

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JUNE 15, 1882

[No. 25.]

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

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

Tenders must be made on the printed forms supplied.

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

The Department will not be bound to accept the lowest or any tender.

By order,
 F. H. ENNIS,
 Secretary.

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

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Notice To Contractors.

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

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

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

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

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

By order,
 F. BRAUN,
 Secretary.

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

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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,
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 Secretary.

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

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LESSONS for SUNDAYS and HOLY-DAYS.

June 18. SECOND SUNDAY AFTER TRINITY.—
Morning Judges 4. Acts 2, v. 22.
Evening Judges 5, or 6, v. 11. 1 St. Peter 3, 8 to 4, 7.
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 13.

THURSDAY, JUNE 15, 1882.

AT the annual meeting of the Navy Mission Society on the 29th ult., it was stated that some of the stations were working remarkably well, especially those of Eccup and Newahven.

At the annual conference on the Bishop of London's Fund, Bishop Jackson said the Fund has not yet reached the £20,000 needed to carry on the work in hand. He thought when the Salvation Army could command £50,000, the Church ought to rouse herself to fresh activity.

Ascension day was strictly kept this year on Lord Penrhyn's extension slate quarries in Caernarvonshire. Some years ago the management succeeded in inducing some of the younger hands to work on that day; but as on every such occasion there was a serious accident, the day is now scrupulously observed.

A few days ago a cross and eight candlesticks mysteriously disappeared from the altar of St. Anne's, Willenhall, and were afterwards found buried beneath the church floor. A clean sweep has been made of all the ornaments on the altar. The present vicar is an Evangelical and has two contending parties in his parish. He referred their disputes to the bishop and at his lordship's suggestion the ornaments were arranged to be left on the altar.

At the anniversary of the Church of England Sunday-school Institute the Bishop of Ely preached at St. Paul's. There was a conference at Lambeth Palace to discuss "The week-day work of the Sunday-school—fellowship, instruction, recreation." In the evening the Bishop of Carlisle presided at the annual meeting in Exeter Hall. He referred with sorrow to the murders of Lord Cavendish and Mr. Burke, remarking upon the noble character of the former with whom it had been his pleasure to be in intimate relation. The total amount received on behalf of the centenary and building fund was £15,708. The Bishop referred to the work of the Institute as being especially valuable in helping forward the teaching of the principles of the Church.

On the 18th ult. the Duke of Edinburgh lighted up for the first time the new Eddystone lighthouse. Prayers were said by the Rev. Dr. Wilkinson, vicar of St. Andrew's, Plymouth.

It is stated in Newcastle that the Hon. and Rev. Edward Carr Glynn, vicar of Kensington, has been appointed the first Bishop of Newcastle. The parish church of St. Nicholas, Newcastle, is to be the cathedral.

The mayor of Devizes has been recently confirmed by Bishop Tozer for the Bishop of Salisbury. He is the second mayor of that town whom the rector has succeeded in winning over to the Church, and getting confirmed.

The Bishop of St. Alban's, on the 20th ult., admitted four ladies who had been working for some time at St. Mary's Home, Maplestead, as the first sisters of the newly established community of the Name of Jesus. They make no vows for life, but of obedience, &c., renewable from time to time. Their primary work is penitentiary.

On the 12th ult. the Old Testament Company concluded their seventy-fifth session at the Chapter-library, Westminster, the following members having attended:—The Bishop of Bath and Wells, the Deans of Canterbury and Peterborough, Mr. Bensly, Professor Birrell, Dr. Chance, Mr. Cheyne, Dr. A. B. Davidson, Principal Douglas, Mr. Driver, Mr. Geden, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, and Mr. Aldis Wright (secretary). The second revision of Ezekiel was finished, and the second revision of Daniel carried as far as the end of the 2nd chapter.

During a recent visit to Jerusalem, the Bishop of Gibraltar, accompanied by the Dean of Chester, Canon Gore, and others, called upon the Greek and American Patriarchs and the Syrian Bishop. A hearty and affectionate welcome was given them. Deep sympathy was expressed for the welfare of the Church in England, and the Bishop was assured that all allusions to his work which appeared in the public prints were read with eager interest, and that the nation and the Church of England were not forgotten in the intercessions offered in the Eastern Liturgies. It is estimated that as many as ten thousand persons have arrived in Jerusalem this year.

Infant Baptism has fallen into greivous neglect among the Presbyterians in the United States. In the old Presbyterian Church the infants baptized for a year averaged three and a half infants for each minister. Moreover as to adult Baptisms "the official record" is, that they foot up about half as many as those of infants. Dr. Talmage, Brooklyn, N. Y., has the largest membership in the denomination numbering 2,471; yet among all this army there were only forty-nine infants baptized in the tabernacle. To such an extent has the theory of "sensible conversion" taken possession of the denominations, that Infant Baptism is practically abolished. But the neglect is most noteworthy amongst the Presbyterians; for they nominally adhere to standards, which say by the right use of this ordinance, the grace promised is not

only offered, but really exhibited, conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will in the appointed times; again, that it is "a great sin to neglect His ordinances."

Elston Church, well known to the admirers of the "Pilgrim's Progress," has been restored through the liberality of Mr. Whitbread, M.P. It was reopened on the 17th ult. by the Bishop of Peterborough, who preached on the occasion. A Bunyan window is to be put up in the church.

Last year the Guild of St. Luke sent £100 to the Bishop of Bombay for Medical Mission work, which his lordship has used at Poona. The council have just appointed Mr. T. G. Vaudrey, medical missionary to the central African mission, at a salary the half of which is guaranteed by a lady for three years.

The Rev. R. W. Enraght, vicar of Holy Trinity, Bordesley, has been unsuccessful in his appeal to the House of Lords against a judgment of Lord Penzance. Mr. Enraght however is likely to enjoy immunity from further molestation for some time to come, the original promoter of the suit having disappeared from view, and a nice little side quarrel having ensued on the substitution of a new one.

The anniversary celebration of the Salvation Army was held in Exeter Hall, on the 22nd ult. The morning meeting was devoted to the consideration of family religion. Mrs. Booth who spoke with great energy said that many sorrowful admissions had been made to her of the waywardness in after years of children who had given promise of a good future. This failure she traced to the prevalence of sham religion, or else a mere Sunday religion on the part of parents. If parents wished their children to be religious they must be religious themselves. Many scholastic establishments were full of worldliness. Salvation should not be put at the tail end of education, but at the beginning of it; and if a suitable religious school could not be found, then let the children be educated under the immediate eye of the parent. The afternoon meeting was appropriated to the subject of Holy Living. In the evening, when the hall including the gallery was crowded to the doors, the arrangement was to have a meeting of sympathizers with Lord Cairns in the chair; but "General" Booth explained that Lord Cairns had on the Monday attended a Salvation Army service at Clapton, and was so pleased with what he heard and saw that he advised the leader of the Army to defer the sympathizer's meeting, so that it might be arranged on a more imposing scale. If the demonstration were postponed until after Convocation had considered the movement, many of the clergy and bishops might join in it; so that they were in the predicament of having to sympathize with themselves, and he sympathized with the movement very much. So far from there being any falling off in the pace of the Army, the number of the corps had risen from 304 to 312 during the week, and the number of officers and cadets wholly devoted to the work had risen from 645 to 681 in the same period. During the evening addresses were delivered by clergy-

men of the Church and by others, including Judge Tucker, who is to be the leader of an expedition of the Salvation Army to India, and by "Colonel Clibborn, who spoke of the successful character of the work of the Army in Paris.

The great Muhammed Ali, the founder of modern Egypt, did not learn to read or write till after he was forty-seven years of age. Sir John Bowring relates a conversation with him, in which he said:—"You must not compare me with the ignorance which is about me. We cannot apply the same rules to Egypt as to England. Centuries have been required to bring you to your present state: I have had only a few years. . . . We cannot go as fast as we wish, nor do every thing we desire to do. If I were to put on Colonel Campbell's trousers" (looking at the Consul-General who was six feet three inches high) "that would not make me as tall as Colonel Campbell." The troubles now existing in Egypt naturally call attention to the nature of its "Constitutional Government." It has then a body of men supposed to be representative, the "Assembly of Notables," less than eighty in number and chosen by local officials, having permission to deliberate and discuss anything they like, but with no power or authority—something like the English Convocation. The real authority is with the Khedive and his ministers, who have sore contentions with the army, where the real power lies. And this is the difficulty now. England and France have been endeavouring to exercise some influence over the Egyptian Government; but "Egypt for the Egyptians" is a cry which has been taken up by Arabi Pasha, now at the head of the army, and who has kept the country in commotion for more than a year, and compelled the Khedive to yield to his military demonstrations. The Khedive has invited the assistance of England and France; but the Sultan jealous of his interference, has ordered the arrest of Arabi Pasha.

THE TORONTO SYNOD.

THE meeting was summoned for the 18th, which happens to be Nomination day for the Dominion elections; and as in this country politics with a great many take precedence of religion, we may expect the first day of Synod to be rather thinly attended. The kind and amount of business to be done can scarcely be conjectured beforehand as the notices are but scantily supplied until the meeting begins. Those already printed are therefore all we have to guide us at present. There are three canons or regulations that stand for confirmation besides the new Constitution, the confirmation of which seems to be very doubtful at present, as it is expected to meet with much opposition. The present system of working the Committees is generally felt to need some alteration—two or three of which might be merged into one; but so sweeping a change as that recommended is felt by many to be a hazardous experiment. There is also a feeling abroad that too much legislation is an evil, and that it is not expedient to be incessantly tinkering with our Constitution.

The amendment proposed by Rural-dean Beck is, however, one which must commend itself to all Churchmen. It is simply to secure that those who have the privilege of electing the lay-representatives who help to legislate for the Church, shall themselves be *bona fide* Churchmen. We venture to repeat what we have so often said before, that no other religious body than our own would for a

moment entertain any scheme which would place in the hands of any persons whatever, except actual and full members of their communion, the privilege of electing those who should legislate for them in religious matters. The Rural-dean's amendment should receive the support of every sound Churchman.

