

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 22, 1882

[No. 25.]

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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, 1899.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 24...NATIVITY OF ST JOHN BAPTIST:—

Athanasian Creed to be used.

Morning...Malachi 3 to v 7. St. Matthew 3
Evening...Malachi 4. St. Matthew 14 to 11.

25...THIRD SUNDAY AFTER TRINITY.—

Morning...1 Samuel 2 to 27. Acts 7 to 35.
Evening...1 Samuel 3, or 4 to 19. 1 St. John 1.

26...ST. PETER, APOSTLE AND MARTYR:—

Morning...Ezekiel 3, 4 to 15. St. John 21, 15 to 23.
Evening...Zechariah 3. Acts 4, 8 to 23.

THURSDAY, JUNE 22, 1882.

AN Order in Council has been issued declaring the Bishopric of Newcastle to be founded. The diocese comprises the county of Northumberland.

An Evangelical conference has recently been held in Southport, at which Dr. Perowne delivered a strong lecture on the bad habit of indulging in the abuse of religious phraseology, of which they are generally guilty.

The Bishop of Liverpool has recently reconsecrated St Paul's churchyard, Burslem, Staffordshire, in consequence of a suicide having taken place there, and the burial ground of the dead being considered to be thereby desecrated.

An address has been presented through the Bishop of Gloucester and Bristol to the Archbishop of Canterbury, urging upon him the necessity of reverting to those primitive principles on which the Church, as a spiritual body was constituted. They further urge that such result can be effected only by the restoration of Ecclesiastical Courts and the Court of Appeal, in accordance with that constitutional relationship of Church and State which was granted by the statutes of the Reformation.

The British House of Commons recently rejected by 208 against eighty-three, resolution proposed by Mr. G. Howard, member for East Cumberland, in favour of opening to the public on Sundays all museums and picture galleries maintained out of national funds. Mr. Miundella in summing up the debate, said that there were 154 museums in the United Kingdom which would be affected by the Bill, and only four of these had as yet been opened by the municipal authorities on Sundays. At Nottingham recently those who advocated the Sunday opening of the fine and costly museums established at the public expense in the town, had been for that very reason, signally defeated at the municipal elections. In his own constituency of Sheffield with its 40,000 votes he had never been asked to pro-

note the Sunday opening which was demanded in the name of the labouring classes. And it was evident he said the nation generally was altogether averse from the proposed change.

The evictions in Ireland now average one thousand weekly.

The Mansion-house fund for relieving the Russo-Jewish refugees has amounted to about £80,000.

Bishop Tozer has had another attack of the old Zanzibar fever, and, though progressing favourably, it will be considerable time before he will be able to resume active work.

The conditions of Mr. Francis Ormonds offer of £5,000 towards the cost of erecting the Anglican cathedral, Melbourne, have been complied with—£25,000 having been subscribed before the end of last month.

The Jesuits who, soon after the expulsion of the Order from France, opened a school at Hale's Place, Canterbury, are enlarging their establishment, which, when the new buildings are completed, will be the most extensive college they possess in England.

Mr. James Vick, lately dead, was probably the largest flower seed dealer in the world. In his boyhood he was the playmate of Charles Dickens, having been born in England. While busy at his trade of printer, he worked at the case with Horace Greeley.

The appointment of bishop suffragan of Colchester, has been conferred on Archdeacon Blomfield, vicar of Barkin, youngest son of the late Bishop of London, and brother of Mr. Charles James Blomfield, now living in the diocese of Toronto.

The Christian Evidence Society are preparing to organize a series of high-class lectures bearing upon the philosophical questions of the day. The subject of the first is to be "Buddhism," as being one of the most important religious and philosophical questions of our time. It will be given by the Rev. S. Coles, an excellent Pali scholar, and for twenty-two years a missionary priest in Ceylon.

Mrs. Gibbs, the widow of the gentleman who spent £90,000 on the establishment of Keble College Chapel, has purchased the advowson of Otterbourne, to give to the trustees of the college. Otterbourne formed part of Hursley parish in Keble's time, and the duty was often taken by his great friend, Dr. Moberly, then Head Master of Winchester College, now Bishop of Salisbury.

The Rev. G. H. Swinnig, of the Mackenzie Memorial Mission was present at the anniversary of this mission on the 25th ult. The year 1881 is alluded to as a year of beginnings. The Memorial church is being raised at Isandhlwana, and Mr. Swinnig is also promoting the mission to Alubis' tribes, training young colonists as future evangelists, and securing an opening in Swaziland.

The Chinese are rapidly increasing in British Columbia, and will soon amount to 35,000, outnumbering the white population.

A well known London layman is contemplating the erection of a handsome church at his sole expense in some poor parish in Liverpool. His desire is to place it in some parish of extreme Protestant proclivities, so that the free and open Church system with thorough Catholic, Gospel teaching may have fair trial on difficult ground.

As the question of religious education in our public schools in Canada is just now exciting considerable attention, it may be well to recur to a few facts showing what the parents of the lower classes in England think of an education without religion. In the immense diocese of Ripon, which includes all the manufacturing population of the West Riding of Yorkshire, there are 87,621 children on the books, while the number of children who are wholly withdrawn from religious instruction amounts to the small figure of twenty-seven. In the diocese of St. Alban's, which includes a considerable part of the East-end of London, the number of children on the books is 25,297, and only sixty-three are withdrawn from religious instruction. In the diocese of Lichfield, another crowded district, the number of scholars on the books is 72,645, while only forty-seven of them are withdrawn from all religious teaching. So that taking three of the most populous centres in England where religious independence is supposed to be most rife, and infidelity or atheism is suspected of being most vigorous in its growth, we have 185,563 children on the books, but only 137 of them withdrawn from all religious teaching.

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THIS is a strictly Church of England institution, as evinced by its rules and patrons. One regulation states it has for its object the spiritual welfare of the Jews, and shall be conducted by various officers, being members of the Church of England, or (if foreigners) of a Protestant Church. Public worship and education of children are to be conducted, as far as possible, in strict conformity with the principles and formularies of the Church. If any questions relating to ecclesiastical order and discipline arise in the colonies or foreign parts, they are to be referred to the archbishops and bishops at home. The Society has for patrons the Archbishops of CANTERBURY, YORK, ARMAGH, and DUBLIN, nineteen English and Irish, and twenty-seven colonial bishops. We observe in one of the Society's recent publications that his Grace of CANTERBURY has given his endorsement to the institution by conferring on the Rev. H. A. STERN, one of its missionaries and a converted Jew, the Lambeth degree of Doctor in Divinity. And the Bishop of LONDON, when preaching the Society's anniversary sermon last year, announced the gratifying fact of 3,000 Israelites now living in England, having been converted to Christianity through its instrumentality. The formation of an association for the diocese of Toronto in connection with the London Society originated, we understand, in a suggestion by the

Bishop of Toronto; and every succeeding step has been taken with his Lordship's knowledge and sanction.

The Rev. JOHNSTONE VICARS, appointed by the London Society to organize the association, is a well known clergyman in the dioceses of Toronto, Huron, and Newfoundland. His address is 515 Sherbourne-street, Toronto, where he will be thankful to receive the names and subscriptions of friends to the cause.

THE FIRST BISHOP OF NEWCASTLE.

ERNEST ROLAND WILBERFORCE, the third son of the eminent Bishop Samuel Wilberforce, is to be the first bishop of the newly-founded diocese of Newcastle. The appointment already meets with general and hearty approval; and the new bishop will receive an honest welcome to his labours among the hardy northmen. He is in the prime of life, having been born at Brighton, in the Isle of Wight, while his father was rector there, in January, 1840. His is now, therefore, in his forty-third year. Educated at Harrow and Oxford, he seems not to have sought the prizes of University distinctions, but to have desired before all things the work and honour of the Christian ministry. Taking Holy Orders in 1864, he lived with his father in the Palace in Cuddesdone, as domestic chaplain to the Bishop, while holding also the curacy of the parish. Two years later he became rector of Middleton Stony, in Oxfordshire, which charge he held for four years; and then he again accepted duty in his father's service, in the diocese of Winchester, to which the Bishop was translated. In 1873, when the Bishop's death occurred, Mr. Wilberforce was instituted to the living of Seaforth, a small town a few miles to the north-west of Liverpool, the living being in the private patronage of Mr. Gladstone. He declined other tempting positions about the same time, in which his earnestness and ability would have assured him considerable success. Seaforth's previous incumbent had held the vicarage for fifty years; and the Protestant preferences, and probably prejudices of the parish and neighbourhood were not in favour of a son of Bishop Wilberforce. When he went among them, however, it was discovered that, though he was an uncompromising Churchman; he was a high-minded Christian minister, and a genuine man. It was while he was at Seaforth that Mr. Wilberforce came prominently forward as a popular champion of the temperance cause. His name, in connection with that of his younger brother, Canon Basil Wilberforce, of Southampton, is known in every part of the country in relation to temperance advocacy and work. It is said that when the appointment of the first Bishop of Liverpool was under consideration, many of the merchant princes of the district earnestly desired that Mr. Wilberforce should be called to fill it. In October, 1878, he was instituted to a canonry in Winchester Cathedral, which he accepted upon the condition that he would be allowed to throw himself entirely into the work of the Diocesan Home Missions. He then became Warden of the Wilberforce Mission House in that city, superintending and taking an active part in the work that is being done in the diocese. The new Bishop designate may be said to be a moderate High Churchman. His pulpit qualities are marked by fervour and earnestness, and he has evidently great aptitude for dealing with the toiling classes. The bishopric of Newcastle is the second appointment that has been made under a Bill brought before the Parliament by Mr. Disraeli's Government in 1878. The minimum amount of endowment deemed necessary was obtained a few months since: and now, in due course, Bishop Ernest Wilberforce will have an opportunity of showing that the Church to which he has devoted the energies of his gifted nature can cope with the indifference and vice which are said to be prevalent among the population to be included in this new ecclesiastical district. The charmed name of Wilberforce, will, we trust, gain new and higher honour from its association with this noble enterprise. It is not uninteresting to note that Canon Wilberforce is the first epis-

copal selection which Mr. Gladstone has been called upon to make since, in July, 1873, he had to choose a successor to the Canon's lamented father. On Saturday, the 19th of that month, the Bishop of Winchester was riding through one of the vales of Surrey in company with Lord Granville, when his horse stumbled and threw its rider, who was killed instantaneously. Mr. Gladstone had gone down to Holmby to meet them, and was met with the intelligence of Bishop Wilberforce's sudden death.

