

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, FEBRUARY, 26 1880.

[No. 9.]

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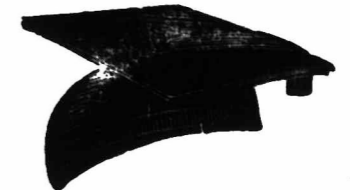
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Dominion Churchman.

THURSDAY, FEBRUARY 26 1880.

THE BLUE LINE.

THOSE who see a blue line under the address label of their paper, will understand that it means their subscription has not been paid; and it also means that we would thank them to forward their arrears with the present year's subscription at once.

THE Bishop of Ely has been engaged in conducting a mission in Cambridge. It extended over thirteen districts and occupied more than a week.

The Prince of Wales is expected to lay the foundation stone of Truro Cathedral in April next.

The total number of Clergy in Ireland is 1679. There are 12 Archbishops and Bishops; 1261 deans, archdeacons, and incumbents; 363 curates, and 48 other officials.

The Archbishop of Canterbury has conferred a Degree in Medicine on Mr. James Rogers, of Swansea, who was Mayor during the late Church Congress.

Forty-seven faculties were granted for the restoration and improvement of Churches in the Diocese of Chester, in 1879. The sum expended on them amounted to £50,000 stg.

The proposed bill for demolishing five of the Exeter Churches has been abandoned for the present by the Town Council, owing to the refusal of the Dean and Chapter, who as patrons of the living, refuse to consent to the project.

The *Scottish Guardian* states that "some feeling has been caused in Dissenting circles at Cardiff by the fact that portions of the Church Liturgy have been introduced into the service of Great Frederic Street Calvinist-Methodist Chapel, and so great is the discussion that has been caused that the minister feels called upon to publicly defend the course he has taken by announcing a public lecture on the subject.

Cardinal Manning denies the report that he has been in conflict with the Jesuits. He says that the Romanist Bishops in England have only demanded from the Pope a definite rule for their guidance in their relations to those members of religious bodies who are employed in the cure of souls. In this matter therefore the Jesuits are very indirectly affected.

Among the new acquisitions to the British Museum are 1,200 fragments of inscribed terra-cotta tablet from the excavations in Babylonia; some of them being very fine. They include a tablet of Tamsu-Irba, a Babylonian monarch hitherto unknown, who probably lived near Bards, and was one of the intermediate rulers between Cambyzes and Darius, B. C. 518. Another fragment has also a representation of one of the gates of Babylon.

The University of Oxford is preparing to organize a mission for India. Calcutta, the "brain" of India, will be the first object of attention. In this city 1,100 students crowd the lecture rooms of our largest native University. There is one Government school, the smallest of its kind, conducted by the Church Missionary Society; but in these schools evangelization is practically impossible. The Society for the Propagation of the Gospel has not at present a single European clergyman in the city, and only one native. The Church Missionary Society has eight clergy in all; but not one of them is able to devote himself primarily to direct missionary work.

The Bishop of Oxford has issued a circular to his clergy in reference to the Centenary of Sunday Schools established in England. He purposes to hold a service in his Cathedral, on Thursday, the 1st of July, to be followed by a meeting of clergy and teachers. A number of other places are also mentioned as suitable for holding similar services at about the same time. His Lordship hopes that the effect of this will be to send all back with renewed energy and interest to work for the little ones of Christ's flock.

The Anniversary of the Feast of St. Paul's conversion was celebrated by a special service under the dome of St. Paul's Cathedral. Dr. Stainer was the conductor. The choir numbered 250 men's voices with 75 voices of boys; the orchestra contained fifty players with Mr. Amo as leader, and including professors like Mr. G. Horton, Mr. Lazarus, Mr. T. Harper at the head of their various departments. Selections from Mendelssohn's St. Paul were very effectively rendered.

On the question of a Reform of Convocation, the Bishop of Carlisle, in a pastoral letter, deprecates the fusion of the two Convocations, believing that the character of the populations is more distinct now than two centuries ago. He thinks nothing should interfere with the right of the Metropolitans to call together their clergy as such, and as distinct from any other body or class. He says:—If a lay element were introduced into Convocation, it would cease to be Convocation, and would become something else; and the existence of this something else ought not to destroy—though practically it would tend to destroy—the right of the clergy to meet as clergy, and to discuss those subjects which they think fit to discuss. He says that his own strongest feeling in regard to the two Convocations is not so much with regard to the reformation of their representative character, or to the addition of lay wisdom, as with regard to bringing about some change in virtue of which it may be possible to give real force to the conclusions to which they come. He thinks that if there existed a constitutional machinery whereby the regulations passed by them would be made binding on the Church, the Convocations would rise to the occasion, and, under the sense of responsibility, would prove themselves equal to their work.

A service with selections from Bach's Christmas Oratorio was held at Westminster Abbey on Thursday evening, the 15th. A special choir of fifty boys and nearly seventy men being gathered. The band,

partly professional, consisted of forty members, Dr. Stone playing the oboe de caccia, and Mr. Horton the parts for the oboe d'amore, as originally written by Bach. It is probable that thus, for the first time in modern days, Bach's music in an English Church was accompanied by Bach's instruments. Dr. Stainer, of St. Paul's, presided at the organ, and Dr. Bridge, of Westminster Abbey, conducted. The prayers were intoned by the Precentor; the Dean read a portion of Isaiah 60th chapter as a lesson, and pronounced the Benediction. Canons Duckworth and Farrar were present. The Prince of Wales and the Princess Louise attended the service and expressed themselves much gratified at so successful a rendition of Bach's grand music.

THE THIRD SUNDAY IN LENT.

THE sympathy of human nature with evil is a fact no less appalling than true. The fact is prominently brought out in the Church's teaching for this Sunday and is also an appropriate subject for the contemplation of the Christian during the season of Lent. This sympathy with evil is expressed by the Church in another way, when she says that "man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth contrary to the spirit, and therefore from every person born into the world, it deserveth God's wrath and damnation." And it is strange, passing strange, to see in how many thousand ways this sympathy with evil shows itself in man. But, alas! man thinks but lightly of sin, which is the cause of all evil, temporal and spiritual. In his exceeding sinfulness he thinks not of the enormity of his sin; and he only calls those actions sins which are palpable violations of his duty between man and man. Many transgressions are acknowledged as sins, such as murder, theft, and drunkenness: but with regard to the affections—the disbelief of the Divine testimony, the forgetfulness of God, the withdrawing of the desire of the heart from Him Who is the Fountain of living waters, to the vain and transitory concerns of time—these he deems as very pardonable, and scarcely transgressions at all. Man is very apt to forget that the first duty he owes is to the God that made him. If God has commanded us to be holy, then unholiness is a sin; if He has commanded us to believe, then unbelief is a sin; if He has commanded us to love Him with all the heart, the soul, and the strength, then to love the world or self more than God is a sin. And sin when completed brings death.

NEGLECT OF INFANT BAPTISM.

THE neglect of Infant Baptism in this country is quite alarming. One cause of this may be the attention required to be paid to the registration of the birth by the secular authorities; and some of our people who are but slenderly instructed in Church principles—and there are many of these—imagine that the registration having been attended to, baptism is so much the less necessary. Another cause for this is the neglect paid to Christ's own institutions by the "denominations" generally, evidently showing that it is not Christ's teaching they care to listen to, but their own self-willed conceits. And yet these men who pay so little regard to the injunctions of Christ Himself, and who

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presume to exercise their own judgment as to which of Christ's teaching is essential, and which of it is of no consequence at all—these people would call those who refused them the name of Christians, nothing less than intolerant bigots.

A United States Baptist paper has the following: "Is Infant Baptism dying out? A minister now settled in Massachusetts tells us of a Congregational Church (?) in which there has not been an infant baptism for twenty years. Nor need we go far from New York for another illustration. In a prosperous suburban Presbyterian Church (?) not far from this city, only three children have been presented for baptism in the last twelve months."

The state of things in some parts of Canada is not much better; and it has been properly remarked that in receiving ex-Nonconformists into the Church it is too often supposed, without inquiry, that they have been baptised, and from this cause arises a great deal of our trouble. Every parish priest who enters a new scene of labour in this country will most likely find a score or two of families where baptisms have been neglected. A great deal of this arises from carelessness; but arguments are sometimes made use of which serve to stagger the minds of those not familiar with the plausible fallacies of the sects. For instance: Some of those who oppose infant baptism do not hesitate to assert that infants are not included in the command Christ gave His Apostles to disciple all nations; and they ask: "What propriety can there be in calling a person a disciple or a scholar who is incapable of learning?" The answer is that he is properly so called, in Scripture language, when entered with that design. In Numbers 2: 28, we read: "In the number of all the males, from a month old and upward, were eight thousand six hundred, keeping the charge of the sanctuary." Now, a child six weeks old could be called a keeper of the sanctuary only as one set apart for that service. And with equal propriety a baptised infant may be styled a disciple, because he has been entered in the school of Christ, in accordance with the commission, "Go, disciple all nations." It has also been asked, "How can preaching disciple unconscious babes?" The answer has been very satisfactorily given that, adults are disciplined directly through the instrumentality of preaching, and infants indirectly. The prophet Joel directs to sanctify a fast and call a solemn assembly, "to assemble the elders, gather the children, and those that suck the breasts." But how was this to be done? In the second chapter we read: "Blow the trumpet in Zion." But what could an infant know of the purpose for which the trumpet was sounded? Nothing, absolutely nothing. How then were they to find their way into the solemn assembly? Their parents or guardians must bring them. In the same way infants are disciplined in the Church. The Gospel trumpet is sounded. Parents and sponsors gladly receive the word, and bring the children to be baptised into the Heavenly Kingdom.

THE LATE MRS. MONDELET.

It is with feelings of deep regret that we chronicle this week the death of a lady who was well known to many of us as a most earnest and devoted worker for the Church. It is impossible to estimate the amount of good done in the Church in a quiet and unobtrusive manner, by holy women. Mrs Mondelet was one of these, and more than one Church in this country has within it evidences of her love and zeal. Her gentle disposition, her saintly character, refined by much grief of mind

and pain of body, were acknowledged by all with whom she came in contact. Only a few months ago she was grief stricken by the sudden death by drowning of her only son at Gaspe. She parted with him in health and strength, and then came to her the heart-breaking news that never, alive or dead, should she see him again on earth. Still, great as the grief was, she bravely bore it, and through the vigour of her faith and Christian fortitude, she who needed consolation, herself became the consoler. For some time back she suffered great bodily distress, and on Thursday before last courageously endured a most critical and trying operation. All seemed to have been gone through in a very satisfactory manner, and the hopes of her many friends were bright; but, alas! on the Sunday following she succumbed, and her gentle spirit fled. Still, though dead, she yet speaketh. She speaks in strong and eloquent tones the beauty of a womanly character, the grandeur of that faith in God, which evinces itself in love of worship, in devotion to holy works, in courage and fortitude, and in other gifts and graces which adorn a saintly life. Thus passed away one who was greatly beloved, one whose loss is mourned by a large circle of friends. Some mourn the departure of a dear sister, many of a sweet, intelligent, and amiable companion, while the eyes of many a member of the Church will fill with tears when they remember the lady that often came with words of instruction, encouragement, and hope, to brighten life and leave it better.

ELECTION OF A PROVOST FOR TRINITY COLLEGE, TORONTO.