The Rev. JOHN LANGTRY gives notice that he intends to propose a motion in which the Synod records its conviction that the Church of Christ cannot without guilt acquiesce in the exclusion of religious instruction from the Public School system of this country. The motion proposes that:—

"A Committee be appointed to communicate with the representatives of any religious bodies that may be disposed to co-operate in this object; and to take action, should such co-operation not be secured, to devise a scheme for religious instruction in our schools, and to petition the Legislature for its adoption."

That the national system of education in this country is a godless one, cannot be denied; but that is the necessary consequence of the severance of Church and State, and the Legislature could not consistently sanction any national scheme of religious education until it consent to assume a religious character, and provide not only religious teaching, but divine worship also. But suppose this Legislature were disposed to entertain the subject, or suppose other religious bodies were to respond to the invitation to co-operate with the Church in the matter of religious instruction, they must agree upon something as a basis of that instruction; and what shall that be? Shall we ask them to take the Thirty-nine Articles for that basis? The Thirty-nine Articles would be too Erastian for the Methodists, too Arminian and too Prelatical for the Presbyterians. And if we are asked to take the Assembly's Catechism for that basis, we are certain that nearly half of the members of our Synod would object to it on the ground of its sacramentarianism, if not on the ground of its sacerdotalism. The one article of the Baptists' creed, adult immersion, would meet with no better success; nor would the one article of the Methodists' belief—emotionalism—be more generally received. What about the Quakers and the multitudes of other sects too numerous to detail, each one of which considers its own distinctive peculiarity to be the one fundamental article of Christian verity. And, moreover, there is a very considerable number of those would acknowledge no religion at all, and would have the strongest objection to be taxed for schools which teach religious systems they thoroughly despise. So that we must confess, however desirable it might be to have some religion taught in our public schools, yet we cannot imagine any practical result which can follow from the adoption of the proposed resolution.

The Church herself has a duty in the matter, which in this country at least seems to be totally ignored. Though in every relation of life, whether social, political, or religious, there ought to be an acknowledgment of God, yet it was to the Church and not to the State that CHRIST gave the charge, "Feed my lambs." We ought to have day-schools of our own, in which the teaching of the Church could be communicated to the young. This could certainly be done in most of our cities and towns, if Churchmen would be faithful to their duty. There are religious bodies in several of our cities, not in communion with us, who voluntarily and without remuneration devote their time and energies to impart secular instruction to the young in order that they may also have an opportunity of imparting the principles of religion. And this we

regard as the only practical mode open to ourselves in the present temper of the country. When will the Church in Canada be sufficiently impressed with the absolute necessity of adopting some means of this kind? And which of our parishes will first make the attempt?

IRREVERENCE IN CHURCH.

NOT many Sundays ago a gentleman from the country happened to be staying in Toronto on a Sunday, and in the evening attended a church in the western part of the city where he most of all expected to see nothing but reverence and solemnity as well in the service itself as in regard to everything connected with it. He was however very much surprised to find that as soon as the service was concluded, a number of the people, evidently regular attenders there, gathered about in small groups at the lower end of the church, chatting and laughing in a somewhat boisterous manner, to the great horror and disgust of many at the upper end of the sacred edifice, who were thereby prevented from leaving until the gossip and amusement were finished. He states in his communication that one of the officiating clergymen, as soon as he could doff his surplice, made his way down and joined the groups in their unseemly want of decorum. Our informant is not accustomed to dwell on his imagination, or we could almost have hoped that he had indulged in some little exaggeration. However he assures us that such was not the case and that his feelings were very much shocked at the scene he witnessed. And as we have since found his statement corroborated from other sources, we can only express our astonishment that such a total want of a recognition of the sacredness of the place and of the service which they had just finished should be met with in any of our churches. We trust that the congregation we refer to, and the officiating clergyman on the occasion will show a little more reverence in future.

THE PERMANENT DIACONATE.

AT the late meeting of the Synod of the diocese of Niagara, this subject, now demanding much attention in the Church, was very fully discussed. The immediate form of debate was that of the admission of deacons, ordained under the provisions of the canon of the Provincial Synod, to seats and votes on the floor of the Synod, and to participation in the Widows' and Orphans' and Commutation Trust Funds of the diocese. The rejection of a body such as would be the permanent diaconate from participation in these funds, is a matter on which there can hardly be a difference of opinion. By the terms of the Provincial Canons such deacons are permitted, under sanction of the bishops to continue in business or other worldly occupations, and therefore have the same opportunity as laymen to provide for their old age and for their relicts. The question is whether "permanent" deacons shall sit and vote as clergymen in Synod. That they are in the junior order of clergy, is undoubted, for they are to be set apart by the same office as that of the deacons, who are candidates for the priesthood. A deacon is a deacon, and as such, must by the constitution of any Synod, which contains the article, that the Synod consist of the bishop, coadjutor bishop, priest and deacons, licensed by the bishop," be *ex-officio bona fide* members of that Synod.

To disenfranchise them by any legislative action,

such as would be needed for the alteration of any constitution now existing of our Canadian dioceses, would be to set on foot the anomaly of priests and lay delegates, voting upon the affairs of the Church while the deacons were excluded. On the other hand, it is feared by some that the free use by the bishops, of the ordination of permanent deacons, might eventuate in a monopoly by their great numbers of the voting power of the Synod. To meet this possible contingency, the only courses possible are, 1. To alter the constitution by excluding deacons from a vote in the Synod. 2. To limit the clerical vote to parishes, *i. e.*, that each parish should in the case of its clergy as of its laity, only one vote. We should, however, suppose that the second of these courses would also need an alteration of the existing constitution of every diocese in Canada. We have stated the case as it stands, but it is open to question, whether the contingent possibility of a very large vote of deacons would be injurious to a synod. It may be fairly argued that a strong nucleus of deacons might vote themselves on to the standing funds of the diocese, but we might have sufficient confidence in these men who would unquestionably be selected from the most honourable and upright of our laity, to be sure that they would never be guilty of so manifestly unjust a course. It is quite within the present power of every Synod to exclude deacons, *in futuro*, from a share in the Widows' and Orphans' Fund and the Commutation. This would not press very hardly on deacons expecting priests' orders, for it would simply, in the case of the Commutation, defer their claim a year or two, and in that of the Widows' and Orphans' they would not be required to pay their assessment until priested.

Again supposing a large number of permanent deacons upon the floor of the Synod they would be men of one mind, any more than are the priests, and would soon fall each into his own school of thought, and thus neutralize more or less their vote. That there is a great need of such a class of workers as would be the permanent diaconate the census of Church people so often quoted in public and private, and the deep-rooted prejudice of the laity against the ministration of unordained men must make manifest.

The terms of the Provincial Canon are amply sufficient, if honestly carried out by the bishops, to secure the Church from an influx of these permanent deacons, improperly prepared or otherwise unfit, to the priesthood. When every parish priest is crying out for help, when every bishop is, for want of just such parochial aid as this permanent diaconate can afford, ordaining men who were it not for the great exigencies of their dioceses they would not admit, it seems a pity that the fear, probably unfounded, of the "swamping" of the present diocesan votes, by the permanent diaconate, should stand in the way of the revival of this primitive and alas! long lost order of deacons.

THE OPIUM QUESTION.

THE attention of the civilized world is more than ever drawn to two facts connected with this the most useful and at the same time the most pernicious drug known—one is, its rapidly increased consumption in Europe and America, and the other is the iniquitous importation of it into China enforced by the British Government.

The opium poppy is a native of Persia, where it is largely cultivated, as well as in Arabia, Egypt, and British India. Eastern nations generally become very fond of opium, which they smoke with

their tobacco or alone, and take in the form of pills. Drunkenness is not a national vice among the Chinese; they have no wine, but opium has a greater attraction for them than for any other people in the world; and on the testimony of Chinamen themselves the effects of opium are very destructive to health and to all the better part of man's nature. The Chinese government has accordingly opposed the traffic in that drug from its commencement. The East India Company began to export it to China in 1773, the taste for it increased rapidly, and by 1776, when WARREN HASTINGS was the Company's chief officer in India, the export reached one thousand chests per annum—a chest containing about 133½ pounds. In 1781 he chartered a vessel for the purpose of sending opium to China. It was furnished with cannon and soldiers—thus beginning the trade with a demonstration of force, as it has hitherto been carried on, resulting in two wars. The trade has gradually increased to nearly a hundred thousand chests annually. In 1834 the business passed out of the hands of the East India Company. It now furnishes the British Government with a large portion of its Indian revenue. The QUEEN'S Government provides land, lends money to the cultivator, receives and stores the whole amount grown, and disposes of it by auction at periodical sales in Calcutta, to merchants who export it to China, and the proceeds of the sale are paid into the Imperial Treasury. The net opium revenue for 1871-72 amounted to thirty-eight million dollars. There are in China a million smokers of Indian opium. The amount spent in opium in China is one hundred and twenty-five million dollars annually.

The Archbishop of YORK in a recent speech said: "The state of the matter is this, that the Christian nation of England has been in the past continually engaged in enforcing an unwilling nation to purchase large quantities of poison, which it has grown for them, and has not scrupled to go to war even to enforce what I must call an iniquitous trade."

An anti-opium society of Canton, China, makes the following statement of the corruption to the morals of the people from the use of opium:— "From Kieulung until now scarcely a hundred years have elapsed, but the deterioration of common morality has been incessant during all that period. In out-of-the-way places, where comparatively few smoke opium, the virtue of former times is still not entirely gone, but in cities and marts of trade where smoking is more prevalent, the corruption of morality is notorious. Human affairs are hastening to one consummation of falsehood and hypocrisy, and there is no turning them back." This same heathen society calls the attention of Christian England to the teaching of its own Scriptures in these words:—"The New Testament says, 'Whatsoever ye would that others should do to you, do you to them.' Is it possible that this instruction of the SAVIOUR has not reached the ears of your honoured countrymen?"

