell, C. A. F. Ball, J. W. Ball, J. W. Marling.

SECOND DAY.—After Morning Prayer, the Synod assembled at ten a.m. The minutes of yesterday's proceedings were read and declared correct.

THE STANDING COMMITTEES:—

1. Executive Committee:—Revs. Canon Reed, John Gribble, R. C. Caswall, E. J. Fessenden, C. H. Mockridge, P. W. Smith, and Messrs. E. Kenrick, W. B. Gage, W. Burkitt, W. H. Nellis, A. H. Pettit, and G. H. Armstrong.

2. Special Trust Committee:—Revs. Canon Houston, Canon Dixon, W. G. Mackenzie, C. E. Whitcombe, F. W. Mellish, W. Massey, and Messrs. E. Martin, q.c., J. W. Marling, R. S. Brooks, E. C. Bourne, F. Greene, and Josiah Holmes.

3. Mission Board:—Ven. Archdeacon, Rural dean Holland, Rural-dean Bull, Rural-dean Cordner, Rural-dean Bull, Canon Carmichael, and Messrs. W. Y. Pettit, Adam Brown, H. McLaren, R. B. Nelles, F. W. Acres, and J. J. Mason.

The report of the Committee on the Permanent Diaconate gave rise to considerable discussion. The question discussed was this: Would the deacons (permanent) be entitled *ex officio* to seats in the Synod? since the constitution of the diocese declares that the Synod is composed of the bishop, priests, and deacons licensed by the bishop and elected, it is impossible to keep a deacon once ordained and licensed from his seat in the Synod. To meet this case, it was proposed to obtain legislative authority to disfranchise the diaconate. After a most animated discussion, the Synod determined to leave the matter over until its next session. A resolution conveying a request to the Bishop to call the next Synod meeting at St. Catharines or Guelph, was carried.

Notice of motion was given by Canon Worrell that the Special Trust Committee be merged in the Mission Board. The motion was resolved. It was resolved that the expenses of the delegates from this Synod to the Provincial Synod, be hereafter paid by this Synod to the extent of \$15 *per capita*.

Board of Triers on the Canon of Discipline:—Revs. E. J. Fessenden, Canons Worrell, Houston, Carmichael, Revs. C. L. Ingles, Canon Dixon, Canon W. B. Curran. Substitutes:—A. Boulbee, R. C. Caswall. Rev. Mr. Dawson addressed the Synod on the subject of the Irish Missions.

The Bishop closed the Synod with a benediction.

TRINITY COLLEGE ENDOWMENT.—

A meeting in connection with the Synod was held on night of Tuesday, 30th May in the school-house, Christ Church, Hamilton, to hear from the Rev. Provost Body the scheme proposed by the friends of Trinity College of endowing supplementally, to the amount of \$100,000, an additional chair of divinity and a chair of physical science, also to erect a new and more commodious chapel, and to extend and improve the present college buildings. \$25,000 has already been subscribed, principally in Toronto. The Lord Bishop took the chair. The meeting was opened with prayer. The Provost of Trinity College had, on first assuming his office, conceived an earnest desire to see the university endowed with two additional chairs. He found that the theological professor, being the Provost, was responsible for the whole three years' theological course of the arts' men, and the whole of the divinity class. This work, he felt, was too much for one man's supervision, and that an additional chair in divinity was absolutely necessary. Again, physical science at the present age of education is of such importance that the university needs for this a separate chair. There is, perhaps, no claim which may be called more pressing upon the Canadian Church, than that of the university of Trinity College. He alluded to the unhappy separation, in the present day, of secular from the higher religious, spiritual education. He did not allude merely to the training of the clergy, but in the department of apologetics we need a thoroughly educated Church laity. More influence, in the battle of truth and infidelity, is perhaps greater than that of the clergy among their brethren. He advocated the teaching of the Christian theology as a science in living union with every other science, attaching the utmost importance to a system of thorough religious scientific higher class education for the laity of the land. Surely we of the Church of England will not let the great work begun by the late Bishop Strachan fail in any degree for want of generous support. He laid down clearly the principles on which he hoped to conduct the college. Every earnest religious conviction the Provost would respect and endeavour to strengthen them in the benefit of his holy life, and as far as God gave him power, to add to his faith. His method of religious training would be: First, a thorough knowledge of the Holy Scriptures as a safeguard against the exaggerations of our present differences which exist to-day. An acquaintance with the way in which the great Revelation has been appropriated and applied by the Church of God in each age, i.e., a thorough knowledge of the history of the

Church; the doctrinal teaching of the Church of England; training in homiletics, etc., and for practical parochial work. This last he would endeavour to forward by calling upon practical men for their aid. He would have a diocesan college the reflection of the living Church, he would bring men of many minds and many schools of thought. Thus mind rubbing against mind, each would gain truth without losing his individual force of character. He bore high testimony to the men in college, to the accuracy of the training of the preparatory school at Port Hope, and the *esprit de corps* of the college. The first year there were eleven candidates for the law course. Some change is made with regard to divinity degrees. There will be two examinations in the divinity course in college. But three years after graduating he may come up for his degree of Bachelor of Divinity. There are five groups of subjects. A man may take up any one of these groups for his examination for B.D. Thus he hopes to train a number of clergy thoroughly in special subjects, such as homiletics, apologetics, etc., etc. Already arrangements have been made for a coadjutor in the theological teaching. We make, concluded the Provost, our appeal to you on broad, Church of England principles.

Rev. C. H. Mockridge in an earnest speech advocated the higher education of the clergy, with a high tribute to the memory of the late Provost. He yet would say that intense conservatism was the characteristic of the college in days gone by. With such a staff of bishops on the Board, he felt that the university might command the confidence of all parties in the Church. He moved, seconded by Judge O'Reilly, that "This meeting recognizes the great importance, in the interests of the Church, of maintaining the university of Trinity College in a position to adequately meet the growing demands of higher education, and that it pledges itself with that view to a cordial adoption of the scheme of the Corporation of Trinity College now laid before it." The Provost added, that in addition to the \$25,000 raised in Toronto, the graduates of Toronto at a meeting lately held, pledged themselves that each one would raise a minimum of \$100 in five years. Several graduates and others placed their names upon the list of obligations to raise \$100 each.