AS the Venerable Archdeacon Whitaker has been appointed to a Rectory in England, and will in the course of time probably remove thither, it becomes necessary for the Corporation of Trinity College to elect a gentleman to take his place in the important office of Provost of that University. A full meeting of the Council was held on the 17th instant, when the Rev. Joseph Albert Lobley, D. C. L., was elected to succeed the Archdeacon as Provost of Trinity College and Professor of Divinity. He was educated at the University of Cambridge, where he took his degree of Bachelor of Arts in both classical and mathematical honours. In classics he was high and in mathematics he was Eighth Wrangler. Subsequently he won the "Maitland Prize," which is awarded for an English essay on a subject connected with the Propagation of the Gospel through missionary exertions in India or other parts of the heathen world. He was also a Fellow of Trinity College. In 1868 he was ordained deacon by the Bishop of Winchester, and in the following year priest by the Bishop of Ely. In 1878, by the invitation of Bishop Oxenden, he was appointed Principal of the Diocesan Theological College, Montreal. He has always refused to be a party man, in the strict sense of the term, and consequently did not please extreme men. Bishop Oxenden, however, finding him to be truly Evangelical and in every way reliable, warmly supported him up to the time of his leaving Canada. During the last two years Dr. Lobley has been Principal of the University of Bishop's College, Lennoxville, P. Q.

Our Montreal correspondent makes the following honorable mention of him in our issue of August 28, 1879:—"Doctor Lobley has a singular power of making men love him,—more than that, he has the art of making his students enthusiastic missionaries. Short a time as he was in this Diocese he made his influence felt in every part of it, and

always on the side of moderation and gentleness. Doctor Lobley is at once too learned and too pious to be an extreme man. Those who know him well point to him as being the living embodiment of what, in their opinion, a Church of England clergyman should be. If he has any particular fault, it is that he has too much patience and forbearance."

CHURCH THOUGHTS: BY A LAYMAN.

LESSONS FROM A BROKEN BRIDGE.

No. 19.

WE have had before us well nigh a barrow load of Scotch newspapers containing sermons and editorials of a homiletic tone on the terrible catastrophe of the Tay Bridge. More melancholy, more irritating reading we cannot imagine it possible for superstition, cowardice and moral blindness to concoct; to flood a nation with such utterances is even more deplorable than the catastrophe of which they treat. Many of the sermons directly state in terms most absolute, terms which imply the positive knowledge of direct revelation, that the bridge was blown down by a hurricane specially raised by the Almighty in order to destroy that bridge and the travellers across it on that fatal Sunday night, simply as a mark of Divine vengeance against Sabbath-breaking. The sad feature in these impious words is that in quite a number of cases they fell from men who rank D. D., men who are the shining lights in the Presbyterian Churches of Scotland, churches nominally Christian, nominally under His care and guidance who has taught us not to regard natural calamities as manifestations of Divine wrath on the victims, and warned us of the fate of those who judge others and so wrest from Him the function of Judge of all men. The Sabbath-breaker's doom under the Jewish law was heavy enough, too heavy indeed for perpetuity. The last men to complain of Sabbath profanation should be Calvinistic Divines, even assuming that we are still Jews as their idea of Sabbath breaking implies, for happy provisions made by the Catholic Church for such rests on week days as deprive men of all excuse for using Christ's holy-day for secular purposes were destroyed by Calvinism. Sunday travel for business and pleasure is the inevitable consequence of depriving hard-worked traders and artisans of legitimate breaks in the week days, and a nation which gives up its holy-days is thus driven to make holiday of Sunday. And, too, the mad race for money, the fever of covetousness will not suffer men to use a working day for relaxation, for social courtesies, for family visiting, for speeding homeward on a journey, but forces them to sacrifice opportunities for Worship, for Communion with Christ at His altar, for all the sweet sanctities of a Christian Sunday, lest their hasting to be rich be checked by Sabbatic rest and reflection. It is not travelling that desecrates Sunday but the miserable motive for using that day for so mean a purpose, the act is a deliberate preference of Mammon to Christ. The Master's own words declare that the Sabbath was made for man and for merciful ends, but Scotch divines pictured the God of Love, the God of Justice, the God of Mercy, the Saviour, the Shepherd of all men roused into a whirlwind of passion and hurling into sudden destruction the bodies and souls of a hundred of His children, His redeemed heritage, His flock in wild vengeance for travelling on a day which is not the Sabbath, but a day most sacred by divinest associations with His life who came not to destroy men's lives but to save them. The God of Calvinism is

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The less lesson mos as well as r amity clear these north Heaven to The bridg is baste money and any struc fore. The assure stren yond all ris the period were made idea of chea loud, that s sult. When saw it prop of evil were across the s glorified in t of money-sa of triumpha and trains v vines never They worshi shrine of the their censor The Bible te rich, of the must befall avarice. B tween these ricketty brid order to help fy the avari the warning panies as w the Tay brid moral truth dangerous b money grub Baubee, and Glasgow Ban in the natur laws are no living forces, but inexhau them and la the rebellion demic, yet n tishment; a crash like th bank and th bubble of pr ical skill is l in the parlo builder the elements of t they all shar storm cloud out dire and evil which l The Tay bri of modern sc skill; it was shame, for t by the mean Science and so be the s

not the God of the Bible. But our indictment is not mainly that this interpretation of Providence is impious, but that it utterly shuts out of view the manifest teaching of Providence.

The lesson of the Tay Bridge disaster is the lesson most needed at this time by men and nations as well as individuals; it shines out from this calamity clear as the sun at mid-day, yet not one of these north country divines has lifted his head to Heaven to see it. Let us look at the facts. The bridge over the Tay was built, it is boasted, in less time and for less money and was more fragile than, proportionately, any structure of the kind ever was before. The great aim of the builders was not to assure strength to resist any contingent strain beyond all risk. No. The design, the specifications, the period for the work being accomplished, all were made subservient to the great dominating idea of cheapness. Warnings were raised bold and loud, that some terrible disaster would be the result. When the bridge was opened some men who saw it prophesied what has happened, forebodings of evil were general; but as train after train went across the shout went up that now Cheapness was glorified in the highest degree and the Scotch love of money-saving seemed stamped with the approval of triumphant science. While the bridge was up and trains were running every Sunday these divines never raised a word of warning or alarm. They worshipped as fervently as all others at the shrine of their great God Cheapness, and waved their censurers before the national altar of Economy. The Bible tells them of the danger of hasting to be rich, of the snares of that race and of the perils which must befall the man whose soul is given up to avarice. But they failed to see the relations between these warnings and the work of building a rickety bridge on stilts in a tremendous hurry in order to help a company towards riches and so gratify the avarice of shareholders. But there stands the warning of the Supreme, a warning to companies as well as to individuals, and we have in the Tay bridge disaster a simple illustration of the moral truth that hasting to be rich is a dangerous business. Let a people set its mind on money grubbing, and the worship of the Almighty Baubee, and we get as necessary results a City of Glasgow Bank failure, and a Tay bridge disaster in the natural order of moral sequences. God's laws are not dead mechanical motors, they are living forces, they are not merely exceedingly broad but inexhaustibly faithful. The individual breaks them and laughs at his freedom from harm, and the rebellion spreads over a nation like an epidemic, yet no single person feels the blow of chastisement; at length there comes some terrible crash like this broken bridge or that of a broken bank and the blow strikes wide and sharp and the bubble of prosperity bursts or the boast of mechanical skill is humbled, and men learn thereby that in the parlour of a bank and workshop of a bridge builder there may be concentrated the punitive elements of those broken laws in the guilt of which they all share, and that from such centres as from a storm cloud the lightning of punishment may flash out dire and terrible and broad-spreading as the evil which has culminated in national disaster. The Tay bridge was boasted of as the highest glory of modern science, the proudest triumph of human skill; it was rather their most utter scandal and shame, for the science and the skill were dominated by the meanest of human passions, for engineering Science and constructive Art suffered themselves to be the slaves of avarice. Science, which we

hear on all hands is to be the true redeemer of mankind, thus has received an opportune humiliation; its most triumphant achievement has tumbled like a house of cards and plunged a hundred victims into sudden death; the fashionable Deity is clearly a modern edition of Moloch. Science, the new deity, has shown itself capable of taking the wages of covetousness and subordinating human life in all its sacredness to the meanness of money worship. The new God and his worshippers are well adapted to each other. They teach us that this life is not prized enough by us who look for the world to come. We prize it too much to trust ourselves on bridges built on atheistic principles as was the bridge over the Tay. We venture to affirm that Science has learnt a lesson from the humiliation of its proudest work which will bring its spirit more into harmony with the moral law of the Supreme Author of all its mechanical laws and Master of all its operations, and induce it to work, not as the slave of atheistic avarice or puritanical greed, not as primarily a *saver of men's money but as the protector of men's lives*, not as an instrument in aiding avarice to run the race for riches with higher speed in defiance of Divine warnings; warnings which if heeded would have saved Science the Tay bridge disaster, saved Finance the scandal of the broken Glasgow Bank, and saved Scotland the shame of two of the worst disasters which ever flowed from the idolatry of money.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

MONTREAL: St. Jude's.—The Band of Hope in connection with this congregation held a concert on Friday evening last in the lecture-room of the new church. Rev. J. H. Dixon, Rector, in the chair. There was a large attendance. Mr. Dixon is building up a fine congregation in this portion of the city. He is surrounded by a very earnest and devoted number of young people of both sexes, who are unflinching in their exertions in behalf of the work.

Trinity.—Yet another effort is to be made to keep the doors of this church open. It is said that the Rectorship is to be offered to the Rev. O. J. Booth, now assistant at St. Johns, P. Q. We trust the proposed arrangement may be a success. Mr. Booth is a young man of singular eloquence and pulpit power, and the Trinity congregation may be congratulated if they secure his services. The salary offered is \$800 per annum. The people of Trinity have set a good example to other of our rectories in offering their church to Mr. Booth—a local man. True, he is a very young man, but he is quite as likely to suit as a young man from some outside Diocese would be.

CANON BALDWIN.—This gentleman was present at the great temperance meeting held in Montreal last week. I mean no disrespect to the other speakers when I say that Mr. Baldwin's address was, by a long way, the most powerful and eloquent made on that occasion. The friends of temperance work would do well to have that speech (and indeed the whole proceedings) put in pamphlet form and distributed.

IRISH DISTRESS.—The Bishop has issued a paper asking for contributions from the Faithful in aid of the famine sufferers in Ireland. The money is to be sent to the Duchess of Marlborough's fund.

DIOCESAN TRAINING COLLEGE.—Money is needed to carry on this institution and the Bishop appeals for aid.

DEANERY OF BEDFORD.—The Rev. J. B. Davidson will be glad to have as many of the clergy of the deanery as can make it convenient at Frelighsburg on Sunday, 22nd inst., (morning or evening) to take part in the closing services of the old church.

BISHOP OXENDEN.—The many affectionate Canadian friends of our late beloved Bishop will sympathize with him on the death of his brother, the Rev. Montague Oxenden, Rector of Cartwell, which took place a couple of weeks ago.

LENT.—There never was a time in the history of this Diocese when Lenten services were so numerous as at present. Even out-of-the-way country Missions are beginning the weekly (8 o'clock) celebrations on Sunday morning. *Laus Deo.*

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

AMHERST ISLAND.—An entertainment in connection with St. James' Church on this Island, was held in the Township Hall, Stella, on the evening of the 6th instant. After a plentiful supply of eatables had been disposed of, the second part of the evening programme was commenced by the choir rendering, in a way which reflected great credit upon their instructor, the Rev. W. Roberts, Incumbent of the Island, some of the songs from the well known "H. M. S. Pinafore." Other songs and choruses followed, valuable assistance being rendered by amateurs from Kingston, while a very amusing reading from the "Lays of Ind," was given by W. Manting, Esq., of the Island, who acted as chairman. Some \$85 were netted, while considering the state of the ice, may be counted as a decided success.