In 1876, September 13th, the Chinese Government, unable to induce England to consent to their prohibition of the importation of opium, attempted to make a treaty known as the "Chefoo Convention," which would impose a heavy duty at the port, and to a great extent prevent smuggling and limit the quantity imported. England's plenipotentiary agreed and the treaty was signed. Six years have elapsed, the Chinese have fulfilled the provisions of the treaty on their part, but the British Government has not ratified it, and probably will not, although she is morally bound to do so. It is claimed on the part of England that the Chinese are not sincere in their protest against the

importation of opium, and that their real wish is to raise all the opium they can at home. But the Grand Secretary, LI HUNG CHANG says:—"My government is impressed with the necessity of making strenuous efforts to control this flood of opium before it overwhelms this whole country. The new treaty with the United States, containing the prohibitory clause against opium, encourages the belief that the broad principles of justice and feelings of humanity will prevail in future relations between China and western nations. My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium." A similar treaty has been concluded with Russia, in which the importation of opium is prohibited. China failed to secure the like provision in her recent Brazilian treaty, it is said, through British influence. There is no questioning the fact that our first commercial treaty with China, the Treaty of Nanking, was extorted by force of arms after a war which was commenced to avenge the detention by the Chinese authorities of certain Englishmen until they would consent to surrender a quantity of smuggled opium, which had no right to be where it was, in the port of Canton. So much is Mr. COBDEN admitted with shame; so much Lord PALMERSTON paraded with triumph.

The British Minister at Peking for a quarter of a century, Sir RUTHERFORD ALCOCK, says:—"It is to me vain to think otherwise of the use of the drug in China than as a habit many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home. It takes possession more insiduously, and keeps its hold to the full as tenaciously. It has ensured in every case within my knowledge, the steady descent, moral and physical, of the opium smoker."

Dr. DUDGEON, for many years practising medicine in Peking, who occupies a chair in a Chinese college in that city for the study of foreign literature, says:—"Once habituated to the drug, everything will be endured rather than its privation. The opium pipe becomes the smoker's very life, and to satisfy the inexorable demands of the craving there is nothing to which he will not stoop. Time, wealth, energy, self-respect, self-control, honesty, truthfulness, honour, are all sacrificed at the flicker of the opium lamp. This new constitutional idiosyncrasy, or second nature, demands its regular periodic dose, twice, sometimes three or four times, and the case of old, confirmed smokers, an almost continual supply, day and night, without which the smoker could not exist—a slavery, none more easy to acquire, none more difficult to break off." The Anti-opium Society mentioned above says:—"Your countrymen come here to preach the Gospel, and their object is to make many converts, and thus spread abroad the love of God to men. But their hearers continually ask, 'Why don't you go home, and exhort your own people not to sell opium, since you are so bent on exhortation?' And it is impossible for the missionaries entirely to stop their mouths. On this account not only are few converts made, but the whole Christian doctrine is suspected to be an imposition."

When Bishop SCHERESCHEWSKY, in 1869, was expelled from Honan, a mob followed him shouting, "You sell poison to the people, and now you come to teach us virtue!" The Bishop of VICTORIA says that again and again, while preaching, he has been stopped with the question, "Are you an Englishman? Is not that the country where opium comes from? Go back and stop it, and then we will talk about Christianity."

The opium habit has been found by the mission-

aries to be the greatest obstruction to their work, in China, Burmah, and many other countries, both in the prejudice which it creates against Christianity, and in the deplorable condition of its victims. These persons can seldom be trusted in their religious professions. It is a proverb in the East: "God furnished a means of escape from everything except the use of opium."

And the habit of using this vile drug is rapidly increasing in Europe and America. Since 1867 there has been an increase in its consumption in the United States of nearly a hundred per cent. A prominent druggist in New York says that the increased consumption of opium has followed very closely the use of the hypodermic syringe, and that a single instrument maker sold enough of these instruments in a very short time to supply the whole profession in the city. In some of the country towns in New England morphia (containing the active principle of opium) is sold by the grocers in large quantities. It is a significant fact that some of these towns are where prohibitory liquor laws have been most successfully enforced. The first white man in the United States began smoking opium in 1868, the second in 1871—now there are opium dens in all the principal cities. The improper use of it is also rapidly increasing in Canada.

It may justly be questioned whether any moral cause ever more clearly demanded the application of Gospel teaching than the opium question in all its wide and varied bearings.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

MEETING OF SYNOD.—The opening sermon was preached on the 5th inst., by the Rev. Mr. Lewin, of Prescott.

Canon Norman having communicated a resolution of the Provincial Synod regarding the Bishop of Algoma,

Judge Macdonald moved a resolution approving of its action in reference to the stipend of the Bishop of Algoma, and named a committee to report during the session upon the mode in which the amount should be contributed annually.

The congregation of St. Stephen's church, Stafford, appealed for sympathy and aid to assist them in paying \$300, cost of litigation in defending their right to control their burial ground. It was a test case affecting the whole Church.

The following motions were passed:—
By the clerical-secretary, confirming the change in the order of proceeding respecting the auditors' report; by the Chancellor, respecting a canon on the Divinity Students' Fund; by Rev. J. A. Morris, appointing Rev. Messrs. Baker and Lewis and Messrs. Reynolds, Barber, and mover to report on alleged deficiencies in Ameliasburg endowment by Rev. J. W. Burke, appointing lay-secretary, Rev. F. W. Kirkpatrick, Messrs. Keefer and Reynolds, to enquire and report upon the Belleville rectory lands dispute; by Rev. R. Lewis, for a canon to compel the holding of annual missionary meetings and further parochial collections for the same object, and providing that the list of clergy failing in this duty be annually sent to the Bishop; by Mr. John Wilmot, advocating the assessment of parishes according to population for mission funds.

Canon White submitted a report of the Mission Board, reporting a reduction of the debt, and that twenty-one parishes are still in default in presenting parochial collections. The income in round numbers is \$10,000. Several expenses are deducted and leave \$7,400, which, with the amount already paid since the end of the year, and that estimated from the parishes yet unheard from, make up \$8,100. The disbursements are \$7,970-20. The following is the classification of missions as fixed by the Board:—\$100 each, Huntley, North Gower, Oxford Mills; \$150 each, Amherst Island, Landsowne Rear, Leeds Rear, Merrickville, Nepean, Newboro', Pakenham, Vankleek Hill; \$200 each to Arnprior, Camden East, Cumberland, Edwardsburg, Fitzroy Harbour, N. Madoc, Marmora, Moulinette, Mountain, North Augusta, North Frontenac, Osgoode, Pembroke, Selby, Shannonville, Stirling; \$250 each to Finch, Franktown, Gloucester, Kitley, Landsowne Front,

Loughboro', Plantagenet, Stafford, Tamworth; \$300 each to Beachburg, Clarendon, Eganville, Lanark, Pittsburg; \$400 to Brudenell; \$600 to Clara; \$ — to a missionary who is now doing good work at the Mattawa and Chalk River Mission.

The Board makes the grants without deducting 10 per cent. as in the past two years. Owing to the disorganization of the Rural deaneries through change of the Rural deans from one parish to another, the missionary deputations were not so methodically managed as in previous years.

Rev. W. B. Cary submitted the report of the Book and Tract Committee, showing a debt balance of \$244.

Rev. Mr. Lewin presented the report of the Episcopal Trust Fund Committees, showing a productive capital of \$53,990, and an unproductive one of \$6,935-05. The Bishop received \$3,200-02 last year.

Rev. Mr. Harrington handed in the report of the Special Committee upon the Widows' and Orphans' fund, submitting a new canon ably prepared. After an examination of the canons of the other dioceses it will be printed in the journal of the Synod and considered next year.

A resolution was passed requesting the Bishop to appoint a committee to ascertain Archdeacon Parnell's position in the diocese, he having left the diocese before sentence of suspension was passed, and had been given work in the diocese of Albany for six months. The Bishop appointed a committee for the purpose.

On the evening of the first day the Bishop and Provost Body, of Toronto, addressed the Synod, advocating an endowment fund to provide new buildings and new professorial chairs.

At the meeting in advocacy of the Trinity College Endowment Fund over \$3,000 was promised, and a committee appointed of members of the diocese of Ontario Synod, to solicit other aid. Sub-committees will be appointed for various parishes. Speeches were made by the Bishop, Provost Body, and Dr. Grant, Principal of Queen's College. His Lordship said:—"The College had attained great notoriety by the accounts of internal divisions, but he challenged any person to bring forward any proof that the Church of England had not been represented in the College according to its discipline and doctrine. He would not condescend to newspaper correspondence, but was prepared to defend the teachings of the College under Provost Whitaker and now, and God being his helper, he thought he would succeed. They were as a body walking on one leg. If they had the two they would get on wonderfully well. A large number of gentlemen were very much deluded in establishing a rival divinity school. He counselled his friends to leave this institution severely alone. To defeat it would be to produce bitter results.

Provost Body's speech was one of hopefulness. With the support of the people he thought it had a bright future.

SECOND DAY.—The Bishop saw no necessity for making changes in the various committees. Therefore they stand the same as last year.

Canon Pettit presented a petition from the parish of Williamsburg, asking leave to sell twelve acres of land.

Canon White presented a resolution of regret at the death of Canon Forest.

The Divinity Students' Fund Committee reported, showing disbursements of \$308-08 and collection of \$428-93. J. G. Hooper and S. A. Shaw have been accepted as students, and promised grants of \$150 each per annum to date from their entrance on the theological course.

The committee appointed to consider the appeal of the parish of Stafford reported that the Synod must thank it for establishing in the courts the rights of the Church of England, and that Rural-dean Nesbitt devise a plan to raise an indemnity fund for the costs.