HURON.

From Our Own Correspondent.

WINGHAM.—Rev. M. McCosh has been appointed rector of St. Paul's, at this place.

WOODSTOCK.—Rev. A. W. Hastings has been appointed by the Bishop of the diocese to be incumbent of old St. Paul's, at this place, and Trinity church, Beachville.

STRATFORD.—Rev. D. Deacon, who had for some time supplied the place of Rev. Dr. Caulfield, rector of All Saints', Windsor, who has been superannuated, has been appointed by the Bishop to be incumbent of Stratford Home Memorial Church.

LONDON WEST.—St. George's: On Whitsun-day, at a special afternoon service, the Sunday-school prizes were given to the deserving pupils. The incumbent, the Rev. E. Newman delivered a very appropriate and impressive address to teachers, scholars, and parents, referring to the appropriateness of that festival of the Church for a Sunday-school anniversary. The prizes were given to each scholar by the superintendent, Mr. Dyas, with a few words of advice and encouragement.

Meeting of the Diocesan Synod.—The law ruling our and Church Synods, though not as that of the Medes Persians irrevocable, must be complied with. The diocesan Synod will accordingly meet in the Chapter-house, London, on the 20th of June, 1882; but as the electors for the House of Commons will be held on that day, and as the lay representatives to the Synod will be engaged at the elections, the Synod will merely meet to adjourn to a more convenient season, probably to the fall.

ZORRA.—Rev. J. P. Curran who has for some years been incumbent of the Home Memorial Church, Stratford, has been appointed by his Lordship the Bishop, to the parish of Christ Church, South Zorra, county Oxford. Zorra is a memorable place, having been the scene of the ministerial labours of the Rev. Dr. Fauquier, prior to his appointment as Bishop of Algoma.

BRUSSELS.—The Bishop of the diocese visited this place on Whitsunday, accompanied by the Rev. Rural dean Hill. At the morning service the Rev. Francis Ryan, incumbent of St. John's church, presented for the apostolic rite of Confirmation a large class of

seventy-four candidates. In the afternoon the Bishop consecrated the beautiful little church of St. George, Walton, and confirmed thirty-four candidates; making one hundred and eight received into full communion of the Church on Whitsun day in one Mission parish. In both places the Bishop addressed the candidates in reference to the rite of Confirmation, and preached effective sermons, and administered the Sacrament of the Holy Communion. The churches were, both in St. John's and St. George's, crowded with interested and earnest worshippers. In the evening his Lordship drove to Seaforth, and preached to a large congregation on behalf of the mission fund.

Sunday-schools.—The reports from our Church Sunday-schools are very satisfactory. The numbers of these receiving instruction in them, have been continuously increasing. In St. James's Sunday-school the number of pupils is now over 300. Eight years ago, when the parish was organized by the appointment of the Rev. E. Davis, incumbent, the first Church Sunday-school numbered fifteen pupils. There was at that time a union Sunday-school. Last Sunday the prizes were given to the deserving ones. A list of 200 for prizes was prepared by Mr. Pope, the superintendent. The Memorial Church Sunday-school is very large. It has now over four hundred scholars. The schoolroom, even since its enlargement, is not large enough for the increasing numbers.

SOMBRA.—For some years past the Church in this village, has been closed, and through disuse and neglect became so thoroughly out of repair as to render it unfit to enter for divine service. About April last, the Rev. Dr. Armstrong, of Mooretown, visited the mission, and having been appointed by the Bishop to take temporary charge, and give "even a week-day service," immediately commenced work; and held service in the M. E. meeting-house. On the 29th of May, however, his own church was informally opened by him, and although on a week-day, every available sitting in the building was occupied, and strong hopes are now entertained that a clergyman will soon be appointed to the township of Sombra as a mission, and that thus our Church-people will be looked after. It is not reasonable to expect Dr. Armstrong to continue doing the work he has now in hand for any lengthened period, but he has promised to work the Sombra mission as long as possible. A Sunday-school is to be organized in a few weeks, and the whole church machinery set in motion, so that when a clergyman is sent he will find his work comparatively easy.

BRUSSELS.—*St. John's Church:* The Bishop of Huron visited this place on Sunday last, to administer the rite of Confirmation. At the morning service a very large congregation filled the church. At the end of the third Collect the incumbent presented seventy-four candidates for the apostolic rite of laying on of hands. The Bishop's address to the candidates and congregation was very suitable, and was well received. A large number of the recently confirmed and others partook of the Holy Communion. The incumbent drove his Lordship to St. George's church, Walton, for 8 o'clock service, to consecrate the new church, and administer Confirmation. The Rev. Rural-deen Hill drove from Seaforth to meet his Lordship, and assist in the services. He acted as the Bishop's chancellor in the consecration of the church. At this church the Rev. Mr. Ryan presented forty-four candidates for Confirmation. His Lordship was very much pleased with this new church, "so beautiful and perfect in all its arrangements;" and heartily congratulated both minister and people. After the administration of the Holy Communion the Rev. Mr. Hill drove the Bishop to Seaforth, where he preached again at 7 o'clock.

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

THE COLLECT, ETC.

Second Sunday after Trinity.—No. 30.

IT is not always easy to draw a clear line of distinction between the subjects apparently intended to be considered on the various Sundays in that half of the Church year which is called "after Trinity." The clearest idea may, perhaps, be gained by proceeding in the usual order from the consideration of the Epistle and Gospel to the Collect. We observe in the Epistle, which is chosen like that of last Sunday from St. John, that the theme is mainly the same on these two Sundays: the two passages being found, indeed, in close connection with each other in St. John's writing, though the one used later in the Church year is that which occurs the

earlier in the Epistle itself. The idea of love is still predominant, as indeed that subject is characteristic of St. John's writings. The first thought, however, of the passages chosen for this week, places the world's hate in striking contrast with Christian love. Then the writer proceeds to exorcise this spirit of hate from any place in Christian life. The rich man, in the Gospel of last Sunday, can scarcely be said to have hated Lazarus; though there may have been a certain dislike more active than mere indifference. It is often the case that those who obtrude the existence of their poverty or helplessness upon the luxurious would gain thereby no small measure of the world's dislike. It leads men to "shut up their compassion" instead of exercising their possession of this world's goods for the benefit of those in need. St. John here condemns the principle of hatred by the assertion, the truth of which is not enough recognized, that "whosoever hateth his brother is a murderer." Hatred is, in fact, the principle of murder, and as such bears the guilt of murder, though the act may not have been committed.