THE ARCHDEACON OF BRISTOL'S VISITATION.

THE Ven. Archdeacon of Bristol (the Rev. Canon Norris) held his annual visitation for the deanery of Bristol, in Redcliffe church. This is the first time in recent years the visitation has been held in St. Mary Redcliffe, of which the Archdeacon is vicar, the usual place having been St. Augustine's.

The usual morning service was conducted by the Rev. J. A. P. Bowers, senior curate, after which the Ven. Archdeacon proceeded with his Charge, in the course of which he gave an interesting historical outline of the origin of the archidiaconal office, and the duties of its holder. The Archdeacon said, "My present charge can only be introductory; but in any future addresses that it may be my privilege to make you at these visitations, I hope to keep carefully to the position which the Archdeacon of Maidstone has prescribed to himself—the position of one propounding questions for consideration rather than pronouncing upon them—opening rather than concluding them. This seems to be the proper distinction between an archdeacon's charge and the charge of a bishop. It might further help to realize this character of an archdeacon's charge if the practice tried in some places were more generally adopted by adjourning from the church to some convenient room, where conference might be held on one or more of the questions opened in the charge. On this point I should be glad to have the advice of those who have longest experience of these visitations, whether clergy or laymen. From the subject of the general visitation I will now pass to the visitation of particular parishes, to which I hope to devote some of the summer months of each year. I look forward to this as the most pleasurable, and perhaps the most useful, part of my work. But involving as it must much absence from home, it was evident to me from the first that it would be incompatible with the charge of a parish. Therefore when the bishop asked me to undertake the office of archdeacon, I begged leave to resign the cure of souls which I now hold as soon as he should be able to make other provision for it. This is now arranged by his lordship's great kindness. And so soon as I am released from my three months' residence at the cathedral I hope to visit some of the distant parts of my archdeaconry, to which I am now, I regret to say, a stranger." The venerable gentleman then proceeded to trace stages of growth through which the office had passed—how in the early centuries of the Church the officer was a deacon attendant upon the bishop as his secretary or chaplain; how then he came to be employed by the bishop in the exercise of occasional jurisdiction as his vicar; and how lastly, after the Norman Conquest, visitations both parochial and synodical came to be so regular a part of his work that his office attained to the dignity of ordinary instead of delegated jurisdiction. Each one of these three stages of growth (the charge went on to say) seems to contribute something to a true conception of his duties. There is the duty of loyalty. As the inheritor of the traditions of that earlier age when the archdeacon was the personal attendant on the bishop, he may well be reminded that he owes to his bishop all that is meant by the good old word "loyalty." Seeing the importance of this, some have thought it would be better if archdeacons, like rural-deans, vacated their office upon a change of bishop. But surely such a notion implies a misunderstanding of the word "loyalty." Our blessed Lord in his Paschal discourse draws a distinction between the "servant" and the "friend," to which I may perhaps without irreverence here refer—the

friend is taken into his lord's counsels, the servant is not. So in the feudal age, when this word "loyalty" had its birth, allegiance was something far nobler than vassalage. True allegiance required of the knight that he should speak out frankly and courageously whenever his sovereign consulted him. And so now a bishop would hardly care to consult an archdeacon whose mind was a mere reflection of his own. I can well conceive that a bishop, on first taking charge of a diocese, might much prefer to retain his predecessor's archdeacon than to create new archdeacons, though the latter might be more of his own way of thinking. But this pre-supposes loyalty. If the succeeding bishop be of such different views as to make loyalty difficult, resignation would, as it seems to me, be the archdeacon's plain duty. Then there is a duty of lesser, though very real importance to one who would do good service as archdeacon, the duty of accuracy—the duty of seeing and reporting facts correctly. The phrase by which, in the second period, an archdeacon was so often described as "*Oculus Episcopi*"—the bishop's eye—may well remind him of this need of accuracy, both in obtaining and recording information. And here he must depend to a great extent on the kind co-operation of his brethren, lay as well as clerical. The articles of enquiry on which you, my brethren of the laity, are requested to found your presentments are no mere matters of form. On the faithfulness and completeness of your answers depend in a large degree the usefulness of the archdeacon's office. And this leads me on to mention a third and obvious duty, the duty of justice. In the third stage of its development the office of archdeacon became, as we have seen, a judicial office. It may seem but a shadow of a court that we are holding here to-day. But if there is to be any revival of discipline in our Church, the Archdeacon's Court can hardly fail to resume something of its old importance. And even now an archdeacon who desires to do his duty, cannot escape the responsibility of having to form some judgment in his own mind on the way in which the work of the Church is done in the several parishes of his archdeaconry; and this judgment he may be required to place at the service of his bishop. To be dispassionate, to separate himself as entirely as he can from all party views, to regard each brother clergyman's work as fairly as he would himself on his death-bed desire his own work to be regarded—this seems to be his plain duty. Such seems to me, looking to the traditions of the office, the three qualifications most needed in an archdeacon. I am not so foolish as to ask to be credited with them at the outset of my work; but this I do ask, throwing myself on your indulgence, that you will credit me with the wish, at least, thus to qualify myself, if God spare me time. A few words I would gladly say in conclusion on what fell from me incidentally in speaking of that last qualification. I said that an archdeacon should, so far as may be, avoid identifying himself with any of the parties that divide Christ's Church. I might perhaps have gone further, had I been speaking elsewhere, and added that we might all of us do well to avoid saying "I am of Paul, and I of Apollos, and I of Cephas." But my business is now only with my own duties. It seems to me especially important that an archdeacon should not only be, but be known to be, aloof from controversy. I know it is difficult to avoid taking a side, and perhaps still more difficult to avoid seeming to take a side. For as in perspective the middle point, as viewed from either extremity, appears inevitably near to the other extremity, so in party strife the neutral man is apt to be regarded by each side as belonging to the opposite side. And even if he avoid this, there is another imputation sure to befall him and hard to bear—the imputation of indifference. Still, whether it be appreciated or not, it seems to me to be an archdeacon's duty to be comprehensive in his sympathies. And if it be his happy lot, as it has been mine, to have dear and valued friends on either side; if he have learned, as I have learned in this school of friendship, how possible it is to serve Christ faithfully on both sides—among the upholders of Apostolic order on one side; among the champions of Evangelical truth on the other; and if he have seen, or seemed to see, how hard sometimes it is in the dust of the

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arena for brother to recognize brother and discern the common aim where the mode of warfare is so difficult—then will he long at times to use his office as a mediator, and go among them saying, "Sirs, ye are brethren; why do ye harm one to another?" It would be to me a great happiness if I could so use this advantage of my office as to help good men on either side to understand and appreciate one another, and so do something, however humbly, towards healing the divisions which we all deplore. At any rate, we may one and all make it our prayer to God that He will enable us to do justly and love mercy for His dear Son's sake, to whom be glory and dominion now and ever.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—Trinity church was again reopened on Sunday, 11th, Feast of St. Barnabas. The Bishop preached on both occasions, and to large congregations.

THE consecration of the Bishop-elect of Algoma is to take place on the 29th (St. Peter's Day). The Bishop of Ontario will be the primus for the occasion, and the eloquent divine, Bishop Coxe, of Western New York, the preacher.

THE vestry of St. George's have elected Canon Carmichael to succeed Dr. Sullivan as rector. If he accepts one cannot but remark that his itinerancy between one place and another is becoming as frequent as that of any Methodist. It shows, of course, how highly he is esteemed; but does it not show at the same time that clever men, good preachers, are scarce among us?

THE festival of the dedication was kept on Sunday last at St. John the Evangelist's. Choral services and celebrations of the Eucharist marked the day. The Rev. Father Maturin, o.s.b., being the preacher morning and evening. Notwithstanding the Corpus Christi procession which always attracts so many, the high celebration was largely attended, and in the evening the congregation was overflowing.

THE difficulty in the church at Longueuil has after all proved sufficiently serious as to cause the Rev. E. Houghton to resign. An ex-member of that congregation ironically proposes that the Bishop to satisfy (!) if possible such a congregation, should appoint a full-blown Ritualist for the morning and a dyed-in-the-wool Low Churchman for the evening. But even then the satisfaction would be doubtful, for there are those who try to rule and domineer who would first have to learn their catechism and to exercise common sense. The Low Churchmen of to-day are much too high for them.

At the Ruri-decanal meeting of St. Andrew's it was resolved:—"That we desire to place on record our sense of the great loss which we, as well as the Church at large, have sustained in the decease of the Rev. Alfred Lee, B.A., who departed this life, November 9th, 1881, from sickness contracted in the faithful discharge of his duty. We would also express our deep sympathy with the relatives and friends in their loss, and with them unite in mourning for him as one distinguished for earnestness in the Master's service.

WATERLOO.—The Rural-deanery of Bedford convened in Waterloo on the 6th inst. The proportion of clergy in attendance was very good, and that of the laity, considering the season of the year, was not bad. The reports read from the various parishes indicated active work and a healthy tone. The item concerning the stipends of the clergy had not so many instances as last year of defaulting parishes. Still there were some, even of what are classed as rectories, that come far short of even an adequate support of their clergy. Farnham parish drew attention because of the fact that it now starts on a self-sustaining career. This is due, in the main, to the fact that an investment of a small sum in land has resulted in a sufficient sum to begin an endowment, the sum of \$4,000 being received for ten acres, being a portion of a larger quantity originally purchased for less than \$100. Farnham having become the centre of a network of railways, and also rising into a manufacturing town, has caused this advance. Other business connected with vacant parishes and the status and boundaries of others occupied attention.

The session took up the whole day. The Lord Bishop presided. The ladies of St. Luke's congregation gave a sumptuous dinner and tea to the clergy and delegates in the basement of St. Luke's church. Thanks were returned to them on the first occasion at the request of the Bishop, by the Rev. F. H. Clayton in his usual genial, humorous and felicitous manner, and after tea by Mr. Hackwell, of Boscobel, and finally by his lordship.

At the ordination of priests on Trinity Sunday in Boscobel village church, Rev. Messrs. Saunders and Bridge received the priesthood. The candidates were presented by Archdeacon Lindsay, who also preached the sermon. A Confirmation and Communion followed. The services, of course, were unusually prolonged, but being of a very unusual character to the people present, and very impressive, the attention was unflagging.

REV. DR. DE SOLA, the rabbi of the oldest Jewish synagogue in Montreal, and who also filled the professorship of oriental languages in McGill University, has departed this life. Dr. De Sola was as a gentleman and scholar, one who had the respect of all bodies of Christians, and one whose services as a lecturer were often in requisition. He was one of the best Hebrew and Semitic scholars on the continent.