TORONTO.

(FROM OUR OWN CORRESPONDENT.)

The Lord Bishop of Toronto has been pleased to appoint the Rev. Philip Tocque Chaplain to the members of the Church in the Hospital for Incurables, Lunatic Asylum, Mercer Reformatory, Immigration Buildings and other institutions as he may be able to attend.

ST. STEPHEN'S.—An interesting Missionary Meeting was held in the school house on Monday evening of last week. Short and stirring addresses, interspersed with hymns, were delivered by the Secretary of the Mission Board, Rev. T. W. Paterson, Rev. J. B. Lewis, and Messrs. Cumberland, Howland and Van Koughnet. It was announced that among other monies raised during the past year, \$105 in small monthly subscriptions by the Young Women's Association of the parish (the C. G. S.), and also that at a recent meeting of said Association the members had unanimously resolved to give a tenth of all the monies raised by them to the Mission Fund. Mr. Van Koughnet in the course of his remarks made a stirring allusion to the vice and immorality so fearfully prevalent in this city and to the necessity of something being done in the way of a City Mission to stem the tide, offering to be one of a band of workers to grapple with the evil. Will not one of our large central churches take the matter up and call for volunteers from the outlying congregations?

BARRIE.—On Saturday the 25th ult., the Lord Bishop was welcomed here by the members of Trinity Church, a good number of whom were presented to him in the evening at the parsonage. An address was presented, and was feelingly responded to. On Sunday the Church was thronged, a confirmation service being held by the Bishop, when twenty-three persons were confirmed. An impressive address was given by his Lordship. After which he preached from St. Matthew 20: 6. It the course of his sermon he remarked:—"The claims of the Church were those of God himself; and the Church could not bear abundant fruit in the earth without each member thereof was an earnest worker. In too many of our Churches, it seemed to him that the people were disposed to throw all the work on the shoulders of the clergy; and he had sometimes noticed a coldness and deadness in the responses. But he observed with pleasure that this was not the case here, but that the responses were strong and hearty, as they ought to be, for the laity had a right to take the part assigned them in their beautiful Church service. There was plenty of work in the Church for both clergy and laity to do. There were Home and Foreign Missions to be sustained, visitation of the sick and other parish work, and teaching in the Sunday School. In one or more of these departments of Church work it was the bounden duty of her members to assist, and so prove themselves faithful servants."

In the afternoon the Bishop visited the Sunday School and remained from the opening to the close, visiting each class, examining the banners, and taking evident pains to make himself thoroughly acquainted with the entire management of the school in all its details. His Lordship also addressed the Infant and general school. His opinion of the school and its

management is recorded in the following entry made by him in the "Visitors Book":—

"I have had very great gratification in visiting today the Sunday School of Trinity Church, Barrie, and fully inspecting its operations. From an extended and prolonged experience in Sunday Schools, I can state that I have never seen one so completely furnished with all the aids to render the place attractive to the children, and the hours of teaching both pleasant and profitable to them, nor one in which more admirable order prevailed, or more evidence shown that both teachers and scholars, were doing earnest work.

"Any Parish clergyman might well feel proud to possess such a school, which gives promise of furnishing so goodly a supply of well instructed, loyal members of the Church.

"ARTHUR TORONTO.

"Barrie, Jan. 25th, 1880."

The Church was not only crowded in the evening, but numbers had to leave because not even standing room could be found in the building, when his Lordship again preached an excellent sermon from the 1st chapter of St. Paul's epistle to the Romans and the 14th verse: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise," in aid of the Mission Fund; showing forcibly that as Christians, we owe a debt to the world at large, to give them the Gospel; to our fellow Churchmen in the new settlements it is our duty to provide the services of the Church, by raising funds to pay Missionaries; the result of his appeal in both services was forty dollars: all were gratified by the Bishop's plain and faithful teaching and pleasing manner.

SYNOD OFFICE.—Collections, &c., received during the week ending February 21st, 1880.

MISSION FUND.—January Collection.—Toronto, Church of the Redeemer \$72.00; St. Peter's \$80.09; Apsley, St. George's \$2.25; St. Stephen's \$1.87; Christ Church, York Township \$10.91; Cartwright \$4.14; Whitby \$18.72; Manvers, St. Paul's \$1.00, St. Mary's \$1.00; Bradford \$8.50, Coulson's \$1.25, Middleton 55 cents; Barrie \$40.00. July Collection.—Church of the Redeemer, Toronto \$9.51. Thanksgiving Collection.—Church of the Redeemer, Toronto \$17.18. Missionary Meetings.—Christ Church, York Township \$16.68; Mulmer, St. Luke's \$4.55, Everett \$4.20, Trinity Church \$1.85. Parochial Collections.—Orsighurst \$25.00; Bradford, on account \$21.15; Mulmer, St. Luke's, on account \$11.98. A thank-offering from "Ena" Orillia \$8.00.

WEST SIMCOE RURAL DEANERY.—The first clerical meeting since the death of Dr. Lett, was held at the residence of the Rev. W. R. Forster, near Cremore, on the 18th inst. Present, the Revs. W. R. Forster, E. W. Murphy, B. A., W. T. Swallow, L. H. Kirkby, A. W. Spragge, B. A., and J. Farncomb, B. A. Considering that the meeting was of an inaugural character, there was a good deal of business done. Among other motions which were approved of by those present may be mentioned: An expression of regret at the continued lack of regular Church Ministrations at Alliston and Rosemount,—with a petition to the Bishop to make appointments to those Missions as soon as possible. A motion asserting the desire of the clergy of the Rural Deanery that at least three months notice should be given of an intention to hold confirmation in any place. A motion requesting the Bishop to allow the clergy of the Rural Deanery to elect a Rural Dean annually.

In the evening, service was held in the Church at Cremore, Evening Prayer being read by Mr. Murphy and Mr. Spragge. An excellent sermon was preached (Pa. cl., i.) by Mr. Swallow, who dealt very forcibly on the fact that public worship is not so much to be looked upon as a benefit to the worshippers, as an offering to God. He said that the former view, so far as it excluded the latter, proceeded from selfishness.

On Thursday morning Mr. Murphy read a most interesting paper on "The Visitation of the sick and well," the discussion on which had to be postponed until the next meeting.—John Farncomb, Secretary pro tem.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The Toronto Christian Guardian (Methodist) of the 11th inst. has the following:—We see, by the daily papers, that the Rev. Mr. Brookman, late of St. Thomas' Episcopal Church in St. Catharines, was recently received into the Baptist Church, and immersed by the Rev. R. Cameron, of Brantford. We noticed some time ago that Mr. Brookman gave, as reasons for giving up his charge in St. Catharines, certain objections to the Church of England, mainly accusing that Church of not affording greater liberty of action: though some people think that Church is tolerably

liberal. It seems rather ungenerous of Mr. Brookman to make an attack upon his own Church, while he was planning a desertion to another denomination. It can hardly be a fault in the Episcopal Church that it is not a Baptist Church, as it would need be to suit Mr. Brookman. However, as Mr. Brookman is a pre-Millenarian, a low Calvinist, of semi-Plymouth notions in theology and Church Government, holding immersionist views of Baptism, he will, doubtless, be more at home with Messrs Cameron and Crombie than with his former friends. Mr. Cameron may not be a proselyter, but he must have a special gift for picking up stragglers who have become unsettled; for not long ago he immersed Mr. Crombie, the evangelist of the Young Men's Christian Association."

MARSHVILLE.—On the 28th ult., the members of Christ's Church, called upon the Rev. John H. Fletcher of Pt. Colborne, who has lately been appointed to the mission of Palmerston, and on behalf of the congregation, presented Mr. and Mrs. Fletcher with the following address and a number of pieces of silver plate. Mr. Fletcher thanked them for the kind present and expressed himself sorry to part with the many true friends he had found in Marshville.

Rev. and Dear Sir,—

The members of the congregation of Christ's Church, Marshville, to whom you have faithfully ministered for four years, have learned with deep regret that you are about to leave us. We cannot permit you to take your departure without showing you, in some tangible way, the high esteem in which we hold you and your amiable wife. We beg your acceptance of this cream pitcher, spoon holder, two napkin rings, butter cooler and knife for yourself and Mrs. Fletcher. In losing you, we have, indeed, lost a faithful minister. In saying farewell, we wish you God speed, and pray that you may be long spared to labour for the Lord.

Signed on behalf of the congregation.

JOSEPH BURLIONG, } Wardens.
WILLIAM C. BRAUN, }

Jan. 28th, 1880.

An address was also present to Mr. Fletcher from the Masonic body, and while it was being read by Dr. J. B. Neff, James R. Haun, Esq., Churchwarden of St. James' Church, Port Colborne, placed in Mr. Fletcher's hand a purse containing \$90. The present had been prepared with the utmost secrecy, and Mr. Fletcher was quite taken by surprise. He, however, briefly replied to the address, thanking the brethren and friends for their kindness, and saying that it needed not this token of their goodwill to assure him of the many friends he had in Port Colborne.

LUTHER VILLAGE.—Received up till Feb. 1st, 1880, for Church in Luther Village, Rev. H. B. Patton, Billings Bridge \$1.00; Mrs. A. W. H. Chowne, Erin Village \$0.50; Rev. A. W. Radcliffe, England \$24.00; Mr. Philip Fergus \$100.—REGINALD S. RADCLIFFE, Deacon in charge.

The Rev. W. D. Graham requests his letters and papers to be sent to the Rectory, Thorold, Ont.

HURON.

(FROM OUR OWN CORRESPONDENT.)

THE LATE REV. WILLIAM BETTRIDGE, B. D.—To those who knew and loved him, and wish to have some memorial of him, his daughter, Mrs. Charles de Blaquiére is desirous of presenting his portrait drawn from his last photograph by Dalziel, and published in the Pictorial World of Jan. 3rd, 1880. Names and addresses should be sent to

E. B. REED, Esq.,
Secretary of Synod of Huron,
London, Ontario.

LONDON.—St. Paul's.—The Rev. Canon Innes has chosen the following subjects and texts for his sermons on Wednesdays and Fridays in Lent:—Christ the Foundation, Rev. 2: 45; Christ the Door, Rev. 2: 10; Christ our Advocate, Rev. 2: 14 16; Christ a Refiner, Rev. 2: 28 25; Christ the chief Corner Stone, Rev. 8: 8; 8: 10, 11.

Correspondence.

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

CHRISTIAN MODERATION.