The first beginning of this evil principle may be said to be vividly illustrated in the Gospel—our Lord's parable of the Unwilling Guest. There must have been some degree of dislike, bordering on hatred, at any rate something more than mere indifference, in those who could "with one consent" proceed to excuse themselves by paltry reasons from accepting the gracious invitations issued to them for the great feast. Whatever degree of evil principle there may have been, there was sufficient to excite the anger of the gracious entertainer, so that he so far countermanded his invitation as to give orders that none of those unwilling guests should have an opportunity—which some of them might afterwards desire to obtain—of even tasting of his supper. We have there the idea of God's gracious provision for those who appreciate His mercies brought into implied contrast very brightly with the fate of those who are rejected finally from mercy because of their deliberate rejection of mercy.

This brighter side of the picture is graphically brought out in the beautiful wording of our Collect, which speaks of God as "never failing to help and govern those whom He brings up in His steadfast fear and love." Then we proceed to pray for this fear and love to be perpetual. God "keeping us under the protection of His good providence." There is a fear of God, a reverence and deep respect for His holy Name, which walks hand-in-hand with that love with which we grow to regard Him, our Protector and Provider.

On the 20th of June is commemorated an old and peculiarly local association of the British Church, the translation of the body of King Edward to Shaftesbury. The fact of such a peculiar commemoration shows how his memory was revered as a martyr in the Church of our fathers. On the 24th occurs the festival of St. John the Baptist, that of his nativity or birth. St. Augustine notices that this day in the natural year is that on which the period of daylight begins to decrease, and alludes to St. John's memorable saying, "He must increase, but I must decrease." His position is peculiar as the prophetic link between the Old and New Dispensation, the precursor or Forerunner of Christ Himself. His birth, therefore, was the beginning of the twilight of the new era of religion, preceding the rising of the Sun of Righteousness; and this consideration accounts for the commemoration of his birth.

THE CATECHISM.

- Q. "What is REQUIRED of persons to be baptized?"
- A. "Repentance whereby . . . Sacrament."
- Q. Would an impenitent and unbelieving person receive any benefit in Baptism?
- A. No: in the case of such an one, the benefit would be suspended till he was in a fitting state of heart to receive it.
- Q. What is the proper effect of repentance?
- A. Calling our sins to remembrance—sorrow for them, as committed against the authority of the good God—confession of them, always to God, and where necessary to man—restitution and satisfaction, where any wrong is done to man—full purpose of amendment—prayer for God's mercy through Christ—and at last the forsaking of our sins.
- Q. Why is Repentance fitly required as a preparation for Baptism?
- A. Because Baptism is the means of union with Christ our Saviour, whose very work it is to save us from our sins.
- Q. What is the special Faith required to fit men for Holy Baptism?
- A. A particular faith in the promises of God made to us in this Sacrament.
- Q. If persons repent and believe in general, are they not hereby already regenerate?
- A. Certainly not: they are but in a condition to receive regeneration, but this faith is not actually received till we are baptized. St. John i. 12, 13.
- Q. Is it right, then, to regard a change of heart as Regeneration?
- A. No: repentance and faith imply a real change

of heart, but regeneration, for which they but serve to prepare us, is a far other and greater thing.

- Q. What is it?
- A. It is the bestowal of the powers of a Divine life.
- Q. Was this gift vouchsafed before Christ?
- A. No: it is the special grace of Christianity. St. John i. 12.
- Q. Why?
- A. Because the Son of God was not yet incarnate, into whose mystical Body men therefore could not be incorporated.
- Q. How do you reconcile the fact of sin in the baptized with St. John's words, "whosoever is born of God doth not commit sin"?
- A. The new nature of those born of God is the exact opposite of sin, and is totally inconsistent with sin: if we abide in Christ, and His seed remain in us, we do not sin.—but as our will turns from Him, sins gain upon us. 1 St. John iii. 6, 9.
- [If more exact rendering of v. 9 relieves the difficulty. "Everyone who hath been begotten of God," who still abides in the state into which he was begotten—"doeth not sin," as the characteristic habit of his life, "for in many things we offend all"; for his seed abides permanently in him.]
- Q. Does not this near relation to Christ make the state of the baptized very awful?
- A. Certainly it does; and so God intended, that we should be constantly watchful lest we fall from so high a condition of blessing and privilege.

- Q. If repentance and faith are necessary conditions of Baptism, "Why then are INFANTS baptized, when by reason of their tender age they cannot perform them?"
- A. "Because they promise them both [i. e. both repentance and faith] by their sureties, which promise, when they come to age, themselves are bound to perform."
- Q. Is this intended as a full and sufficient reason for the baptism of infants?
- A. Not at all: it is only intended to show how in their case the profession of repentance and faith can be dispensed with.
- Q. What makes it reasonable to believe that infants, incapable of repentance and faith, should receive so great a gift in Baptism?
- A. Because in the same state of incapacity they had already received an evil nature, which the grace of Baptism is intended to remedy.
- Q. What are the real reasons for baptizing infants?
- A. Because as sinful they need deliverance from sin—because they have been redeemed by Christ—because as born in sin they need a new birth unto righteousness in the second Adam—and because our Saviour says "of such is the kingdom of heaven."
- Q. What is especially witnessed by the regeneration of infants in Holy Baptism?
- A. The perfect freedom of God's grace, since He imparts it to those who cannot possibly have done anything to merit it—before they can even ask it.

Biblical Notes and Queries.

Questions.

LAYMAN.—What authority is there for the priests and ministers turning their backs on the people when saying the prayers in the choir, or when reading the Epistle in the Communion Service?

Correspondence.

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

STATISTICS AND EXTEMPORE PREACHING.