TORONTO.

MEETING OF SYNOD.—The annual meeting was commenced on Tuesday morning, the 13th. The opening service was held at 10 o'clock in St. George's church. There was rather a thin attendance of the members of the Synod. Morning Prayer was intoned by the Rev. J. D. Cayley, Precentor of the diocese, and by the Rev. John Pearson. The Lessons were read by the Rev. Provost Body. The Holy Communion was celebrated by the Bishop, the Ven. Archdeacon of Peterboro', reading the Epistle. The Rev. W. Reimer preached from 2^d Corinthians xiii. 11.

The Synod met in the school-house of the Church of the Ascension at half-past two o'clock in the afternoon for the despatch of business, his Lordship the Bishop presiding. There was a large attendance of clerical and lay representatives.

After opening prayers by the Archdeacon of York, the Committee appointed to meet before the Synod and examine the certificates of lay representatives presented their report, and on motion it was adopted.

Before divine service in the morning the Bishop had appointed the following as a court on contested or doubtful seats of lay representatives:—Revs. J. D. Cayley, M.A., and Septimus Jones, M.A., and S. B. Harman, D.C.L., Chancellor, G. M. Evans, M.A., and C. W. R. Biggar, M.A. This appointment was now announced to the Synod.

On motion the following clergy of neighbouring dioceses were invited to take seats upon the floor of the house:—Rev. Messrs. Roy, Niagara; Canon Worrell, Niagara; Jacobs, Huron; Tighe, Ontario; and Hill, Huron.

His Lordship then proceeded to deliver the usual address to the Synod. The address opened with a thankful acknowledgment to the Giver of all good for life and strength to labour in the building of His Church. Obituary reference was made to the two deaths which had taken place in the ranks of the clergy of the diocese since the last meeting in November—Rev. Dean Grasett, of St. James's cathedral, Toronto; and Rev. John Burkett, of Kinmount. Beyond the two losses by death thus recorded, there was no actual diminution to note in the clerical staff. Several changes in the disposition of the parochial and missionary clergy were reported and explained.

Since the last session of the Synod, his Lordship reported that he had held thirty-nine confirmations, in which 817 candidates had been admitted; delivered sixty-eight sermons and addresses; administered Holy Communion thirty-one times; attended thirty-four meetings; consecrated three churches, and opened one new one; ordained five deacons and six priests, and baptized eight infants and two adults.

After entering into a number of statistical details of a comparative nature, he said that these results should lead them to deep humiliation for such shortcomings as they exhibited, to anxious inquiries into their cause, and to increased and more importunate prayer for a larger measure of Divine grace, and a corresponding token of success. To extract what comfort they could from a revelation of facts which was otherwise a very rude awakening to a state of disappointment and alarm, he called attention to two points established by the census. First, the growth of the Church in the city of Toronto was healthy; and second, the position of the Church in the diocese was far more favourable than in the Province at large. In the city of Toronto it was true that the increase of the Church had not been proportionate to

the increase of population, nor equal to three other leading denominations, but the numerical increase had been very large. Taking the five principal denominations, and grouping under the designations of Methodists and Presbyterians all the subdivisions of those bodies respectively, the percentages of increase during the last decade had been: Baptists 87.7; Methodists 70.4; Presbyterians, 62.6; Church of England, 49.5; Roman Catholics, 32.3. The actual gain of numbers by each denomination had been: Church of England, 10,245; Methodists, 6,751; Presbyterians, 5,630; Roman Catholics, 3,835; Baptists, 1,714. He was the more desirous of giving prominence to the other fact that whatever retrogression had taken place in the relative strength of the Church in the Province had not been chiefly due to a falling back in this diocese, because this inference had been drawn in some of the public prints and in correspondence on the subject. A comparison of the numerical growth of the five leading denominations during the last ten years in the district comprising the Diocese of Toronto with the rest of the Province of Ontario outside of Toronto showed that of the total increase of these several bodies in the whole Province the proportion which was assignable to this was: Church of England, 1 in 2.95; Baptist, 1 in 4.9; Methodist, 1 in 4.1; Presbyterian, 1 in 4.40; and Roman Catholic, 1 in 7.37. This table showed conclusively that the great relative falling off in the numbers of the Church in Ontario had taken place in some other diocese than Toronto. A comparison of the rank and strength of these five bodies at present in the Toronto diocese and in Ontario outside of the diocese placed them in the following order:—In Ontario outside of Toronto they stood—Methodists, 435,950; Presbyterians, 322,426; Roman Catholics, 258,989; Church of England, 258,986; and Baptists, 89,762. But within the diocese of Toronto the order stood:—Methodists, 155,553; Church of England, 107,553; Presbyterians, 95,323; Roman Catholics 61,850; and Baptists, 16,918. They might therefore take to themselves such small grains of consolation as were afforded by the reflection that however sad was the retrogression they had to mourn over, they were not so much to blame for it by a very great deal as their neighbours. From a consideration so unsatisfactory, however, it was satisfactory to turn to the prosperous state of the diocese. He was pleased to be able to say that the clerical staff was not only increasing in numbers, but the Church was becoming increasingly active, and gave promise of future growth. They were beginning to advance the outposts, and church attendance was increasing. Another most pleasurable evidence of prosperity was the contributions to the Mission Board, which had been increased by \$1,341. (Applause). In this connection he referred to the scheme for systematic giving, by which the givings to the support of the Church had been increased where the system was adopted. He next referred to the sudden death of the late Bishop of Algoma, and the fortunate appointment of the Rev. Dr. Sullivan, rector of St. George's, Montreal, to the position. A sub-committee had been appointed to prepare and report upon a cathedral plan. The committee had not been able to report so far on any definite plan, and the subject would still continue to occupy their attention. Among the questions to be considered by the Synod would be the confirmation of the new Constitution. By the death of the late rector of St. James's, the Act touching the disposal of the surplus funds of the rectory would come into operation. The clergy of the city were prepared with a scale of division on which they were almost unanimously agreed, and if it could be conceded that the city rectories were mainly interested in the disposal of this fund, he presumed the Synod would have little difficulty in acceding to any unanimous recommendation from them on the subject. He would avoid discussing the question whether or not in this legislation the Church had made the wisest disposition of this fund, but it would be necessary to make some other provision for the support of the chaplaincy for hospital and cemetery duty, which had heretofore been maintained out of it.

On motion of the Rev. J. D. Cayley, seconded by Rev. Rural Dean Beck, Rev. John Pearson was appointed Clerical Secretary. On motion of Mr. William McGrath, seconded by Colonel Denison, Dr. Hodgins was appointed Lay Secretary; and on motion of Dr. Snelling, seconded by Mr. John Carter, Mr. W. B. Atkinson was appointed Secretary-Treasurer.

A preliminary discussion took place at length upon the legal opinion given upon the legality of the assessment of parishes for contributions to the Widows' and Orphans' Fund, and disfranchisement in default. On motion of Mr. N. W. Hoyles the rules of order were suspended, when Rev. A. J. Broughall moved, seconded by the Rev. Canon O'Meara, and it was ordered that the opinion should be read to the Synod before being referred to the Court on Contested Seats for their guidance. Dr. Snelling then read the opinion of Messrs. Bethune, Moss, Falconbridge, and Hoyles, upon the case as submitted to them. They

said that the Synod had no power to impose an assessment in order to raise funds for the widows and orphans of the Synod, and it was incompetent for the Synod to disfranchise parishes neglecting to pay such assessment. The opinion was received with applause.

On motion of Rural-dean Beck, seconded by Rev. A. J. Broughall, Revs. J. P. Lewis, and R. Harrison, and Messrs. W. T. Boyd, and Stephen Lett were appointed the scrutineers for the election of the elective members of the Executive Committee.

A communication was read from Dr. Cochrane, Brantford, Moderator of the Presbyterian Synod of Hamilton and London, asked for the co-operation of the Synod in seeking for legislation providing for the use of the Bible in the Public Schools. Action upon the communication was deferred pending the consideration of a motion on the order paper bearing upon the matter.

WEDNESDAY.—The report of the Executive Committee was adopted.

DISFRANCHISEMENT OF PARISHES.

Dr. Snelling, from the Court of Contested Seats, entered and asked for instructions for the court—whether they should follow the solicitors' opinion and break the resolution of Synod disfranchising defaulters to the Widows' and Orphans' Fund, or ignore the opinion and recognize the resolution of Synod in their consideration of contested seats.

His Lordship ruled that all whose names were on the list had a right to vote.

CLERGY TRUST FUND.

The report of the Clergy Trust Committee was adopted.

Rev. Canon Brent, in accordance with a recommendation of the committee, moved an addition to the canon on the distribution of the surplus of the Clergy Trust Fund so as to provide that in the case of a beneficiary of the fund dying during the currency of a quarter his stipend should be paid to his widow to the end of the quarter. This was adopted.

On motion of the Ven. Archdeacon of York, Rev. Lucius O'Brien, of Adair rectory, Ireland, was invited to take a seat on the floor of the House.

ENDOWMENT OF SEE AND RECTORY LANDS.

Rev. Canon Logan read the report of the committee on the endowment of See, Rectory Lands, and Land and Investment Committee. The most important portion of the report had reference to St. James's rectory. The committee stated that an application had been received from the Ontario and Quebec Railway Company for the purchase of a right of way through a lot belonging to the endowment of this rectory. They had asked Mr. Clarke Gamble for the lease under which the lot sought to be purchased, was held; and also under the provision of the statute, asking Mr. Gamble to deliver over all deeds, leases, and other documents pertaining to St. James's rectory, to the Secretary-Treasurer of the Synod. Mr. Gamble had replied, enclosing the lease asked for, and stating that the further request would be complied with as soon as possible. At a subsequent meeting on the 13th April, the committee were informed that Mr. Gamble, acting on the suggestion of counsel, declined to give up possession of the papers absolutely, but would allow the committee to inspect or take copies of them. A case was then submitted to legal counsel for an opinion upon the matter. The opinion of C. Moss, q.c., was that, assuming the right of the Ontario Legislature to legislate upon lands appropriated for the rectories of the Province, the lands of St. James's endowment come within the provisions of the Rectory Lands Act. He did not think the Synod was entitled to the custody of the instruments while the lands continued unsold, but upon their sale under the provisions of the statute the Synod would become entitled to the titles. Subject to the powers of sale vested in the Synod, the rector of St. James's had the right to manage the trusts of the lands. It was stated further that these conclusions were not free from doubt, and recommended that a case should be submitted to one of the superior courts.