MY DEAR SIR.—I am not an advocate for Evening Communion; I think where possible they should be avoided; nor am I an advocate for Fasting Communion: I look on them as altogether contrary to the

original institution of the Supper of the Lord; but I do earnestly long to see the time when parties in our Diocese will agree to differ on unimportant matters, and work cordially together on those on which they are fully agreed. I am more than half a century a communicant, and can look back over that time and see that when I first received the Holy Communion there was no objection made to its early administration; Ireland is not, and never was the home of ritualistic or extreme High Church notions; yet at the period to which I refer, it was the custom in the Church of the parish where I resided to have an early administration on the great festivals, and no one ever thought there was any impropriety in so doing; now, men, who hold the same doctrinal views as the clergymen of that parish at the time alluded to, consider it almost a sacrilege to have such a service, and, instead of having morning celebrations, have one administration in the afternoon; and as two clergymen are absolutely unable to administer to the great body of communicants, who then attend in some of the metropolitan Churches, the celebrants stand with their backs to the Lord's Table, and say the words of presentation once for the entire group of communicants kneeling round the rails, and then hurry through them, giving the bread and the wine with a greater degree of speed than is suitable for so solemn a service; on the other hand, we are told by persons of the opposite stamp that the arguments adduced in support of Evening Communion are all nonsense, and that the Supper should be taken in the morning when the recipients are fasting; as long as such notions as these are advocated on both sides, there can be no peace; and if there is no peace, there can be no prosperity. Again, if a processional hymn is now sung, it is looked on as the Shibboleth of ultra-ritualism; but in my boyhood I was a member of the choir in the parish Church of the town where my parents lived, and it was our invariable custom to sing a hymn while the clergyman were going from the vestry room to the reading desk, which, in that case, was the entire length of a large Church: true, we did not sing walking in procession with them, for this was impossible, as in those days the organ and the choir were placed at the end of the Church, a la Cathedral of Toronto, and curtained off from view in the organ loft; but we sang while they were going in procession to their respective places; and between these there is in my opinion no material difference. I might mention several other things which were then carried on in Low Church Ireland, that are now looked on as the acme of High Churchism, but these are sufficient for my purpose, therefore forbear. Our fathers did not consider any of them of such importance as to be the cause of division and strife; why then should we exalt mere forms to such an elevation that in looking up to them, we are unable to see the simple realities of our holy religion, and, through contending with those who differ from us in trivial matters, lead Dissenters to say, "See how those Churchmen hate one another!" We do not want our parishes to be again flooded either with Plymouth tracts, or Association occasional papers, let us then not give any cause for a renewal of such a course, but rather let us act so that our moderation shall be known unto all men, and for that purpose let us manifest in *necessarius Unitas, in dubiis Libertas, et in omnibus Caritas.*

I am my dear Sir, yours faithfully,

JOHN FLETCHER.

Unionville, Feb. 16th, 1880.

A PROTEST.

SIR.—It would perhaps have been more courteous if Mr. Vincent Clementi, before bringing against me an utterly irrelevant accusation of ignorance of Prayer Book rules had he taken the pains to read carefully the letter which drew forth my protest.

Yours faithfully,

W. J. MUCKLESTON.

Edwardsburg, Feb. 20, 1880.

THE CROSS.

SIR.—In all likelihood every parish in the Diocese has been favoured, like Mr. Spragge's, with leaflets from Toronto. Every peaceable and sensible man must regret the circulation of such silly and mischievous things. But I am quite sure we ought not to credit them to the late Church association. Some of them bear the well-known triple initials of a gentleman who has more money than brains, more books than skill in the use of them, and far more leisure than good taste or feeling, and all of them bear the intellectual impress of his mind. Let this suffice in the way of not undeserved reproach. And now, with your permission, I will take some more substantial notice of these papers in two or three letters, as this parish also has not been forgotten by their writer. And first, the symbol of the Cross is bitterly opposed. Let us see on what grounds. "It is a Pagan symbol"—of what he does not say, nor have I ever heard. Of the "Pre-Christian

Cross" all lands being strange aggressive agnostics sacred, who are not about our ears with not ing the honour ancient human human So Just further selves instance progress the true ignorant meaning on the entitled the Cross seem the Englan worth bishop land wi and the ly to b Christi the syn Docum editor s who rei king of the cou in his c take so use of t ferred t eign (or suprem minister stateme end of was on strange Mattheu cumstar I ask sc it not n garmen firmly es ancient superna at the at the chil take the to him? unanim cally an suffered heroic s and just generati the face of Engle have be sin again Perhaps cross is e not use crucified tainly d means o stition s bol, by indulgen ests of r for eight with a s pardona land and I woul

Cross" everybody has heard. It is found in almost all lands, even in Zululand, as I saw not long ago; and being the simplest mark that could be made, it is not strange to find it among the rude ornaments of primitive ages and peoples. But it passes my comprehension to see why it should not be used among Christians as a symbol, seeing that for us it has a sacred, and indeed unique significance. It is Christ who says, "Behold I make all things new." He did not abolish the customs and usages and relations of our earthly life, but made them religious, filling them with new meaning, with grace, with sanctity. And may we not think that a Divine foresight was shown in filling the world with what should one day be the most honoured sign among men? With pleasure did the ancient Christians see all around them in nature and human life the prototypes of the Cross;—as in the human figure, the mast and yard-arm, the plough. So Justin Martyr (A. D. 140) in his first Apology, who further says: "The signs also in use among yourselves show the force of the same figure, as in the instance of standards and trophies, by which your progress is everywhere marked. In all these ye show the true sign of authority and power, *although ye do it ignorantly.*" For Christians only has the Cross a meaning, and they are not to be persuaded to abandon the Cross or its meaning by millions of the leaflet entitled, "The image of the Cross, or, the doctrine of the Cross—which?" The leaflet says: "It would seem that it was not used as a Christian symbol in England until the end of the eighth century." Is it worth while to refute such folly? The first Archbishop of Canterbury, St. Augustine, landed in England with the Cross blazoned in silver on a banner; and the English Church founded by him was not likely to be an exception to the practice of primitive Christianity. I give one example of the antiquity of the symbol among Christians. It is from the Syriac Documents in Clark's Ante-Nicene Library. The editor says, as a numismatic fact: "Abgar Bar Menu who reigned between A.D. 160 and 178, is the first king of Edessa on whose coins the Baal-worship of the country are (Sic) wanting, these being replaced in his case by the sign of the cross." Would it not take some time to familiarise the people to the general use of the symbol before it could be naturally transferred to the coinage? And now—the English sovereign (crown and coin) bears this supreme ensign of the supreme authority of the Crucified. Matthew, of Westminster (790) is the Leaflet's authority for the ridiculous statement of the novelty of the cross in England till the end of the eighth century: "The sign of the cross was on the garments of several men, *which was a strange thing both to speak and hear of.*" I haven't Matthew on my shelves, and we are not told any circumstances which could explain the statement. May I ask some brother to look up the place? But would it not now be a strange thing to see crosses on men's garments, though the superstition of the cross is so firmly established? In Warburton's Julian are instances, ancient and modern, of crosses formed by meteoric or supernatural influences on men's clothes. But look at the argument against the use of the symbol:—Would the children of an honoured father who was gibbeted, take the gibbet as their crest? would it be honourable to him? Surely the answer has long been given by a unanimous Christendom. But let me answer prosaically and categorically, *They would!* if he voluntarily suffered that death in loyalty to his king, and in heroic self-sacrifice for his countrymen. And proud, and justly proud, they would be of it to the latest generation. How vile it is to slap all Christendom in the face, and every baptized member of the Church of England, by telling us that the sign with which we have been signed is a piece of "Paganism, an idol, a sin against the Holy Ghost!" This is mere lunacy. Perhaps it is a slight heightening to be told that the cross is an "offence to the Jews!" therefore we must not use it! Long ago St. Paul said, we preach Christ crucified, to the Jews a stumbling-block;" but he certainly didn't propose to abandon that teaching as a means of conciliating them! If in any case any superstition should attach to the use of the venerable symbol, by all means let it be excised; let there be no indulgence shown it. This would be in the interests of religion; but to revile and trample on what for eighteen centuries has been dear to Christians, with a sort of Japanese malignity, is a great and unpardonable crime against charity as well as against faith.

Yours,
JOHN CARRY,

Port Perry, Feb. 16, 1880.

BASIS OF CHURCH UNION.

DEAR SIR,—I notice in your issue of the 12th inst., in a communication from your Montreal correspondent, some remarks upon statements made by Rev. Mr. Rainsford at a recent Bible Society meeting, advocating the union of the Church of Christ, "but that such union could not possibly be upon the basis of Episcopacy," or in other words of the Church of England and her sister churches.

I would ask Mr. Rainsford which basis, sect, or de-

nomination would he point out as the Queen Bee upon which all Christendom should alight and form one family from that time forth? Or to illustrate my meaning by another simile:—We will imagine a large family circle—not all consequently of the same temperament but with different characteristics—presided over by a fond and indulgent mother who had laid down certain rules which had been approved of from time immemorial, the better to guide the affairs of her household; but that one wayward daughter, impatient of restraint, leaves the parental roof and begets a family of her own, but these children disagree among themselves and become divided, principally on account of the absence of any wise code of laws and authority, as was the case in her mother's establishment. Presently there comes a desire for union; but to which of these different minds are they all to gravitate, as they are as much at variance with one another as they are with the Old Mother? If she, the Old Mother, joins with one, the others will be jealous, and all in turn. Would it not be much more decorous for them to bury their differences and join with her, and return to the old Homestead where there is plenty of room and occupation for all?

But presuming for the sake of argument that a union was formed on the basis of one of these unruly ones, what guarantee would there be that in the next generation they might not all be asked to make some further concession, and so on *ad infinitum*?

I would ask, is it not so with Dissent? Have they not left the parental roof of our Mother, the Church, and have split themselves into almost innumerable sects, each as much at variance with one another as they are with the Church; and would it not be as easy and more becoming in them to reunite with her, than ask her to abjure all that she has held sacred for so many centuries without alteration, and accept opinion which have not been able to stand the test of a few years without disintegration?

Leaving your readers to settle this question in their own minds, I am, dear Sir,

Yours respectfully,

H. B. WHITE.

Prescott, Feb. 15.

P. S.—I hope that, Mr. Rainsford advocating unity as he does, will not add to the difficulty by himself going over to some form of Dissent, as his late utterances would lead us to suspect.

HONOR IN THE PLAY-GROUND.

SIR,—Will you kindly allow me a short space in your columns, to call the attention of your readers to a subject which is, or should be, considered one of the most vital importance, not only to parents, guardians and schoolmasters, but also to society at large. It is that of "Honor among boys." Boys make men, and men make nations; and principles, whether good or evil, which take root in the boy develop and strengthen in the man, and eventually influence the moral tone of the nation.

Now there can be but little doubt that the characters of boys are formed more in the playground among themselves,—where they are, comparatively speaking, at liberty to indulge their evil passions or their generous impulses,—than in the schoolroom, where they are under the supervision of the master. It is in the playground that the benevolent boy protects the weak, shares his little stock of schoolboy wealth with his play-fellows, and develops all the finer traits of his character; and it is in the playground that the malevolent boy bullies, lies, swears, and hatches all his mischief; leading with him a host of weaker minds that could be just as easily influenced for good as for evil. Here, then, we have a field wherein to work. Let every parent and schoolmaster make it their sacred duty to encourage their boys to establish and uphold a code of honour among themselves. The task would not be a difficult one: for I feel convinced that in early life the good impulses predominate over the evil. It is in after life, when exposed to the trials and temptations of the world, that the latter assert themselves. How necessary then to nip it in the bud!

Once let the big boys of a school begin to say "It is mean, and dishonourable for boys to lie to one another, and to cheat and deceive their play-fellows," and the little boys will soon follow suit. And *esprit de corps* will be formed, which in the end will become a tradition in the school: something to be proud and boast to of. "Our fellows don't do that sort of thing," soon becomes a by-word among the boys, and many a boy is kept from doing a mean action through fear of schoolboy contempt. And the boy that is early imbued with the creed that it is low and dishonourable to cheat his playfellows, will be all the more careful of his honour and integrity as a man.

In conclusion let me add a few words about the literature of the play-room. Too much cannot possibly be said or written against the miserable trash which finds its way into almost every boy's hands. But much may be said in favour of good, sound works of fiction. Boys must have an ideal hero, as girls have their ideal lovers. Let the hero be one worthy of the name. Let boys be educated to despise the low

trash that is written for their amusement (by men whose only care is to gain a living by their pen, without giving a single thought as to whether that powerful little instrument is wielded for good or evil.) and to appreciate literature of a higher order, and the beneficial result will soon become manifest. The demand for harmful reading matter will become less, and a wider field will be opened for those men who possess the happy knack of combining instruction with amusement. I believe that the able man who will devote his energies to producing good, wholesome reading for boys will have his reward, not only in this world, but also in the world to come.