DEAR SIR,—Having deeply at heart the progress of the Church of my forefathers, viz., the English branch of the Church Catholic. I have scanned closely the last census return, and I find that in the Dominion (leaving outside the question the Roman Catholics) we come in third. The following are the figures by Provinces:—

P. E. Island:—The Church 7,192; Methodists, all kinds, 13,485; Presbyterians, all kinds, 23,835.

Nova Scotia:—The Church 60,255; Methodists, all kinds, 50,811; Presbyterians, all kinds, 112,488.

New Brunswick:—The Church 46,768; Methodists, all kinds, 35,514; Presbyterians, all kinds, 42,888.

Quebec:—The Church 68,797; Methodists, all kinds, 39,221; Presbyterians, all kinds, 50,287.

Ontario:—The Church 366,539; Methodists, all kinds, 591,503; Presbyterians, all kinds, 417,749.

Manitoba:—The Church 14,297; Methodists, all kinds, 9,407; Presbyterians, all kinds, 14,292.

JUNE 8, 1882.
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British Columbia:—The Church 7,804; Methodists, all kinds, 3,516; Presbyterians, all kinds, 4,005.

The Territories:—The Church 3,166; Methodists, all kinds, 461; Presbyterians, all kinds, 531.

Making a grand total for the Church, 574,818; Methodists, all kinds, 742,981; Presbyterians, all kinds, 676,165.

Of the seven Provinces we find the Church the strongest in four, namely, New Brunswick, Quebec, Manitoba, British Columbia, and also the Territories; where we lose ground principally is in the Province of Ontario, and it is not a hard matter to understand why—the bulk of the population is in the country, while the provinces in which we are the strongest, the bulk of the population is in the cities, towns, and villages, and it is a notorious fact that the Church, while supplying the front, in the past, shamefully neglected the farming community, which is the bone and sinew of this province. This is fully substantiated by facts, for we find in every city in the Dominion the Church stands first. The following are the figures:—

	The Church.	Methodists, all kinds.	Presbyterians all kinds.
Halifax...	9,332	3,710	4,992
St. Johns ...	5,980	3,287	3,554
Quebec ...	3,328	883	1,344
Montreal ...	14,388	5,327	11,597
Ottawa... ..	4,825	2,173	3,059
Kingston ...	3,815	2,338	2,600
Toronto ...	30,918	16,357	14,612
St. Catharines ...	2,459	2,217	1,474
Hamilton ...	9,605	8,817	7,879
London ...	6,502	4,952	3,257

From these figures there can be no question but we hold the bulk of the learned and reading population of the Dominion, but the Church is not the Church of the yeomanry, and why? Is it because they dislike the Church's Liturgy or ritual. No, certainly not the latter, for as a whole the country people are fond of ritual, they have it in their secret societies, and therefore they like to see it in their churches; it is not the form of prayer, for they have this also in their societies. No, it is neither of these two. I believe the principal reason is that our men do not practice extempore preaching. Any clergyman that cannot preach without a manuscript, is to the mind of the great majority of people unlearned; he may be a B.A., M.A., D.D., or any other D's, but all is of no avail if he cannot ascend the pulpit and give—what shall I call it?—a "rattler": this is what draws. Therefore if the demand is for rattlers, then rattlers we must have, or else retire from the field; a demand will bring a supply, and if the supply be not forthcoming from the Church, the supply has in the past, and will no doubt in the future come from the sects, and the Church thereby forced into the rear ranks.

Mr. Editor, if our colleges are to send out men who are to do a work for the Church they must send them equipped with that training for which there is a demand; for it is not what things should be, but what they are. If instead of spending many valuable hours every term plowing through "Pearson's notes" that time was spent in practising extempore preaching, it, in my humble opinion, would be more beneficial to the student, and to the Church in after years.

I am fully aware that there are some who are of a natural nervous temperament who never could acquire this much desired result: such men possibly would make good city clergymen, where that style of preaching is more appreciated; but it is waste of time and money for such to be sent into the midst of the sects in the country with a hope that the Church may make progress: it never will, as figures clearly show. The great demand in the religious world to-day is "a good preacher," and this is where the Church in Canada, as a whole, lamentably fails.

I know some clergymen who would tell me that we ought to teach the people that the house of God is the house of prayer, &c., &c. Well, I understand this line of argument, and quite agree with it; but as I said before, we must handle things as they are, or they will slip from our grasp. Others will tell us that we ought to teach that it is the Church, and that it is a sin to separate from it. This may be all true, but you dare not do that until you have established yourself in the hearts of your people, and the channel to get into their hearts is by "good preaching."

Mr. Editor, I am speaking from actual observation. I know to some extent the feeling of the laity in this matter; before studying divinity I represented one of the largest wholesale houses in your city. I have travelled from Montreal to Sarnia, and during my travels I took close observation of the workings of the Church, both in the country and town, and the conclusion that I came to was that the sermons as a general rule did not enter into the feelings of the people. I would go to church finding the congregations lamentably thin, service cold, the sermon might be termed a polished piece of literature, read from a manuscript, having seemingly no effect however. I go to a dissenting place of worship, house crowded, service hearty, the sermon having many grammatical

mistakes, but yet it had seemingly its effect. I saw this in hundreds of cases, and I have often thought when witnessing them, that it is here where the Church is losing ground. And, Mr. Editor, we must face the fact that we are losing ground in Canada, for while other societies during the last ten years have been advancing at the rate of twenty five, thirty, and forty per cent., the Church has only gained some seventeen and a half. Surely it is time we endeavoured to find out where our weak points are, and do our best to remedy them. The great cry is want of money; yes, no doubt it is a want, but not the greatest.

Yours, &c.,
GEO. B. MORLEY.

West Mono, May 22nd, 1882.

LOVE THE MARK OF GOD'S CHILDREN.