The report of the Mission Board was considered, parishes in default for parochial collections called out, and clergymen of each parish gave explanations. Some parishes were vacant, some had grievances, in others no excuse was presented.

The Bishop said the catechising to which each parish had been subjected had been useful. Defaulters next year would have to go through the same ordeal. Speaking of the grant to the missions, he said that whenever he went to a parish he made it his duty to enquire what the clergyman received, and there on the spot see that he received it, under threat of removing the clergyman.

Rev. D. F. Bogert discussed the subject of the composition of the Mission Board, and struck a popular key when he declared that forty or fifty missionaries should have a representation on the Board.

The members of the Provincial Synod are:—Rural-dean Baker, Archdeacon Jones, Revs. W. Lewin, Canon White, J. W. Burke, J. J. Bogert, F. W. Kirkpatrick, H. Pollard, Canon Pettit, Henry Wilson; A. Spencer and A. C. Nesbitt substitutes; Revs. G. J. Low, Archdeacon Lauder, Dean Lyster,

E. P. Crawford, E. P. Emery, R. Lewis, R. T. Walkem, J. A. Henderson, G. A. Kirkpatrick, James Reynolds, H. S. Macdonald, Dr. Wilson, J. Shannon, R. V. Rogers, D. Collins, A. J. Matheson, H. Harney, S. Keefer; substitutes, E. J. Sissons, J. B. McGuin, W. J. Benson, D. F. Jones, L. Wallbridge, A. L. Roberts; Mission Board, Revs. Baker, White, Nesbitt, Kirkpatrick, Crawford, Pettite, J. J. Bogert, Messrs. Jas. Shannon, J. B. McGuin, J. Reynolds, A. J. Matheson, G. A. Kirkpatrick, Hy. Hartney, A. J. Smithe, E. Rose, and Burke.

The Board of Foreign Missions showed the receipts to be \$1,347-67, an increase of \$400 over last year. It commented on the death of Bishop Farquhar, and bore testimony to his great missionary service, and congratulated the Church at large upon the election of Dr. Sullivan as his successor. The report assured the new Bishop of a full support from the diocese.

Those of the committee on the new canon to regulate stipends to missionaries were received and ordered to be printed. The committee on Communications reported that, while commending the work of the Upper Canada Bible Society, did not feel able to advise Synodical action. In regard to the connection of the Presbyterian Synod of Toronto and Hamilton this Synod was of opinion that the religious condition should be based on the Bible and should be imposed on the young of the day. Every movement to this end had the support of the Synod.

Archdeacon Jones submitted a report in regard to the grant of \$400 to the diocese of Algoma. The report stated that the collection of money properly devolved upon the Committee of Foreign Missions, and that a special collection should be taken up on Good Friday as well as on days of intercession.

The memorial in regard to the Ameliasburg endowment was referred to the Executive Committee.

The memorial of the South Mountain report of the committee to which it was referred advised the sale of the church property.

St. James's church, Amherst Island, was granted power to lease for ten years.

The memorial respecting the Williamsburg rectory land was referred to the Executive Committee.

The mission report was adopted, adding Bell's Corners to the list of assisted missions.

A number of reports summarized the previous day, were adopted without debate.

Mr. H. B. White moved the following resolution:—"That a committee be appointed to draft a memorial to the Legislature of Ontario setting forth why in the opinion of this Synod the bill presented to and referred by them to the Committee on Private Bills for the purpose of granting a new Protestant Episcopal Divinity School at Toronto with power of granting degrees be not concurred in, such Committee to be named by the Lord Bishop, with instructions to report during the present session of the Synod."

Subsequently another resolution was carried that the Legislature be memorialized to the effect that the power be not given to confer degrees in divinity upon any college or school without the requests of the Synods of the Church. A special committee was appointed to draft the memorial.

The episcopal stipends accruing for Algoma since the death of the late Bishop were ordered to be paid unconditionally to the new Bishop.

The Bishop announced that he had been entrusted by the Metropolitan with a commission to consecrate the new Bishop at Montreal on June 29th, and that the sermon on the occasion would be preached by Bishop Cox, of Western New York.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending June 3rd, 1882.

ALGOMA FUND.—Whitsun-day Collection:—Toronto, St. Bartholomew's, \$3-65; St. Anne's 13-75; St. Paul's 50-00; All Saints' 54-00; St. Matthias' 2-21; St. Stephen's 2-25; St. George's 46-15; St. Philip's, Weston, 2-50; St. Mark's, Parkdale, 3-00; St. John's, Berkeley, 5-90; Campbellford 8-04; Whitby 5-52; Brampton 9-50; Grafton 6-00; Newcastle 26-20; St. Luke's, Ashburham, 4-00; Gore's Landing 2-83; Harwood 1-00; Stayner 4-86; Creemore 3-14; Barrie 11-51; Orillia 21-85; Cobourg 25-00; Oshawa 10-00; St. John's chapel, Weston, 1-78; York Mills 3-07; Midland 1-80; St. George's, Haliburton, 1-90; Gildford 62 cents; St. Thomas's, Shanty Bay, 3-15; St. James's, Albion, 1-32; Campbell's Cross 1-57; Charleston 97 cents; Brighton 1-29. **Day of Intercession Collection:**—St. Anne's, Toronto, 1-00; Kinmount 69 cents.

WIDOWS' AND ORPHANS' FUND.—October Collection:—St. Paul's, Toronto, balance of assessment, 85-60; Wyebridge and Waverley, on account of assessment, 16-30; Brooklin, Columbus, and Ashburn, balance of assessment, 19-53; Oshawa, balance of assessment 7-00; St. James's, Albion, 1-26; Campbell's Cross 1-25.

DIVINITY STUDENTS' FUND.—April Collection:—Christ Church, Stouffville, 2.45; Galway, Kinmount, 75 cents, Swamp Lake 20 cents.

MISSION FUND.—Missionary Meeting:—St. Paul's, Toronto, 20.10; Brighton, 4.43. Donation: Clarkson Jones 50.00.

Proceeds of S. P. G. draft for £9 1s. 9d. stg.; special contributions for the Bishop of Toronto, per Society for the Propagation of the Gospel, 19 Delahay street, Westminster, London, England.

PAROCHIAL MISSIONARY ASSOCIATION:—St. John's, Harwood, 2.00.

Owing to going to press early on Tuesday morning, we are obliged to defer till next week any account of the opening of Synod.

The ladies of the Church Women's Mission Aid earnestly request all clergymen and others who desire their assistance for next winter, to send in their applications at the earliest possible moment; much inconvenience and disappointment having been caused by applications coming in too late to be attended to before Christmas, especially in the Algoma diocese where navigation is closed early in the season.

St. James's:—A pew holder of this church has written to ask us what church or congregation in New York has made the Rev. Mr. Rainsford the liberal offer of a much better appointment than he now has, inasmuch as all the New York papers are silent upon the subject. We can only say that we do not know: perhaps Mr. Rainsford himself can answer the question.

ORDINATION.—The Bishop of Toronto held an ordination in St. James's on Sunday last, at eleven o'clock, preceded by a sermon by the Rev. W. Reiner, who was acting as the Bishop's chaplain, from St. James i. 5. The candidates were presented to his Lordship by the Rev. W. Reiner; those admitted deacons being Messrs. A. L. Parker, E. Daniel, J. O. Crisp, and D. Hague; and Revs. J. W. McLeary, F. W. Squire, C. H. Marsh, S. W. Jones, and R. Brydges being advanced to the priesthood. The priests present were Revs. W. Reiner, W. S. Rainsford, C. W. E. Body, and R. W. E. Greene, who joined with his Lordship in the imposition of hands upon those being admitted to the priesthood. His Lordship celebrated the Holy Communion. There was a large congregation present.

SILVER WEDDING PRESENTATION.—On Saturday evening, the 10th inst., the members of the church of St. John the Evangelist assembled in the school-room, for the purpose of presenting their pastor, the Rev. Alexander Williams, with a token of their esteem and respect for him. Chief Justice Spragge occupied the chair, and in a few brief remarks stated the object for which they were met together. He then read the following address, which was beautifully illuminated. Accompanying the address was an autograph album containing the names of the members of the congregation:—Rev. and Dear Sir,—On an occasion of such happy interest to yourself and Mrs. Williams, as the twenty-fifth anniversary of your marriage, the congregation of St. John's desire to offer to you both their sincere and most hearty congratulations. The relation of pastor and people has now subsisted between yourself and the congregation for upwards of seventeen years, and we should fail in recognition of conscientious discharge of duty on your part if we did not give expression to our sense of the faithfulness and zeal with which you have performed that duty, 'rightly dividing the Word of Truth,' and striving with all your heart to win souls to Christ. We would fain hope that this your silver wedding may ripen into a golden one, when some at least of those who now address you may approach the then venerable couple with renewed congratulations and good wishes, and when it may be the happy lot of both of you to look back with pleasure on a life well spent, and forward to that time when the gracious words will be spoken, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." The Chief Justice then presented Mr. Williams with a magnificent solid silver service of sixty-two pieces, in a case suitably inscribed. Mr. Williams, after thanking his friends for their beautiful and costly present, humorously referred to his wedding a quarter of a century ago, together with a few other remarks. The remainder of the evening was spent in singing, music, and general conversation.