The report was adopted, and on motion of Dr. Larratt Smith an addition was made asking the Court to decide what churches in the township of York, if any, were entitled to share in the rectory fund.

REPORT OF MISSION BOARD.

The Mission Board reported a net increase in the receipts of the Mission Board, of \$305.48 over those of last year, while the regular income showed an improvement of \$567.65, and the collections have advanced \$1,351.62. The amount expended in grants to missionaries was \$1,230 in excess of last year's grants; and the total expenditure for the year fell below the income by \$1,145.67. With the balances of last year there is now a sum to the credit of this fund of \$3,166.73, of which \$847.90, was received in answer to special appeals. Mention was made of the mission of Rosemont—to which a grant of \$200 had been voted—having declined that sum on the ground

that they felt it their duty to be self-sustaining. The announcement was received with loud applause. The Churchwomen's Mission Aid having merged in the Bishop's new diocesan scheme, their third annual report was printed with the report of the Mission Board. The report stated that during the year there had been an increase in the cash receipts of \$212.11, and \$305.86 in the valuation of boxes sent out by the society.

The report was adopted.

A vote of thanks to the Churchwomen's Mission Aid was passed, and the ladies requested to continue their work.

The Synod resumed at three o'clock.

Rev. Provost Body moved that the canon on the Constitution should not be confirmed until the Synod should have passed a resolution determining the mode in which the vote of each voter for members of the Executive Committee and delegates to the Provincial Synod should be decided, and for the purposes of determining such mode the report of the committee on Proportional Representation should be taken into consideration.

Considerable discussion took place upon the point, as to whether this was in order.

Rev. A. J. Broughall asked the ruling of the Bishop.

His Lordship ruled that the motion was in order. The Constitution could not be amended, but must be confirmed or rejected as a whole, but that was not affected by the question of previously considering a report which was to come before the Synod.

The motion was debated for some time, and during the discussion Rev. Dr. Sullivan, bishop-elect of Algoma, entered. The announcement that Dr. Sullivan was present was the signal for applause, and when His Lordship invited the bishop-elect to a seat the entire Synod rose and applauded loudly and heartily. Shortly afterwards the Bishop of Niagara arrived, and was also warmly received on taking a seat on the platform.

Provost Body's motion was carried.

The committee reported that under the existing system the elected representatives at the Provincial Synod and the Executive Committee were exclusively composed of those holding the opinions of the majority of the electors. To remedy this defect the committee proposed a modification of the system known as the single vote. By the single vote each voter has one vote for one person, no matter how many are to be elected. The preferential system, as recommended, enables the voter to place the names of several candidates upon his voting paper in the order of his preference, one of whom shall receive his vote in case those mentioned before have been previously elected. The nomination of the candidates is provided for, printed lists to be provided.

Canon Curran, of the diocese of Niagara, was invited to a seat on the floor of the House.

Rev. J. M. Ballard explained the working of the system, and moved the adoption of the report.

The report of the committee was then debated at length, at times with some warmth. The report was strongly opposed by one section, and as strenuously supported by another, a number of the speakers acknowledging that they did not understand the proposed system.

Rev. Provost Body then moved that the vote of each voter for one member of the Executive Committee and for one delegate to the Provincial Synod should be taken in the manner laid down in the report of the Committee on Proportional Representation.

His Lordship upon being asked for his ruling, ruled the motion in order.

Mr. J. A. Worrell moved that the resolution be laid on the table, which was carried.

EXECUTIVE COMMITTEE.

Rev. J. P. Lewis presented the report of the scrutineers appointed to receive the ballots for the elective members of the Executive Committee. The clergy elected were: Rev. John Langtry, 190, votes; Rural-dean Forster, 115 votes; Rev. A. J. Fidler, 107 votes; Rev. J. Carry, 104 votes; and Rural-dean Beck, 104 votes. The layman elected were: Chief Justice Spragge, 114 votes; Messrs. C. J. Campbell, 113 votes; John Carter, 113 votes; Wm. Ince, 110; and A. P. Poussette, 100. There was a large scattering vote. The scrutineers found that this year, although there had been two party papers prepared, comparatively few voters adhered to the printed list.

It being six o'clock the Bishop pronounced the benediction, and the Synod adjourned until Thursday morning.

Wednesday evening the annual missionary meeting in connection with the meeting of the Synod was held in St. James's school-house. An additional interest was taken in the meeting this year because of an expected address by the Rev. Dr. Sullivan, the bishop-elect of Algoma. The Bishop of Toronto took the chair; and there were on the platform Dr. Sullivan, the bishop-elect of Algoma, the Archdeacon of Peterboro', Revs. Provost Body, J. Carry, J. D. Cayley,

and Mr. W. H. Howland. The proceedings were commenced with singing and prayer by the Rev. J. D. Cayley.

His Lordship said that in this election to the bishopric of Algoma the world was taught that the spirit of heroic self-devotion had not died out from the Church. Another good effect of the recent election would be to show that they were prepared to devote to the missionary cause the best talent instead of the most inferior.

Rev. John Carry was the next speaker. He said they should be ashamed to be continually requiring to be urged to an interest in missionary work. The spirit of love was what was required. As soldiers of Christ, he thought they should take pattern by the devotion of the soldiers of the Queen. Although fame should not be thought of by the missionaries of the cross, still the names of Selwyn, Martin, and others would always live, and might they not also hope that the names of Fauquier and Sullivan would be remembered by later generations of the Canadian Church, when the names of their brethren pastors in the more quiet dioceses would be more faintly remembered. Speaking of the glorious nation which we were building up in this country, he said it was their duty to give to this nation the Catholic faith and the Apostolic ministry which they had received from England. He sat down after delivering a forcible and pointed address.

After a hymn had been sung, the Rev. Dr. Sullivan was introduced, and was enthusiastically received. After thanking the audience for their reception of him, he said he was honoured in his election and not the diocese. Speaking of the endowment fund for the diocese of Algoma, he was happy to say that the Society for the Propagation of the Gospel had granted £1,000, on condition that £4,000 were raised within five years, which he was sure would be raised. He referred briefly to the various requisites for the Algoma diocese, such as a widows' and orphans' fund, a church building fund, and lastly a means of locomotion for himself, because, as an Irishman, he might say that he would have to get over a great deal of the ground by water. He next spoke of the spirit of missionary work, and just in proportion as the Church obeyed her marching orders, so she might expect the blessing and smile of her Lord and Master. This missionary spirit was recognized by the early Church. Commencing at Jerusalem, he traced in beautiful language the progress of the Church on and on until she reached Britain hundreds of years before the Papal emissaries had landed on her shores. And at last, after almost total obscurity, it flashed out again on the altars of the Reformation, and was at length brought to our own remoter shores. Thus the Christian Church had been from the beginning a missionary Church. And to this spirit they owed all the blessings, political and otherwise. He next referred to the troubles of the Christian Church by reason of the schism by which she was rent asunder, and spoke of the divisions in our own Church, acknowledging that he was touching on delicate ground. He humerously spoke of the different stripes of theology contained in the Church, it having been said that there were attitudinarians and altitudinarians, latitudinarians and platitudinarians. But no man ever yet lived who held all the truth, or all the different aspects of it. He spoke of the debate in the Synod in the afternoon, which he had listened to, and it struck him that it would have been admirable if some one had moved a resolution as follows:—"Resolved, That we abolish schools of thought, and have done with them altogether;" but inasmuch as schools of thought always have existed, and always will exist, and if it might be carried would present some very serious difficulties when it came to be put in execution. Inasmuch as it must be a failure, it occurred to him that it would be a good thing if some one would stand up and move this:—"Resolved, That whereas diversities of religious opinion are an absolute necessity, inevitable owing to the peculiar circumstances—perversity if you like—of the human mind, and the imperfections of human speech, and the many-sidedness of religious truth; therefore be it resolved, that we shall always cling less tenaciously to our peculiar modes of thought in obedience to and within the limitations prescribed by the laws of the Church; resolved further, that while holding to our peculiar shades of thought, we will love one another a little more than we have ever done in the past, and will hereafter by God's grace, give one another fullest credit for perfect truth, sincerity, and conscientiousness, and will stand hand to hand, and shoulder to shoulder in the future, not for the maintenance of our peculiar views, but for the expansion and double growth of the Church of Christ committed to our care." (Loud applause). He spoke further, and at length, among other things, impressing upon his hearers the marvellous power of prayer, especially on behalf of missions, which was—and he said it with all reverence—more important than God Himself, because He yielded to the importunities of His children's prayer. At the conclusion of a most eloquent speech he was loudly applauded.

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Mr. W. H. Howland said they did not look enough at the missionary work—which was the great thing—instead of at the man. And when they realized that these poor heathen people had as good a right to the Gospel as they had, they began to understand what a great work it was, and they took up their work. He urged upon the audience the fact that every one had something which he could do, especially the duty of giving.

The Bishop spoke of the great pleasure which the meeting had given him, and he very heartily thanked the bishop-elect for coming from Montreal to address them.

After another hymn had been sung the collection was taken up, which amounted to \$128. The Bishop dismissed the meeting with the benediction.

THURSDAY.—Rev. J. H. McCollum read a memorial with reference to a delegate from St. Thomas's church, whose seat had been disallowed. It was referred to the Court on Contested Seats.

The Bishop announced that he had appointed the following named as members of the Executive Committee:—Ven. Archdeacon Boddy, Revs. Rural-dean Allen, John Pearson, Septimus Jones, and Canon O'Meara. Dr. Hodgins, Messrs. A. H. Campbell, T. M. Benson, q.c., Clarke Gamble, q.c., and Dr. Snelling.

Mr. A. H. Campbell moved the confirmation of the constitution adopted last year.

The motion was, after a warm debate, put, the vote being taken by orders, resulting as follows:—Clergy, yeas 19, nays 63; laity, by parishes, yeas 33, nays 27; lost votes, 6.

The constitution was therefore rejected.

The draft of committees was considered. As adopted they remain the same as last year with the following exceptions:—On the Clergy Trust Committee, Hon. John Patton was substituted for Mr. S. B. Harman. To the General Purposes Committee Mr. Jas. Graham was added. On the Music, Messrs. J. H. Mason and John Gillespie were substituted for Messrs. Walter Darling and John Hague.

The Synod re-assembling at two o'clock the reports of the General Purposes, the Audit, and the Printing Committees were taken up and passed.