SPARHAM SHELDRAKE.

"The Grove," Lakefield,
Feb. 13, 1880.

EVENING COMMUNIONS.

SIR,—When your last issue of the DOMINION CHURCHMAN came to hand, I was reading Dr. Hesse's Bampton Lectures on the origin, history, and present obligation of Sunday. I was, therefore, naturally led to institute a comparison between the views set forth by him on this subject and those expressed on that subject in the latter part of an editorial in the DOMINION CHURCHMAN on Evening Communion. In the latter it is maintained that the Lord's Day is an ecclesiastical appointment; "That the New Testament has no command for it," and that, "It can scarcely be said that there is anything but the remotest reference to such a change in any of the Apostolic writings, if indeed there can be said to be any reference to it at all." The first definite allusion to it is in the Epistle of St. Ignatius." Whilst the former (Dr. Hesse) mentions that the Lord's Day "is a positive institution of the New Dispensation," and that "this positive institution would seem, both in its essence and in the circumstances which we have found attached to it, to possess whatever of Divine sanction origination by inspired Apostles can bestow." Again, "We have now gone through the principal writers of the two centuries after the death of St. John and I think we have gained this as the result of our enquiry: That in these two centuries the Lord's Day existed as a part and parcel of what was recognized as Scriptural (not merely as Ecclesiastical) Christianity," and I do not hesitate in acknowledging my preference for, and adherence to, Dr. Hesse's views on that matter.

But the chief object of my present communication is to offer some remarks on the principal subject of your editorial—Evening Communion, which I hope you will do me the justice and favour of inserting in your next issue. The DOMINION CHURCHMAN is with my consent circulated in my parish, and I cannot silently pass over the sentence of condemnation which has been pronounced, in its editorial columns, against what are improperly represented as offensive innovations—Late Communion. I have administrations of the Holy Sacrament of the Lord's Supper in the afternoon, or evening services of necessity, and I have lately had a midnight administration by choice; but I cannot quietly submit to be represented to my people by any Church paper as an offending innovator on that account. I would here cordially state that I am neither a High Churchman nor a Low Churchman. I repudiate both terms, High and Low, but I claim to be notwithstanding my practice of what is called Late Communion, a Churchman—a sound, Scriptural Churchman; a whole Churchman and nothing but a Churchman and follower of Christ.

In your editorial you state that the term "Lord's Supper" is never applied to the Holy Sacrament in the New Testament, nor for several centuries after the close of the New Testament canon, and therefore the continued use of it in this way is unscriptural and consequently wrong. But in 1 Cor 11: 20, I find this very term used by St. Paul and as meaning the Holy Sacrament of the Lord's Supper. Was St. Paul wrong? In the Homilies on the Holy Sacrament, the term Lord's Supper is frequently used, and in the Rubric, in the Catechism, and in the 29th Article of our Church the term is so used and applied. Are the Homilies, Rubric, Catechism and Articles all unscriptural in this matter and consequently wrong? In reference to the time at which the Holy Sacrament of the Lord's Supper was instituted, I maintain that it is everywhere represented in Scripture as having been instituted at night and it would seem immediately after the Saviour and His Apostles had eaten the Passover, and before midnight. St. Augustine was evidently in favour of this view though he would not limit its administration and reception in the Church to that season, and in this he was wise. The other opinion, that our Saviour instituted the Holy Sacrament early in the morning when fasting, cannot be sustained by any satisfactory evidence, and not only so but to me it seems directly opposed to the plain declarations of Scripture.

However, neither our Saviour nor His Apostles prescribe any precise time in the twenty-four hours of the day for the celebration of the Holy Sacrament; neither have they decided or said anything about its reception whilst fasting—notwithstanding the strong language of St. Chrysostom and his stern practice in

this matter. I may admit the propriety of receiving the Holy Communion whilst fasting, though it is not enjoined in Scripture, and I think very few of the members of our Church receive the Sacrament in a state of repletion, though depletion may not be from principle.

Whatever councils may have decreed about the time of celebrating the Sacrament, or fasting previous to its reception, our Church has decreed nothing on these points, neither in the Rubric, nor in the Articles, nor in the Canons, and although the general practice may be to administer and receive the Holy Sacrament at mid-day, yet many clergymen find it necessary for the spiritual welfare of their people to celebrate it early in the morning, and at mid-day, and in the evening on Sundays and Holydays, and thousands can testify to the fact that all those seasons have been times of refreshing to their souls from the Lord.

It is allowed that private administrations may be held at any time when necessity so requires, and why not public? There are many strong objections to an exclusive mid-day celebration, and to an exclusive early or late celebration. In every parish where the Holy Sacrament is administered only at one set time many will be necessarily excluded from the blessing of participating therein, and hence the advisability, especially in large towns, of deviating from what after all is only a mere custom for the prosperity of the Church and for the spiritual advancement of the souls of its members. The following is an extract from a letter from an excellent clergyman on this subject: "I have now had one year's experience of Evening Communion, and therefore I may be allowed to speak with some confidence of results. I consider that it has done more than anything else in connexion with our services to kindle and keep alive the spirit of true devotion, as well as to foster a warm attachment to the place where the privileges were afforded, as indeed the house of God. As regards numbers in attendance the average of the evening celebrations has been more than double the average at communions in the earlier part of the day, and at evening communions on Saints' days and other Holydays, the attendance has been fully equal to that on Sunday mornings, if not greater. Why then should Evening Communion be condemned in your editorial as 'an innovation as great as the dogma of the Immaculate Conception or that of Infallibility.' As stated before, I have of necessity to administer the Holy Sacrament at the afternoon or evening services in one of my churches and scores of clergymen have to adopt the same practice for the same reason, and I and other clergymen have from choice administered the Sacrament at late services, and we and our people have found it good to be there and have enjoyed richly the presence and blessing of our Lord and Saviour. I am not left behind by any one in proper regard for the Holy Sacrament of Christ, and in my administration I have not disregarded any Church regulation, and I for one strongly protest against being represented as an offending innovator. I remain,

Yours truly,

JAMES CHANCE.

The Parsonage, Tyrconnel,
Feb. 14, 1880.

SIR,—I am, as you are aware from a previous communication, no advocate for Evening Communion: on the contrary I am earnestly opposed to them. Still, there is a passage in a leading article in your last issue I would like to refer to; that, namely, wherein you intimate that the Sacrament was, in Apostolic times, celebrated in the morning; ignoring evening celebrations altogether. You say, at the same time, that the love-feast most frequently took place in the evening. Now, these love-feasts, I believe, preceded the reception of the Holy Communion, and therefore the celebration of the Blessed Eucharist took place, at all events at first, in the evening also. If this had not been the case there would have been no scope for St. Paul's censure respecting "divisions" and "heresies" and other irregularities, the result of which was that subsequently the Holy Communion was celebrated before the *agape* was partaken of.

Justin Martyr says that "on Sunday all the Christians met together, to read publicly the writings of the Apostles and Prophets; that after this, the President made an oration to them, exhorting them to imitate and practise the things which they had heard, and that, after joining in Prayer they used to celebrate the Sacrament." A long service this, and rather militating against Fasting Communion.

With respect to the term "Lord's Supper," Dean Stanhope, paraphrasing the words, "This is not to eat the Lord's Supper," says, "This is not behaving like those who come to the Lord's Supper," indicating that they really did come to partake of the Eucharist. At the same time I acknowledge that the probabilities are in favour of the Lord's Supper in the above passage referring to the *agape*.

The Lord's Supper is certainly not a very appropriate term in this our day; but at a very early day it was called *dominicium*.

VINCENT CLEMENTI.

DEANERY OF HASTINGS AND PRINCE EDWARD.

DEAR SIR.—Please afford me space in your valuable journal to bring the following statement before the Church people of this Deanery.

Our Mission Fund returns in these counties have declined during the last several years, and since 1875, when the falling off commenced, have not averaged from the four sources of income, viz.: the Whit-Sunday and Advent Sunday collections, collections at Missionary Meetings, and proceeds of Parochial Cards, \$1,000 per annum. Last year the Mission Board granted to our five needy missions aid to the amount of \$1,100, while the whole Deanery gave back to the Board but \$978, thus leaving a deficit of \$127. The year before last the deficit amounted to \$340. Thus it is plain that we are not clear of all responsibility in the matter of the growing indebtedness of our Diocesan Mission Fund. In order then that we may bear our share of the burden of meeting this indebtedness and at the same time do our part in extending the Mission Work in the Diocese we require to raise this year at least \$1,500. That this can be done, and without any pressure, is manifest from the fact that twice in past years has this Deanery given within a little of this amount, viz.: \$1,339 in 1869, and \$1,362 in 1871, and from the further fact brought to light in the appended "Table," that the highest returns of the various Missions since the formation of the Diocese reach an aggregate of \$1,969.44. This sum represents, of course, what the missions have done, and surely what they did when fewer and weaker than they are now they could do again. But I do not ask them to make up so large an amount, if indeed it can be called *large*. I shall be content if they raise this year \$1,500.—A sum, be it remembered, which divided among the Church population of Hastings and Prince Edward, as given in the census of 1871, would be for each individual something under 22 cents! To ensure the raising of this amount, each parish will, it is trusted, *assess itself*, for the sum set opposite its name in the "Table," and use all diligence to return before the 30th of next April at least said sum. I am thankful to say that already the clergy and people of fully three-fourths of the Missions of the Deanery have cheerfully accepted my plan, and I feel encouraged in consequence to believe that every dollar of the required amount will be forth-coming.

By way of adding greater force to the foregoing remarks, I would, before concluding, call attention to an observation of the Bishop in his address to the Synod last June, namely, that "the Diocese had not, as yet, approached the maximum of its ability in supporting the Mission work," and particularly to a telling speech of His Lordship at a Missionary Meeting in Christ Church, Ottawa, on the 8th inst., in which he calls for "an increase throughout the Diocese of 50 per cent. on last year's contribution," and strengthens his appeal by saying he could at once "advantageously employ 100 more missionaries."

Statement of collections for Mission Fund, shewing (1) The sums contributed by the parishes in 1879; (2) The highest returns received since 1863, and (3) The amount now asked for under the assessment scheme.

PARISH.	Amount in 1879	High's figure attained.	Assessment for 1880
Belleville, St. Thomas	\$ 166 18 (1864)	\$251.80	\$250
Christ's	19 88 (1870)	185.67	100
Jt. John's	57 95 (1879)	57.95	75
Carrying-Place (1867)	180.33	75
Hillier & Wellington	88 91 (1871)	188.90	150
Madoc	66 82 (1870)	98.18	75
Marysburg & Milford	49 69 (1878)	71.29	70
Roslyn	54 82 (1872)	110.40	75
Stirling	48 91 (1872)	167.67	75
Shannonville	43 70 (1869)	159.87	60
Trenton	47 51 (1869)	130.97	125
Tyendinaga	110 18 (1863)	148.06	120
Picton	169 00 (1869)	258.85	200
Marmora	59 50 (1879)	59.50	50
	978 00	\$1969.44	1500

Trusting, dear Sir, I have not occupied too much of your space, I am

Faithfully yours,

E. H. M. BAKER.

Mohawk Parsonage, Mill Point,
Feb. 13, 1880.