PORT PERRY.—Church of the Ascension:—In our quiet and uneventful life, this Whitsun-week has been of special interest. On Whitsun-day two adults were baptized at Morning Prayer after the second Lesson in the face of a full congregation, comprising the "Sons of England," who came as a lodge to the service. The chancel was richly adorned with flowers

in pots, contributed by Dr. Sangster from his beautiful conservatory, and by others as well. A most lovely bouquet was the Doctor's gift for the font, in honour of the solemnity of the day and the baptism. The incumbent preached from the text: "The manifestation of the Spirit is given to every man to profit withal," applying it to the newly baptized, to the society present, and the whole congregation, and showing that God's gifts are for the common good of the body. Much warm interest in and sympathy for the young people who presented themselves to Christ as His soldiers in the sacrament of Regeneration was expressed afterwards by many of the congregation; and some outsiders were much impressed by the services of the morning. On Friday the Lord Bishop confirmed fourteen in the same church, which, for a week-day, and a congregation working people, was well filled. Of the fourteen, five were married people, and nothing could be more satisfactory than the general earnestness of the candidates. The Rev. Mr. Burt, of Brooklyn, said Morning Prayer, and the incumbent read the preface in the Confirmation Office. The Bishop's address was extremely good, and evidently made a deep impression. As on Sunday, there was no stint of floral decoration, which is rather an "innovation" here, but is much appreciated. A few of the principal parishioners met his Lordship at the pro-personage, and were much pleased with his kindly manner, and the agreeable intercourse (too rarely possible) with their chief pastor for a couple of hours. Altogether it is hoped that a more earnest spirit is growing here.

Rural-deanery of West Simcoe.—There was a large attendance of the clergy at the house of Rural-dean Forster, Creemore, on the 1st and 2nd inst. The clergy were in full force to the number of twelve. The greater part of the first day, Thursday, was spent in discussing various important diocesan matters, especially the new scheme of missionary collections, and the new constitution of the Synod. In the evening divine service was held in the church at Creemore, when an excellent sermon was preached by the Rev. A. W. Spragge, Newmarket; his subject being the "breaking of bread," which was so important a feature in the worship of the Apostolic Church. After returning from the church, an essay was delivered by Mr. Swallow, in which much valuable information was given in relation to the conduct of Church services, and especially the musical part of them. On Friday morning there was an early celebration of the Holy Communion at Claverleigh, the residence of the Rural-dean. The service was rendered very earnestly and devotionally in the extemporized chapel. Rev. Mr. Bates being celebrant, assisted by Rev. A. Fletcher. The meeting was brought to a close by a very pleasant drive to a beautiful fall on the Noisy River, above Dunedin, the only drawback being that the party were compelled to put up with a fall of rain at the same time. Nothing could exceed the kindness of the reception accorded to the clergy by the Rural-dean and his family.

MILLBROOK.—The Church people in the parish of Cavan, on hearing of their esteemed rector's purpose to visit the old land, could not let the opportunity pass without showing their appreciation of the zeal and earnestness with which he has laboured among them. Accordingly a deputation from St. John's church waited on him on Saturday evening, the 3rd inst., and presented the following address:

Reverend and Dear Sir,—We take this opportunity of expressing to you our heartfelt appreciation of your earnest and self-sacrificing efforts to benefit us since you came amongst us, now over a quarter of a century, during which you have ministered to us, you have endeared yourself to us all, not only by the earnestness of your pulpit ministrations, and the faithfulness which has characterized your preaching, but also by the geniality and ready sympathy which you have ever shown with one another as you have visited us from time to time in our houses, and we pray that the seed you have sown from year to year may speedily bring forth fruit to God's honour and glory. In conclusion, we ask you to accept this purse as a very slight evidence of the esteem in which you are held by the congregation of St. John's church. We trust that your journey may be a pleasant one, and that God's blessing may follow you. In our prayers for your prosperity, both temporal and spiritual, we would join with your name that of your esteemed wife, Mrs. Allen. Trusting that you may return to us with renewed health and strength, we bid you God speed.

Signed on behalf of the congregation of St. John's church, Cavan, James Sisson, Robert Vance, churchwardens.

St. Thomas's church presented the following address:

Reverend and Dear Sir,—On the eve of your departure for your native land, we have gathered to wish you a prosperous journey and God speed; and we do it heartily and unitedly, for we remember long

years fraught with vicissitudes to us all, through which you have devoted yourself unremittingly to our spiritual welfare. Time has brought many changes, and the second generation is fast filling the vacant seats. You have been with us through all, and these things have so knit you to us, dear sir, that while we express it in words and seek this opportunity, in some little way, to evince it in deed, we are sure that you realize it without words, and that every kind thought of your people for you has long found response from your own warm heart. So in turning to the old land, from which most of us have sprung, the home of your youth, we trust you will find much to gladden and interest you, and that you will return to us renewed both in vigour of body and mind. Wishing you a prosperous journey and praying that God's blessing may rest upon you, with best wishes for Mrs. Allen and yourself, we beg you to accept, dear sir, this slight token of our esteem and regard. Signed on behalf of the congregation, W. Vance, W. W. Needler, churchwardens.

To both addresses Mr. Allen made suitable replies, thanking the people for the kindly feelings which prompted them not only to refer with approval to his past labours amongst them, but also for the generous gifts with which they presented him. The purse from St. John's church amounted to one hundred dollars, that of Millbrook to one hundred and fifty, and from Trinity Church and from members from outside portions of the parish enough to make it up to nearly three hundred dollars. The rev. gentleman left on the early train on the 6th June for New York, where he will spend a couple of days with his son, Dr. Thomas H. Allen, previous to sailing from that city on Saturday.

HURON.

From Our Own Correspondent.

STRATFORD.—On Monday evening a number of the congregation of the Home Mission Church at this place, met the Rev. Mr. Curran at the residence of Mr. John Steward, and in view of his translation to South Zorra presented him with the following address: DEAR SIR—On the eve of your departure from Stratford, we desire to convey our best wishes for your future success in your new sphere of labour.

We deeply regret the circumstances which have led to the resignation of your charge, for during the years of your stay amongst us we have known you only as the diligent pastor and kind friend, with a ready hand and sympathy in seasons of trouble; and we are fully confident that these qualities will in future, as heretofore, be the means of securing for you firm and abiding friendships. Of Mrs. Curran, too, we take leave with feelings of sorrow and regret, and trust that you will convey to her our expressions of good-will. We regret that the suddenness of your departure precludes the possibility of a less hurried and formal leavetaking. Let this be our apology.

On behalf of the congregation: E. Ball, W. Wallace.

Mr. Curran replied very briefly and with considerable feeling, signifying to those present his appreciation of their kindness and good feeling, and trusting that under the new pastor the "little church" might go on and prosper. On behalf of Mrs. Curran he thanked them heartily.

The members of the choir and Sunday-school presented Mrs. Curran with several valuable articles in recognition of her unwearied efforts in their behalf during the past five years. Mr. Curran and his family left for Zorra on Tuesday morning, quite a number of their friends meeting them at the station to wish them farewell.

ALGOMA.

From Our Own Correspondent.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, on behalf of Mrs. Chowne, a box of household articles for herself and family from Mrs. J. G. Dykes of Galt: also a box of clothing from the C. W. M. A. for distribution per Mrs. O'Reilly, Toronto.

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

THE COLLECT, ETC.

Third Sunday after Trinity.—No. 31.

THE Gospel for this day brings before us our Lord's beautiful parable of the Lost Sheep and Lost Money. It was called forth by the accusation against Him from the Pharisees and Scribes, "This man receiveth sinners and eateth with them." He at once, by the graphic teaching of a parable, enforces the

idea that these "sinners" who drew near in such numbers (the Gospel says "all") to hear Jesus, were to be regarded as temporarily lost, or as we say, "strayed" sheep. This being premised, what is the practical lesson of duty? "Go after that which is lost until you find it." This is the divine principle for dealing with the erring and straying ones. Do not abandon, but go after and search for them till success crowns your efforts. To make them realize the divine position which He occupied more fully, our Lord goes on to describe the rejoicing which follows the finding of the lost sheep. Then apparently to bring the situation home to the hearts of women as well as men, there is a description of a lost piece of money, for which a housekeeper searches, sweeping the house diligently, and searching with lighted candle. So God seeks for straying and erring souls.

Turning to the Epistle, we find that it administers a sharp rebuke to those who, like the Scribes and Pharisees, turn a cold shoulder of envy and dislike and superciliousness to those who are brought into the Church from the lower strata of society. Humility is to be cultivated both towards God and man. "Be subject one to another," is a hard lesson for the purse-proud or birth-proud to learn; and humility is a garment they are very slow to wear as their clothing. Yet there is the warning, "God resisteth the proud," while He gives grace to the humble. Instead of proud scorn of one another, we have need of very sober and vigilant behaviour, in the presence of our common adversary, the devil, who roams amongst human souls as a lion among human bodies—seeking whom he may devour.

So our thoughts, in the presence of this great danger and our own helplessness, turn to God, who, as we assume, has given us a hearty desire to pray. Blessed are they who do not reject this hearty desire and let it grow cold for want of exercise. They may expect the blessing of the Collect—defended and comforted in all dangers and adversities.

On the 29th of June occurs the festival of St. Peter the Apostle. This holy-day dates back at least 1500 years, at which period St. Paul's name was associated with that of St. Peter—the leaders of the missions to the Gentiles and Jews respectively. The name Peter signifies "of rock" or "stone," so also does Cephas, "a pebble." The giving such a name to one who at first seemed almost the last person to whom it would be appropriate, indicates our Lord's penetration into character. The mind of St. Peter at first is in a state of flux or uncertainty, because petrified, fixed and firm, and settled at last, like a rock. In token of a humble acknowledgment of special unworthiness in His own sight, he accepted the martyrdom of crucifixion with his head downwards. His name was originally associated with the Church of Antioch (not Rome) as the founder and first bishop. There is no real foundation for the Romish fancies about the pre-eminence of St. Peter among the Apostles, or of the Church of Rome (in consequence of his) among the Churches of Christendom.

THE CATECHISM.