The consideration of the Widows' and Orphans' Fund Committee was then taken up and created some discussion. The Committee acknowledged the munificent bequest of \$1,000 from the estate of the late Major Campbell, of Cobourg. The balance at the credit of the account and available for investment was \$2,452.77. The income for the past year was \$5,948.30, and the expenditure \$4,955.52, leaving with an amount on hand on 30th April, a balance at the credit of the income account of \$3,246.22. There are now on the pension list twenty widows and twelve orphans.

Rev. A. H. Baldwin moved the adoption of the report.

During the discussion Mr. W. H. Howland advocated investment for the fund in North-West lands. By the purchase of a block of land under the Government regulations, which could be payable in five years, a safe investment would be made.

His Lordship announced that the Synod was already the possessor of some lands in the North-West. At the last meeting of the Mission Board seven town lots in Garfield, a place which is to be, were presented to the Synod. Although he should be sorry to be mixed up in such matters himself, he would be glad to see some business men of the Synod doing something of the kind suggested. They had in the Synod some of the ablest business men in Toronto, and he thought they should not let the opportunities of investment in the North-West pass by.

The consideration of the report of the Sunday-school and Book and Tract Committee was taken up. The Committee were very much gratified at the success of the Sunday-school leaflets which they had issued, the present weekly issue of which was now upwards of 7,000 copies.

Rev. J. D. Cayley moved the adoption of the report, also recommending the leaflets for the use of Sunday-schools in the diocese.

Dr. Hodgins said there was a great many using the International Leaflet, and it was not desirable to come into contact with them.

Rev. W. C. Bradshaw thought the time had come when they should condemn the use of the International Leaflets in the Sunday-schools. They were by no means churchly.

Mr. W. H. Howland opposed the condemnation of the International Leaflet, because there was a great deal of good in them.

Rev. John Pearson said if there were persons who thought it was unnecessary to impress upon the people the doctrines of the Church they could use the International Leaflet, but he claimed they had a right to ask that the Institute leaflet should be recommended in a mild form for the use of the Church in the diocese.

Rev. John Carry, although not satisfied with the leaflet issued, said it recognized the Church's year;

and any one who did not recognize the Church's year was not loyal to her.

Mr. C. R. N. Biggar said it was felt that in these leaflets they had a common ground to meet upon. He wished his friends had adopted the system as generally as had been adopted by those on the other side.

A long and warm discussion then followed.

Dr. Hodgins moved in amendment the adoption of the report of the Sunday-school Committee, but with an instruction to the Committee to open up negotiations with the company already issuing a series of leaflets for the use of Sunday-schools of Church of England, with a view to combining the two, and report the result to the Synod.

Mr. John Gillespie argued that they should not try to force the minority to give way to the majority.

Mr. C. R. N. Biggar said the only point was whether they would approve of the report of the committee which they had appointed. If they did have to treat with other bodies they should do so. Unity among themselves was far better than with outside bodies. He strongly advised his friends to make concessions to meet the other side. They should sanction the work of their own committee.

Rev. J. P. Lewis hoped the Institute series would be adopted, because the International system was prepared by men who were not Church of England people. And by accepting that system they would be placing their children under the teaching of men opposed to their Church.

Dr. Hodgins asked if the authorities from which the International series were compiled were not chiefly Church of England.

Rev. Mr. Lewis—By no means. He asserted it most emphatically, and could prove it. On one page they would find an unjust attack upon the Church of England, and in one number on unjust attack upon their own Bishop. If their children were to be brought up in the Church of England they must have Church of England teaching. He urged the teaching all from one leaflet, and then the next generation would not be High and Low Churchmen, but Churchmen.

Provost Body said the Church of England would not attain to that position in this country she should occupy until they had a uniform system of teaching in the Sunday-schools.

After the discussion had proceeded for some time, His Lordship said he was at a loss to understand the opposition which was coming from a section.

Col. G. T. Denison moved in amendment to the amendment, "That it be an instruction to endeavour to acquire united action in the Church, so that only one set of leaflets would be issued."

This last amendment passed, and then the motion.

At eight o'clock the Rev. W. S. Rainsford brought up the constitution of the Temperance Society formed at the last session of the Synod. He delivered a forcible address upon the necessity of united action in fighting intemperance, and upon the manner of working of the new society.

Several other gentlemen gave pointed addresses upon the subject.

Rev. Provost Body moved a resolution adopting the constitution of the Church of England Temperance Society, and pledging the delegates to carry it out.

The motion was carried unanimously.

Rev. W. H. Wood, of Paddington, London, Eng., was, on motion, invited to a seat on the floor of the house.

Dr. Snelling moved the confirmation of the canon on registration of Church property, which was carried after considerable discussion.

Mr. A. H. Campbell moved the confirmation of the canon on church building which was passed after a short discussion.

The Bishop then pronounced the benediction.

BRADFORD.—On Friday evening, June 2nd, a gold watch, accompanied by an address, was presented at the residence of Mr. J. W. Barry to the Rev. A. W. Spragge, who recently resigned his pastorate here to take charge of St. Paul's church, Newmarket. The watch is a very handsome and valuable one, bearing on the inside case the following inscription, exquisitely engraved: "Rev. A. W. Spragge, from the parish of West Gwillimbury and Bradford." The following address was read:

To Rev. A. W. Spragge.—Dear Sir,—We cannot allow the occasion of your severing your connection with this parish to pass without giving expression to our deep regrets that circumstances should have risen rendering such a step, on your part, necessary. We also wish to thank you for the great interest you have always taken in our welfare, and to assure you that we shall always look back to the period of your incumbency with feelings of the liveliest satisfaction, as being one of material advancement in all departments of Church work. We beg your acceptance of this watch, as a slight acknowledgment of the many

acts of kindness received at your hands, and in appreciation of your high moral worth, as evinced in the energy, zeal, and interest you have invariably manifested in the performance of your ministerial duties while amongst us. We assure you, you leave behind you many true friends, whose prayers and good wishes will follow you wherever God in His providence may call you to labour, and we trust you and Mrs. Spragge may long be spared to enjoy the blessing bestowed on earnest workers in His vineyard. Signed by the churchwardens.

Mr. Spragge made a suitable reply in which he warmly thanked his friends for their splendid gift, as well as for the kind sentiments contained in the address.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office to 31st May, 1882.

MISSION FUND.—*Offeratory Collection*: Acton \$12.50; Eramosa 4.00; Barton 80 cents; Port Robinson 2.54; North Arthur 3.26; Hamilton, Ascension, (additional) 2.06, St. Mark's (additional) 35 cents; Nanticoke 1.00; Grimsby 12.38; Ancaster 7.00; Stoney Creek 5.12; Bartonville 4.68; The Beach 4.31; Omagh and Palermo 6.94; Waterdown and Aldershot 1.56. *On Guarantee Account*: Acton 45.00; Rockwood 25.00; Eramosa 16.50; Caledonia 108.34; Cayuga 125.00.

WIDOWS' AND ORPHANS' FUND.—*Offeratory Collections*:—Acton 4.80; Rockwood 1.90; Eramosa 39c.; Niagara Falls 13.54; Nanticoke 2.33.

ALGOMA AND NORTH-WEST MISSIONS.—*Offeratory Collections*:—Niagara Falls 5.00; Queenston 3.60; Stamford 4.76; Drummondville 11.60; Acton, 2.80. *Intercessory Collections*:—Caledonia 12.00; York 17.78; Oakville 9.75; Barton 8.16; Glanford 5.00; Hornby 3.58; Rothsay 4.27; Moorefield 4.10; Drayton 1.18; Milton 5.00; Ancaster 10.75; Ridgeway and Stevensonville 5.00. Collection at Synod opening service, 45.00.

PAROCHIAL COLLECTIONS.—Dundas 93.59; Palermo 10.50.

SYNOD ASSESSMENT.—Acton, R. and E., 4.00; Amaranth West 2.00; Ancaster 8.90; Barton and Glanford 6.00; Beverley and West Flamboro' 4.00; Burlington and Nelson 8.00; Caledonia and York 6.00; Cayuga 4.00; Chippawa 6.00; Dundas 7.00; Dunnville 6.00; Elera and Alma 4.00; Erie and Garafraxa 8.00; Fort Erie and Bertie 5.00; Georgetown 6.00; Grimsby 8.00; Guelph 22.50; Hamilton, Christ church, 12.00; Ascension 16.50, St. Thomas's 12.00, St. Mark's 3.00, All Saints' 3.00; Jarvis and Hagersville 4.00; Louth and Port Dalhousie 6.00; Lowville, etc., 4.00; Merriton, etc., 5.00; Milton and Hornby 8.00; Minto 3.00; Mount Forest and North Arthur 4.00; Niagara 10.00; Niagara Falls and Queenston 6.00; Norval and Stewarttown 8.00; Oakville 6.00; Omagh and Palermo 2.00; Orangeville 10.00; Palmerston 2.00; Port Colborne and Marshville 6.00; Rothsay and Huston 4.00; Saltfleet etc., 3.00; Stamford and Drummondville 8.00; St. Catharines, St. George's, 16.50; Christ church and St. Thomas's 6.00, St. Barnabas's 2.00; Stoney Creek and Bartonville 3.00; Thorold and Port Robinson 10.00; Walpole South 3.00; Waterdown and Aldershot 4.00; Welland 2.50; Wellington Travelling Mission 3.00; Lincoln and Welland Travelling Mission 2.00.

GEORGETOWN.—On Sunday, the 11th, the Bishop of the diocese visited St. George's church. In the morning his lordship preached to a large congregation a very practical sermon. In the evening the holy rite of Confirmation was administered to six candidates whom the Bishop addressed in an earnest manner, besides imparting many wholesome truths to the immense audience that filled the church. After the Confirmation there was a celebration of the Holy Communion, of which the candidates partook, together with a good number of the congregation. His lordship expressed himself gratified with the progress the Church is making in this parish, there having been eighteen persons confirmed last June, and a prospect of the church being in a position to be consecrated in the fall.

HURON.

From Our Own Correspondent.

MOORETOWN.—A few days ago the parishioners from the Waubuno part of this parish, through their representatives, made an unexpected call upon the Rev. Dr. Armstrong, and before their departure deposited over forty bushels of oats in the Doctor's oat-bin; and as this is not the first evidence of the people's interest in their clergyman and his horses, (for on three occasions lately offerings of hay and oats were made) it appears a convincing proof of the kindly feeling

which exist between pastor and people. We think that in all country parishes the people should see to it that the parson's horse or horses are well taken care of.