A CLERGYMAN WANTED.

MR. EDITOR.—In the past season when a great part of the Christian Church has been reminded of their neighbours in foreign lands, by supplying the necessary means to send out the life-giving word to the heathen, it is natural that we, members of the Apostolic Church, should cast our eyes around our own Diocese and wonder why the heathens in our land should be neglected, and denied the privilege of having a resident priest. Well, sir, Alliston and West Essa are in such a plight at the present time and have been since the departure of Rev. W. M. C.

Clarke to the old country and instead of being able to participate in those blessed ordinances, ordained by Christ Himself and commanded to us to keep, we have to be content with a weekly service, conducted by a student from a school in Toronto, and who, naturally, cannot administer the Sacraments of our Beloved Church. Had these two congregations been backward in supporting their clergyman they could not have wondered at being served thus, but have always been ready and willing to give according to their respective obligations to the Church. Surely at this solemn season of the year, the consciences of those in authority should smite them for depriving our members of holding close communion with Him who suffered all for us.

Hoping to have a change for the better very soon, I am, Mr. Editor,

Yours, &c.,

F. BOWLING, Lay reader.

Alliston, Feb. 18, 1880.

UNORDAINED BUT LOVING PREACHERS.

SIR,—Believing that no man ought to presume to act as a presbyter of the Christian Church unless he has been duly ordained by a lawful bishop (and so outwardly called of God); unable, therefore, to recognize as ministers those lacking the authority that derives to the priesthood through the proper channels; knowing that he himself would no more think of endeavoring to minister the Sacraments without Episcopal ordination than of endeavouring to fly without wings; a proselyte or priest, a minister or clergyman meets in his parish an earnest, Christ-loving gentleman who supposes himself a "minister," on whose head no Christian Bishop ever laid his hands. Although this minister does not seek the organized Kingdom of God and its other interests, yet he does labour for the promotion of justice, purity and, saving his schism, love. Must you not, surrounded by indifference and sin, feel how far you are both aiming at the same objects? You cannot allow to him the ministerial character. What then? Is there nothing you can grant him, if all that goes to make a priest? Surely there is one thing that he has got to a great extent—the moral attitude of a minister of God; he has chosen as his life's work, the work of God, as he understands it. This is a starting-point of more value than may be seen at first sight and apt to help one to love and sympathize with such a man without sacrifice of principle and is a view of the care that might further any attempt to lead him into a more perfect way.

I say he has to a great extent the moral attitude of a minister of God because it would be rash to assume that any person could be altogether sane in his moral bearing while standing apart from the divinely constituted system of order and subordination. This must leave its effect in the moral nature of the priest, just as his honest-hearted acceptance of his position and its consequences and duties helped to train the wise centurion in the Gospel.

O. P. FORD.

EXTEMPORE PRAYER BEFORE SERMON.

SIR,—From your Montreal correspondent's letter published in the CHURCHMAN of the 12th inst., we learn that the Rev. Mr. Rainsford, before his sermon preached in Christ's Church Cathedral "made an extempore prayer." When Mr. Rainsford was ordained he signed the declaration in the 36th Canon, "That he himself will use the form in the said Book (Book of Common Prayer) prescribed, in public prayer and Administration of the Sacraments, and none other." The two thousand honest Presbyterian ministers who left the Church of England rather than subscribe what they did not believe, as the Act of Uniformity required, complained of these words, "and none other," as one of their chief grievances. They argued that these words taken in their most obvious sense excluded every other form of prayer by a minister, before or after sermon, whether pre-composed or extempore. Any prayer before or after sermon is a public prayer. Mr. Rainsford, as well as every other clergyman of the Church has expressly promised that he will use no other form than what is prescribed in the said Book of Common Prayer. Now if the Church intends to guard against the use of any other form in the administration of the Sacraments, by parity of reasoning we conclude that she intends as well to guard against the use of any other form whatever in public prayer, because the use of any other form, both in public prayer and the administration of the Sacraments, is expressed in the same words. The Presbyterians that conformed and subscribed quieted their consciences by arguing that the words only excluded the use of any other public Liturgy, such as the Mass-Book or the Directory for public worship. Are we then required to make a promise in words which in their plain grammatical sense signify an engagement, which is not intended?

Yours, &c.,

WM. LOGAN.

PERVERTS.

DEAR SIR,—Amongst your interesting list of perverts published lately, I can vouch for one, the Rev. Mr. Richards. This gentleman I knew intimately. He was raised, as they say, in Ohio, a Congregationalist, subsequently took orders under the late Bishop McIlvaine of Ohio, and for some two years was known as an ardent Low Churchman.

His perversion was on this wise as he once told me. "I was standing opposite my own Church one day, when a poor man came along and asked me which was the Catholic Church? I at once pointed it out to him, lower down the street."

This it appears set him thinking, and resulted in this perversion. He was a married man, and known as "Pervert No. 13."

The above is a fair sample of three-fourths of these perversions, originating as they appear to do, either in Dissent, or Evangelicalism, or both.

Yours truly,
E. LUSHER.
Montreal, Feb. 12th, 1880.

THE WILDS OF ONTARIO.

DEAR SIR,—I hoped that the correspondence concerning "The wilds of Ontario" had terminated; but Mr. Muckleston's letter in your issue of the 12th inst., requires a little notice. I am sorry we are so ready to jump to conclusions. It surely is not necessary to be continually saying, "of course there are exceptions;" but as a rule the course I indicate "in a letter in your issue of Jan. 29th," is strictly in conformity with the rubrics both of the administration of public and of private Baptism of infants, and the reason assigned should be all sufficient; "when the most number of people come together, as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Xts. Church; as also because in the baptism of infants every man present is put in remembrance of his own profession." Further, if my memory does not fail me, it is an injunction of the House of Bishops that Baptism shall always be administered if possible before a congregation assembled for public worship, and I do not know of better rules whereby a clergyman may regulate his conduct than these. I need not say that it would be easy to write largely on this, but the above is, I think sufficient.

Yours faithfully,
P. HARDING.

A CORRECTION.

DEAR SIR,—My attention has been called to accounts in the public press of the recent annual Missionary meeting at St. Paul's Church, Kingston, wherein it is stated that the Diocese of Huron gave last year only \$3,000 to the Mission Fund, and contributed less than the Diocese of Ontario did for a similar purpose. I feel quite sure that the statement was inadvertently made, and evidently come from the speaker misunderstanding the disposition of the Funds of this Diocese.

In Ontario I see that their Mission Fund last year received \$6683.67 from Missionary meetings, Advent, Parochial, Whitsunday and Algoma collections. In the Diocese of Huron the Parochial collections are credited to our General Purpose Fund, the objects of which however, are really one and the same as those of the Mission Fund, although for purposes determined on by the Synod the two funds are apparently kept distinct.

To obtain then a fair comparison with the Ontario Diocese, it is necessary to take into account not only the Mission Fund, but also our Parochial collections (Gen. Pur. Fund) and that of the day of Thanksgiving, the last corresponding

with the Ontario Algoma collection, it being for the same object. Our Home Missionary receipts for last year were then as follows:—General Purposes, \$5146.81; Mission Fund, \$3021.98; Thanksgiving, \$775.92; making a total of \$8944.71, instead of \$3000 as erroneously stated at Kingston. In addition to the above we received \$1855.43 for the Widows and Orphans Fund; \$821.32 for Foreign Missions; and \$688 for Synod assessments, making our annual voluntary income \$11,809.46 from collections only. Any one can readily verify this by looking at page 59 of our Synod journal for 1879.

While I am quite aware that our Diocese is perfectly able to do a vast deal more for the promotion of our Church work, it is yet gratifying to be able to report, that under the vigorous administration of the Bishop and the Standing Committee the Diocese has prospered most marvellously. A comparison of the last eight years during which Canada has undergone the most stringent financial crisis she has ever experienced, with the previous eight years will show a Total Increase of over \$30,000 from our Diocesan voluntary offertories, collections, and payments, with a large increase of clergymen, Churches, parsonages and stations, and necessarily a corresponding large increase of annual contributions paid directly by our Church people towards their maintenance and support. Trusting that in justice to the Diocese of Huron you will allow me to make this correction.

I remain your obedient servant,
E. BAYNES REED,
Sec.-Treas. of Synod.
The Chapter House, London, Feb. 16th, 1880.

Family Reading.

THE CURATE OF ST. MATTHEWS.

CHAPTER VI.

Seated in the drawing-room, in her own particular elbow-chair, in the twilight of the summer's evening, was Miss Deveen. Near to her, telling a history, his voice low, his conscious face slightly flushed, sat the rector of St. Matthew's. The scent of the garden flowers came pleasantly in at the open window; the moon, high in the heavens, was tinting the trees with her silvery light. One might have taken them for two lovers, sitting there to exchange vows, and going in for romance.

Miss Deveen was at home alone. I was escorting that other estimable lady to a "penny reading" in the adjoining district, St. Jude's, at which the clergy of the neighbourhood were expected to gather in full force, including the rector of St. Matthew's. It was a special reading, sixpence admission, got up for the benefit of St. Jude's vestry fire-stove, which wanted replacing with a new one. Our parish, including Cattle-don, took up the cause with zeal, and would not have missed the reading for the world. We flocked to it in numbers.

Disappointment was in store for some of us, however, for the rector of St. Matthew's did not appear. He called, instead, on Miss Deveen, confessing that he had hoped to find her alone, and to get half an hour's conversation with her; he had been wishing for it for some time as he had a tale to tell.

It was a tale of love. Miss Deveen, listening to it in the soft twilight, could but admire the man's constancy of heart and his marvellous patience.

In the west of England, where he had been curate before coming to London, he had been very intimate with the Gibson family—the medical people of the place. The two brothers were in partnership, James and Edward Gibson. Their father had retired upon a bare competence, for village doctors don't often make fortunes, leaving the practice to these two sons. The rest of his

sons and daughters were out in the world—Mrs. Topcroft was one of them. William Lake's father had been the incumbent of this parish, and the Lake's and the Gibson's were over close friends. The incumbent died; another parson was appointed to the living; and subsequently William Lake became the new parson's curate, upon the enjoyable stipend of fifty pounds a year. How ridiculously improvident it was of the curate and Emily Gibson to fall in love with one another, wisdom could testify. They did, and there was an end of it, and went in for all kinds of rose-coloured visions after the fashion of such-like poor mortals in this lower world. And when he was appointed to the curacy of St. Matthew's in London, upon a whole one hundred pounds a year, these two people thought Dame Fortune was opening her favours upon them. They plighted their troth solemnly, and exchanged broken sixpences.

Mr. Lake was thirty-one years of age then, and Emily was nineteen. He counted forty-five now, and she thirty-three. Thirty-three! Daisy Dutton would have tossed her little impertinent head, and classed Miss Gibson with the old ladies at the alms houses, who were verging on ninety.

Fourteen summers had drifted by since that troth-plighting; and the lovers had been living—well, not exactly upon hope, for hope seemed to have died out completely; and certainly not upon love, for they did not meet: better say, upon disappointment. Emily, the eldest daughter of the younger of the two brothers, was but one of several children, and her father had no fortune to give her. She kept the house, her mother being dead, and saw to the younger children, carefully training and teaching them. And any chance of brighter prospects appeared to be so very hopeless, that she had long ago ceased to look for it.