- Q. Is the Holy Communion anything besides a commemoration or memorial of the death of Christ?
- A. Yes: it is a SACRAMENT; and so it is the outward visible sign of an inward spiritual grace.
- Q. What is the difference between a Sacrament and a Memorial?
- A. We ourselves make a memorial or a commemoration to God, but in a sacrament we receive from God.
- Q. Can these be separated in the Lord's Supper?
- A. No: they are inseparable; and the attempt to sever them is against the will and ordinance of Christ.
- Q. What words set forth the Sacrament?
- A. "Take, eat, this is My Body." "Drink ye all of it, for this is My Blood."
- Q. In what words are the Memorial set forth?
- A. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."
- Q. WHAT IS THE OUTWARD. . . . SUPPER?
- A. BREAD AND WINE. . . . RECEIVING.
- Q. Can you shew from Scripture the Lord commanded bread and wine to be received?
- A. St. Matt. xxvi. 26-28; St. Mark xiv. 22-24; St. Luke xxii. 19, 20; 1 Cor. xi. 23-26.
- Q. May any Church therefore administer the Holy Communion in one "kind" only, as e. g. in the bread only?
- A. No: for the Christians could not be sure that they received that which Christ promises when He says, "He that eateth my flesh and drinketh My Blood, dwelleth in Me, and I in him." St. John vi. 56.
- Q. Are there any reasons for depriving the laity of the cup?
- A. None which weighed the Church for the first twelve hundred years; and Pope Gelasius, of the fifth century, says "The division of one and the same mystery cannot take place without great sacrilege."
- Q. What do you mean by "sign"?

- A. That which evidences the presence of the thing signified.
- Q. WHAT IS THE INWARD PART OR THING SIGNIFIED?
- A. THE BODY AND BLOOD. . . . LORD'S SUPPER.
- Q. Why do you say that the outward part or sign of bread and wine is the sign of the presence of the Inward Part or Thing Signified?
- A. Because our Lord called the outward part by the name of the Inward Part when He said, "Take, eat, this is My Body." Drink ye all of it, for this is My Blood."

A SABBATH AT CAPERNAUM.

After leaving Cana our Lord went at once to Capernaum accompanied apparently by His mother, brethren, and disciples, and made that town His Home. The first three evangelists have given us a detailed account of his Sabbath at Capernaum. The day began in the synagogue, perhaps in the very building which the Jews owed to the munificence of the centurion proselyte. This seems to have been densely crowded, and while He was speaking, and they listening with mute astonishment, suddenly the deep silence was broken by the wild cry of one of those unhappy ones, who according to the burden of that time were possessed with devils. The evil one felt the presence in which he was, and which he saluted Jesus the Nazarine as the "Holy One of God," yet with agonies of terror and hatred demanded to be let alone and not to be destroyed. Then followed a scene of thrilling excitement, turning to the furious and raving sufferer, and addressing the devil which was forcing from him these terrified ejaculations, Jesus said, "Hold thy peace, and come out of him." He never accepted or tolerated this evil testimony to His origin and office. And so with calm majesty He enforced His will. The demoniac fell to the ground in a fearful paroxysm. But it was soon over, and the man arose cured, dispossed of the overmastering power, and in his right mind. A miracle so gracious and so commanding had never before been witnessed and the worshippers separated with emotions of indescribable wonder.

Rising from His seat in the synagogue Christ retired to the house of Simon. Here again He was met by the strong appeal of sickness and suffering. Simon, whom He had already bound to Himself on the banks of the Jordan by the first call to his future apostolate, was a married man, and his wife's mother lay stricken down by a violent fever. One request from the afflicted family was sufficient. He stood over her, took her by the hand and raising her up, rebuked the fever, and restoring her instantaneously to health, she arose and busied herself about the household duties.

The Lord seems now to have secured a short interval of rest, but no sooner did the sun begin to set than the eager multitude began to seek His aid. The whole city came thronging densely around the doors of his humble house, bringing with them their demoniac diseased friends. It was a strange scene as they gathered around Him those helpless ones. Their misery touched His heart and filled His soul with a pity which recalled to the mind of St. Matthew the words of Isaiah: "Surely He bore our griefs and carried our sorrow."

After such a day we might have imagined that the wearied Saviour would have needed a long repose. But to Him the best repose was secret and silent communion with His Father in heaven, and so rising up while it was still dark He went away to a desert place, and there refreshed His spirit with quiet prayer. But He was not suffered thus to remain even for a brief period in rest and seclusion. The multitude sought Him persistently. Simon and his friends almost hunted for Him in their eager desire to see and hear. They even wished to detain Him among them by gentle force. But He quietly resisted their importunity. It was not His object to become the centre of an admiring populace. His blessings were not to be confined to Capernaum. Dalmanutha, Magdala, Bethsaida, Chorazin, were all near at hand. "Let us go," He said, "to the adjoining country towns to preach the kingdom of God there also, for therefore am I sent."

Biblical Notes and Queries.

Answer.

WHITSUN-DAY VERSUS WHIT-SUNDAY.—An ecclesiastical barbarism is so rapidly creeping in among us as to threaten the obliteration of the true name of one of our great festivals. I allude to the terms Whit-Sunday, Whit-Monday, and Whit-Tuesday. Everybody knows, or ought to know, that the vulgar etymologies of White-Sunday or Huit-Sunday, are utterly indefensible, and that Whitsun-day, or rather Whitsen-day, is nothing more nor less than a corruption of Pentecost-day. This is easily shown by a comparison with

the Teutonic languages. In German it is *Pfingsten* in Dansk it is *Pindstedag*; in Dutch, *Pinkster* or *Pinksteren*; in the Swabian patois, which comes nearer to our own, *Whingsten*; in the dialect of Alsace, about Strasburg, it is *Whindsten*; in the Bavarian patois, about Munich, it is *Whingster*; corruptions which show how easily *pf* or *p* melt into *wh* or *w*. But in truth, did we not know the true derivation, the popular might be easily shown to be a mistake. No one ever yet spoke of Whit-eve, or Whit-tide, or Whit-week, or Whit-holidays; yet, were Whit-Sunday the right orthography, it would have been exactly as impossible to have used Whitsun-eve, etc., as it would now be to talk of Eastersun-eve, or Eastersun-week, or Eastersun-tide. It is, moreover, to be observed that the analogy of Easter proves the same thing. It is Easter-day, not Easter-Sunday; therefore it is Whit-un-day, not Whit-Sunday. Easter-eve, Easter-Monday, Easter-Tuesday, have in like manner their parallels in Whitsun-eve, Whitsun-Monday, and Whitsun-Tuesday. It we do not take care, the letter words will be positively swept away from us, the rather that Whit-Monday and Whit-Tuesday are paraded before the eyes of millions in notices of railway excursions. It is curious that Roman Catholics in their almanacs seem to delight in the debased forms of vernacular festivals; with them it generally is Easter-Sunday, and Whit Monday. Even our modern Prayer Books have Whit-Sunday. This innovation ought to be forthwith ejected.—*London Guardian* 1860. B. D.

LAY SERVERS.—There is no ecclesiastical authority whatever for lay servers at the celebration of the Holy Communion. They are, however, common enough in the Roman Catholic Church, in default of acolytes, members of the highest of the four Minor Orders. These were not heard of in the Apostolic times, when deaconesses formed the only Order outside the three of Apostolic origin. But about the end of the second or beginning of the third century we read of other new officers, and among them the "acolyte," though this was only in the Latin Church, the Greeks using the word only as a substitute for "subdeacon"—still looked on by them as a Minor Order. The institution of the Minor Orders originated in the great Churches, such as those of Carthage and Rome, in which it was considered expedient to limit the deacons to the original Apostolic number of seven, partly because need was felt of assisting the deacons in performing the lower functions of their office, which they had begun to despise as beneath their dignity. But a lay server was unheard of, and would not have been tolerated, so great was the reverence then entertained for all that pertained to the service of the altar. A lay server is a modern monstrosity, derived from the Church of Rome, uncatholic, and utterly to be scouted.

2. The server's duties were shown by the ceremonies gone through, when the bishop, or very often the head priest in the church to which the candidate was attached, set him apart for the office—as now-a-days a cardinal, not a bishop, or an abbot, who is by no means necessarily a bishop—generally speaking he is not, can confer Minor Orders in the "church of his title," or in the monastic chapel or church of his monastery. He received a "candlestick with an unlit taper in it from the archdeacon, that he may understand that he is appointed to light the candles of the church." He also received an "empty pitcher to furnish wine for the Eucharist of the Blood of Christ. (Canon of the 4th Council of Carthage). Modern lay servers seem to do much more than this, even to repeating the Confession at Holy Communion, which the Rubric prescribes shall be done by a "minister" only, a deacon, or priest acting as a deacon. This the practice of the Church has shown from the first, the Confession at a solemn High Mass being always chanted by the deacon of the Mass. It may be noted here that any but a solemn choral celebration of the Holy Eucharist seems never to have been contemplated by the Church, hence the rubric as to the "minister" can be interpreted as referring only to a deacon, or a priest temporarily filling that office. M.

THE POSITION OF THE MINISTER DURING PRAYER.—There is no ecclesiastical authority for the priest (or deacon) to turn his back on the people during the recitation of the prayers at Matins or Evensong. Only at the Altar, where every act bespeaks the priest, does he assume that position. Even in the Church of Rome the officiant during the recitation of the divine Office, faces south, if Lauds or Vespers are solemnly sung from the sanctuary, only going to the Altar for the silent prayer before commencing the Office, at the incensation during the singing of the "Benedictus" or the "Magnificat," and at the final "Our Father" including the antiphon in honour of the Blessed Virgin with the prayer attached thereto. During the singing of Matins and the Hours the officiant says the prayers from his own stall or seat in the choir; if some of the stalls are returned, and his is one so treated, he will necessarily have his back to

the people, but that is a mere matter of chance arrangement. He stands at certain seasons and kneels at others; but so do those in choir, all facing one way. The congregation in theory do the same: in practice they generally kneel, and very often they sit, as all do except strict monks, when the Psalms are said or sung. Strangely enough the Roman Catholic use is to read the Epistle and Lessons with the back of the reader turned to the people, the reader as a rule not being in Holy Orders, only a subdeacon in the one case, or a Lector in the other. As regards the choir use, therefore, there is no sacrifice of priestly dignity in saying the prayers as they are accustomed to be said in most churches. A. P.