THE Church day-school lately opened in the Rev. Dr. Armstrong's parish, a notice of which appeared lately, is a great success, and the numbers in attendance much greater than at first expected. There is a Litany service every Wednesday and Friday, and the "saints-days" are strictly observed, so that the parishioners have now increased privileges. The teacher is a lady sound in the faith, of long experience in teaching, and a great acquisition in every way. Why cannot other parishes follow suit, and rescue our children from the semi-infidel schools so thoroughly upheld by the State?

LONDON TOWNSHIP.—The Church members of Hyde have purchased a new organ for their use in the church at Hyde Park. This is the little place of worship that the Church folk have rented from the Methodists. Service is held on alternate Sundays by the Rev. Mr. Sage, of the city.

WOODSTOCK.—On the 11th inst., the Rev. John Gemley, rector of Simcoe, delivered two eloquent sermons to crowded audiences in old St. Paul's church, of this place. On the following Monday evening, the rev. gentleman was greeted with a large and appreciative audience, to listen to one of his popular lectures, which was well received, and worthy of the reputation of this eloquent divine.

SOMBREE.—A correspondent writes us as follows:—"Our mission has now a fair prospect of regaining its former self. The church has been opened informally, and the congregations are simply extraordinary. A Sunday-school is to be opened (D.V.) in a few weeks, and as the people seem determined to rally around the Rev. Dr. Armstrong, who is giving us "grace" services, and coming at great inconvenience every fortnight, we are all hopeful. We are strong numerically, but being disorganized we cannot do much. Never, however, were our hopes stronger or brighter than at present."

DORCHESTER.—Rev. H. D. Steele has delivered a very forcible lecture in St. Peter's church, Dorchester, on "The Early British Church" to a large and highly appreciative audience. This is one of a series of lectures being delivered by Mr. Steele on the Church of England, Holy Catholic and Apostolic. Mr. Steele had been, till within a short time, a Presbyterian, and became convinced that the old Church of old England is the historic Church and truly apostolic. He has lately been appointed incumbent of the extensive parish mission of Dorchester township, comprising Belmont, Harrietsville, and Dorchester churches.

The following notice appears in the Synod circular, referred by the Standing Committee:—Amendments to the canon on Discipline, as prepared by the special committee appointed by the Standing Committee for submission to the Synod. [N.B. The amendments are printed within quotation marks.]

2. "The clerical members of the Standing Committee shall be the committee of discipline for the purposes of this Canon."

3. Every clergyman shall be liable to trial for any crime or immorality, or for any scandalous or disorderly conduct, "or for publishing or circulating, either directly or indirectly, documents whether anonymous or otherwise, calculated to defame or injure the Church in this diocese or elsewhere, or unjustly reflecting upon the character of its duly constituted authorities," or for teaching or maintaining doctrines contrary to the teaching of Holy Scripture, etc. . . . "or who may otherwise act in a way inconsistent with his position as a clergyman; or who becomes from any cause unfit or unable to discharge the duties of his office, or unable to keep together any congregation over which he may be appointed incumbent," or for the violation of the Constitution or canons of this diocese.

4. When the Bishop shall be informed by three members of the Church, or by three presbyters, that a clergyman is liable to trial under clause 3, "or whenever the Synod, or the Standing Committee of Synod, shall by resolution passed by two-thirds vote of the members present, declare that in their opinion a clergyman named in the motion is liable to trial under said clause 3;" or whenever the Bishop shall think that the interests of the Church require it, he shall give a commission under his hand and seal, directed to three members of the committee of discipline, "and naming one of them chairman," for the purpose of making inquiry as to the grounds of such charge or report. "For all or any of the purposes of the said investigation, the committee shall have the right to

enter the parish or mission of such clergyman, and there or elsewhere in their discretion, prosecute such enquiry, and upon at least six days previous notice in writing to him, or left at his residence, signed by the chairman of the committee, specifying such charge or report, summon such clergyman to appear before the committee at the time and place mentioned in the notice to answer such charge or report; and if he neglect or refuse to attend before the committee upon such summons (without assigning any cause or without reasonable cause to be judged of by them) or if he attend and will not answer any question put to him by any member of the committee touching such charge or report, they shall forthwith report him for contumacy, but such sentence may be subsequently reversed by the Bishop in his discretion. In all respects other than in this canon provided, the mode of conducting the preliminary investigation shall be entirely in the discretion of the committee. After investigation held, the committee, or a majority of them, shall forthwith report to the Bishop the result of such investigation, together with the evidence taken therein, and they shall state whether in their opinion the accused should or should not be brought to trial on such charge or report."

6. "The Bishop shall nominate five members of the committee of discipline as a board of Triers, and shall cause a copy of the charges and the names of the said Triers to be served on the accused, who shall within seven days after such service have the privilege to object to any one or more, not exceeding three, of such members. In case of such objection, the Bishop shall forthwith nominate the requisite number to complete the board of Triers." The said five clergymen shall form a board for the trial of the accused, and shall meet at such time and place as the Bishop shall direct, "and shall elect their own chairman," and shall have power to adjourn from time to time, (not extending over more than six months in all) and from place to place, (but always within the diocese) as they shall think necessary.

GRACE CHURCH, 4th Line, East Warwick, was opened with appropriate services on Sunday last. The weather was all that could be desired, and the congregations at both services were very large. It is estimated that 400 persons attended each service. The offerings on both occasions surpassed the highest expectations of the churchwardens. The building is neat and churchly in all its appointments. When the subscriptions due in the fall are paid the church will be free from debt. The choir of Trinity church, Watford, aided by members of the Harwick choir, did good and acceptable service. The Rev. Mr. Campbell, of London, preached at both services. His sermons were heard with pleasure. He also preached an able discourse in Trinity church, Watford, in the evening, to a large congregation.

ALGOMA.

From Our own Correspondent.

DUNCHURCH.—Mr. Thomas Butler desires to gratefully acknowledge at various times from Christmas six packages of Sunday-school papers from the Rev. H. B. Owens, of West Hill, Scarborough, parsonage. They have been of great help in securing the attention of the children, and in correcting erroneous impressions respecting our Church.

GRAVENHURST MISSION.—The wardens of St. John's church, Northwood, acknowledge with hearty thanks the generous gift of an altar cloth from C. W. M. A., per Rev. Thos. Lloyd.

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

THE CATECHISM.

Q. Is there any other reason?
A. Yes: St. Paul says, "The cup of blessing which we bless, is it not the Communion (or participation) of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? 1 Cor. x. 16.
Q. Any other reason?
A. Yes. 1 Cor. xi. 27-29.
Q. If Christ, who is the Truth, has given us a sign, may we doubt that He gives the Thing Signified?
A. No; it would be profane to doubt; and the Church declares that the Body and the Blood of Christ "are verily and indeed taken and received by he faithful in the Lord's Supper."
Q. Do these words "verily and indeed" refer to the manner of the Presence?
A. No: but to its reality. The Presence is real, but the mode a Mystery. ["He hath insisted and

ordained Holy Mysteries." "We who have duly received these Holy Mysteries".

Q. After what manner is the Body and Blood of Christ so present as to be "given, taken, and eaten" in the Lord's Supper?

A. After a heavenly and spiritual manner; i. e. they are present by the power and working of God's Holy Spirit, and for the highest spiritual ends.

Q. Are the bread and wine so changed into the Body and Blood of Christ as to lose their own proper nature?

A. Our Church maintains the very contrary, and expressly denies such change, as destructive of the idea of a Sacrament; for so there would be no outward part.

Q. Is the outward part merely a sign of the Body and Blood of Christ really absent?

A. No: for in that case the nature of the Sacrament would be equally overthrown, as there would be no Inward Part.

Q. Is our faith the cause of this Presence?

A. No: "faith is the evidence of things not seen" (Heb. vi. 1), not their cause.

Q. With what special faith should a communicant "draw near"?

A. Faith in the promises of God made to us in the Sacrament.

Q. What are those promises?

A. That if we eat and drink in penitence and faith, we shall "spiritually eat the flesh of Christ and drink His Blood; we shall dwell in Christ and Christ in us; we shall be one with Christ and Christ with us."

Q. Where in Scripture are we encouraged to look for such wonderful gifts?

A. In St. John vi. 53-56.

Q. What assures us that these words refer to the Holy Communion?

A. Because our Lord's promises contain extraordinary benefits to those who eat His Flesh and drink His Blood; and in the Holy Eucharist alone does He offer to us His Body and His Blood; and these terms are never used by our Lord or His Apostles except when they are speaking of the Holy Eucharist.

Biblical Notes and Queries.

Answer.

TO LAYMAN.—There is no authority for a lay-server.

Questions.

WHAT authority is there for the priests and ministers turning their backs on anything or saying the prayers in any direction? C.E.

Correspondence.

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

BISHOP FAUQUIER MEMORIAL CHAPEL.

DEAR SIR,—I am exceedingly disappointed that there has been so little response to my—not appeal—but proposal to build a memorial chapel to the late Bishop and Mrs. Fauquier. Out of the \$3,000 asked, \$1,535 only is as yet contributed, and the bulk of this, as usual, from England. Unless the purses of those who profess to have felt such great regard for the late Bishop are opened immediately building operations must be deferred until next year.

I remain, yours faithfully,

E. F. WILSON, Commissary Diocese of Algoma.

SIR,—Allow me, if you please, a word in reference to the strong charge of inconsistency brought against me, in his last letter, by Rev. J. T. Wright. I apologise for the little inaccuracy which forms his only ground for this charge. I ought to have said, "the subject was referred to a committee," but unfortunately said "it was referred, etc.," and Mr. Wright inferred at once that the pronoun "it" referred to the canon which had been discussed but did not meet the views of the standing committee. Unless Mr. Wright is prepared to maintain that every society or corporate body which appoints a committee is bound to accept the work of that committee, he must agree with me that the standing committee is not, by its action at the March meeting, committed, either to any new canon of discipline, or to such amendment of the present canon as its sub-committee may propose

Yours very truly,

FREEMAN HARDING.

LOVE FLOWING FORTH IN DEEDS OF MERCY.

LAST Sunday we were taught that love was the mark of God's children; to-day a test of love is given us. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" By deeds, not words, our Lord proves our love, deeds of kindness and mercy; nor will opportunities of doing such be wanting, if only we keep ourselves ready to embrace them. Sometimes they present themselves unexpectedly, and then we must seize them at once, as did the Christian lady of whom you are about to hear.