THE English nation (of which we are so happy as to form a part) is, as you probably know, a mixed race. Britons, Danes, Normans, all contribute something to our national character, but the main substance of it is Saxon. Most of the blood which flows in our veins is derived from that strong, energetic, earnest race who, at the call of the feeble Prince Vortigern, came across the German ocean under Hengist and Horsa, and filled the land. Most of our qualities were theirs first. And hence we must always feel a deep interest in the history of Anglo-Saxon times. True, it contains the record of bloody wars, of rough and cruel deeds, of riotous feasting, of drunkenness and revellings and such like, for heathen works and ways lingered among them, and the furnace of affliction was needed to purge away the evil and refine the good; but we also find choice instances of purity and virtue, of Christian love and of family affection. Let us take as an example Alphage, Archbishop of Canterbury, a genuine Anglo-Saxon saint and hero, with a warm heart to suffer and die rather than they should be oppressed.

Alphage was born of noble Christian parents about the year 953, and received a careful education which prepared him for becoming what he most desired, a priest, not a warrior. We know but little of his early life: he resided first in the monastery of Deerhurst in Gloucestershire, then at Bath. When thirty years of age he was consecrated Bishop of Winchester, and set himself in earnest to do a bishop's work. His days were too busy to afford him time enough for prayer, so, like David of old, he arose at midnight for his devotions. He gave to the poor so wisely and so largely that no beggars were to be found in his diocese. And yet he lived in very troublesome times. The nobles were too fond of revelling and feasting; the king was weak and unapt to rule, and the country lay open to the forays of the heathen Danes, who came year by year to ravage it. The king did the worst thing possible. He laid heavy taxes on the people, and with the money thus raised bribed the Danes to go away. They went, but only to come back in larger numbers the next year. In despair the king plotted the massacre of those whom he did not dare to meet in open fight. On a given day all the Danes in the country were put to death, though some of them had become Christians and were living peaceably as the king's good subjects. Among these was the Danish king's sister, now the wife of an English earl. Her brother vowed vengeance against her murders, and sent a larger fleet than ever the next spring to ravage England.

Just at this time Alphage was made Archbishop of Canterbury, and he had scarcely settled there, when the Danes, after ravaging Kent, laid siege to the city. Fearing it would not hold out, the English nobles besought their new Archbishop to fly and save his life. "Nay," answered he; "the hirling may abandon his flock when in danger, but so will not I." And he remained among them during the twenty days of the siege, supporting and comforting them as best he could, and exhorting them to suffer to the utmost rather than renounce their faith. Then, seeing the town could not hold out much longer, he received and administered the Holy Communion, and commended those around him to the protection of God. While he was thus occupied the town was taken by assault. Dreadful slaughter followed, the soldiers sparing neither man, woman, nor child. The clergy tried to detain the archbishop in the cathedral till the first fury of the onset was over, hoping that his sacred character might preserve him afterwards; but on hearing of the massacre he broke away from them, hastened through the scene of horror into the presence of the Danish chiefs, and prayed them to take vengeance on him, but to spare his innocent people. Enraged at his boldness, they seized him, bade him look on while his cathedral was burnt and his clergy

slaughtered, then loaded him with chains and flung him into a dungeon.

Sickness, however, broke out among the Danes, and, thinking it a judgment from Heaven, they brought out St. Alphage, loosed his chains, and begged him to pray for the sick. He did so, and on their recovery liberty was offered him for a ransom. So large a sum was named, however, that he simply said it was out of the power of the English to give it. Next they proposed a smaller sum, provided the archbishop would persuade the king to give a fresh tribute for them from his oppressed subjects. "I do not possess the money you ask for," replied the prisoner, "and I will neither ask nor take money from any one; nor will I advise my king against the honour and the welfare of my country, which has already been laid waste." So he was again bound and sent to the dungeon, where he remained seven months, his persecutors often renewing their demands, but in vain.

Thus the long winter passed away. At last on Easter Sunday, the Danish fleet lying at Greenwich, and the chiefs having assembled for one of their riotous banquets, the archbishop was brought out and threatened with torments and death, unless he took measures to gain the money they required. "You urge me in vain," said Alphage: "I am not the man to provide Christian flesh for pagan teeth, by robbing my poor countrymen to enrich their enemies." Grasping their battle-axes, they gathered round him shouting, "Gold, bishop, give us gold!" Calmly he looked upon them, and said with earnest voice, "I have no other gold to offer than the gold of true wisdom, the knowledge of the living God, which if ye refuse, it shall fare worse with you than with Sodom, on which the Lord rained fire and brimstone out of heaven." Enraged at his answer, they knocked him down with their battle-axes, and then catching up the bones from their rude feast, the stones they had been sitting on, and whatever else came to hand, they stoned him, while, like St. Stephen, he commended his soul to the Lord, and prayed that their sin might be forgiven them. His last words were, "Oh, good Shepherd, look with compassion on the children of Thy Church, whom I in dying recommend to Thee." Then his lingering agonies were closed by a blow from a battle-axe, dealt in mercy, it is said, by a Danish convert, and he fell asleep A.D. 1012, aged fifty-eight.

This history must surely connect itself in our minds with the Gospel for to-day. God's love glowed warmly in the heart of the saintly Alphage, and kindled there a love for his fellow-Christians. Nor did this love spend itself in words. It strengthened him to suffer and to die rather than they should be oppressed. Let us look to it, each for himself, that the same holy love be found in us, and that it flow forth in deeds of self-denying charity.

WORK WHILE IT IS DAY.

WHEN men are a-dying the time of working is past: this is the "night in which no man can work;" this is the time indeed to reap comfort of our former conscientious practices, but not the time to "work out our own salvation" in; it is the time of rejoicing because our redemption draweth nigh, not the time of setting out from the gates of hell; it is the "time to finish our course with joy," not the time to begin a holy life. Alas! the strength and vigour, which must be used in a heavenly conversation, is then gone, and men are just on the point of reckoning with God: their accounts must then be ready, not to make up; so that if thou art not ready now to take thy spiritual concerns into serious consideration, thy heart will be hardened every day, more and more; and the longer thou livest, the less mind thou wilt have to set about it; and if thou dost not think it worth the trouble to spare now and then an hour from thy worldly business to mind this one thing necessary, thou dost as good as tell God that thou wilt have none of his heaven.