As to William Lake, coming up to London all cock-a-hoop with his rise in life, he soon found realization not answer to expectation. He found that a hundred a year in that expensive metropolis, did not go so very much further than his fifty pounds went in the cheap and remote village. Whether he and Emily had indulged a hope of setting up house-keeping on a hundred a year, they best knew; it might be good in theory, it was not to be accomplished in practice. It's true that money went further in those days than it does in these; still, without taking into calculation future incidental expenses that marriage might bring in its train, they were not silly enough to risk it. For contingencies arise in most new households, as the world knows; the kitchen chimney may fall down some windy morning, and it costs money to build it up again.

When William Lake had been five years at St. Matthew's, and found that he remained just as he was, making both ends meet upon the pay, and saw no vista of being anywhere else to the end, or of gaining more, he wrote to release Emily from her engagement. The heartache at this was great on both sides, not to be got over lightly. Emily did not rebel; did not remonstrate. A sensible, good, self-enduring girl, she would not for the world have crossed him, or added to his care; if he thought it right they should no longer be bound to one another, it was not for her to think differently. So the plighted troth was recalled, and the broken sixpences were despatched back again. Speaking in theory, that is, you understand: practically, I don't know whether the sixpences were returned or kept. It must have been a farce altogether, take it at the best: for they had just gone on silently caring for each other; patiently bearing—perhaps in a corner of their hearts even slightly hoping—all through these later years.

Miss Deveen drew a deep breath as the rector's voice died away in the stillness of the room. What a number of these long-enduring, silently-borne cases the world could tell of, and how deeply

she pitied them, was very present to her then.

"You are not affronted at my disclosing all this so fully, Miss Deveen?" he asked, misled by her silence. "I wished to —"

"Affronted!" she interposed. "Nay, how could I be? I am lost in the deep sympathy I feel—with you and with Emily Gibson. What a trial it has been!—how hopeless it must have appeared! You will marry now."

"Yes. I could not bring myself to disclose this abroad prematurely," he added: "though perhaps I ought to have done it before beginning to furnish the house. I find that some of my friends suspecting something from that fact, have been wondering whether I was thinking of Emma Topcroft. Though indeed I feel quite ashamed to repeat to you any idea that is so obviously absurd, poor little girl!"

Miss Deveen burst out laughing. "How did you hear that?" she asked.

"From Emma herself. She heard of it from—from Mrs. Jonas. I think it was—and repeated it to me, and to her mother, in the highest state of glee. To Emma it seemed only fun: she is young and thoughtless."

"I concluded Emma has known of your engagement?"

"Only lately. Mrs. Topcroft knew of it from the beginning: Emily is her niece. She knew also that I released Emily from the engagement years ago and she thought I did rightly, my future being so hopeless. But how very silly people must be to suppose I could think of that child Emma! I must set them right."

"Never you mind the people," cried Miss Deveen. "Don't set them right until you feel quite inclined to do it. As to that, I believe Emma has done it already. How long is it that you and Emily have waited for one another?"

"Fourteen years!"
"Fourteen years! It seems like a lifetime. Do not let another day go on, Mr. Lake; marry at once."

"That was one of the points on which I wished to ask your opinion," he rejoined, his tone taking a hesitating turn, his face shrinking from the moonlight. "Do you think it would be wrong of me to marry—almost directly? Would it be at all unseemly?"

"Wrong? Unseemly?" cried Miss Deveen. "In what way?"

"I hardly know. It may appear to the parish so very hurried. And it is but a short time since my kind rector died."

"Never you mind the parish," reiterated Miss Deveen. "The parish would fight at your marriage, though it were put off for a twelvemonth; be sure of that. As to Mr. Selwyn, he was no relative of yours. Surely you have waited long enough! Were I your promised wife, sir, I'd not have you at all unless you married me to-morrow morning."

They both laughed a little. "Why should the parish fight at my marriage, Miss Deveen?" he suddenly asked.

"Why?" she repeated; thinking how entirely void of conceit he was, how unconscious he had been all along in his deprecating modesty. "Oh, people always grumble at everything you know. If you were to remain single, they would say you ought to marry; and if you marry, they'll think you might as well have remained single. Don't trouble your head about the parish, and don't tell anybody a syllable beforehand if you'd rather not. I shouldn't."

"You have been so very kind to me always, Miss Deveen, and I have felt more grateful than I can say. I hope—I hope you will like my wife. I hope you will allow me to bring her here, and introduce her to you."

"I like her already," said Miss Deveen. "As to your bringing her here, if she lived near enough you should both come here to your wedding breakfast. What a probation it has been!"

The tears stood in his gray eyes. "Yes, it has been that; a trial hardly

to be imagined. I don't think we quite lost heart, either she or I. Not that we have ever looked to so bright an ending as this; but we knew that God saw all things, and we were content to leave ourselves in his hands."

"I am sure that she is good and estimable! One to be loved."

"Indeed she is. Few are like her."

"Have you never met—all these fourteen years?"

"Yes; three or four times. When I have been able to take a holiday I have gone down there to my old rector he was always glad to see me. It has not been often, as you know," he added. "Mr. Selwyn could not spare me."

"I know," said Miss Deveen. "He took all the holidays, and you all the work."

"He and his family seemed to need them," spoke the clergyman from his unselfish heart. "Latterly, when Emily and I have met, we have only allowed it to be as strangers."

"Not quite as strangers, surely!"

"No, no; I used the word thoughtlessly. I ought to have said friends."

"Will you pardon me for the question I am about to ask you, and not attribute it to impertinent curiosity?" resumed Miss Deveen. "How have you found the money to furnish your house? Or are you doing it on credit?"

His whole face lighted up with smiles. "The money is Emily's, dear Miss Deveen. Her father, Edward Gibson, sent me his cheque for three hundred pounds, saying it was all he should be able to do for her, but he hoped it might be enough for the furniture."

Miss Deveen took his hands in hers as he rose to leave. "I wish you both all the happiness that the world can give," she said, in her earnest tones. "And I think—I feel sure—Heaven's blessing will rest upon you."

We turned out from the penny reading like bees from a hive, openly wondering what could have become of Mr. Lake. Mrs. Jonas hoped his head was not splitting—she had seen him talking to Miss Cattledon long enough in the afternoon in that hot King's Road to bring on a sunstroke. Upon which Cattledon retorted that the ginger cordial might have disagreed with him. With the clearing up as to Emma Topcroft, these slight amenities had recommenced.

Miss Deveen sat reading by lamp-light when we got home. Taking off her spectacles, she began asking us about the penny reading; but never a hint gave she that she had had a visitor.

Close upon this Mr. Lake took a week's holiday, leaving that interesting young deacon as his substitute, and a brother rector to preach on the Sunday morning. Nobody could divine what on earth he had gone out for, as Mrs. Herriker put it, or what part of the world he had partaken himself to. Miss Deveen kept counsel; Mrs. Topcroft and Emma never opened their lips.

The frightful truth came out one morning, striking the parish all of a heap. They read it in the *Times*, amidst the marriages. "The Reverend William Lake, Rector of St. Matthew's to Emily Mary, eldest daughter of Edward Gibson, Member of the Royal College of Surgeons." Indignation set in.

"I have heard of gay deceivers," gasped Miss Barlow, who was at the least as old as Cattledon, and sat in the Churchwarden's pew at Church, "but I never did hear of deceit such as this. And for a clergyman to be guilty of it!"

"I'm glad I sent him a doll," giggled Daisy Dutton. "I daresay it is a doll he has gone and married."

This was said in the porch, after morning prayers. While they were all at it, talking as fast as tongues could go, Emma Topcroft chanced to pass. They pounced upon her forthwith.

"Married! Oh yes, of course he's married; and they are coming

home on Saturday," said Emma, in response.

"Is she a doll?" cried Daisy.

"She is about the nicest girl you ever saw," returned Emma; "though of course not much of a girl now; and they have waited for one another fourteen years."

Fourteen years! Thoughts went back, in mortification, to slippers and cushions. Mrs. Jonas cast regrets to her ginger-cordial.

"Of course he has a right to be engaged—and to have slyly kept it to himself, making believe he was a free man; but to go off surreptitiously to his wedding without a word to anybody!—I don't know what he may call it," panted Mrs. Herriker, in virtuous indignation. "I call it a conduct unbefitting a gentleman. He could have done no less had he been going to his hanging."

"He would have liked to speak, I think, but could not get up courage for it; he is the shyest man," cried Emma. "But he did not go off surreptitiously: some people knew it. Miss Deveen knew—and Dr. Galliard knew—and we knew—and I feel nearly sure Mr. Chisholm knew, he simpered so the other day when he called for the books. I daresay Johnny Ludlow knew."

All of which was so much martyrdom to Jemima Cattledon, listening with a face of vinegar. Miss Deveen—and Johnny Ludlow!—and those Topcrofts! while she has been kept in the dark! She jerked up her skirts to cross the wet road, inwardly vowing never to put faith in a surplised man again.

We went to Church on Sunday morning to the sound of the ting-tang. Mr. Lake, looking calm and cool as usual, was stepping into the reading-desk: in the rector's pew sat a quiet-looking and quietly-dressed young lady with what Miss Deveen called, then and afterwards, a sweet face. Daisy Dutton took a violent fancy to her at first sight: truth to say, so did I.

Our parish—the small knot of week-day Church-goers in it—could not get over it at all. Moreover, just at this time they lost Mr. Chisholm, whose year was up. Some of them "went over" to St. Jude's in a body; that Church having recently set up daily services, and a most desirable new curate who could "intone." "As if we would attend that slow old St. Matthew's now, to hear that slow old parson Lake!" cried Mrs. Herriker, craning her neck disparagingly.

The disparagement did not effect William Lake. He proved as indefatigable a rector as he had been as curate, earning the golden opinions he deserved; and he and his wife were happy.

But he would persist in declaring that all the good which had come to him was owing to me; that but for my visit to London at that critical time, Sir Robert Tenby would never have heard there was such a man as himself in the world.

"It is true, Johnny," said Miss Deveen. "But you were only the humble instrument in the hand of God."

JOHNNY LUDLOW.

SIR WALTER RALEIGH.

DIED 1618. AGED 66.

Sir Walter Raleigh was a celebrated writer on subjects of history, politics, geography, and philosophy, but above all he was a pious Christian.

Few have acted so difficult a part in the last scene of life, with the spirit and firmness which Raleigh displayed in it. When Dr. Robert Townsend, Dean of Westminster, who was commanded to be with Raleigh, sought to probe into his soul, and to discover whether that which the condemned man described as religious confidence, might not be the effect of presumption, or of vain-glory, he was assured by Raleigh of his conviction, that "no man that knew God and feared Him could die with cheerfulness and courage, except he were assured of the love and favour of God towards him." It is affirmed, that before he suffered, he ate his breakfast heartily, and made no more of his death

than as if he had been to take his journey.

Just before his death he is supposed to have written a little poem or ode, of which the following is an extract, being the first and last verses of it.

"As if he had been to take a journey."

MY PILGRIMAGE.

Give me my scallop shell quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation.
Then am I ready, like a palmer fit,
To tread those blest paths which before
I writ.
Of death and judgment, Heaven and hell,
Who oft doth think, must needs die well.

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had both received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture, of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the Conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice and a contempt for Christianity. But what was the result? They were both converted by their endeavours to overthrow the truth of the Scripture. They came together, not, as they expected to exult over an imposture exposed to ridicule, but to lament over their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's Word, one entitled "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

SAVE ME NEXT.