Between fifty and a hundred years ago a gentleman and lady of the name of Owen lived at Richmond, in Yorkshire. The only sorrow of their life was the want of children, and this pressed less and less heavily upon them as they found so many fellow-creatures to love and care for, and to love them in return. Their thoughts were chiefly bent on providing pleasures for others, but there was one they allowed themselves, a journey every summer to visit Mrs. Owen's brother in his country house under the Cheviot hills. This was the great event of the year, for travelling was not so easy or so common then as it is in our days of railways. Mr. and Mrs. Owen took their journey in their own carriage.

One bright midsummer day, while preparing for the usual expedition, Mr. Owen was taken ill. Fever came on, his wife nursed him tenderly for twenty-one days, but he grew worse and worse, and at last he died. There was no journey to the Cheviots that year. The following summer, however, Mrs. Owen's brother begged so hard for a visit that she at last consented, especially as she could thus give great pleasure to two young friends whom she took as companions. But she shrank from going over the well-known road which she had so often taken with her husband, and chose another, which led her through the west of the county of Durham, a very secluded district.

At the close of the day they arrived at Bourne, a retired village, but containing a pretty good inn, where they had intended to pass the night. The carriage drew up at the door, and men and maids came out to welcome the strangers, but without the cheerful alacrity which was usual. "Can I have beds here to-night?" asked Mrs. Owen of the landlord. "Yes, ma'am, there's plenty of room in the house," he answered, "everything very comfortable, but—" and he paused. Mrs. Owen looked surprised. "Is anything the matter?" she asked. "Well, ma'am," he went on, "it is but right to tell you, and then you can do as you please. There's a terrible fever in the place, and it's against my conscience to keep ladies in it even for a night, without acquainting them with it." Mrs. Owen turned pale, for she remembered her husband's last illness, but in kindness she asked two or three questions about the state of the place, and learned that it was most pitiable. The fever was of a very bad sort, a panic had spread in the neighbouring villages, and no one would come into the place to give any help, so that the sick were literally perishing for want of nurses to attend to their wants, and give them drink and medicine. "Our new vicar's among them from morning to night, and so is the doctor," said the landlord, "and miserable work it is for them, going from one sick room to another, with nobody to see to the people but them. There's the doctor on the other side of the road, and ill enough he looks himself." "Beg him to come here, I want to speak to him," said Mrs. Owen so decidedly that the landlord obeyed at once. "I understand," she said to the doctor, "that there is need of nurses here." "Indeed, there is, ma'am," he answered; "the sufferings of the sick are dreadful for want of attendance, but hitherto we have not been able to procure any." I will stay here, if you please," Mrs. Owen said, "and will do what I can for the poor sufferers under you. I know something of nursing, and shall learn more." Then turning to the landlord, she begged him to let her have fresh horses at once, since she did not like to keep the young ladies in an infected place. "You must go on without me, my dears," she said to them. "The next stage is not a very long one. You must sleep there, and will reach my brother's house in good time to-morrow. My maid will take care of you, and you will have a warm welcome from my brother. Tell him what detains me here, and I will soon write to him." In five minutes the carriage was on its way northwards, and Mrs. Owen busily conversing with the parish doctor at the inn at Bourne. As you may suppose, he was only too thankful for help, and before they parted it was agreed that he should write to London for two nurses, whose expenses Mrs. Owen would pay, and that he should call for her next morning, and take her with him when he went his

The rest of the evening she passed with her Bible and Prayer Book, preparing for the work before her. Many weeks passed before she spent another so

quietly. The misery she saw the next day quite appalled her. Bourne was a poor village, and a very dirty one, and the fever was of a bad sort. It had begun among the children, who had dropped off, two and three in a family, sometimes before their parents understood that they were ill. Then no precautions were taken; the houses were neither aired, nor cleaned out, nor whitewashed, hardly the clothes washed. So the fever went on its way, and the men and women were seized and laid on their beds, neglected mostly, and uncared for. The doctor ordered medicine, the patients moaned or raved for drink, but there was no one to give.

From this day, however, things were changed, no poor sufferer was neglected again. Mrs. Owen went from house to house, attending to each in turn, according to the doctor's orders, giving medicine, or fruit, or cooling drink, and waiting on them, alone at first, but afterwards with the help of her nurses. The clergyman welcomed her help as warmly as the doctor had done, and gave her directions what to read and what to say. They watched together by more than one dying bed, yet still nursing was blest to the recovery of some who had seemed in a hopeless condition. The rough country people, unused to such tender kindness, at first stared at their visitor in astonishment, then gratitude grew up in their hearts, and when the fever over, she was taken ill from anxiety and fatigue, the concern they showed for her was most touching. She was nursed as carefully as she had nursed others, and she recovered and prepared to return home. But her poor friends clustered about her, entreating her not to leave them. They should be so lost without her, and there was a nice house empty near the village which could be made quite fit for her. If she were there they should never want a friend. Mrs. Owen was touched. She felt strongly the tie to her poor patients. She wished to be useful, and there was plenty to do among them. So it came to pass that within a year Mrs. Owen was settled in that very house at Bourne, and the rest of her days were spent among the people she learnt to know at the time of the great fever.

OBEDIENCE.

A NEWSPAPER skilfully says: "The best way to keep a boy at home is to tell him to stay there, and make it a point to have him obey you. Begin early and you have the problem solved." In other words, the lesson is that a parent should assert his authority and have it recognized and respected by the boy, and that then there will be no trouble. This applies to other things in the management of boys—to church going, for instance, about which there is so much difficulty of theory and practice in the newspapers and among the people. If parents wish a lesson in respect to what is wisest in this matter it can be taught in such words as these: "The best way to get a boy to go to church is to tell him to go and make it a point to have him obey you. Begin early and you have the problem solved." This sets aside the usual theory that if the services are not "attractive" to him he ought to stay away.

TRUE POLITENESS.

THERE is a difference between politeness and etiquette. Etiquette can be defined, classified, formulated. You can tell young people to take their soup from the side of their spoons; to eat with their forks; not to make a noise in eating; and all these and countless more injunctions are important. But I would rather eat a hundred dinners with my knife than laugh one malicious laugh at some one else who did so.

No error in conventional good breeding—mortifying as such errors are—is one-quarter so serious as the least rudeness which has its root in the heart, and springs from insate disregard of the rights or feelings of others. It was not the least royal act of the good Queen Caroline when, seeing at one of her little tea-parties two ladies from the country who poured their tea into the saucers to cool, she looked with stern reproof at some of her maids of honour, who were laughing behind their fans, and reassured her country guests by tranquilly pouring her own tea into her saucer and drinking it. Good manners are to a person what perfume is to a flower; something which is necessary to make even beauty lovely. Their very essence is sympathy.

I do not think that a true Christian could possibly be anything else but well-bred, though there are plenty of gruff and uncivil members of churches. But not one who has taken the Gospel of Christ into his heart, who loves his neighbour as himself and blesses even his enemy, can be anything but truly polite, however he might, through lack of social experience, offend against some of the canons of etiquette. To learn to put yourself in another person's place is the grand secret of true politeness. Two

ladies had often met at the houses of their common friends, and had been introduced to each other once or twice on such occasions. Of course, according to strict etiquette, such an introduction does not bind people to recognize each other afterward. One day, these ladies of whom I speak met in the midst of a little group of people.

"Good morning, Mrs. B.," said Mrs. A. "I think you must be very near-sighted, for you never know me, though we have met so often." "You mistake," was Mrs. B.'s reply. "I am not at all near-sighted," and with the coldest of bows she moved away.

Her object, no doubt, was to resent what she considered a liberty, and teach Mrs. A. a lesson; but she succeeded only in leaving the by-standers the impression that she herself, whatever her social position, was not really a lady.

To go into society with the distinct object of making other people happy is to insure that you will not only be at ease, but well bred.

MOTHERS.

I WILL venture to say a word on the subject of Confirmation. I think that the mothers can help very much, by assisting their children in the preparation. I often wish we could thoroughly enlist the sympathies of mothers of this time, it would be such a help; but I am afraid that mothers often send their children to be prepared for Confirmation as a matter of form; they do not help them; and when Confirmation is over and the newly confirmed come to Holy Communion, at first they come at fixed times, but by and by they begin to come irregularly, and ere long, it may be, leave off coming altogether. And what is the reason of this? No doubt there are many reasons, but one reason, I feel sure, is often to be found in the fact that the parents do not come themselves, and therefore they do not encourage their children to come. I am not quite sure that they do not sometimes put obstacles in the way of their coming. They say, "They are too young." Mark you! they are not too young to be exposed to the snares and pitfalls that surround them in this wicked world, but they are too young to come for strength to enable them to battle with the world, the strength that God conveys through the ordinances and Sacraments of His Church. Oh, Christian mothers! be examples to your children. Help them; do not burden them in walking along the narrow difficult up-hill "way that leadeth unto life."

WE should endeavour to bear up under the infirmities of our earthly tabernacle, and pray for patience, to endure all that may be laid upon us. The afflictions dispensed by a wise and tender Father, are often preludes to a blessing.

THE "TIN KING" TALKS.—From Maine to Manitoba—from St. John's to British Columbia, Mr. Thomas W. McDonald, the Tin King of the Dominion, whose large works extend from 153 to 157 Queen street, Toronto, and cover a solid block, is recognized and respected. Mr. McDonald's experience with the Great German Remedy is thus announced by him: "It is very gratifying to me to be able to give a written testimony respecting the unequalled merits of the world-renowned remedy, St. Jacobs Oil, as an alleviator of pain. I was for years sorely troubled with a swollen leg. In vain I tried all the prescriptions of medical men. At last in deep despair I resolved to test the virtues of St. Jacobs Oil, the Great German Remedy, and to my great joy before one bottle had been exhausted I found myself completely cured. Trusting that St. Jacobs Oil may meet with the success it deserves, I close this statement, by reiterating my endorsement of its efficacy."

BRIGHTS DISEASE of the Kidneys, Diabetes and other Diseases of the Kidneys and Liver, which you are being so frightened about, Hop Bitters is the only thing that will surely and permanently prevent and cure. All other pretended cures only relieve for a time and then make you many times worse.

A RARE CHANCE TO BUY AN ORGAN.—In another column will be found an inducement worthy of the attention of any reader of this paper who ever expects to purchase an organ. The Beatty, Beethoven, Pipe Top Organ, of which thousands are being sold at \$109.75, is offered by Mayor Beatty of Washington, New Jersey, for only \$94, in order that its merits may become known in every hamlet.