THE REASON HE WROTE IT.—"I write this," says Mr. Nelson de Pew, of Napier'sville, Quebec, Canada, "to say that, after suffering six years with rheumatism—accompanied with the most intense pain with which any one could be afflicted—I have been completely cured by the use of St. Jacobs Oil. I thus write because I consider it my duty so to do, and because I wish to publish to suffering humanity the wonderful efficacy of the Great German Remedy. When I remember that during the six years in which I was bedridden with this awful disease, I tried all kinds of remedies, and expended a very large amount of money with doctors of all schools, and underwent all kinds of treatment, the feeling of gratitude at my marvelous recovery impresses me to give the widest publicity to my case."

IF NEARLY DEAD after taking some highly puffed up stuff, with long testimonials, turn to Hop Bitters, and have no fear of any Kidney or Urinary Troubles, Bright's Disease, Diabetes or Liver complaint. These diseases cannot resist the curative power of Hop Bitters; besides it is the best family medicine on earth.

Children's Department.

TRUST IN GOD.

Lord, all I am is known to Thee;
In vain my soul would try
To shun Thy presence, or to flee
The notice of Thine eye.

Then may I walk with careful step
Where Thou dost point the way;
Look to Thee all the time for help,
And Thy command obey.

YOUNG MAN!

Stop and think. What you are to be will depend upon what you do. Your words, and thoughts, and deeds are not fragile and perishable, but permanent and enduring. Do no wrong. Battle for the right. Help and bless humanity. Honour and obey the Author of your being and your blessings.

Be not an idler. Work and win. It is not genius but toil that is the creator of utilities. Great characters in history are always miracles of industry. Butler put twenty years on his Analogy, and the work is immortal. Rittenhouse, who began to calculate eclipses on his plow handles, could not fail of eminence. To-morrow is the day in which idle men work and fools reform. Let your theater and time of action be to-day.

Seek to be an intelligent worker. Read books and papers. Cultivate and discipline the mind. Seek the society of thinkers. Aim at eminence in the arts and sciences. The paths along which Franklin walked, or Webster, or Henry Clay, are still open to willing feet. Enter and walk therein. Advance to the front. If you do not sow and plant now, you cannot expect a rich harvest by and bye. Up and be patient. Sow good seed. Keep the weeds down. Be patient and workful, and the future will not be without hope and blessedness.

Do not take such vile trash as cheap Whiskey Bitters and stimulants that only pander to a depraved appetite. Burdock Blood Bitters is a pure vegetable medicine, not a drink. It cleanses the blood and builds up the system. Sample bottles 10 cents.

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents.

Birth.

FLETCHER.—At the Parsonage, Cookstown, on Saturday 27th, the wife of the Rev. Joseph Fletcher, M.A., of twins, a son and daughter.

PRODUCE MARKET.

TORONTO June 8, 1882.	
	\$ c. \$ c.
Wheat, Fall, bush.	1 29 to 1 31
Do. Spring	1 34 ... 1 36
Barley	77 ... 91
Oats	49 ... 50
Peas	83 ... 88
Eye	82 ... 85
Flour, brl.	5 85 ... 5 90
Beef, hind quarters	8 50 ... 10 00
Do. fore quarters	7 00 ... 8 00
Eggs, fresh	22 ... 26
Turkeys	1 00 ... 2 0
Butter, lb rolls	23 ... 27
Hay, 1/2 ton	9 00 ... 13 00
Geese	0 80 ... 1 10
Parsnips bag	65 ... 70
Parsley, doz.	1 ... 20
Mutton	11 00 ... 12 00

The only safe and effectual medicine that acts at once upon the Bowels, Liver, Skin and Kidneys, while it cleanses the blood and strengthens the system, is Burdock Blood Bitters, the great Vegetable Renovating Tonic. Sample bottles 10 cents.

ST. JACOBS OIL
TRADE MARK.



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

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

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

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



Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

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

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

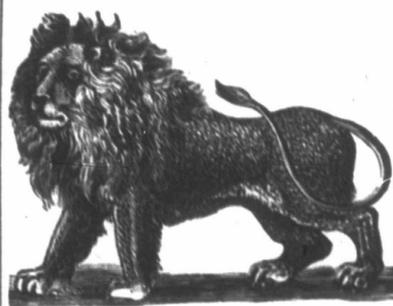
Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—
For the Fenelon Falls work ... \$1,000
Do Buckhorn Rapids work ... 500
Do Burleigh Falls work ... 1,500
And these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

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

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

Beautiful Hair is one of the most striking and pleasing characteristics and can easily be obtained by the use of the Cingalese Hair Renewer. Sold at 5 cents per bottle by

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



NOTWITHSTANDING THE SPRING CLEARING SALE

The Golden Lion

now going on at
We continue to give
10 PER CENT. DISCOUNT TO CLERGYMEN.
Our Stock is fully assorted with every requisite in every Department of
DRY GOODS AND CLOTHING.
R. WALKER & SONS, Established nearly fifty years.

"TO MEMBERS OF THE SYNOD."

Harry A. Collins has much pleasure in announcing to the clergy and lay-members of the Synod that his Stock of House Furnishings is now complete. Special bargains can be had on the following lines:—

Ranges, Wood Cook-Stoves,
Coal-Oil Stoves, Cutlery,
Plated-Ware, Chandeliers,
Lamps, Baby-Carriages, &c.

Every family should have one of our self Basting Broilers.

HARRY A. COLLINS,
House-keepers Emporium,
90 YONGE-ST., WEST SIDE.

A. B. FLINT

has just returned from New York, where he has bought a lot of
CARPETS,
ONE THIRD LESS THAN USUAL PRICES.
Chinese Matting, at 20c. per yard.
Turkish Rugs, at \$1.75, 2.75, 3.75, and up.
These Goods were bought in New York at auction.
10 PER CENT. OF ALL GOODS.

A. B. FLINT,
35 Colborne-Street, Toronto.
CLOSE 2 P.M. SATURDAYS.

ATKINSON'S
PARISIAN TOOTH PASTE
is not a new preparation, many persons in Toronto will remember it for twenty years back.
It is a good, safe, and pleasant Dentifrice;
25 cents a pot.

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,
(A few doors west of the old stand.)
Office:—At 65 King St. West.
G. P. SHARPE

The Church Embroidery Guild.
ORDERS for all kinds of **CHURCH EMBROIDERY**, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Dossal Hangings, etc., etc., received and carefully executed at the lowest possible cost.
Apply to the **PRESIDENT,**
179 Gerard-street, east.