A beautiful incident is told of a little child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could, every one crowding forward, intent on his own salvation. One after another was passed down, while the neglected child stood waiting her turn. The vessel rocked to and fro, on the eve of going to the bottom. Seeing no chance of escape, the little one stretched out her hands, and cried, "Save me next." It is a cry that ought to go up from millions of hearts. The bark of life will go down someday, and if we are not saved in Christ, we must be eternally lost. It is a cry that those of us who are saved might hear on every hand. It comes from that miserable, trembling half-palsied debauchee, who must have will have rum. He curses his fate and drinks again, even while he cries out in agony against the chain that binds him as with fetters of brass, "Save me next." Strong arms must be held out to such. None but God might save the rum crazed wretch. We may do much to bring him to that Father who turns no one away. The cry comes from that gaudily-dressed woman whose words are possibly louder than her dress. She may not ask to be saved; she may not want to be saved; but she needs to be. None but herself and God knows how much. The call is to some Christian woman to lead her to him who will say, "Thy sins are forgiven thee."

A SOFT ANSWER.

The husband was of quick temper and often inconsiderate. They had been married a year when one day, in a fit of hasty wrath, he said to his wife: "I want no correction from you. If you are not satisfied with my conduct, you can return to your home whence I took you, and find happiness with your kind."

"If I leave you," returned the unhappy wife, will you give me back that which I brought to you?"

"Every dollar. I covet not your wealth, you shall have it all back."

"Ah," she answered, "I mean not the wealth of gold. I thought not of dress. I mean my maiden heart—my Orst and only love—my buoyant hopes, and the promised blessings of my womanhood. Can you give these to me?"

A moment of thought—of convulsion—and then taking her in his arms:

"No, no, my wife, I cannot do that, but I will do more; I will keep them henceforth unsullied and unpained. I cherish your blessings as my own; and never again, God helping me, will I forget the pledge I gave you at the holy altar when you gave your peace and happiness to my keeping."

How true it is that a soft answer turneth away wrath; and how many, oh, how many of the bitter stripes of life might be avoided by remembering and acting in accordance therewith.

Children's Department.

BEHAVIOUR IN CHURCH

1. BE careful to come to church five minutes before service begins. In case you are unavoidably detained, do not go to your seat while the congregation are on their knees, but stand reverently, with bowed head, and take part in the prayers generally, until the congregation rise. You break in on the devotion of others, as well as contradict your belief that God is present to hear the prayers being offered, by proceeding to your place during the prayers themselves.

2. Do not stop to say any unnecessary thing in the vestibule of the church, even though but few people be in the church. If you are to worship acceptably yourself, your mind must not be distracted by such conversation and manner. What right have you to distress and annoy other people who may wish to think of holy things and to compose their minds for worship?

3. When you come to your place kneel down and ask God to help you to worship Him acceptably and with godly fear, in language like this:

Almighty FATHER, we pray Thee to send Thy grace into our hearts this day, that we may worship Thee in spirit and in truth. Purify our hearts, quicken our dulness of spirit, help our many infirmities, make us worthy to join in the prayers and praises of Thy Church; and may we so worship Thee forever hereafter in Heaven; through JESUS CHRIST our LORD. Amen.

4. Be careful never to talk during the service, unless it be absolutely necessary. Whenever tempted to do so, remember, "My house shall be called the House of Prayer," and that "the Lord is in His holy temple."

5. Take part in the service; sit to hear God's Word; kneel when you pray to Him; stand when you praise Him. Observe all the customs of the church, for they are the natural expression of devotion the results of the church's experience and faith and love, working out a service acceptable to God and helpful to the soul. Respond audibly and clearly.

7. Endeavor to keep the mind fixed upon the service. If the mind wanders, as soon as you are conscious of it, turn with greater earnestness to the service that remains; in time habits of devotion and attention will be formed and permanent.

8. Ask God to teach you something by the lips of His Minister, and when the service is finished, and before rising from your knees, use some such petition as this:

Pardon, O LORD, our wandering thoughts and cold desires; and when we quit Thy house may we not quit Thy presence, but may we ever be near Thee and Thou to us; through JESUS CHRIST our LORD Amen.

Go home reverently and quietly, as having been with Him "in Whose presence is joy, and at Whose right hand there is pleasure forevermore."—*The Living Church.*

GRANDMA'S SURPRISE.

Who is this comes knocking—
Knocking at my door?
Surely such a visitor
I never had before.
"Come to call on grandma,"
Did I hear you say?
I live here my little man—
Guess you've missed your way.

Coming in? I wonder
Who my guest can be!
Navy pants and buttons,
Come to call on me!
Now I know a boy, sir,
A little boy named Fred,
He wears dresses, to be sure,
And curls around his head.

He's my darling, but of course
Not such a man as you.
Why, you could face the world
In that brave suit of blue!
And pockets, too! Well, well,
What would my Freddie say,
If he were here to see
This gentleman to-day?

Laughing? What's the matter?
Your "name Freddie too!"
Come a little closer,
Let me look at you!
Brown eyes, laughing gaily,
Full of fun and joy—
Let me put my specs on—
Bless me! it's my boy!

THE OLD NURSE.

STORY FOR THE YOUNG FOLKS.

CHAPTER VII.

"Life's path
To the affectionate and thankful heart
Can never prove a desert. By its side
Fresh springs gush freely forth from
time to time
As old ones are dried up, or left behind
In our swift pilgrimage."

Years have passed,—some fifteen or twenty years since the conclusion of the last chapter:—yet the house and garden at Avonhurst seem very little altered. It is summer time, and the flowers beds are full of the same radiant flowers; only the old stump that was so covered with creepers, is gone, and the ivied wall has disappeared, and has been succeeded by a low parapet of grey stone. But who is that sitting in the bow-window of the drawing-room, with a neat morning cap on, and her hair already streaked with grey? It is—it certainly must be—Alice Forester!

And who are these by her side, those lovely little girls; one, with fair hair and blue eyes, standing before her, and repeating by heart Cowper's beautiful poem—

"The rose had been washed, just washed in a shower," &c.

the other, of a darker complexion and more fragile aspect, sitting at her feet, busied in some needlework?

They are Helen and Maria Arden, Alice's adopted children!

The thin form and colourless countenance of the once beautiful Alice, testify that the course of the years that have elapsed since we last beheld her have been marked by many trials and sorrows; but the bright cheerful expression which now always rests on her face, bears testimony to her having attained that "peace which passeth all understanding." It would make our tale too long were we to describe all the vicissitudes and trials of those years, as minutely as we have done Alice's first trouble; we will only give such a general outline of the contents contained in them as may render the conclusion of our story intelligible to the reader.

The first great change that broke the quiet monotony of Alice's life after Ann's marriage, was the presentation of Mr. Hayter to a large living, by the bishop in whose diocese Avonhurst was. Mr. Hayter hesitated long between his attachment to Avonhurst, and the ad-

vantages a larger house and income might afford to his increasing family, but at last felt it his duty to remove. This was a bitter pang to Alice. "Better is a neighbour that is near than a brother that is far off," are words of Holy Scripture, and Alice had experienced their truth. Mrs. Hayter had been to her almost as a sister since Ann's departure, and now she must see her go, and see strangers come into the abode of those "whose place should know them no more." All departures are sad scenes, and all packings-up melancholy, but, perhaps, saddest of all is the dismantling of a vicarage, and the departure of a clergyman and his family, from a parish they have long known and been beloved in. Even Mrs. Hayter's buoyant disposition seemed for a time to sink under the trial,—her blue eyes were often dimmed with tears, her joyous youthful face bore, for the first time, the wearing marks of care, those marks which, once deeply indented, never pass away without leaving a trace behind them; and Alice, sad as her own heart was, often tried to comfort and cheer her friend, by telling her how she would work hard and try to continue all the things they had begun together, that they might not find any of their plans neglected, when their vague but sweet dreams of future meetings should be realised. Many tears of deep and sincere regret were shed on Mr. Hayter's last Sunday; and his own feelings for a moment nearly overcame him, when by a singular coincidence he had to read, for his last afternoon's lesson the 22nd of Jeremiah, in which the following verses occur:—

"Weep not for the dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more nor see his native country:

"But to the land whereunto they de-

sire to return; thither they shall not return."

They departed, however, and before many months had passed after their leaving Avonhurst, Alice had a heavy trial indeed to endure—the loss of her beloved parent. At no time had Alice apparently needed the sympathy of a kind friend and neighbour-like Mrs. Hayter, as during Mrs. Forester's gradual decline; "but God's ways are not as our ways; nor His thoughts as our thoughts." And we often find our dearest earthly friends removed far from us by external circumstances, just when we most need their aid; possibly in mercy to ourselves, lest in our human frailty we should lean for support upon the feeble staff of earthly friendship, instead of turning to Him who alone is able to keep those who trust in Him "in perfect peace."

(To be concluded.)

THE SEA LION.

The Sea Lion, of which we give an engraving this week, is also called the otary, and is a branch of the seal family. Among other peculiarities, the fore legs as if intended exclusively for swimming, are placed further back in the body than in the true seal, giving the otaries the appearance of having a longer neck; and the hind legs are more like the fore legs. The Sea Lion of the northern seas is about fifteen feet long and weighs about sixteen hundred weight. It inhabits the eastern seas of Kamtschatka, and the Kurile Islands, and in some parts is very plentiful. On the approach of winter it removes from its most northern quarters. It is found chiefly on rocky coasts, on the ledges of which it climbs. It is much addicted to roaring, which sometimes warns sailors of danger. This roaring, as well as the mane

of the old males, has obtained for it the name of Sea Lion. The head of this animal is large; the eyes very large; the eyebrows bushy; the hide thick; the hair coarse and reddish; a heavy mass of stiff, curly, crisp hair on the neck and shoulders. The old males have a fierce aspect, and yet flee in great precipitation from man; but if driven to extremities, they fight furiously. Sea Lions are capable of being tamed, and they become very familiar with man. They feed on fish and the smaller seals. The Sea Lion of the southern seas is now generally believed to be a distinct species; and indeed, several species are believed to inhabit the southern seas.

Seals nourish youth, delight old age, are the ornament of prosperity, and the solacement and the refuge of adversity; they are delectable at home, and not burdensome abroad; they gladden us at night and on our journeys, and in the country.

COOKING BEANS.—Not one person in one hundred know how to cook properly a pot of beans, and yet it is very simple. Here is the proper mode: Put one pint of dried beans and a quarter of a pound of salt pork into two quarts of cold water; bring them to a boil, and boil them slowly for about twenty minutes; then put the beans, with about a teacupful of the water they were boiled in, into an open jar; season them with salt and pepper to taste, and one tablespoonful of molasses; lay the pork on the top and bake two hours or longer.

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DEATHS.
On the 14th inst., Florence, daughter of the Rev. R. S. Forster, Belleville, aged 8 months and 17 days.



THE SEA LION.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church Streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.

TRINITY.—Corner King East street and Erin street. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd and 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Gayley, M. A., Rector. Rev. C. H. Mookridge B. D., Assistant.

HOLY TRINITY.—Trinity square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton and Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANNE'S.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.

ST. LUKE'S.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 and 11 a. m. and 7 p. m. Rev. J. Langtry, M. A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Patterson, M. A., Incumbent.

ALL SAINTS.—Corner Sherbourne and Beach streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.

ST. BARTHOLOMEW.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m.

ST. MATTHEW'S.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 and 12 a. m., and 4 and 7 p. m. Daily services, 6.30 and 9 a. m., (Holy Communion after Matins), and 2 and 8 p. m. Rev. R. Harrison, M. A., Incumbent, 38 Lamley street.

ST. THOMAS.—Bathurst St., north of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services, 11 a. m. and 7 p. m. Rev. J. P. Lewi, Incumbent.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. W. Stone, Incumbent.

CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. and 7 p. m.

ST. MARY'S.—Cowan Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ingles, Incumbent.

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boys, M. A.

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