The price will soon be advanced to \$144.75. The Beethoven Organ is positively asserted to have the greatest variety of stop combinations, coupled with power and sweetness, ever made, and the fact that upwards of 2,000 of them were sold in May, attests their popularity. The fairness of the offer (they being sold on a year's trial) is surprising, and will command universal attention. Read the advertisement and order at once.

"I NOTICE," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."
 "Certainly," clacked the mill; "what am I for but to grind? And so long as I work what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine work, but in performing any that comes as well as I can."

That is just what boys and girls ought to do—do whatever comes in their way as well as possible, and those who act so are sure to get along nicely.

On the doorway of an Italian cathedral are three very curious inscriptions. The first, beneath an arch of roses, reads as follows: "All that pleases is but for a moment; the second, beneath a cross, "All that troubles is but for a moment;" and under the main arch, "That only is important which is eternal."

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

OUR readers will note the advantages offered in the Advertisement of R. Simpson & Co's extensive Dry Goods establishment, Colborne St., and call there.

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

"SOUTHERN BELLE."—It will be seen by our advertising columns that this favourite lake steamer, under command of Capt. Donaldson, sails between Toronto, Hamilton, and Oakville. Passengers may avail themselves of the G. W. Railway, going or returning.

USELESS FRIGHT.—To worry about any Liver, Kidney or Urinary Trouble, especially Bright's Disease or Diabetes, as Hop Bitters never fails of a cure, where a cure is possible. We know this.

THERE is no more wholesome or delicious fruit on earth than the Wild Strawberry, and there is no more effectual remedy for Cholera, Dysentery, Cramps and other summer complaints of infants or adults, than Dr. Fowler's Extract of Wild Strawberry.

PRODUCE MARKET.

TORONTO June 22, 1882	
	\$ c. \$ c.
Wheat, Fall, bush.	1 29 to 1 31
Do. Spring	1 34 .. 1 36
Barley	77 .. 91
Oats	48 .. 50
Peas	63 .. 68
Bye	62 .. 65
Flour, brl.	5 85 .. 5 90
Beef, hind quarters	8 50 .. 10 00
Do. fore quarters	7 00 .. 8 00

Mr. R. W. Carmichael, Chemist and Druggist of Belleville, under date of May 31st, 1882, Writes as follows: "Your Burdock Blood Bitters have a steady sale, are patronized by the best families here and surrounding country, and all attest to its virtues with unqualified satisfaction."

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.



TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

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

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

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—
 For the Fenelon Falls work ... \$1,000
 Do Buckhorn Rapids work ... 500
 Do Burleigh Falls work ... 1,500

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

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

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

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

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 50 cents per bottle by

J. & R. LAMB, BANNERS.

Silk and Gold Banners, \$5.00 Each.
 Larger Banners, \$10, \$25, \$50
 Silk and Gold S. S. Banners, \$5.00 each
 Send for Circular, 59 Carmine St. N.Y.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & Co Portland, Maine.

The North American Mutual Life Insurance Co.

Guarantee Fund. . . . \$100,000
 Deposited with Dom. Govt. . . \$50,000

Hon. ALEX. MACKENZIE, M.P., President.
 Hon. ALEX. MORRIS, M.P., Vice President.

THE TONTINE INVESTMENT POLICY of The North American Mutual Insurance Company combines in one form the greatest number of advantages attainable in a Life Insurance Policy. It appeals at once to the intelligence of all who understand the principles and practice of Life Insurance.

All Policies whether on Life or Endowment Rates, are subject to no higher charge in Premium Rates, in taking the "Tontine Investment" form.

The extra benefits of this are conditioned only upon continuance of the Policy for a certain specified term or Tontine period of ten, fifteen or twenty years, selected by the insured himself.

Two things most desired in Life Insurance are the certainty of protection in early death, and profit in long life. These are combined in the "Tontine Investment Policy" of the North American Mutual Life Insurance Co., which also issues Annuities and all the ordinary approved forms of Life Policies.

Agents wanted. Apply to **Wm. Mc.CABE,** Managing Director.

KNABE
PIANOFORTES,

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

NIAGARA NAVIGATION COMPANY.

PALACE STEAMER
 '82 CHICORA. '82
 SPRING ARRANGEMENT.
 Commencing Monday, 22nd May.

The steamer Chicora will leave Yonge-street wharf daily at 7 a.m., for Niagara and Lewiston, making close connection with New York Central and Canada Southern Railways. Tickets and all information at **W. B. CALLAWAY'S,** 20 King-street West, and 25 York-street, or **BARLOW CUMBERLAND'S,** 35 Yonge-street 24 York-street.

THE GREAT SECRET

Of the wonderful success of the **WILLIAMS SINGER SEWING MACHINES**

lies in the fact that the material used in their construction is of a very Superior Quality, and that extraordinary pains are taken to see that every part is properly fitted and adjusted to its position.

Ladies who have used our Machines for fourteen or fifteen years have noticed with extreme satisfaction that they have not been subjected to the irritating annoyances endured by persons using other machines, such as skipping stitches, breaking threads, etc., etc.

The Williams Machines do not take fits or get out of order, or become played out in three or four years like some inferior machines, but with ordinary care will last a lifetime. Thousands of parties who have used our Machines for ten years and upwards are continually recommending their friends and acquaintances to buy the Genuine Williams Singer, and to take no other Sewing Machine.

HEAD OFFICE—347 Notre Dame-st., MONTREAL
 TORONTO OFFICE—58 King-st., west.

St. Matthew's Depository of Church Literature Quebec.

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

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

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

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

\$72 A WEEK. \$12 a day at home, easily made mostly Outfit free. Address **TRUE & CO.** August Maine.

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

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93 YONGE STREET, TORONTO,
Gilders & Art Dealers,
 Pier and Mantle Mirrors,
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MURRAY CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the MURRAY CANAL," will be received at this office until the arrival of the eastern and western mails on "Tuesday the Twentieth day of June next," for the formation of a Canal to connect the head waters of the Bay of Quinte with Presqu'ile Harbour, Lake Ontario.

A map of the locality, together with plans and specifications of the works, can be seen at this office and at Brighton, on and after "Thursday the Eighth day of June next," where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$3,000 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the works at the rates and prices submitted, subject to the conditions and on the terms stated in the specification.

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

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

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

CANADA STAINED GLASS WORKS

ESTABLISHED 1856.
 All Kinds of Church and Domestic Glass
JOS. McCAUSLAND,
 76 King Street West, Toronto

THE CAMBRIDGE BIBLE FOR SCHOOLS.

General Editor, Dean Perowne, DD.
VOLUMES NOW READY:—

- Joshua, Edited by G F Maclear, DD, 75c
 - 1st & 2nd Samuel, A F Kirkpatrick, MA, 2 vols \$2.00
 - Ecclesiastes, E H Plumtre, DD, \$1.50
 - Ecclesiastes & Lamentations, A W Streane, MA, \$1.50
 - Jonah, Archdeacon Perowne, 50c
 - St. Matthew's Gospel, A Car, MA, 75c
 - St. Mark's, G F Maclear, DD, 75c
 - St. Luke's, Canon Farrar, DD, \$1.50
 - St. John's, A Plummer, MA, \$1.50
 - Acts of the Apostles, Professor Lumby, DD, 75c
 - Epistle to the Romans, H C G Moule, MA, \$1.00
 - 1st & 2nd Corinthians, Professor Lias, 2 vols \$1.50
 - Epistle of St. James, E H Plumtre, DD, 50c
 - Epistles of St. Peter & St. Jude, . . . do. do. 75c
- Mailed, post paid, on receipt of prices quoted by **JOHN YOUNG,**
 Upper Canada Tract Society,
 103 Yonge-st., Toronto.

IT STANDS AT THE HEAD

The Light Running Domestic.
A. W. BRAIN, Sole Agent, and general Sewing Machine Agent. Repairs of all kinds of sewing machines, needles and parts for all machines.
 OFFICE, 7 Adelaide-st. East
 TORONTO.

Proclaim it far and wide that **Dr. Van Buren's Kidney Cure** not only immediately relieves all kidney diseases, but what is more important to the unfortunate sufferer, will ultimately cure him effectually.

\$200-00 REWARD!

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation **HOP BITTERS**, especially Bitters or preparations with the word **HOP** or **Hops** in their name or connected therewith, that is intended to mislead and cheat the public, or for any preparation put in any form, pretending to be the same as **HOP BITTERS**. The genuine have a cluster of **GREEN HOPS** (notice this) printed on the white label, and are the purest and best medicine on earth especially for **Kidney, Liver and Nervous Diseases**. Beware of all others, and of all pretended formulas or recipes of **HOP BITTERS** published in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine will be prosecuted.

HOP BITTERS MFG. Co.,
 Rochester, N.Y.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1879.



ONTARIO STAINED Glass Works

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

CHURCHES, DWELLINGS, Public Dwellings, &c., &c.

In the antique or Modern Style of Work. Also

Memorial Windows,

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

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

TORONTO, HAMILTON, & OAKVILLE.

STR. SOUTHERN BELLE and GREAT WESTERN RAILWAY.

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

Toronto to Hamilton and return, or "vice versa," good one day, \$1.25; good three days, \$1.50; Saturday excursion, good by boat Saturday to return by train Monday a.m. \$1; single fare by steamer, 75c.

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



TORONTO HARBOUR.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Toronto Harbour Works," will be received at this office until FRIDAY, the 7th day of JULY next, inclusively, for the construction of works in connection with

Improvements, Toronto Harbour.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the office of the Harbour Master, Toronto, on and after Monday, the 19th inst.

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

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 is 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 June, 1882.

DR. AUSTIN'S PHOSPHATINE. CURES ALL NERVOUS DISEASES.

NEWMARKET, March 21, 1882. MESSRS. LOWDEN & CO., Toronto.

GENTS.—I have taken one bottle of Dr. Austin's Phosphate, recommended by Dr. Bentley, of this place, and have received great benefit from it. I believe that after taking five or six bottles I shall be quite free from a nervous tremour which has troubled me since I was 16, and now I am (61) sixty-one years of age. Yours truly, J. S. WETHERILL.

Mr. James J. Anslow, Newcastle, N. B., writes: "Mrs. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease. As we are out of yours, and cannot procure any here, she is taking another Emulsion; but as we prefer your preparation to any in the market, will you kindly ship me some at once, and oblige."

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.

Fees, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged.

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