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

WEST TORONTO.

Your Vote and Influence are respectfully solicited for the re-election of

James Beaty, Jr.

As member for the House of Commons for this Division.

VOTE for BEATY!

ELECTORS OF WEST TORONTO.

RALLY!

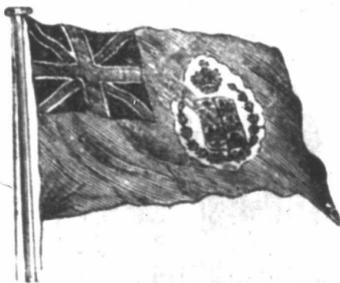
TO THE SUPPORT OF

GOOD GOVERNMENT.

The National Policy. Prosperity and Surpluses. And Just Rights of Ontario.

ELECTION WILL TAKE PLACE TUESDAY, JUNE 20.

GOD SAVE THE QUEEN.



EAST TORONTO ELECTION.

LIBERAL CONSERVATISM.

POLICY. PROTECTION! CANDIDATE

John Small.

Electors of East Toronto!

The Paramount Issue you and the other Electors of the Dominion are now called upon to decide is

"The National Policy."

Be not deceived by SIDE ISSUES that OPPONENTS TO THIS POLICY are attempting to raise at the pending Elections.

If you feel that it has benefitted the Dominion, and laid the foundation stone of our Nationality,—record your Vote in favour of

Your obedient servant,

JOHN SMALL.

Mr. Abraham Gibbs. Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief. I saw the advertisement of Northrop & Lyman's Emulsion of Cod Liver Oil with Lime and Soda, and determined to try it. I have taken one bottle, and it has given me more relief than anything I have ever tried before,—and I have great pleasure in recommending it to those similarly afflicted."

To The Electors OF Centre Toronto.

GENTLEMEN,—At the general election in 1878 I appeared before you as the advocate of a protective policy, and you were good enough to elect me. I had, as mechanic and manufacturer, been all my life a member of the Reform party. But the helplessness of the Mackenzie Administration during the trying days between 1874 and 1878, and their refusal, on theoretical grounds, to give to Canadian industries that measure of protection which, as every practical business man saw, had become absolutely necessary, led me, preferring country to party, to abandon old political associations, and support the statesmen who stood pledged to a protective policy.

The tariff prepared by Sir John Macdonald and his colleagues has been in force only three years, a very brief period indeed, in the history of a country. But I do not hesitate to declare, speaking from a tolerably wide experience, that it is doing its work more efficaciously than the most ardent protectionist could have anticipated. Industries which under the assaults of American capital were compelled for five years to draw heavily upon their resources, are now paying a living profit; and the prosperity of the manufacturer is necessarily shared by the skilled artizan and workman. The latter, instead of having to be content with three or four days' work per week, are now working full time for better wages. New industries have sprung up, and old ones which had become extinct under the one-sided free trade system have been revived. Indeed, more factories have been established since 1878 than for twenty years previous. The country, from one end to the other, is highly prosperous, and while I acknowledge that this is due in a measure to bountiful crops and to the universal revival in trade, I claim fearlessly that the protective policy has been an important factor in bringing about this happy state of affairs.

It is because I am profoundly convinced that the reversal of that policy, or even a doubt as to its permanence, would be disastrous in the extreme to every branch of enterprise, that I again appear in, Centre Toronto and seek your suffrages. I need hardly tell you that for a man in my position and at my time of life there is no charm in the pursuit of politics. But I feel it to be my duty in the interest of Canadian industry, and I trust I may say without egotism, in the interest of our common country, to put aside all private considerations and resist the attempt now being made at this election, if not to overthrow, at all events to discredit the National Policy. For that, in my opinion, is the real issue in this contest. As a large employer of labour, and one having a stake in commercial enterprises of almost every kind, I do not hesitate to say that the return of the free trade party to power at this jun-

ture would be nothing short of a national calamity. Capital, always timid, would take alarm; many new industries which are being nourished by the tariff would undoubtedly be ruined; old industries would suffer as before, and the general business of the country would be thrown into confusion, and, not improbably, into panic.

These considerations, so grave for every employer, and for every man dependent upon his daily labour, have induced me, instead of seeking the repose to which, after a long life of toil, I might fairly claim to be entitled, to ask you to return me to Parliament once again. You know that I have no personal ambition or selfish end to gratify. But I am deeply anxious, in common I am sure with all business men, no matter what their party affiliations may have been, to preserve and perpetuate the policy to which Canada already owes so much. The loss by the demoralization that would follow on the heels of the return of the free trade party cannot be estimated; nor can any estimate be formed of the loss the country would sustain through the flight of capital, which is awaiting the verdict in this election before investing in new and important enterprises to the launching of which the maintenance of the present tariff is essentially necessary. Upon these broad grounds I ask you [for your votes, in order that the hands of Sir John Macdonald may be strengthened in the work that yet remains for him, and that the prosperity which now prevails may not be menaced, in so far as Centre Toronto can help it, by the fatuous policy that brought disaster upon us in other days. The National Policy, according to the late First Minister, is a "national folly and a national crime," so that no man can be in doubt as to the course Mr. Mackenzie and his leader would pursue should they, unhappily, be returned to power.

I may add that I warmly approve of the great vigour and energy displayed by the Government in opening up and developing the North-West. Their policy in that respect, although at one time derided by their opponents, has already met with unexampled success. Immigrants are pouring into Manitoba and the fertile region beyond it at the rate of fifteen hundred per week, and it is probable that not less than 60,000 persons will go up there this year. The peopling of those vast territories will add enormously to the wealth and strength of the Dominion, and it is to the interest of the merchants, manufacturers, and mechanics of Old Canada that the trade policy which gives them control of the expanding markets of the North-West should be maintained and rendered permanent, as it only can be, by a decisive expression of public opinion at the polls.

I am, gentlemen,
Your obedient servant,
ROBERT HAY.

BRIGHT'S DISEASE, DIABETES.—Beware of the stuff that pretends to cure these diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and makes you ten times worse afterwards, but rely soely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause so effectually that it never returns.