Correspondence.

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

THE SALVATION ARMY.

DEAR SIR,—The Church is certainly growing in wisdom, and there is a great change for the better since the days of John Wesley, and now instead of frowning down every new movement of life if it comes in an eccentric garb, she is learning a lesson she might have learned years ago from her own history: viz, how to use a weapon thus placed into her very hands to the advancement of the united kingdom of Christ.

When one reads of the expressed desire of the "Salvation Army" for the sympathy of the Church and the instruction of the bishops, and the probability that they will receive it, one looks backward upon the history of our branch of the Church during the last hundred and thirty years, with a sigh.

The great secret of the success of the Roman Church in the past, has been the use she has made of all the great spiritual movements within herself—directing, instead of trying to crush them. The parochial clergy, doubtless the backbone of the Church's system, should not be the only force at this disposal of our bishops. We may have learned the long ago from ancient Church history, the Roman Church, and the Methodists; and until we do learn this lesson, we shall not see that unity we so much yearn for. How much good may be done by even one man of energetic and loving nature, in every diocese at the disposal of the bishop, to hold a system of short services for a week in the different parishes; if something like this is not done, the Church may hold her own in the cities, or increase, but she will not do so in the country for reasons which I need not give at least at present.

Yours, &c.,

WM. BEVAN.

Lowville, Dio. Niagara.

BISHOP DOANE ON THE CATHEDRAL.

I MAY add from my sermon at the consecration of the Chicago cathedral, my own ideal of what the influence of a cathedral should be:

A great free church, with constant services, the daily Offices not only, but services broken up and many on every Lord's Day; a great free church with often Eucharists; a great free church with such music as cathedrals have kept alive, in religious anthems, and as cathedrals, are rousing to, in congregational chants and hymns; a great free church with such a staff of clergy as fits men into the work for which they are suited, in the pulpit, among the poor, in the choir, in the schools, in the works of mercy; a great free church to which from time to time, clergy and people through the diocese come for spiritual refreshment and help; a great free church where the younger clergy may be led and helped away from the faults of their youth, whether conceit, or sensationalism, or bitterness, or so-called liberality or narrowness, or from what the Bishop of Truro calls "the stray chipped shells of the shore of that vast archæology called ritual, which he has gotten from what he calls the use of the district church to which he has been a semi-attached acolyte, and from the droppings of journalists whom he takes to be divines;" a great free church about which gathers, as in old days, the shop and houses grouped together for safety near the castle, or the fortress wall,—the educational and charitable houses and organizations of the diocese ruled and helped by the Bishop who knows how they are administered by the clergy, or the Sisters, who are under him; a great free church to be the seat of the Episcopate, the centre of the diocese, and the symbol of the unity of the Holy Catholic Church. This is the condensed picture of the cathedral. Who can call it unpractical, un-American, unmodern, or fail to feel that where it is not, there is an empty place of unfulfilled duties and neglected opportunities?

Who can fail to see that where it is there is the old, tried, competent machinery for the doing of the Master's work?

Bishop Doane's convention address 1882: "The plan is to build, as God shall give the means, the whole or part of a large church, nave and choir, capable of accommodating all the clergy of the diocese in its choir, and of seating two thousand people; to make it beautiful by size, proportion, massiveness and dignity; leaving for future years, perhaps for a future generation, all details of decoration in carving or in color."

OBEDIENT.

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 words such 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.

PREPARE FOR TEMPTATION.

God gives us grace, not that we may idly enjoy it, but use for our good and for his glory. He arms us that we may fight, He strengthens us for work. We are very apt to forget this, and to wonder why temptations and conflicts so often follow closely on our best times of spiritual privilege. We have had a happy communion, or great peace and light have come to us in prayer! we have been sure that God drew near and blessed us; then, all at once, we find ourselves face to face with some dark temptation. We seem hemmed in by evil, and left alone. We lose heart, we doubt whether God indeed has given us grace, or we have only deceived ourselves. But why should we think thus? Ought we not rather to look upon the fresh trial as a fresh proof that it has been well with us? Our foe does not seek to spoil the empty, but the rich. God has trusted us with this power, and calls on us to do great things with it. We must not fail through unbelief, or sloth, or cowardice. We must not lose the gift of God, or miss the new strength and blessing we may reach by using it well. Of course there are temptations which we may provoke by our own fault and carelessness; but if we are watchful and true, the trial that God allows to come is indeed an offer of more grace and new blessing. It is not to be feared or rebelled against, but met humbly and bravely, with full, calm trust in the faithfulness of our Lord. Christ was driven into the wilderness to be tempted, immediately after the Holy Spirit had come down upon Him, and the Father, from the opened heaven, proclaimed Him His beloved Son. After the temptation, angels ministered to Him. He has proved His armour and went forth to conquer for man.

ENCOURAGEMENT.

HAVE you ever felt how a little encouragement helps you on your weary round of duties?—how the drooping spirits and the flagging energy revive under the genial warmth and helpful stimulant of the kindly word or deed?

Upon children the effect of encouragement is very marked; beneath its sunny smile, shyness, coldness, and dulness seem to melt away; when, after some naughty fit, the little heart is swelling, the conscience is troubled, and the desire "to be good again" is awakened, a few words of encouragement may settle the matter, and produce lasting good; whereas hasty sharp words, and cold looks send the timidly put forth effort back again; clouds settle down thicker than ever, and the child is pronounced to be more sulky and naughty than before; doubtless true, but some of this at least might have been prevented by discernment, and the cost of a little trouble.

Children are sometimes half ashamed of shaking off the naughty fit, they want to say they are sorry, but something holds them back; when they make their half frightened, and often very ungracious and awkward advance, let us beware of treating it hastily and coldly, we may be doing more harm than we are aware by hardening and blunting the feeling of the little one.

Upon those who are wavering and tottering be-

tween right and wrong, the effect of a few words of kindness and encouragement may be very great.

Let us think before we cast away the opportunity of doing such Christ-like work.

DON'T POSTPONE IT.

If you have a disagreeable duty to perform—and few are fortunate enough to escape unpleasant things in this life—fulfil it promptly. Nothing is gained by deferring a dreaded piece of work. If it be a carpet that must be taken up and turned, the best parts brought to the middle, and the worst adroitly managed so that they will be under the bed and out of sight, it might just as well be begun to-day, and by next week it will be finished. If you owe a call to a fretful, unhappy woman, who will jar upon your nerves and disturb your composure, do not be cowardly and shirk the matter, but make your call. You may find the lady in a rare mood of sunshine. If you are appointed as collector for a missionary society and you prefer any other way of working for the cause to soliciting money for it, nevertheless if to do that be your duty, and you acknowledge it as such, please undertake it at once. You will find Alps melting before you into mole-hills. You will receive courtesy where you dreaded rebuff. It will not seem very hard after all, if you do it bravely and because it is your duty.

THE FLIGHT OF TIME.

If we were told beforehand, and with certainty, the day of our death, who would not be struck and affected by the knowledge of it? Yet if we pretend to ignore that day, it is because we choose to continue under an illusion, for each one of us knows well that he cannot expect to live beyond seventy or eighty years, and that we must all, sooner or later, see face to face the king of terrors. If, then, this meeting is absolutely inevitable, if death is certain, and the time of it uncertain, why do we not prepare and hold ourselves in readiness as soon as possible? Why, instead of always covering our souls more and more with the burning garment of sin, do we not protect ourselves as with a strong armour? Why seen from a distance of seventy or eighty years, does death not make us tremble and turn pale, as it would if seen only ten paces from us, and as if we saw ourselves just touching the line which separates time from eternity?

Let us listen, then, to the thousand voices which predict our death; let us understand the signals it gives from all points which surround us; the sharp looks it throws through the thin veils beneath which it for a little while conceals itself; and let us prepare ourselves to contemplate death without fear and without alarm. And since we cannot ourselves conquer death, at least let the thought of it often present to our minds, make us seek Him who vanquished this enemy and trampled him under His feet. Then, far from growing pale at his presence, we shall chant with St. Paul this song of triumph: "O death, where is thy sting? O grave, where is thy victory?"

ON THE WATER AS WELL AS ON THE LAND.—How it is possible to prevent a good thing from being known, is the question now agitating some few individuals in the Dominion. Therefore large numbers although not sufferers from rheumatic troubles, are of the opinion of Capt. Barry of Kingston, owner of several lake vessels, and himself sailing master of one, who says: "I too, have been cured of the rheumatism by St. Jacobs Oil, the Great German Remedy; and I know of several others beside myself who have been cured of that dreadful ailment in the same manner; it is known upon the water just as well as on the land, and is considered an invaluable remedy everywhere.

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.

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

Children's Department.

CHILDREN'S FRIENDS.

I know that children's company is apt to make some trouble to a busy mother, but it is the kind of trouble that pays. It makes the children so much more happy to have their little friends made welcome at their own home. It raises mother in their esteem to have other little folks think she is "nice." Children are sharp little critics; form their opinions and speak of them to others, quite as decidedly as their elders do.

A little girl who had displeased her mother, was "punished" by having her little playmate sent home with with sharp and angry words, which were entirely unmerited. The heart of the little visitor was greatly shocked at the rude blow to her spirit, and never, even to grown up years, could look at that woman except with aversion.

It is an excellent thing to know with whom your children play and how they deport themselves. If they are made welcome at your home, you have the very best opportunity of gaining this information. It need not be very irksome if you keep the number within bounds. In summer our little visitors like to sit with their playthings in the shady porches, or in the doorway. In cold weather they can have the warm dining room.

It is worth a great deal to make children happy. They remember little treats longer than we suppose. A lady once said that one of the pleasantest recollections of her childhood was sitting on a grassy bank, and of a fair hand reaching from a window and placing a handful of large, delicious strawberries in her lap.