CONSUMPTION CAN BE CURED.

Ontario Pulmonary Institute,

No. 135 CHURCH-ST.,

Opposite the Metropolitan Church, Toronto, Ont. **M. HILTON WILLIAMS, M.D.,**

Graduate of Victoria College, Toronto, and Member of the College of Physicians and Surgeons of Ontario.

PROPRIETOR.

The only Institute of the kind in the Dominion of Canada

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

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

HEAD, THROAT, AND CHEST,

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

MEDICATED INHALATIONS,

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

The very best of references given from all parts of Canada from those already cured.

Consultation free and prices within the reach of all.

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

ONTARIO PULMONARY INSTITUTE,
135 Church-st., Toronto, Ont.

Mention DOMINION CHURCHMAN.

CONFEDERATION Life Association.

THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers:

Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$20.89.

At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same.

This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION of the annual premium.

The cash profits for the five years are \$42.63, equal to 41 per cent. of the premiums paid during that period.

The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.65, equal to 12.68 per cent. of the annual premium.

The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy. The next Quinquennial Division takes place as early as possible after close 1881.

President,
HON. SIR W. P. HOWLAND, C.B. K.C.M.G.
J. K. MACDONALD,
Managing Director.

TORONTO STAINED GLASS WORKS.

William Elliott,

12 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE.

JACKSON RAE,

General Financial and Investment Agent. Municipal or other Bonds or Stocks bought and sold. Loans on Mortgage or other securities effected. Advances on Stocks, Merchandise or Commercial paper negotiated.

Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1536. Office 319 Notre Dame Street, Montreal.

MENEELY & COMPANY, BELL

FOUNDERS, West Troy, N.Y. Fifty year established. Church Bells and Chimes. Academy Factory Bells, etc. Patent Mountings Catalogue free. No Agencies.

A Simple herb found on the sunny plains of a Southern clime has, under the skilful manipulation of Dr. Van Buren, proved one of the greatest blessings ever sent to suffering humanity. Dr. Van Buren's Kidney Cure is acknowledged all the world over as the only perfect remedy for kidney troubles. Your druggist has it.

HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO. Affords the highest Education in every department. PATRONESS,—H R. H. PRINCESS LOUISE. Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron. French is the language spoken in the College House a Speciality.

A limited number of the daughters of Clergymen received at half charges. For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

BISHOP'S COLLEGE SCHOOL.

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

BOARDING AND DAY SCHOOL,

For Young Ladies and Children, 119 O'CONNOR STREET, OTTAWA. Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on Tuesday, Jan. 11th, 1882. To sisters and clergymen's daughters a liberal reduction is made.

References kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School. In addition to the usual studies, a most interesting and useful course of "Practical and Experimental Chemistry" is now going on; a rare advantage, to which attention is invited.

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.

School for the higher education of Young Ladies in association with The TORONTO COLLEGE OF MUSIC. Under the patronage of His Honour Lt. Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerison, Esq., (late of Grand Conservatory of Music, New York), assisted by efficient teachers.

Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin Thursday, September 8th. A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address The Reverend A. LAMPMAN, or Mrs. LAMPMAN, Lady Principal.

Delays are dangerous, particularly in Kidney Diseases, so take at once Dr. Van Buren's Kidney Cure and obtain relief from all your sufferings. Your Druggist keep it.

BUCKEY BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANOUZEN & TIFT, Cincinnati, O.

All forms of Female Weakness, Suppression, Irregularities and Painful Periods are effectually remedied by the great regulating system renovator, Burdock Blood Bitters. Sample bottles 10 cents.

After many years of patient investigation Dr. Van Buren, of German, finally succeeded in perfecting a Kidney Cure that would permanently relieve all cases of Kidney Disease. Be sure and ask your Druggist for Dr. Van Buren's Kidney Cure.

Birth. HALLEN.—At Toronto, on 4th of June, the wife of George St. John Hallen, Esq., of a son.

Mr. R. C. Winlow, Toronto, writes: "Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with Indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fullness after each meal.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Callisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.

The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept. The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

TRINITY TERM BEGINS April 22. FRES, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged. Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wkeham Hall Toronto.

TRINITY COLLEGE SCHOOL,

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

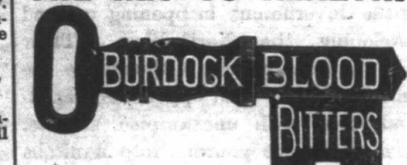
MR. SPARHAM SHELDRAKE

Receives a limited number of pupils, of from eight to thirteen years of age FOR BOARD AND TUITION. Address:—"THE GROVE," Lakeside, Ontario.

KNABE PIANOFORTES,

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

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliouness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Sample Bottles 10c; Regular size \$1. For sale by all dealers. T. MILBURN & Co., Proprietors, Toronto

ONTARIO Steam Dye Works,

334 YONGE ST., opposite Gould. THOMAS SQUIRE, Proprietor.

The only house in Toronto that employs first-class practical men to press Gentlemen's Clothes.

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

GREAT CLEARING SALE OF READY-MADE CLOTHING

AT FROM Twenty to Forty per cent. BELOW REGULAR PRICES.

Intending Purchasers should visit this establishment as soon as possible, as the stock is being rapidly reduced owing to the large number of buyers attending the sale.

NOTE THE ADDRESS, Petley & Comp'y, Golden Griffin, TORONTO.

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

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



WELLAND CANAL. Notice To Contractors.

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

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

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

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

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

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

\$66 a week in your own town. Terms and \$8 outfit free. Address H. HALLETT & Co Portland, Maine.

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

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont

ESTABLISHED 1836. S. R. Warren & Son CHURCH ORGAN BUILDERS.

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BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

The very highest order of workmanship and tone. Quality always guaranteed.

—THEY HAVE NOW ON HAND— A very Fine Harmonium, 2 Banks of Keys, 18 Stops, and 14 Octaves Pedals. Suitable for a medium sized Church. Will be sold at a Bargain.



Notice to Contractors.

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

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

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office, Hamilton, on and after Thursday, the 15th June. Tenders must be made on the printed forms supplied.

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

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

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