Be a lady to your boy's friends and leave a good impression upon them, if you wish to retain the respect of your own dear boy. It hurts boy's feelings, and mortifies them intensely, to have mother speak snappishly to them before companions, making them feel that they are not wanted. Such boys are apt to wander away, with most resentful feelings, to seek such company as the mother would dread to have for their associates.

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

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents.

Marriage.

INGLES—YOUNG.—June 6th, at St. Luke's church, Toronto, by the Rev. C. L. Ingles, of Drummondville, (father of the groom), assisted by the Rev. John Langtry, Helen Frances (Nettie), adopted daughter of James Young, Esq., to the Rev. C. L. Ingles, Jr., incumbent of St. Mark's, Parkdale.

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

SUTHERLAND'S, 288 Yonge-street, Toronto. The Dominion Book Store. Books New and Second-hand; Clergymen's Libraries bought; Sunday School Libraries supplied. All orders mailed free on receipt of price.

Mr. C. F. Riggins, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'it just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever and was afraid he was in for another when I recommended this valuable medicine with such happy results."

ST. JACOBS OIL



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 20 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.

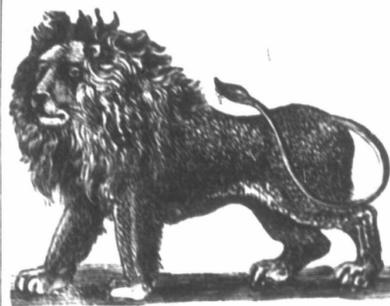
Department of Railways and Canals,
Ottawa, 22nd May, 1882.

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.



NOTWITHSTANDING
THE SPRING CLEARING SALE

now going on at

The Golden Lion

We continue to give

10 PER CENT. DISCOUNT TO CLERGYMEN.

Our stock is fully assorted with every requisite in every Department of

DRY GOODS AND CLOTHING.

R. WALKER & SONS, Established nearly fifty years.

"TO MEMBERS OF THE SYNOD."

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

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

Every family should have one of our self Basting Broilers.

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

A. B. FLINT

has just returned from New York, where he has bought a lot of

CARPETS,

ONE THIRD LESS THAN USUAL PRICES.

Chinese Matting, at 20c. per yard.

Turkish Rugs, at \$1.75, 2.75, 3.75, and up.

These Goods were bought in New York at auction.

10 PER CENT. OF ALL GOODS.

A. B. FLINT,
35 Colborne-Street, Toronto.

CLOSE 2 P.M. SATURDAYS.

ATKINSON'S

PARISIAN TOOTH PASTE

is not a new preparation, many persons in Toronto will remember it for twenty years back.

It is a good, safe, and pleasant Dentifrice; 25 cents a pot.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO

54 & 56 WELLINGTON ST. WEST,

(A few doors west of the old stand.)

Office—At 65 King St. West.

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The Church Embroidery Guild.

ORDERS for all kinds of CHURCH EMBROIDERY, Altar Linen, Sets for private Communion, Coloured Stoles, Linen Vestments, Alms Bags, Altar Frontals, Desk and Dossal Hangings, etc., etc., received and carefully executed at the lowest possible cost.

Apply to the PRESIDENT,

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D. FLACK AND SON.

385 Gerrard-st. East, Toronto.

DEALERS IN

GENERAL GROCERIES,

PROVISIONS, ETC.

WEST TORONTO.

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

James Beaty, Jr.

As member for the House of Commons for this Division

VOTE for BEATY!

ELECTORS OF WEST TORONTO. RALLY!

TO THE SUPPORT OF

GOOD GOVERNMENT.

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

ELECTION WILL TAKE PLACE TUESDAY, JUNE 20.

GOD SAVE THE QUEEN.



EAST TORONTO ELECTION.

LIBERAL CONSERVATISM. POLICY. PROTECTION! CANDIDATE

John Small.

Electors of East Toronto!

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

"The National Policy."

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

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

Your obedient servant,

JOHN SMALL.

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

Children and persons with weak constitutions have always found great difficulty in taking Cod Liver Oil, and from this fact it has not been universally used, but with Northrop and Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, this prejudice is removed. It is so thoroughly disguised that you cannot detect the Cod Liver Oil. One physician writes us that it is used almost as a beverage in his family; another person informs us that he had to hide the bottle from his children. For Coughs and Colds, broken down constitutions, and all Lung Diseases, it has no equal.

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, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.

The Building possesses great advantages in 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.

Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wkeham Hall Toronto.

TRINITY COLLEGE SCHOOL, Port Hope.

TRINITY TERM —WILL BEGIN— On Monday, April 17th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A. HEAD MASTER.

MR. SPARHAM SHELDRAKE

Receives a limited number of pupils, of from eight to thirteen years of age

FOR BOARD AND TUITION.

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Burdock Blood Bitters. Large stylized logo with the text 'Burdock BLOOD BITTERS'.

WILL CURE, OR RELIEVE

- BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERYSIPELAS, SALI' RHE IM, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE, OF THE SKIN, And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO

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FEATHERS AND MATTRESS RENOVATORS.

330 KINGSTREET EAST.

All orders promptly attended to. New feather beds and pillows for sale; also a quantity of new mattresses. Cheap.

HELLMUTH LADIES' COLLEGE.

LONDON, ONTARIO.

Affords the highest Education in every department.

PATRONESS.—H. R. H. PRINCESS LOUISE. Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

French is the language spoken in the College. Music a Speciality.

A limited number of the daughters of Clergymen received at half charges.

For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario Canada.

BISHOP'S COLLEGE SCHOOL.

Lennoxville, Province of Quebec.

Next term will commence SEPTEMBER 3rd.

For admittance and particulars apply to the

Rev. P. C. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

BOARDING AND DAY SCHOOL.

For Young Ladies and Children,

119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on Tuesday, Jan. 11th, 1882.

To sisters and clergymen's daughters a liberal education is made.

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

CIRCULARS ON APPLICATION.

THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.

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

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

Michaelmas Term will begin Thursday, September 8th.

A liberal reduction will be made to the daughters of Clergymen. For "Circulars" and full particulars, address

The Reverend A. LAMPMAN, or Mrs. LAMPMAN, Lady Principal.

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

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

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

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

ONTARIO Steam Dye Works,

334 YONGE ST., opposite Gould.

THOMAS SQUIRE, Proprietor.

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

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

CONSUMPTION CAN BE CURED.

Ontario Pulmonary Institute,

No. 135 CHURCH-ST.,

Opposite the Metropolitan Church, Toronto, Ont.

M. HILTON WILLIAMS, M.D.,

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

PROPRIETOR

The only Institute of the kind in the Dominion of Canada

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

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

HEAD, THROAT, AND CHEST,

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

MEDICATED INHALATIONS,

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

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

Consultation free and prices within the reach of all.

It is especially desirable that all who have need of medical aid, either from catarrh, asthma, bronchitis, or consumption, should make early application. The patient at a distance, who cannot come here for treatment, can, after examination, return home and pursue the treatment with success. But if impossible to call personally for an examination, write for a "List of Questions" and "Medical Treatise" address, ONTARIO PULMONARY INSTITUTE, 135 Church-st., Toronto, Ont.

Mention DOMINION CHURCHMAN.

CONFEDERATION Life Association.

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

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

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

This Policy-holder will, at the ensuing Quinquennial Division, after the close of the year (1881), have a TEMPORARY REDUCTION of the ensuing FIVE YEARS \$978, EQUAL TO 46.81 cent. of the annual premium.

The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period.

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

The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.

The next Quinquennial Division takes place as early as possible after close 1881.

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

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CHURCH GLASS IN EVERY STYLE.

JACKSON RAE,

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

Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1228. Office 319 Notre Dame Street, Montreal.

MENEELY & COMPANY, BELL

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

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

R. SIMPSON & Co.,

WHOLESALE DRY GOODS,

36 & 38 COLBORNE St., TORONTO,

Eighteen months ago we commenced the Dry-Goods business at 38 Colborne-st., and our success has been so great that in less than a year our sales had reached the enormous amount of

HALF A MILLION DOLLARS

Business rushed upon us like an avalanche. We doubled our stock. We doubled our staff of Salesmen. We crammed our warehouse to its utmost capacity. We worked day and night, but could not keep pace with our constantly increasing business. We found it necessary to double the size of our warehouse, and to-day we announce that we occupy, with a terrific staff of salesmen, our Magnificent Warehouse, 36 and 38 Colborne-st, which is perhaps THE LARGEST WAREHOUSE IN THE DOMINION, giving us a Floorroom of nearly fifty thousand square feet. The secret of our success is—We sell all goods at

NET WHOLESALE PRICES FOR CASH

and cut any length required.

We will Sell a Car-Load, We will Sell a Case, we will Sell a Piece.

We sell a yard to any buyer at one price, our lowest wholesale price. This week we have added to our stock

ONE HUNDRED & TWENTY CASES NEW GOODS

Making our receipts of new goods for this spring over two thousand cases and bales. We hold to-day a stock of

\$300,000, Three Hundred Thousand Dollars, \$300,000.

Bought at the Fountain Head of Production. We have received invoices this season from England, Ireland, Scotland, France, Belgium, Holland, Germany, Austria, Switzerland, and the United States. The following Departments are very heavily Stocked:—

SILKS, SATINS, ETC. ! FANCY DRESS GOODS. ETC. !

Mourning Goods, Prints, Cretonnes, Cottons, Linens, Flannels, Tweeds, Curtains and Quilts, Muslins, Gloves, Hosiery, Ribbons, Laces, Parasols, Umbrellas, Buttons, Small Wares, Gents' Furnishings. You can buy from us twenty per cent. cheaper than from retail houses, and have ten times the stock to select from. We will be glad to see all our old customers and many new ones. No waiting now. We have lots of room and a full staff of first-class salesmen. We keep no boys to wait on our customers.

R. SIMPSON & CO.,

36 AND 38 COLBORNE STREET.

NOTE THE PLACE---DIRECTLY IN THE MIDDLE OF LEADER LANE.